UNIVERSITY OF ST. MICHAEL'S COLLEGE
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THE ROMAN BREVIARY

THE ROMAN BREVIARY

REFORMED BY ORDER OF THE HOLY ŒCUMENICAL COUNCIL OF TRENT; PUBLISHED BY ORDER OF POPE ST PIUS V.; AND REVISED BY CLEMENT VIII., URBAN VIII., AND LEO XIII.

TOGETHER WITH THE

OFFICES SINCE GRANTED AND THE MARTYROLOGY

TRANSLATED OUT OF

LATIN INTO ENGLISH BY

JOHN, MARQUESS OF BUTE, K.T.

A NEW EDITION

FOR USE IN ENGLAND

IN FOUR VOLS.

VOL. I.—WINTER

WILLIAM BLACKWOOD AND SONS
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TRANSLATOR'S PREFACE.

DIFFERENT parts of the Roman Breviary have long been translated for the use of the faithful in English-speaking countries. Nearly all the common books of devotion contain the ordinary form of Vespers and Compline, and there are Vesper books, containing the whole of that office, for every day in the year. There are also translations of Prime, Terce, Sext, and None. Of Mattins and Lauds, however, there have only been published those for a few days, such as Christmas and the last three days of the Holy Week, and the copious extracts which are contained in the English version of Guéranger's *Liturgical Year*.

The object of the Translator in the present work has been to supply this deficiency by laying open to the English reader the whole of the Prayer of the Church. He thinks that this may be grateful to a considerable number of English-speaking Catholics, who would wish, at any rate at times, to read the Service of the Church, but are debarred from doing so by ignorance of the Latin language; and more especially so to converts who have been accustomed to the daily office while Anglicans. Even to some of the clergy, he is not without hope that this version may be of interest, since he has taken great pains to elucidate difficult passages, to explain the historical and other allusions, and, above all, to verify the references to the Holy Scriptures. If the book should fall into the hands of persons who are not Catholics, he ventures to hope that it may at any rate be the means of softening some prejudices.

It is now nearly nine years ago since the Translator began his

work, and he cannot conceal from himself that when he did so, he did not fully realise either how vast a work it has proved to be, or how little he was himself fitted to execute it satisfactorily. He has bestowed a great deal of reading and investigation upon it, and he has enjoyed the advantage of a learned friend's revision; but at the moment of giving it to the public he feels anything but well content with it, and can only protest that it is his best, and that it is, in his judgment, better that the work should be done thus imperfectly than not at all.

In considering the work, the reader will please to understand that the following are the principles which have been followed. The book is a translation from the Latin, and where the original texts are Hebrew, Chaldee, or Greek, it is not these texts but the Breviary Latin rendering of them which is translated into English, the aim of the Translator having been merely to give a rendering, in as good, plain, manly, and idiomatic English as he could command, of the Latin Service-book of the Church. Accordingly, whenever the Latin has a distinct sense of its own—as, for instance, in Ps. lxxv. 5—that sense is given simply without any remark, and the divergence from the original is only pointed out in footnotes in a few cases where it appeared desirable to know both renderings in order to understand the context. Moreover, in the Psalter, and in a few other places, the Rev. James McSwiney, S.J., to whom the Translator has to acknowledge so many obligations, has been kind enough to bracket the words which are not, now, to be found in the Hebrew at all. In the case of a single word in Lam. iv. 7, Dr Gesenius' rendering of the Hebrew is put in the text, and the literal translation of the Latin in a footnote.

In cases where the Latin is obscure, either in its rendering of the Scripture, or elsewhere, the original has been referred to when possible, in order to find what the Latin is probably intended to mean, and here the Translator has again to acknowledge his indebtedness to the learned Jesuit already named, for his assistance in a work for which the Translator's own knowledge only most imperfectly qualifies him.

It will be gathered from the above that the Translator has not followed any existing version exactly in the rendering of the Holy Scripture. The version, or rather series of versions — for there are

many different recensions of the text,—generally called the Doway Bible, does not much commend itself to the English ear, and is indeed, especially in the earlier recensions, difficult to understand for any one who does not know Latin, and indeed other languages also; and moreover, none of the recensions possess that ecclesiastical authority which is enjoyed, for instance, in Italy, by the Italian version of Archbishop Martini. Under these circumstances, it has been the custom for English-speaking Catholics, in compiling books of devotion, to make renderings of the Latin at their own convenience, and indeed in the recently published *Hortus Animæ*, which bears the *imprimatur* of the Cardinal Archbishop of Westminster, the Psalms in the Little Office of the Blessed Virgin were translated from the Hebrew without any regard to the Latin at all. The present Translator has therefore felt himself abundantly justified in using any good English at his command, while adhering to the sense of the Latin, of which he trusts that his text will be found a faithful rendering.

As regards the proper names in the Old Testament, it has seemed to him most convenient to use the transliteration from the Hebrew which is most commonly used by the Jews, as well as by the general world, in this country, instead of reproducing the Vulgate's imperfect transliteration of the imperfect transliteration of the LXX. from the Hebrew. But where the names, even of the same persons, occur in quotations from the New Testament, the transliteration is equally made from the original, and therefore the Greek form preserved.

In those parts of the office which are not taken from the Scriptures, such as the readings from the Fathers, the Translator has not been careful to give the same word-for-word rendering as in the passages from Scripture. The genius of the Latin language, its long and involved sentences, and such forms as the Ablative Absolute, would make a translation like a school-boy's exercise a piece of very inelegant English composition, and almost intolerable as a devotional formula. His aim, therefore, has been to reflect the ideas of the Latin in the best English mirror he can command, and he must deprecate criticism upon the mere ground of freedom of translation. Besides this, he has only to call attention to the treatment of the quotations from Scripture found

in the extracts from the Fathers and in the biographical notices. Where (*α*) the quotations are very fragmentary, he has usually given them in full, but wherever this has been done to a very considerable extent, as by the insertion of whole clauses or sentences, it is indicated either by a footnote or by the inserted words being put in brackets; and where (*β*) the quotations are from some version of the Scriptures different to the present Vulgate, such as the so-called *Itala*, or literally translated from the LXX., or seem to be inaccurate quotations from memory, or various readings created by copyists' blunders, he has harmonised them with the rest of his text, as it seemed to him that to embalm these eccentricities in an English rendering would be, even were it always possible, a mere useless piece of Antiquarianism. An exception is made in the case of a few passages where the sense is clearly and curiously affected, and these have been invariably pointed out in footnotes.

In the biographical sketches of the lives of the Saints, a few passages will be found inserted in brackets. These are almost always proper names, dates, or geographical identifications. They have been inserted with the idea of making these biographies more interesting and valuable, and are almost always taken either from Alban Butler's *Lives of the Saints*, or from the very valuable French work in seventeen volumes, intituled, *Les Petits Bollandistes*. The constant changes in the Translator's place of abode, and his frequent journeys, rendered it naturally impossible for him to have always at hand a copy of the *Acta Sanctorum* themselves, even had it been needful for his purpose.

The poetical portions of the Breviary have given the Translator peculiar trouble. Only a few, and those of the more obscure, of the Hymns, are presented in his own paraphrase. For the rest, he has sought to obtain the use of the versions which, as far as he could judge, combined the largest amount of poetical merit with accuracy in rendering the sense of the originals, and he has not felt it necessary to take into consideration the religious opinions of those by whom such translations have been executed. In all his applications, he has been met with uniform courtesy and compliance with his wishes, and he here begs to ask pardon for any breach of copyright which he may have unknowingly committed by reprinting hymns of which he did not know

the translator. The source whence each is taken has always been indicated.

A great number of the hymns are by the late Rev. E. Caswall, of the Birmingham Oratory, who died during the printing of the work. (R.I.P.) The Translator expresses his thanks for his constant obliging kindness.

H. E. Cardinal Newman has permitted the Translator the use of all his published hymns. The hymn for Prime has never been published before, except in a little book printed by the present Translator a few years ago, and for which he obtained it from the illustrious writer. H. E. has also had the goodness to prepare the doxologies, altering with the Office, belonging to his own hymns.

The Rev. Dr Littledale contributes a considerable number of hymns, some of which are original, and written expressly for this work.

The elegant hymns for Midsummer Day, one of which is written expressly for this book, are by a noble friend, who desires to remain anonymous.

The Translator begs finally to express his sincere thanks to the Rev. Dr Wallace, the Rev. W. J. Blew, Rev. W. J. Copeland, Mr J. D. Chambers, the Messrs Novello, and all others to whom he is indebted for the use of copyright hymns. The Translator tenders to all his thankful acknowledgment. In regard to the hymns, the alteration in the last verse, caused by certain Festivals and Seasons, depends in the original upon the scansion. This distinction, viz., why one hymn should alter and another not, could not be rationally adopted in the English, where the metres are not always the same as in the Latin. The Translator, therefore, has provided for the alteration of all the unchanging hymns, viz., those of the Small Hours, while the hymns of Mattins, Lauds, and Vespers, which change with the Office, do not here undergo the alteration of the last verse.

Besides the hymns proper, there are a good many passages, such as the Blessings at Mattins, and some of the Antiphons and Responsories, which are either in actual verse or else written with some peculiar rhyme or rhythm. There are also a certain number of puns. Great care has been taken, as far as possible, to reproduce these quaint features. They will jar upon the ear of the English reader, but he may rest assured

that they cannot offend him more than the originals would have offended a Roman of the classical age, and to suppress them would have been to give a false idea of the book. They are usually printed as prose, as they are in the original.

The feature in which this translation is, so far, more convenient than the original, is the fact that all the references to Holy Scripture, (except such as are very commonly known, or have been given shortly before,) are given, either in footnotes, or, where they occur in the text, (not itself Scripture,) in brackets inserted in it. The mere work with a Concordance which this has entailed has been very great, but the Translator ventures to think the object was well worth it.

The other footnotes are exclusively aimed at the elucidation of the text. The historical ones are chiefly from Alban Butler or *Les Petits Bollandistes*. Those on Scripture are mostly from the annotated English Bible published by the late Dr Kenrick, Archbishop of New York,—a most valuable work, unhappily but little known in this country. Those on Isaiah are mainly from Lowth; those on Daniel from Dr Pusey; those from the Targums on the Holy Torah, from Etheridge's translation; those from the other Targums, from the Latin version in Walton's *Biblia Polyglotta*. The source has always been indicated, except where one note closely follows another.

Most part of this work has been submitted in MS., the whole of it in proof, and part even in revise, to the friendly criticism of the Rev. James McSwiney, S.J., whom the Translator has already mentioned, and to whom he desires here to express his sincerest thanks for the long pains and unwearied patience and kindness which year after year he has expended upon this matter. He begs also to thank the Superiors of the Society of Jesus for allowing him the assistance of so valuable a member of their body. It must, however, be distinctly understood that the work of Father McSwiney has been almost entirely confined to excision and pointing out blunders, and that he is objectively responsible for nothing except the bracketing the passages in the Psalter, as before mentioned, and a very few of the footnotes.

However, notwithstanding the amount of pains and repeated revision, and the extraordinary excellence with which the printers have done their

work, and for which the Translator desires to make to them his sincerely felt and thankful acknowledgments, it must needs be that so very large a work, printed for the first time, contains a considerable number of oversights. Some of these are already visible to the Translator. He prefers, however, to leave them to the indulgence of the reader, rather than revise every word again, in order to encumber the book with a page or pages of *errata* and *corrigenda*.

The translator desires in conclusion to protest that if, (which he hopes and believes is not the case,) either the translation itself, or the footnotes, should contain anything which a faithful Catholic ought not to have written, he has written such passage inadvertently.

RICHMOND, *June* 27, 1879.

PREFACE TO THE PRESENT EDITION.

IT is now twenty-eight years since the first English Translation of the Breviary was made, and had the Translator lived to publish this new edition, it would have appeared a long time ago, for the work was far advanced, and some portion of it had been printed, before his death.

This present edition is for use in England; and it is peculiar in that it has added to it a translation of the Martyrology, which will be found in its proper place in the Office.

The Rev. James McSwiney, S.J., and Mr J. H. Stevenson, who were engaged with the Translator at the time of his death in seeing the work through the press, were good enough to carry it on until some three years ago, when the death of the Rev. J. McSwiney occurred. This misfortune caused delay, but after a time his place was filled by the Rev. James O'Donohoe, S.J., and once again the work went on.

The undertaking has been found to be very complicated in a way which was not at first foreseen, and although a very complete manuscript of the unprinted part of the book was left, except three of the recent offices, and they were partly written, the difficulties have been great.

There have been constant delays owing to unforeseen circumstances, and needless to say the absence of the Translator himself has been keenly felt throughout. Frequently it has occurred that points which he could have decided with a stroke of the pen have had to be made the subject of much consideration as well as correspondence, for the anxiety of those engaged on the work has been to complete it if possible exactly

as he would have wished it, and, although the result may fall short, no pains have been spared to attain this end.

Thanks are offered to all who have given permission to use their existing translations of hymns, and in one or two cases for new translations.

That such a work as this should be entirely free from mistakes or oversights is hardly possible, and more especially considering the circumstances under which it has been finished; the indulgence therefore of the reader is craved, owing to the extreme difficulty of the task which has been undertaken.

G. BUTE.

ST JOHN'S LODGE, 1908.

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Page 730, 2nd col., last line, *delete*—from the Chapter inclusive.
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The Pie.[1]

THERE is an Office for every day, and this Office is either (1) Double, (2) Semi-double, or (3) Simple.

Chapter I. Of Double Offices.

The Office is Double from Maundy Thursday to Easter Tuesday, both inclusive, on Low Sunday, on Ascension Day, on Whitsun Day, and the Monday and Tuesday following, on Trinity Sunday, on Corpus Christi, and on the Dedication Feast of the Church where the service is held, or to which the person praying is attached; on every Feast-day in the Kalendar marked *Double*, and on the Octave-day of every Feast which has an Octave; moreover, upon the Feast of the Patron or Patrons, or Titular or Titulars, of the place or Church, and upon the Feast or Feasts of any Saint or Saints which any particular Church, Order, or Congregation may have been used and have obtained, or shall obtain, the Sanction of the Apostolic See to observe solemnly, either with a special Office, or with the Common Office, even although such Feast be not to be found in the Roman Kalendar. Moreover, the Office for the Dead is said as a Double upon All Souls' Day, and upon the day of the death or burial of the Deceased for whom it is said, even as is directed in the Office itself.

2. A Double Feast is kept or commemorated upon its own day, unless it should be transferred or entirely omitted according to Chapter X. of this Pie.

3. A Double Feast has the whole of both First and Second Vespers, unless it clash with another like Office, as treated of in Chapter XI. of this Pie, and the whole Office is then of the Double from the Vespers on the first evening till Compline on the second, both inclusive—unless something special be ordered in its own place. The Office of the Dead, however, has only one Vesper Service, Mattins, and Lauds, as given in its own place.

4. On a Double, the Antiphons at both Vespers, at Mattins, and at Lauds (but not at Prime, Terce, Sext, None, or Compline,) are *doubled*, that is to say, are repeated entire both before and after the Psalm or Canticle to which they respectively belong.

5. At Mattins on a Double are always said three Nocturns, being nine Psalms

[1] *I.e.*, parti-coloured. This quaint name is owing to the General Rubrics being usually printed in black and red.

and nine Lessons, that is to say, three Psalms and three Lessons in each Nocturn. The only exceptions are Easter and Pentecost, with the two days succeeding in each case, when there is only one Nocturn, with three Psalms and three Lessons, as there given.

6. On a Double, the Prayers called Preces are omitted at Compline and Prime, as also the Common Commemorations of the Blessed Virgin, &c., at Vespers and Lauds.

7. As for anything else, see the Chapters of this Pie treating specially of each detail.

Chapter II. Of Semi-double Offices.

The Office is Semi-double upon all Sundays (except Low Sunday, which is Double); upon all days within Octaves; upon all Feasts which are marked *Semi-double* in the Kalendar, and also upon any Feasts peculiar to particular places or Congregations, which, in the said places or Congregations it has been usual to keep more solemnly than if they were Simples.

2. A Semi-double Feast is either kept or commemorated upon its own day, or entirely omitted, according to Chapter X. of this Pie.

3. A Semi-double Feast has the whole of the Office, from Vespers on the first evening till Compline on the second, both inclusive, like a Double; but the Antiphons are not doubled—that is to say, before the Psalm or Canticle only the first few words of the Antiphon are said, namely, those as far as the asterisk (*), although at the end of the Psalm or Canticle the whole Antiphon is said entire.

4. At Mattins are said three Nocturns, with three Psalms and three Lessons in each, except within the Octaves of Easter and Pentecost, when there is only one Nocturn, with three Psalms and three Lessons. Also on Sundays, when the Office is of the Sunday, there are twelve Psalms in the first Nocturn, instead of three.

5. As to anything else, see the Chapters of this Pie treating specially of each detail.

Chapter III. Of Simple Offices.

The Office is Simple on all Week-days when the Service is of such; upon all days in the Kalendar which are not marked *Double*, or *Semi-double*, or *of an Octave;* and in the Simple Office of the Blessed Virgin on Saturdays, as appointed in Chapter VIII.

2. The Office of a Simple Feast is said upon its own day, but is liable to be overborne by any Office having Nine Lessons, or by that of the Blessed Virgin on Saturday, or by that of a Week-day having the precedence over it according to Chapter V. and Chapter IX.

3. The Simple Feast has only one Vesper Office, namely, the first, when the Service is of the Week-day till the Chapter, exclusive, and then of the Feast from the Chapter, inclusive, till the end, what is of the Feast being as if of a Semi-double. However, should this evening be occupied by the Vespers of an Office of Nine Lessons, the Simple is only commemorated, as regulated in Chapter XI. A Simple Office always ends with None, inclusive, and has nothing afterwards, not even a Commemoration.

4. At Mattins, the Office is of the Feast till the Hymn, inclusive; after which

are said the Psalms and Antiphons of the Week-day. Then the Office continues of the Feast, according to what is said in Chapter XXVI.

5. As to anything else, see the Chapters of this Pie treating specially of each detail.

Chapter IV. Of Sundays.

The Office of the Sunday is always said on the Sundays in Advent, and on those from Septuagesima to Low Sunday, both inclusive, any Double or Semi-double Feast whatsoever being transferred or reduced to a mere Commemoration or entirely omitted to make room for them, (as prescribed in Chapter X.,) unless it be a Double Feast of the First Class. Such Feast is then observed, with a Commemoration of the Sunday, except on the first Sundays of Advent and Lent, and Passion, Palm, Easter, Low, Pentecost, and Trinity Sundays, which yield to nothing. See, as to this, Chapter IX. On other Sundays in the year, the Office is of the Sunday unless the day be occupied by a Double Office, in which case the Service is of the Double, with a Commemoration of the Sunday at both Vespers and at Lauds, and for the Ninth Lesson, the seventh of the Sunday, or the seventh, eighth, and ninth read as one; as prescribed in Chapter IX. A Semi-double clashing with a Sunday is commemorated, according to Chapter X.

2. On the Sundays within the Octaves of Christmas, Twelfth-Day, Ascension Day, and Corpus Christi, the Service is of the Octave with such variations as are given in their own place, with Commemoration of the Octave and without either Preces or the Common Commemorations. On Sundays within other Octaves, the Service is of the Sunday as given in the Psalter and in the Proper Office of the Season, with Commemoration of the Octave, but without Preces or the Common Commemorations. If a Sunday and an Octave-day clash, the Office is of the Octave-day, being Double, with Commemoration and Ninth Lesson of the Sunday. The only exception is with the Octave-day of Twelfth-Day, when, the Service of the Sunday having been said on Saturday, no notice of it is taken on the Octave-day.

3. Offices are given for six Sundays after the Epiphany and for twenty-four after Pentecost, so that there shall be no blank upon any of the thirty Sundays which may occur between Twelfth-Day and Septuagesima, and between Pentecost and Advent, albeit they may perhaps only be commemorated. Those which are over and not wanted after Twelfth-Day before Septuagesima are inserted and used up between the 23rd after Pentecost, and the next before Advent, in the following order—

4. If there are 25 Sundays after Pentecost, the 24th is the 6th after the Epiphany: if 26—the 24th, the 5th; and the 25th, the 6th: if 27—the 24th, the 4th; the 25th, the 5th; and the 26th, the 6th: if 28—the 24th, the 3rd; the 25th, the 4th; the 26th, the 5th; and the 27th, the 6th. It sometimes happens that there are only 23 Sundays after Pentecost; in which case, that next before Advent still keeps its place, and the Office of the 23rd Sunday is said upon the preceding Saturday, if that day be not occupied by an Office of Nine Lessons, or, if so occupied, upon the nearest day in that week not so occupied, a Simple Feast being in such case only commemorated. On this occasion the Office will be of the Week-day, substituting only the three Lessons, the Antiphon at the Song of Zacharias, and the Prayer of the Sunday for those of the Week-day (which are omitted.) However, if the whole of that week be

occupied by Offices of Nine Lessons, even if transferred thither or belonging to an Octave, then on the Saturday the Ninth Lesson is the seventh of the Sunday, or the seventh, eighth, and ninth, read as one, and at Lauds (only) there is made Commemoration of the Sunday, by its own Antiphon for the Song of Zacharias and its own Prayer with the Verse and Answer of the Saturday.

5. It will sometimes occur that the 3rd, 4th, 5th, or 6th Sunday after the Epiphany is left over and there is no room for it after Pentecost. In that case it is placed on the Saturday or other day in the week preceding Septuagesima, in the same manner as described in the foregoing section.

6. What to do when the 2nd Sunday after Twelfth-Day is Septuagesima, is prescribed in a special Rubric on the subject at p. 359, Note 2.

7. When, in the Breviary, mention is made of the First Sunday of such-and-such a month, the Sunday meant is that which is on or nearest to the 1st day of such month: thus, if the 1st day of the month be a Monday, Tuesday, or Wednesday, the first Sunday of that month is the Sunday before, albeit actually in the preceding month, but if the 1st day of the month be a Thursday, Friday, or Saturday, the first Sunday of the month is the Sunday after. However, the first Sunday of Advent is not taken to be the first Sunday of December, but that which is either on or nearest to the Feast of St Andrew, viz., November 30.

8. The Sunday Office is Semi-double and begins with Vespers on Saturday, lasting till Compline on Sunday, inclusive. See, however, the case of its clashing with other Offices, Chapter XI.

9. At Mattins there are Three Nocturns, as in the Psalter, and Nine Lessons, as in the Office of the Season.

10. As to anything else, see the Chapters of this Pie, treating specially of such detail.

Chapter V. Of Week-days.

The Week-day Office, that is to say, the Simple Office of the Season, as contained in the Psalter and the Proper Office of the Season, is always said in Advent and Lent, and on Ember Days, Eves, and Rogation Monday, except when there is a Double or Semi-double Office, or that belonging to some Octave, on which occasions the Week-day is only commemorated, as given in Chapter IX. If a Simple Feast occur upon one of these Week-days, it is only commemorated. Moreover, the Office of the Week-day is said upon any day in the Kalendar to which no Feast is assigned, which is not within any Octave, and which is not occupied by the Simple Saturday Office of the Blessed Virgin, or by any Feast peculiar to the Church or place where the Service takes place or to which the person praying belongs.

2. In Advent and Lent, and on Ember Days, Eves, and Rogation Monday, the Office of the Week-day begins with Mattins; on other days in the year it begins where the Office of the preceding day ends: thus—if the day before have been Double or Semi-double, it begins with Mattins; if a Simple, with Vespers. Moreover, if upon Ember Wednesday and Friday in September, upon Ash Wednesday, or upon any Eve, there fall a Simple Feast, which is to be commemorated, this Simple Feast is deprived of its First Vespers, which are then of the Week-day (unless they be the Second Vespers of some Office of Nine Lessons) as in the Psalter, without Preces, but with the Prayer of the preceding

Sunday, and a Commemoration of the Simple Feast. See Chapter XI. The Office of the Week-day ends with None, if there follow a Double or Semi-double, but if there follow a Simple, the Office of which is to be said, then Vespers are of the Week-day till the Chapter exclusive, and with the Chapter begins the Office of the said Simple, without any further notice of the Week-day.

3. At Mattins is said one Nocturn, with twelve Psalms and three Lessons, as in the Psalter, and the Proper Office of the Season.

4. From the above rules are entirely excepted the Offices of Maundy Thursday, Good Friday, Holy Saturday, Easter Week, and Whitsun Week, which are perfectly special, as regulated in their own places.

5. As for anything else, see the Chapters of this Pie treating specially of each detail.

Chapter VI. Of Eves.

The Office of the Eve is said upon all Eves which are Fasts,[1] (and which are marked in the Kalendar with the word "Eve,") unless there occur on such a day an Office with Nine Lessons, or the Office of some Octave. In such a case the Ninth Lesson of the said Office is omitted or read as one with the Eighth, and for the Ninth Lesson is read the whole or the first part of the Homily for the Eve; and the Eve is commemorated at Lauds (only) by the Antiphon at the Song of Zacharias and the Verse and Answer belonging to the Week-day, with the Prayer of the Eve. However, there are some exceptions, which here follow.

2. If the Eve should be a Sunday, the Office of the Eve is said on Saturday, or, if Saturday be occupied as mentioned above, it is commemorated, as there directed. The two exceptions are the Eves of Christmas and Twelfth-Day, the Offices of which are said even on Sunday, as is noted in their own place. However, if on the day of the Eve should be some Feast of great local importance in a particular place, or one of those generally more important which are enumerated hereafter in Chapter IX.,—as for instance, if Corpus Christi fell upon Midsummer Eve,—no notice whatever is taken of the Eve in the Office. The solitary exception is the Eve of Twelfth-Day. Moreover, in Advent, Lent, and on the days of Quarter-Tense, no notice whatever is taken of an Eve.

3. The Office of the Eve begins with Mattins and ends with None.

4. The Office of an Eve is entirely that of the Week-day, (Responsories included,) except the Three Lessons[2] and the Prayer. Long Preces are said as in Advent or Lent, and also the Common Commemorations. For anything else there are special Rubrics hereafter.

5. There are four exceptional cases: α. Whitsun Eve, which is a Semi-double with Three Nocturns. β. Christmas Eve, which is a Double, from Lauds to None, both inclusive. γ, δ. The Eves of Twelfth-Day and of the Ascension. See all these in their own places.

[1] There are a good many Eves which are not Fasts, at least in certain countries, but they appear to have been so formerly, and it is the custom still to recite the Office, including the Long Preces, as if they had remained so.

[2] For the Blessings on them, see the Summary of Blessings and Absolutions hereafter.

Chapter VII. Of Octaves.

An Octave is the repetition of an Office, or at the least the Commemoration of it, if some Sunday or Festival intervene, for eight days, one after the other, being the Feast itself and seven days following. This honour is paid to the Passover, when our Lord rose again, to Ascension Day, to Whitsun Day, to the Feast of Corpus Christi, to the Dedication of the particular Church, to the Patronal or Titular Feast of the place or Church, and to Feasts of other Saints which may have been customarily so treated in any particular Church, Congregation, or Order. No Octaves are kept between Ash Wednesday and Easter, nor during the Octave of Pentecost, nor between December 17 and Christmas; and even if one of these days, namely, Ash Wednesday, Whitsun Day, or December 17, should come in the middle of an Octave which has already been kept for some days, their arrival breaks it off at once.

2. Also, in the cases of Easter and Pentecost the Office of the Octave is not said after None on the next Saturday.

3. Any Double or Semi-double Feast which falls on any day[1] within an Octave, is observed, and so also is observed any Feast which may be thither transferred, but there is then made a Commemoration of the Octave, at both the Vespers and at Lauds, unless the Feast observed be one of those more important, hereafter enumerated in Chapter IX., and whereon no Octave is commemorated; however, an exception is made in favour of the Octaves of Christmas, Twelfth-Day, and Corpus Christi, which are always at least commemorated, whatsoever be the Feast which may occur during their Octaves. However, within the Octaves of Easter and Pentecost no Feast whatsoever is kept, even should it be that of the principal Patron or Titular or of the Dedication of the particular Church. All are transferred out of the Octave, if this can be done, or are reduced to mere commemorations, as laid down in Chapter X. Within the Octave of Twelfth-Day (except the Octave-day itself) may be observed only Double Feasts of the First Class, and that with Commemoration of the Octave. Within the Octave of Corpus Christi, only Doubles are observed, and they only those which naturally occur there; others are not to be transferred thither, unless they be Feasts of the First or Second Class; and Commemoration is always made of the Octave. Semi-doubles occurring within this Octave are reduced to mere Commemorations. See Chapter X. Simples which occur within any Octave are merely commemorated, except upon Easter Monday and Tuesday, and Whitsun Monday and Tuesday, when all notice of Simples is omitted. See Chapter IX. The Service upon Sundays within Octaves is as prescribed above, in the Chapter upon Sundays (IV.) If two Octaves clash (as, for instance, that of Midsummer Day with that of Corpus Christi, or that of a local Patron or Titular with some other) when the Office is not of some Festival with Nine Lessons or of the Sunday, it is of that Octave whose Feast is of the higher rank, with Commemoration of the other. As for the case of Feasts falling on the actual Octave-days, see Chapter X.

4. The Office of a day within an Octave has three Nocturns, that is to say, at Mattins nine Psalms and nine Lessons. The only exceptions are the

[1] Except, of course, the Feast itself, the Octave-day, and the Sunday.

Octaves of Easter and Pentecost, when there is only one Nocturn. Everything is as on the Festival, except the Lessons. Of these, the first three are always from Scripture according to the Season, except within the Octave of the Assumption, when those days on which the Office is of the Octave have Scripture Lessons of their own, taken from the Song of Songs. The Lessons of the Second and Third Nocturns are always given in their own places. It may happen that an Octave is kept somewhere for some local Patron or Titular Feast, where there are no special authorised Lessons for the Second and Third Nocturn:[1] in this case Lessons are to be taken out of the Common Office, if the subject be some Saint or Saints, or, if otherwise, the Lessons of the Feast-day repeated.

5. On the days within the Octave the Office is Semi-double, and on the Octave-day itself Double. The Vespers every day are the same as the Second Vespers of the Feast, except the First Vespers of the Octave-day, which are the same as the First Vespers of the Feast, unless some special direction be given to the contrary.

6. Within Octaves the Common Commemorations of the Saints are not said at Vespers and Lauds, nor Preces at Prime and Compline, even if the Office be of a Sunday or Semi-double. For anything else, see the Chapters of this Pie treating specially of each detail.

Chapter VIII. Of the Office of the Blessed Virgin as a Simple on Saturday.

On every Saturday in the year, with the exceptions hereafter immediately noted, the Simple Office of the Blessed Virgin as placed at the end of the Common Office for her Festivals, is said in preference to the Office of the Week-day or the Office of any other Simple Festival, such simple Festival, if it occur, being merely commemorated. The exceptions are the Saturdays in Advent and Lent, the Ember Saturdays, Eves, Saturdays to which the Sunday Office may be transferred according to this Pie, IV. 4, 5, Saturdays on which Nine Lessons may be read, and the Saturdays within the Octaves of Easter and Whitsun Day.

2. When this Office is not said, neither is it commemorated. On Semi-doubles the Blessed Virgin (if her Little Office is not going to be said) has her Common Commemoration at Vespers and Lauds, along with the others, but that is all.

3. This Office begins with the Chapter at Vespers on Friday, like other Simple Offices, and similarly, has a Commemoration at the Friday Vespers, should those belong to some Office of Nine Lessons, unless such Office be of the Blessed Virgin, when the Commemoration of the Simple Office is omitted. If such Commemoration be made it consists of the Antiphon at her Song, the Verse and Answer, and the Prayer of the Little Office Vespers; and no other Commemoration of her is made.

4. At Mattins, the Invitatory and Hymn are of her; then follows the one Nocturn of the Week-day, with its own Psalms and Antiphons; Verse and Answer, Absolution, two Responsories, Blessings, and Third Lesson of the

[1] There is, however, an approved Octavarium Romanum, or Offices for Octaves, which will meet nearly every possible contingency.

Blessed Virgin, with two Lessons from Scripture and the Hymn "We praise Thee, O God, &c.," all as at the end of the Common, as are also Lauds, Prime, Terce, Sext, and None.

5. Preces are said at Prime and Compline, and the Common Commemorations (except her's) at Lauds. After None, nothing is said of her, unless she is commemorated, among the other Common Commemorations, in the First Vespers of Sunday.

Chapter IX. Of Commemorations.

If there come upon the day of a Simple Feast (*a*) an Office of Nine Lessons, either always, or transferred thither, (*b*) a Sunday, (*c*) some day belonging to an Octave, (*d*) a Saturday, or (*e*) the Office of some Sunday transferred to a Week-day, then there is made a Commemoration of the Simple Feast, at First Vespers and at Lauds.

2. Week-days in Advent and Lent, Ember Days, Eves, and Rogation Monday, are commemorated only, if a Feast of Nine Lessons comes upon them, but their Office takes precedence of a simple Feast, which, in them, is only commemorated.

3. If a Double Feast fall upon a Sunday between Pentecost and Advent, between Twelfth-Day and Septuagesima, or between Low Sunday and Pentecost, the Sunday is commemorated at both Vespers and at Lauds. A Double Feast falling upon any of the other Sundays is either transferred or reduced to a mere Commemoration, as laid down in Chapter X., unless it should be the principal Patron, or Titular, or the Feast of the Dedication of the Church, (and this applies only to the Church itself, not to every Side-Chapel or Altar,) in which case such Patronal, Titular, or Dedication Festival is in that particular place or Church only, kept instead of the Sunday, but with a Commemoration of the Sunday at both Vespers and at Lauds. However, from this liability are excepted the first Sundays in Advent and Lent, Passion, Palm, Easter, Low, Pentecost, and Trinity Sundays, which cannot be displaced, and any such Festival occurring on them is to be transferred, as likewise any Feast of the First Class falling on these Sundays.

4. An Octave is always commemorated, if its office be displaced by a Feast of Nine Lessons or a Sunday, unless such Feast be that of the Patron, the Titular, or the Dedication of the particular place, which kind of Feasts admit of no Commemoration at First Vespers or at Lauds, whether of a Simple, or of an Eve, (unless it be Twelfth-Day Eve,) or of the Second Vespers of another Festival going before it, unless such Festival be one of those in this chapter hereafter specially enumerated, or of an Octave-day, or of the Second Vespers of a Sunday, unless that Sunday be one of those of Advent, or one of those between Septuagesima and Low Sunday, both inclusive, which Sundays, as also the Week-days of Advent and Lent, the Ember Days and Rogation Monday, are always commemorated in whatsoever Office it be. If such Festival fall on any Sunday, or upon the Octave-day of some Feast which has an Octave, the Sunday or Octave-day is commemorated at both Vespers and at Lauds. As regards, however, the Second Vespers of such Festival, a Commemoration is made of the First Vespers of any Double, Semi-double, or Sunday occupying the next day, but not of anything else.

5. The same rule is applied everywhere to certain great Festivals in the year, viz., Christmas Day, (on which day there is no Commemoration of St Anastasia in the Office, but only in the Dawn Mass,) Twelfth-Day, Maundy Thursday, Good Friday, Holy Saturday, Easter Day, Easter Monday, Easter Tuesday, Ascension Day, Whitsun Day, Whitsun Monday, Whitsun Tuesday, Corpus Christi, the Most Sacred Heart of Jesus, St Joseph, Midsummer Day, the Holy Apostles Peter and Paul, the Immaculate Conception, Lady Day and the Assumption of Blessed Mary, All Saints, St Thomas of Canterbury,[1] St George, St Augustine of Canterbury, and the Feast of the Dedication of the particular Church. The rules as to Commemorations on all these are everywhere the same as if they were the local Patron.

6. There is a second and lower class of Festivals, viz., New Year's Day, the Holy Name, Trinity Sunday, Candlemas, the Visitation, the Nativity and the Solemnity of the Most Holy Rosary of Blessed Mary, the Feasts of the Eleven Apostles, of the Evangelists, of the Patronage of St Joseph, of the Most Precious Blood of our Lord Jesus Christ, of the Finding of the Holy Cross, of St Joachim, father of the Blessed Virgin Mary, of St Anne, mother of the Same, of St Lawrence, of St Gregory the Great, of St Edward, and Michaelmas. At the First Vespers of these (unless there be a special direction to the contrary) a Commemoration is made of the Second Vespers of a Double, should there have been one that day unless the contrary be specially indicated—but not of a Sunday, of a day within an Octave, nor of a Semi-double, any more than on Festivals of the highest class. If Simple Festivals or Eves fall on the same days as these Festivals, they have the Ninth Lesson at Mattins and a Commemoration at Lauds only. At Second Vespers a Commemoration is made of any Festival whatever—even a Simple, and of a day within an Octave, if the Office of that is to occupy the next day. The Octaves of Christmas, Twelfth-Day, and Corpus Christi are special cases; they are always commemorated at Vespers and Lauds, whatever be the Office of the day.

7. If Sundays and Week-days of Advent and Lent are to be commemorated, it is done at both Vespers and at Lauds; if Ember Days, Eves, and Rogation Monday, at Lauds only; if Simple Feasts (unless in the cases mentioned above) at First Vespers and Lauds; if other Sundays or Octaves, at both Vespers and at Lauds. When a Double or Semi-double is reduced to a mere Commemoration, it is commemorated at both Vespers and at Lauds in the same way as if it were an Octave-day or a Sunday, unless the superseding Feast be a Double of the First Class, in which case no notice of a suppressed Double or Semi-double is taken at all, except that the First Vespers of such suppressed Double or Semi-double are commemorated in the Second Vespers of a Double of the First Class, occupying the immediately preceding day.

8. A Commemoration is made thus. After the Prayer of the Office for the day are recited (1) the Antiphons for the Song of the Blessed Virgin or of Zacharias, according as the occasion be Vespers or Lauds, then (2) the Verse and Answer after the Hymn from the same, and then (3) the Prayer, preceded

[1] In England St Thomas is the patron of the secular clergy, and for them therefore the feast is of the First Class, but among some of the regulars it is only of the Second Class. In the present translation it is given as of the First Class; but where it is treated as of the Second Class, the second half of the Vespers on Innocents' Day is of the Innocents, with a Commemoration of him; and his Commemoration is made after that of the Innocents, while the Octave of the Innocents lasts.

by "Let us Pray," which would have been used in the superseded Office which is to be commemorated. It sometimes happens, where both the Office of the day and the Office of a Simple Feast to be commemorated have their Antiphons and Verse and Answer from the Common Office for Saints of the class, that the Antiphon and Verse and Answer in the Commemoration would naturally be the same as those in the Office for the day, and, to avoid this, those of the Commemoration are taken from Lauds at First Vespers, and from First Vespers at Lauds—unless a special direction be given to the contrary.[1] In like manner, if the Festival of St Angela (or of any other Holy Woman with an Office of Nine Lessons) fell on a Friday, and the Simple Office of the Blessed Virgin were to be said on the Saturday, the Verse and Answer in the Commemoration of the Blessed Virgin at the Second Vespers of St Angela would naturally be "Grace is poured into thy lips—Therefore God hath blessed thee for ever," but these are the same Verse and Answer as would already have been said after the Hymn of St Angela, therefore, in the Commemoration of the Blessed Virgin, the Verse and Answer are taken from the ensuing Lauds, viz., "Blessed art thou among women—And blessed is the Fruit of thy Womb." And the same system is adopted in the case of the Prayer; if the Office for the day and the Office to be commemorated have both the same Prayer out of one of the Common Offices, then for the Commemoration a different Prayer is taken from the same Common Office. If the Office to be commemorated has been reduced to the form of a Simple Office, and the Antiphons, &c., are taken from the Common Office of the Feast of the day, then at First Vespers such Antiphons, &c., must be taken from the Second Vespers of the Common, and if the Feast has both First and Second Vespers the Antiphon, &c., at Lauds must be taken from First Vespers, while at Second Vespers the Antiphon will be taken from Lauds and the Verse from First Vespers unless a special direction be given to the contrary. An exception, however, is made when a Commemoration of a Holy Virgin is made on the Feast of another Holy Virgin; in this case the Antiphon for the Commemoration at First Vespers must be taken from Lauds. When the reduced Feast is not commemorated at Second Vespers the rules given above for the Commemoration of Simple Feasts must be followed.

9. Whenever in an Office of Nine Lessons, Commemoration is made of any Sunday or Week-day which has an Homily of its own, then such Homily is the Ninth Lesson at Mattins, being either the first part only, or the whole three used continuously together as one.

10. So too if Commemoration be made of a Simple Feast, in an Office with Nine Lessons, the Ninth Lesson is of the Simple Feast; and if the Simple Feast have two Lessons, then both are read together as one. But this Lesson of the Feast is omitted, if the Office of the day be that of a Sunday which has a Ninth Responsory instead of the Hymn, "We praise Thee, O God, &c.," and also when the Ninth Lesson is occupied by an Homily, as prescribed above; neither is it read in any Office in which there are only three Lessons (as, for instance, within the Octaves of Easter and Pentecost.) Moreover, when Com-

[1] A standing instance is the First Vespers of St Angela on May 30, at which there is always a Commemoration of the First Vespers of St Petronilla. Both the Office and the Commemoration are from the Common Office for a Virgin not a Martyr, but the Antiphon and Verse and Answer for St Petronilla are taken from Lauds, viz., "The kingdom of heaven, &c.," and "Grace is poured, &c.," because "Come, Bride of Christ, &c.," and "In thy comeliness, &c.," have already been used for St Angela. And at Lauds the case is reversed.

memoration is made of a day within an Octave, the Ninth Lesson is not of the Octave albeit it have a proper Gospel and Homily. So also, when a Double or Semi-double has been reduced to a mere Commemoration, the historical Lessons of the Second Nocturn of the said suppressed Double or Semi-double are read together as one Lesson, forming the Ninth Lesson of the superior Office which has superseded the Double or Semi-double, except if the Office of Corpus Christi be said on any day within that Octave, in which case any Ninth Lesson of this sort is omitted.

11. If several Commemorations are to be made, their order of precedence is as follows. First, a privileged Sunday; second, an Octave; third, a Greater Double; fourth, a Double reduced to a Simple Commemoration; fifth, a Common Sunday; sixth, a day within the Octave of Corpus Christi; seventh, a Semi-double; eighth, a day within an Octave when reduced to a Simple Commemoration; ninth, a Week-day in Advent or Lent, an Ember Day, Eve, or Rogation Day; tenth, for a Friday evening, the Simple Office of the Blessed Virgin, if it is to be said next day; lastly, a Simple Feast; and not till after a Simple (if there be one) are made the Common Commemorations of the Blessed Virgin, St Joseph, &c., or of the Cross only, as the Season may be. The place of the local Patron in these Common Commemorations is determined according to his rank.[1] As to these Common Commemorations, see Chapter XXXV.

Chapter X. Of Transferences.

If any Double Feast fall upon a Sunday in Advent, or upon any Sunday between Septuagesima and Low Sunday, both inclusive, upon Christmas Eve and Christmas Day, upon New Year's Day, from Jan. 6 to 13, both inclusive, on Ash Wednesday, in Holy Week, or Easter Week, on Ascension Day, or any day from Whitsun Eve to Trinity Sunday, both inclusive, on Corpus Christi or its Octave, on the Feast of the Most Sacred Heart of Jesus, on Dec. 8, on Lady Day, on Aug. 15, on Midsummer Day, on March 19, on June 29, or on Nov. 1, then such Feast is transferred to the nearest day which is not occupied by a Double or Semi-double. The only exception is that Midsummer Day and the Feast of SS. Peter and Paul may be kept upon the Octave of Corpus Christi or on the Feast of the Most Sacred Heart of Jesus. Moreover, the special Feast of a particular Church or place may, but only in that particular Church or place, be kept upon the Second, Third, and Fourth Sundays of Lent and Advent, upon Septuagesima, Sexagesima, and Quinquagesima, and upon a day within the Octave of Twelfth-Day.[2] A solemn primary Feast occurring on the Feast of the Most Sacred Heart of Jesus will take precedence of the latter. Candlemas Day possesses this special privilege, viz., that if it fall on a Sunday of the Second Class, it is transferred only to Monday, however occupied. Moreover, if Midsummer Day be Corpus Christi, the Feast of St John is transferred only to the next day, and has Commemoration of the Octave. St John is only commemorated in the Second Vespers of Corpus Christi, and on the following days the Office is of the Octave of Corpus Christi, with Commemoration of the Octave of St John. In this case July 1 is reckoned to be the Octave-day of both, and the Service is of the Octave-day of Corpus Christi,

[1] *I.e.*, an Angel or St John the Baptist is commemorated before St Joseph.
[2] St Joseph, as Patron everywhere, possesses this privilege everywhere.

with a Commemoration of the Octave-day of St John at both Vespers and at Lauds.

The above rule is invariable. If a Feast which has an Octave is transferred, its Octave is not transferred with it; all is done as if the Feast had occupied its usual place. And if the Feast be transferred beyond what would ordinarily be its own Octave-day, it is that year kept without any Octave at all; unless, indeed, it be a Feast which has some local privilege to the contrary.

Ordinary or lesser Doubles, with the exception of the Feasts of those Saints who are styled Doctors of the Church, are not transferred if their observance is impeded by that of some Sunday or greater Festival or Office, but upon their own day they have a Commemoration at both Vespers and at Lauds, and the Ninth Lesson at Mattins,—that is to say, if the rules applicable to the Feasts superseding them permit of such Commemoration; if not, such Double Feast is for that year entirely omitted (see Chapter IX. par. 7-10, and par. 8 of the present Chapter.) The same rules apply to any other Double Feasts for which it may be impossible to find any day within the year to which to transfer them. When ordinary or lesser Double Feasts, even though they are not of Doctors, are impeded every year by a higher Office, they are permanently fixed on the first free day.

2. If a Double of the First or Second Class as enumerated in Chap. IX. par. 5, 6, fall upon an Octave-day, the Service is of the Festival with Commemoration of the Octave, unless the day be New Year's Day or January 13; any Festival falling upon these two days must be transferred; but if the Festival falling upon the Octave-day be not of the First or Second Class, it is transferred if it be a Greater Double, or the Feast of a Doctor of the Church; if not, it is reduced to a mere Commemoration at both Vespers and at Lauds with the Ninth Lesson at Mattins as above.

3. If some Double[1] Feast falling within an Octave is superseded by some higher Feast, it is transferred to the next day not similarly occupied, if it be of the Second Class, or a Greater Double, or the Feast of a Doctor of the Church, and is kept with Commemoration of the Octave.[2] If it be an ordinary lesser Double, it is simply reduced to Commemoration at both Vespers and Lauds, with the Ninth Lesson at Mattins, as above.

4. Sundays within the year other than those above mentioned are superseded even by an ordinary or lesser Double Feast. The Sunday then has a Commemoration at both Vespers and Lauds, and a Ninth Lesson at Mattins. See Chap. IX.

5. If a Semi-double Feast fall upon any of the days above enumerated, or within the Octave of Corpus Christi, or upon any Sunday, it either has a Commemoration at both Vespers and at Lauds, and the historical Lessons of its Second Nocturn are read as one for the Ninth Lesson at Mattins, or it is totally omitted as above directed in the case of ordinary or lesser Doubles. But if a Semi-double Feast is impeded every year by a higher Office, it is permanently fixed on the first free day, as in the case of ordinary or lesser Double Feasts.

[1] This must be understood of the Feast of a Doctor of the Church, of a Greater Double, a Double of the Second Class, or of a Double of the First Class as mentioned in the latter part of IX. 3. The end of this paragraph contains a special direction for the suppression instead of the transference of the ordinary or lesser Doubles.

[2] That is, if it is not transferred beyond it.

6. If two or more Feasts of Nine Lessons fall on the same day, the higher in rank is observed, and the others commemorated as above. If they are all of the same rank, a Primary Feast will take precedence of a Secondary, and generally the more worthy or solemn is observed, and the others reduced to a mere Commemoration or omitted altogether, unless they be Feasts of Doctors of the Church or higher, when they are transferred.

7. If several are to be transferred, the order of precedence is observed as above, and, lastly, if none is more worthy or solemn than another, they are taken by priority of date.

8. A Simple Feast is never transferred. If it comes on a day when it cannot be kept, it is commemorated, and if it cannot be commemorated, it is omitted altogether.

9. If a Feast of Nine Lessons which has the Commemoration of a Simple be transferred, the Commemoration is not transferred with it, but is made, if it can be made, upon its own day, with the Ninth Lesson, if it have one, and the Office of the day admits of it. The Feast to which it was originally joined is utterly divorced from it. And the same rule applies to a Commemoration made on an Eve, if the Feast to which the Eve belongs fall on Monday, and so the Eve be kept on Saturday; the Commemoration of the Simple stands unchanged for the Sunday.

Chapter XI. Of Concurrence.

By Concurrence (as opposed to Occurrence, which is two Offices falling on the same day,) is meant the case of the Second Vespers of one Office falling on the same evening as the First Vespers of another.

2. If they are two Doubles of the same rank, the Vespers are divided; the former is observed up to the Chapter, and the latter from the Chapter, inclusive [1]—unless there be some special direction to the contrary. If they are not of the same rank, they are treated according to Chapters IX. and X. Hence the highest class have the whole of both First and Second Vespers, with a Commemoration, if proper, of lesser Feasts. But if the Second Vespers of a Feast of the Second Class fall on the same evening as the First Vespers of a Feast of the First Class, then the whole is of the Feast of the First Class, with a Commemoration of the Feast of the Second Class. As regards precedence, among Feasts of the same Class, the Feasts of our Lord go before all others, so as to have the whole of both Vespers; so those of the Blessed Virgin go before those of other Saints; so also those of Angels, of St Joseph, and of the Apostles [and Evangelists] before others; and those of Saints particularly venerated in the place before the rest.

3. If the Second Vespers of a Double fall on the same evening with the First Vespers of a Semi-double, a Sunday, a day within an Octave, a Simple Feast, or the Simple Office of the Blessed Virgin on Saturday, the Service is all of the Double, with a Commemoration of the other, unless indeed it be one of those Doubles which, according to Chapter IX., exclude certain Commemorations. When the day after any Office of Nine Lessons is a Week-day kept as such, no notice of the Week-day so ensuing is taken in the Second

[1] The Frontal and Vestments are, from the beginning, of the colour which will be proper at the Song of the Blessed Virgin.

Vespers of the Feast; but if it be in Advent or Lent, the Week-day is commemorated as usual. Also a Commemoration is made of a Simple which is to be commemorated in the First Vespers of an Office of Nine Lessons occupying the next day, although this Commemoration cannot be said to proceed from the Second Vespers of the former Office of Nine Lessons concurring with the First Vespers of the Simple, seeing that the Simple has no Office, but is because the Simple occurs on the same day with the latter Office of Nine Lessons.

4. If the Second Vespers of a Semi-double, of a Sunday, or of a day within an Octave fall on the same evening with the First Vespers of a Double, the Service is all of the Double, with a Commemoration of the other, unless the Double be one of those which, according to Chapter IX., exclude such Commemoration. If the Second Vespers of a Semi-double fall on the same evening with the First Vespers of another Semi-double or of a Sunday, the Service is of the former up to the Chapter, and of the latter, from the Chapter, inclusive. But if the Second Vespers of a Semi-double fall on the same evening with the First Vespers of a day within an Octave, the Service is all of the former, with a Commemoration of the latter. But if the Second Vespers of a Semi-double fall on the same evening with the First Vespers of a Simple, or of the Simple Office of the Blessed Virgin on Saturday, the Service is all of the former, with a Commemoration of the latter.

5. If the First Vespers of a Semi-double, a day within an Octave, or a Simple, fall on Sunday evening, the Service is all of Sunday, with a Commemoration of the other.

6. If the Second Vespers of a day within an Octave fall upon the same evening with the First Vespers of a Sunday, the Service is of the former up to the Chapter, and of the latter, from the Chapter, inclusive, with a Commemoration of the Octave. If the Second Vespers of a day within an Octave falls upon the same evening with the First Vespers of a Semi-double, the Service is all of the latter, with a Commemoration of the Octave. Second Vespers of a day within an Octave can never properly be said to fall on the same evening with the First Vespers of a Simple, because a Simple in such a position is always deprived of its Office by that of the next day, but there is a Commemoration, just as there is at the next Lauds.

7. If the Second Vespers of one Octave-day fall on the same evening with the First Vespers of another Octave-day, other things being equal, the Service is of the latter, from the Chapter inclusive, with a Commemoration of the former, except when the Second Vespers of the Octave of Corpus Christi fall on the same evening with the First Vespers of the Octave of St John the Baptist, when the Service is all of Corpus Christi, with a Commemoration of St John, (which Commemoration is made though the Feast of the Most Sacred Heart occur), and except also when special directions are given. If the Second Vespers of an Octave-day fall on the same evening with the First Vespers of a Common Double, (even one which has got there by transference,) other things being equal, the Service is of the Octave-day up to the Chapter, and of the ensuing Double, from the Chapter, inclusive—except the Octave-days of the Primary Feast of the Blessed Virgin, of the Feasts of the Holy Angels, of St John the Baptist, of St Joseph, and of Apostles, which Octaves have the whole Service, the Double being only commemorated. But if the ensuing Feast be a Greater Double, (even one there by transference,) such Double has the

whole Service, with a Commemoration of the Octave—except in the case of the Octave-days of Twelfth-Day, of Easter Day, of the Ascension, and of other primary Feasts of our Lord, when the ensuing Feast is only commemorated. However, if the ensuing Feast be one of the Doubles enumerated in Chapter IX., par. 6, it has the whole Service, the Octave being only commemorated, [and if one of the highest class, there is no Commemoration.] If, however, the Feasts of which the Octaves concur are of different rite, or dignity, the Vespers will be all of the Octave of the Feast which is of higher rite, or a primary Feast, or of greater dignity, with a Commemoration of the other, and likewise when an Octave concurs with a Double, exception being always made of the Octaves of the above-named Feasts of our Lord and the Blessed Virgin.

8. A Simple never has any Second Vespers; its Office ends absolutely with None.

9. A Week-day kept as such cannot be said to have either First or Second Vespers, the Week-day Office being merely a means of filling up space between other Offices. The Commemorations made of them in Advent or Lent or at other times are by occurrence, not concurrence, and to fulfil the rule of the Church. They cannot extend before midnight; for instance, if Vespers on Shrove Tuesday were of the Week-day, the Prayer would be that of Quinquagesima Sunday, and the Long Preces would not be said.

10. However, if a Simple Feast fall on a Week-day to be kept as such (for instance, on Ash Wednesday) it is deprived of its First Vespers, and has only a Commemoration, whatever be the Office on the preceding evening, or, if it fall on Maundy Thursday, all observance of it is omitted. This is not because the Week-day has First Vespers, which is not the case, but because it would be unseemly for the Simple, which has only a Commemoration at Lauds, to have First Vespers.

Chapter XII. How to find the Office for the Day.

If any one wishes to find the Office for the ensuing day,[1] let him look in the Kalendar and in the Table of Moveable Feasts,[2] and do as he finds there.

2. If the Office be of the Season, that is to say, of some Sunday or Week-day kept as such, the places to look in are the Psalter and the Proper Office of the Season; the former contains the general outline of the Service, with the Psalms, and some other things, and the latter, the Lessons and Responsories, with some Antiphons, the Prayers, &c., which are not in the Psalter. The Invitatories, Hymns, Chapters, Verses and Answers, Short Responsories and Antiphons, given in the Proper Office of the Season for certain times, are said instead of those in the Psalter; when there are no others, those in the Psalter are used.

3. If the Office be of a Saint, the place to look is the Common Office

[1] Which is reckoned to begin with Vespers.

[2] But this process is now always superseded by the simple plan of consulting the *Ordo Recitandi Divini Officii*, or Ecclesiastical Kalendar, published yearly in all dioceses of the Latin Church. In this translation of the Breviary the Table of Moveable Feasts is omitted, as it is entirely useless, owing to the multiplicity of yearly almanacks.

of Saints and the Proper Office of Saints; what is not in the Proper is taken from the Common. And the Lessons (not the Responsories) from Scripture are usually those from the Proper Office of the Season.[1]

Chapter XIII. Mattins.

Mattins are always said in the following manner according to the Office of the day, except on certain days, when special directions are given. The "Our Father," the "Hail Mary," and the "I believe in God" are first said inaudibly. Then the Officiant makes the sign of the Cross upon his mouth with the thumb of his right hand, saying aloud at the same time, "O Lord, open Thou my lips." To which is answered, "And my mouth shall show forth Thy praise." Then he opens his hand and signs himself again, with the extended fingers, from the forehead to the breast, and from the left shoulder to the right, saying, "Make haste, O God, to deliver me." And so on, as is to be found at the beginning of the Psalter. The same rite is to be observed at the beginning of every Canonical Hour. Then is said the Invitatory proper to the Office of the day, either of the Season or of a Feast, with the Psalm, "O come, let us sing unto the Lord,"—all as is to be found at the beginning of the Psalter.[2] When the Psalm is done, and the Invitatory repeated for the last time, the Hymn proper to the Office of the day is recited.

2. After this, upon all Doubles and Semi-doubles follow nine Psalms, (upon Sundays there are more, as will be found in the Psalter,) with the Antiphons and Verses proper to the Office of the day, either of the Season or Feast, together with nine Lessons, and either eight or nine Responsories, as marked in the proper place. The whole is divided into Three Nocturns, as follows—

3. In the First Nocturn are said three Psalms with three Antiphons, after every Psalm an Antiphon: but in the Easter-time, that is, from Low Sunday to Whitsun Day, (except in the Office of the Ascension,) the three Psalms of each Nocturn are said with only one Antiphon, which is repeated after the third Psalm. At the end of the Antiphon after the third Psalm in each Nocturn, is said a Verse and Response, then the "Our Father,"—"And lead us not into temptation," to which is answered, "But deliver us from evil," then the Absolution, that is, the Prayer "Graciously hear," then the Blessing is asked and pronounced, "May the Eternal Father," and the other forms which are marked for the first and every other Lesson. After this are read three Lessons from Scripture, which are those proper to the Season, unless special Lessons are assigned. After each Lesson follows a Responsory taken from the Office of the day, which is always the case, whatever the Lessons be; as, for instance, on a Saint's Day when no special Lessons are assigned and the three Lessons from Scripture are accordingly taken

[1] Here follow six more paragraphs, describing the contents of the book, which it appears unnecessary to translate.

[2] These invitatories vary with the Office, but are invariably divided into two portions by an asterisk (*). The entire invitatory is repeated twice before the Psalm, and once after the first, third, and fifth of the five sections (each consisting of two verses) into which the Psalm is divided. After the second and fourth sections, is repeated only that part of the Invitatory which follows the asterisk, and which usually, though not always, consists of the words, "O come, let us worship Him." The Psalm finished and the entire Invitatory repeated, the doxology of two verses is said as another section, and then is repeated first the second portion of the Invitatory, and then the whole of it once more.

from the Proper Office of the Season, the Responsories are nevertheless taken from the Office of the Saint.

4. In the last Responsory of each Nocturn is said "Glory be to the Father, and to the Son, and to the Holy Ghost," (without "As it was in the beginning, &c.") And then part of the Responsory is repeated again, unless a direction be given to the contrary.

5. In the Second Nocturn are said three more Psalms, with Antiphons, a Verse and Response, the "Our Father—And lead us not into temptation." Answer, "But deliver us from evil," the Absolution, "May His grace and mercy," the Blessings, and the rest, with three more Lessons, taken from some discourse, or from the Life of the Saint whose Office is being said, if it be a Saint's Day, and after each Lesson a Responsory.

6. In the Third Nocturn are said three more Psalms, with Antiphons, a Verse and Response, the "Our Father—And lead us not into temptation," Answer, "But deliver us from evil," the Absolution, "May the Almighty," the Blessings, and the rest, as before, with three more Lessons taken from some Commentary on the Gospel for the day or Feast. After the two first Lessons (that is, the seventh and eighth of the whole) is said a Responsory, one after each. Sometimes there is also a Responsory said after the third (ninth) Lesson, which will be found marked in its proper place. In the last Responsory, whether it be the eighth or ninth, is said the "Glory be to the Father" as in the third and sixth, unless the contrary is specially directed. If there is no ninth Responsory, the last lesson is immediately followed by the Hymn, "We praise Thee, O God."

7. On plain Week-days and Simple Feasts only three Lessons are read. In that case the Office is the same as above, except that instead of three Nocturns only one is said. This Nocturn is always that of the Week-day, whether the Office be said of the Week-day or of a Saint, and consists of twelve Psalms, and six Antiphons arranged as in the Psalter. In the Easter-time there is only one Antiphon, that is "Alleluia."

8. After the Psalms and Antiphons follows a Verse and Response. This is to be found in the Psalter, if the Office be of a Week-day. If the Office is of a Saint, it is taken from the Common of Saints of that Class, which is to be found in the same place. Then is said the "Our Father—And lead us not into temptation," Answer, "But deliver us from evil," an Absolution and Blessing, &c., as will be laid down more at length in the Chapter on Absolutions and Blessings. Then are read three Lessons. If the Office is of a Week-day, these are all from the Scripture, as appointed for the Season. If the Office is of a Saint, if there is one special Lesson appointed, the two first only are of Scripture, in which case the third may be read along with the second, as one, at option; if two special Lessons be appointed, then only the first Lesson is from Scripture, in which case the whole three may be read together as one.

9. After each Lesson is said a Responsory; if the Office be of the Week-day, they will be found marked after the Lessons; if the Office be of a Feast they are taken from the Common of Saints of the Class according to the rule given in Chapter XXVII., as will be laid down more at length in the chapter on Verses and Responsories. In the case of a Saint's Day, it will be observed that only two Responsories are said, the third Lesson being followed by the Hymn "We praise Thee, O God." The same is the case in Easter-time. In both

these cases therefore the second Responsory, being the last, is said with the "Glory be to the Father, &c.," and the partial repetition of the Responsory itself.

Chapter XIV. Lauds.

When the Hymn "We praise Thee, O God," or the ninth Responsory, as the case may be, has been said, the Officiant makes the sign of the Cross, saying, "Make haste, O God, to deliver me," to which is answered, "Make haste to help me, O Lord," and so on, as at Mattins. But instead of the Invitatory there follow at once the Psalms, with the Canticle, (which is on Sundays the Song of the Three Children in the burning fiery furnace, "O all ye works of the Lord,") all as contained in the Psalter, with the Antiphons proper to the Office of the day. The same Psalms and Canticle are said upon every Sunday in the year, on every day in Easter-time, and upon every Feast whatsoever, even Simples, except only the Sundays from Septuagesima to Palm Sunday inclusively. Upon the Sundays from Septuagesima to Palm Sunday inclusively the Office is said as marked in its proper place. The Office on Week-days not in Easter-time is said as given in the Psalter.

2. If no proper Antiphons are assigned, if the Office be of the Sunday, those are said which are given in the Psalter; if the Office be of a Feast, Double or Simple, they are taken from the Common of Saints of that Class. After the Psalms follow the Chapter, the Hymn, the Verse and Response, the Antiphon for the Canticle "Blessed be the Lord God of Israel," the said Canticle itself, and the Prayer; all taken from the Office of the day.

3. When the short Responsory prayers called the "Preces" are to be said, they are said before the Prayer; and when the Antiphons, Verses, Responses and Prayers in memory of the Cross, of the Blessed Virgin Mary, of St Joseph, of the Apostles, of the Patron of the Church, Country, Diocese or Place, and for Peace are to be said, they are said after the Prayer of the day. If a Prayer is likewise to be said in memory of some Saint with a Simple Feast, such Prayer is to be said, with its proper Antiphon, Verse and Response, before the Commemoration of the Cross; for which fuller directions are given in the special chapter on the subject.

4. Before the Prayer the Officiant always says, "Hear my prayer, O Lord," to which is answered, "And let my cry come unto Thee."[1] Then he says, "Let us pray," and proceeds. After the last Prayer is again said, "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee."[1] Then, "Bless we the Lord," Answer, "Thanks be to God." "May the souls of the faithful, through the mercy of God, rest in peace," Answer, "Amen." If the Office is not to be at once continued, the "Our Father" is then recited inaudibly; after which the Officiant says, "The Lord give us His peace," Answer, "And life eternal. Amen." After this, one of the Antiphons of the Blessed Virgin Mary, from the end of Compline, is said, unless Mass, the Office of the Dead, the Penitential Psalms, or the Litany are to follow at once. If the Office is to be continued, the Antiphon of the Blessed Virgin is said when it is over. Respecting the Office of the Dead, the Penitential Psalms and the Litany, directions are given in their proper place.

[1] Instead of this a person in or above Deacon's orders says, "The Lord be with you," and is answered, "And with thy spirit."

Chapter XV. Prime.

At the beginning of Prime the "Our Father," the "Hail, Mary," and the "I believe in God" are said inaudibly. Then follows, "Make haste, O God, to deliver me," and the rest precisely as at Lauds. But after the "Alleluia," or, "Ceaseless praise, &c.," is said the Hymn, "The Star of morn, &c." Then follow the Psalms, as appointed in the Psalter, according to the day of the week, except on Feasts and in Easter-time, when the Psalms said are the three (1) Ps. liii. "Save me, O God, by Thy Name," (2) Ps. cxviii. 1-16, "Blessed are the undefiled—I will not forget Thy word," and (3) Ps. cxviii. 17-32, "Deal bountifully with Thy servant—Thou hast enlarged my heart." Only one Antiphon is said after all the Psalms, which Antiphon is the same as the first Antiphon at Lauds.

Here it is to be observed that only one Antiphon is said at Prime, Terce, Sext, and None, one to each, which Antiphon on Feasts is the same as the first, second, third, and fifth at Lauds, respectively; but this matter is treated of more fully further on in the chapter on Antiphons.

2. Immediately after the Antiphon on every Sunday in the year, on every day in Easter-time, and on every Feast whatsoever, even Simples, is read the Chapter from 1 Tim. i. 17, "Unto the King Eternal." When the Office is said of a Week-day not in Easter-time, the Chapter is the one from Zacharias viii. 19, "Love peace." Then follows the short Responsory: "Christ, Thou Son of the Living God, have mercy on us." After the short Responsory, if the Office be not of a Double or within an Octave, follow the short Responsory prayers called the "Preces," which begin, "Lord, have mercy upon us," as given in the Psalter. When the Officiant says the words, "Our help is in the Name of the Lord," he makes the sign of the Cross from his forehead to his breast. Then follows the "I confess to God Almighty," "Almighty God, have mercy on us," "May the Almighty and Merciful Lord."[1] When the Office is of a Week-day and Preces have been said at Lauds, other Preces are added, as may be found in the Psalter in the Office of Prime on Week-days. But if the Office of the day be Double or within an Octave, the Preces are entirely omitted, with the Confession, and the Officiant, immediately after the short Responsory, says, "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee," "Let us pray," and he says the Prayer, "O Lord God Almighty."

3. Then, if the Little Office of the Blessed Virgin is said, it is done at once; otherwise after the Prayer "O Lord God Almighty," is repeated "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee," then, "Bless we the Lord," Answer, "Thanks be to God," and in choir the Martyrology for the day is read at once. All that follows, beginning with "Precious in the sight of the Lord," is to be said by all in or out of choir, whether they have read the Martyrology or not. At the end is read one of the short Lessons, varying with the Season, which are to be found in the Psalter at the end of Prime. But on Feasts and some other days, instead of one of these short Lessons is read the Chapter appointed for None; which days are marked in their place.

[1] Here follow in the original some directions for the saying of the Confession by clergymen, before others, and alone.

Chapter XVI. Terce, Sext, and None.

Terce, Sext, and None are all similar to one another. At the beginning the "Our Father" and the "Hail, Mary" are said inaudibly. Then follows, "Make haste, O God, to deliver me," and the rest as at Mattins, Lauds, and Prime. After the "Alleluia" or "Ceaseless praise, &c.," follow the Hymn and the Psalms, as given in the Psalter. One Antiphon is said at each Hour, taken on Feasts and some other occasions from Lauds, viz., at Terce the second, at Sext the third, and at None the fifth, as described above. After the Psalms and Antiphons are said the Chapter and the short Responsory, according to the Office of the day; on Sundays and Week-days they are either specially assigned in the Proper Office of the Season, or are read as in the Psalter; on Feasts they are either special, or taken from the Common of Saints of that Class. After the short Responsory the Officiant says, "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee," "Let us pray," and he says the proper Prayer of the day.

2. After the Prayer is repeated "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee." Then, "Bless we the Lord," Answer, "Thanks be to God," "May the souls of the faithful, through the mercy of God, rest in peace," Answer, "Amen." The "Our Father" is then recited inaudibly; as will be more fully explained hereafter in the chapter on the Lord's Prayer and the Angelic Salutation.

Chapter XVII. Vespers.

Vespers begin the same as Terce, Sext, and None; but immediately after the "Alleluia" or "Ceaseless praise, &c.," there are said five Psalms, with the same number of Antiphons, taken from the Office of the day; but it is to be observed that the Antiphons on Sundays and Week-days observed as such, are almost invariably those in the Psalter.

2. After the Psalms and Antiphons follow the Chapter, the Hymn, the Verse and Response, the Antiphon for the Canticle "My soul doth magnify the Lord," the said Canticle itself, and the Prayer; all taken from the Office of the day.

3. When the Preces are to be said, they are said before the Prayer; and when the Commemorations of the Cross, of the Blessed Virgin Mary, of St Joseph, the Apostles, and of the Patron of the Church, Country, Diocese, or Place, and the Prayer for Peace, are to be said, they are said after the Prayer of the day. Vespers conclude in the same way as Terce, Sext, and None.

Chapter XVIII. Compline.

The Blessing having been asked and pronounced, Compline begins at once with the short Lesson, as given in the Psalter. Then follow, "Our help is in the Name of the Lord," Answer, "Who hath made heaven and earth." Then the "Our Father" inaudibly, the "I confess to God Almighty," "Almighty God, have mercy on us," "May the Almighty and merciful Lord," then "Turn us, O God of our salvation," Answer, "And cause Thine anger toward us to cease," "Make haste, O God, to deliver me," and so on, followed by the Psalms, (which are always the same) under one Antiphon, the Hymn, the Chapter, the short Responsory, and the Canticle, "Lord, now lettest Thou Thy

servant," with its own Antiphon, all as is to be found at the end of the Psalter. After the Antiphon "Save us," if the Office is not Double or within an Octave are said the Preces, which begin "Lord, have mercy upon us;" but if the Office be Double or within an Octave, the Officiant says at once, "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee," "Let us pray," and he proceeds with the Prayer, "Visit, O Lord, we beseech Thee," and the rest, exactly as in the Psalter.

2. After the Verse, "May Almighty God," follows one of the Antiphons of the Blessed Virgin Mary, with its Verse and Response, and Prayer, according to the Season, as is to be found at the end of the Psalter, after Compline. And after the Verse, "God's most mighty," the "Our Father," the "Hail, Mary," and the "I believe in God," are said inaudibly.

Chapter XIX. The Invitatory.

In every Office an Invitatory is said at Mattins, with the Psalm, "O come, let us sing unto the Lord," in the manner in which it will be found given for ordinary Sundays, at the beginning of the Psalter. The Invitatory varies with the Office, with which it will be found either in the Psalter or the Office proper to the particular Season, or in the Proper, or Common Office of Saints.

2. The only exception is on Twelfth-Day, and on Maundy Thursday, Good Friday, and Holy Saturday, when Mattins begin immediately after the "I believe in God" with the Antiphon for the first Psalm of the Nocturns. Likewise no Invitatory is said at the beginning of a dirge, except on All Souls' Day, the day of death or burial, and when the whole three Nocturns of the Dirge are to be said.

Chapter XX. The Hymns.

A Hymn is said at each of the Canonical Hours, except in the Office of the Dead, and from Maundy Thursday inclusively to the Vespers of Saturday before Low Sunday exclusively.

2. At Mattins the Hymn is said immediately after the last repetition of the Invitatory, except on Twelfth-Day, when the Office begins as mentioned in the last chapter; at Lauds and Vespers it is said after the Chapter; at Prime, Terce, Sext, and None it is said before the Psalms; and at Compline after the Psalms.

3. The Hymns in the Psalter are said if the Office is of a Sunday or a Week-day, when no special Hymns are appointed in the Proper Office of the Season, that is, from the Octave of Whitsun Day to Advent (excepting only the Sunday within the Octave of Corpus Christi) and from the Octave of Twelfth-Day to the first Sunday in Lent, exclusively. If the Office is of a Feast, the Hymns are either special, or taken from the Office common to all Saints of the particular Class. When a Feast has three special historic Hymns, and the special Hymn cannot be said in First Vespers, then this Hymn is said at Mattins, the Hymn for Mattins at Lauds, and the Hymn for Lauds at Second Vespers; but if the Second Vespers are not of such Feast, the Hymn for Vespers is joined to the Hymn for Mattins, with one common concluding Verse.

4. From Christmas to Twelfth-Day, on Corpus Christi and throughout the Octave, and whenever the Office is said of the Blessed Virgin Mary, even in Easter-time, and whether with nine or three Lessons, the last verse of the

Hymns [at Prime, Terce, Sext, None, and Compline] is altered in honour of the Incarnation.[1]

5. Likewise on Twelfth-Day and throughout the Octave the last verse of these Hymns is altered in honour of the Revelation of our Lord to the Gentiles.

6. From Low Sunday to Ascension Day, on Whitsun Day and throughout the Octave, the last verse of these Hymns is altered in honour of the Resurrection of our Lord from the dead.

7. On Ascension Day and until Whitsun Day the last verse of these Hymns is altered in honour of the Ascension of our Lord into Heaven.

8. On the Feast of the Transfiguration of our Lord the last verse of these Hymns is altered in honour of that Mystery. These are the only changes which the Hymns ever undergo.

Chapter XXI. The Antiphons.

Throughout the whole of the Divine Office the Psalms are never said without Antiphons, either for each Psalm or each group of Psalms; which Antiphons vary with the Office of the day.

2. Except in Advent and Easter-time, if the Office be of a Sunday or Week-day, at Mattins, Vespers, and Compline, those Antiphons are said which are to be found in the Psalter, even when the day is a Simple Feast. In Advent special Antiphons are given in the Office proper to that Season, and in Easter-time only one Antiphon is said, that is, "Alleluia." At Lauds, Prime, Terce, Sext, and None those Antiphons are said which are appointed in the Proper Office of the Season, and if none are so appointed, those are said which are given in the Psalter.

3. When the first Sunday of any particular month is mentioned, that Sunday is meant which is on or nearest to, either before or after, the first day of the month named. And at Vespers on the Saturday the Antiphon for the Canticle, "My soul doth magnify the Lord," is to be taken from the Sunday, and will be found with the Sunday in its proper place. This Saturday Antiphon is always taken from that book of Scripture which is to be read at Mattins on the Sunday.

4. On all days when nine Lessons are read the Antiphons at Vespers are the same as those at Lauds, unless special ones are appointed. And likewise at Prime, Terce, Sext, and None, if special Antiphons are not appointed, when Lauds has had proper Antiphons, these are taken in turn, one to each Hour, omitting the fourth; so that the first Antiphon is said at Prime, the second at Terce, the third at Sext, and the fifth at None. All which has been explained before in Chapter XVI.

5. On Week-days in Advent, if there are no proper Antiphons at Lauds, the Antiphons for the four short Hours are taken from the Lauds of the Sunday before.

6. In Easter-time, whether the Office for the day has nine Lessons or three, there is only one Antiphon to each Nocturn, which Antiphon is to be found in the Psalter, or in its proper place. Likewise in Easter-time the word "Alleluia" is added to every Antiphon said, if it be not there already. On the contrary, from Septuagesima to Easter, if the word "Alleluia" occur it is omitted, and nothing is said in its place.

[1] The divergence of this translation from the original in the matter of these alterations is explained in the Translator's Preface.

7. Upon Double Feasts at Mattins, Lauds, and Vespers (but not at Prime, Terce, Sext, None, and Compline,) the Antiphons are said from beginning to end before, as well as after, the Psalms and Canticles. And this is one of the reasons why these Feasts get the name of Doubles. At the short Hours on these days and throughout the whole Office on Semi-doubles, Simples, and Week-days, the first words only of the Antiphon are said before the Psalm, but it is said entire at the end. Should the Antiphon happen to consist of the opening words of the Psalm or Canticle to which it belongs, the beginning of such Psalm or Canticle is not repeated. Such Psalm or Canticle in that case begins with the next words after those which form the Antiphon. This does not cause any difference in the rule as to whether the Antiphon is to be said before the Psalm entire or not. As, for instance, the first Psalm at Vespers on Sunday is Psalm cix., which begins, "The LORD said unto my Lord, Sit Thou at My right hand, Until I make Thine enemies Thy footstool," to which the Antiphon is, "The LORD said unto my Lord, Sit Thou at My right hand." As it is a Semi-double, the first words only of the Antiphon are said before the Psalm, "The LORD said." Then the Psalm begins with the words, "Unto my Lord, Sit Thou at My right hand, Until I make Thine enemies Thy footstool." But if "Alleluia" occur at the end of the Antiphon or of the portion said the Psalm begins as usual.

8. Whenever proper Antiphons are given in the Office of the day, these Antiphons are invariably to be substituted for those in the Psalter, or the Common Office of each Class of Saints.

9. When a Commemoration is to be made at Lauds or Vespers, it is done by reciting once the Antiphon which would be said at Lauds at the Canticle "Blessed be the Lord God of Israel," and at Vespers at the Canticle "My soul doth magnify the Lord," with the Verse and Response which would follow the Hymn, and the Prayer which would be said, were the Office of that of which the Commemoration is made.

10. The Antiphons of the Blessed Virgin Mary, with their Verses and Responses and Prayers, which are to be found after Compline, are said as directed further on in Chapter XXXVI.

CHAPTER XXII. THE PSALMS.

Upon Sundays and Week-days the Psalms are said as they are arranged in the Psalter, unless some special direction to the contrary is given in the Office for the Season. On Feasts the Psalms are said as directed in the Proper Office, or in the Common of the Saints of each Class.

2. The Psalms appointed for Lauds on Sunday, with the Canticle "O all ye Works of the Lord," are said also on every Feast in the year, and on every day whatsoever in Easter-time.

3. At Prime the Psalm "O give thanks unto the LORD," and the others there given are said on every Sunday when the Office is of the Sunday, even if it be within an Octave, from the third Sunday after Whitsun Day inclusively till Christmas exclusively, and likewise from the second Sunday after Twelfth-Day inclusively till Septuagesima exclusively. From Septuagesima till Easter is said instead Psalm xcii., "The LORD reigneth," because the Psalm "O give thanks unto the LORD" is at that time said at Lauds after Psalm l., "Have

mercy upon me, O God," as will be found directed in the proper place. Upon the Sundays from Low Sunday inclusively to Ascension Day exclusively are said the three Psalms, "Save me, O God, by Thy Name," "Blessed are the undefiled," and "Deal bountifully with Thy servant," as on Feasts, but with the addition of the Creed of St Athanasius. Outside Easter-time when the Office is of a Week-day, there is substituted for the Psalm "O give thanks unto the LORD" one of those which are given in the Psalter for that purpose, under the heading of the Office for Prime on Week-days. But on every day in Easter-time, upon every Feast-day in the year, and on every Saturday, whether the Office be of the Blessed Virgin or of the Saturday, even if a Double Feast is to be kept on the Sunday, the Psalms said are the three, "Save me, O God, by Thy Name," "Blessed are the undefiled," and "Deal bountifully with Thy servant."

4. On every Sunday in the year if the Office is of the Sunday, the Creed of St Athanasius, "Whosoever will be saved," is added to the Psalms at Prime, as is directed in Chapter XXXIII.

5. At Terce, Sext, None, and Compline the Psalms are the same on every day in the year.

6. It is to be remarked that the first four Psalms at Vespers on Sundays are likewise said on nearly every Feast in the year. The fifth changes much oftener. But these changes, whether of the fifth or of any of the first four, are all marked in their proper place. If a Feast has an Octave, the same Psalms are said every day at Vespers during the Octave as have been said at the Second Vespers of the Feast, except on the evening of the seventh day, being the First Vespers of the Octave-day, when the Vespers are the same as the First Vespers of the Feast.

7. At the end of every Psalm is said this Hymn:

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

"As it was in the beginning, is now, and ever shall be, world without end. Amen."

Except at the end of Psalms lxii., "O God, Thou art my God: early will I seek Thee," and cxlviii., "Praise ye the LORD from the heavens," which are severally united in groups with others, in which case the "Glory be to the Father" and the Antiphon are said after the group, as if that were only one Psalm. Moreover, the "Glory be to the Father" is not said at the end of the Psalms on Maundy Thursday, Good Friday, and Holy Saturday, nor in the Office for the Dead. In the latter case there is said instead:

"O Lord, give them eternal rest,

"And let the everlasting light shine upon them."

Which words are said in the plural even though the Office is being recited for one dead person.

8. For the sake of uniformity an asterisk (*) is put in the middle of every verse where the pause is to be made in saying or singing.

CHAPTER XXIII. THE CANTICLES.

Canticles are said every day at Lauds, Vespers, and Compline. When the Office is of a Sunday or Week-day these are as given in the Psalter.

2. On all Feasts whatsoever, and every day in Easter-time, the first Canticle

at Lauds is the same as on Sundays, that is, "O all ye Works of the Lord," at the end of which the "Glory be to the Father" is not said as it is at the end of the other Canticles, nor is "Amen" answered. The other Canticles which are appointed in the Psalter for Lauds on Week-days are said only when the Office is of the Week-day out of Easter-time.

3. The three Canticles, "Blessed be the Lord God of Israel," "My soul doth magnify the Lord," and "Lord, now lettest Thou Thy servant," are always said every day at Lauds, Vespers, and Compline respectively.

Chapter XXIV. The Verses and Responses.

A Verse and Response are always said at Mattins after the last Psalm and Antiphon of each Nocturn, whether there be one or three. At Lauds and Vespers they are said immediately after the Hymn. At Prime, Terce, Sext, None, and Compline they are said together with the short Responsory, at the end, after the "Glory be to the Father, and to the Son, and to the Holy Ghost," and the repetition.

2. On Easter Sunday and till the Vespers of the Saturday before Low Sunday, the Verse and Response are said only at Mattins.

3. In Commemorations a Verse and Response are said as prescribed in Chapter XXI. 9, "On Antiphons."

4. In Easter-time the word "Alleluia" is added to every Verse and every Response, except those which form part of Preces, those at Prime, "*V.* Precious in the sight of the Lord. *R.* Is the death of His Saints," and those which form part of the Responsories at Mattins.

5. In the Office of a Simple Feast, when there is only one Nocturn, the Verse and Response which follow it are taken from the Office Common to Saints of that Class. On Mondays and Thursdays they are taken from the First Nocturn of the Common Office; on Tuesdays and Fridays from the Second; on Wednesdays from the Third.

6. If special Verses and Responses are not assigned for Lauds and Vespers, those are said which are given in the Psalter.

Chapter XXV. The Absolutions and Blessings before the Lessons.

At Mattins when nine Lessons are read they are preceded by Absolutions and Blessings as given in the Psalter; the only exception being the Dirge, and the Mattins of Maundy Thursday, Good Friday, and Holy Saturday, called the Office of the Darkness, in which cases they are altogether omitted.

2. When only three Lessons are read, if they are all from Scripture, the Absolution and Blessings will be, on Monday and Thursday, "Graciously hear," "May the Eternal Father," "May the Son," and "May the grace;" on Tuesday and Friday, "May His loving-kindness and mercy," "God the Father," "May Christ to all His people give," and "May the Spirit's fire;" and on Wednesday and Saturday, "May the Almighty and merciful Lord," "May the Gospel's," "God's most mighty," and "May He That is the Angels' King."

3. But if only three Lessons are read, and they are all from a Homily upon the Gospel for the day, the Absolution is taken as above, according to the day of

the week, but the Blessings are, "May the Gospel's holy Lection," "God's most mighty," and "May He That is the Angels' King." If the Office be of a Saint, the Absolution is likewise taken according to the day of the week, but the Blessings are "May His blessing," "He whose birth-day we are keeping," and "May He That is the Angels' King."

4. When the Office on Saturday is said of the Blessed Virgin Mary, the Absolution and Blessings are those which belong to her Little Office, which will be found near the end of the Breviary, namely, "By the Prayers," "Bless us, Mary," "With the Lord," and "He to Whom."

Chapter XXVI. The Lessons.

Three Lessons are read at the end of each Nocturn of Mattins, after the Psalms and Antiphons, with a Verse and Response, Absolution, and Blessings, all as above. On Doubles and Semi-doubles there are three Nocturns, and consequently nine Lessons; on Week-days and Simples one Nocturn and three Lessons.

2. When nine Lessons are read, the first three are always out of Holy Scripture, and if no special ones are assigned, those are read which are given for that day in the Proper Office of the Season. If the Office be of a Saint, the fourth, fifth, and sixth Lesson, viz., those of the Second Nocturn, are either taken from his Life, or from some appropriate Sermon or Treatise; if no special ones are assigned, they are taken from the Office common to all Saints of that Class. If only one or two special Lessons are given, then the three are made up out of the Common, in which case it is optional to read the whole, namely, if two Lessons are to be read from the Common, to read the second and third as one, or if one, to read all three as one. If the Office be of a Sunday, or of any other day in the year having nine Lessons, or within an Octave, three proper Lessons are always assigned from some appropriate Sermon or Treatise. In the Third Nocturn are always read three Lessons from some Homily in Exposition of the Gospel for the day, which Lessons are, like the Gospel itself, either special, or, if the Office be of a Saint, most frequently from the Common of Saints. Before the first of these is always read the beginning of the Gospel which forms the subject of the Homily, even within Octaves. The only exceptions to these rules are the Dirge and the Office of the Darkness on the three nights before Easter.

3. If the Office be one of Nine Lessons, in which the Hymn "We praise Thee, O God" is to be said instead of a ninth Responsory, and some Saint who has a proper Lesson is to be commemorated, then the ninth Lesson is the Lesson of the Saint. If the Saint have two Lessons, they are read together as one in the ninth place.[1] In either case the ninth Lesson belonging to the Office of the day is either omitted, or read as one Lesson joined on to the eighth. If the day happen to be a Sunday, or a Week-day which has three Lessons on a special Gospel, then no Lesson of the Saint is read, but the ninth Lesson will be that of the Homily; and it is optional to read the three joined together as one, or the first only.

4. On a day when there are only three Lessons, if the Office be of the Week-day, they are all from the Scripture, unless special Lessons are appointed

[1] For reduced Feasts see c. ix. n. 10 of this Pie.

from an Homily on the Gospel, in which case these latter are read, and the Lessons from Scripture altogether omitted. If, however, the Office be of a Saint, if he has two proper Lessons they are read in the second and third places, and in the first is read the first Lesson from Scripture, or the whole three together as one. If the Saint have only one proper Lesson, that is read in the third place; the first Lesson is the first from Scripture, and the second either the second, or the second and third together. Which rule is likewise to be observed in the Office of the Blessed Virgin Mary on Saturdays.

5. Lessons from Scripture are given for nearly every day in the year, and they are always read in order, whatever the Office is, unless other Lessons be specially appointed on certain days.

6. The different books of Scripture are nearly always appointed to be begun on a Sunday. Should it happen that that day is occupied by a Feast with special Lessons, the book so prevented from being begun must be begun on the next day which is free. In this case, that the whole book may not get behind-hand, the Lessons proper to the day to which the commencement of the new book is transferred are to be read joined to them in the form of three Lessons, or else entirely omitted. If it possibly happened that even more was to be read, the total number of Lessons would be simply divided into groups in the above manner.

7. Should it happen in Easter-time that one of the Catholic Epistles, or in November, one of the Minor Prophets is prevented from being begun upon the proper day by some Feast occurring with special Lessons, it is to be begun upon the next free day, in the manner described above. Should however another book be to be begun upon the next free day, the displaced book may be begun on some day previous to its normal one. But if this is impossible, it must at any rate be read, even if another book be begun immediately. It may be remarked that in either of the latter cases the whole book may be read through at once. If two books be begun on the same day, the beginning must be the beginning of a Lesson —as, for instance, if Book A., divided into three Lessons, be transferred to the day when Book B. is begun, the Lessons will be, First, A. 1, Second, A. 2 and 3, Third, B. 1, 2, and 3.

8. Lessons from Scripture are given for as many weeks as there can be under any circumstances between Twelfth-Day and Septuagesima, and between Whitsun Day and Advent. If owing to Septuagesima falling earlier there are fewer weeks between Twelfth-Day and Septuagesima, the Lessons appointed for the superfluous weeks are simply never read at all, even though by this arrangement a certain amount of St Paul's Epistles is not read in that year at all. The same is to be done with the Lessons from the Books of Kings appointed for weeks which may not occur between the Octave of Whitsun Day and the first week in August. If, moreover, the Office for one of the Sundays after Twelfth-Day be read not on the proper Sunday but by anticipation on some other day, the Lessons read will be those of the Sunday so anticipated, and those on the following days be those for the days which follow the anticipated Sunday, the Lessons belonging to the actual days on which the anticipated Office is read being altogether omitted. And in the same manner if Lessons are appointed for five weeks in a particular month and that month happen that year to have only four, the omission must be made as directed in the special rubrics to be found in the proper place.

9. If a Feast have special Lessons from Scripture, these are always read in place of the ordinary Lessons for the day, which are not read at all, unless they

are the commencement of a new book, when they are transferred, as given in sections 6 and 7. Likewise if a Feast with Nine Lessons is kept in Lent, on the Ember Days, on Rogation Monday, or on Ascension Eve, the Lessons from Scripture, that is, the first, second, and third Lessons, are taken from the Office common to Saints of the Class, because, although the Feast have not proper Lessons, there are no Lessons from Scripture belonging to the day. However if one of these days is an Octave-day, the three first Lessons will be the same as those read on the Feast of which it is the Octave. If it be a day within an Octave, the three first Lessons are those in the Common Office. And the same rule is to be observed regarding the Lessons in the other Nocturns, when they are specially arranged for the Feast, or when a Feast of Nine Lessons is being kept which has not got approved proper Lessons.

10. Unless special directions are given to the contrary, before the Lessons of the First Nocturn is given out the place from which they are taken; likewise in the Second Nocturn if the Lessons are from a Sermon or Treatise, the name of the author is announced, but not otherwise; and likewise also before the Lessons in the Third Nocturn the title of the Homily, naming the author, is given.

11. At the end of every Lesson he who has read it says, "But Thou, O Lord, have mercy upon us," to which is answered, "Thanks be to God." And the same is done after the short Lessons at the beginning of Compline, and the end of Prime (after the Verse "Precious.") The only exceptions are the Dirge, and the three nights before Easter, where special directions are given.

Chapter XXVII. The Responsories after the Lessons.

At Mattins a Responsory is said after every Lesson.

2. But on every Feast of Nine Lessons, (except that of the Holy Innocents if it falls on a Week-day,) and on every Sunday from Low Sunday inclusively to Advent Sunday exclusively, and from the Sunday after Christmas inclusively to Septuagesima exclusively, only eight regular Responsories are said, and, instead, after the ninth Lesson is said the Hymn "We praise Thee, O God." At the end of the third, sixth, and last Responsory, whether it be eighth or ninth, is said "Glory be to the Father, and to the Son, and to the Holy Ghost," (but not "As it was in the beginning, &c.,") followed by the repetition of part of the Responsory. The only exceptions are the Dirge, and Passion-tide, which are given in their place. The words "Glory be to the Father, and to the Son, and to the Holy Ghost" will sometimes be found given in the first Responsory also.

3. Nine Responsories are said on the Sundays in Advent, and between Septuagesima and Palm Sunday inclusively, and likewise on the three nights before Easter, for then the Hymn "We praise Thee, O God" is not said.

4. When three Lessons only are read, if the Office is of a Feast, and also every day in Easter-tide, namely, between Low Sunday and Ascension Day, except Rogation Monday, which has three Responsories, only two Responsories are said, because after the third Lesson is said the Hymn "We praise Thee, O God." These Responsories on Feasts are taken from the Common Office of Saints of the Class, and in Easter-time from the preceding Sunday, thus, unless proper ones be appointed — On Monday and Thursday the first and second Responsories of the First Nocturn, on Tuesday and Friday of the Second, and on Wednesday of the Third.

5. On plain Week-days out of Easter-time three Responsories are said, (because the Hymn "We praise Thee, O God" is not then said,) which are taken from the Sunday before, on Monday and Thursday from the First Nocturn, on Tuesday and Friday from the Second, and on Wednesday and Saturday (if the Office is of the Saturday) from the Third. In the Third Nocturn of the Sundays between the Third Sunday after Whitsun Day inclusively and Advent Sunday exclusively, there is only one Responsory, namely, the seventh, which can be said on a Week-day, because there is no ninth, and the Responsory "One Seraph cried unto another," which is the eighth, is only said on Sundays. In this case therefore on Wednesday and Saturday the first Responsory is the seventh of the Sunday, and the second and third are those which are to be said as the second and third of the Monday, or if none be assigned, the second and third of the First Nocturn of the Sunday. From the Octave of Twelfth-Day to Septuagesima, proper Responsories are given for every day, except the Saturdays, in which are said the Responsories of the Wednesday preceding.

6. When no special Responsories are given, they are taken from the first Sunday of the month, or the beginning of the Book of Scripture which is then being read. When proper Responsories are given for every day in the first week of the month, they are to be repeated on the same days of each succeeding week until further notice. Where proper Responsories are not given for the Week-days, they are taken from the Sunday in the order explained above.

7. If a Double Feast falls on a Sunday, and so prevents the Responsories of the First Nocturn of the Sunday being said, they are transferred to the first free day in the week, to the total omission of any proper Responsories which that Week-day may happen to have. If there is no Week-day free, they are carried on to the next Sunday, if it has none of its own; if it has, to a free day in that week. If there is no free day, they are entirely omitted. If a Week-day have proper Responsories, and they are not said by reason of a Feast, they are not carried on at all, but simply omitted.

8. In Easter-time, in the Responsory, the word "Alleluia" is inserted before the Verse.

Chapter XXVIII. The Short Responsories in the Hours.

A short Responsory is said after the Chapter at Prime, Terce, Sext, None, and Compline, except from Maundy Thursday till None on Saturday before Low Sunday inclusively, during which time it is omitted. At Prime and Compline it is always as given in the Psalter. In the other Hours it varies with the Office, and is to be found either in the Psalter or the Proper Office of the Season or Feast, or the Common of Saints.

2. At the end of the short Responsory is said "Glory be to the Father, and to the Son, and to the Holy Ghost," (but not "As it was in the beginning, &c.,") followed by the repetition of part of the Responsory. In Passion-tide this is not done, but instead the whole Responsory is repeated.

3. In the short Responsory at Prime the following changes are made—Instead of the words "Thou That sittest at the right hand of the Father," in Advent, except only the Feast of the Immaculate Conception of the Blessed Virgin Mary and its Octave, is said "Thou That art to come into the world," from Christmas to Twelfth-Day, at Corpus Christi and throughout its Octave, and in all Offices

whatsoever of the Blessed Virgin Mary, and within their Octaves, if they have any, even though the Office be not of the Octave, "Thou That wast born of the Virgin Mary." On Twelfth-Day and throughout its Octave, and on the Feast of the Transfiguration, "Thou That art manifested unto us this day." From Low Sunday inclusively to Ascension Day exclusively, except in Offices of the Blessed Virgin Mary, "Thou That hast arisen from the dead." From Ascension Day inclusively to Whitsun Day exclusively, "Thou That art gone up above the stars." At Whitsun-tide and all the rest of the year, "Thou That sittest at the right hand of the Father."

4. The short Responsories for the other Hours which are given for Advent Sunday are used throughout Advent, whenever the Office is of the Season. Likewise those given on the first Sunday in Lent are used till Passion Sunday exclusively. Those given on Passion Sunday are used till Maundy Thursday exclusively. Those given on Low Sunday are used till Ascension Day exclusively. Those given on any Feast having an Octave are used every day during the Octave, when the Office is of the Octave. In all Offices whatsoever of the Blessed Virgin Mary, except only the Assumption, the short Responsories are taken from the Common Office of Virgins.

5. In Easter-time, from Low Sunday to the Saturday after Whitsun Day inclusively, whatsoever the Office be, the word "Alleluia" is repeated twice after the short Responsory, and twice again after the Verse, as the repetition of the latter part of the Responsory, and once also after the Verse and the Answer. Thus it is said ten times, twice after the Responsory both times it is said, twice after the Verse, twice after the Responsory again, once after the Verse, and once after the Answer. Out of Easter-time, although the word "Alleluia" is sometimes introduced into the short Responsories at Terce, Sext, and None, it does not thereby affect Prime and Compline.

Chapter XXIX. The Chapters.

A Chapter is always said at Vespers, Lauds, and the other Hours, after the Psalms and Antiphons, and at Compline after the Hymn, except from Maundy Thursday to the Saturday before Low Sunday, and in the Office of the Dead.

2. The Chapters at Prime and Compline are always the same, being those given in the Psalter. The Chapters given in the Psalter for First and Second Vespers, Lauds, and the Hours on Sundays, are said from the third Sunday after Whitsun Day till Advent Sunday, and from the second after Twelfth-Day till Septuagesima. The Chapters for the Week-days are said after the Octave of Twelfth-Day till the First Sunday in Lent, and after the Octave of Whitsun Day till Advent Sunday. The Chapters for the other Seasons and for Feasts are given in the Offices to which they belong.

3. On all the Sundays from Advent till the Octave of Twelfth-Day, and from Septuagesima till the third Sunday after Whitsun Day, and on every day in Easter-time, and upon all Feasts, the Chapter given at the First Vespers is also said at Lauds, at Terce, and at the Second Vespers. There are a few exceptions, which are marked in their place.

4. On Week-days in Easter-time the Chapter at Prime is that from 1 Tim. i. 17, "Unto the King eternal," as on Sundays and Feasts. After the Chapter is always answered, "Thanks be to God."

Chapter XXX. The Prayer or Collect.

The Prayer is said at Vespers and Lauds immediately after the Antiphon at the Canticles "My soul doth magnify the Lord" and "Blessed be the Lord God of Israel" respectively, unless the short Responsory prayers called the "Preces" are to be said, in which case it is said after the Preces. At Compline the Prayer is said after the Antiphon "O Lord, save us waking," unless Preces are to be said, when it is said after them.

2. The Prayers for Prime and Compline, given in the Psalter, are said every day in the year, except the three days before Easter, when the Service is as it is given in its proper place. The same Prayer which is said at First Vespers is likewise said at every other Hour, except Prime and Compline. But in Lent, and on the Ember Days, Eves, and Rogation Monday, the Prayer which has been said at Lauds is said only at Terce, Sext, and None. In the Vespers, if they are of the Week-day, the Collect said is either a special one, as in Lent, or that of the preceding Sunday, as on ordinary Week-days. When the Office is of a Week-day and no special Prayer is given, that of the preceding Sunday is used. In the same way in Octaves the Prayer of the Feast is used up to the Octave-day, inclusively, unless a special one be assigned.

3. Before the Prayer the Officiant always says,[1] "Hear my prayer, O Lord," to which is answered, "And let my cry come unto Thee;" then he says, "Let us pray," and proceeds with the Prayer. After the Prayers is answered "Amen," then, if it is the last or only Prayer, the Officiant says again, "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee." Then "Bless we the Lord," Answer, "Thanks be to God," "May the souls of the faithful, through the mercy of God, rest in peace," Answer, "Amen." Then if the Antiphon of the Blessed Virgin Mary is to be said, there follows the "Our Father" inaudibly, "The Lord give us His peace," Answer, "And life eternal, Amen," and the Antiphon. But the Office stops short after "Thanks be to God" before the "Precious" at Prime, and the Blessing at Compline, or when the Little Office of the Blessed Virgin Mary, or the Office of the Dead, or the Penitential Psalms, or the Litany is immediately to follow. If there are more prayers than one, they are said after the Prayer for the day, each preceded by its own Antiphon, Verse and Response, and the words "Let us pray."

4. If the Prayer is addressed to God the Father, it ends "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 Prayer is addressed to God the Son, it ends, "Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. Amen." If the Prayer be addressed to God the Father, and God the Son be mentioned in it, it ends "through the Same our Lord, &c.," and if God the Holy Ghost be mentioned, instead of "in the unity of the Holy Ghost" there is said "in the unity of the Same Holy Spirit, &c."

5. If more than one Prayer be said, the ending "through our Lord, &c.," is only said with the first and last. The others are said without any ending, but "Let us pray" is said before each. The only exceptions are the Office of the Dead, where will be found in its proper place what is to be done, and the Litany, where the Prayers are all joined on one to the other.

[1] Here in the original are directions for clergymen.

Chapter XXXI. The Hymn, "We praise Thee, O God."

The Hymn "We praise Thee, O God," is said on every Feast whatsoever, and throughout all Octaves, except only the Feast of the Holy Innocents if it falls on a Week-day, though it is said on the Octave. It is said likewise on all Sundays from Easter inclusively to Advent exclusively, and from Christmas inclusively to Septuagesima exclusively, and every day from Low Sunday to Ascension Day, except Rogation Monday.

2. It is not said on the Sundays in Advent and from Septuagesima to Palm Sunday, both inclusively, nor on plain Week-days out of Easter-time.

3. Whenever it is said, the ninth or third Responsory is omitted.

4. Whenever it is not said, there is said a ninth or third Responsory, and as soon as the Hymn or the Responsory is over, Lauds begin, except on Christmas night, when particular directions are given.

Chapter XXXII. The Lord's Prayer and the Angelic Salutation.

The Lord's Prayer, which begins "Our Father," and the Angelic Salutation, which begins "Hail, Mary," are said inaudibly before every Hour, except Compline. At Compline, after the Blessing has been asked and given, comes the Lesson from 1 Peter v. 8, "Brethren, be sober," then "Our help is in the Name of the Lord," Answer, "Who hath made heaven and earth," and then the "Our Father" alone is said inaudibly. Moreover at the very end of Compline the "Our Father," the "Hail, Mary," and the "I believe in God" are said inaudibly. At the end of every Hour the "Our Father" is said inaudibly, unless the Little Office of the Blessed Virgin Mary follow at once, or another of the Canonical Hours, in which case the "Our Father" is said after that. If Compline immediately follows Vespers, as soon as "Amen" has been answered to "May the souls, &c.," is said "Command Thy Blessing, O Lord."

2. Whenever the words "And lead us not into temptation" are said aloud at the end of the Lord's Prayer, the two first words "Our Father" are also said aloud. In any other case it is all said inaudibly, except when Preces are said at Lauds and Vespers on Week-days, in which case the Officiant says the whole of the Lord's Prayer aloud.

3. The Angelic Salutation is said before each of the Hours in the Little Office of the Blessed Virgin Mary, unless they be added on to the Canonical Office, in which case it is omitted, as having been already said, at the beginning of the whole.

Chapter XXXIII. The Apostles' Creed and the Creed of St Athanasius.

The Apostles' Creed is always said before Mattins and Prime, and at the end of Compline altogether inaudibly. If it is to be said in the Preces at Prime and Compline the words "I believe in God" are said aloud, and likewise those at the end, "the Resurrection of the body," to which is answered "and the life everlasting. Amen."

2. The Creed of St Athanasius is said at Prime, after the Psalm "Deal bountifully with Thy servant," on all Sundays, when the Office is of the Sunday,

except the Sundays after Christmas, Twelfth-Day, Ascension Day, and Corpus Christi Day, and Easter and Whitsun Day, when only the three usual Psalms are said, as on Feasts. It is said on the Sundays within other Octaves, and on Trinity Sunday, but otherwise never. The Hymn "Glory be to the Father, &c.," is added to it, as to the Psalms.

Chapter XXXIV. The Preces.

The Preces are certain Verses and Responses which are sometimes said before the Prayer. They begin either with "Lord, have mercy upon us" or the Lord's Prayer.

2. The Preces for Prime and Compline on Sundays, given in the Psalter, are not said on Doubles, nor within Octaves, nor on the Eve of Twelfth-Day, nor on the Friday and Saturday after the Octave of the Ascension.

3. The Preces for Lauds and the other Hours on Week-days, given in the Psalter, are said only on Week-days in Advent, Lent, the Ember Days, and Eves which are fasts, but not on Christmas Eve, nor the Ember Days at Whitsuntide. They are said kneeling. In the rest of the year only the Sunday Preces are said, and that standing.

4. On the Week-days in Advent, and Lent, and the Ember Days, Preces are said at Vespers, if they are of the day. And at Compline the same as on Sundays, but kneeling. The Preces are said kneeling till the words "Bless we the Lord" after the Prayer.

5. On Eves the Week-day Preces are not said at Vespers or Compline, because the Vespers are part of the Feast. But if the Eve of St Matthias fall on Shrove Tuesday, the Week-day Preces are said at Vespers, though the Prayer is not that of the Eve, but of the preceding Sunday. The same is the case when the Week-day Office is said on Ember Friday or Ember Saturday in September, when no Feast of Nine Lessons falls on them; Preces are said on the Friday, although the Prayer to be said is not that of the Ember Day but of the preceding Sunday.

6. The Psalm "Have mercy upon me, O God," is said with the Preces at Vespers only, and "Out of the depths" at Lauds. In the Office of the Dead those Psalms are said which are there appointed.

Chapter XXXV. The Common Commemorations, or Suffrages of the Saints.

The Common Commemorations, or Suffrages of the Saints, which are given in the Psalter, are said at the end of Vespers and Lauds from the Octave of Twelfth-Day till Passion Sunday exclusively, and from the Octave of Whitsun Day till Advent exclusively, on Sundays, Week-days, and Feasts, whenever the Office is not Double nor the day within an Octave. After the Commemoration of the Apostles is made a Commemoration of St George, Patron of England, except in the diocese of Hexham, where there is made instead a Commemoration of St Cuthbert, and before the Commemoration of St George there is made in the diocese of Northampton a Commemoration of St Thomas of Canterbury, and in that of Plymouth of St Boniface of Maintz, and after it in the diocese of

Portsmouth a Commemoration of St Edmund of Canterbury.[1] The last is always the Suffrage for Peace. On Week-days there is prefixed that Commemoration of the Cross which is given in the Psalter after Lauds for Monday.

2. In Easter-time the only Suffrage said is the Commemoration of the Cross for that Season. It is not said on Doubles, nor within Octaves, nor in the Votive Offices of the Blessed Sacrament and the Passion.

3. If a Commemoration of a Feast is made, it is always put before the Suffrages, even that of the Cross.

4. The Commemoration of the Blessed Virgin Mary is omitted if her Little Office is said, or the Office of the day is of her.

Chapter XXXVI. The Antiphons of the Blessed Virgin Mary at the end of the Office.

The Antiphons of the Blessed Virgin Mary which are given in the Psalter at the end of Compline are said according to the season of the year, as there prescribed, except on the three days before Easter.

2. They are said only at the end of Compline, and at the end of Lauds, or that aggregation of Offices into which Lauds enters. (However in Choir they are said every time the Choir is to be left.) They are said kneeling, except from Saturday evening to Sunday evening both inclusive, and throughout the whole of Easter-time. They are not said in the morning if the Office is to be immediately followed by the Dirge, the Penitential Psalms, or the Litany, or Mass.

Chapter XXXVII. The Little Office, &c.

There are proper Rubrics at the end of the Breviary with directions about the Little Office of the Blessed Virgin Mary, the Office of the Dead, the Penitential Psalms, the Litany, and the Gradual Psalms.

2. In Easter-time if the Little Office of the Blessed Virgin Mary be joined to the Church Office, the word "Alleluia" is added neither to the Antiphons, Verses and Answers, nor Responsories.

[1] This custom is peculiar to England, and is contrary to the general rule; the original rubric reads, "There is added [to the other Common Commemorations] a Commemoration of the Patron or Titular of the Church [in which the service is read, or to which the person saying the Office is attached, but only if such Church have been consecrated or solemnly blessed], which is inserted either before or after the Commemorations of St Joseph and of the Apostles according to his rank." But there is a privilege in the Province of Westminster according to which it is permitted: "That in the suffrages of the Saints and in the Prayer *A cunctis*, a Commemoration shall be made of St George only, and the Commemoration of any other Saint shall be omitted, except in the case of the Regular Orders as to the Commemoration of their own founders, and any particular cases exempted by grace of the Holy See." A grace of this sort has been granted, as stated above, with regard to the Dioceses of Hexham, Northampton, Plymouth, and Portsmouth.

TWO EASY TABLES,

COMPILED FROM THE PIE.

And in which it can be seen at a glance what is to be done

(1) *When the Second Vespers of one Office fall on the same evening with the First Vespers of another Office.*

(2) *When two Offices fall on the same day.*

To use these Tables, find the little square in which lines drawn from the designations of the two Offices meet at right angles, and then look what direction is given underneath the Table, with the number inscribed in the square.

For instance, in Table A a Double of the Second Class meets a Semi-double in a square containing the numeral 4. And 4 gives the Rule "all of the former, with a Commemoration of the latter," but if the case be reversed they meet in 1, and the Service is "all of the latter, nothing of the former." And so in Table B, the case of a Double of the Second Class and a Semi-double falling on the same day is provided for in 4 and 3, and it is ordered that the Semi-double be commemorated and the Double of the Second Class observed. o indicates a case which either cannot occur, or which is the subject of special directions in its own place. However, it is first needful to know the rank of the different Offices.

LIST OF FEASTS ACCORDING TO THEIR CLASS.

Doubles of the First Class.

Christmas Day. Dec. 25.
Twelfth-Day. Jan. 6.
Maundy Thursday.
Good Friday.
Holy Saturday.
Easter Day.
Easter Monday.
Easter Tuesday.
Ascension Day.
Whitsun Day.
Whitsun Monday.
Whitsun Tuesday.
Corpus Christi.
The Sacred Heart.
The Immaculate Conception. Dec. 8.
Lady Day. March 25.

The Assumption. Aug. 15.
The Birthday of St John the Baptist. June 24.
St Joseph. March 19.
SS. Peter and Paul. June 29.
All Saints. Nov. 1.
St Thomas of Canterbury.[1] Dec. 29.
St George. April 23.
St Augustine of Canterbury. May 26.
The Dedication of the Particular Church.
The Feast of the Patron, or Titular of the Particular Church.
The Feast of the Chief Patron or Patrons of the diocese.

Doubles of the Second Class.

The Circumcision. Jan. 1.
The Holy Name.
The Most Holy Trinity.
The Most Precious Blood.
The Finding of the Cross. May 3.
Candlemas Day. Feb. 2.
The Visitation. July 2.
The Birth of the Blessed Virgin. Sept. 8.
The Solemnity of the Most Holy Rosary.
Michaelmas Day. Sept. 29.
The Patronage of St Joseph.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents. Dec. 28.
St Lawrence. Aug. 10.
St Anne. July 26.
St Joachim.
St Gregory the Great. March 12.
St Edward. Oct. 13.

Greater Doubles.

The Commemorations—
Of the Prayer of our Lord,
Of His Sufferings,
Of His Coronation,
Of His Piercing,
Of His Enshroudment,
Of His Five Wounds,
Of His Precious Blood.
The Transfiguration. Aug. 6.
The Most Holy Redeemer. Oct. 23.
The Exaltation of the Cross. Sept. 14.
Dedication of the Church of St Saviour. Nov. 9.

[1] Regarding the rank of this Feast, see note under his day.

The Expectation of the Blessed Virgin. Dec. 18.
Her Espousal. Jan. 23.
Her Sorrows (the two Feasts.)
The Blessed Virgin styled Help of Christians. May 24.
The Blessed Virgin styled of Mount Carmel. July 16.
Dedication of St Mary's of the Snows. Aug. 5.
The Name of Mary.
The Blessed Virgin styled of Ransom. Sept. 24.
The Presentation of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
Manifestation of St Michael. May 8.
St Gabriel. March 18.
St Raphael. Oct. 24.
The Guardian Angels. Oct. 2.
The Beheading of the Baptist. Aug. 29.
St Peter's Chair at Rome. Jan. 18.
St Peter's Chair at Antioch. Feb. 22.
St Peter's Chains. Aug. 1.
The Conversion of St Paul. January 25.
Commemoration of St Paul. June 30.
Dedication of the Churches of SS. Peter and Paul. Nov. 18.
St John before the Latin Gate. May 6.
St Barnabas. June 11.
The Blessed John and his companions. May 4.
St Bede the Venerable. May 27.
St Alban. June 22.
Translation of St Thomas of Canterbury. July 7.
The Holy Relics (second Sunday in July).
St Ursula. Oct. 21.
St Edmund the Martyr. Nov. 20.
St Benedict. March 21.
St Dominic. Aug. 4.
St Francis. Oct. 4.
St Patrick. March 17.
St Francis Xavier. Dec. 3.[1]

Sundays of the First Class.

The First Sunday of Advent.
The First Sunday of Lent.
Passion Sunday.
Palm Sunday.
Easter Sunday.
Low Sunday.
Whitsunday.
Trinity Sunday.

[1] The Feast was an Ordinary Double when the Office given in this Breviary was printed.

Sundays of the Second Class.

The Second, Third, and Fourth Sundays in Advent.
Septuagesima Sunday.
Sexagesima Sunday.
Quinquagesima Sunday.
The Second, Third, and Fourth Sundays of Lent.

Greater Week-days.

Those of Advent.
Those of Lent.
The Ember Days.
Rogation Monday.

In the General Appendix will be found the following Greater Doubles.

Translation of the Holy House of Loreto.
The Finding of the Child Jesus in the Temple.
The Holy Home.
The Blessed Thomas Plumtree and his Companions.
The Flight of our Lord Jesus Christ into Egypt.
The Blessed Virgin Mary, styled of Good Counsel.
The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.
Lowliness of the Blessed Virgin Mary.
The Blessed Virgin Mary, styled Mother of Grace.
Translation of St Edmund.
The Blessed Virgin Mary, styled of Perpetual Succour.
The Blessed John Fisher.
The Blessed Thomas More.
Translation of St Cuthbert.
The Blessed Thomas Percy.

LIST OF PRIMARY FEASTS.

I. *Doubles of the First Class.*

Christmas.
Twelfth Day.
Easter Day.
The Ascension.
Whitsun Day.
Corpus Christi.
The Immaculate Conception.
Lady Day.
The Assumption.
The Birthday of St John the Baptist.
St Joseph.

SS. Peter and Paul.
All Saints.
St Thomas of Canterbury.
St George.
St Augustine of Canterbury.
The Dedication of the Particular Church.
The Patron or Titular.
The principal Patron or Patrons of the district or diocese.

II. *Doubles of the Second Class.*

The Circumcision.
The Most Holy Trinity.
Candlemas Day.
The Visitation.
The Nativity of the Blessed Virgin.
Michaelmas Day.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents.
St Lawrence.
St Anne.
St Joachim.
St Gregory the Great.
St Edward.

III. *Greater Doubles.*

The Transfiguration.
The Dedication of St Saviour's.
Dedication of St Mary's of the Snows.
The Angels Guardian.
The Dedication of the Basilicas of SS. Peter and Paul.
St Barnabas.
St Benedict.
St Dominic.
St Francis.
St Gabriel.
St Raphael.
The Blessed John and his Companions.
St Bede the Venerable.
St Alban.
The Holy Relics.
St Ursula.
St Edmund the Martyr.
St Patrick.
St Francis Xavier.

IV. *Doubles.*

The Birthday (or day kept as such) of each Saint.

LIST OF SECONDARY FEASTS.

I. *Doubles of the First Class.*

The Most Sacred Heart of Jesus.

II. *Doubles of the Second Class.*

The Most Holy Name of Jesus.
The Finding of the Holy Cross.
The Feast of the Most Precious Blood.
The Solemnity of the Most Holy Rosary.
The Patronage of St Joseph.

III. *Greater Doubles.*

The Exaltation of the Holy Cross.
The Sorrows of the Blessed Virgin (the two Feasts).
The Blessed Virgin styled of Mount Carmel.
Her Holy Name.
The Blessed Virgin styled of Ransom.
Her Presentation.
The Manifestation of St Michael.
The Beheading of St John the Baptist.
St Peter's Chair at Rome.
St Peter's Chair at Antioch.
St Peter's Chains.
The Conversion of St Paul.
The Commemoration of St Paul.
St John before the Latin Gate.
The Commemorations—
Of the Prayer of our Lord,
Of His Sufferings,
Of His Coronation,
Of His Piercing,
Of His Enshroudment,
Of His Five Wounds,
Of His Precious Blood.
Feast of the Most Holy Redeemer.
The Espousal of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
The Expectation of the Blessed Virgin.
The Blessed Virgin styled Help of Christians.
Translation of St Thomas of Canterbury.
All other Feasts of our Lord, the Blessed Virgin Mary, and the Saints not provided for in these lists.

TABLE A.

If the Second Vespers of	A Day within an Octave.	An Octave-day.	A Simple.	A Semi-double.	A Double.	A Greater Double.	A Patron or Titular.	A Double of the Second Class.	A Double of the First Class.	A Sunday.	fall on the same evening with the First Vespers of
An Higher Sunday (*i.e.*, of the First or Second Class)	4	3	4	4	3	3	3	3	3	0	
An Ordinary Sunday	4	3	4	4	3	3	1	1	1	0	
A Double of the First Class . . .	2	4	2	4	4	4	6	4	6	4	
A Double of the Second Class . .	4	4	4	4	4	4	3	6	3	4	
A Patron or Titular	2	4	2	4	4	4	0	4	6	4	
A Greater Double	4	4	4	4	4	6	1	3	1	4	
A Double	4	5	4	4	5	3	1	3	1	4	
A Semi-double	4	3	4	5	3	3	1	1	1	5	
An Octave-day	4	5	4	4	5	3	1	3	1	4	
A Day within an Octave . . .	0	3	4	3	3	3	1	1	1	5	

1. All of the latter, nothing of the former.
2. All of the former, nothing of the latter.
3. All of the latter, but with a Commemoration of the former.
4. All of the former, but with a Commemoration of the latter.
5. All of the former till the Chapter, exclusive; then of the latter, from the Chapter, inclusive, but with a Commemoration of the former.
6. All of the more important, but with a Commemoration of the less important; if equal, Vespers of the latter from the Chapter inclusive.

Note.

At the First Vespers of the Octave-days of the Ascension and of Corpus Christi and of other Primary Feasts of our Lord, the whole Service is of the Octave. If a Double Feast have occupied the day, it is only commemorated,

unless it be of the First or Second Class, in which case the Service is of it, with a Commemoration of the First Vespers of the Octave.

If the Second Vespers of the Octave-days of the Feasts of our Lord which are Primary and more solemn, such as those of Twelfth-Day, Easter, the Ascension, and the others, clash with the First Vespers of a Double (including the Octave-day of St John the Baptist), the Double is only commemorated, unless it be of the First or Second Class, the Patron, Titular, or Dedication Feast of the particular Church, in which cases the Service is of the Double, with a Commemoration of the Second Vespers of the Octave.

On the Octave-days of Primary Feasts of the Blessed Virgin, the Angels, St John the Baptist, St Joseph, and the Holy Apostles, there is only a Commemoration made of an Ordinary or Lesser Double that precedes or follows.

If a Double or Semi-double Feast have been reduced to the condition of a Simple according to the Pie, Chap. x., and a Double of the First Class fall upon the day before, the reduced Feast is commemorated at the Second Vespers of the Double of the First Class only if it is to be commemorated at the Lauds of the succeeding day, that is to say of its own day; but upon Doubles of the Second Class such a reduced Feast is commemorated at both Vespers in the same way as an Octave-day or a Sunday would be; but a day within an Octave is not commemorated unless the next day's Office be of the same.

When several Commemorations are to be made, they are arranged in the order of 1, Privileged Sunday; 2, Octave-Day; 3, Greater Double; 4, Reduced Double; 5, Ordinary Sunday; 6, Day within the Octave of Corpus Christi; 7, Semi-double; 8, Day within an Octave, reduced to the form of Simple; 9, Greater Week-day or Eve; 10, Simple.

[TABLE B.

TABLE B.

If	A Sunday of the First Class.	A Sunday of the Second Class.	An Ordinary Sunday.	A Double of the First Class.	A Double of the Second Class.	A Greater Double.	A Double of a Doctor.	A Double.	A Day within an Octave.	An Octave-day.	A Semi-double.	A Simple.	A Greater Week-day.	An Eve.	fall on the same day with
A Double of the First Class .	1	4	4	8	2	2	2	6	6	4	6	6	4	6	
A Double of the Second Class .	1	1	4	1	8	2	2	4	6	4	4	4	4	4	
A Greater Double . . .	1	1	4	1	1	8	2	4	4	4	4	4	1	4	
A Double of a Doctor . .	1	1	4	1	1	1	0	4	4	4	4	4	1	4	
A Double	3	3	4	5	3	3	0	7	4	3	4	4	4	4	
A Day within an Octave . .	3	3	3	5	5	3	3	3	7	3	3	3	4	4	
An Octave-day . . .	3	3	4	3	3	2	2	4	4	7	4	4	4	4	
A Semi-double . . .	3	3	3	5	3	3	3	3	3	3	7	4	4	4	
A Simple	3	3	3	5	3	3	3	3	3	3	3	0	4	4	
A Greater Week-day . .	0	0	0	3	3	3	3	3	3	3	3	3	4	6	
An Eve	0	0	0	5	3	3	3	3	3	3	4	4	5	0	

1. The former is transferred, and the latter observed.
2. The former is observed, and the latter transferred.
3. The latter is observed, and the former commemorated.
4. The former is observed, and the latter commemorated.
5. The former is altogether omitted, and the latter observed.
6. The former is observed, and the latter altogether omitted.
7. The more important is observed, and the less important commemorated.
8. The more important is observed, and the less important transferred.

Note.

A Double of any sort, even the Patron, Titular, or Dedication Feast of the particular Church, if it fall on Dec. 24, Whitsun Eve, Jan. 1 or 13, Ash Wednesday, Holy, Easter, or Whitsun Weeks, Ascension Day, Corpus Christi Day, March 25, Aug. 15, Dec. 8, Midsummer Day, March 19, June 29, or Nov. 1, is transferred, if it can be transferred, but if not, it is simply commemorated upon its own day, or totally omitted, as may be directed in the Pie.

Within the Octave of the Epiphany no Feast can be kept except Double Feasts of the First Class, and that with Commemoration of the Octave. Other Feasts of Nine Lessons are permanently fixed on the first free day after the Octave; Simples are commemorated only. Within the Octave of Corpus Christi, Semi-doubles are reduced to the rank of Simples and commemorated, neither can Doubles be transferred thither unless they be of the First or Second Class, and a Commemoration is always made of the Octave. Within those Octaves, in which the observance of Feasts is allowed, a Semi-double, if it fall on a Sunday, is commemorated as prescribed by the Pie.

The Octaves of Christmas, Twelfth-Day, and Corpus Christi, are commemorated at every Vespers and Lauds, whatever be the Office.

Other Octaves, which are not in the Kalendar,[1] are not observed from Ash Wednesday to Low Sunday, or Whitsun Eve to Trinity Sunday, both inclusive, or from Dec. 17 to Jan. 6.

An Octave-day can never be transferred. Therefore, if Corpus Christi fall on Midsummer Day, and the Feast of St John were consequently kept on June 25, July 1 would be kept as the Octave of Corpus Christi, with a Commemoration of the Octave of St John at both Vespers and at Lauds.

If some other Saints be mentioned in the Kalendar on the same day with the Patron or Titular, the Feast of the Patron or Titular alone is observed. If the other Feast be a Double or Semi-double, it is permanently fixed on the first free day and kept as a Semi-double. If it is a Double of the First or Second Class, it is similarly transferred and kept as on its own day.[2]

The Week-days of Advent and Lent, if not kept as such, are always commemorated at both Vespers and Lauds, whatever be the Office; Ember Days, Eves, and Rogation Monday, at Lauds only. But if an Eve fall in Advent or Lent, on an Ember Day, a Double of the First Class, or the Patronal, Titular, or Dedication Feast of the particular Church, no notice is taken of it, even in Lauds.

[1] But in the diocese of Hexham there is a special privilege permitting the observance of an Octave in honour of St Cuthbert.

[2] *I.e.*, in that particular Church, it has a *day fixed* other than elsewhere.

KALENDAR.

JANUARY.

1. *Circumcision of our Lord.* Double of the Second Class.
2. Octave of St Stephen. *Double.* Commemoration of the Octaves of St Thomas of Canterbury, of St John, and of the Holy Innocents.
3. Octave of St John, Apostle and Evangelist. *Double.* Commemoration of St Thomas of Canterbury, and of the Octave of the Holy Innocents.
4. Octave of the Holy Innocents, Martyrs. *Double.* Commemoration of St Thomas of Canterbury.
5. Octave of St Thomas of Canterbury, Martyr. *Double.* Commemoration of the Eve of the Epiphany and of St Telesphorus, Pope of Rome, Martyr.
6. Epiphany of Our Lord. Double of the First Class.
7. Within the Octave of the Epiphany.
8. Within the Octave.
9. Within the Octave.
10. Within the Octave.
11. Within the Octave. Commemoration of St Hyginus, Pope of Rome, and Martyr.
12. Within the Octave.
    * Lord's Day within the Octave of the Epiphany. [*The Finding of the Child JESUS in the Temple.* Greater Double. General Appendix.]
13. Octave of the Epiphany. *Double.*
    * Second Lord's Day after the Epiphany. *Feast of the Most Holy Name of JESUS.* Double of the Second Class. Commemoration of the Sunday.
14. Hilary, Bishop [of Poitiers,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Felix, Priest and Martyr.
15. Paul, the First Hermit. *Double.* Commemoration of St Maurus, Abbat.
16. Marcellus, Pope and Martyr. *Semi-double.*
17. Antony, Abbat. *Double.*
18. The Chair of St Peter at Rome. *Greater Double.* Commemoration of St Paul and of St Prisca, Virgin and Martyr.
19. Wolstan, Bishop [of Worcester,] Confessor. *Double.* Commemoration of SS. Maris, Audifax, Abachum, and Martha, Martyrs.
    * Third Lord's Day after the Epiphany. [*The Feast of the Holy Home, JESUS, Mary, and Joseph.* Greater Double. Gen. App.]
20. Fabian and Sebastian, Martyrs. *Double.*
21. Agnes, Virgin and Martyr. *Double.*
22. Vincent and Anastasius. *Semi-double.*
23. Espousal of the Blessed Virgin Mary to St Joseph. *Greater Double.* Commemoration of St Joseph and of Emerentiana, Virgin and Martyr.
24. Timothy, Bishop [of Ephesus,] Martyr. *Double.*

25. Conversion of St Paul. *Greater Double.* Commemoration of St Peter.
26. Polycarp, Bishop [of Smyrna,] Martyr. *Double.*
27. John Chrysostom, Patriarch [of Constantinople,] Confessor and Doctor of the Church. *Double.*
28. Raymond of Peñafuerte, Confessor. *Semi-Double.*[1] Commemoration of St Agnes for the second time.
29. Francis de Sales, Bishop [of Geneva,] Confessor, and Doctor of the Church. *Double.*
30. Martina, Virgin and Martyr. *Semi-Double.*
[*Double* in the Province of Westminster.]
31. Peter Nolasco, Confessor. *Double.*
* Friday after Septuagesima Sunday, *Prayer of our Lord in the Garden of Gethsemane.* Greater Double.
* Friday after Sexagesima Sunday, *Sufferings of our Lord.* Greater Double.

FEBRUARY.

1. Ignatius, Bishop [of Antioch,] Martyr. *Double.*
2. *Purification of the Blessed Virgin Mary.* Double of the Second Class.
3. Laurence, Archbishop of Canterbury, Confessor. *Double.* Commemoration of Blase, Bishop of Sebaste in Armenia, Martyr.
4. Andrew Corsini, Bishop [of Fiesole,] Confessor. *Double.*
5. Agatha, Virgin and Martyr. *Double.*
6. Titus, Archbishop [of Gortyna in Crete,] Confessor. *Double.* Commemoration of St Dorothy, Virgin and Martyr.
7. Romuald, Abbat. *Double.*
8. John de la Mata, Confessor. *Double.*
9. Cyril, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.* Commemoration of St Apollonia, Virgin and Martyr.
[The Twenty-six Holy Martyrs who suffered in Japan. *Double.* Gen. App.]
10. Scholastica, Virgin. *Double.*
11. Gilbert [of Sempringham,] Confessor. *Semi-double.*
12. Benedict Biscop, Abbat, Confessor. *Double.*
13. The Seven Founders of the Servite Order, Confessors. *Double.*
[Kentigern, Bishop [of Glasgow,] Confessor. *Double.* Gen. App.]
14. Valentine, Priest and Martyr.
[Thomas Plumtree and his Companions, Martyrs. *Greater Double.* Gen. App.]
15. Faustinus and Jovita, Martyrs.
16.
17. [The Flight of our Lord Jesus Christ into Egypt. *Greater Double.* Gen. App.]
18. Simeon, Bishop [of Jerusalem,] Martyr.
19.

[1] *See* p. 723.

20.
21.
22. The Chair of St Peter at Antioch. *Greater Double.* Commemoration of St Paul.
23. Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Eve.
24. *Matthias, Apostle.* Double of the Second Class.
25.
26. Ethelbert, King of Kent, Confessor. *Double.*
27. [Margaret of Cortona, Penitent. *Semi-double.* Gen. App.]
28.

In Leap-Year February has 29 days, the additional day is inserted after the 23rd, the 24th is then the Eve of St Matthias, and the following days are each counted one later, the Feast of St Matthias being the 25th, &c.

* First Friday in Lent, *Coronation of our Lord with Thorns.* Greater Double.

Second Friday in Lent, *Piercing of Our Lord with Spear and Nails.* Greater Double.

Third Friday in Lent, *Enshroudment of our Lord.* Greater Double.

Fourth Friday in Lent, *The Five Most Holy Wounds of our Lord.* Greater Double.

MARCH.

1. David, Archbishop [of Caerleon,] Confessor. *Double.*
2. Chad, Bishop [of Lichfield,] Confessor. *Double.*
3. Aelred, Abbat, Confessor. *Semi-double.*
4. Casimir, Confessor. *Semi-double.* Commemoration of St Lucius, Pope of Rome, and Martyr.
5.
6.
7. Thomas of Aquino, Confessor, and Doctor of the Church. *Double.* Commemoration of SS. Perpetua and Felicitas, Martyrs.
8. Felix, Bishop [of Dunwich,] Confessor. *Double.*
9. Frances of Rome, Widow. *Double.*
10. The Forty Martyrs. *Semi-double.*
11. John of God, Confessor. *Double.*
12. *Gregory [the Great,] Pope of Rome, Doctor of the Church, and Apostle of England.* Double of the Second Class.
13.
14.
15.
16.
17. Patrick, Archbishop [of Armagh,] Confessor. *Greater Double.*
18. The Archangel Gabriel. *Greater Double.*
19. Joseph, Husband of the Blessed Virgin Mary. Double of the First Class.

20. Cuthbert, Bishop [of Lindisfarne,] Confessor. *Double.*
[In the diocese of Hexham and Newcastle this Feast has an Octave. See Gen. App.]
21. Benedict, Abbat and Confessor. *Greater Double.*
22. Cyril, Bishop [of Jerusalem,] Confessor, and Doctor of the Church. *Double.*
[Edward, King of England, Martyr. *Double.* Gen. App.]
23.
24.
25. Annunciation of the Blessed Virgin Mary. Double of the First Class.
26. [The Penitent Thief. *Double.* Gen. App.]
27. John of Damascus, Confessor, and Doctor of the Church. *Double.*
28. John of Capistrano, Confessor. *Semi-double.*
29.
30.
31.
* Friday in Passion Week, *Sorrows of the Blessed Virgin Mary.* Greater Double.

APRIL.

1.
2. Francis of Paola, Confessor. *Double.*
3. Richard, Bishop [of Chichester,] Confessor. *Double.*
4. Isidore, Archbishop [of Seville,] Confessor, and Doctor of the Church. *Double.*
5. Vincent Ferrer, Confessor. *Double.*
6.
7.
8.
9.
10.
11. Leo the Great, Pope of Rome, Confessor, and Doctor of the Church. *Double.*
12.
13. Hermenegild, Martyr. *Semi-double.*
14. Justin, Martyr. *Double.* Commemoration of SS. Tiburtius, Valerian, and Maximus, Martyrs.
15.
16.
17. Stephen Harding, Abbat, Confessor. *Semi-double.* Commemoration of St Anicete, Pope of Rome, and Martyr.
18.
19. Ælphege, Archbishop of Canterbury, Martyr. *Double.*
20.
21. Anselm, Archbishop [of Canterbury,] Confessor, and Doctor of the Church. *Double.*
22. Soter and Caius, Popes of Rome, and Martyrs. *Semi-double.*

23. George, Martyr, Patron of England. Double of the First Class.
24. Faithful of Sigmaringen, Martyr. *Double.* Commemoration of the Octave of St George and of St Mellitus, Archbishop of Canterbury.
25. *Mark, Evangelist.* Double of the Second Class.
26. Cletus and Marcellinus, Popes of Rome, and Martyrs. *Semi-double.* Commemoration of the Octave of St George.
[The Blessed Virgin Mary, styled of Good Counsel. *Greater Double.* Gen. App.]
27. Egbert, Confessor. *Semi-double.* Commemoration of the Octave of St George.
28. Paul of the Cross, Confessor. *Double.* Commemoration of the Octave of St George and of St Vitalis, Martyr.
29. Peter, Martyr. *Double.* Commemoration of the Octave of St George.
30. Octave of St George, Martyr. *Double.*
* Third Lord's Day after Easter, *Patronage of St Joseph.* Double of the Second Class. Commemoration of the Sunday.
[In some dioceses this Feast has an Octave. See Gen. App.]

MAY.

1. *Philip and James, Apostles.* Double of the Second Class. Commemoration of St Asaph, Bishop of St Asaph.
[* First Lord's Day in May, *The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.* Greater Double. Gen. App.]
2. Athanasius, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.*
3. *Finding of the Holy Cross.* Double of the Second Class. Commemoration of SS. Alexander, Eventius, and Theodulus, Martyrs, and Juvenal, Bishop of Narni, Confessor.
4. John, Cardinal Bishop of Rochester, Thomas More, and their companions, Martyrs. *Greater Double.*
5. Katharine of Sienna, Virgin. *Double.*
6. John, Apostle and Evangelist, before the Latin Gate. *Greater Double.*
7. Stanislaw, Bishop [of Crakow,] Martyr. *Double.*
8. Manifestation of the Archangel St Michael. *Greater Double.*
9. Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church. *Double.*
10. Antonine, Archbishop [of Florence,] Confessor. *Double.* Commemoration of SS. Gordian and Epimachus, Martyrs.
11. Pius V., Pope of Rome, Confessor. *Double.*
[John Rochester and James Walworth and their Companions, Martyrs. *Double.* Gen. App.]
12. Nereus, Achilles, the Virgin Domitilla, and Pancras, Martyrs. *Semi-double.*
[Lowliness of the Blessed Virgin Mary. *Greater Double.* Gen. App.]
13. Walburg, Virgin. *Double.*
14. Monica, Widow. *Double.* Commemoration of St Boniface, Martyr.

15. [Jean-Baptiste de la Salle, Confessor. *Double.* Gen. App.]
[The Blessed Virgin Mary, styled Mother of Grace. *Greater Double.* Gen. App.]
16. Simon Stock, Confessor. *Double.*
17. Paschal Baylon, Confessor. *Double.*
18. Venantius, Martyr. *Double.*
19. Dunstan, Archbishop [of Canterbury,] Confessor. *Double.* Commemoration of St Pudentiana, Virgin.
20. Bernardine of Sienna. *Semi-double.*
21. Peter Celestine, Pope of Rome, Confessor. *Double.*
22. Ubald, Bishop [of Gubbio,] Confessor. *Semi-double.*
23. John Baptist de' Rossi, Confessor. *Double.*
24. The Blessed Virgin Mary, styled "Help of Christians." *Greater Double.*
[In the dioceses of Shrewsbury and Westminster, *Double of the First Class, with an Octave.* Gen. App.]
25. Aldhelm, Bishop [of Sherborne,] Confessor. *Double.* Commemoration of St Urban, Pope of Rome, and Martyr.
26. Augustine, Archbishop of Canterbury, Confessor, Apostle of England. Double of the First Class.
27. Bede the Venerable, Confessor, and Doctor of the Church. *Greater Double.* Commemoration of the Octave of St Augustine and of St John I., Pope of Rome, and Martyr.
28. Gregory VII., Pope of Rome, Confessor. *Double.* Commemoration of the Octave of St Augustine.
[The Blessed Margaret Pole, Countess [of Salisbury,] Martyr. *Double.* Gen. App.]
29. Eleutherius, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Augustine.
30. John of Nepomuc, Martyr. *Double.* Commemoration of the Octave of St Augustine and of St Felix, Pope of Rome, and Martyr.
31. Angela Merici, Virgin. *Double.* Commemorations of the Octave of St Augustine and of St Petronilla, Virgin.
* Third Lord's Day after Pentecost, *the Most Sacred Heart of JESUS.* Double of the First Class. Commemoration of the Sunday.

JUNE.

1. Within the Octave of St Augustine of Canterbury.
2. Octave of St Augustine of Canterbury. *Double.* Commemoration of SS. Marcellinus, Peter, and Elmo, Martyrs.
3. Mary Magdalen de' Pazzi, Virgin. *Double.*
4. Francis Caracciolo, Confessor. *Double.*
5. Boniface, Archbishop [of Maintz,] Martyr. *Double.*
[In the diocese of Plymouth, a *Double of the First Class, with an Octave.* Gen. App.]
6. Norbert, Archbishop [of Magdeburg,] Confessor. *Double.*
7.

8. William, Archbishop of York, Confessor. *Double.*
9. Primus and Felician, Martyrs.
   [*In the diocese of Portsmouth*, Translation of St Edmund, Archbishop of Canterbury, Confessor. *Greater Double.* Gen. App.]
10. Margaret, Queen of Scots, Widow. *Double.*
11. Barnabas, Apostle. *Greater Double.*
12. John of San Fagondez. *Double.* Commemoration of SS. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs.
13. Anthony of Padua, Confessor. *Double.*
14. Basil the Great, Archbishop [of Cæsarea-in-Pontus,] Confessor and Doctor of the Church. *Double.*
15. Philip Neri, Confessor. *Double.* Commemoration of SS. Vitus, Modestus, and Crescentia, Martyrs.
16.
17. Botolph, Abbat, Confessor. *Semi-double.*
    [Lord's Day before the birth of St John the Baptist, *the Blessed Virgin Mary, styled of Perpetual Succour.* Greater Double. Gen. App.]
18. Mark and Marcellian, Martyrs.
19. Juliana de' Falconieri, Virgin. *Double.* Commemoration of SS. Gervase and Protase, Martyrs.
20. Silverius, Pope of Rome, and Martyr.
21. Aloysius Gonzaga, Confessor. *Double.*
22. Alban, Proto-Martyr of Britain. *Greater Double.* Commemoration of Paulinus, Bishop of Nola, Confessor.
    [First Free Day after June 22, the Blessed John Fisher, Cardinal Bishop of Rochester, Martyr. *Greater Double.* Gen. App.]
23. Etheldreda, Virgin. *Double.* Commemoration of Midsummer Eve.
24. Birth of St John the Baptist. Double of the First Class.
25. William, Abbat, Confessor. *Double.* Commemoration of the Octave of St John.
26. John and Paul, Martyrs. *Double.* Commemoration of the Octave of St John.
27. Within the Octave of the Birth of St John.
28. Leo II., Pope of Rome, and Confessor. *Semi-double.* Commemoration of the Octave of St John, and of the Eve of the Apostles.
29. Peter and Paul, Apostles. Double of the First Class.
    [Commemoration of all the Holy Apostles. Gen. App.]
30. Commemoration of St Paul. *Greater Double.* Commemoration of St Peter, and of the Octave of St John.

JULY.

* First Lord's Day in July, *the Most Precious Blood of our Lord JESUS Christ.* Double of the Second Class. Commemoration of the Sunday.

1. Octave of the Birth of St John the Baptist. *Double.* Commemoration of the Octave of SS. Peter and Paul.

2. *Visitation of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of SS. Processus and Martinian, Martyrs.
3. Within the Octave of the Apostles.
4. Within the Octave of the Apostles.
5. Anthony Mary Zaccaria, Confessor. *Double.* Commemoration of the Octave of the Apostles.
6. Octave of the Holy Apostles Peter and Paul. *Double.*
   [First Free Day after July 6, the Blessed Thomas More, Martyr. *Greater Double.* Gen. App.]
7. Translation of Thomas, Archbishop [of Canterbury], Martyr. *Greater Double.*
   * Second Lord's Day in July, *the Holy Relics.* Greater Double. Commemoration of the Sunday.
8. Isabel, Queen of Portugal, Widow. *Semi-double.*
9. Willibald, Bishop of Eichstad, Confessor. *Double.*
10. The Seven Brethren and the Holy Virgins Rufina and Secunda, all Martyrs. *Semi-double.*
11. Cyril, Bishop of Moravia, and Methodius, Bishop of Kieff, Confessors. *Double.* Commemoration of St Pius I., Pope and Martyr.
12. John Gualberto, Abbat [of Passignano,] *Double.* Commemoration of SS. Nabor and Felix, Martyrs.
13. Anaclete, Pope of Rome, and Martyr. *Semi-double.*
14. "Buona-ventura," [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church. *Double.*
15. Swithun, Bishop [of Winchester,] Confessor. *Double.*
   [The Division of the Apostles. *Double.* Gen. App.]
   [Third Sunday in July, Commemoration of All the Holy Bishops of Rome. *Double.* Gen. App.]
16. The Blessed Virgin Mary, styled of Mount Carmel. *Greater Double.*
   [In the diocese of Salford, *Double of the First Class.* Gen. App.]
17. Osmund, Bishop [of Salisbury,] Confessor. *Double.*
18. Camillus de' Lelli, Confessor. *Double.* Commemoration of St Symphorosa and her Seven Sons, Martyrs.
19. Vincent de Paul, Confessor. *Double.*
20. Jerome Miani, Confessor. *Double.* Commemoration of St Margaret, Virgin and Martyr.
21. Henry II., Emperor of the Romans, Confessor. *Semi-double.* Commemoration of St Praxedes, Virgin.
22. Mary Magdalen. *Double.*
23. Apollinaris, Bishop [of Ravenna,] Martyr. *Double.* Commemoration of St Liborius, Bishop of Mans, Confessor.
24. Alexis, Confessor. *Semi-double.* Commemoration of the Eve of St James, and of St Christina, Virgin and Martyr.
25. *James, Apostle.* Double of the Second Class. Commemoration of St Christopher, Martyr.
26. *Anne, Mother of the Blessed Virgin Mary.* Double of the Second Class.
   [*In the diocese of Leeds*, Double of the First Class. Gen. App.]
27. Pantaleon, Martyr.
28. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope of Rome, and Confessor. *Semi-double.*

29. Martha, Virgin. *Semi-double.* Commemoration of SS. Felix, Simplicius, Faustinus, and Beatrix, Martyrs.
30. Germanus, Bishop of Auxerre, Confessor. *Double.* Commemoration of SS. Abdon and Sennen, Martyrs.
31. Ignatius, Confessor. *Double.*

AUGUST.

1. The Chains of St Peter. *Greater Double.* Commemoration of the Holy Machabees, Martyrs.
2. Alphonsus Mary de' Liguori, Bishop [of Santa-Agata-de'-Goti,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Stephen, Pope of Rome, and Martyr.
3. Finding of the body of St Stephen, the First Martyr. *Semi-double.*
4. Dominick, Confessor. *Greater Double.*
5. Dedication of St Mary's of the Snows. *Greater Double.*
6. Transfiguration of our Lord. *Greater Double.* Commemoration of St Xystus, Pope of Rome, and SS. Felicissimus and Agapitus, Martyrs.
7. Gaëtan, Confessor. *Double.* Commemoration of St Donatus, Bishop of Arezzo, Martyr.
8. Cyriacus, Largus, and Smaragdus, Martyrs. *Semi-double.*
9. Oswald, King of the Northumbrians, Martyr. *Double.* Commemoration of the Eve of St Lawrence, and of St Romanus, Martyr.
10. *Lawrence, Martyr.* Double of the Second Class.
11. Within the Octave of St Lawrence. Commemoration of SS. Tiburtius and Susanna.
12. Clare, Virgin. *Double.* Commemoration of the Octave of St Lawrence.
13. Within the Octave of St Lawrence. Commemoration of SS. Hippolytus and Cassian, Martyrs.
14. Within the Octave of St Lawrence. Commemoration of the Eve of the Assumption, and of St Eusebius, Confessor.
15. Assumption of the Blessed Virgin Mary. Double of the First Class.
* The Lord's Day within the Octave of the Assumption, *St Joachim, Confessor, Father of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.
16. Hyacinth, Confessor. *Double.* Commemoration of the two Octaves.
17. Octave of St Lawrence. *Double.* Commemoration of the Octave of the Assumption.
18. Helen, Empress of the Romans, Widow. *Double.* Commemoration of the Octave of the Assumption, and of St Agapitus, Martyr.
19. Within the Octave of the Assumption.
20. Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Octave of the Assumption.
21. Jeanne Frances Frémiot de Chantal, Widow. *Double.* Commemoration of the Octave of the Assumption.
22. Octave of the Assumption of the Blessed Virgin Mary. *Double.* Commemoration of SS. Timothy, Hippolytus, and Symphorian, Martyrs.

* The Lord's Day after the Octave of the Assumption of the Blessed Virgin Mary. [*Office of the Most Pure Heart of the Blessed Virgin.* Greater Double. Vol. iii., Gen. App., p. 1028; vol. iv., Gen. App., p. 916.]

23. Philip Benizzi, Confessor. *Double.* Commemoration of the Eve of St Bartholomew.
24. *Bartholomew, Apostle.* Double of the Second Class.
25. Louis IX., King of France, Confessor. *Semi-double.*
26. Zephyrinus, Pope of Rome, and Martyr.
27. Joseph Casalanz, Confessor. *Double.*
28. Austin, Bishop [of Hippo,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Hermes, Martyr.
29. Beheading of St John the Baptist. *Greater Double.* Commemoration of St Sabina, Martyr.
30. Rose of Lima, Virgin. *Double.* Commemoration of SS. Felix and him that joined him, Martyrs.
31. Aidan, Bishop [of Lindisfarne,] Confessor. *Double.*

SEPTEMBER.

1. Raymond the Unborn, Confessor. *Double.* Commemoration of St Giles, Abbat, and of the Twelve Holy Brethren, Martyrs.
2. Stephen, King of Hungary, Confessor. *Semi-double.*
3.
4. [Translation of St Cuthbert, Bishop [of Lindisfarne] and Confessor. *Greater Double in the diocese of Hexham.* Gen. App.]
5. Lawrence de' Giustiniani, Patriarch of Venice, Confessor. *Semi-double.*
6.
7.
8. *Birth of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of St Adrian, Martyr.

   * The Lord's Day within the Octave, *The Holy Name of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
9. Within the Octave of the Birth of the Blessed Virgin. Commemoration of St Gorgonius, Martyr.
10. Nicolas of Tolentino. *Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
11. Within the Octave of the Birth of the Blessed Virgin. Commemoration of SS. Protus and Hyacinth, Martyrs.
12. Within the Octave of the Birth of the Blessed Virgin.
13. Within the Octave of the Birth of the Blessed Virgin.
14. Uplifting of the Holy Cross. *Greater Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
15. Octave of the Birth of the Blessed Virgin. *Double.* Commemoration of St Nicomede, Martyr.

    * Third Lord's Day in this Month, *The Seven Sorrows of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.

16. Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage, Martyrs. *Semi-double.* Commemoration of SS. Euphemia, Lucy, and Geminian, Martyrs.
17. Marking of the Body of St Francis with the marks of Our Lord. *Double.*
18. Joseph of Cupertino, Confessor. *Double.*
19. Januarius, Bishop [of Benevento,] and his Companions, Martyrs. *Double.*
20. Eustace, Agapitus, Theopistus, and Theopista, Martyrs. *Double.* Commemoration of the Eve of St Matthew.
21. *Matthew, Apostle and Evangelist.* Double of the Second Class.
22. Thomas of Villanueva, Archbishop [of Valencia,] Confessor. *Double.* Commemoration of St Maurice and his Companions, Martyrs.
23. Linus, Pope of Rome, and Martyr. *Semi-double.* Commemoration of St Thecla, Virgin and Martyr.
24. The Blessed Virgin Mary, styled "of Ransom." *Greater Double.*
25. Ninian, Bishop [of Galloway,] Confessor. *Double.*
26. Theodore, Archbishop of Canterbury, Confessor. *Double.* Commemoration of SS. Cyprian and Justina, Martyrs.
27. Cosmas and Damian, Martyrs. *Semi-double.*
28. Wenceslaus, Duke [of Bohemia,] Martyr. *Semi-double.*
29. *Dedication of the Church of St Michael, the Archangel.* Double of the Second Class.
    [In the dioceses of Menevia and Newport, ST MICHAEL AND ALL ANGELS. Double of the First Class. Gen. App.]
30. Jerome, Priest, Confessor, and Doctor of the Church. *Double.* Commemoration of St Honorius, Archbishop of Canterbury.

OCTOBER.

* First Lord's Day in the Month, *The Holy Rosary of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.

1. Remy, Bishop of Rheims, Confessor. *Simple or Semi-double at will.*
2. The Guardian Angels. *Greater Double.*
3. Thomas, Bishop of Hereford, Confessor. *Double.*
4. Francis, Confessor. *Greater Double.*
5. Placidus and his Companions, Martyrs.
6. Bruno, Confessor. *Double.*
7. Mark, Pope of Rome, Confessor. Commemoration of SS. Sergius and his Companions, Martyrs.
   * Second Lord's Day in the Month, *Motherhood of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
8. Bridget, Princess of Nericia, Widow. *Double.*
9. Denys, Bishop of Paris, Rusticus, and Eleutherius, Martyrs. *Semi-double.*
10. Paulinus, Archbishop of York, Confessor. *Double.*
11. Francis Borgia, Confessor. *Semi-double.*
12. Wilfred, Archbishop [of York,] Confessor. *Double.*
13. *Edward, King of England, Confessor.* Double of the Second Class.

14. Kallistus, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Edward.
    * Third Lord's Day in the Month, *Purity of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
15. Theresa, Virgin. *Double.* Commemoration of the Octave of St Edward.
16. Within the Octave of St Edward.
17. Iadwiga, Widow. *Semi-double.* Commemoration of the Octave of St Edward.
18. *Luke, Evangelist.* Double of the Second Class.
19. Peter of Alcántara, Confessor. *Double.* Commemoration of the Octave of St Edward.
    [In the diocese of Shrewsbury, *Double of the First Class.* Gen. App.]
20. Octave of St Edward. *Double.*
21. Ursula and her Companions, Virgins and Martyrs. *Greater Double.* Commemoration of St Hilarion, Abbat.
    * Fourth Lord's Day in the Month, *Patronage of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
22. John of Kenty, Confessor. *Double.*
23. Feast of the Most Holy Redeemer. *Greater Double.*
24. The Archangel Raphael. *Greater Double.*
25. John of Beverley, Archbishop [of York,] Confessor. *Double.* Commemoration of SS. Chrysanthus and Daria, Martyrs.
26. Evaristus, Pope of Rome, Martyr.
27. Eve of SS. Simon and Jude.
28. *Simon and Jude, Apostles.* Double of the Second Class.
29.
30.
31. Eve of All Saints.

NOVEMBER.

1. Feast of All the Saints. Double of the First Class.
2. Within the Octave of All Saints. Commemoration of all the Faithful Departed.
3. Winefrid, Virgin and Martyr. *Double.* Commemoration of the Octave of All Saints.
4. Charles, [Cardinal] Archbishop [of Milan,] Confessor. *Double.* Commemoration of the Octave of All Saints, and of Saints Vitalis and Agricola, Martyrs.
5. Within the Octave of All Saints.
6. Within the Octave of All Saints.
7. Within the Octave of All Saints.
8. Octave of All Saints. *Double.* Commemoration of the Four Crowned Martyrs.
9. Dedication of the Cathedral Church of Our Most Holy Saviour. *Greater Double.* Commemoration of St Theodore, Martyr.

10. Andrew Avellino, Confessor. *Double.* Commemoration of SS. Tryphon, Respicius, and the Virgin Nympha, Martyrs, and of St Justus, Bishop of Rochester, Confessor.
11. Martin, Bishop [of Tours,] Confessor. *Double.* Commemoration of St Mennas, Martyr.
12. Martin, Pope of Rome, Martyr. *Semi-double.*
13. Diego, Confessor. *Semi-double.*
14. Erconwald, Bishop of London, Confessor. *Double.*
[Thomas Percy, Earl of Northumberland, Martyr. *Greater Double.* Gen. App.]
15. Gertrude, Virgin. *Double.*
16. Edmund Rich, Archbishop of Canterbury, Confessor. *Double.*
[In the diocese of Portsmouth, EDMUND OF CANTERBURY. Double of the First Class. Gen. App.]
17. Hew, Bishop of Lincoln, Confessor. *Double.*
18. Dedication of the Churches of SS. Peter and Paul. *Greater Double.*
19. Elizabeth, Widow. *Double.* Commemoration of St Pontian, Pope of Rome, and Martyr.
20. Edmund, King of the East Angles, Martyr. *Greater Double.*
21. Presentation of the Blessed Virgin Mary. *Greater Double.*
22. Cecily, Virgin and Martyr. *Double.*
23. Clement, Pope of Rome, Martyr. *Double.* Commemoration of St Felicity, Martyr.
24. John of the Cross, Confessor. *Double.* Commemoration of St Chrysogonus, Martyr.
25. Katharine, Virgin and Martyr. *Double.*
26. Sylvester, Abbat, Confessor. *Double.* Commemoration of St Peter, Pope of Alexandria, Martyr.
27. Gregory, the Wonder-worker, Bishop [of Neo-Cæsarea in Pontus,] Confessor. *Double.*
28. Jehoshaphat, Archbishop of Polotsk, Martyr. *Double.*
29. Willibrord, Archbishop of Utrecht, Confessor. *Double.* Commemoration of the Eve of St Andrew, if out of Advent, and of St Saturninus, Martyr.
[Cuthbert Maine, Martyr. *Double.* Gen. App.]
30. *Andrew, Apostle.* Double of the Second Class.

DECEMBER.

1. Felix de Valois, Confessor. *Double.*
[Edmund Campion and his Companions, Martyrs. *Double.* Gen. App.]
2. Bibiana, Virgin and Martyr. *Semi-double.*
3. Francis Xavier, Confessor. *Double.*[1]
4. Peter Chrysologus, Archbishop [of Ravenna,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Barbara, Virgin and Martyr.

[1] Since raised to the rank of a *Greater Double.*

5. Brian, Bishop [of Dorchester,] Confessor. *Double.* Commemoration of St Saba, Abbat.
6. Nicolas, Archbishop [of Myra,] Confessor. *Double.*
[In diocese of Liverpool, Double of the First Class. Gen. App.]
7. Ambrose, Bishop [of Milan,] Confessor, and Doctor of the Church. *Double.*
8. Immaculate Conception of the Blessed Virgin Mary. Double of the First Class.
9. Within the Octave of the Conception.
10. Within the Octave of the Conception. Commemoration of St Melchiades, Pope of Rome, Martyr.
[Translation of the Holy House of Loreto. *Greater Double.* Gen. App.]
11. Damasus, Pope of Rome, Confessor. *Semi-double.* Commemoration of the Octave of the Conception.
12. Within the Octave of the Conception.
13. Lucy, Virgin and Martyr. *Double.* Commemoration of the Octave of the Conception.
14. Within the Octave of the Conception.
15. Octave of the Immaculate Conception of the Blessed Virgin. *Double.*
16. Eusebius, Bishop [of Vercelli,] Martyr. *Semi-double.*
17.
18. The Blessed Virgin Mary looking shortly to be delivered. *Greater Double.*
19.
20. Eve of St Thomas.
21. *Thomas, Apostle.* Double of the Second Class.
22.
23.
24. Christmas Eve.
25. Birthday of Our Lord Jesus Christ. Double of the First Class.
26. *Stephen, the First Martyr.* Double of the Second Class. Commemoration of the Octave of Christmas.
27. *John, Apostle and Evangelist.* Double of the Second Class. Commemoration of the Octaves of Christmas and of St Stephen.
28. *The Holy Innocents.* Double of the Second Class. Commemoration of the Octaves of Christmas, of St Stephen, and of St John.
29. Thomas, Archbishop of Canterbury, Martyr. Double of the First Class.[1] Commemoration of the Octaves of Christmas, [of St Stephen, of St John, and of the Innocents.]
30. Office of the Sunday within the Octave of Christmas, or of the Octave. Commemorations of the Octaves of [Christmas,] of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.
31. Silvester, Pope of Rome, Confessor. *Double.* Commemoration of the Octaves of Christmas, of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.

[1] See the note to the Office in the Breviary.

PRAYERS. ABSOLUTIONS AND BLESSINGS.

A Prayer before a Service.

O Lord, open Thou my mouth that I may bless Thy Holy Name. Cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may pray to, and praise Thee with attention and devotion; and may worthily be heard before the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

Lord, in union with that Divine Intention wherewith Thou didst Thyself praise God, while as Thou wast on earth, I offer these Hours unto Thee.

A Prayer after a Service.

In respect of which Pope Leo X. has granted to all persons who after saying the Divine Office shall devoutly recite it on their knees, condonation of the shortcomings and faults committed by them from human frailty in saying the Office.

To the Most Holy and undivided Trinity, to the Manhood of our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. *Amen.*

Verse. Blessed be the womb of the Virgin Mary which bore the Son of the Eternal Father.

Answer. And blessed be the paps which gave suck to Christ our Lord.

Then are said the Lord's Prayer and the Angelic Salutation.

Summary of the Absolutions and Blessings pronounced at Mattins.

In the First Nocturn, and on Monday and Thursday.

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. *Amen.*

First Blessing.

May the Eternal Father bless us
With an eternal blessing. *Amen.*

Second Blessing.

May the Son, the Sole-begotten,
Mercifully bless and keep us. *Amen.*

Third Blessing.

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

In the Second Nocturn, and on Tuesday and Friday.

Absolution.

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

Fourth Blessing.

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

Fifth Blessing.

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

Sixth Blessing.

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

In the Third Nocturn, and on Wednesday and Saturday.

Absolution.

May the Almighty and merciful Lord loose us from the bonds of our sins. *Amen.*

Seventh Blessing.

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

Eighth Blessing.

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

For Feasts of Saints.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

For Feasts of the Blessed Virgin.

She whose feast-day we are keeping—
Mary, blessed Maid of Maidens,
Be our Advocate with God.

Ninth Blessing.

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

Or, if another Gospel and Homily are to be begun,

May the Gospel's glorious word
Cleansing to our souls afford.

On days of Three Lessons the Absolution and Blessings are as above, according to the Week-day, with the following exceptions: First Blessing on Wednesday or Saturday, (not the Simple Office of the Blessed Virgin,) if the First Lesson be not Gospel with Homily,

May His blessing be upon us
Who doth live and reign for ever.

Whenever the First Lesson is Gospel with Homily, the Blessings are from the Third Nocturn.

If the Office be of a Saint or Saints, the Blessings are:

First Blessing.

May His blessing be upon us
Who doth live and reign for ever.

Second Blessing.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Third Blessing.

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

The Absolution and Blessings in the Simple Office of the Blessed Virgin for Saturdays are peculiar to that Office, and are given in their own place.

The Psalter,

OR,

BOOK OF PSALMS,

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

MATTINS,[1] OR MORNING PRAYER.

FOR THE LORD'S DAY, SUNDAY.

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.

[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.

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.[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]

[Vulgate and LXX., "A song of praise by David."]

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: for the Lord will not cast off His people: for in His hand are all the ends 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 cry unto the

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

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

LORD our Maker. * For He is the Lord our God; and we are His people, and the sheep of His pasture.

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, proved Me, and saw My works.[1]

He is our Maker.

Forty years long was I grieved with that generation[2] and said, It is a people that do alway 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.[3]

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 addrest;
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.

[1] 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 Temptation" (Hebrew and LXX. add "and Provocation"), "because of the chiding of the children of Israël, and because they tempted the LORD, saying: Is the LORD among us, or not?"

[2] 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 carcasses shall fall in this wilderness."

[3] Ascribed to Pope St. Gregory the Great, but altered, one verse omitted, and the last verse added. Translation by the late Card. Newman.

HYMN.[1]

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.

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 scoffers:

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: * but are like the chaff which the wind driveth away from the face of the earth.

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.

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

WHY do the heathen rage, * and the peoples devise 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 plague them in His sore displeasure.

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

[1] Also ascribed to Pope St. Gregory the Great, although somewhat altered. Translation by the late Card. Newman.

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 rule them with a rod of iron, * and shalt 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 righteous way.

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

Psalm III.

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

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.[1]

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.[2]

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[3]: * Thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: * and Thy blessing is upon Thy people.[2]

Psalm VI.

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

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

[1] 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."

[2] SLH, again.

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

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. [1] 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.

Psalm VII.

[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.]

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 mine hands ;

If I have requited with evil them that requited me [with good], * may I then flee empty before 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]

[1] Ps. ii. 11.

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

And awake for me, O Lord my God, according to the decree that Thou hast made : * 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.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient : * is He not provoked every day ?

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

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

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.

[2] SLH.

Psalm VIII.

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

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

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine 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 lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine 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 Lord, * how excellent is Thy Name in all the earth!

Psalm IX.

[Intituled "A Psalm of David." It has also a superscription the meaning of which is not now certain. The Targum connects it with the slaying of Goliath.]

I WILL praise Thee, O LORD, with mine 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, even for ever and ever.

The swords of the enemy have failed utterly: * and their cities Thou hast 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, Who 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: *

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

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.[1]

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.[2]

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 in the lurking-places with the rich: in the secret places * doth he 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: * to catch the poor when he draweth him [after him].

In his snare doth he bring him down: * yet shall he himself totter and fall down, when he hath mastered the poor.

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

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

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

Thou seest it, for Thou beholdest labour and sorrow: * to deliver them into Thine own 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.

[1] Here occurs:—"Instrumental music—SLH." This is a strong argument in favour of Gesenius' opinion, see p. 5, note 1.

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

Psalm X.

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

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 and the wicked: * but he that loveth iniquity hateth his own soul.

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: is He not provoked every day?

Third Antiphon for Advent. Rejoice, all ye.

Third Antiphon for the rest of the year. Thou shalt keep us.

Psalm XI.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as before.]

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.

[This Psalm has the same title as the last.]

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 mine 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.

[1] Isa. xxxv. 3, 4.

[2] Ps. vii. 12.

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

Mine 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.

Psalm XIII.

[Same title as Psalm x.]

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.

The LORD looked down from heaven upon the children of men: * 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: with their tongues they have used deceit: * 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 misery 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;

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

O 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.

[Intituled "A Psalm of David."]

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

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth 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 despised: * 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. [2] 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. [3] Thou shalt keep us, O LORD, and preserve us.

[1] The next three verses are not in the Hebrew, although found in the Vulgate and the LXX., which are supported by Rom. iii. 13-18.

[2] Isa. xxxv. 4. [3] Ps. xi. 8.

Antiphon for Paschal time. Alleluia. [1] The stone was rolled away, Alleluia, from the door of the sepulchre. Alleluia, alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [2] Out of Zion, the Perfection of beauty.

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] I have remembered Thy name, O LORD, in the night.

Answer. And have kept Thy law.

In Lent.

Verse. [4] He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. [5] 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:

[6] 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
In His mercy bless and help us.

Answer. Amen.

[1] Mark xvi. 3. [2] Ps. xlix. 2. [3] Ps. cxviii. 55.
[4] Ps. xc. 3. [5] Ps. xxi. 20.
[6] Some persons bound to say the Office, when reciting alone, are accustomed to substitute for this the words, "Command Thy blessing, O Lord!"

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.

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

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.

To the Saints that are in His land, * He hath made all my will 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 mine 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.

[1] Zech. ix. 9.

[2] Ps. xv. 1, 2.

Psalm XVI.

[Intituled "A Prayer of David."]

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 set their eyes bowing down to the earth.

They have lain in wait for me, as a lion that is ready for 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 Thine hand.

O LORD, part them in their life from the precious things of the earth: * their belly is filled with Thine hidden 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 will love Thee.

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

Psalm XVII.

[After a superscription, of meaning 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.]

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

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

[1] John i. 36.

[2] Ps. xvi. 4.

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 came upon 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 into His ears.

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

There went up a smoke in His wrath, and fire burst forth 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 [1] 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 uttered His voice: * hailstones and coals of fire.

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

And the fountains of waters 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 came upon 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 mine 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 mine 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

[1] 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).

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 lamp, O LORD: * my God, enlighten my darkness!

For by Thee shall I be delivered from temptation, * and by my God shall I leap over a 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 mine 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 correction also hath made me great: * and Thy chastening it is that shall teach me.

Thou hast enlarged my steps under me, * and my feet have not slipped.

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.

And hast made mine enemies to turn their back toward me, * and hast destroyed them that hate me.

They cried, but there was none 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 gainsayings 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 were wearied out, 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.

[1] Apoc. xxii. 12.

Antiphon for the rest of the year. [1] I will love Thee, O LORD, my strength.

Antiphon for Paschal time. Alleluia. [2] Woman, whom seekest thou? Alleluia. The Living among the dead? Alleluia. Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [3] 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. [4] For Thou lightest my candle, O LORD.

Answer. My God, enlighten my darkness.

In Lent.

Verse. [5] He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. [6] O Lord, save me from the lion's mouth.

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

In Paschal time.

Verse. [7] 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.

Answer. But deliver us from evil.

Then this Absolution.

MAY His loving-kindness and His 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 the Almighty,
Show on us His grace and mercy.
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.

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

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 inmost being 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.

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

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.

He hath set His tabernacle in the sun:[1] * 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 clear, giving light unto the eyes.

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:

[1] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St. Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

* in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve 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 mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Antiphon for Advent. [1] 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. [2] 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.

[This Psalm has the same title as the last.]

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.[3]

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, * strong is the salvation 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.

Antiphon for Advent. [4] 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. [5] 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."

[1] Luke i. 28. [2] Ps. xviii. 4. [3] SLH.
[4] Luke i. 29. [5] Ps. xix. 2.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in 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 met 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 give 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 their faces lying in thy track.

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, [2] He will come and will not tarry.

Antiphon for the rest of the year. [3] 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. [4] The Lord cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [5] Be Thou exalted, O LORD, in Thine own strength.

Answer. We will sing and praise Thy power.

In Lent.

Verse. [6] His truth shall be thy shield.

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

In Passion time.

Verse. [7] Take not away my soul with sinners, O God!

Answer. Nor my life with bloody men.

[1] SLH. [2] Heb. x. 37. [3] Ps. xx. 2.
[4] Isa. xxxv. 4; Micah i. 3. [5] Ps. xx. 14. [6] Ps. xc. 5. [7] Ps. xxv. 9.

In Paschal time.

Verse. [1] The disciples were glad, Alleluia.

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 saving Lord
Bless the reading of His word.

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 always
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.

Or, if another Gospel and Homily are to be read:

May the Gospel's glorious word
Cleansing to our souls afford.

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] John xx. 20.

[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:

Holy, Holy, Holy LORD God of Sabaoth.[4]

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:

[5]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.[6]

[7]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.

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

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

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

If Lauds be not immediately to follow, Mattins end 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.

[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.
[4] Hebrew feminine Plural, meaning "hosts," "armies."
[5] During this verse it is usual to kneel.
[6] Here ends the original Hymn.
[7] Ps. xxvii. 9.
[8] Ps. cxxii. 3.
[9] Ps. xxxii. 22.
[10] Ps. xxx. 2.

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 Hebrew and the Targum give no superscription; but the LXX. and the Vulgate have "A Song of Praise by David for the eve of the Sabbath when the earth was established"—*i.e.*, A Song of Praise proper for the close of Friday before the setting-in of the Sabbath; the time of which it is said (Gen. i. 31, ii. 1): "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them."]

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!

[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.

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.

[Intituled in the Vulgate and the LXX., "A Psalm of Thanksgiving."]

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[1] 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.

When there are Five Antiphons the Second is repeated, and the Third begun or said through the first time here.

Psalm LXII.

[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.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

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 mine 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 mine 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.

[Besides a musical superscription, the Hebrew and the Targum give no title except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face

[1] The Hebrew tradition attributes the negative to an eccentric spelling, and translates "and His we are."

to shine upon us, and be merciful unto us.[1]

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. (Daniel iii. 57.)

[It is well known how the three young comrades of Daniel, Hananiah, Mishaël, and Azariah, called by the heathen, 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. The first five verses are omitted.]

O ALL ye works of the Lord, bless ye the Lord: * praise 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!

[1] SLH. The repetition of the words "be merciful unto us" is peculiar to the Latin.
[2] SLH.

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 servants 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.

[To this Psalm is prefixed "Alleluia." The LXX. connect it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the LORD from the heavens: * praise Him in the heights.

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[2]: * 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;

[1] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

[2] Taken from Ps. xxxii. 9.

* 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.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CXLIX.

[Here "Alleluia."]

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 exalt the meek unto 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.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CL.

[Here "Alleluia."]

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 !

[Here "Alleluia."]

Antiphon. Alleluia, Alleluia, Alleluia.

(*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 Fourth Sunday after Pentecost till the first Sunday of October.

HYMN.[2]

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. [3] 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] By St. Ambrose, or at least of the Ambrosian school, except the last verse. Translation by the late Card. Newman.

[2] By Pope St. Gregory the Great, but a good deal altered. Translation by the late Card. Newman.

[3] Ps. xcii. 1.

begun or said through the first time before it, according as the Office is Double or not.

THE SONG OF ZACHARIAS.

[On the occasion of the circumcision of St. John the Baptist.—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 dayspring 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 at the end of which is answered:

Answer. Amen.

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.*

(*Note that if these Commemorations be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

I. *Commemoration of the Blessed Virgin Mary.*

(*Omitted if the Office of the day is 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 continually enjoy soundness both of mind and of 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.

II. *Commemoration of St. Joseph, Patron of the Universal Church.*

(*Omitted in his Votive Office.*)

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 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.*

(*Omitted in the Votive Office of the Apostles.*)

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

[1] Luke iii. 23. [2] Ps. xxxvi. 30. [3] 2 Kings (Sam.) i. 23.
[4] Ps. xviii. 5. [5] Matth. xiv. 31. [6] 2 Cor. xi. 25.

both, that we also may attain unto everlasting glory.

Note [1].

For Peace.

Antiphon. Give peace in our time, O Lord, because there is

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[1] In England in this case, by a special rule, is made

Commemoration of St. George, Patron of England.

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 that seek Thy favour through him, may effectually obtain the gift of Thy grace.

And thus it is said within the Octave.

In the Diocese of Hexham St. George is not commemorated, but instead, the following commemoration is made of St. Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St. Thomas of Canterbury is made before that of St. George:

Antiphon. ‡I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. § In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

In the Diocese of Plymouth the following commemoration of St. Boniface of Maintz is made before that of St. George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface

* Heb. xi. 33. † Ps. v. 13. ‡ John x. 14, 15. § Luke xxi. 19.

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 preceding Commemorations, is said the following:

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gain for Christ, and forasmuch as he made himself like unto an Apostle, he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

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 honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth the following commemoration of St. Edmund of Canterbury is made after that of St. George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.

Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

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 from all things that may rise up against them.

[1] Ps. cxxi. 7.

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament and of the Passion.*)

Antiphon. He That was crucified is risen from the dead, and hath redeemed us. Alleluia, Alleluia.

Verse. [1] 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.

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. [2] Maiden, Mother of Him that redeemed us, thou that abidest

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 and after that childbirth remainest,

[1] Ps. xcv. 10, old version.

[2] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Advent Sunday, and it is still similarly said after Vespers on February 2, but not after Compline on that day. It is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. This translation is in the same rhymeless measure as the original.

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 by 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 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 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, even our Lord JESUS Christ Thy Son.

Answer. Amen.

II. *From Candlemas to Maundy Thursday, both exclusive.*[1]

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,
Clad 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.

GRANT, we beseech Thee, O most merciful God, 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*[2] *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.

[1] *i.e.*, it is said for the first time after Compline on Feb. 2 (even if the Feast of the Purification be transferred), and for the last time after Compline on Wednesday in Holy Week. The authorship is unknown; it seems to date from about the eleventh century.

[2] *i.e.*, it is said for the first time after Compline on Easter Eve. The date and authorship are unknown; but a legend has become attached to it to the effect that St. Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion from which was instituted the procession upon St. Mark's Day.

Mother, pray to Him for us. Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,

Answer. For the Lord is risen indeed, Alleluia.

Let us pray.

O GOD, Who art pleased 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*[1] *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 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 Office, appointed for Sunday, is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

[1] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Trinity Sunday. The last clause is usually admitted to be an exclamation uttered by St. Bernard of Clairvaux in the Cathedral of Spires; but the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, Bishop of Compostella, others to one Adhemar, Bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

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.

[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.

Then is said the following:

HYMN.[1]

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;

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 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.

[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.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

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 mine 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 [my 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*

[1] Another Ambrosian hymn. Translation by the late Card. Newman.

[2] SLH.

Easter, but then is substituted for it Psalm xcii., "The LORD reigneth" (*given at the beginning of Lauds*).

Psalm CXVII.

[From some verses it seems as though 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. The Vulgate and the LXX. prefix the word Alleluia.]

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 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 man can do unto me.

The LORD is on my side: * 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![1] I was avenged on them.

They compassed me about, yea, they compassed me about: * but in the Name of the LORD! I was avenged on them.

They compassed me about like bees; they burnt out as the fire of thorns: * but in the Name of the LORD! I was avenged on 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[2] 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.

[3] The stone which the builders refused * is become the head-stone 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

[1] Probably a war-cry.

[2] The allusion is to the ceremonial of the Feast of Tabernacles, Lev. xxiii. 42, "Ye shall dwell in booths seven days."

[3] These two verses were quoted by our Lord. Matth. xxi. 42; Mark xii. 10.

be he that cometh in the Name of the LORD![1]

We have blessed you out of the house of the LORD. * God is the LORD and hath showed us light:

Keep the solemn feast-day with leafy boughs, * even unto the horns of the Altar.[2]

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.

O give thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Psalm CXVIII.[3]

א

BLESSED are the undefiled in the way, * who walk in the law of the LORD.

Blessed are they that keep His testimonies: * that seek Him with the whole heart.

For they that work iniquity, * walk not 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.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ב[4]

WHEREWITHAL shall a young man keep 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 on Thy precepts, * and have respect unto Thy ways.

I will delight myself in Thy statutes: * I will not forget Thy word.

[1] Notice that this is the very verse which was sung during the Palm Sunday procession. The word Hosanna is a corruption of its third and fourth words—viz., "Ho-shy'ah na."

[2] 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." As to the Feast of Tabernacles, the Jewish tradition understands by "goodly trees" the citron, and by "thick trees" the myrtle. Branches of willow were fastened to the corners of the altar.

[3] 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.

[4] Here begins the letter Beth, somewhat represented by B.

Continuation of the same Psalm.

ג[1]

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 is an-hungered for the longing that it hath unto Thy judgments * at all times.

Thou hast rebuked the proud: * they are cursed that 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 on Thy statutes.

Thy testimonies also are my delight, * and Thy precepts my counsellors.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ד[2]

MY soul cleaveth unto the ground: * 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 sleepeth 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 cleave unto Thy testimonies, O LORD: * put me not to shame!

I have run the way of Thy commandments, * since Thou hast enlarged mine heart.

The following Creed is only said on 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.[3]

WHOSOEVER willeth to be safe, * 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 eternally.

Now 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,

[1] Here begins the letter Ghimel, answering partly to our G.

[2] Here begins the letter Daleth, answering partly to our D.

[3] The translation largely follows that in the Rev. A. E. Burn's 'Introduction to the Creeds.' The origin and date of this hymn have been the subject of much discussion. "It is agreed that it was not written by St Athanasius, and that it was written in Latin." In the opinion of Mr Burn the indications point to the South of Gaul as its place of origin, and to the decade A.D. 420-430 as the period of its composition.

of the Son, and of the Holy Ghost is 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 Uncreated, the Son Uncreated, * and the Holy Ghost Uncreated.

The Father Infinite, the Son Infinite, * and the Holy Ghost Infinite.

The Father Eternal, the Son Eternal, * and the Holy Ghost Eternal.

And yet They are not Three Eternals, * but One Eternal.

As also They are not Three Uncreated, nor Three Infinites, * but One Uncreated, and One Infinite.

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 God, * and the Holy Ghost God.

And yet They are not Three Gods, * but One God.

So the Father is Lord, the Son Lord, * and the Holy Ghost Lord.

And yet They are not Three Lords, * but One Lord.

For, like as we are compelled by Christian truth 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 the Son: * not 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 is nothing afore or after, nothing is greater or less; * 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 willeth to be safe, * let him thus think of the Trinity.

But it is necessary to eternal salvation, * that he also believe faithfully the Incarnation of our Lord JESUS Christ.

The right Faith therefore is, that we believe and confess, * that our 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 in the world.

Perfect God, Perfect Man, * of a reasoning Soul and human Flesh subsisting.

Equal to the Father as touching His Godhead, * inferior to the Father as touching His Manhood.

Who, although He be God and Man, * yet He is not Two, but One Christ.

One, however, 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 reasoning 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 eternal, * but they that have done evil into eternal fire.

This is the Catholic Faith, * which except a man believe faithfully and firmly, he cannot be safe.

Here is said the Doxology, "Glory be to the Father, &c."

Antiphon. Alleluia, Alleluia, Alleluia.

In Paschal time is said 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 art arisen from the dead.

Answer. Alleluia, Alleluia.

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. 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 art arisen from the dead" *is said:*

Verse. Thou That art 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.

[1] Ps. xliii. 26.

*After the Short Responsory follow these prayers called the Preces, except on Doubles and within Octaves, when they are omitted down to the mark *.*

[1] 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. Amen.

Verse. [2] And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. [3] Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. [4] 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 Thine holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. [5] ✠ Our help is in the name of the LORD.

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

[1] Greek Litany, signifying "Lord, have mercy—Christ, have mercy—Lord, have mercy."
[2] Ps. lxxxvii. 14. [3] Ps. lxx. 8. [4] Ps. l. 11-14. [5] Ps. cxxiii. 8.

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 of the morrow, if it be to be read, the reader concluding with the words:

And in other places many other holy Martyrs and Confessors and holy Virgins.

Answer. Thanks be to God.

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 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.

[1] Whether the Martyrology has been read or not. The Martyrology is never binding out of Choir.

[2] Ps. cxv. 6.

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 Thou our arm every morning, our salvation also in the time of trouble.

[1] Ps. lxxxix. 16, 17.

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.

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.

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.*

[1] The Divine Name.

Monday.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

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 mountain 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.

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 of Jacob.[1]

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.[1]

Tuesday.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

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 that 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.

[1] SLH.

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: * 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 mine 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.

[Intituled "Of David."]

JUDGE me, O LORD, for I have walked in mine innocence: * I have trusted also in the LORD; I shall not slide.

Examine me, O LORD, and prove me: * try as by fire my reins and mine 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 hate the congregation of evil doers: * and will not sit with the wicked.

I will wash mine 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 Thy glory dwelleth.

Make not my soul to perish with sinners, O God, * 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 innocence: * redeem me, and be merciful unto me.

My foot standeth in uprightness: * in the congregations will I bless Thee, O LORD.

Thursday.

Psalm XXII.

[Intituled "A Psalm of David."]

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!

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.

[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."]

MY God, my God, look upon me[1]: 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 reproach of men, and despised of the people.

[2] All they 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 mine 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;

Mine 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 dogs have compassed me: * the assembly of the wicked have inclosed me.

They pierced mine hands and my feet: * they have told all my bones:

They look and stare upon me. * They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; O LORD, * haste Thee to save me.

O God, deliver my soul from the sword: * my darling 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.

[1] 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).

[2] Read Matth. xxvii. 39-44.

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 nor abhorred the prayer of the poor;

Neither hath He hid His face from me: * but when I cried unto Him, He heard me.

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 shall eat and worship: * all they that go down to the dust shall fall down before Him:

My soul also shall live unto Him; * and my seed shall serve Him:

The generation to come shall tell it unto the Lord: * and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord 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. [1] 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. [2] 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

[1] Ezek. xxxiii. 11.

[2] Job xvii. 3.

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. Amen.

Verse. And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before 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 Thine 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. 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.

[1] Ps. cxxxix. 2. [2] Ps. lviii. 2, 3. [3] Ps. lx. 9. [4] Ps. lxiv. 6.

[5] Called the "Trisagion" in the Eastern Church. Its legendary origin is that it was learnt from angels by a boy who was carried up into the air during a tempest at Constantinople in the time of St Proclus (A.D. 434). It is probably much older than his time. Photius thought it was adapted from Ps. xli. 2. [6] Ps. cii. 1-5.

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.

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.

[1] The proper hour of Terce is 9 A.M., about which time it is generally said in communities before the Community Mass.

[2] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

[3] It was at this the third hour that the Holy Ghost descended on the day of Pentecost.—Acts ii. 15.

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 six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Second of these Five is the Antiphon at Terce. Otherwise those given here are used.

Ordinary Antiphon for Sundays; and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Lead me.

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.

ה[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.

Lead me in the path of Thy commandments: * for therein do I delight.

Incline mine 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, * that he may fear Thee.

Turn away my reproach, which I dread: * for Thy judgments are good.

Behold, I have longed after Thy precepts: * quicken me in Thy righteousness.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ו[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.

Mine hands also will I lift up unto Thy commandments, which I have loved: * and I will meditate in Thy statutes.

[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.

Continuation of the same Psalm.

ז[1]

REMEMBER Thy word unto Thy servant, * upon which Thou hast caused me to hope.

This is my comfort in mine affliction, * that Thy word hath quickened me.

The proud have behaved themselves very wickedly: * yet have I not turned aside 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.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ח[2]

THOU art my portion, O LORD, * I have said that I would keep Thy law.

I entreated Thy favour with my whole heart: * be merciful unto me according to Thy word.

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.

ט[3]

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:[4] * 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.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

[1] Here begins the letter Zain, answering to Z.
[2] Here begins the letter Kheth, a strong guttural, variously represented by Kh and Hh.
[3] Here begins the letter Teth, represented by T.
[4] "Gross as fat is their heart" (Leeser). The idea conveyed is that of stupidity.

י[1]

THINE 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 wrongfully 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 mine 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. [2] Lead me 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. [3] O Lord, Thou hast judged the cause of my soul. Thou hast redeemed my life, O Lord my God.

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 Third 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.

[4] Incline mine heart unto Thy testimonies, O God.

Answer. Incline mine 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 mine heart unto Thy testimonies, O God.

Verse. [5] I said, LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

[1] Here begins the letter Jod, variously represented by J, Y, I, Ee.
[2] Ps. cxviii. 35. [3] Lam. iii. 58. [4] Ps. cxviii. 36, 37. [5] Ps. xl. 5.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Jer. 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. [1] Be Thou mine 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. [2] 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. [3] The heathen shall fear Thy Name, O LORD.

Answer. And all the kings of the earth Thy glory.

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.

Answer. Thanks be to God.

Short Responsory.

[4] 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.

[1] Ps. xxvi. 9. [2] Ps. lxxix. 4. [3] Ps. ci. 16. [4] Ps. xc. 3.

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.

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

Answer. O God, deliver my soul from the sword.

Verse. And my darling 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. [2] 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 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. [3] 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.

[1] Ps. xxi. 21. [2] Luke xxiv. 34. [3] Ps. lxxix. 8.

* *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.

SEXT, OR THE SIXTH HOUR.[1]

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.

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]

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.

[1] The proper hour for Sext is 12 noon. In Choirs it is generally said after the Community Mass.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

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 six sections of Psalm CXVIII. They are all said under one Antiphon, and 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.

ב[1]

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 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.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ל[2]

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.

[1] Here begins the letter Caph, a guttural variously represented by C, Q, Ch, &c.
[2] Here begins the letter Lamed, answering to L.

Continuation of the same Psalm.

מ[1]

O HOW I love Thy law, O Lord! * 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.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

נ[2]

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 mine 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 mine heart.

I have inclined mine heart to perform Thy statutes always, * because of the reward.

Continuation of the same Psalm.

ס[3]

I HATE the unrighteous: * but Thy law do I love.

Thou art mine Helper and my 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 mine 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 thought 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.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

[1] Here begins the letter Mem, answering to M.
[2] Here begins the letter Nun, answering to N.
[3] Here begins the letter Samech, somewhat represented by S.

ע [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 Week-days. [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 Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Fourth Sunday after Pentecost inclusive until Advent Sunday exclusive, 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 [in heaven].

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. Thy faithfulness is unto all generations.

Answer. Thy word is settled [in heaven].

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

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. [5] The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

[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. [5] Ps. xxii. 1, 2.

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.

[1] 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 whereby she shall be called, The LORD our Righteousness.

Answer. Thanks be to God.

Short Responsory.

[2] 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. [3] 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.

[4] 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,

[1] Ps. xxxiii. 2. [2] Ps. lxxxiv. 8. [3] Ps. cv. 4. [4] Ps. xc. 4.

but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction, O Lord our God.

Answer. Thanks be to God.

Short Responsory.

[1] 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. [2] 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. [3] 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.

[1] Ps. xxi. 22. [2] Ps. xxv. 9. [3] John xx. 20.

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 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.

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;

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.

[1] The proper hour for None is 3 P.M., but in Choirs it varies.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

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 six sections of Psalm CXVIII. They are all said under one Antiphon, and 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 Fifth 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 evil for good?

Continuation of Psalm CXVIII.

פ[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.

Deliver 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 water run down mine eyes: * because they keep not Thy law.

The Doxology, "Glory be to the Father, &c.," *is not said.*

צ[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 upon me: * Thy commandments are my delight.

The righteousness of Thy testimonies is everlasting: * give me understanding, and I shall live.

[1] Here begins the letter Pe, represented by P, Ph, F.
[2] Here begins the letter Tzade, represented by Tz or Ts.

Continuation of the same Psalm.

ק[1]

I CRIED with my whole heart, hear me, O LORD: * I will keep Thy statutes.

I cried unto Thee, save me: * and I will keep Thy commandments.

Before the dawning of the morning, I cried: * for I hoped in Thy word.

Mine eyes look up to 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.

They that persecute me draw nigh to sin: * but 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 Thou hast founded them for ever.

The Doxology, "Glory be to the Father, &c.," *is not said.*

ר[2]

CONSIDER mine affliction, and deliver me: * for I do not forget Thy law.

Give judgment concerning me, and deliver me: * quicken me for the sake 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 turn aside 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.

ש[3]

PRINCES have persecuted me without a cause: * but mine 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 that love Thy law: * and for them there are no stumbling-blocks.

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.

The Doxology, "Glory be to the Father, &c.," *is not said.*

[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.

ת[1]

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, * 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. [2] Look Thou upon me, O Lord, and be merciful unto me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent. [3] Let us approve ourselves in much patience, by the armour of righteousness, by the power of God.

Antiphon for Week-days in Passiontide. [4] 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 Third 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.

[5] 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. [6] Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

[1] Here begins the letter Tau, corresponding somewhat to T or Th.
[2] Ps. cxviii. 132. [3] 2 Cor. vi. 4, 7. [4] Jer. xviii. 20.
[5] Ps. cxviii. 145. [6] Ps. xviii. 13, 14.

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.

[1] 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, 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. Preserve 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.

[2] 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 thine house: when thou seest the naked, cover him, and hide not thyself from thine own flesh.

Answer. Thanks be to God.

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. [3] God hath given His angels charge over thee.

Answer. To keep thee in all thy ways.

[1] Ps. xxv. 11, 12. [2] Isa. lx. 2. [3] Ps. xc. 11.

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.

[1] 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. [2] Deliver me, O LORD, from the evil man.

Answer. 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 God, being put to death in the flesh, but quickened by the Spirit.

Answer. Thanks be to God.

Short Responsory.

[3] 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. [4] 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.

[1] Ps. xxv. 9. [2] Ps. cxxxix. 2. [3] John xv. 20. [4] Luke xxiv. 29.

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 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.

Monday at Mattins.

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."

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Monday in Lent, and from the Octave of Pentecost to Advent. The Hymns for the other seasons are given in the proper office 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.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

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?

[1] Another hymn of the Ambrosian school, with two words altered. Translation by the late Card. Newman.

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, * mine 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 hath hidden 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 will offer 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 mine 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 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.

[Also intituled "Of David."]

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, when I cry unto Thee, * when I lift up mine hands toward Thine holy temple.

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

Who 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: * mine heart trusted in Him and I am holpen.

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, save Thy people, and bless Thine inheritance: * and govern them, and lift them up for ever.

Antiphon. [1] The LORD is the defence of my life.

Second Antiphon. Worship.

Psalm XXVIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the going forth from the tabernacle, or ending of the tabernacle," apparently meaning the conclusion of the Feast of Tabernacles.]

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

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 wild bull.[2]

The voice of the LORD forketh the flames of fire: * the voice of the LORD shaketh the wilderness, yea, the LORD also shaketh the [3] wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the thickets: * and in His temple, every one uttereth His glory.

The LORD fixeth 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.

[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."]

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.

[1] Ps. xxvi. 1.

[2] The Hebrew is, "He also maketh them to skip like a calf, Lebanon and Shiryon" (oftener called Hermon) "like young wild cattle."

[3] That is, the deserts to the south of Palestine, amid which is found the town of Kadesh-Barnea.

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 unto Thee, O LORD: * and unto my God 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 unto Thee, and may not be silent: * O LORD my God, I will give thanks unto Thee for ever.

Antiphon. [1] Worship the LORD in His holy courts.

Third Antiphon. Deliver me.

Psalm XXX.

[Intituled "A Psalm of David" with the same farther superscription as Pss. xii. xiii. The Vulgate and the LXX. add "of haste" or "distraction," meaning apparently that David wrote it, on recovering from the mental condition in which he had exclaimed (v. 23), "I am cut off from before Thine eyes."]

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

Bow down Thine ear unto 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.

[2] Into Thine 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 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 wide place.

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.

[1] Ps. xxviii. 2.

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

But I trusted in Thee, O LORD: * I said: Thou art my God, my lot is in Thine 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 in Thy mercy: * 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, * 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 covert 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 mine 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 loveth truthfulness, 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.

[Intituled "A didactic (?) poem of David."]

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

Blessed is the man unto whom the LORD imputeth not iniquity, * and in whose spirit there is no guile.

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

For day and night Thine hand was heavy upon me: * I turned in mine anguish while the thorn was fastened in me.[1]

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

I said: I will confess against myself my transgression, unto the LORD: * and Thou forgavest the iniquity of my sin.[1]

For this shall every one that is godly pray unto Thee, * in a seasonable time.

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

Thou art mine 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.

[1] SLH.

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. [1] Deliver me in Thy righteousness.

Fourth Antiphon. Praise is comely.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

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.

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 escape.

Behold, the eyes of the LORD 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.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This 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

[1] Ps. xxx. 2.

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 you 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 mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

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.

The mighty 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 keepeth all their bones: * not one of them shall be broken.

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.

[Intituled "Of David."]

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

[1] Ps. xxxii. 1.

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 mine hurt.

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

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

For without cause have they hidden 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?

Who 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 mine 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[1] from the lions.

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

Let not them that are mine enemies wrongfully rejoice over me, * they 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.

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 mine hurt.

[1] (Literally,) "mine only one."

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.

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

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 Thine 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. [1] Fight against them that fight against me.

Sixth Antiphon. Show.

Psalm XXXVI.

[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.]

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

And He shall bring forth thy

[1] Ps. xxxiv. 1.

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 that prospereth in his way, * because of the man that 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 search for 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 upright of heart.

Their sword shall enter into their own hearts: * 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, no sooner than they be honourable and exalted, * shall pass away, yea, 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: * 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. 4 seems to be quoted from this.

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 peacemaker 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.

[Intituled "A Psalm of David." It has a further superscription of (now) unknown meaning. The Vulgate and the LXX. connect it with the Sabbath.]

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

For Thine arrows stick fast in me: * and Thou hast laid Thine hand heavily upon me.

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 groan aloud by reason of the disquietness of mine heart.

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

Mine 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 mine 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: * and they that hate me wrongfully are many.

They that render evil for good 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. [2] Out of Zion, the Perfection of beauty,

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] Thy mercy, O LORD, is in the heavens.

Answer. And thy faithfulness reacheth unto the clouds.

In Lent.

Verse. [4] He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. [5] 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:

In the Simple Office for one or many Martyrs in Paschal time.

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

Answer. [6] God hath chosen you for His own inheritance. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [7] Thou hast crowned him with glory and honour, O Lord.

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

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [8] Be glad in the LORD, and rejoice, ye righteous.

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

In the Simple Office for Confessors (whether Bishops or not).

Verse. [9] The Lord loved him and beautified him.

[*In Paschal time, add* Alleluia.]

[1] Ps. xxxvi. 5.
[2] Ps. xlix. 2, 3.
[3] Ps. xxxv. 6.
[4] Ps. xc. 3.
[5] Ps. xxi. 21.
[6] Ps. xxxii. 12.
[7] Ps. viii. 6, 7.
[8] Ps. xxxi. 11.
[9] Ecclus. xlv. 9.

Answer. And clothed him with a robe of glory.

[*In Paschal time, add* Alleluia.]

In the Simple Office for one Holy Woman, of any class.

Verse. [1] In thy comeliness and thy beauty.

[*In Paschal time, add* Alleluia.]

Answer. Go forward, fare prosperously and reign.

[*In Paschal time, add* Alleluia.]

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," *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. Thus:—*

The Lord's Prayer is said:

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:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May the Eternal Father bless us
With an everlasting blessing.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May the Son the Sole-begotten
In His mercy bless and help us.

Answer. Amen.

[1] Ps. xliv. 5.

Second Blessing, if the Lesson be from an Homily.

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

Second Blessing, for a Simple Feast.

He (*or* she *or* they) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

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

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

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

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

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

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Monday at Lauds.

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.

[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.)]

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 Thine 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[1] of Thy righteousness.

O LORD, open Thou my lips, *

[1] So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

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 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.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto 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 Thine house: * I will worship toward Thine 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!

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 is used, the Psalm begins with the words, "Early will I seek Thee."

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*p.* 23).

Antiphon. O God, Thou art my God, early will I seek Thee.

Fourth Antiphon. Thine anger is turned away.

THE SONG OF ISAIAH THE PROPHET.

[Isa. xii. 1. The description of the restoration of Israël in Isa. xi. (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:—"]

O LORD, I will praise Thee, though Thou wast angry with me, * Thine anger is turned away, and Thou comfortest 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, * tell them that His Name is exalted.

Sing unto the LORD, for He hath done glorious things: * make ye this known in all the earth.

Cry aloud 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 comfortest me.

Fifth Antiphon. Praise ye.

If this Antiphon be used, the Psalm begins with the words "the LORD from the heavens."

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c. (*pp.* 25, 26).

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.[1]

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 become 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.

[1] Another hymn of the Ambrosian school, slightly altered. Translation by the late Card. Newman.

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. [1] 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 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. [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.

[1] Ps. lxxxix. 14. [2] Ps. xl. 5. [3] Ps. lxxxix. 13.
[4] Ps. xxxii. 22. [5] Ps. cxxxi. 9.
[6] Ps. xix. 10. This verse never varies, whatever the form of government.
[7] Ps. xxvii. 9. [8] Ps. lxxiii. 2. [9] Ps. cxxi. 7.
[10] Ps. lxxxv. 2. [11] Ps. xxiv. 22. [12] Ps. xix. 3.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Psalm CXXIX.

[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.]

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 iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth 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, JESUS, 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 unto Thy Name, O Lord!

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom it hath pleased Thee to redeem by the tree of the Holy Cross.

[1] Ps. lxxix. 20. [2] Ps. xliii. 26. [3] Ps. lxv. 4.

Tuesday at Mattins.

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.

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Tuesday in Lent, and from the Octave of Pentecost till Advent. The Hymns for the other Seasons are given in the proper Office of the Seasons.

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.

[Intituled "A Psalm of David," with a farther 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." The Targum says that it was to be used by Jeduthun for his watch in the Sanctuary.]

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

I kept a watch upon my mouth, * while the wicked stood up against me.

I was dumb, and humbled myself, I held my peace even from good:

[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

* and my sorrow was stirred up afresh.

Mine 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.[1]

Surely every man flitteth by like a shade: * he is disquieted also in vain.

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

And now for what wait I? 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 Thine hand: * Thou, with rebukes dost correct man for iniquity.

And Thou makest his beauty to consume away like a spider's web: * surely every man is disquieted in vain.[1]

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.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

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, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

[1] SLH

I have not hidden Thy righteousness within mine 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 countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine 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.

Thou art mine Helper and my Deliverer: * make no tarrying, O God.

Antiphon. [1] That I sin not with my tongue.

Second Antiphon. Heal.

[1] Ps. xxxviii. 2.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * 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 mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he shall rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.[2]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest

[2] Quoted by our Lord. John xiii. 18.

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.[1]

Psalm XLI.

[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.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, 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 the wondrous 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 from the mountains of Hermon,[2] from the Little Hill.[3]

Deep calleth unto deep, * at the noise of Thy waterspouts.

All Thy waves and Thy billows * are gone over me.

The LORD hath commanded [the praise of] 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, 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. Mine heart.

Psalm XLIII.

[This Psalm has the same uncertain [? musical] superscription as some others, and the Targum farther ascribes its authorship to David.]

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.

[1] With this Psalm ends the first of the five books into which the Psalter is divided.

[2] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[3] 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?

[4] Ps. xl. 5.

Thine 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 victories 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 to shame them that hated us.

In God will we glory all the day long, * and will praise Thy Name for ever.[1]

But now Thou hast cast off and put us to shame: * and Thou, O God, wilt not go forth with our armies.

Thou hast turned us back behind our enemies: * and they that 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 among 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 strayed 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, help us: * and redeem us for Thy Name's sake.

Psalm XLIV.

[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. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

[1] SLH.

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,

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.

[1] 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 thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

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,[2] and Him shall they worship.

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, clad in 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. [3] Mine heart is overflowing with a good matter.

Fourth Antiphon. Our help.

Psalm XLV.

[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. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

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

[1] So are these words translated in Heb. i. 8, 9.

[2] 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.

[3] Ps. xliv. 2.

and be troubled; * though the mountains shake with the swelling thereof.[1]

[There 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.[1]

Come and behold the works of the LORD, what wonders He hath wrought 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.[1]

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

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.[1]

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 earth: * sing ye praises with understanding.

God reigneth 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. [2] 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.

[Intituled "A Song. A Psalm of the sons of Korah." The Vulgate and the LXX. assign it to the second day of the week.]

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;

[1] SLH.

[2] Ps. xlv. 2.

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[1] 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.[2]

We have received 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.

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.

[This Psalm has the same title as Ps. xlvi.]

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 them that dog mine heels shall compass me about,—

They that trust in their own strength, * and boast themselves in the multitude of their riches.

Can a man redeem, redeem his brother? * He cannot give to God a ransom for himself—

Nor yet a redemption for his own soul, * if he should work 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,

And leave 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.[2]

Like sheep they are laid in the grave: * death will pasture them.

And the upright shall have dominion over them in the morning: * and the beauty of their strength shall waste away in the grave.

But God will redeem my soul from the power of the grave, * when He shall receive me.[2]

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

[1] A very flourishing colony and emporium of the Phœnicians in Spain. [2] SLH.

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. [1]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.

[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."]

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.[2]

Hear, O My people, and I will speak; O Israël, and I will testify against thee; * I am God, even thy God.

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 birds of the sky: * 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 God 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 tookest pleasure in him: * and hast been partaker with adulterers.

[1] Ps. xlvii. 2.

[2] SLH.

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 LI.

[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.]

WHY boastest thou thyself in mischief, * O thou that art mighty in iniquity?

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.[1]

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.[1]

The righteous shall see it, and fear, and shall laugh at him, and say: * 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.

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. [2]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. [3]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.

[1] SLH. [2] Ps. xlix. 1. [3] Ps. xlix. 14.

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:

In the Simple Office 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.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [1] Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [2] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [3] The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [4] The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

For one Holy Woman, of whatever kind.

Verse. [5] God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from 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. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy

[1] Ps. xx. 4. [2] Ps. lxvii. 4. [3] Cf. Ecclus. xlv. 16, 27.
[4] Ps. xxxvi. 30. [5] Ps. xlv. 6 (Alexandrian version).

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:

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.

First Blessing, if the Lesson be from Scripture.

God the Father the Almighty
Show on us His grace and mercy.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the Second Nocturn of the preceding Sunday. On a Simple Feast, it is the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

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

Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

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

Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.

Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

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

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

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

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time save Rogation Monday is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Tuesday at Lauds.

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.* 87).

Antiphon. O Lord, blot out my transgressions.

Second Antiphon. The health.

Psalm XLII.

[The Vulgate and the LXX. ascribe this Psalm "to David."]

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 Thine holy hill, and unto Thy tabernacles!

Then will I go unto the Altar 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 thou 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.* 23).

Antiphon. Early will I seek Thee, O God.

Fourth Antiphon. Save us.

THE SONG OF HEZEKIAH, KING OF JUDAH. (Isa. xxxviii. 10.)

[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).]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. * I said, I shall not see the

LORD my God[1] 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 that He 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 mayest 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. (*pp.* 25, 26).

Antiphon. Praise ye the LORD from the heavens, all His Angels.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c. (*as on Monday, p.* 89).

HYMN.[2]

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.

[1] "My God" is not in the Hebrew, but the Divine Name is repeated.
[2] Author of original, Aurelius Prudentius Clemens: *b.* 348 A.D., *d.* after 405 A.D. Translation by the late Card. Newman.

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. [1] 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.

[1] Ps. lxxxix. 14.

Wednesday at Mattins.

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.

[Intituled "of David," with a further superscription, perhaps musical, but of a (now) uncertain meaning. The Targum gives it the additional superscription, "to render praise, for the reward of the impious who blasphemed the Name of the Lord." It is a repetition of Ps. xiii.]

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 looketh 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 Israel

[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

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

Psalm LIV.

[This Psalm has a superscription of which nothing can now be certainly interpreted, except the ascription of authorship "To David."]

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 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 distress of spirit and from tempest.

Destroy, O Lord! divide their tongues: * for I have seen iniquity and strife in the city.

Day and night 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 like-minded, * my guide and mine acquaintance:

We took pleasant meats 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 against me: * for there were many against 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 requite 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

[1] SLH.

not live out half their days: * but I will trust in Thee, O Lord.

Antiphon. [1] God bringeth back the captivity of His people.

Second Antiphon. For my soul.

Psalm LV.

[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 either be the occasion described in the note on Ps. xxxiii. (p. 78), 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."]

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 all the day long: * for they be many that fight against me.

The height of the morning makes me afraid, * but 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.

[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 the note on Ps. xxxiii., p. 78.]

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.

[1] Ps. lii. 7.

He hath sent from heaven, and saved me: * He hath given for a reproach them that trod me down.[1]

God hath sent forth His mercy and His truth; * and delivered 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.[1]

Mine heart is ready, O God, mine heart is ready: * I will sing, and give praise.

Awake up, my glory; 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 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. [2] For my soul trusteth in Thee.

Third Antiphon. Judge uprightly.

Psalm LVII.

[This Psalm has the same title as the last, except the historical reference.]

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;

That 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 down: * 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.

[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

[1] SLH.

[2] Ps. lvi. 2.

life to-night, to-morrow thou shalt be slain. So Michal let David down through a window, and he went, and fled, and escaped."]

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.[1]

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 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 receive 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.

[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.]

O GOD, Thou hast cast us off, and scattered us: * Thou hast been displeased, and hast had mercy upon us.

[1] SLH.

[2] Ps. lvii. 2.

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.[2]

Gilead is mine, and Manasseh is mine: * Ephraim also is the strength of mine head.[3]

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.[4]

Over Edom will I cast out my shoe: * over the "Strangers"[5] have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who 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.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine 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.[1]

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. [6] 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."

[1] SLH.

[2] 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.

[3] These three form the central district of the Land of Promise.

[4] The Hebrew is—"Moab is my wash-pot," that is, a receptacle for off-scourings. The comparison is with the Divinely appointed sovereignty of Judah, respecting whom see Gen. xlix. 10.

[5] That is, the Philistines.

[6] Ps. lix. 13.

Psalm LXI.

[This Psalm has exactly the same superscription as Ps. xxxviii.]

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 run together 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.[1]

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 mine 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.[1]

Surely the sons of men are vanity, the sons of men are a lie in the balance: * they are a deceit, 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, these two things have I heard; that power belongeth unto God: also unto Thee, O Lord, belongeth mercy: * for Thou shalt render to every man according to his works.

[1] SLH.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

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.

[2] Ps. lxi. 2.

Psalm LXV.

[Except the words "Psalm or Song" the title of this Psalm is not now certainly understood. The Vulgate and the LXX. add "for the uprising."]

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! * 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.[1]

Come and see the works of God; * He is terrible in His counsels toward 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.[1]

O bless our God, ye people: * and make the voice of His praise to be heard.

Who 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 broughtest us out into a place of refreshment.

I will go into Thine 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 mine 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.

[The meaning of the title of this Psalm, except the ascription of authorship "To David," is now uncertain.]

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[2] is His name.

[1] SLH.

[2] "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.

Rejoice before Him: * fear shall go before the face of Him 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[2] 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.

[3]The king of the hosts is [fallen into the hands] of the Well-beloved: * and the fair ones that tarried at home have divided the spoils.

Though ye have lien among the sheep-folds,[4] 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,[5] * that hill of God, that fruitful hill.

An hill of many peaks, a fruitful hill: * why look ye enviously upon the high hills?

This[6] 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.[7]

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

[1] SLH.

[2] Perhaps the manna is meant.

[3] 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."

[4] Perhaps an allusion to an army camping out in the fields.

[5] A mountain in Samaria, near Shechem, where David won great victories over some neighbouring kings. See Ps. lix., p. 63. Gesenius thinks that "white as with snow" is to be understood "white with the bleached bones of the slain." But a modern writer, describing a battle in the Soudan, and the defeat and flight of the Dervishes, says, "they broke, and fled, leaving the field white with jibbah-clad corpses, like a meadow dotted with snowdrifts."

[6] Namely, perhaps, the group of hills on which Jerusalem stands, as opposed to the higher and more picturesque mountains at Shechem.

[7] SLH.

them again from Bashan[1]: * 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,[2] the multitude of the bulls with the cows of the people, * [who watch] that they may cut off them that are tried like silver.[3]

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.[4]

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.[5] 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. [6]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.

[1] The campaign of David related in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. extended to this neighbourhood.

[2] 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."

[3] 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."

[4] SLH. [5] Ps. lxv. 8. [6] Ps. lv. 9.

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. [1] Everlasting joy upon their heads, Alleluia.

Answer. They shall obtain joy and gladness, Alleluia.

For one Martyr, (out of Paschal time.)

Verse. [2] 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. [3] The righteous shall live for evermore.

Answer. Their reward also is with the Lord.

For a Bishop and Confessor.

Verse. [4] Thou art a Priest for ever.

[*In Paschal time, add* Alleluia.]

Answer. After the order of Melchisedeck.

[*In Paschal time, add* Alleluia.]

For a Confessor not a Bishop.

Verse. [5] The law of his God is in his heart.

[*In Paschal time, add* Alleluia.]

Answer. And his steps shall not slide.

[*In Paschal time, add* Alleluia.]

For one Holy Woman of any kind.

Verse. God hath chosen her, and fore-chosen her.

[*In Paschal time, add* Alleluia.]

Answer. He hath made her to dwell in His tabernacle.

[*In Paschal time, add* Alleluia.]

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. Thus:—*

The Lord's Prayer is said:

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.

[1] Isa. xxxv. 10. [2] Ps. xx. 6. [3] Wisd. v. 16. [4] Ps. cix. 4. [5] Ps. xxxvi. 31.

Then this 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.

First Blessing, if the Lesson be from Scripture.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture or from an Homily.

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

Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.

Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

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

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing.

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

Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Wednesday at Lauds.

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.* 87).

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.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

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 come near 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: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up 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 makest ready 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 fruitfulness.

The green places of the wilder-

ness wax fruitful: * 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.* 23).

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.)

[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.)]

MINE heart rejoiceth in the LORD, * and mine horn is exalted in my GOD:[1]

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 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., (*pp.* 25, 26).

Antiphon. Praise God, ye heavens of heavens.

[1] The Divine Name.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

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.

[1] Hymn founded on hymn in the Cathemerinon of Prudentius; translation by the late Card. Newman.

Thursday at Mattins.

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.[1]

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.

[Intituled "Of David," with a (now uncertain) musical (?) direction.]

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, 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.

[1] Ambrosian hymn; translation by the late Card. Newman.

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: * mine 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.

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.

[Intituled "Of David, to bring to remembrance" with another (now uncertain) musical (?) superscription. The Vulgate and the LXX. add to remembrance "how the Lord had saved him"; the Targum associates the Psalm with the offering of the incense. This Psalm is a repetition of the last four verses of Ps. xxxix.]

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 mine 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 mine help and my deliverer: * O LORD, make no tarrying.

Antiphon. [1] Make haste, O Lord God, to deliver me.

Second Antiphon. Be Thou my God.

Psalm LXX.

[The Vulgate and the LXX. give the heading, "A Psalm of David; of the Sons of Jonadab, and the first Captives." The sons of Jonadab are the descendants of Jonadab, the son of Rechab, of whose faithfulness to observe a nomadic life, and to abstain from wine, it is written in Jer. xxxv. 19: "Therefore thus saith the LORD of Hosts, the God of Israël: Jonadab, the son of Rechab, shall not want a man to stand before me for ever." They had taken refuge at Jerusalem to escape the incursions of Nebuchadnezzar, and the meaning seems to be that when they and others were carried away as captives, they made special use of this Psalm.]

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 mine 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, * all the day long of Thy greatness.

Cast me not off in the time of old age: * forsake me not when my strength faileth.

[1] Ps. lxix. 1.

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 mine help.

Let them be confounded and consumed that are adversaries to my soul: * let them be covered with reproach and dishonour, that seek mine 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 in the highest, Who hast done great things: * O God, who is like unto Thee?

Thou Who 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 mine hurt.

PSALM LXXI.

[Intituled "Of Solomon," that is, written concerning him.]

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 false accuser.

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[1] 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 fraud 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 Arabia; prayer also shall be made for 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 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 doth 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.

[Intituled "A Psalm of Asaph."]

TRULY God is good to Israël, * to such as are upright in 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 they have no thought of death: * and they are unconcerned in trial.

They are not in trouble as other men, * neither are they plagued like other men.

Therefore pride compasseth them about, * violence and ungodliness 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: Then I have cleansed mine heart in vain, * and washed mine hands in innocency.

[1] This seems to be Meroë, a province of Ethiopia.

[2] After this, there is the following notification, "The prayers of David, the son of Jesse, are ended," and this is the end of the second of the five books into which the Psalter is divided.

[3] Ps. lxx. 3.

For all the day long have I been plagued, * and chastened every morning.

If I say: I will speak thus: * behold, I should disown 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.

For mine heart was on fire, 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 mine heart faileth: * Thou art the God of mine 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.

Psalm LXXIII.

[Intituled "A didactic (?) Psalm of Asaph."]

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 Thine 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 ad-

versary reproach? * Shall the enemy blaspheme Thy name for ever?

Why withdrawest Thou Thine 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[1] of Ethiopia.

Thou didst cleave the fountains and the floods: * Thou driedst up the rivers of Ethan.[2]

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. [3] Thou hast redeemed the rod of Thine inheritance.

Fourth Antiphon. And we will call.

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

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.[4]

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

[1] 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.

[2] Ethan = continuity—"The continuously flowing streams."

[3] Ps. lxxiii. 2.

[4] SLH.

LORD there is a cup of strong wine full of mixture.[1]

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.

[Intituled "A Psalm—A Song of Asaph," with a farther superscription similar to the preceding. The Vulgate and the LXX. add "against the Assyrians"; the meaning probably is that it was found appropriate as a Psalm of thanksgiving after the destruction of the Assyrians (3 (2) Kings xix. 35).]

IN Judah is God known: * His name is great in Israël.

And His tabernacle is in "Peace,"[2] * 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: * 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.[3]

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. [4] And we will call upon Thy name, O Lord.

Fifth Antiphon. Thou art the God.

Psalm LXXVI.

[Intituled "A Psalm of Asaph," with a musical (?) direction, addressed to Jeduthun.]

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.[3]

Mine eyes anticipated 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 mine own heart: * and I mused, and searched out mine own spirit.

[1] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.
[2] Peace—a translation of "Salem."
[3] SLH.
[4] Ps. lxxiv. 2.

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 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.

[Intituled "A didactic (?) poem of Asaph."]

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 mighty acts, * 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 bending and shooting with bows, * turned back in the day of battle.

They kept not the covenant of

[1] SLH.

[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.

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 plain of Tanis.[1]

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 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 blow 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 in 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

[1] An ancient city (mentioned here and subsequently) in Lower Egypt, called both by a Shemitic name, Zoan, as well as by its Egyptian name, surrounded by plains, and close to the natural and constant border of Palestine.

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 again, 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 plain 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.

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, * even 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.

[Intituled "A Psalm of Asaph."]

O GOD, the heathen are come into Thine inheritance, Thine holy temple have they defiled: * they have made Jerusalem like an 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.

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 overtake 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: * 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.

[1] Ps. lxxvi. 15.

Psalm LXXIX.

[Intituled "A Psalm of Asaph," with a direction, perhaps musical, the meaning of which is not now certain. The LXX. adds "concerning the Assyrian," probably meaning that it was used as a prayer after the destruction of Jerusalem by Nebuchadnezzar.]

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.[1]

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.

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 whom Thou madest strong for Thyself.

It is burnt with fire, and cut down: * they shall perish at the rebuke of Thy countenance.

Let Thine 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.

Antiphon in 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. [3] My lips shall be fain when I sing unto Thee.

Answer. And my soul, which Thou hast redeemed.

[1] That is, the dominion of the Israëlites stretched from the Mediterranean to the Euphrates. [2] Ps. lxxviii. 9. [3] Ps. lxx. 23.

In Lent.

Verse. He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. 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 on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Thursday at Lauds.

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.* 87).

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.

[Intituled "A Prayer of Moses the man of God."]

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,

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 intreat 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.* 23).

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.)

[On the occasion of the successful escape of the Israëlites through the Red Sea.]

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 my 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"[1] 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 Thy majesty Thou 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, * mine 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, terrible, 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 borne them in Thy

[1] But in the present Hebrew text, here stands again the Divine name.

strength, * unto Thine holy habitation.

The people came up and were angry: * sorrow took hold on the inhabitants of Philistia.

Then the princes of Edom were amazed, the mighty men of Moab, trembling took hold upon them: * all the inhabitants of Chanaan melted away.

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 Thine 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., (*pp.* 25, 26).

Antiphon. Praise God in His Sanctuary.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

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.

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.

[1] Extracted from hymn by Prudentius; translation by the late Card. Newman.

Friday at Mattins.

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.[1]

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.

[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.]

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.

Blow the trumpet in the new moon,[2] * in the time appointed, on our solemn feast-day.

[1] From a hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

[2] 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."

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 upon Me in trouble, and I delivered thee: * I answered thee in the secret place of thunder: I proved thee at the waters of strife.[1]

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, Who 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 under them, * and turned Mine 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.

[Intituled "A Psalm of Asaph."]

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?[2]

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.

[3]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. [4]Sing aloud unto God our strength.

Second Antiphon. Thou alone.

Psalm LXXXII.

[Intituled "A Song. A Psalm of Asaph."]

O GOD, who shall be likened unto Thee? * hold not Thy peace, and be not still, O God.

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 Thine holy ones.

[1] SLH. For "the waters of Meribah" or "strife," see note on Ps. xciv., p. 2.
[2] SLH. [3] This verse was quoted by our Lord. John x. 34. [4] Ps. lxxx. 2.

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 [of whirling dust]; * 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 pursue 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.

[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.]

HOW lovely are Thy tabernacles, O LORD of hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine 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 Thine house, O Lord; * they will be ever praising Thee.[2]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to thy Sanctuary,] through the vale of tears,[4] to the place which he hath appointed.

He That hath given the Law will

[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] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

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![1]

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. [2]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.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

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.[1]

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: * 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 hath sprung out of the earth: * and righteousness hath looked 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.

[Intituled "A Prayer of David."]

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 servant, for

[1] SLH.

[2] Ps. lxxxii. 19.

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 mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine 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.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

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![2]

I will make mention of Rahab[3] and Babylon * that know me.

Behold the "Strangers,"[4] 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?[5]

The LORD shall make count, when He writeth up the people [and the princes,][6] * of all that are in her.[2]

All they that dwell in thee * are in gladness.

[1] Ps. lxxxiv. 2.
[2] SLH.
[3] That is "the Insolent One," namely, Egypt.
[4] *I.e.*, the Philistines.
[5] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.
[6] Displaced from the beginning of the next verse.

Psalm LXXXVII.

[This Psalm has a long superscription, in which its authorship is attributed to Heman 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.]

O LORD God of my salvation, * I have cried day and night before Thee.

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 Thine 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 come before 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.

[Intituled "A didactic (?) Poem of Ethan the Ezrahite." This Ethan was a brother of the author of the last Psalm.]

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.

[1] SLH.

[2] Ps. lxxxvi. 1.

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 among 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,[2] 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:

[3] Tabor and Hermon shall rejoice in Thy name. * Thou hast a mighty arm.

Strong is Thine 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 Thine 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 Mine holy oil have I anointed him.

For Mine 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.[4]

He shall cry unto me: Thou art my Father, * my God, and the rock of my salvation.

[5] Also I will make him My firstborn, * higher than the kings of the earth.

My mercy will I keep for him

[1] SLH.

[2] Rahab—*i.e.*, Egypt.

[3] Two prominent mountains in the North of Syria.

[4] 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."

[5] The next verses are a sort of quotation of the Divine message given by Nathan to David. 2 Kings (Sam.) vii. 14-16.

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-kindness 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 Mine 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 despised, * Thou hast put away Thine Anointed.

Thou hast made void the covenant of Thy servant: * Thou hast profaned his crown [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.[3]

Psalm XCIII.

[The Vulgate and the LXX. ascribe this Psalm to David, and assign it to the fourth day of the week.]

THE LORD God to Whom vengeance belongeth, * the God to Whom vengeance belongeth hath shown Himself.

Lift up Thyself, Thou judge of

[1] SLH. Is the "faithful witness" the rainbow? See Gen. ix. (Thursday after Sexagesima Sunday.)

[2] SLH.

[3] Here ends the third of the five books into which the Psalter is divided.

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, 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 mine 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 mine 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.

[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. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the LORD a new song: * sing unto the LORD, all the earth.

Sing unto the LORD, and bless

[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.

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.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields 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 Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absolom.]

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 preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the

[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.

righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Antiphon. [1] Sing unto the LORD, and bless His name.

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] Let my prayer come before Thee, O Lord.

Answer. Incline Thine ear unto my cry.

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 Friday, 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:

In the Simple Office 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.

In the Simple Office for one Martyr, (out of Paschal time).

Verse. [3] Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs, (out of Paschal time).

Verse. [4] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [5] The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [6] The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

[1] Ps. xcv. 2. [2] Ps. lxxxvii. 3. [3] Ps. xx. 3.
[4] Ps. lxvii. 3. [5] Ecclus. xlv. 16. [6] Ps. xxxvi. 30.

For one Holy Woman, of whatever kind.

Verse. [1] God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from 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. Thus:—*

The Lord's Prayer is said:

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:

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.

First Blessing, if the Lesson be from Scripture.

God the Father, the Almighty,
Show on us His grace and mercy.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, it is the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

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

Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

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

Answer. Amen.

[1] Ps. xlv. 5, (Alexandrian version).

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

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

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

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

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Friday at Lauds.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Uphold mine heart.

Psalm L.

Have mercy upon me, &c., (*p.* 87).

Antiphon. Uphold mine heart with Thy free spirit, O God.

Second Antiphon. In Thy faithfulness.

Psalm CXLII.

[Intituled "A Psalm of David," and the Vulgate and the LXX. add, "when he was being persecuted by Absolom his son."]

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: mine heart within me is troubled.

I remember the days of old: I meditate on all thy works: * I muse on the works of Thine hands.

I stretch forth mine hands unto Thee: * my soul [thirsteth] after Thee, as a thirsty land.[1]

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,

[1] SLH.

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.* 23).

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.)

[Intituled "A prayer of Habakkuk the Prophet" with a direction, perhaps musical.]

O LORD, I have heard tell of Thee: * 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.[1]

His glory covered the heavens, * and the earth was full of His praise.

His brightness was as the light: * He had horns[2] 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 crushed:

The everlasting hills did bow: * because the Eternal passed by.[3]

I saw the tents of Ethiopia in affliction: * the curtains of the land of Midian did tremble.[4]

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.[5]

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

[1] 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."

[2] 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."

[3] The present Hebrew simply is "*The* ways *are* everlasting to Him."

[4] Proper name of an Arabian nation whose territory lay from the eastern shore of the Ælanitic Gulf as far as the land of Moab.

[5] SLH.

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.[1]

Thou didst smite the head of the house of the wicked:[2] * Thou didst lay bare the foundation unto the neck.[3]

Thou didst curse his sceptre, even the head of his fighting men, * 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 mire 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.[4]

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.[5]

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.[6]

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., (*pp.* 25, 26).

Antiphon. Praise God with the timbrel and dance.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

HYMN.[7]

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!

[1] Moses?
[2] Pharaoh?
[3] SLH. Some critics read "of the rock" instead of "unto the neck."
[4] Accinctum. The Latin translator probably meant "girt," as the dead were girt, cf. John xi. 44.
[5] Jesu Meo. So the Hebrew.
[6] 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."
[7] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

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.

Saturday at Mattins.

THE SABBATH.

All as on Sunday, except as otherwise given here.

Invitatory. O come, let us worship * the Lord our God.

HYMN.[1]

FATHER of mercies infinite,
Ruling all things that be,
Who, shrouded in the depth and height,
Art One, and yet art Three;

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 fill'd 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 for the whole Nocturn. Alleluia.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

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 towards 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 be-

[1] Another hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

fore the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

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. [1] For the Lord hath done marvellous things.

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.

[Intituled "A Psalm of thanksgiving." The Targum has "A Psalm for the Sacrifice of thanksgiving."]

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.

[Intituled "A Psalm of David."]

I WILL sing of mercy and judgment, * unto Thee, O LORD!

I will sing and behave myself

[1] Ps. xcvii. 1.

wisely in a perfect way. * O when wilt Thou come unto me?

I walked within mine house, * in the innocence of mine 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 expose.

Him that had an 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 ministered unto me.

He that doeth proud things shall not dwell within mine 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. [1] Make a joyful noise unto GOD, all ye lands.

Third Antiphon. O God.

Psalm CI.

[Intituled "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD."]

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 mine heart is withered: * for I have forgotten to eat my bread.

By reason of the voice of my 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.

[1] Ps. xcix. 1.

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 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, 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.

[Intituled "of David."]

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 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;

[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." 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.

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.

[The Vulgate and the LXX. ascribe this Psalm to David.]

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 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

[1] Ps. ci. 1.

[2] So is this passage translated, Heb. i. 7.

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 come 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 mountains 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]

Psalm CIV.

[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, p. 148. The Vulgate and the LXX. prefix "Alleluia."]

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.

[1] "Alleluia" is here appended in the Hebrew.

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.[1]

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 at his pleasure, * 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.

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

[1] Here ends the portion found in 1 Par. (Chron.) xvi. 22.

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.

[Here the Hebrew adds "Alleluia."]

Antiphon. [1] Bless the LORD, O my soul!

Fifth Antiphon. Visit us.

Psalm CV.

[Superscribed "Alleluia."]

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 considered 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.

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.

[1] Ps. cii. 1.

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, * Who 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.

[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," an 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. 3.

[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.

And shed innocent blood, * even the blood of their sons and of their daughters, whom they 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.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm. Here ends the fourth of the five books into which the Psalter is divided.]

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 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 straits.

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 [the breakers] 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.

Sixth Antiphon. I will greatly praise.

Psalm CVII.

[Intituled "A Song. A Psalm of David." It is a compilation of Ps. lvi. 8-12, and Ps. lix. 6-14.]

MINE heart is ready, O God, mine heart is ready: * I will sing and give praise, even with my glory.

Awake up, my glory, awake, psaltery and harp! * I will awake right 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: * [2] 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 King: * Moab is the vessel [of the triumph] of mine hope.

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, Who 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.

[Intituled "A Psalm of David," with a superscription, probably musical, but now uncertain.]

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 mine 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.

[1] Ps. cv. 4.

[2] Here begins the extract from Ps. lix. See that Psalm and notes on it, p. 112.

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 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 mine 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 Thine 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.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The LORD cometh out of His holy place.

[1] Ps. cviii. 30.

Answer. He will come and save His people.

During the rest of the year.

Verse. [1]Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

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.*

No Festal Office can occur, except that of the Immaculate Conception of the Blessed Virgin Mary.

[1] Ps. ci. 2.

Saturday at Lauds.

THE SABBATH.

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.* 87).

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.

[Intituled "A Psalm. A Song for the Sabbath Day."]

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 Thine 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 mine horn shall be exalted like the horn of an unicorn: * and mine old age shall be crowned with Thy mercy.[1]

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.

[1] Hebrew: "I am anointed with fresh oil."

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.* 23).

Antiphon. Let all the ends of the earth fear the Lord.

Fourth Antiphon. Ascribe ye greatness.

THE SONG OF MOSES. (Deut. xxxii.)

[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 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:—"]

GIVE ear, O ye heavens, and I will speak; * and hear, O earth, the words of my mouth.

My teaching shall drop as the 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 proclaim 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 That 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 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 who 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 wasted 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,

[1] Jeshurun — but that this pet-name of the Israëlite people means "Beloved" is not now reckoned certain.

* and the LORD had delivered 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 take pity on 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.

See now that I, even I, am 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 Mine hand.

I will lift up Mine 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 requite 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.

Rejoice with 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., (*pp.* 25, 26).

Antiphon. Praise God upon the loud cymbals.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 89).

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.

[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

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.

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.

[Intituled "A Psalm of David." The first verse was quoted by our Lord.—Matth. xxii. 44; Mark xii. 36; Luke xx. 42.]

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.

[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.

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.

Antiphon. The LORD said unto my Lord: * Sit Thou at My right hand.

Second Antiphon. All His commandments.

Psalm CX.

[The Hebrew prefixes "Alleluia," and begins, "I will praise the LORD." The Psalm is A B C Darian.]

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: * His praise endureth for ever.

Antiphon. [1] All His commandments are sure; they stand fast for ever and ever.

Third Antiphon. In His commandments.

Psalm CXI.

[The Hebrew prefixes "Alleluia." The Vulgate adds to the superscription "on the return of Haggai and Zechariah [from the Captivity]." See Thursday, fifth week in November. The Psalm is A B C Darian.]

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.

[1] Ps. cx. 8.

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.

Psalm CXII.

[The Hebrew prefixes "Alleluia."]

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.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

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:

Who turned the rock into a standing water, * and the flint into a fountain of waters.[1]

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?

[1] In the Hebrew here ends Ps. cxiv. and the next words begin cxv.

But our God is in the heavens: * He hath done whatsoever He hath pleased.

The idols of the heathen 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.

May they that make them be like unto them: * even every one that trusteth in them.

The house of 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.

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, * Who 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 LORD, * neither all they that go down into the grave.

But we that live bless the LORD, * from this time forth for evermore.

[The Hebrew adds "Alleluia."]

Antiphon. We that live 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.[1]

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.

[1] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

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. [1] 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.

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* 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.*

(*Note that if these Commemorations, with the exception of those of St Joseph, and SS. Peter and Paul, be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

[1] Ps. cxl. 2.

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 continually enjoy 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.

II. *Commemoration of St Joseph, Patron of the Universal Church.*

(*Omitted in the Votive Office of St Joseph.*)

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.*

(*Omitted in the Votive Office of the Apostles.*)

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.

[1] Matth. xxiv. 45. [2] Ps. cxi. 3. [3] Ps. xliv. 17, 18.

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.

Note [1].

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[1] In England, by a special rule in this case, is made

Commemoration of St George, Patron of England.

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.

(*And thus it is said within the Octave.*)

In the Diocese of Hexham St George is not commemorated, but instead the following commemoration is made of St Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St Thomas of Canterbury is made before that of St George:

Antiphon. I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

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, 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

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In the Diocese of Plymouth the following commemoration of St Boniface of Maintz is made before that of St George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ, and forasmuch as he made himself like unto an Apostle he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

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 honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth the following commemoration of St Edmund of Canterbury is made after that of St George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.

Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

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 from all things that may rise up against them.

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 preceding Commemorations, is said the following:

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament, and of the Passion.*)

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,[1] 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 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.

[1] Ps. xcv. 10, old version.

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.

[The Vulgate and the LXX. prefix "Alleluia."]

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.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

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 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!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. I believed, therefore have I spoken.

Third Antiphon. O praise.

If this Antiphon be used the Psalm begins with the words, "The LORD."

[1] Ps. cxiv. 2.

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.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. O praise the LORD, all ye nations.

Fourth Antiphon. I cried.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

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.[1] * 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. [2] I cried, and He heard me.

Fifth Antiphon. From whence cometh.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who 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 shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Antiphon. [3] From whence cometh mine help.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[4]

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.

[1] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him. [2] Ps. cxix. 1. [3] Ps. cxx. 1.

[4] Hymn of the Ambrosian school, almost unchanged; translation by the late Card. Newman.

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.

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.* 87).

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.

(*Omitted in the Offices of the Blessed Sacrament, and of the Passion.*)

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.

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.

[Intituled "A Song of Degrees, of David."]

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 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.

[Intituled "A Song of Degrees."]

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.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

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 overwhelming 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. [1] Our help is in the name of the LORD.

Fourth Antiphon. Do good, O LORD.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

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 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,

[1] Ps. cxxiii. 8.

to the good, and to them that are upright in their hearts.

Fifth Antiphon. We were like.

Psalm CXXV.

[Intituled "A Song of Degrees."]

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.[1]

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.

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.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

[1] Hymn of the Ambrosian school, hardly altered; translation by the late Card. Newman.

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 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.

[Intituled "A Song of Degrees."]

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.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth —* may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

[1] 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.

[1] *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough."—Gesenius.

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, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark 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.

Antiphon. Out of the depths have I cried unto Thee, O LORD.

Fifth Antiphon. Let Israël hope.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine 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.[1]

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

[1] Hymn of the Ambrosian school, somewhat altered; translation by the late Card. Newman.

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.

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.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

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 mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[1] 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."

[1] 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.)

Psalm CXXXII.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

BEHOLD, how good and how pleasant it is * for brethren to dwell together in unity.

[1] 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 Zion;[2]

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.

[To this Psalm is prefixed "Alleluia."]

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:

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.

[3] 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.

[1] The reference is to the unction of Aaron with holy chrism at his consecration, described in Lev. viii. 12.

[2] Probably not the mountain at Jerusalem, but one of the chain of Hermon, which is once mentioned elsewhere. Deut. iv. 48.

[3] 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.

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!

[The Hebrew adds "Alleluia," which the Vulgate places at the beginning of the next Psalm.]

Antiphon. Whatsoever the LORD pleased, that did He.

Fourth Antiphon. For His mercy.

Psalm CXXXV.

[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.]

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.

To Him That by wisdom made the heavens—* for His mercy endureth for ever.

To Him That spread 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 That 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 That led His people through the wilderness—* for His mercy endureth for ever.

To Him That 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 heri-

tage—* 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.

Antiphon. For His mercy endureth for ever.

Fifth Antiphon. Sing us one of the songs.

Psalm CXXXVI.

[The Vulgate and the LXX. connect this Psalm with the name of Jeremiah. They also style it a Psalm of David, the apparent meaning of which would seem to be that it was composed in imitation of his poems.]

BY the rivers of Babylon, there we sat down, yea, we wept, * when we remembered Zion.

We hung 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:

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.

[1] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

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.

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.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy 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 the words of Thy mouth.

Yea, let them sing of 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 Thine 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 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.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

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 are 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 Thine 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 didst form 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 mine 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.

Psalm CXXXIX.

[Intituled "A Psalm of David," with the same musical (?) direction as before.]

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.[1]

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.[1]

[1] SLH.

I said unto the LORD: Thou art my God: * hear the voice of my supplication, O LORD!

O LORD, my Lord, Thou Strength of my salvation, * Thou hast covered mine 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.[1]

As for the head of those that compass me about, * let the mischief of their own lips cover them.

Let burning coals fall upon them; let them be cast into the fire: * when they are in trouble they will not be able to stand.

An evil-speaker shall not prosper 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.

[Intituled "A Psalm of David."]

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 mine hands as the evening sacrifice.

Set a watch, O LORD, before my mouth: * keep the door of my lips.

Incline not mine 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 mine head:

For yet my prayer shall be against their lusts. * [2]Their judges shall be left [to their fate beside] in the hands of the rock:

[And] they [that have wreaked their vengeance on them] shall hear my words, that 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 life to destruction.

Keep me from the snare which 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 hence.

Antiphon. LORD, I cry unto Thee, hear me.

Fifth Antiphon. O Lord, let my portion.

[1] SLH.

[2] The Targum is, "They are torn away from the house of instruction by the strong hands of their judges." The Syriac, "And their judges are crushed by the strong hand." Messrs Jennings and Lowe render, "When their judges have been thrown down the sides of the rock, then they shall hear my words as welcome;" and continue, "When the usurping rulers have been deposed, and the disappointed rabble has executed its vengeance on them, it shall bethink it again of David's divinely constituted authority, and gladly recall him to the throne. This is the only rational interpretation of the verse. For the mode of punishment mentioned, cf. 2 Chron. xxv. 12, Luke iv. 29."

Psalm CXLI.

[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. 110.]

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.[1]

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.

Saturday.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Blessed.

[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

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.

[Intituled "Of David." The Vulgate and the LXX. add "against Goliath."]

BLESSED be the LORD my God, Which teacheth mine 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.

[Intituled "David's song of praise." It is A B C Darian.]

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.

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.

The LORD upholdeth all that fall, * and raiseth up all those that be bowed down.

The eyes of all 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.

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.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

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: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who 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 strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever!

even thy God, O Zion, * unto all generations!

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. While I live will I praise the LORD.

Fourth Antiphon. Let the praise of our God.

Psalm CXLVI.

[The Vulgate and the LXX., as stated, prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

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 gathereth 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:

He giveth to the beast his food, * and to the young ravens which cry unto Him.

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.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

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 commandment 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 declareth 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.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Praise the LORD, O Jerusalem.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

From Advent Sunday till the Octave 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.

[1] Hymn of the Ambrosian school, altered almost beyond recognition; translation by the late Card. Newman.

COMPLINE.[1]

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 ye, stedfast in the faith.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. ✠ [2] Our help is in the Name of the LORD.

Answer. Who made heaven and earth.

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.

[1] 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.

[2] Ps. cxxiii. 8.

✠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.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

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? [2]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[2]

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. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Psalm XXX.

[The first eight verses of Psalm xxx., p. 76.]

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.

Into Thine hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

[1] Ps. lxxxiv. 5.

[2] SLH.

Psalm XC.

[The Vulgate and the LXX. give the heading, "A Psalm of praise of David."]

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.

[Intituled "A Song of Degrees."]

BEHOLD now, bless ye the LORD, * all ye servants of the LORD.

Which stand in the house of the LORD, * even in the courts of the house of our God,

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. [1] Have mercy upon me, O Lord, and hear my prayer.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said the following:

HYMN.[2]

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.

[1] Ps. iv. 2.

[2] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

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 Thine holy Name is called upon us:[1] leave us not, O Lord our God.

Answer. Thanks be to God.

Then the Short Responsory.

[2]Into Thine hands, O Lord, I commend my spirit.

Answer. Into Thine 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 Thine hands, O Lord, I commend my spirit.

Verse. [3]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 Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.

Answer. Into Thine 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, and to the Son, and to the Holy Ghost.

Answer. Into Thine 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, with its Antiphon.

Antiphon. O Lord, keep us.

[1] The allusion seems to be to the invocation of the 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."

[2] Ps. xxx. 6.

[3] Ps. xvi. 8.

THE SONG OF SIMEON. (Luke ii. 29.)

[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 :—"]

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. Amen.

Verse. [1]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. [1]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 Almighty 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.

[1] Dan. iii. 52, 56.

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 abidest

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, and after that childbirth remainest,

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 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 in-

[1] This Office was originally the last Prayer before going to rest for the monks of the Order of St Benedict.

tercession; 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,
Clad 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. Be glad and rejoice, O Virgin Mary, 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 womb. O most merciful, O most gracious, O most sweet Virgin Mary![1]

Verse. Pray for us, holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

[1] Of these four Antiphons, "Maiden Mother" is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. The authorship of the second is unknown: it

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 at 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.*

seems to date from about the eleventh century. The date and authorship of the third are likewise unknown; but a legend has become attached to it, to the effect that St Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion on which was instituted the procession upon St Mark's Day. The authorship of "Hail, O Queen" is disputed. The last clause is usually admitted to be an exclamation uttered by St Bernard of Clairvaux in the cathedral of Spires. But the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, bishop of Compostella, others to one Adhemar, bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

The Proper Office of the Season.

Advent, or Coming-Time.

In Advent the Common Commemorations are never said at Lauds and Vespers. During Advent Simple Feasts are not observed, but merely commemorated. If a Feast of a higher rank falls after Advent Sunday it is commemorated; or transferred to the next day not so impeded, except a Feast of the First Class, of which the Immaculate Conception is one.

Saturday before Advent Sunday.

VESPERS.

All of the Saturday except the following.

The Chapter is taken from Lauds.

Hymn.[1]

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. [2] 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.

Antiphon at the Song of the Blessed Virgin. [3] Behold, the name of the LORD * cometh from far, and the whole earth is full of His glory.

Prayer from Lauds.

Advent Sunday.

The First Lord's Day in Coming-Time.

MATTINS.

Invitatory. The Lord, He is our King that is to come. * O come, let us worship Him.

[1] Another hymn of the Ambrosian school, altered almost beyond recognition; one verse omitted; translation by the late Card. Newman.

[2] Isa. xlv. 8.

[3] Isa. xxx. 27.

Hymn.[1]

SUPERNAL Word, proceeding from
The Eternal Father's breast;
And in the end of ages come,
To aid a world distrest;

Enlighten, Lord, and set on fire,
Our spirits with Thy love,
That, dead to earth, they may aspire
And live to joys above.

That, when the judgment-seat on high
Shall fix the sinner's doom,
And to the just a glad voice cry,
Come to your destined home;

Safe from the black and yawning lake
Of restless, endless pain,
We may the face of God partake,
The bliss of heaven attain.

To God the Father, God the Son,
And Holy Ghost, to Thee,
As heretofore, when time is done,
Unending glory be. Amen.

FIRST NOCTURN.

First Lesson. (Isa. i. 1.)

THE vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of [2] Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children: and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israël doth not know Me, and My people doth not consider.

First Responsory.

I look from afar, and, behold, I see the Power of God coming, [3] and a cloud covering all the land. [4] Go ye out to meet Him, and say: [5] Tell us if Thou art He, [6] That shalt reign over God's people Israël.

Verse. [7] Both low and high, rich and poor together.

Answer. Go ye out to meet Him, and say.

Verse. [8] Give ear, O Shepherd of Israël, Thou That leadest Joseph like a flock.

Answer. Tell us if Thou art He.

Verse. [9] Lift up your gates, O ye princes; and be ye lift up, ye everlasting doors, and the King of glory shall come in.

Answer. That shalt reign over God's people Israël.

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

Answer. I look from afar, and, behold, I see the Power of God coming, and a cloud covering all the land. Go ye out to meet Him, and say: Tell us if Thou art He, That shalt reign over God's people Israël.

Second Lesson.

WOE to the sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israël unto anger: they are gone away backward. Upon what part shall I smite you any more, ye that revolt more and more? The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

[1] Hymn of the Ambrosian school, very much altered; translation by the late Card. Newman.
[2] Uzziah, Jotham, and Ahaz were the great-grandfather, grandfather, and father of their successor on the throne of Judah, Hezekiah, concerning whom see the eleventh week after Pentecost. According to the common tradition, Isaiah survived Hezekiah and was martyred under his son Manasseh. Lowth thinks that the prophecy which forms the first chapter was uttered towards the end of the reign of Jotham when "the LORD began to send, against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah," king of Israël. 4 (2) Kings xv. 37.
[3] Ezek. xxxviii. 9. [4] Matth. xxv. 6. [5] Matth. xi. 3; Luke vii. 19.
[6] 1 Kings (Sam.) ix. 17. [7] Ps. xlviii. 3. [8] Ps. lxxix. 2. [9] Ps. xxiii. 7.

Second Responsory.

[1] I saw in the night visions, and, behold, the Son of man came with the clouds of heaven, and there was given Him a Kingdom, and glory: and all people, nations, and languages shall serve Him.

Verse. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed.

Answer. And all people, nations, and languages shall serve Him.

Third Lesson.

YOUR country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, and as a lodge in a garden of cucumbers, and as a besieged city. Except the LORD of hosts had left unto us a seed, we should have been as Sodom, and we should have been like unto Gomorrah.

Third Responsory.

[2] The Angel Gabriel was sent to Mary, a Virgin espoused to Joseph, to bring unto her the word of the Lord: and [3] when the Virgin saw the light she was afraid. Fear not, Mary, for thou hast found grace from the Lord. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

Verse. The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

Answer. Behold, thou shalt conceive, and bring forth a son, and He shall be called the Son of the Highest.

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

Answer. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [4] Pope St Leo [the Great,] (*8th on the December Fast, and alms-giving.*)

OUR Saviour Himself instructed His disciples concerning the times and seasons of the coming of the Kingdom of God and the end of the world, and He hath given the same teaching to the Church by the mouth of His Apostles. In connection with this subject then, Our Lord biddeth us beware lest we let our hearts grow heavy through excess of meat and drink, and worldly thoughts. Dearly beloved brethren, we know how that this warning applieth particularly to us. We know that that day is coming, and though for a season we know not the very hour, yet this we know, that it is near.

Fourth Responsory.

[5] Hail, Mary, full of grace; the Lord is with thee: 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. How shall this be, seeing I know not a man? And the Angel answered and said unto her,—

Answer. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; there-

[1] Dan. vii. 13, 14.
[2] Luke i. 26, 30-33.
[3] Compare the Apocryphal "Gospel of the Nativity of Mary," ch. ix.
[4] April 11.
[5] Luke i. 28, 34, 35.

fore also that Holy Thing Which shall be born of thee shall be called the Son of God.

Fifth Lesson.

LET every man then make himself ready against the coming of the Lord, so that He may not find him making his belly his god, or the world his chief care. Dearly beloved brethren, it is a matter of every day experience that fulness of drink dulleth the keenness of the mind, and that excess of eating unnerveth the strength of the will. The very stomach protesteth that gluttony doth harm to the bodily health, unless temperance get the better of desire, and the thought of the indigestion afterward check the indulgence of the moment.

Fifth Responsory.

[1] 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.

Verse. [2] We should live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God.

Answer. Who shall change our vile body, that it may be fashioned like unto His glorious Body.

Sixth Lesson.

THE body without the soul hath no desires; its sensibility cometh from the same source as its movements. And it is the duty of a man with a reasonable soul to deny something to his lower nature and to keep back the outer man from things unseemly. Then will his soul, free from fleshly cravings, sit often at leisure in the palace of the mind, dwelling on the wisdom of God. There, when the roar and rattle of earthly cares are stilled, will she feed on holy thoughts and entertain herself with the expectation of the everlasting joy.

Sixth Responsory.

[3] O my Lord, send I pray Thee, Him Whom Thou wilt send; see the affliction of Thy people. As Thou hast promised, come and deliver us.

Verse. [4] Give ear, O Shepherd of Israël, Thou That leadest Joseph like a flock, Thou That sittest upon the Cherubim!

Answer. As Thou hast promised, come.

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

Answer. And deliver us.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxi. 25.)

AT that time: JESUS said unto His disciples; There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations. And so on.

Homily by [5] Pope St Gregory [the Great,] (*1st on the Gospels.*)

Our Lord and Saviour wisheth to find us ready at His second coming. Therefore He telleth us what will be the evils of the world as it groweth old, that He may wean our hearts from worldly affections. Here we read what great convulsions will go before the end, that, if we will not fear God in our prosperity, we may at least be scourged into fearing His judgment when it is at hand.

[1] Phil. iii. 20. [2] Tit. ii. 12. [3] Exod. iv. 13.
[4] Ps. lxxix. 1. [5] March 12.

Seventh Responsory.

[1] Behold, the Virgin shall conceive, and bear a son, saith the Lord, [2] and His name shall be called Wonderful, the Mighty God.

Verse. He shall sit upon the throne of David, and upon his kingdom for ever.

Answer. And His name shall be called Wonderful, the Mighty God.

Eighth Lesson.

IMMEDIATELY before the passage which hath just been read from the Gospel, are found the following words of our Lord,—"Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and pestilences and famines." Then, after a few more verses, cometh to-day's Gospel. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring." Now some of these things are come to pass already, and we fear the others are not far off.

Eighth Responsory.

[3] Hear the word of the LORD, O ye nations, and declare it in the ends of the earth, and in the isles afar off, and say: Our Saviour shall come.

Verse. Declare it and make it known, lift up your voice and cry aloud.

Answer. And in the isles afar off, and say: Our Saviour shall come.

Ninth Lesson.

IN these our days we see nation rise against nation, and their distress over all the earth, more than we read in books hath ever come to pass of old time. Ye know also how often we hear of earthquakes overwhelming countless cities in other parts of the world. As for pestilences, we suffer from them ourselves, with hardly any intermission. As yet we do not see signs in the sun, and in the moon, and in the stars; but the changes of seasons and climates warn us that we may look for these also before long.

The Hymn, "We praise Thee, O God," *is not said in the Office of the Season till Christmas. A Ninth Responsory is said instead.*

Ninth Responsory.

[4] 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: and this is His name whereby He shall be called; The LORD our Righteous one.

Verse. In His days Judah shall be saved, and Israël shall dwell safely.

Answer. And this is His name whereby He shall be called.

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

Answer. The LORD our Righteous one.

LAUDS.

First Antiphon. [5] In that day * the mountains shall drop down sweet wine, and the hills shall flow with milk and honey. Alleluia.

Second Antiphon. [6] Sing, O daughter of Zion, * and rejoice with all the heart, O daughter of Jerusalem. Alleluia.

Third Antiphon. [7] Behold, the LORD shall come, * and all His saints with Him; and it shall come

[1] Isa. vii. 14. [2] Isa. ix. 6, 7. [3] Jer. xxxi. 10. [4] Jer. xxiii. 5; 1 Cor. i. 30.
[5] Joel iii. 18. [6] Zeph. (Soph.) iii. 14. [7] Zech. xiv. 5, 6.

to pass in that day that the light shall be great. Alleluia.

Fourth Antiphon. [1] Ho, every one that thirsteth * come ye to the waters: seek ye the LORD while He may be found. Alleluia.

Fifth Antiphon. Behold, a great Prophet * shall arise, and He shall build up a new Jerusalem. Alleluia.

Chapter. (Rom. xiii. 11.)

MY brethren, it is now high time to awake out of sleep. For now is our salvation nearer than when we believed.

Hymn.[2]

HARK, a joyful voice is thrilling,
And each dim and winding way
Of the Ancient Temple filling;
Dreams, depart! for it is day.

Christ is coming! from thy bed,
Earth-bound soul, awake and spring,—
With the sun new-risen to shed
Health on human suffering.

Lo! to grant a pardon free,
Comes a willing Lamb from Heaven;
Sad and tearful, hasten we,
One and all, to be forgiven.

Once again He comes in light,
Girding earth with fear and woe;
Lord, be Thou our loving might,
From our guilt and ghostly foe.

To the Father and the Son,
And the Spirit, Who in heaven
Ever witness, Three and One,
Praise on earth be ever given. Amen.

Verse. [3] The voice of one crying in the wilderness: Prepare ye the way of the Lord.

Answer. Make His paths straight.

Antiphon at the Song of Zacharias. [4] The Holy Ghost shall come upon thee, * O Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Prayer.

[5] STIR up, O Lord, we pray Thee, Thy strength, and come among us, that whereas through our sins and wickedness we do justly apprehend Thy wrathful judgments hanging over us, Thy bountiful grace and mercy may speedily help and deliver us; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer is used throughout the day and week, except at Prime and Compline.

PRIME.

Antiphon. In that day, &c., (*First Antiphon at Lauds.*)

In the short Responsory instead of the Verse "Thou That sittest," &c., *is said:*

Verse. Thou That art to come into the world.

And the change is made every day in Advent till Christmas, except on the Feast and within the Octave of the Immaculate Conception.

TERCE.

Antiphon. Sing, O daughter of Zion, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Behold the LORD, &c., (*Third Antiphon at Lauds.*)

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.

[1] Isa. lv. 1, 6. Possibly in allusion to the baptisms at the Epiphany.
[2] Hymn of the Ambrosian school, freely altered; translation by the late Card. Newman.
[3] Matth. iii. 3; (Isa. xl. 3.) [4] Luke i. 35. [5] Ps. lxxix. 3.

NONE.

Antiphon. Behold, a great Prophet, &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Rom. xiii. 13.)

LET us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord JESUS Christ.

VESPERS.

Antiphons, Chapter and Prayer as at Lauds.

Hymn and Verse and Answer as on Saturday Evening.

Antiphon at the Song of the Blessed Virgin. [1] Fear not, Mary, * for thou hast found grace with the Lord; behold, thou shalt conceive in thy womb, and bring forth a son. Alleluia.

After "Bless we the Lord," *are said the Vespers of the Dead.*

Monday.

Second Day.

MATTINS.

Invitatory and Hymn as on the last Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (i. 16.)

[2] WASH you, make you clean, put away the evil of your imaginations from before Mine eyes; cease to do evil, learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD. Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool.

First Responsory.

Receive, O Virgin Mary, receive the word of the Lord, which is sent thee by His Angel: thou shalt conceive, and shalt bring forth God and Man together. And thou shalt be called blessed among all women.

Verse. Thou shalt bring forth a son, and remain a maiden undefiled: thou shalt conceive and be a Mother, still Virgin unspotted.

Answer. And thou shalt be called blessed among all women.

Second Lesson.

IF ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and provoke Me to anger, ye shall be devoured with the sword, for the mouth of the LORD hath spoken it. How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross; thy wine mixed with water. Thy princes are rebellious and companions of thieves; every one loveth gifts and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them.

Second Responsory.

[3] Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains, for our Lord will come, and will have mercy on His afflicted.

Verse. [4] In His days shall righteousness flourish and abundance of peace.

[1] Luke i. 31.
[2] This refers to the words immediately preceding:—"Your hands are full of blood."
[3] Isa. xlix. 13.
[4] Ps. lxxi. 7.

Answer. And will have mercy upon His afflicted.

Third Lesson.

THEREFORE saith the LORD God of hosts, the Mighty One of Israël: Ah! I will ease Me of Mine adversaries, and avenge Me of Mine enemies. And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The City of righteousness, The faithful City. Zion shall be redeemed with judgment, and they shall restore her with righteousness: and the destruction of the transgressors and of the sinners shall be together; and they that forsake the LORD shall be consumed.

Third Responsory.

[1] There shall no strangers pass through Jerusalem any more, for in that day the mountains shall drop down sweet wine, and the hills shall flow with milk and honey, saith the Lord.

Verse. [2] God shall come from Lebanon, and the Holy One from the thick and shady mountain.

Answer. For in that day the mountains shall drop down sweet wine, and the hills shall flow with milk and honey, saith the Lord.

LAUDS.

Chapter. (Isa. ii. 3.)

COME ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Hymn and Verse and Answer as at Vespers on Saturday.

Antiphon at the Song of Zacharias. The angel of the Lord * announced unto Mary, and she conceived of the Holy Ghost. Alleluia.

Prayer as on Sunday.

Note. This rule is invariable that when a special Prayer is not assigned and the Office is of the Season, the Prayer of the preceding Sunday is used.

After "Bless we the Lord" *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

THE sceptre shall not depart from Judah, nor the law-giver from his loins, until he that shall be sent cometh; and unto him shall the desire of the Gentiles be.

This Chapter is to be said every week-day evening till Christmas Eve exclusive.

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. Lift up thine eyes, * O Jerusalem, and see that thy King is mighty: behold, thy Saviour shall come and loose thee from thy chain.

[1] Joel iii. 17, 18.
[2] Hab. iii. 3, substituting Lebanon for Teman, and translating Paran.

Tuesday.

Third Day.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (ii. 1.)

[1] THE word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. 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: and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

First Responsory.

[2] O ye mountains of Israël, shoot forth your branches and blossom and bring forth fruit. [3] The day of the LORD is at hand to come.

Verse. 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.

Answer. The day of the LORD is at hand to come.

Second Lesson.

AND He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD. For Thou hast forsaken Thy people, the house of Jacob; because they be replenished as aforetime, and have soothsayers like the Philistines, and cleave unto the children of strangers.

Second Responsory.

Let the mountains break forth into singing, and the hills bring forth righteousness: for the Lord, the Light of the world, cometh with power.

Verse. [4] Out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Answer. For the Lord, the Light of the world, cometh with power.

Third Lesson.

THEIR land is full of silver and gold, neither is there any end of their treasures: their land also is full of horses, neither is there any end of their chariots. Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself; therefore forgive them not.

Third Responsory.

Behold, I, the Lord your God, come from the South, to visit you in peace.

Verse. I will look again upon you and make you to increase: ye shall be multiplied, and I will establish My covenant with you.

Answer. To visit you in peace.

[1] Here begins the second prophecy, comprising chapters ii., iii., and iv., and "probably delivered in the time of Jotham, or perhaps in that of Uzziah."
[2] Ezek. xxxvi. 8. [3] Joel ii. 1. [4] Isa. ii. 3.

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

Answer. To visit you in peace.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as yesterday.*)

Hymn and Verse and Answer as at Lauds on Sunday.

Antiphon at the Song of Zacharias. [1] Before they came together, * Mary was found with child of the Holy Ghost. Alleluia.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as yesterday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [2] Seek ye the LORD * while He may be found; call ye upon Him while He is near. Alleluia.

Wednesday.

Fourth Day.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (iii. 1.)

FOR behold, the Lord, the LORD of Hosts, doth take away from Jerusalem and from Judah the strength and the might, the whole stay of bread and the whole stay of water: the mighty man and the man of war: the judge, and the Prophet, and the soothsayer, and the ancient: the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes; and [3] boys shall rule over them.

First Responsory.

Christ our King cometh. [4] And John hath testified of Him, that He is the Lamb that should come!

Verse. [5] The kings shall shut their mouths at Him, all nations shall serve Him.

Answer. And John hath testified of Him, that He is the Lamb that should come!

Second Lesson.

AND the people shall oppress every one another, and every one his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. For a man shall take hold of his brother of the house of his father, saying: Thou hast clothing, be thou our ruler: and let this ruin be under thy hand. And in that day shall he swear, saying: I am not an healer, and in my house is neither bread, nor clothing: make me not a ruler of the people.

Second Responsory.

Of a long time said Ezekiel the Prophet: [6] I saw the gate shut: behold, God went forth from it before the ages for the salvation of the world. And it was shut again, for it is a figure of the Virgin, in that after child-birth she remained a Virgin still.

[1] Matth. i. 18.
[2] Isa. lv. 6.
[3] Effeminati.
[4] John i. 29.
[5] Isa. lii. 15.
[6] Ezek. xliv. 2.

Verse. The Lord alone shall enter by the gate that thou sawest.

Answer. And it was shut again, for it is a figure of the Virgin, in that after child-birth she remained a Virgin still.

Third Lesson.

FOR Jerusalem is ruined, and Judah is fallen: because their tongue and their imaginations are against the LORD, to provoke the eyes of His glory. The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul, for their evil is repaid unto them. Say unto the righteous that it shall be well with him, for he shall eat the fruit of his doings. Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him.

Third Responsory.

Behold the days come, &c., (*Ninth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. Out of Zion * shall go forth the law, and the word of the LORD from Jerusalem.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [1] There cometh One mightier * than I after me, the latchet of Whose shoes I am not worthy to unloose.

Thursday.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (iv. 1.)

[2] AND in that day seven women shall take hold of one man, saying: We will eat our own bread and wear our own apparel; only let us be called by thy name; take thou away our reproach. In that day shall the Branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent, and a rejoicing for them that are escaped of Israël. And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

First Responsory.

Receive, O Virgin Mary, &c., (*First Responsory on Monday.*)

Second Lesson. [3] (v. 1.)

I WILL sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a

[1] Mark i. 7.

[2] This follows the last verses of the third chapter, wherein it is said that the number of men killed in battle will make them so scarce that (iv.) seven women, &c.

[3] "This chapter stands single and alone, unconnected with the preceding or following."

vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Second Responsory.

I saw in the night visions, &c., (*Second Responsory on Sunday.*)

Third Lesson.

AND now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: I will break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned nor digged: and there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israël; and the men of Judah His pleasant plant: and I looked for judgment, but behold, oppression; for righteousness, but, behold, a cry.

Third Responsory.

The angel Gabriel, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. Blessed art thou * among women, and blessed is the fruit of thy womb.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphon as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. I will wait * upon the Lord my Saviour, and come before Him when He is near.

Friday.

Sixth Day.

MATTINS.

Invitatory and Hymn as on Sunday.

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.

[1] Or, "burning-ones."

First Responsory.

Hail, Mary, &c., (*Fourth Responsory on Sunday.*)

Second Lesson.

AND the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 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.

Second Responsory.

We look for the Saviour, &c., (*Fifth Responsory on Sunday.*)

Third Lesson.

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. 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.

Third Responsory.

O my Lord, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. He that is both God and man * shall come of the house of David and sit in David's seat. Alleluia.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [1] Out of Egypt * have I called My Son: He shall come to save His people.

Saturday.

The Sabbath.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (vii. 1.)

AND it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Syria, and Pekah,

[1] Matth. ii. 15. (Hos. xi. 1.)

the son of Remaliah, king of Israël, went up toward Jerusalem, to war against it: but could not prevail against it. And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the LORD unto Isaiah: Go forth to meet Ahaz, thou, and he that is left, even Jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field.

First Responsory.

Behold, the Virgin, &c., (*Seventh Responsory on Sunday.*)

Second Lesson.

AND say unto him: Take heed and be quiet: fear not; neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin, king of Syria, and of the son of Remaliah; because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying: Let us go up against Judah, and vex it, and take it for ourselves, and set a king in the midst of it, even the son of Tabeal.

Second Responsory.

Hear the word of the LORD, &c., (*Eighth Responsory on Sunday.*)

Third Lesson. (10.)

MOREOVER the LORD spake again unto Ahaz, saying: Ask thee a sign of the LORD thy God either in the depth beneath or in the height above. But Ahaz said: I will not ask, neither will I tempt the LORD. And he said: Hear ye now, ye house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the LORD Himself shall give you a sign. Behold the Virgin shall conceive, and bear a son, and shall call his name Emmanuel. Butter and honey shall he eat, until he may know to refuse the evil, and choose the good.

Third Responsory.

Behold, the days come, &c., (*Ninth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., *as on Monday.*

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. Fear not * Zion, behold, thy God cometh, Alleluia.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

The Chapter is taken from the Lauds of the succeeding Sunday.

Hymn and Verse and Answer as on last Saturday.

Antiphon at the Song of the Blessed Virgin. Come, O Lord, * visit us in peace, that we may rejoice before Thee with all our heart.

The Prayer is taken from the Lauds of the succeeding Sunday.

Second Sunday in Advent.

The Second Lord's Day in Coming-Time.

MATTINS.

Invitatory and Hymn as on the last Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xi. 1.)

[1] AND 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; the Spirit of wisdom, and understanding, the Spirit of counsel and might, the Spirit of knowledge and of godliness: and he shall be filled with the Spirit of the fear of the LORD. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

First Responsory.

[2] Thy salvation cometh quickly, O Jerusalem; why art thou wasted with sorrow? Is there no counsellor in thee, that pangs have taken thee? Fear not, for I will save thee and deliver thee.

Verse. [3] For I am the LORD, thy God, the Holy One of Israël, thy Saviour.

Answer. Fear not, for I will save thee, and deliver thee.

Second Lesson.

AND he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together, and a little child shall lead them. The heifer and the she-bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox.

Second Responsory.

[4] 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; and they shall go out from Jerusalem like clean water; and the LORD shall be King for ever, over all the earth.

Verse. Behold, the Lord cometh with an host, and in His hand are the kingdom, and power, and dominion.

Answer. Over all the earth.

Third Lesson.

AND the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice' den. They shall not hurt, nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. In that day there shall be a root of Jesse, which shall stand as an ensign of the people, to it shall the Gentiles

[1] Ch. viii. commences with the birth of Maher-shalal-hash-baz the son of Isaiah and "the Prophetess," giving occasion to a prophecy stretching to the end of ch. xii., foretelling the deliverance of Israël not only from Rezin and Pekah, but from her other enemies, and an ultimate time of blessedness and prosperity. The passage in the text is to be understood of the Messiah. (Rom. xv. 12.)

[2] A paraphrase of Micah iv. 8-10. [3] Isa. xliii. 3. [4] Zech. xiv. 5-9.

seek; and the place of his rest shall be glorious.

Third Responsory.

O, thou city of Jerusalem, weep not, for the Lord hath repented Him concerning thee. And He will take away from thee all distress.

Verse. [1] Behold, the LORD shall come with might, and His arm shall rule.

Answer. And He will take away from thee all distress.

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

Answer. And He will take away from thee all distress.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Commentary on the Prophecies of Isaiah made by [2] St Jerome, Priest [at Bethlehem,] (*Book* iv. *c.* xi.)

"AND there shall come forth a rod out of the stem of Jesse." From the beginning of the Book of this Prophet till the xiiith chapter, where commenceth the vision, or burden of Babylon, the whole of the vision of Isaiah, the son of Amoz, is one continual prophecy of Christ. We must explain it part by part, for if we were to take it all at once, the memory of the reader would be confused. According to the Jewish commentators, the rod and the flower would both relate to the Lord Himself. They take the rod to mean the sceptre of His Royal dominion, and the flower the loveliness of His beauty.

Fourth Resbonsory.

Behold, there cometh the Lord, our defender, the Holy One of Israël, wearing a royal crown upon His head.

Verse. [3] And His dominion shall be from sea even to sea, and from the river even to the ends of the earth.

Answer. Wearing a royal crown upon His head.

Fifth Lesson.

WE, however, understand that the rod out of the root of Jesse signifieth the holy Virgin Mary. She was a clean stem that had as yet put forth no shoot; as we have read above: "Behold, the Virgin shall conceive and bear a son." (Isa. vii. 14.) And the flower we believe to mean the Lord our Redeemer, Who hath elsewhere compared Himself to a flower; "I am a flower of the plain, and a lily of the valleys." (Cant. ii. 1.)

Fifth Responsory.

[4] As a mother comforteth her children, so will I comfort you, saith the Lord; My help also cometh unto you out of Jerusalem, the city which I have chosen. And when ye see this, your heart shall rejoice.

Verse. [5] I will place salvation in Zion and in Jerusalem My glory.

Answer. And when ye shall see this, your heart shall rejoice.

Sixth Lesson.

THE Spirit of the Lord then shall rest upon this flower; this flower which shall come forth from the stem and roots of Jesse by means of the Virgin Mary. And truly the Spirit of the Lord did rest upon our Redeemer. It is written that "In Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) The Spirit was not shed on Him by measure, as it is upon the

[1] Isa. xl. 10. [2] Sept. 30. [3] Zech. ix. 10. [4] Isa. lxvi. 13, 14. [5] Isa. xlvi. 13.

Saints. To Him we may apply the words of the Hebrew Gospel used by the Nazarenes; "The whole fountain of the Holy Ghost shall be poured forth upon Him:" "The Lord is a spirit, and where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17.)

Sixth Responsory.

[1] Thou shalt yet plant vines upon thy mountains, O Jerusalem: thou shalt sing for joy, for the day of the Lord cometh; arise, O Zion, and turn unto the Lord thy God; rejoice and be glad, O Jacob. For thy Saviour cometh from the midst of the nations.

Verse. Sing aloud for joy, O daughter of Zion; shout with gladness, O daughter of Jerusalem.

Answer. For thy Saviour cometh from the midst of the nations.

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

Answer. For thy Saviour cometh from the midst of the nations.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xi. 2.)

AT that time: When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him: Art Thou He That should come, or do we look for another? And so on.

Homily by Pope St Gregory [the Great,] (10*th Homily on the Gospels.*)

The sight of so many signs and so many mighty works should have been a source of wonder, and not a stumbling-block. And yet the unfaithful found these very works a rock of offence, when they afterwards saw Him Who had worked so many miracles dying on the Cross. Hence Paul saith: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Gentiles foolishness." (1 Cor. i. 23.) It is indeed folly in the eyes of men to say that the Author of life died for men: and thus men put as a stumbling-block to hinder them from coming to JESUS, the very thing that doth oblige them the most unto Him. For the more humbling God hath undergone for man's sake, the more worthy is He that man should worship Him.

Seventh Responsory.

The Lord shall go forth out of Samaria unto the gate that looketh toward the East; and He shall come into Bethlehem, walking upon the waters of the redemption of Judah. Then shall every one be saved: for, behold, He cometh.

Verse. [2] And in mercy shall His throne be established, and He shall sit upon it in truth.

Answer. Then shall every one be saved: for, behold, He cometh.

Eighth Lesson.

"AND blessed is he, whosoever shall not be offended in Me." Now what is this, but a plain mention of that time, when He afterwards humbled Himself, becoming obedient unto death, even the death of the Cross? It is as if He said: "I indeed do wonderful works, but the day will come when I shall not refuse to suffer shame and evil treatment. Take heed then, ye who now worship Me for the works' sake, that when I come to die ye despise Me not for My death's sake."

[1] Jer. xxxi. 5.

[2] Isa. xvi. 5.

Eighth Responsory.

Make haste, O LORD, make no tarrying. And deliver Thy people.

Verse. O Lord, come and make no tarrying: loose the bonds of Thy people.

Answer. And deliver Thy people.

Ninth Lesson.

AND, as the disciples of John departed, what did JESUS say unto the multitudes concerning this same John? Let us hear. "What went ye out into the wilderness to see? A reed shaken with the wind?" Here our Lord teacheth not by assertion, but by negation. Now a reed is a thing so made that as soon as the wind bloweth upon it, it bendeth it over toward the opposite quarter. And the fleshly-minded man is like a human reed. As he is praised or blamed so he bendeth himself in the one direction or the other.

Ninth Responsory.

Behold, the Lord cometh down with glory, and His host is with Him. To visit His people in peace, and to establish them in life everlasting.

Verse. Behold, our Lord cometh with an host.

Answer. To visit His people in peace, and to establish them in life everlasting.

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

Answer. To visit His people in peace, and to establish them in life everlasting.

LAUDS.

First Antiphon. Behold, the Lord * cometh in the clouds of heaven with great power. Alleluia.

Second Antiphon. [1] Our Zion is a strong city, * the Saviour will God appoint in her for walls and bulwarks; open ye the gates, for God is with us. Alleluia.

Third Antiphon. [2] Behold, the Lord * shall appear and not lie: though He tarry, wait for Him, because He will come and will not tarry. Alleluia.

Fourth Antiphon. [3] The mountains and the hills * shall break forth before God into singing, and all the trees of the wood shall clap their hands: for the Lord the Ruler cometh, and He shall reign for ever and ever. Alleluia, Alleluia.

Fifth Antiphon. Behold, our Lord * cometh with power, and He shall lighten the eyes of His servants. Alleluia.

Chapter. (Rom. xv. 4.)

BRETHREN, whatsoever things were written were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Now when John * had heard in the prison the works of Christ, he sent two of his disciples and said unto Him: Art Thou He That should come, or do we look for another?

Prayer.

STIR up our hearts, O Lord, to make ready the ways of Thine Only-begotten Son, that by His coming our minds being purified, we may the more worthily give up ourselves to Thy service: through the same Our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the

[1] Isa. xxvi. 1. [2] Cf. Hab. ii. 3. [3] Isa. lv. 12.

unity of the Holy Ghost, One God, world without end. *Amen.*

PRIME.

Antiphon. Behold, the Lord, * &c., (*First Antiphon at Lauds.*)

In the Short Reponsory the same alteration as last week.

TERCE.

Antiphon. Our Zion is a strong city, * &c., (*Second Antiphon at Lauds.*)

The Chapter is taken from Lauds.

SEXT.

Antiphon. Behold, the Lord, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. xv. 5.)

NOW the God of patience and consolation grant you to be like-minded one toward another, according to Christ JESUS: that ye may with one mind and one mouth glorify God, even the Father of our Lord JESUS Christ.

NONE.

Antiphon. Behold, our Lord, * &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Rom. xv. 13.)

NOW the God of hope fill you with all joy and peace in believing; that ye may abound in hope, and in the power of the Holy Ghost.

VESPERS.

Antiphons and Chapter as at Lauds.

Hymn and Verse and Answer as on the first evening.

Antiphon at the Song of the Blessed Virgin. Art Thou He * That should come, or do we look for another? Tell John what things ye have seen: The blind receive their sight, the dead are raised up, the poor have the Gospel preached to them. Alleluia.

After "Bless we the Lord" *are said the Vespers of the Dead.*

Monday.

Second Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xiii. 1.)

[1] THE burden of Babylon, which Isaiah, the son of Amoz, did see. Lift ye up a banner upon the cloudy mountain, exalt the voice, beckon with the hand, and let the nobles enter in at the gates. I have commanded My sanctified ones, I have also called My mighty ones for Mine anger, even them that rejoice in My highness. The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of kings; even of nations gathered together.

First Responsory.

Receive, O Virgin Mary, &c., (*First Responsory on the Monday in the First Week.*)

Second Lesson.

THE LORD of hosts mustereth the host of the battle, they come from a far country, from the end of

[1] Chap. xiii. 1 to xiv. 27 "contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz."

heaven; even the LORD and the weapons of His indignation, to destroy the whole land. Howl ye, for the day of the LORD is at hand; it shall come as a destruction from the [1] Lord. Therefore shall all hands be faint, and every man's heart shall melt, and they shall be afraid. Pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth; they shall be amazed one at another, their faces shall be as scorched faces.

Second Responsory.

Sing, O heavens, &c., (*Second Responsory on Monday in the First Week.*)

Third Lesson.

BEHOLD, the day of the LORD cometh, cruel, and full of wrath and fierce anger, to lay the land desolate, and He shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the unfaithful to cease, and will lay low the haughtiness of the terrible.

Third Responsory.

There shall no strangers pass, &c., (*Third Responsory on Monday in the First Week.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. The Lord the Ruler * cometh from heaven, and in His hand are honour and dominion.

Prayer as on Sunday.

After "Bless we the Lord" *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. Behold, the Lord cometh * the King of all the earth, to take off from us the yoke of our captivity.

Tuesday.

Third Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xiv. 1.)

[2] HER time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and will yet choose Israël, and set them in their own land; the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people

[1] Hebrew, "the Almighty."
[2] *I.e.*, Babylon's. The hour of her destruction is no longer to be postponed.

shall take them and bring them to their place; and the house of Israël shall possess them in the land of the LORD, for servants and handmaids; and they shall take them captive whose captives they were, and they shall rule over their oppressors.

First Responsory.

O ye mountains, &c., (*First Responsory on Tuesday in the First Week.*)

Second Lesson.

AND it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage, wherein thou wast made to serve: that thou shalt take up this proverb against the King of Babylon, and say: How hath the oppressor ceased, the exaction ceased? The LORD hath broken the staff of the wicked, the sceptre of the rulers, the staff of him who smote the people in wrath, with a continual stroke, of him that ruled the nations in anger, of the cruel persecutor.

Second Responsory.

Let the mountains, &c., (*Second Responsory on Tuesday in the First Week.*)

Third Lesson. (12.)[1]

HOW art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground, which didst weaken the nations? For thou hast said in thine heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of the covenant, in the sides of the north; I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the depth of the pit.

Third Responsory.

Behold I, &c., (*Third Responsory on Tuesday in the First Week.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [2] The LORD shall arise * upon thee, O Jerusalem, and His glory shall be seen upon thee.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. The voice * of one crying in the wilderness: Prepare ye the way of the Lord, make His paths straight.

[1] In the intervening verses the ghost of the king of Babylon is described entering the nether-world, and greeted with vindictive joy by the ghosts of his wronged victims, who find him at last reduced to their own level. They address him as Lucifer, *i.e.*, the morning-star, now dropped out of that (political) firmament of which he had used to be the brightest luminary.

[2] Isa. lx. 2.

Wednesday.

Fourth Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xvi. 1.) [1]

[2] SEND forth the Lamb, O Lord, the Ruler of the land, from the rock in the wilderness unto the mount of the daughter of Zion. For it shall be, that as a wandering bird, and as fledglings that fly from the nest, so the daughters of Moab shall be at the fords of Arnon. Take counsel, call together a council; make thy shadow as the night, in the midst of the noon-day: hide the outcasts, and bewray not him that wandereth. [3] Mine outcasts shall dwell with thee: Moab, be thou a cover to them from the face of the spoiler.

First Responsory.

Christ our King, &c., (*First Responsory on Wednesday in the First Week.*)

Second Lesson.

[4] For the grinding down is at an end, the beggar ceaseth, they that trod down the land are consumed. And in mercy shall the throne be established, and He shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and executing justice speedily. We have heard of the pride of Moab, he is very proud: his haughtiness, and his pride, and his wrath are greater than his strength.

Second Responsory.

Of a long time, &c., (*Second Responsory on Wednesday in the First Week.*)

Third Lesson.

THEREFORE shall Moab howl unto Moab, every one shall howl: tell her strokes, ye that rejoice in the "Walls-of-brick." [5] For the fields of Heshbon languish, the lords of the nations have broken down the vine of Sibmah: their scourge is come even unto Jazer, they wandered through the wilderness, her branches are left desolate, they are gone over the sea.

Third Responsory.

Behold, the LORD, &c., (*Second Responsory on Sunday,*) *with this addition,*

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

Answer. Over all the earth.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

[1] This is an extract from the prophecy against Moab, comprised in chaps. xv. and xvi.

[2] The opening words are of extreme difficulty, and translators are much divided. Lowth, on divers grounds, renders it, "I (God) will send forth the son of the ruler of the land from Selah (Petra) in the desert unto the Mount of the daughter of Zion"—*i.e.*, in the misfortunes of Moab, the son of their king will escape from the country and seek an asylum at Jerusalem.

[3] According to Lowth:—"Let the outcasts of Moab sojourn with thee"—(viz. with Judah)—"be thou a cover to them," &c.

[4] Lowth suggests that the reference is to the misfortunes inflicted upon Judah by Israël in the time of Ahaz, the cessation of which left them at liberty to show hospitality.

[5] Kir-hareseth—a fortified city on the borders of Moab.

Antiphon at the Song of Zacharias. [1] Behold I send My angel * which shall prepare My way before Thy face.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. Thou shalt yet be built anew, * O Zion, and thou shalt see thy Righteous One, Who shall come in thee.

Thursday.

Fifth Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xix. 1.)

THE burden of Egypt. Behold the LORD shall ride upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight, every one against his brother, and every one against his neighbour, city against city, and kingdom against kingdom.

[1] Mark i. 2.

First Responsory.

Thy salvation, &c., (*First Responsory on Sunday.*)

Second Lesson.

AND the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: and they shall seek to their idols, and to their charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of cruel lords; and a fierce king shall rule over them, saith the Lord [2] GOD of hosts. And the waters shall fail from the sea: and the river shall be wasted, and dried up, and the brook shall fail and the streams in the furrows shall be emptied and dried up.

Second Responsory.

Behold, the LORD, &c., (*Second Responsory on Sunday.*)

Third Lesson. (v. 11.)

THE princes of Tanis are fools, the wise counsellors of Pharaoh have given brutish counsel: how say ye unto Pharaoh: I am the son of the wise, the son of ancient kings? Where are now thy wise men? Let them tell thee, and show thee what the LORD of hosts hath purposed upon Egypt. The princes of Tanis are become fools, the princes of Memphis are deceived; they have seduced Egypt, even they that are the corner-stone of the tribes thereof.

[2] The Divine Name.

Third Responsory.

O thou city of Jerusalem, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. O Lord, Thou art He That should come, * for Whom we look, that Thou shouldest save Thy people.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [1] He it is * Who, coming after me, is preferred before me, Whose shoe's latchet I am not worthy to unloose.

Friday.

Sixth Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson taken from the Book of the Prophet Isaiah (xxiv. 1.)

[2] BEHOLD, the LORD shall make the earth empty, and make it waste, and afflict the surface thereof; and scatter abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The land shall be utterly emptied, and utterly spoiled. For the LORD hath spoken this word.

First Responsory.

Behold, there cometh, &c., (*Fourth Responsory on Sunday.*)

Second Lesson.

THE earth mourneth and fadeth away, and languisheth; the world fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore shall the curse devour the earth, and they that dwell therein are guilty, therefore they that till it shall become mad, and few men shall be left.

Second Responsory.

As a mother, &c., (*Fifth Responsory on Sunday.*)

[1] John i. 27.
[2] Delivered probably in the beginning of Hezekiah's reign; but concerning the particular subject of the chapter, interpreters are not at all agreed.

Third Lesson.

THE new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down, every house is shut up that no man may come in. There is a cry for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. For thus it shall be in the midst of the land, among the people; as a few olives that remain after the olive-tree is shaken, and as the gleaning grapes when the vintage is done. Those shall lift up their voice and sing praises; when the LORD is magnified they shall cry aloud from the sea. Wherefore glorify ye the LORD in your teaching, even the name of the LORD God of Israel in the isles of the sea. From the uttermost part of the earth have we heard the voice of praise, even glory to the Righteous One.

Third Responsory.

Thou shalt yet plant vines, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [1] Say: * Ye that are of a fearful heart, be strong; behold, the Lord our God will come.

Prayer as on Sunday.

[1] Isa. xxxv. 4.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [2] Sing unto the LORD * a new song: from the end of the earth let the voice of praise be heard.

Saturday.

The Sabbath.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of Isaiah (xxv. 1.)

O LORD, Thou art my God, I will exalt Thee, I will also praise Thy name; for Thou hast done wonderful things, Thy counsels of old are faithful. Amen. For Thou hast made of a city an heap, of a defenced city a ruin, a house of strangers, so that it is no more a city, neither shall it ever be built any more. Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee. For Thou hast been a strength to the needy in his distress; a refuge from the storm, a shadow from the heat.

[2] Isa. xlii. 10.

First Responsory.

The Lord shall go forth, &c., (*Seventh Responsory on Sunday.*)

Second Lesson.

FOR the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; and Thou shalt bring low the blast of the terrible ones even as the heat with the shadow of a cloud. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the band tied upon all people, and the veil that is spread over all nations.

Second Responsory.

Make haste, &c., (*Eighth Responsory on Sunday.*)

Third Lesson.

HE will utterly destroy death for ever; and the Lord [1] GOD will wipe away tears from all faces, and the rebuke of His people shall He take away from off all the earth; for the LORD hath spoken it. And it shall be said in that day: Lo, this is our God, we have waited for Him, and He will save us; this is the LORD, we have waited for Him, we will be glad and rejoice in His salvation. For on this mountain shall the hand of the LORD rest; and Moab shall be trodden down under Him, even as straw is trodden down on the threshing-floor. And He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and He shall bring down their pride together with the spoils of their hands. And the bulwark of thine high walls shall He bring down, lay low, and bring to the ground, even to the dust.

Third Responsory.

Behold, the Lord, &c., (*Ninth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [2] The Lord shall lift up a standard * unto the nations, and shall gather together the outcasts of Israël.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

The Chapter is taken from the Lauds of the succeeding Sunday.

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [3] Before Me * there was no god formed, neither shall there be after Me: for unto Me every knee shall bow, and every tongue shall swear.

The Prayer is taken from the Lauds of the succeeding Sunday.

[1] The Name. [2] Isa. xi. 12. [3] Isa. xliii. 10; xlv. 24.

[1] Rose Sunday in Advent.

The Third Lord's Day in Coming-Time.

MATTINS.

Invitatory. [2] The Lord is now at hand: * O come, let us worship Him.

This Invitatory is said every day till Christmas Eve exclusive.
Hymn as on First Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxvi. 1.)

IN that day shall this song be sung in the land of Judah. [3] 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, He shall bring it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

First Responsory.

[4] Behold, the Lord shall appear upon a white cloud, and ten thousand of His saints with Him; and He shall have on His vesture, and on His thigh a name written: King of kings, and Lord of lords.

Verse. He shall appear and not lie; though He tarry, wait for Him, because He will surely come.

Answer. And ten thousand of His saints with Him; and He shall have on His vesture, and on His thigh a name written: King of kings, and Lord of lords.

Second Lesson.

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. Though mercy be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

Second Responsory.

[5] Thou, Bethlehem, art the city of the Most High God, out of thee shall He come forth That is to be Ruler in Israël; Whose goings forth have been from of old, from everlasting, and now shall He be great unto the ends of the earth. And this Man shall be the peace in our land, when He shall come.

Verse. He shall speak peace unto the Gentiles, and shall have dominion from sea to sea.

[1] The penitential character of the season is relaxed as on the Fourth Sunday in Lent,—Rose-coloured (*i.e.*, reddish brown) vestments may be worn instead of purple, and it is allowed to put flowers on the altar and to play the organ.
[2] Phil. iv. 5.
[3] Zion not in the Hebrew.
[4] Jude 14; Apoc. xix. 16.
[5] Micah v. 2, 4, 5.

Answer. And this Man shall be the peace in our land, when He shall come.

Third Lesson.

LORD, [1] let Thy hand be lifted up, and let them not see; let them see and be ashamed for their envy at the people; yea, let the fire devour Thine enemies. LORD, Thou wilt ordain peace for us, for Thou hast also wrought all our works for us. O LORD, our God, other lords beside Thee have had dominion over us; but by Thee only will we make mention of Thy name. They are dead, they shall not live, the giants shall not rise. Therefore hast Thou visited and destroyed them, and made all their memory to perish.

Third Responsory.

[2] He That shall come, will come, and will not tarry; and there shall no more be fear in our borders. For He is our Saviour.

Verse. [3] He shall tread down all our iniquities, and cast all our sins into the depths of the sea.

Answer. For He is our Saviour.

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

Answer. For He is our Saviour.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great,] (*Second on the December Fast, and Almsgiving.*)

DEARLY beloved brethren, with the care which becometh us as the shepherd of your souls, we urge upon you the rigid observance of this December Fast. The month of December hath come round again, and with it this devout custom of the Church. The fruits of the year, which is drawing to a close, are now all gathered in, and we most meetly offer our abstinence to God as a sacrifice of thanksgiving. And what can be more useful than fasting, that exercise by which we draw nigh to God, make a stand against the devil, and overcome the softer enticements of sin?

Fourth Responsory.

Weep not, O Egypt, for the Ruler cometh unto thee, and the depths shall be moved at His presence. To deliver His people out of the hand of the mighty.

Verse. Behold, the Lord of hosts, thy God, cometh with great power.

Answer. To deliver His people out of the hand of the mighty.

Fifth Lesson.

FASTING hath ever been the bread of strength. From abstinence proceed pure thoughts, reasonable desires, and healthy counsels. By voluntary mortifications the flesh dieth to lust, and the soul is renewed in might. But since fasting is not the only mean whereby we get health for our souls, let us add to our fasting works of mercy. Let us spend in good deeds what we take from indulgence. Let our fast become the banquet of the poor.

Fifth Responsory.

[4] Her time is near to come, and her days shall not be prolonged. For the

[1] Lowth—"Thy hand is lifted up, yet will they not see: but they shall see, with confusion, Thy zeal," &c.

[2] Heb. x. 37. [3] Micah vii. 19. [4] Isa. xiv. 1.

LORD will have mercy on Jacob, and Israël shall be saved.

Verse. [1] Turn again, O Virgin of Israël, turn again to thy cities.

Answer. For the LORD shall have mercy on Judah, and Israël shall be saved.

Sixth Lesson.

LET us defend the widow and serve the orphan; let us comfort the afflicted and reconcile the estranged; let us take in the wanderer and succour the oppressed; let us clothe the naked and cherish the sick. And may every one of us that shall offer to the God of all goodness this Advent sacrifice of fasting and alms be by Him fitted to receive an eternal reward in His heavenly kingdom! We fast on Wednesday and Friday; and there is likewise a Vigil on Saturday at the Church of St Peter, that by his good prayers we may the more effectually obtain what we ask for, through our Lord JESUS Christ, Who with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Sixth Responsory.

[2] The Lord shall come down like rain upon a fleece. In His days shall righteousness flourish, and abundance of peace.

Verse. All the kings of the earth shall fall down before Him, all nations shall serve Him.

Answer. In His days shall righteousness flourish, and abundance of peace.

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

Answer. In His days shall righteousness flourish, and abundance of peace.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 19.)

AT that time: The Jews sent Priests and Levites from Jerusalem to John to ask him: Who art thou? And so on.

Homily by Pope St Gregory [the Great,] (*7th on the Gospels.*)

Dearly beloved brethren, the first thing which striketh us in to-day's Gospel is the lowly-mindedness of John. He was so great that it was thought he might be the Christ; yet he soberly chose rather to seem only what he really was, than to let the belief of men invest him with a dignity which did not belong to him; for "he confessed, and denied not, but confessed, I am not the Christ," at the same time he would not deny what he was in reality; and thus his very truth-speaking made him a member of Him Whose title he would not by falsehood take. In that he arrogated not to himself the name of Christ, he became a member of Christ. While he humbly strove to confess his own weakness, he earned by his simplicity a part in the grandeur of his Master.

Seventh Responsory.

O Lord, come and make no tarrying; loosen the bonds of Thy people. And gather again into their own land them that are scattered abroad.

Verse. [3] O Lord, stir up Thy strength, and come and save us.

Answer. And gather again into their own land them that are scattered abroad.

[1] Jer. xxxi. 21. [2] Ps. lxxi. 6, 7, 11. [3] Ps. lxxix. 3.

Eighth Lesson.

IN considering this subject we find an apparent contradiction between one of John's statements, and the saying of our Redeemer recorded in another part of the Gospel. (Matth. xvii. 10-12.) When His disciples asked our Lord regarding the coming of Elias, He answered: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed." "And if ye will receive it, this" (that is, John) "is Elias." (Matth. xi. 14.) But when John was asked if he was Elias, he answered, "I am not." How comes it then, dearly beloved brethren, that we find the Truth Itself asserting what the prophet of the Truth denied? It must evidently be that our Lord meant one thing and John another, when the Lord said, "This is," and John, "I am not." For how can he be the prophet of truth, if he speak not according to the word of Him Who is the Eternal Truth?

Eighth Responsory.

[1] Behold, there shall be a root of Jesse, which shall come for salvation unto the people, to it shall the Gentiles seek, and His name shall be glorious.

Verse. [2] The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

Answer. And His name shall be glorious.

Ninth Lesson.

LET us then more minutely examine these words, and we shall find that there is no real contradiction. When the Angel announced to Zacharias the coming birth of John he said: "He shall go before Him in the spirit and power of Elias," (Luke i. 17.) As the old Elias will come again before the Second Advent of the Lord, so did John, as the new Elias, go before the First Advent, in the spirit and power of Elias. As the old Elias will be the Fore-runner of the Judge, so the new Elias was the Fore-runner of the Saviour. John then was Elias in spirit, but not in person; and our Lord asserteth of the spirit what John denieth of the person.

Ninth Responsory.

[3] The Lord will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Verse. Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob.

Answer. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

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

Answer. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

LAUDS.

First Antiphon. [4] The Lord will come, * and will not tarry; He both will bring to light the hidden things of darkness, and will make Himself manifest to all people. Alleluia.

Second Antiphon. Rejoice greatly, O Jerusalem, * for thy Saviour cometh unto thee. Alleluia.

Third Antiphon. [5] I will place salvation in Zion, * and My glory in Jerusalem. Alleluia.

Fourth Antiphon. [6] Every mountain and hill * shall be made low, and

[1] Isa. xi. 10. [2] Luke i. 32. [3] Isa. ii. 3.
[4] 1 Cor. iv. 5. [5] Isa. xlvi. 13. [6] Isa. xl. 4.

the crooked shall be made straight, and the rough places plain: O Lord, come and make no tarrying. Alleluia.

Fifth Antiphon. [1] We should live * righteously and godly, looking for that blessed hope and the coming of the Lord.

Chapter. (Phil. iv. 4.)

BRETHREN, Rejoice in the Lord alway: again I say, rejoice. Let your moderation be known unto all men: for the Lord is at hand.

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. He shall sit * upon the throne of David, and upon his kingdom for ever. Alleluia.

Prayer.

O LORD, we beseech Thee, mercifully incline Thine ears unto our prayers, and lighten the darkness of our minds by the grace of Thy heavenly visitation; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. The Lord will come, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

TERCE.

Antiphon. Rejoice greatly, &c., (*Second Antiphon at Lauds.*)

The Chapter is taken from Lauds.

SEXT.

Antiphon. I will place salvation, &c., (*Third Antiphon at Lauds.*)

[1] Tit. ii. 13.

Chapter. (Phil. iv. 6.)

BE anxious for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

NONE.

Antiphon. We should live, * &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Phil. iv. 7.)

AND the peace of God which passeth all understanding, keep your hearts and minds, through Christ JESUS our Lord.

VESPERS.

Antiphons and Chapter as at Lauds.
Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin (*unless supplanted by the great Antiphon*, O Wisdom.) [2] Blessed art thou, * O Mary, that hast believed the Lord: for there shall be a performance of those things which were told thee from the Lord. Alleluia.

After "Bless we the Lord" *are said the Vespers of the Dead.*

The Seven Days preceding Christmas Eve are marked by the Church with two observances; 1st, The series of Antiphons called the Great O's, and 2nd, by a special series of Antiphons at Lauds. The rules which apply to them are different.

1. *The Great O's.*

The Great O's are a series of Antiphons at the Song of the Blessed Virgin,

[2] Luke i. 45.

one for every evening from Dec. 17 *to* 23 *inclusive. They supplant any other Antiphon of the Office of the Season, (as, for instance, if the* 17*th Dec. should be the Third Sunday of Advent, the Antiphon,* "Blessed art thou" *is displaced for* "O Wisdom.") *The Great O's however can be supplanted by Feasts, (as, for instance,* "O Wisdom" *and* "O Adonai" *by the Feast of the Expectation, and* "O Day-Spring," *by the Feast of St Thomas,) and then they are treated as the Antiphon for the Week-day, forming part of the Commemoration. They are always said entire both before and after the Canticle, like the Antiphon on Double Feasts.*

Dec. 17.

[1] O WISDOM, That comest out of the mouth of the Most High, [2] That reachest from one end to another, and dost mightily and sweetly order all things: come, to teach us the way of prudence!

Dec. 18.

O [3] ADONAI, and Ruler of the house of Israël, Who didst appear unto Moses in the burning bush, and gavest him the law in Sinai: come, to redeem us with an outstretched arm!

Dec. 19.

[4] O ROOT of Jesse, Which standest for an ensign of the people, [5] at Whom the kings shall shut their mouths, [4] unto Whom the Gentiles shall seek: come, to deliver us, make no tarrying!

Dec. 20.

[6] O KEY of David, and Sceptre of the house of Israël; That openest, and no man shutteth; and shuttest and no man openeth: come, [7] to bring out the prisoners from the prison, and them that sit in darkness, and in the shadow of death!

Dec. 21.

[8] O DAY-SPRING, [9] Brightness of the everlasting Light, [10] Sun of Righteousness, come, [8] to give light to them that sit in darkness, and in the shadow of death!

Dec. 22.

O KING of the Gentiles, yea, and [11] Desire thereof, [12] O Cornerstone that makest of twain one: come, to save man, whom Thou hast made of the dust of the earth!

Dec. 23.

O EMMANUEL, our King and our Law-giver, [13] Longing of the Gentiles, yea, and Salvation thereof: come to save us, O Lord our God!

2. *Special series of Antiphons at Lauds.*

The following series of Antiphons are used on Week-days at Lauds, and, consequently, the First, Second, Third, and Fifth at Prime, Terce, Sext, and None, on the seven days preceding Christmas Eve, beginning like the Great O's on the 17*th Dec. They differ from the Great O's in that they can be wholly supplanted. This is always the case on two days, which are necessarily, one a Sunday, and the other the Feast of St Thomas. Therefore five sets only are given. If the* 17*th be the Sunday, the series is begun on Monday.*

The set which fall upon the day

[1] Ecclus. xxiv. 5. [2] Wisd. viii. 1.
[3] *I.e.*, Lord. This is the Hebrew word which the Jews substitute for any endeavour to pronounce the Name.
[4] Isa. xi. 10. [5] Isa. lii. 15.
[6] Apoc. iii. 7. [7] Isa. xlii. 7. [8] Luke i. 78, 79. [9] Wisd. vii. 26.
[10] Mal. iv. 2. [11] Hag. ii. 8. [12] Eph. ii. 14, 20. [13] Gen. xlix. 10.

when the Feast of St Thomas occurs are transferred to the next Saturday, and said then, except the Fourth, which is omitted, and the Antiphon, "My teaching shall drop, &c." *said in its place. If, however, the Sunday to follow be Christmas Eve, then on Saturday are said the Antiphons of the Lauds of the Fourth Sunday in Advent, except the Fourth, which is omitted, and the Antiphon* "My teaching shall drop, &c." *said in its place. The Antiphon at the Song of Zacharias and the Prayer will then be those proper to the Day, as Ember Saturday. In this case the set of Antiphons which fell upon the day occupied by the Feast of St Thomas will be altogether omitted; and the Antiphon* "My teaching shall drop, &c." *will likewise be altogether omitted should the Feast of St Thomas come on the Saturday.*

Here follow the five sets of Antiphons.

First set.

First Antiphon. Behold, the Lord cometh, * [1] the Prince of the Kings of the earth: blessed are they that are ready to go forth to meet Him.

Second Antiphon. [2] When the Son of man cometh, * shall He find faith on the earth?

Third Antiphon. [3] Behold, the fulness * of the time is come, when God sent forth His Son into the world.

Fourth Antiphon. [4] With joy * shall ye draw water out of the wells of the Saviour.

Fifth Antiphon. The Lord goeth forth * from His holy place; He cometh to save His people.

Second set.

First Antiphon. [5] 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.

Second Antiphon. [6] Send forth the Lamb, O Lord, * the Ruler of the land, from the rock of the wilderness unto the mount of the daughter of Zion.

Third Antiphon. [7] That Thy way, O Lord, * may be known upon earth, Thy saving health among all nations.

Fourth Antiphon. [8] O Lord, * reward them that wait for Thee, and let Thy Prophets be found faithful.

Fifth Antiphon. [9] The law was given by Moses, * but grace and truth came by JESUS Christ.

Third set.

First Antiphon. The Prophets foretold * that the Saviour should be born of the Virgin Mary.

Second Antiphon. [10] The Spirit of the Lord * is upon Me, because He hath anointed Me to preach the Gospel to the poor.

Third Antiphon. [11] For Zion's sake * will I not hold my peace, until her Righteous One go forth as brightness.

Fourth Antiphon. Behold, the Lord cometh, * [12] to sit among princes, and to inherit the throne of glory.

Fifth Antiphon. Tell it out among the people, * and say: Behold, God our Saviour cometh.

Fourth set.

First Antiphon. The Lord, the Almighty, * cometh out of Zion, to save His people.

Second Antiphon. Turn Thee, O Lord, * at the last, and tarry not to come unto Thy servants.

Third Antiphon. The Lord That shall rule * shall come forth from Zion, Emmanuel is His name, and His name is great.

[1] Apoc. i. 5. [2] Luke xviii. 8. [3] Gal. iv. 4. [4] Isa. xii. 3.
[5] Isa. xlv. 8. [6] Isa. xvi. 1. [7] Ps. lxvi. 3. [8] Ecclus. xxxvi. 18.
[9] John i. 17. [10] Luke iv. 18. [11] Isa. lxii. 1. [12] 1 Kings (Sam.) ii. 8.

Fourth Antiphon. [1] Behold, He is my God, * and I will glorify Him; my father's God, and I will exalt Him.

Fifth Antiphon. The Lord our Law-giver, * the Lord our King, cometh to save us.

Fifth set.

First Antiphon. [2] Stand still * and see the salvation of the LORD.

Second Antiphon. [3] Unto Thee, O LORD, * lift I up my soul: come and deliver me, O Lord, in Thee do I put my trust.

Third Antiphon. Come, O Lord, * and make no tarrying: loosen the bonds of Thy people Israël.

Fourth Antiphon. [4] God shall come from Lebanon, * and His brightness shall be as the light.

Fifth Antiphon. [5] Therefore I will look unto the LORD, * I will wait for the God of my salvation.

The Saturday.

If the Saturday be not Christmas Eve, the Antiphons will be one of the above sets, as directed by the Rubric above, with the exception of the Fourth (i.e., *that for the Song of Moses*), *which will be as follows:*

Fourth Antiphon. [6] My teaching shall drop * as the rain, and our God shall come down upon us as the dew.

On the Feast of St Thomas, at the Commemoration of the Week-day at Lauds, the Antiphon is as follows:

Antiphon. Fear not: * yet five days and the Lord shall come unto you.

If the Feast of St Thomas should happen to be transferred to the Monday, this last Antiphon is said at the Song of Zacharias on the Fourth Sunday of Advent, instead of the Antiphon, "Hail, Mary, &c."

23rd Dec.

On this day the Antiphon at the Song of Zacharias is:

Behold, all things are fulfilled, * which were spoken by the angel concerning the Virgin Mary.

Monday.

Second Day.

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxviii. 1.)

WOE to the [7] crown of pride, to the drunkards of Ephraim, to the fading flower of their glorious beauty; which are upon the head of the fat valley, overcome with wine. Behold the Lord is mighty and strong, as a tempest of hail, and as a destroying storm, as a flood of mighty waters overflowing, sent forth over the breadth of the land. The crown of pride, the drunkards of Ephraim, shall be trodden under foot.

First Responsory.

Behold, the Lord shall appear, &c., (*First Responsory on Sunday.*)

[1] Exod. xv. 2. [2] Exod. xiv. 13. [3] Ps. xxiv. 1.
[4] Hab. iii. 3, 4. [5] Micah vii. 7. [6] Deut. xxxii. 2.
[7] *I.e.*, the city of Samaria, the capital of the apostate kingdom of Israël. "The city," says Lowth, "beautifully situated upon the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity." And he cites Wisd. ii. 7, 8.

Second Lesson.

AND the fading flower of their glorious beauty, which is upon the head of the fat valley, shall be as the hasty fruit before the ripening of Autumn; which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up. 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; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn from the battle to the gate. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine.

Second Responsory.

Thou, Bethlehem, &c., (*Second Responsory on Sunday.*)

Third Lesson. (16.)

THEREFORE thus saith the Lord [1] GOD: Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation. Let not him that believeth make haste. Justice also will I lay to the plummet and righteousness to the line: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. [2] And your covenant with death shall be disannulled, and your agreement with hell shall not stand.

Third Responsory.

He That shall come, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. There shall come forth a rod * out of the stem of Jesse, and the whole earth shall be filled with the glory of the Lord, and all flesh shall see the salvation of God.

Prayer as on Sunday.
After "Bless we the Lord" *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [3] All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden.

Tuesday.

Third Day.

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

[1] The Name.
[2] The allusion is to v. 15, where the inhabitants of Jerusalem are represented as saying, "'We have entered into a covenant with death'—a kind of proverbial expression to denote perfect security from evil."
[3] Luke i. 48.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxx. 18.)

THE LORD waiteth that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you, for the LORD is a God of judgment; blessed are all they that wait for Him. For the people of Zion shall dwell in Jerusalem, thou shalt weep no more, He will be very gracious unto thee; at the voice of thy cry when He shall hear it, He will answer thee. Though the LORD give you bread in scarcity and water in short measure: yet will He not make thy teacher to fly from thee any more; and thine eyes shall see thy teacher.

First Responsory.

Weep not, O Egypt, &c., (*Fourth Responsory on Sunday.*)

Second Lesson. (v. 22.)

THOU shalt say unto it, [1]Get thee hence, and the rain shall fall upon thy seed, that thou shalt sow the ground withal; and the bread of the increase of the earth shall be fat and plenteous. In that day shall thy lambs feed in large pastures; thine oxen likewise, and the young asses that till the ground shall eat mixed provender, as that which hath been winnowed on the threshing-floor. And there shall be upon every high mountain, and upon every high hill rivers of running waters, in the day of the great slaughter, when the [2] towers fall.

Second Responsory.

Her time is near to come, &c., (*Fifth Responsory on Sunday.*)

Third Lesson.

MOREOVER, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His people, and healeth the stroke of their wound. Behold, the name of the LORD cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire. His breath, as an overflowing stream, shall reach to the midst of the neck, to destroy the nations to the uttermost, and as a bridle causing them to err shall it be in the jaws of the peoples.

Third Responsory.

The Lord shall come down, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [3] Thou, Bethlehem, * in the land of Judah, shalt not be the least [among the princes of Judah]: for out of thee shall come a Ruler, That shall rule my people Israël.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

[1] The allusion is to the ornament of a molten image.
[2] *I.e.*, the mighty men.
[3] Matth. ii. 6; Micah v. 2.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [1] Awake, awake, * arise, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Ember Wednesday.

The Fourth Day in Quarter-Week.

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First 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 [2] St Ambrose, Bishop [of Milan,] (*Bk.* ii. *on Luke.*)

The mysteries of God are unsearchable, and it is especially declared by a Prophet, that a man can hardly know His counsels. (Wisd. ix. 13.) Nevertheless, some things have been revealed to us, and we may gather from some of the words and works of the Lord our Saviour, that there was a special purpose of God, in the fact that she who was chosen to be the mother of the Lord was espoused to a man. Why did not the power of the Highest overshadow her before she was so espoused? Perhaps it was lest any might blasphemously say that she had conceived in adultery the Holy One.

First Responsory.

[3] O thou that bringest good tidings of peace to Jerusalem, lift up thy voice with strength! Say unto the cities of Judah, and to the inhabitants of Jerusalem: Behold, our God will come, for Whom we waited.

Verse. O thou that tellest good tidings to Zion: get thee up into the high mountain, lift up thy voice with strength.

Answer. Say unto the cities of Judah, and to the inhabitants of Jerusalem: Behold, our God will come, for Whom we waited.

Second Lesson.

"AND the Angel came in unto her." Let us learn from this Virgin how to bear ourselves, let us learn her modesty, let us learn by her devout utterance, above all let us learn by the holy mystery enacted. It is the part of a maiden to be timid, to avoid the advances of men, and to shrink from men's addresses. Would that our women would learn from the example of modesty here set before us. She upon whom the stare of men had never been fixed was alone in her chamber, and she found herself alone with Angels. There was neither companion nor witness there, that what passed might not be debased in gossip: and the Angel saluted her.

[1] Isa. lii. 1, 2. [2] Dec. 7. [3] Isa. xl. 9, 10.

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. [2] All kings shall fall down before Him, all nations shall serve Him.

Answer. And all the earth shall be His possession.

Third Lesson.

THE message of God to the Virgin was a mystery, which it was not lawful for the mouth of men, but only of Angels, to utter. For the first time on earth the words are spoken: "The Holy Ghost shall come upon thee." The holy maiden heareth, and believeth. At length she said: "Behold the handmaid of the Lord: be it unto me according to thy word." Here is an example of lowliness, here is a pattern of true devotion. At the very moment that she is told she is chosen to be the mother of the Lord she at once declareth herself His handmaid. The knowledge that she was mother of God caused in the heart of Mary only an act of humility.

Third Responsory.

The Lord, the Ruler, cometh quickly. [3] And His name shall be called Emmanuel.

Verse. [4] In His days shall righteousness flourish, and abundance of peace.

Answer. And His name shall be called Emmanuel.

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

Answer. And His name shall be called Emmanuel.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. The angel Gabriel * was sent to Mary, a virgin espoused to Joseph.

Prayer.

GRANT, we beseech Thee, Almighty God, that the solemn Feast of our redemption, which is now at hand, may both help us in the life which now is, and further us toward the attaining of Thine eternal joy in that which is to come. 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, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

Prayer as at Lauds.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. Behold the handmaid * of the Lord; be it unto me according to thy word.

Prayer as on Sunday.

[1] Numb. xxiv. 17. [2] Ps. lxxi. 11. [3] Matth. i. 23; Isa. vii. 14. [4] Ps. lxxi. 7.

Thursday.

Fifth Day.

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxxiii. 1.)

[1]WOE to thee that spoilest, shall not thou also be spoiled? and dealest scornfully, shall not they also deal scornfully with thee? When thou shalt cease to spoil, thou shalt be spoiled; when thou shalt be weary and make an end to deal scornfully, they shall deal scornfully with thee. [2]O LORD, be gracious unto us; for we have waited for Thee: be Thou our arm every morning, our salvation also in the time of trouble.

First Responsory.

[3]The LORD shall go forth and fight against the nations. And His feet shall stand upon the mount of Olives on the east.

Verse. [4]And it shall be exalted above the hills, and all nations shall flow unto it.

Answer. And His feet shall stand upon the mount of Olives on the east.

Second Lesson.

[5]AT the voice of thy messenger the people fled, and at the lifting up of thyself the nations were scattered. And your spoil shall be gathered like the gathering of the locust, when the trenches are filled therewith. [6]The LORD is exalted, for He dwelleth on high: He hath filled Zion with judgment and righteousness: and [7]thy times shall be faithful; wisdom and knowledge shall be the riches of thy salvation; the fear of the LORD is his treasure.

Second Responsory.

[8]The Fore-runner is for us entered, even the Lamb without spot: made an High Priest for ever after the order of Melchisedek.

Verse. This is that King of Righteousness without descent, nor end of life.

Answer. Made an High Priest for ever after the order of Melchisedek.

Third Lesson. (14.)

[9]THE sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among you can dwell with the devouring fire? who among you shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, he that refuseth the gain of leasing, and shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high, his place of defence shall be the munitions of rocks: bread shall be given him, his waters shall be sure. His eyes shall see the King in his beauty: they shall behold the land that is very far off.

[1] "The prophet addresses himself to Sennacherib, king of the Assyrians, who was threatening the destruction of the Jewish kingdom."
[2] "The Jews are here introduced imploring the protection of God."
[3] Zech. xiv. 3, 4.
[4] Isa. ii. 2.
[5] "The Prophet, in the name of God, or, rather, God Himself, is introduced, addressing Himself to Sennacherib."
[6] "A chorus of Jews is introduced acknowledging the mercy and power of God."
[7] Viz., those of Hezekiah.
[8] Heb. vi. 20; vii. 2, 3.
[9] The Prophet is speaking in the name of God.

Third Responsory.

[1] The Gentiles shall see thy Righteous One, and all kings thy Glorious one. And thou shalt be called by a new name, which the mouth of the LORD hath named.

Verse. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Answer. And thou shalt be called by a new name, which the mouth of the LORD hath named.

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

Answer. And thou shalt be called by a new name, which the mouth of the LORD hath named.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on the First Monday.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Let your soul watch, * the Lord our God is nigh at hand. (*See the Rubric on the Feast of St Thomas, ϕ.* 244.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

[1] Isa. lxii. 2, 3.

Antiphon at the Song of the Blessed Virgin. [2] Rejoice ye with Jerusalem, * and be glad with her, all ye that love her for ever.

Ember Friday.

The Sixth Day in Quarter-Week.

MATTINS.

Invitatory as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 39.)

AT that time: Mary arose, 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,] (*Commentary on Luke, Bk.* ii. *c.* i.)

When any one asketh another for credence, he is bound to give some reasonable ground. And so the Angel, when he announced to Mary the counsel of God, gave, as a proof, the conception of Elizabeth, then aged and barren, that Mary might perceive, by this example, that with God nothing is impossible. When the holy Virgin had heard it, she arose and went to visit her cousin. She did not go to see if what she had heard was true, because she did not believe God, or because she knew not who the messenger had been, or yet because she doubted the fact adduced in proof. She went joyfully as one who hath received a mercy in answer to his vow goeth to pay the same. She went with devotion, as a godly person goeth to execute a religious duty. She went

[2] Isa. lxvi. 10.

into the hill country in joyful haste. And is it not something that she went up into the hills? God was already in her womb, and her feeling bore her continually upward. The grace of the Holy Spirit knoweth no slow working.

First Responsory.

Send forth the Lamb, O Lord, the Ruler of the land; from the rock in the wilderness unto the mount of the daughter of Zion.

Verse. Show us Thy mercy, O LORD, and grant us Thy salvation.

Answer. From the rock in the wilderness unto the mount of the daughter of Zion.

Second Lesson.

GODLY women will learn from the example of the Mother of God to take a tender care of their kinswomen who are with child. In pursuance of this charity, Mary, who had hitherto remained alone at home, was not deterred by her maidenly shyness from entering on a public journey; she faced for this end the hardships of mountain travelling; and encountered with a sense of duty the weary length of the way. The Virgin left her home, and went into the hill country with haste, unmindful of the trouble, and remembering only the office to which her cousinly love prompted her, in spite of the delicacy of her sex. Maidens will learn from her not to idle about from house to house, to loiter in the streets, nor to take part in conversations in public. Mary, as she was hasteful to pass through the public roads, so was she slow again to enter on them: she abode with her cousin about three months.

Second Responsory.

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.

Verse. Send forth the Lamb, O Lord, the Ruler of the land, from the rock in the wilderness unto the mount of the daughter of Zion.

Answer. Let the earth open, and let her bring forth the Saviour.

Third Lesson.

AS the modesty of Mary is a pattern for the imitation of all maidens, so also is her humility. She went to see Elizabeth, like one cousin going to visit another, and as the younger to the elder. Not only did she first go, but she first saluted Elizabeth. Now, the purer a virgin is, the humbler ought she to be. She will know how to submit herself to her elders. She that professeth chastity ought to be a very mistress of humility. Lowly-mindedness is at once the very ground in which devotion groweth, and the first and principal rule of its teaching. In this act of the Virgin then we see the greater going to visit and to succour the lesser—Mary to Elizabeth, Christ to John.

Third Responsory.

The waste places have brought forth sweet-smelling buds for Israël; for, behold, our God will come with power. And His brightness is with Him.

Verse. [1] Out of Zion the perfection of beauty, our God shall come manifestly.

Answer. And His brightness is with Him.

[1] Ps. xlix. 2.

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

Answer. And His brightness is with Him.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [1] As soon as the voice of thy salutation * sounded in mine ears, the babe leaped in my womb for joy. Alleluia.

Prayer.

STIR up, O Lord, we pray Thee, Thy might, and come among us; that we, trusting only in Thy mercy, may by Thee be speedily delivered from all adversity: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

Prayer as at Lauds.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [2] John bare witness of Him, * saying: He That cometh after me is preferred before me.

Prayer as on Sunday.

Ember Saturday.

The Sabbath in Quarter-Week.

(*May be displaced by the Office of the Fourth Sunday.*)

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 1.)

IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa. And so on.

Homily by Pope St Gregory [the Great,] (*20th on the Gospels.*)

The date, at which the Fore-runner of our Redeemer entered on his public office of preaching, is indicated to us by the name of the ruler of the Roman Commonwealth, and by those of the princes of Palestine. The time of his preaching is indicated by these names, because he came as the Fore-runner of Him Who was to be the Redeemer of some Jews and many Gentiles. Moreover in the enumeration of these worldly monarchs there is a foreshadowing of the fact, that the Gentiles were about to be gathered into one, and the Jews to be scattered abroad in punishment of their unbelief; in the whole heathen Commonwealth we find the title of one Emperor, but in the small kingdom of Judæa are mentioned four masters.

[1] Luke i. 44.

[2] John i. 15.

First Responsory.

There shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Verse. And the Spirit of the LORD shall rest upon him: the spirit of wisdom and understanding: the spirit of counsel and might.

Answer. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Second Lesson.

THE blessed voice of the Saviour itself hath said, "Every kingdom divided against itself is brought to desolation" (Luke xi. 17.) And we may well look for the ruin of the Jewish state when we see it divided among so many rulers. We observe likewise that the names of the reigning priests as well as kings are given. The Evangelist Luke hath left on record the chiefs both of the monarchy and of the priesthood who held office when John the Baptist began to preach, because John preached Him Who is at once our Priest and our King.

Second Responsory.

[1] Behold, the root of Jesse that shall arise to bring forth judgment to the Gentiles, in him shall the Gentiles trust. And his name shall be blessed for ever.

Verse. [2] The Kings shall shut their mouths at him, to him shall the Gentiles seek.

Answer. And his name shall be blessed for ever.

Third Lesson.

"AND he came into all the country about Jordan, preaching the baptism of repentance[3] for the remission of sins." It is evident from these words that John the Baptist not only preached, but also administered the baptism of repentance, and yet that baptism of repentance which he gave, was not really a baptism for the remission of sins. For there is only one baptism for the remission of sins, and that is our Christian baptism. It is worthy of note here that the words used are, "preaching the baptism of repentance for the remission of sins," for he himself owned that his baptism was not the true baptism that washes away sin. Even as the Eternal Word of God made Flesh was greater than the preacher that went before Him, so was His holy baptism, by which our sins are washed away, far greater than that baptism of repentance which the Fore-runner preached, and which could never wash away sin.

Third Responsory.

O Lord, come, and make no tarrying: loosen the bonds of Thy people. And gather together into their own land them that are scattered abroad.

Verse. Stir up, O Lord, Thy power, and come among us, to save us.

Answer. And gather together into their own land them that are scattered abroad.

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

Answer. And gather together into their own land them that are scattered abroad.

[1] Isa. xi. 10; xlii. 1.

[2] Isa. lii. 15.

[3] The translator holds himself justified in adopting this rendering of "metanoia," (lit. "change of mind,") by the authority of Archbishop Kenrick in his version of the New Testament. (Matth. iii. 2.)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. O thou Angel of God, * how shall this be, seeing I know not a man? Hear, O Virgin Mary! — the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee!

See, however, the Rubrics concerning Dec. 21 *and* 23, (*p.* 244,) *both as to this and the following days.*

Prayer.

O GOD, Who seest that by reason of our sins we are sorely afflicted, mercifully grant unto us by Thy visitation effectually to be comforted: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

Prayer as at Lauds.

VESPERS.

Chapter and Prayer from next morning's Lauds.

Hymn and Verse and Answer as on the First Saturday.

Fourth Sunday in Advent.

The Fourth Lord's Day in Coming-Time.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxxv. 1.)

THE wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the lily. It shall blossom abundantly, and rejoice, even with joy and singing. The glory of Lebanon is given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart: Be strong, and fear not, behold, your God will come with recompense of vengeance; God Himself will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness are waters broken out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.

First Responsory.

Blow ye the trumpet in Zion, call together the nations, tell it out among the people, and say: Behold, God our Saviour cometh.

Verse. Tell it out and make it to be heard; speak aloud and cry—

Answer. Behold, God our Saviour cometh.

Second Lesson.

IN the habitations where dragons lay shall rise the green freshness of the reed and the bulrush. And an highway shall be there and a way, and it shall be called, The way of holiness: the unclean shall not pass over it, and it shall be unto you a straight way, that fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there, and the ransomed of the LORD shall return and come to Zion with songs; and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Second Responsory.

The sceptre shall not depart from Judah, nor the law-giver from his loins, until he that shall be sent cometh. And unto him shall the longing of the Gentiles be.

Verse. [1] His eyes shall be bright with wine, and his teeth white with milk.

Answer. And unto him shall the desire of the Gentiles be.

Third Lesson (xli. 1.)

[2] KEEP silence before Me, O islands, and let the peoples renew their strength; let them come near and then let them speak; let us come near together to judgment. Who raised up the [3] righteous man from the East, and called him to follow Him? Who gave the nations before him, and made him to rule over kings? Who gave them as the dust to his sword, as driven stubble to his bow? He pursueth them, he passeth safely, his feet see not the way! Who hath wrought and done it, calling the generations from the beginning? I, the LORD, the First and the Last, I am He.

Third Responsory.

[4] I must decrease, but He must increase: He it is Who, coming after me is preferred before me: Whose shoe's latchet I am not worthy to unloose.

Verse. [5] I baptize you with water; but He shall baptize you with the Holy Ghost.

Answer. Whose shoe's latchet I am not worthy to unloose.

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

Answer. Whose shoe's latchet I am not worthy to unloose.

SECOND NOCTURN.

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

[1] Gen. xlix. 12.
[2] From a prophecy of Isaiah distinct from any of the foregoing, and beginning with ch. xli.
[3] "The righteous man" is perhaps Abraham, but most commentators are of opinion that Cyrus is meant.
[4] John iii. 30; i. 27.
[5] Matth. iii. 11.

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 (1 Cor. xv. 22).

Fourth Responsory.

[1] Unto us shall a Child be born, and His name shall be called the Mighty God. He shall sit upon the throne of His father David, and shall reign, and the government shall be upon His shoulder.

Verse. [2] In Him shall all the kindreds of the earth be blessed; all nations shall serve Him.

Answer. He shall sit upon the throne of His father David, and shall reign, and the government shall be upon His shoulder.

Fifth Lesson.

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. This the Lord promised by the mouth of Isaiah, where He saith, (Isa. xlii. 16,) "I will bring the blind by a way that they knew not, and I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." And again, (Isa. lxv. 1, 2; Rom. x. 20,) "I was found of them that sought Me not; I was made manifest unto them that asked not after Me."

Fifth Responsory.

[3] Behold, the fulness of the time is come, wherein God hath sent forth His Son into the world, born of a Virgin, made under the law: to redeem them that were under the law.

Verse. [4] God, for His great love wherewith He loved us, hath [5] sent His own Son in the likeness of sinful flesh.

Answer. To redeem them that were under the law.

Sixth Lesson.

AND we know from the Apostle John how God fulfilled His promise, (1 John v. 20.) "We know that the Son of God is come, and hath given us an understanding, that we may know Him That is True, and be in Him That is True, even in His Son." And again, (iv. 19,) "Let us therefore love God, because He first loved us." 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.

Sixth Responsory.

[6] O virgin of Israël, turn again to thy cities. How long wilt thou go about sorrowing? Thou shalt bring forth the Lord thy Saviour, a new offering in the earth; men shall walk in paths of salvation.

Verse. I have loved thee with an

[1] Isa. ix. 6.
[2] Ps. lxxi. 17, 11.
[3] Gal. iv. 4, 5.
[4] Eph. ii. 4.
[5] Rom. viii. 3.
[6] Jer. xxxi. 21, 3.

everlasting love: therefore with loving-kindness have I drawn thee.

Answer. How long wilt thou go about sorrowing? Thou shalt bring forth the Lord thy Saviour, a new offering in the earth.

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

Answer. Men shall walk in paths of salvation.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 1.)

IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa. And so on.

Homily by Pope St Gregory [the Great,] (*20th on the Gospels.*)

"John said unto the multitude, that came forth to be baptised of him: O generation of vipers, who hath warned you to flee from the wrath to come?" "The wrath to come" in one sense signifieth the great vengeance of the Latter Day: the sinner that repenteth not of his sin now, will have no mean whereby to flee from punishment then. Let us remark that addressing evil children copying the example of evil parents, the Baptist calleth them a generation of vipers: in that they were envious at the righteous, and persecuted them; that they repaid evil for evil; that they hunted out ways of harming their neighbours,—in all these things following the pattern of carnal parents, the prophet likeneth them to a venomous brood hatched from a venomous stock.

Seventh Responsory.

[1] I have sworn, saith the Lord, that I will not be wroth any more with the earth; for the mountains and the hills shall receive My righteousness. And the covenant of My peace shall be in Jerusalem.

Verse. [2] My salvation is near to come, and My righteousness to be revealed.

Answer. And the covenant of My peace shall be in Jerusalem.

Eighth Lesson.

WE also have sinned, we have fallen into wicked habits. What must we do, if we would flee from the wrath to come? Let us hear John. "Bring forth fruits worthy of repentance." In which words let us remark that the Friend of the Bridegroom demandeth not only fruits of repentance, but fruits worthy of repentance. The former are one thing, and the latter another. In considering then what are fruits worthy of repentance, we may remark that if we had done nothing unlawful we might have had free use of things which are lawful, and been able to sanctify ourselves without abstaining from indulgence in the things of the world.

Eighth Responsory.

[3] We will not go back from Thee. Thou, O Lord, shalt quicken us, and we will call upon Thy name. Cause Thy face to shine upon us, and we shall be saved.

Verse. [4] Remember us, O LORD, with the favour that Thou showest unto Thy people; O visit us with Thy salvation.

Answer. Cause Thy face to shine upon us, and we shall be saved.

Ninth Lesson.

BUT if any one, for example, hath fallen into fornication, or perhaps, into what is much worse, adul-

[1] Isa. liv. 9. [2] Isa. lvi. 1. [3] Ps. lxxix. 19. [4] Ps. cv. 4.

tery, he ought to make up for his lawless pleasure by abstaining in some degree from lawful enjoyments. He that hath sinned less is not bound to mortify himself as much as he that hath sinned more, nor he that is innocent like him that is guilty. Let every one hearing these words "bring forth fruits worthy of repentance," proceed to judge himself by his own conscience, and the more he perceiveth that he hath sinned, the greater penance let him do.

Ninth Responsory.

[1] Consider how great this man is, who is entered in for the salvation of the nations; he is King of Righteousness; without descent, nor end of life.

Verse. The Fore-runner is for us entered, made an High Priest for ever after the order of Melchisedek.

Answer. Without descent, nor end of life.

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

Answer. Without descent, nor end of life.

LAUDS.

First Antiphon. [2] Blow ye the trumpet * in Zion, for the day of the LORD is nigh at hand: behold, He cometh to save us! Alleluia, Alleluia.

Second Antiphon. [3] Behold, the desire * of all nations shall come; and the house of the Lord shall be filled with glory. Alleluia.

Third Antiphon. [4] The crooked * shall be made straight, and the rough places plain; O Lord, come, and make no tarrying. Alleluia.

Fourth 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, Alleluia.

Fifth Antiphon. [5] Thine Almighty Word, * O Lord, shall leap down out of Thy royal throne. Alleluia.

Chapter. (1 Cor. iv. 1.)

BRETHREN, let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful.

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [6] Hail, Mary, full of grace, * the Lord is with thee: blessed art thou among women. Alleluia.

See however the Rubrics concerning Dec. 21 *and* 23, (*p.* 244.)

Prayer.

STIR up, O Lord, we pray Thee, Thy power, and come among us, and with great might succour us, that whereas through our sins and wickedness we are sore let and hindered, Thy bountiful grace and mercy may speedily help and deliver us; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Blow ye the trumpet, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

[1] Heb. vi. 20; vii. 2-4.
[2] Joel ii. 1.
[3] Hag. ii. 8.
[4] Isa. xl. 4.
[5] Wisd. xviii. 15.
[6] Luke i. 28.

TERCE.

Antiphon. Behold, the desire, * &c., (*Second Antiphon at Lauds.*)

The Chapter is taken from Lauds.

SEXT.

Antiphon. The crooked, * &c., (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. iv. 3.)

BUT with me it is a very small thing that I should be judged of you, or of any man's judgment; yea, I judge not mine own self.

NONE.

Antiphon. Thine Almighty Word, * &c., (*Fifth Antiphon at Lauds.*)

Chapter. (1 Cor. iv. 5.)

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.

VESPERS.

Antiphons and Chapter from Lauds. Hymn and Verse and Answer as on the First Sunday.

After "Bless we the Lord," *are said the Vespers of the Dead.*

Monday.

Second Day.

MATTINS.

Invitatory as on the Third Sunday. Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xli. 8.)

AND thou, Israël My servant, Jacob, whom I have chosen, the seed of Abraham My friend: in whom I have taken thee from the ends of the earth, and called thee from the uttermost parts thereof, and said unto thee: Thou art My servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God; I have strengthened thee, yea, I have upholden thee, and the right hand of My Righteous One comforteth thee.

First Responsory.

Blow ye the trumpet, &c., (*First Responsory on Sunday.*)

Second Lesson.

BEHOLD, all they that fight against thee shall be ashamed and confounded: they shall be as nothing, and the men that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee: Fear not, I have holpen thee.

Second Responsory.

The sceptre shall not depart, &c., (*Second Responsory on Sunday.*)

Third Lesson.

FEAR not, thou worm Jacob, ye dead ones in Israël; I have holpen thee, saith the LORD, and thy Redeemer, the Holy One of Israël.

Behold, I have made thee a new sharp threshing wain, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away; and the whirlwind shall scatter them; and thou shalt rejoice in the LORD, thou shalt glory in the Holy One of Israël.

Third Responsory.

I must decrease, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Thus saith the Lord, * [1] Repent ye, for the kingdom of heaven is at hand. Alleluia.

Prayer as on Sunday.

After "Bless we the Lord," *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Tuesday.

Third Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xlii. 1.)

BEHOLD My servant whom I will uphold, Mine elect in whom My soul delighteth: I have put My spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect of persons, neither shall he cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law.

First Responsory.

Unto us shall a Child, &c., (*Fourth Responsory on Sunday.*)

Second Lesson.

THUS saith God the LORD, He That created the heavens and stretched them out, He That established the earth and that which cometh out of it; He That giveth breath unto the people upon it, and spirit to them that walk therein. I the LORD have called thee in righteousness, and held thine hand and kept thee, and given thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

[1] Matth. iii. 2.

Second Responsory.

Behold, the fulness of the time, &c., (*Fifth Responsory on Sunday.*)

Third Lesson. (10.)

SING unto the LORD a new song, His praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, they that dwell in the tents of Kedar.[1] Sing, O ye inhabitants of Petra,[2] shout from the top of the mountains. Let them give glory unto the LORD, and declare His praise in the islands. The LORD shall go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea, roar; He shall prevail against His enemies.

Third Responsory.

O virgin of Israël, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [3]Awake, awake, * put on strength, O arm of the LORD!

See however the Rubrics on Dec. 21 *and* 23, (*p.* 244.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Wednesday.

Fourth Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

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 dug. Look unto Abraham your father, and unto Sarah that bare you; for I called him when he was 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.

First Responsory.

I have sworn, &c., (*Seventh Responsory on Sunday.*)

Second Lesson.

HEARKEN unto Me, My people, and give ear unto Me, O My nation: for a law shall proceed from

[1] The name of a son of Ishmaël. [2] A large city in Northern Arabia. [3] Isa. li. 9.

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. 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.

Second Responsory.

We will not go back, &c., (*Eighth Responsory on Sunday.*)

Third Lesson.

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.

Third Responsory.

Consider how great, &c., (*Ninth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [1] I will place salvation * in Zion, and My glory in Jerusalem. Alleluia.

See however the Rubrics on Dec. 21, *and* 23, (*p.* 244.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Thursday.

Fifth Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lxiv. 1.)

O THAT Thou wouldest rend the heavens, that Thou wouldest come down! that the mountains might flow down at Thy presence! They would pass away like a fire that is burnt out, the fires would cause the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence! When Thou doest terrible things we shall not abide it:

[1] Isa. xlvi. 13.

Thou camest down, the mountains flowed down at Thy presence. From the beginning of the world men have not heard, nor perceived by the ear; the eye hath not seen, O God, beside Thee, what Thou hast prepared for them that wait for Thee!

First Responsory.

Blow ye the trumpet, &c., (*First Responsory on Sunday.*)

Second Lesson.

THOU meetest him that rejoiceth, and worketh righteousness; they will remember Thee in Thy ways: behold, Thou art wroth, for we have sinned: in those was continuance and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags:[1] and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: Thou hast hid Thy face from us, and hast consumed us by the hand of our iniquities.

Second Responsory.

The sceptre shall not depart, &c., (*Second Responsory on Sunday.*)

Third Lesson.

AND now, O LORD, Thou art our Father; we are clay, and Thou our Potter, and we all are the work of Thine hand. Be not wroth very sore, O LORD, neither remember our iniquity for ever: behold, see, we are all Thy people. The city of Thy sanctuary is a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste.

Third Responsory.

I must decrease, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [2] Comfort ye, comfort ye, * My people, saith the Lord your God.

See however the Rubric on Dec. 23, (*p.* 244.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Friday.

Sixth Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

[1] Pannus menstruatæ.

[2] Isa. xl. 1.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lxvi. 5.)

HEAR the word of the LORD, ye that tremble at His word; your brethren that hated you, and cast you out for My name's sake, said: Let the LORD be glorified, and we shall see it in your joy—but they shall be ashamed. A voice of people from the city, a voice from the temple, a voice of the LORD that rendereth recompense to His enemies. Before she travailed, she brought forth: before her pain came she was delivered of a man child. Who hath heard such a thing? or who hath seen such things? Shall the earth bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.

First Responsory.

Unto us shall a Child, &c., (*Fourth Responsory on Sunday.*)

Second Lesson.

SHALL not I Myself bring forth, saith the LORD, That make others to bring forth? Shall I Myself be barren, That cause others to beget children? saith the Lord thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her, that ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD: Behold, I will extend the glory of the Gentiles to her like a flowing stream, whereof ye shall suck; ye shall be borne upon her breasts, and be dandled upon her knees.

Second Responsory.

Behold, the fulness of the time, &c., (*Fifth Responsory on Sunday.*)

Third Lesson

AS one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. When ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known towards His servants, and His indignation towards His enemies. For, behold, the LORD will come with fire; and His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire: for by fire and by His sword will the LORD plead with all flesh, and the slain of the LORD shall be many.

Third Responsory.

O virgin of Israël, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Behold, all things are fulfilled * which were spoken by the Angel concerning the Virgin Mary.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Christmas Eve,

The Eve of the Lord's Birth.

If Christmas Eve does not fall on a Sunday, the Office is of the Eve. If it fall on a Sunday, the Office is of the Sunday, save that the Invitatory is of the Eve; all is then of the Sunday till the Verse and Answer of the Third Nocturn: the Verse and Answer, Gospel and Homily, are then of the Eve; what follows is of the Eve, and at Lauds there is a Commemoration of the Sunday.

MATTINS.

Of the week-day, except the following.

Invitatory. This day ye shall know that the Lord cometh: * [1] and in the morning, then ye shall see His glory.

Hymn as on the First Sunday.

Verse. This day ye shall know that the Lord cometh.

Answer. And in the morning, then ye shall see His glory.

First [*or Seventh*] *Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 18.)

WHEN as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And so on.

Homily by St Jerome, Priest [at Bethlehem,] (*1st Bk. of Commentaries, on Matth.* i.)

Why was the Lord conceived of an espoused virgin rather than of a free? First, for the sake of the genealogy of Mary, which we have obtained by that of Joseph. Secondly, because she was thus saved from being stoned by the Jews as an adulteress. Thirdly, that Himself and His mother might have a guardian on their journey into Egypt. To these, Ignatius, the martyr of Antioch, has added a fourth reason: namely, that the birth might take place unknown to the devil, who would naturally suppose that Mary had conceived by Joseph.

First [*or Seventh*] *Responsory.*

[2] Sanctify yourselves to-day, and be ready: for on the morrow ye shall see the majesty of God upon you.

Verse. This day ye shall know that the Lord cometh, and in the morning, then ye shall see—

Answer. The majesty of God upon you.

Second [*or Eighth*] *Lesson.*

"BEFORE they came together, she was found with child of the Holy Ghost." She was found, that is, by Joseph, but by no one else. He had already almost an husband's privilege to know all that concerned her. "Before they came together." This doth not imply that they ever did come together: the Scripture merely showeth the absolute fact that up to this time they had not done so.

Second [*or Eighth*] *Responsory.*

[3] Stand still, and ye shall see the help of the Lord with you: O Judah and Jerusalem, fear not. To-morrow ye shall go out, and the Lord will be with you.

Verse. Sanctify yourselves, O ye children of Israël, and be ready.

Answer. To-morrow ye shall go out, and the Lord will be with you.

[1] Exod. xvi. 6, 7. [2] Exod. xix. 10. [3] Exod. xiv. 13; 2 Par. (Chron.) xx. 17.

Third [or Ninth] Lesson.

"THEN Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." If any man be joined to a fornicatress they become one body; and according to the law they that are privy to a crime are thereby guilty. How then can it be that Joseph is described as a just man, at the very time he was compounding the criminality of his espoused? It must have been that he knew her to be pure, and yet understood not the mystery of her pregnancy, but, while he wondered at that which had happened, was willing to hold his peace.

Third [or Ninth] Responsory.

Sanctify yourselves, O ye children of Israël, saith the Lord: for on the morrow the LORD will come down. And will take away from you all sickness.[1]

Verse. On the morrow the sins of the earth shall be washed away, and the Saviour of the world will be our King.

Answer. And will take away from you all sickness.

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

Answer. And will take away from you all sickness.

The rest of the day is observed as a Double Feast.

LAUDS.

Psalms of the Sunday.

First Antiphon. [2] O Judah and Jerusalem, * fear not: to-morrow ye shall go out, and the LORD will be with you.

Second Antiphon. [3] This day ye shall know * that the Lord cometh: and in the morning, then ye shall see His glory.

Third Antiphon. On the morrow * the sins of the earth shall be washed away, and the Saviour of the world will be our King.

Fourth 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!

Fifth Antiphon. On the morrow * ye shall be saved, saith the Lord God of hosts.

Chapter. (Rom. i. 1.)

PAUL, a servant of JESUS Christ, called to be an Apostle, separated unto the gospel of God, which He had promised afore by His Prophets, in the holy Scriptures, concerning His Son, Which was made of the seed of David according to the flesh.

Hymn as on the First Sunday.

Verse. On the morrow the sins of the earth shall be washed away.

Answer. And the Saviour of the world will be our King.

Antiphon at the Song of Zacharias. The Saviour of the world shall rise like the sun, and come down into the womb of the Virgin as the showers upon the grass. Alleluia.

Prayer.

O GOD, Whose mercy doth year by year cause us to rejoice, looking forward to our deliverance, grant that as we now make ready with gladness to receive Thine Only-begotten Son as our Saviour, so we may see Him with-

[1] Deut. vii. 15. [2] 2 Par. (Chron.) xx. 17. [3] Exod. xvi. 6, 7.

out dread at His second and terrible coming as our Judge, 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.*

PRIME.

As on Doubles.

Antiphon. O Judah and Jerusalem, * &c., (*First Antiphon at Lauds.*)

The same alteration as before in the Short Responsory.

MARTYROLOGY (*all standing*).

Upon the 25th day of December;

In the year 5199 from the creation of the world, when in the beginning God created the heavens and the earth;

In the year 2959 from the flood;

In the year 2015 from the birth of Abraham;

In the year 1510 from the going forth of the people of Israel out of Egypt under Moses;

In the year 1032 from the anointing of David as King;

In the 65th week according to the prophecy of Daniel;

In the 194 Olympiad;

In the 752 from the foundation of the city of Rome;

In the 42nd year of the reign of the Emperor Octavian Augustus;

In the 6th age of the world, while the whole earth was at peace, JESUS Christ, Himself Eternal God and Son of the Eternal Father, being pleased to hallow the world by His most gracious coming, having been conceived of the Holy Ghost, and when nine months were passed after His conception,

(*all kneel down*)

was born of the Virgin Mary at Bethlehem of Juda made Man, our Lord JESUS Christ was born according to the flesh.

(*All rise and sit.*)

Upon the same 25th day of December, were born into the better life—

At Rome, in the Apronian cemetery, the holy virgin Eugenia, who in the time of the Emperor Gallienus, after many works of power, and after enlisting bands of sacred virgins for Christ, suffered long under Nicetius, Prefect of the city, and at length was slain with the sword [about 258].

At Nicomedia, many thousand holy martyrs. Upon the feast of Christ's birth they had come together unto the Lord's house, and the Emperor Diocletian ordered the doors of the church to be shut, and all things made ready for fire round about it; then he set a tripod and incense in front of the door, and sent an herald to proclaim in a loud voice that whosoever would escape burning should come forth and offer incense unto Jupiter. Whereunto they all replied with one voice, that they would far rather die for Christ's sake, whereupon he kindled the fire and they were consumed, and were born in heaven upon that same day whereupon it had pleased Christ to be born into this world to save it.

At Barcelona, in Spain [in the year 1256], the holy confessor Peter Nolasco, founder of the Order of the Blessed Virgin Mary of Ransom for the redemption of captives. He was famous for his graces and miracles, and Alexander VIII. commanded his feast to be kept upon the last day of January.

Chapter at the end. (Rom. i. 5.)

BY Whom we have received grace and Apostleship, for obedience to the faith among all nations, by His name, among whom are ye also the called of our Lord JESUS Christ.

TERCE.

Antiphon. This day ye shall know, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This day ye shall know that the Lord cometh.

Answer. This day ye shall know that the Lord cometh.

Verse. And in the morning, then ye shall see His glory.

Answer. That the Lord cometh.

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

Answer. This day ye shall know that the Lord cometh.

Verse. Stand ye still.

Answer. And ye shall see the salvation of the LORD with you.

Prayer as at Lauds.

SEXT.

Antiphon. On the morrow, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. i. 4.)

WHO is declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of our Lord JESUS Christ from the dead.

Short Responsory.

On the morrow the sins of the earth shall be washed away.

Answer. On the morrow the sins of the earth shall be washed away.

Verse. And the Saviour of the world will be our King.

Answer. The sins of the earth shall be washed away.

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

Answer. On the morrow the sins of the earth shall be washed away.

Verse. On the morrow ye shall be saved.

Answer. Saith the Lord God of hosts.

Prayer as at Lauds.

NONE.

Antiphon. On the morrow, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

On the morrow ye shall be saved.

Answer. On the morrow ye shall be saved.

Verse. Saith the Lord God of hosts.

Answer. Ye shall be saved.

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

Answer. On the morrow ye shall be saved.

Verse. On the morrow the sins of the earth shall be washed away.

Answer. And the Saviour of the world will be our King.

Prayer as at Lauds.

The Feast begins at sunset.

From henceforth until the Epiphany, the last verse of all the hymns at Prime, Terce, Sext, None, and Compline, is altered in honour of the Incarnation.

Yule or Christmas Day,

The Birth-Day[1] of the Lord.

Double of the First Class, with an Octave.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

First Antiphon. King Peaceful exceeded all the kings of the earth, and all the earth sought to Peaceful.[2]

Second Antiphon. King Peaceful exceeded all the kings of the whole earth.

Third Antiphon. [3] The days of Mary were accomplished that she should bring forth her first-born Son.

Fourth Antiphon. [4] Know ye that the kingdom of God is at hand: Amen I say unto you, it will not tarry.

Fifth Antiphon. [5] Lift up your heads: behold, your redemption draweth nigh.

Psalm CXVI.

O praise the LORD, &c., (*p.* 186.)

Chapter. (Tit. iii. 4.)

THE kindness and love of God our Saviour appeared, not by works of righteousness which we have done, but according to His mercy He saved us.

Hymn.[6]

JESUS, the Ransomer of man,
Who, ere created light began,
Didst from the Sovereign Father spring,
His power and glory equalling.

Thou brightness of Thy Father's rays,
Thou hope and end of all our ways:
With gracious ears the prayers attend,
Which round the world to Thee ascend.

Remember, Lord, that heretofore,
When Thee Thy Virgin Mother bore,
Thou from her womb didst breathe our air,
And human nature for us bear.

To Thee, this present solemn day,
We yearly adorations pay;
The world's Redeemer Thee we own,
Descending from Thy Father's throne.

The joyful heavens, earth and main,
With whatsoever they contain,
In new, harmonious accents sing
New life restored by the new-born King.

We, ransomed by that bloody tide,
That issued from Thy sacred side,
With double hymns of heart and voice,
For this Thy natal day rejoice.

To JESUS, from a Virgin sprung,
Be glory given, and praises sung:
The like to God the Father be,
And Holy Ghost eternally. Amen.

Verse. On the morrow the sins of the earth shall be washed away.

[1] Nativitas.

[2] This passage is in 3 (1) Kings x. 23, 24, and relates to Solomon, but by translating his name, which, in the Hebrew, means "Peaceful," it is made to apply to Christ the true "Prince of Peace." [3] Luke ii. 6, 7. [4] Luke xxi. 31. [5] Luke xxi. 28.

[6] This hymn, except the last verse, is of the Ambrosian school, though altered almost beyond recognition: the translation is extracted from the "Hortus Animæ."

Answer. And the Saviour of the world will be our King.

Antiphon at the Song of the Blessed Virgin. [1] Or ever the sun be risen, ye shall see the King of kings coming forth from the Father, as a bridegroom out of his chamber.

Prayer as at the following Lauds.

MATTINS.

Invitatory. [2] Unto us a Christ is born: * O come, let us worship Him.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. The LORD hath said unto Me: * Thou art My Son, this day have I begotten Thee.

Psalm II.

Why do the heathen rage? &c., (*p.* 4.)

Second Antiphon. The Lord is as a bridegroom * coming out of his chamber.

Psalm XVIII.

The heavens declare, &c. (*p.* 17.)

Third Antiphon. Grace is poured into Thy lips: * therefore God hath blessed Thee for ever.

Psalm XLIV.

Mine heart is overflowing, &c., (*p.* 96.)

Verse. The Lord is as a bridegroom.

Answer. Coming out of his chamber.

First Lesson. [3] (Isa. ix. 1.)

AT the first He lightly afflicted the land of Zabulon and the land of Naphtali: and afterward did more grievously afflict the way of the sea, beyond Jordan, Galilee of the Gentiles. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation and [4] not increased the joy. They shall joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil. For Thou hast broken the yoke of his burden, and the staff of his shoulder, and the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood, and it shall be with burning and fuel of fire. For unto us a Child is born, and unto us a Son is given: and the government is upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace.

First Responsory.

This is the day whereon the King of heaven was pleased to be born of a Virgin, that He might bring back to heaven man who was lost. There is joy among the hosts of Angels, because eternal salvation hath appeared unto men.

Verse. [5] Glory to God in the highest, and on earth peace, to men of goodwill.[6]

Answer. There is joy among the

[1] Cf. Ps. xviii.

[2] Cf. Isa. ix. 6.

[3] But the title is not given out. Lowth translates the first words: "In the former time He debased the land of Zabulon, &c.," (referring to the invasion under Tiglath Pileser,) "but in the latter time He hath made it glorious, even the way of the sea, &c."

[4] The Hebrew tradition, accepted by Lowth, attributes the negative to an eccentric spelling, and translates: "and increased their joy."

[5] Luke ii. 14.

[6] *I.e.*, the objects of God's good-will.

hosts of Angels, because eternal salvation hath appeared unto men.

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

Answer. This is the day whereon the King of heaven was pleased to be born of a Virgin, that He might bring back to heaven man who was lost. There is joy among the hosts of Angels, because eternal salvation hath appeared unto men.

Second Lesson. [1] (Isa. xl. 1.)

COMFORT ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness: Prepare ye the way of the LORD, make straight in the desert an highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it. The voice said, Cry. And I said: What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth, because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth and the flower fadeth: but the word of our [2] Lord endureth for ever.

Second Responsory.

This day is the true peace come down unto us from heaven. This day throughout the whole world the skies drop down sweetness.

Verse. This day is the daybreak of our new redemption, of the restoring of the old, of everlasting joy.

Answer. This day throughout the whole world the skies drop down sweetness.

Third Lesson. [1] (Isa. lii. 1.)

AWAKE, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, thou city of the Holy One! for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion! For thus saith the LORD: Ye have sold yourselves for nought, and ye shall be redeemed without money. For thus saith the Lord [3] GOD: My people went down aforetime into Egypt, to sojourn there: and the Assyrian oppressed them without cause. Now, therefore, what have I here, saith the LORD, that My people is taken away for nought? They that rule over them do evil, saith the LORD, and My name continually every day is blasphemed. Therefore My people shall know My Name in that day: they shall know that I am He That spake, behold, it is I.

Third Responsory.

O ye shepherds, speak, and tell us what ye have seen; who is appeared in the earth? We saw the new-born Child, and Angels singing praise to the Lord.

Verse. Speak; what have ye seen? And tell us of the Birth of Christ.

Answer. We saw the new-born

[1] Not given out. [2] Hebrew, "our God." [3] The Divine Name.

Child, and Angels singing praise to the Lord.

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

Answer. We saw the new-born Child, and Angels singing praise to the Lord.

SECOND NOCTURN.

First Antiphon. We have drunk in Thy loving-kindness, * O God, in the midst of Thy temple.

Psalm XLVII.

Great is the LORD, &c., (*p.* 98.)

Second Antiphon. In the Lord's days * shall abundance of peace arise and flourish.

Psalm LXXI.

Give the king Thy judgment, &c., (*p.* 126.)

Third Antiphon. Truth is sprung out of the earth, * and righteousness hath looked down from heaven.

Psalm LXXXIV.

LORD, Thou hast been favourable, &c., (*p.* 143.)

Verse. [1] Thou art fairer than the children of men.

Answer. Grace is poured into thy lips.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great,] (*1st for Christmas.*)

DEARLY beloved brethren, "Unto us is born this day a Saviour," (Luke ii. 11.) Let us rejoice. It would be unlawful to be sad to-day, for to-day is Life's Birthday: the Birthday of that Life, Which, for us dying creatures, taketh away the sting of death, and bringeth the bright promise of the eternal gladness hereafter. It would be unlawful for any man to refuse to partake in our rejoicing. All men have an equal share in the great cause of our joy, for, since our Lord, Who is the destroyer of sin and of death, findeth that all are bound under the condemnation, He is come to make all free. Rejoice, O thou that art holy, thou drawest nearer to thy crown! Rejoice, O thou that art sinful, thy Saviour offereth thee pardon! Rejoice also, O thou Gentile, God calleth thee to life! For the Son of God, when the fulness of the time was come, which had been fixed by the unsearchable counsel of God, took upon Him the nature of man, that He might reconcile that nature to Him Who made it, and so the devil, the inventor of death, is met and beaten in that very flesh which hath been the field of his victory.

Fourth Responsory.

How great is this mystery, how wonderful is the teaching of the faith! The beasts saw the new-born Lord lying in a manger. Blessed is that Virgin whose womb was made meet to bear our Lord Christ.

Verse. Hail, Mary, full of grace: the Lord is with thee.

Answer. Blessed is that Virgin whose womb was made meet to bear our Lord Christ.

Fifth Lesson.

WHEN our Lord entered the field of battle against the devil, He did so with a great and wonderful

[1] Ps. xliv. 3.

fairness. Being Himself the Almighty, He laid aside His uncreated Majesty to fight with our cruel enemy in our weak flesh. He brought against him the very shape, the very nature of our mortality, "yet without sin." (Heb. iv. 15.) His birth however was not a birth like other births—for no other is born pure, nay, not the little child whose life endureth but a day on the earth.[1] To His birth alone the throes of human passion had not contributed, in His alone no consequence of sin had had part. For 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 knew 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.

Fifth Responsory.

Blessed is God's holy Mother, Mary, maiden undefiled. This day hath she brought forth the Saviour of the world.

Verse. [2] Blessed is she that believed; for there is a performance of all those things which were told her from the Lord.

Answer. This day hath she brought forth the Saviour of the world.

Sixth Lesson.

THEREFORE, dearly beloved brethren, let us give thanks to God the Father, through His Son, in the Holy Ghost: Who, "for His great love wherewith He loved us," hath had mercy on us: and, "even when we were dead in sins, hath quickened us together with Christ," (Eph. ii. 4, 5,) that in Him we might be a new creature, and a new workmanship. Let us then put off the old man with his deeds (Col. iii. 9); and, having obtained a share in the Sonship of Christ, let us renounce the deeds of the flesh. Learn, O Christian, how great thou art, who hast been made partaker of the Divine nature, (2 Pet. i. 4,) and fall not again by corrupt conversation into the beggarly elements above which thou art lifted. Remember Whose Body it is Whereof thou art made a member, and Who is its Head, (1 Cor. vi. 15.) Remember that it is He That hath delivered thee from the power of darkness and hath translated thee into God's light, and God's kingdom, (Col. i. 13.)

Sixth Responsory.

O Mary, 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.[3]

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.

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

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

THIRD NOCTURN.

First Antiphon. He shall cry unto Me, (Alleluia) * Thou art My Father, (Alleluia.)

[1] Job xiv. 4. (LXX.) [2] Luke i. 45. [3] 3 (1) Kings viii. 27.

Psalm LXXXVIII.

I will sing of the mercies, &c., (*p.* 145.)

Second Antiphon. Let the heavens rejoice, * and let the earth be glad before the LORD, for He cometh.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 148.)

Third Antiphon. The Lord hath made known, (Alleluia,) * His salvation, (Alleluia.)

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 157.)

Verse. He shall cry unto Me, (Alleluia.)
Answer. Thou art My Father, (Alleluia.)

Seventh Blessing.

May the Gospel's saving Lord
Bless the reading of His Word.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 1.)

AT that time: There went out a decree from Cæsar Augustus that all the world should be enrolled. And so on.

Homily by Pope St Gregory [the Great,] (*8th on the Gospels.*)

By God's mercy we are to say three Masses to-day, so that there is not much time left for preaching; but at the same time the occasion of the Lord's Birth-day itself obliges me to speak a few words. I will first ask why, when the Lord was to be born, the world was enrolled? Was it not to herald the appearing of Him by Whom the elect are enrolled in the book of life? Whereas the Prophet saith of the reprobate: "Let them be blotted out of the book of the living, and not be written with the righteous." (Ps. lxviii. 29.) Then, the Lord is born in Bethlehem. Now the name Bethlehem signifieth "the House of Bread," and thus it is the birth-place of Him Who hath said, "I am the Living Bread, Which came down from heaven." (John vi. 51.) We see then that this name of Bethlehem was prophetically given to the place where Christ was born, because it was there that He was to appear in the flesh by Whom the souls of the faithful are fed unto life eternal. He was born, not in His Mother's house, but away from home. And this is a mystery, showing that this our mortality into which He was born was not the home of Him Who is begotten of the Father before the worlds.

Seventh Responsory.

Blessed be the womb of the Virgin Mary, which bore the Son of the Eternal Father, and blessed be the paps which give suck to Christ our Lord. This day hath He been pleased for the salvation of the world to be born of a Virgin.

Verse. This day which is breaking is holy: O come, ye Gentiles, and worship the Lord.

Answer. This day hath He been pleased for the salvation of the world to be born of a Virgin.

Eighth Blessing.

May the Gospel's glorious word,
Cleansing to our souls afford.

Eighth Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 15.)

AT that time: The shepherds said one to another: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And so on.

Homily by St Ambrose, Bishop [of Milan,] (*Book* ii. *on Luke* ii.)

Behold the beginning of the Church. Christ is born, and the shepherds watch; shepherds, to gather together the scattered sheep of the Gentiles, and to lead them into the fold of Christ, that they might no longer be a prey to the ravages of spiritual wolves in the night of this world's darkness. And that shepherd is wide awake, whom the Good Shepherd stirreth up. The flock then is the people, the night is the world, and the shepherds are the Priests. And perhaps he is a shepherd to whom it is said, "Be watchful and strengthen," (Apoc. iii. 2,)[1] for God hath ordained as the shepherds of His flock not Bishops only, but also Angels.

Eighth Responsory.

[2]The Word was made flesh, and dwelt among us. And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Verse. All things were made by Him, and without Him was not anything made.

Answer. And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

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

Answer. And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Ninth Blessing.

Christ That sent the Gospel preacher,
In his meaning be our Teacher.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 1.)

IN the beginning was the Word, and the Word was with God, and the Word was God. And so on.

Homily by St Austin, Bishop [of Hippo,] (*1st Tract on John.*)

Lest thou shouldest think all things mean, as thou art accustomed to think of things human, hear and digest this —"The Word was God." Now perhaps there will come forward some Arian unbeliever, and say that the Word of God was a creature. How can the Word of God be a creature, when it was by the Word that all creatures were made? If He be a creature, then there must have been some other Word, not a creature, by which He was made. And what Word is that? If thou sayest that it was by the word of the Word Himself that He was made, I tell thee that God had no other, but One Only-begotten Son. But if thou say not that it was by the word of the Word Himself that He was made, thou art forced to confess that He by Whom all things were made was not Himself made at all. Believe the Gospel.

The Hymn, "We praise thee, O God, &c." *is said.*

[1] Addressed to the Angel of the Church of Sardis.

[2] John i. 14, 3.

After this the Service proceeds as follows:[1]

Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

Here follows the Prayer from Lauds, at the end of 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.

In communities the Midnight Mass is now celebrated, and immediately afterwards Lauds are begun.

LAUDS.

First Antiphon. O ye shepherds, speak, * and tell us what ye have seen; who is appeared in the earth? We saw the new-born Child, and angels singing praise to the Lord. Alleluia, Alleluia.

Second Antiphon. [2] The Mother brought forth the King, * Whose name is called THE ETERNAL; the joy of a Mother was hers, remaining a Virgin unsullied; neither before nor henceforth hath there been or shall be such another. Alleluia.

Third Antiphon. [3] The Angel said unto the shepherds: * I bring you good tidings of great joy; for unto you is born this day a Saviour of the world. Alleluia.

Fourth Antiphon. [3] There was with the Angel a multitude of the heavenly host, * praising God, and saying: Glory to God in the highest, and on earth peace, to men of good will. Alleluia.

Fifth Antiphon. Unto us this day a little Child is born, * and His name shall be called the Mighty God. Alleluia, Alleluia.

Chapter. (Heb. i. 1.)

GOD, Who by divers portions and in divers manners spake in time past unto the fathers by the Prophets: hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds.

Hymn.[4]

FROM where the sunrise had its birth,
Unto the farthest bounds of earth,
The Virgin Mary's Child we sing,
With notes of gladness, Christ the King.

Blest Maker of the world, He came
And clad Him in a servant's frame,
Our flesh with His own Flesh to aid,
Lest those should perish whom He made.

His Mother pure becomes the place
Wherein abides celestial grace,
She bears within her maiden breast
A secret by herself unguessed.

Soon rises in that modest shrine
The Temple of the Lord Divine:
The stainless and unwedded one
Within her womb conceived the Son.

Him in that wondrous birth she bore
Whom Gabriel announced before;
Whom John while yet unborn perceived,
And, leaping in the womb, believed.

On hay reclined, the Lord Most High,
Within a manger deigned to lie:
And He who feeds the birds of air
Vouchsafed a little milk to share.

The Heavenly choirs now rejoice,
The Angels lift to God their voice,
The Shepherd Who the world hath made
Before the shepherds lies displayed.

[1] But if there is to be no Mass, Lauds are begun at once.
[2] This Antiphon has a sort of rhythm like Hexameters, which has been preserved in the translation.
[3] Luke ii. 10, 13, 14.
[4] Hymn attributed to Cœlius Sedulius, a poet of the fifth century. It is slightly altered. The translation is by the Rev. Dr Littledale. In the original, and in the Breviary, the verses begin with A, B, C, D, E, F, G, respectively.

O Lord, from spotless Virgin sprung,
All glory unto Thee be sung,
To Father, and to Spirit be
Like honour paid eternally. Amen.

Verse. The Lord hath made known. —Alleluia.

Answer. His salvation. Alleluia.

Antiphon at the Song of Zacharias. Glory to God in the highest, * and on earth peace, to men of good-will. Alleluia, Alleluia.

Prayer throughout the Office.

GRANT, we beseech Thee, Almighty God, that we who groan under the burthen of our sins, may, by the new Birth of Thine Only-begotten Son in the flesh, mercifully be freed and delivered. 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.

Prime is said at dawn.

Antiphon. O ye shepherds, &c., (*First Antiphon at Lauds.*)

In the short Responsory instead of the Verse "Thou That sittest at the right hand of the Father," *is said:*

Verse. Thou That wast born of the Virgin Mary.

And the same alteration is made every day till Twelfth Day.

MARTYROLOGY.

On the 26th day of December, was born into the higher life—

At Jerusalem, holy Stephen, the first Martyr. He was stoned by the Jews not long after the Ascension of the Lord.

At Rome, holy Marinus, of the Senatorial order. He was arrested under the Emperor Numerian and the Præfect Marcian, on the charge of being a Christian. He was tortured as they used to do to slaves, on the rack and with iron claws. They threw him into a furnace, but the fire was turned into dew, and he was delivered. He was thrown to wild beasts, but they left him unharmed. He was led again to the altar, and, when he prayed, the idols fell down. Then they smote him with the sword, and he became more than conqueror through up-lifting of his testimony.

Likewise, at Rome, on this day was laid to sleep [in the year 269] beside the Appian Road the holy Pope Denys, who worked hard for the Church, and is a bright ensample of faith.

At the same place [in the year 417], the holy Pope and confessor Zosimus.

In Mesopotamia, the holy Bishop Archelaus, well known for his teaching and holiness.

At Verona [in the year 380], holy Bishop Zeno.

At Rome, holy Theodore, the chamberlain of St Peter's church, of whom mention is made by blessed Pope Gregory.

And in divers places an exceeding great multitude of holy Martyrs and Confessors and holy Virgins.

Chapter at the end. (Heb. i. 11.)

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.

In Communities the Dawn Mass is now celebrated.

TERCE.

Antiphon. The Mother, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Word was made flesh. Alleluia, Alleluia.

Answer. The Word was made flesh. Alleluia, Alleluia.

Verse. And dwelt among us.

Answer. Alleluia, Alleluia.

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

Answer. The Word was made flesh. Alleluia, Alleluia.

Verse. He shall cry unto Me,—Alleluia.

Answer. Thou art My Father. Alleluia.

SEXT.

Antiphon. The Angel said, &c., (*Third Antiphon at Lauds.*)

Chapter. (Heb. i. 10.)

AND: Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands.

Short Responsory.

The LORD hath made known. Alleluia, Alleluia.

Answer. The LORD hath made known. Alleluia, Alleluia.

Verse. His salvation.

Answer. Alleluia, Alleluia.

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

Answer. The LORD hath made known. Alleluia, Alleluia.

Verse. All the ends of the earth have seen—Alleluia.

Answer. The salvation of our God. Alleluia.

NONE.

Antiphon. Unto us this day, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

All the ends of the earth have seen,—Alleluia, Alleluia.

Answer. All the ends of the earth have seen,—Alleluia, Alleluia.

Verse. The salvation of our God.

Answer. Alleluia, Alleluia.

Verse. The Word was made flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

SECOND VESPERS.

First Antiphon. 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.

Second Antiphon. The Lord sent redemption unto His people, * He hath commanded His covenant for ever.

Third Antiphon. Unto the upright there ariseth light in the darkness: * the Lord is gracious, and full of compassion, and righteous.

Fourth Antiphon. With the LORD there is mercy, * and with Him is plenteous redemption.

Psalm CXXIX.

Out of the depths, &c., (*p.* 91).

Fifth Antiphon. Of the fruit of thy body * will I set upon thy throne.

Psalm CXXXI.

LORD, remember David, &c., (*p.* 193).

Chapter and Verse and Answer from Lauds.

Hymn as at the First Vespers.

Antiphon at the Song of the Blessed Virgin. This day the Christ is born:

this day the Saviour is appeared: * this day the Angels sing praise in the earth and the Archangels rejoice: this day the righteous are glad and say: Glory to God in the highest. Alleluia.

Commemoration of ST STEPHEN.

Antiphon. [1] And Stephen, full of grace and power, did great wonders among the people.

Verse. Thou hast [2] crowned him with glory and honour, O Lord.

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

Let us pray.

GRANT, O Lord, that we may have grace to tread in his footsteps whom we honour, and learn to love and bless our enemies 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.*

Dec. 26.

St Stephen's Day.

The Feast of St Stephen the First Martyr.

Double of the Second Class, with an Octave.

All from the Common Office for one Martyr except what is otherwise given here.

MATTINS.

Invitatory.

[3] He That once a little Child,
Shivering in the manger lay,
Set on Stephen's blessed head
A crown that fadeth not away.

* O come, let us worship Him!

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (vi. 2.)

IN those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said: It is not reasonable that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

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.

AND the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. Whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the multitude of the disciples multiplied in Jerusalem greatly; and a great

[1] Acts vi. 8. [2] The name Stephen means a crown. [3] The original has a rhyme.

multitude of the priests were obedient to the faith. And Stephen, full of grace and power, did great wonders and miracles among the people.

Second Responsory.

[1] 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.

THEN there arose certain of the synagogue, which is called 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. Then they suborned men, which said they had heard him speak blasphemous words against Moses and against God. And they stirred up the people, and the elders, and the scribes; and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said: This man ceaseth not to speak words against this holy place, and the law.

Third Responsory.

[2] 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.

The Lesson is taken from the Sermons of St Fulgentius, Bishop [of Ruspa.][3] (*On St Stephen.*)

YESTERDAY we were celebrating the birth in time of our Eternal King; to-day we celebrate the victory, through suffering, of one of His soldiers. Yesterday our King was pleased to come forth from His royal palace of the Virgin's womb, clothed in a robe of flesh, to visit the world; to-day His soldier, laying aside the tabernacle of the body, entereth in triumph into the heavenly palaces. The One, preserving unchanged that glory of the Godhead which He had before the world was, girded Himself with the form of a servant, and entered the arena of this world to fight sin; the other taketh off the garments of this corruptible body, and entereth into the heavenly mansions, where he will reign for ever. The One cometh

[1] Acts vi. 15. [2] Acts vii. 55.

[3] Now called Alfaques, in the district of Tunis, in North Africa. The Martyrology (Jan. 1) says that "in the persecution by the Vandals he suffered much for the Catholic faith, and, on account of his great learning, was banished by the Arians into the isle of Sardinia; but, afterward permitted to return to his Bishopric, renowned for his life and preaching, made an holy end." Born, A.D. 468. Died, 533.

down, veiled in flesh; the other goeth up, clothed in a robe of glory, red with blood.

Fourth Responsory.

[1] 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.

THE One cometh down amid the jubilation of angels; the other goeth up amid the stoning of the Jews. Yesterday the holy angels were singing, "Glory to God in the highest;" to-day there is joy among them, for they receive Stephen into their company. Yesterday the Lord came forth from the Virgin's womb; to-day His soldier is delivered from the prison of the body. Yesterday Christ was for our sakes wrapped in swaddling bands; to-day He girdeth Stephen with a robe of immortality. Yesterday the new-born Christ lay in a narrow manger; to-day Stephen entereth victorious into the boundless heavens. The Lord came down alone that He might raise many up; our King humbled Himself that He might set His soldiers in high places.

Fifth Responsory.

[2] 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.

MY brethren, it behoveth us to consider with what arms Stephen was able, amid all the cruelty of the Jews, to remain more than conqueror, and worthily to attain to so blessed a triumph. Stephen, in that struggle which brought him to the crown whereof his name is a prophecy, had for armour the love of God and man, and by it he remained victorious on all hands. The love of God strengthened him against the cruelty of the Jews; and the love of his neighbour made him pray even for his murderers. Through love he rebuked the wandering, that they might be corrected; through love he prayed for them that stoned him, that they might not be punished. By the might of his love he overcame Saul his cruel persecutor; and earned for a comrade in heaven, the very man who had done him to death upon earth.

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.

[1] Acts vii. 59, 60.

[2] Acts vii. 56-58.

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. 23.)

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.

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 2 Chron. xxiv. 22, 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 proves his Righteousness. In the Gospel used by the Nazarenes the name of Jehoiada is used instead of Barachias.

LAUDS.

First Antiphon. [1] 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. [2] 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. [3] 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.

Commemoration of Christmas from the Lauds of yesterday.

PRIME.

Antiphon. They stoned Stephen, &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as yesterday.

MARTYROLOGY.

Upon the 27th day of December were born into the better life—

At Ephesus, the holy Apostle and Evangelist John. After the writing of his Gospel after his return from exile, and after the Revelation which God gave unto him, he lived on until the time of the Emperor Trajan, and founded and governed the churches of all Asia. He died of old age in the sixty-eighth year after the death of Christ [about the year 101], and was buried hard by the city of Ephesus.

At Alexandria, holy Maximus, Pope of that See, who was eminently worthy to be called a confessor [in the year 282].

At Constantinople the holy brethren Theodore [Grapt] and Theophanes. They were bred up from their childhood in the monastery of St Saba, and afterwards stoutly contended for the honouring of holy images against the

[1] Acts vii. 58, 59. [2] Acts vii. 55. [3] Acts viii. 2.

Emperor Leo the Armenian, for the which he caused them to be beaten and sent into exile, and after his death they still stoutly withstood the Emperor Theophilus, who was held captive by the same ungodliness, for the which he also caused them to be again beaten and driven into exile. Theodore died in prison, but Theophanes, after that peace was given back to the Church, was made Bishop of Nice, and fell asleep in peace in the Lord [ninth century].

Likewise, at Constantinople, the holy virgin Niceras, who was eminent for her holiness, in the time of the Emperor Arcadius [about the year 440].

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.

All as the Second Vespers of Christmas, till the Chapter.

Chapter from Lauds.

Verse. Stephen saw the heavens opened.

Answer. He saw and entered in: blessed is he unto whom the heavens were opened.

Antiphon at the Song of the Blessed Virgin. Devout men carried Stephen to his burial, and made great lamentation over him.

Commemoration of ST JOHN.

Antiphon. This is that John, which leaned on the Lord's Breast at supper; even that blessed Apostle, unto whom were made known the secret things of heaven.

Verse. Very worshipful is blessed John.

Answer. Which leaned on the Lord's Breast at supper.

Let us pray.

MERCIFUL Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being enlightened by the doctrine of Thy blessed Apostle and Evangelist John, may at length attain to the light of everlasting life.[1]

Commemoration of Christmas from the Second Vespers of that day.

[1] When this is the first or last Prayer, it has, of course, the usual termination, "Through our Lord, &c."

Dec. 27.

St John's Day.

The Feast of St John, Apostle and Evangelist.

Double of the Second Class, with an Octave.

All from the Common Office of Apostles except the following:

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle John (i. 1.)

THAT Which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of the Word of life, (and the Life was manifested, and we have seen It, and bear witness, and show unto you that Eternal Life, Which was with the Father, and was manifested unto us) That Which we have seen and heard declare we unto you, that ye also may have fellowship with us, and our fellowship be with the Father, and with His Son JESUS Christ. And these things we write unto you that ye may rejoice, and that your joy may be full. This then is the message which we have heard of Him, and declare unto you: That God is light, and in Him is no darkness at all.

First Responsory.

Very worshipful is blessed John, which leaned on the Lord's Breast at supper. To Him did Christ upon the Cross commit His mother, maiden to maiden.

Verse. The Lord chose him for his clean maidenhood, and loved him more than all the rest.

Answer. To him did Christ upon the Cross commit His mother, maiden to maiden.

Second Lesson.

IF we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of JESUS Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

Second Responsory.

[1] This is the disciple which testifieth of these things, and wrote these things. And we know that his testimony is true.

Verse. He drank in the rivers of the Gospel from the Lord's Breast as from an holy fountain.

Answer. And we know that his testimony is true.

Third Lesson. (ii. 1.)

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, JESUS Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His command-

[1] John xxi. 24.

ments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected.

Third Responsory.

This is that most blessed Evangelist and Apostle John. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

Verse. [1] This is the disciple whom JESUS loved, which also leaned on the Lord's Breast at supper.

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

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

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical writers, written by St Jerome, Priest [at Bethlehem.]

THE Apostle John "whom JESUS loved" was a son of Zebedee, and brother of the Apostle James, who was beheaded by Herod soon after our Lord suffered. He was the last of the Evangelists to write his Gospel, which he published at the request of the Bishops of Asia, against Cerinthus and other heretics, and particularly against the then spreading doctrine of the Ebionites, who asserted that Christ had had no existence before Mary. It was therefore needful for the Evangelist to declare His Eternal and Divine Generation.

Fourth Responsory.

[2] Him that overcometh will I make a pillar in My temple, saith the Lord, and I will write My name upon him, and the name of the city, which is New Jerusalem.

Verse. [3] To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of My God.

Answer. And I will write My name upon him, and the name of the city, which is New Jerusalem.

Fifth Lesson.

IN the fourteenth year after Nero, Domitian stirred up the second persecution, and John was exiled to the island of Patmos, where he wrote his Apocalypse, which hath been explained by Justin the Martyr and Irenæus. When Domitian was killed, the Senate annulled all his acts, on account of his savage cruelty, and the Apostle returned to Ephesus, during the reign of Nerva. He remained at Ephesus until the time of Trajan, and founded and governed all the Churches of Asia. There, in an extreme old age, he died, in the sixty-eighth year after the Lord's passion, and was buried near the city.

Fifth Responsory.

JESUS loved him, because his singular gift of purity made him more worthy of love. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

Verse. At the end, when He was dying upon the Cross, to him did He commit His mother, maiden to maiden.

Answer. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

[1] John xxi. 20. [2] Apoc. iii. 12. [3] Apoc. ii. 7.

Sixth Lesson.

The Lesson is taken from the Commentary upon the Epistle to the Galatians, by the same author (iii. 6.)

THE Blessed Evangelist John lived at Ephesus down to an extreme old age, and, at length, when he was with difficulty carried to the Church, and was not able to exhort the congregation at length, he was used simply to say at each meeting, "My little children, love one another." At last the disciples and brethren were weary with hearing these words continually, and asked him, "Master, wherefore ever sayest thou this only?" Whereto he replied to them, (worthy of John,) "It is the commandment of the Lord, and if this only be done, it is enough."

Sixth Responsory.

[1] IN the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

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.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xxi. 19.)

AT that time: JESUS saith unto Peter: Follow Me. Peter, turning about, seeth the disciple whom JESUS loved, following. And so on.

Homily on this passage by St Austin, Bishop [of Hippo,] (124*th Tract on John.*)

The Church knoweth of two different lives which God hath revealed and blessed: one is the life of faith, the other the life of knowledge: one the life of this pilgrimage, the other the life of the eternal mansions; one the life of work, the other the life of rest: one the life of the journey, the other the life of home; one the life of action, the other the life of contemplation. The one escheweth evil and doeth good; the other hath no evil to eschew, and only an exceeding good to enjoy. The one striveth with the enemy, the other hath no enemies, and reigneth.

Seventh Responsory.

[2] In that day will I take thee, O My servant, and will make thee as a signet before Me. For I have chosen thee, saith the LORD.

Verse. [3] Be thou faithful unto death, and I will give thee a crown of life.

Answer. For I have chosen thee, saith the LORD.

Eighth Lesson.

THE one succoureth the needy; the other is where there are no needy to succour. The one forgiveth them that trespass against it, that its own trespasses may be forgiven; the other neither hath trespasses to forgive nor to be forgiven. The one is chastened with evil, lest it be exalted above measure by good; the other enjoyeth such a fulness of grace that it feeleth no evil, and cleaveth so firmly unto the Highest Good, that it hath no temptation to pride.

[1] Ecclus. xv. 5, 6. [2] Hag. ii. 24. [3] Apoc. ii. 10.

Eighth Responsory.

This is that John which leaned on the Lord's Breast at supper—even that blessed Apostle unto whom were made known the secret things of heaven.

Verse. He drank in the rivers of the Gospel from the Lord's Breast, as from an holy fountain.

Answer. Even that blessed Apostle unto whom were made known the secret things of heaven.

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

Answer. Even that blessed Apostle unto whom were made known the secret things of heaven.

Ninth Lesson.

WHEREFORE the one is good, but still sorrowful; the other is better and perfectly blessed. And of these two lives there are types, of the one in the Apostle Peter, of the other in John. The one laboureth here even unto the end, and findeth its end hereafter; the other stretcheth out into the hereafter, and in eternity findeth no end. Therefore is it said unto the one, "Follow Me;" but of the other, "If I will that he tarry till I come, what is that to thee? Follow thou Me." What is the meaning of these words? who can know? who can understand? what is it? is it "Follow thou Me, imitating Me in the bearing of earthly sorrow; let him tarry till I come again, bringing the everlasting reward?"

LAUDS.

First Antiphon. Very worshipful * is blessed John, which leaned on the Lord's Breast at supper.

Second Antiphon. This is the disciple * which testifieth of these things, and we know that his testimony is true.

Third Antiphon. This is My disciple: * if I will that he tarry till I come—?

Fourth Antiphon. [1] There be some standing here, * which shall not taste of death, till they see the Son of man in His kingdom.

Fifth Antiphon. [2] Behold My servant, * whom I have chosen, I have put My spirit upon him.

Chapter. (Ecclus. xv. 1.)

HE that feareth the Lord will do good: and he that keepeth righteousness shall obtain her, and as an honoured mother shall she meet him.

Verse. This is the disciple which testifieth of these things.

Answer. And we know that his testimony is true.

Antiphon at the Song of Zacharias, and Prayer throughout the Office from the Commemoration at the preceding Vespers.

Commemorations of Christmas and of St Stephen from the Second Vespers of Christmas Day.

PRIME.

Antiphon. Very worshipful, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

MARTYROLOGY.

Upon the 28th day of December, were born into the better life—

At Bethlehem of Judah, the holy innocent little children who were slain for Christ's sake by Herod the King.

At Ancyra, in Galatia, the holy

[1] Matth. xvi. 28.

[2] Matth. xii. 18.

martyrs Eutychius the priest and Domitian the deacon.

In Africa, the holy martyrs Castor, Victor, and Rogatian.

At Nicomedia, the holy martyrs, Indes the eunuch, the virgins Domna, Agape, and Theophila, and their companions, who after long contendings by divers kinds of death gained the crown of martyrdom in the persecution under the Emperor Diocletian.

At Neo-Cæsarea, in Pontus, in the persecution under the Emperor Decius, the holy martyr Troadius; as he was dying the ghost of holy Gregory the wonder-worker appeared to him and strengthened him to undergo martyrdom.

At Arabissa, in the lower Armenia, the holy martyr Cæsarius, who suffered under the Emperor Galerius Maximian.

At Lyons, in Gaul, the holy confessor Francis de Sales [1567-1622], Bishop [and Prince] of Geneva, whose name was enrolled among those of the Saints by Pope Alexander VII. on account of his burning zeal for the conversion of heretics. His feast is kept by command of the said Pope upon the 29th day of January, being that day whereon his sacred body was brought to Annecy from Lyons. Pope Pius IX., in accordance with a vote of the Congregation of Sacred Rites, declared him a doctor of the universal Church.

At Rome, the holy priest Domnio.

In Egypt, the holy monk Theodore [the Sanctified, Abbat — from 348, death of St Pachom — of Tabenno, in Egypt. He lived from 314–April 27, 367], a disciple of holy Pachom.

In the monastery of Lerins the holy monk Anthony, famous for his miracles. [A monk of Lerins, which monastery he entered about 523. He died about 525.]

Chapter at the end. (Ecclus. xv. 5.)

IN the midst of the congregation did the Lord open his mouth, and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory.

TERCE.

Antiphon. This is the disciple, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. This is My disciple, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xv. 3.)

WITH the bread of life and understanding did the Lord our God feed him, and gave him the healthful water of wisdom to drink.

NONE.

Antiphon. Behold My servant, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

VESPERS.

All as at the Second Vespers of Christmas, till the Chapter.

Chapter as at Lauds.

Verse and Answer as at the Commemoration in the preceding Vespers.

Antiphon at the Song of the Blessed Virgin. There went this saying abroad among the brethren, that that disciple should not die; yet JESUS said not: He shall not die; but, If I will that he tarry till I come.

Commemoration of the HOLY INNOCENTS.

Antiphon. [1] These are they which were not defiled with women: for they

[1] Apoc. xiv. 4.

are virgins, and follow the Lamb whithersoever He goeth.

Verse. Herod was exceeding wroth, and slew many children.

Answer. In Bethlehem Judah, the city of David.

Let us pray.

O GOD, Whose praise Thine Innocent Martyrs did this day set forth, not in confession but in death, mortify and kill all vices in us, that we, whose mouths profess Thy faith, may by our lives also give glory to the same.[1]

Commemorations of Christmas and of St Stephen from the Second Vespers of Christmas Day.

Dec. 28.

Childermas Day.

The Feast of the Holy Innocents, Martyrs.

Double of the Second Class, with an Octave.

All from the Common Office for Many Martyrs, except what is otherwise given here.

MATTINS.

Hymn.[2]

THE moody tyrant hears aghast
News that the King of kings, at last,
Hath come to rule o'er Israël's name,
And David's Royal throne to claim.

Mad at the tidings is his cry!
"A King, who drives me forth, is nigh—
Haste ye, my guard, with hand on glaive,
Till ye in blood all cradles lave."

What is the gain of such a sin?
What doth his crime for Herod win?
Saved only from so many slain,
Away uninjured Christ is ta'en.

JESU, to Thee be glory paid,
Born for us of a stainless maid;
To Father, and to Spirit blest,
Like praise be evermore addrest. Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (xxxi. 15.)

THUS saith the LORD: A voice was heard in the "Lofty City,"[3] lamentation and weeping, and great mourning, Rachel weeping for her children, refused to be comforted for them, because they were not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD, and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, and thy children shall come again to their own border.

First Responsory.

[4] An hundred, forty, and four thousand, which were redeemed from the earth; these are they which were not defiled with women. For they remained virgins; therefore are they kings before God, and the Lamb of God is with them.

Verse. These are they which came out of great tribulation, and have washed their robes in the Blood of the Lamb.

Answer. For they remained virgins; therefore are they kings before God, and the Lamb of God is with them.

[1] When this is the first or last Prayer, it has, of course, the usual termination, "Through our Lord, &c."

[2] Verses from a hymn by Aurelius Prudentius Clemens, *b.* 348, *d. after* 404: translation by the Rev. Dr Littledale.

[3] Ramah.

[4] Apoc. xiv. 2, 4; vii. 14.

Second Lesson.

I HAVE surely heard Ephraim bemoaning himself thus: Thou hast chastised me; and I was chastised as a bullock unaccustomed to the yoke. Turn Thou me, and I shall be turned; for Thou art the LORD my God. For after that Thou hadst turned me, I repented: and after that Thou hadst instructed me, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim My dear son? Is he a beloved child? For since I spake against him, I do earnestly remember him still.

Second Responsory.

[1] I heard under the altar the voices of them that were slain, saying: How long dost Thou not avenge our blood? And it was said unto them from God: Rest yet for a little season, until the number of your brethren be fulfilled.

Verse. I saw under the altar of God the souls of them that were slain for the Word of God, and for the testimony which they held, and they cried with a loud voice, saying:

Answer. How long dost Thou not avenge our blood? And it was said unto them from God: Rest yet for a little season, until the number of your brethren be fulfilled.

Third Lesson.

SET thee up way-marks, make thee [2] monuments of thy grief, set thine heart toward the high-way, even the way which thou wentest: turn again, O Virgin of Israël, turn again to these thy cities. How long wilt thou wander hither and thither, O thou back-sliding daughter? for the LORD hath created a new thing in the earth: a woman shall compass a man. Thus saith the LORD of hosts, the God of Israël: As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity: The LORD bless thee, O habitation of righteousness, and mountain of holiness!

Third Responsory.

[3] They worshipped Him That liveth for ever and ever. And cast their crowns before the throne of the Lord their God.

Verse. And they fell down upon their faces before the throne, and blessed Him That liveth for ever and ever.

Answer. And cast their crowns before the throne of the Lord their God.

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

Answer. And cast their crowns before the throne of the Lord their God.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [4] St Austin, Bishop [of Hippo.] (10*th on the Saints.*)

DEARLY beloved brethren, to-day we keep the birthday of those children, who, as we are informed by the Gospel, were massacred by the savage King Herod. Therefore let earth rejoice with exceeding joy, for she is the mother of these heavenly soldiers, and of this numerous host. The love of the vile Herod could

[1] Apoc. vi. 9, 10, 11.
[2] *I.e.*, (perhaps) in going into exile, mark the road, since it will soon have to be retraced.
[3] Apoc. iv. 10.
[4] Some liturgical scholars question this ascription to St Austin, and pronounce the homily to be a composition from various writers. See *Revue Benedictine*, 1891, p. 272.

never have crowned these blessed ones as hath his hatred. For the Church testifieth by this holy solemnity, that whereas iniquity did specially abound against these little saints, so much the more were heavenly blessings poured out upon them.

Fourth Responsory.

[1] The blood of Thy saints have they shed like water round about Jerusalem. And there was none to bury them.

Verse. The dead bodies of Thy servants have they given to be meat unto the fowls of the air, the flesh of Thy saints unto the beasts of the earth.

Answer. And there was none to bury them.

Fifth Lesson.

BLESSED art thou, O Bethlehem in the land of Judah, which hast suffered the cruelty of King Herod in the slaughter of thy children; who art found worthy to offer at once to God a whole white-robed army of guileless martyrs! Surely, it is well to keep their birth-day, even that blessed birth-day which gave them from earth to heaven, more blessed than the day that brought them out of their mother's womb. Scarcely had they entered on the life that now is, when they obtained that glorious life which is to come.

Fifth Responsory.

These holy ones suffered for Thy sake, O Lord: take vengeance for them. For day by day they cry unto Thee.

Verse. Avenge, O Lord, the blood of Thy saints which is shed.

Answer. For day by day they cry unto Thee.

Sixth Lesson.

WE praise the death of other martyrs because it was the crowning act of an undaunted and persistent testimony; but these were crowned at once. He That maketh an end to this present life, gave to them at its very gates that eternal blessedness which we hope for at its close. They whom the wickedness of Herod tore from their mothers' breasts are rightfully called the flowers of martyrdom; hardly had these buds of the Church shown their heads above the soil, in the winter of unbelief, when the frost of persecution nipped them.

Sixth Responsory.

[2] These are they which have not defiled their garments. They shall walk with Me in white, for they are worthy.

Verse. These are they which were not defiled with women: for they are virgins.

Answer. They shall walk with Me in white, for they are worthy.

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

Answer. They shall walk with Me in white, for they are worthy.

THIRD NOCTURN.

First Antiphon. [3] The Righteous live * for evermore; their reward also is with the Lord.

Second Antiphon. These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

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.

[1] Ps. lxxviii. 3, 2. [2] Apoc. iii. 4. [3] Wisd. v. 16. [4] Matth. v. 12.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 13.)

AT that time: The angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young Child, and His mother, and flee into Egypt: and be thou there until I bring thee word. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* i. *Comment. on Matth.* ii.)

He took the young Child, and His mother, and fled into Egypt, by night and in darkness; and the darkness of that night was a figure of the darkness of ignorance in which they left the unbelievers from whom they fled. But when they returned into Judæa, we learn not from the Gospel that it was by night, or in darkness; which is an image of that light which will lighten the Jews, when, at the end of the world, they shall receive back the faith, which now lighteneth the Gentiles, even as Judæa received Christ returning from Egypt.

Seventh Responsory.

The saints sung a new song before the throne of God and the Lamb: and their voices were echoed on earth.

Verse. These were redeemed from among men, being the first-fruits unto God, and to the Lamb, and in their mouth was found no guile.

Answer. And their voices were echoed on earth.

Eighth Blessing.

They whose feast-day we are keeping,
Be our advocates with God.

Eighth Lesson.

"THAT it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called My Son." Those who go about to deny the authority of the Hebrew Scriptures, ask where any such passage is to be found in the Septuagint. But, although they find it not there, I tell them that the fact of its being written in the Prophet Hosea (xi. 1) can be proved by the texts which I have lately[1] published.

Eighth Responsory.

I saw under the Altar of God the souls of them that were slain for the word of God, which they held, and they cried with a loud voice: Avenge, O Lord, the blood of Thy saints, which is shed.

Verse. Under the throne of God all the saints cry aloud:

Answer. Avenge, O Lord, the blood of Thy saints, which is shed.

If this day be Sunday the following is added:

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

Answer. Avenge, O Lord, the blood of Thy saints, which is shed.

Ninth Lesson.

"THEN was fulfilled that which was spoken by Jeremy the Prophet, saying; In Rama was there a voice heard, weeping and great mourning; Rachel weeping for her children." The child of Rachel was Benjamin, and Bethlehem is not a town belonging to his tribe. We must therefore seek another reason why Rachel should weep for the

[1] viz., circ. A.D. 400. The reading of the LXX. is: "I loved [Israël], and called his sons out of Egypt."

children of Judah, to whom Bethlehem belongeth, as for her own. The plain answer is that she is buried at Ephrath close to Bethlehem, and she is called Mother on account of the resting-place of her earthly tabernacle being there. It is possible also that she is called Mother because the tribes of Judah and Benjamin were joined together, and Herod slew not only all the children that were in Bethlehem, but also in all the coasts thereof.

If it be Sunday, the Hymn, "We praise Thee, O God, &c.," *is said, but if not, then the following:*

Ninth Responsory.

What are these which are arrayed in white robes? and whence came they? And he said to me: These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb.

Verse. I saw under the Altar of God the souls of them which were slain for the word of God, and for the testimony which they held.

Answer. These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb.

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

Answer. These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb.

LAUDS.

First Antiphon. Herod was exceeding wroth, * and slew many children in Bethlehem Judah, the city of David.

Second Antiphon. Herod slew many children * from two years old, and under, for the Lord's sake.

Third Antiphon. [1] Their angels * do always behold the face of My Father.

Fourth Antiphon. In Rama was there a voice * heard, weeping and mourning, Rachel weeping for her children.

Fifth Antiphon. Under the throne of God * all the saints cry aloud: Avenge our blood, O our God!

Chapter. (Apoc. xiv. 1.)

I LOOKED, and, lo, a Lamb stood on the mount Sion, and with Him an hundred, forty, and four thousand; having His name and His Father's name written in their foreheads.

Hymn.[2]

ALL hail! ye infant Martyr flowers!
Cut off in life's first dawning hours,
As rose-buds snapped in tempest strife,
When Herod sought your Saviour's life.

You, tender flock of lambs, we sing,
First victims slain for Christ your King:
Beneath the altar's heavenly ray,
With martyr palms and crowns ye play.

For their Redemption, glory be,
O JESUS, Virgin-born, to Thee!
With Father, and with Holy Ghost,
For ever from the Martyr-host! Amen.

Verse and Answer, Antiphon at the Song of Zacharias, and Prayer throughout the Office, all from the Commemoration at the preceding Vespers.

Commemoration of Christmas, of St Stephen, and of St John from their respective Lauds.

[1] Matth. xviii. 10.

[2] Additional verses from the same hymn by Aurelius Prudentius Clemens; translation by the late Rev. Dr Neale.

PRIME.

Antiphon. Herod was exceeding wroth, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

MARTYROLOGY.

Upon the 29th day of December were born into the better life—

At Canterbury, in England, the holy martyr Thomas, Archbishop of that see, who for his contending for righteousness and for the privileges of the Church, was smitten with the sword in his own cathedral by a band of wicked men, and so passed away to be with Christ [in the year 1170].

At Jerusalem, holy David, the King and Prophet [in the year of the world 2950].

At Arles, holy Trophimus, of whom St Paul maketh mention in writing unto Timothy. He was ordained bishop by this same Apostle Paul, and was the first who was sent to Arles to preach the Gospel of Christ, and it was a spring, as holy Pope Zosimus writeth, whence streams of faith ran into all Gaul.

At Rome, the holy martyrs Callistus, Felix, and Boniface.

In Africa, the holy martyrs Dominic, Victor, Primian, Lybosus, Saturninus, Crescentius, Secundus, and Honoratus.

At Vienne, in Gaul, holy Crescens, the disciple of the blessed Apostle Paul and the first bishop of the said city.

At Constantinople, holy Marcellus [of Apamea] Abbat [of the Acœmeti in the year 485 or 486 in that city].

At Hiesmes, in the time of King Childebert, the holy confessor Evroul, Abbat [of the monastery of Ouche, in the diocese of Lisieux, in Normandy. He was born at Bayeux in 517, founded the Abbey of Ouche and became a monk in 567, and died on December 29, 596].

Chapter at the end. (Apoc. xiv. 4.)

THESE were redeemed from among men, being the first-fruits unto God and to the Lamb, and in their mouth was found no guile; for they are without blemish before the throne of God.

TERCE.

Antiphon. Herod slew many children, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Their angels, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. xiv. 4.)

THESE are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever He goeth.

NONE.

Antiphon. Under the throne of God, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

VESPERS.

All as the Second Vespers of Christmas, till the Chapter.

Then of St Thomas of Canterbury (where he is of the First Class), from the Office of One Martyr and the following.

Prayer.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help, may obtain wholesome fruit of their 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 the Holy Innocents.

Antiphon. Innocent babes were killed for Christ's sake, yea, the unrighteous king slew the sucklings: now they follow the Lamb whithersoever He goeth, they are without fault before the throne of God, and say continually: Glory be to Thee, O Lord.

Verse. Under the throne of God all the saints cry aloud:

Answer. Avenge our blood, O our God.

Prayer as during the day.

If this be Saturday evening, a Commemoration is then made of the Sunday, taken from the Lauds of that day, which will be found under December 30, (*p.* 305.)

Then, in any case, a Commemoration of Christmas (and, where St Thomas of Canterbury is not of the First Class, Commemorations of St Stephen, and of St John, from the Second Vespers of each respectively).

Dec. 29.

St Thomas, Archbishop of Canterbury, Martyr.

The Feast of St Thomas, Archbishop [of Canterbury,] Martyr.

Double of the First[1] *Class, with an Octave.*

All from the Common Office for One Martyr, except what is otherwise given here.

MATTINS.

FIRST NOCTURN.

Lessons from Acts xx. 17, *as in the Common Office for a Martyr.*

SECOND NOCTURN.

THOMAS was born in London, [in the year of our Lord 1117,] and succeeded Theobald in the Archbishopric of Canterbury [in 1162]. He had previously filled with great distinction the office of Lord Chancellor, and showed an indomitable firmness in his duty as Primate. When Henry II., King of England, in an assembly of the Bishops and great men of his realm, endeavoured to pass laws detrimental to the advantage and dignity of the Church, he opposed himself so steadily to the king's wishes, that, neither promises, nor threats availing to shake him, he was about to be cast into prison, had he not made good his escape in time. The whole of his kinsfolk without regard to age or sex, his friends, and his advisers, were then banished the kingdom, and those who were able, were bound by an oath to make their way to the presence of Thomas, in the hope that though careless of his own sufferings, he might yield at the sight of their misery. But neither flesh and blood, nor the pleadings of natural affection could make him swerve from the line of his pastoral duty.

Fifth Lesson.

HE betook himself to Pope Alexander III., by whom he was graciously received, and who committed him to the care of the Cister-

[1] In England St Thomas is the patron of the secular clergy, and for them therefore the feast is of the First Class, but among some of the regulars it is only of the Second Class. In the present translation it is given as of the First Class; but where it is treated as of the Second Class, the second half of the Vespers on Innocents' Day is of the Innocents, with a Commemoration of him; and his Commemoration is made after that of the Innocents, while the Octave of the Innocents lasts.

cians at Pontigni. As soon as this came to the knowledge of King Henry, he sent threatening letters to the monks, in order to drive Thomas from this shelter. The saint was unwilling that the Cistercian Order should suffer on his account, and therefore voluntarily withdrew from Pontigni, and accepted the invitation of Lewis VII., King of France, to go to his court. He remained here, until his banishment was recalled at the intercession of the Pope and of the King of France, and he returned to England amid great public joy. He was quietly continuing the work of a faithful shepherd of souls, when certain calumniators denounced him to the king as a plotter against the crown and the public peace. Henry, deceived by these libels, cried out that it was hard that one priest should never let him have quiet in his kingdom.

Sixth Lesson.

SOME wicked servants of the king, hearing his words, and thinking to do him pleasure, betook themselves to Canterbury to rid him of the Archbishop. They entered the cathedral in the evening as Thomas was proceeding to assist at Evensong. The clergy in attendance on him, conscious of the attempt about to be made, wished to bolt the doors. But the saint caused them to be again opened, saying, "The Church of God is not to be made a castle of, and for the cause of God's Church I am willing to die." He then said to his murderers, "I charge you in the name of the Almighty God to hurt none of my people." With these words he fell on his knees, and commended himself to God, to the Blessed Virgin Mary, to St Denis, and to the other holy Patrons of the Church of Canterbury. He presently offered his sacred head for the stroke of death, and received it from the swords of those wicked men with the same constancy with which he had withstood the commands of the unrighteous king. The murderers pulled out his brains and strewed them all about the floor of the Church. He testified on the 29th day of December, in the [53rd] year of [his own age and of] our Lord 1170, and, being afterwards honoured with many miracles, was canonised by Pope Alexander III. [in 1173].

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. And so on.

Homily by [1] St John Chrysostom, Patriarch [of Constantinople.] (*59th on John.*)

Dearly beloved brethren, the Bishops of the Church hold a great office, an office that needeth much that wisdom and strength whereof Christ hath given us an example. We must learn of Him to lay down our lives for the sheep and never to leave them; and to fight bravely against the wolf. This is the difference between the true shepherd and the hireling. The one leaveth the sheep and seeketh his own safety, but the other recketh not of his own safety, so as he may watch over the sheep. Christ then having given us the pattern of a good shepherd, warneth us against two enemies; first, the thief that cometh not but to kill and to steal, and, secondly, the hireling that standeth by, and defendeth not them that are committed to his charge.

[1] Jan. 27.

Eighth Lesson.

EZECHIEL hath said of old time, (xxxiv. 2): "Woe be to the shepherds of Israël! do they not feed themselves? Should not the shepherds feed the flocks?" But they did the contrary, a great wickedness and the root of many evils. "Therefore," he saith, "they brought not back that which was gone astray: neither did they search for that which was lost: neither did they bind up that which was broken, nor strengthen that which was sick; for they fed themselves, and not the flock." And Paul hath the same in other words, where he saith, (Phil. ii. 21): "All seek their own, not the things which are JESUS Christ's."

Ninth Lesson.

CHRIST showeth Himself very different from either the thief or the hireling; whereas the thief cometh to destroy, He came that they might have life, and that they might have it more abundantly. The hireling fleeth, but He layeth down His life for the sheep, that the sheep perish not. When then the Jews went about to kill Him, He ceased not to teach: He gave not up them that believed in Him, but stood steadfast and died. Wherefore He hath good title often to say, "I am the Good Shepherd." It was but a little while, and He showed us how He could lay down His life for the sheep. And if it appeareth not as yet how they have life, and have it more abundantly, (but it shall appear, in the world which is to come,) we may well be persuaded of the truth of the second promise, who have seen the fulfilment of the first.

If the day be Sunday, the above Ninth Lesson is read as one with the Eighth to leave room for the Homily of the Sunday, which will be found under December 30, (*p.* 304,) *and the three Lessons of which are read together as one preceded by the Blessing.*

May the Gospel's glorious word
Cleansing to our souls afford.

At Lauds, if the day be Sunday, a Commemoration is made of that day which will be found under December 30, (*p.* 305,) *and then, in any case, a Commemoration of the Octave of Christmas,* (*and where the Feast of St Thomas of Canterbury is not a Double of the First Class, Commemorations of the Octaves of St Stephen, St John, and the Holy Innocents from their respective Lauds.*)

At Prime, the same alteration in the Short Responsory as before.

MARTYROLOGY.

Upon the 30th day of December were born into the better life—

At Spoleto, under the Emperor Maximian, the holy martyrs Sabinus, bishop of that see; the deacons Exuperantius and Marcellus, and the President Venustian along with his wife and children. Marcellus and Exuperantius were first racked then heavily cudgelled, then mangled with hooks, and their sides were afterwards burnt until they died. Venustian and his wife and children were shortly afterward put to the sword; holy Sabinus had his hands cut off, and was long imprisoned, and at length lashed to death. These did not all suffer at the same time, but they are all commemorated upon the same day.

At Alexandria, the holy martyrs Mansuetus, Severus, Appian, Donatus, Honorius and their companions.

At Thessalonica, the holy martyr Anysia [about the year 303]. There likewise holy Anysius, bishop of that

city. [He succeeded S. Ascole, and died about the year 404.]

At Milan, the holy confessor Eugenius, bishop of that city.

At Ravenna, holy Liberius, bishop of that city.

At Aquila, in the Abruzzi, holy Rainerius, bishop of that city [in the twelfth century].

At Vespers the service as at the Second Vespers of Christmas until the Chapter exclusive. The rest is of St Thomas (where he is of the First Class), from the Common Office for a Martyr, with the special Prayer. A Commemoration is made of the Sunday within the Octave of Christmas, the Office of which will be found under Dec. 30, *or of the Day within the Octave, whichever is the next day. If the former, then a Commemoration of Sunday and then of the Octave of Christmas only; if the latter, a Commemoration of the Octave of Christmas and then of Sunday only. If the day itself be actually Sunday then the Commemoration is taken from the Second Vespers, as follows:*

Antiphon. The child Jesus increased in age and wisdom before God and man.

Verse. The Word was made flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

Prayer.

O ALMIGHTY, &c., (*as at Lauds. But if this day be any other than Sunday, the Commemoration is taken entirely from Lauds.*)

Then a Commemoration of Christmas, (and, where St Thomas of Canterbury is not of the First Class, Commemorations of St Stephen, St John, and the Holy Innocents, from the Second Vespers of each respectively.)

Note. If December 25, 26, 27, 28, *or* 30 *fall on a Sunday, the Office of the Sunday is said upon December* 30. *But if the Sunday should be the* 29*th or the* 31*st, the Sunday is commemorated in the usual manner with the Ninth Lesson, &c., in the Office of St Thomas of Canterbury or of St Silvester.*

If Dec. 29 *fall on a Friday, the Office of Saturday is of the Octave of Christmas, as given immediately hereafter, and the Office on Sunday is of St Silvester, with merely a Commemoration of Sunday.*

Dec. 30.

Office of the Octave of Christmas.

Semi-double.

All as on Christmas Day, except what is otherwise given here, and that the Antiphons are not doubled.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to the Romans (i. 1.)[1]

PAUL, a servant of JESUS Christ, called to be an Apostle, separated unto the Gospel of God, which He had promised afore by His Prophets in the holy Scriptures, concerning His Son, That was born of the seed of David

[1] Archbishop Kenrick says that "this letter has been placed at the head of the letters of St Paul, on account of the dignity of the Roman Church."—"It is probably sixth in the order of time, having been written in the year 58, from Corinth, or Cenchrea." N. T., p. 459.

according to the flesh, and determined to be the Son of God with power, according to the Spirit of holiness, by the resurrection of our Lord JESUS Christ from the dead: by Whom we have received grace and apostleship, for obedience to the faith among all nations, for His name, among whom are ye also the called of JESUS Christ: to all that be in Rome, beloved of God, called to be saints. Grace to you, and peace from God our Father, and the Lord JESUS Christ.

First Responsory.

This day is the true peace, &c., (*Second Responsory on Christmas Day.*)

Second Lesson.

FIRST, I thank my God, through JESUS Christ, for you all, that your faith is spoken of throughout the whole world. For God is my witness, Whom I serve with my spirit, in the Gospel of His Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey, by the will of God, to come to you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established: that is, that I may be comforted together with you by the mutual faith both of you and me.

Second Responsory.

O ye shepherds, &c., (*Third Responsory on Christmas Day,*) *omitting the last Verse and Answer.*

Third Lesson.

NOW I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise: so, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written: [1] The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of God in unrighteousness: because that which may be known of God is manifest in them; for God hath showed it unto them.

Third Responsory.

How great is this mystery, &c., (*Fourth Responsory on Christmas Day.*)

At the end is added:

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

Answer. Blessed is that virgin whose womb was made meet to bear the Lord Christ.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*9th on Christmas.*)

DEARLY beloved brethren, the greatness of God's work, in its breadth and height, passeth the power of man's utterance; and, therefore,

[1] Hab. ii. 4.

when we must needs not keep silence, we find it hard to know what to say. The words of the Prophet — "Who shall declare His generation?" (Isa. liii. 8)—look not only to the Divine, but also to the human birth of JESUS Christ, the Son of God. Faith believeth, but words cannot explain, how the two natures were joined in one Person, — and therein we find that we shall never lack matter of praise in Him, Whose abundance ever outrunneth the power of our expression.

Fourth Responsory.

Blessed is God's holy mother, &c., (*Fifth Responsory on Christmas Day.*)

Fifth Lesson.

THEREFORE let us rejoice, that this mystery of mercy is greater than we can ever speak; and let us feel that it is good for us to fail if we try to express the height and depth of redeeming love. He cometh nearest to the knowledge of the truth, who, the farther he advanceth, seeth all the more clearly that he can never overtake that whereafter he searcheth. For he that imagineth therein that he hath ever attained unto the goal, hath not found that which he seeketh, but hath altogether missed.

Fifth Responsory.

O Mary, how holy, &c., (*Sixth Responsory on Christmas Day,*) *down to the Verse*, "Glory, &c.," *exclusive.*

Sixth Lesson.

BUT lest we should be confounded at the weakness of our mortality, we have help in the words of the Prophets and Evangelists; and they are able so to inflame and teach us that we may see the Birth of the Lord, wherein the Word was made Flesh, not so much as a thing past, as a thing present. The proclamation of the angel to the shepherds who watched their flocks by night, ringeth in our ears also; and for this end are we appointed to rule the Lord's flock, that we may ever keep in our heart the word revealed from heaven, and say unto you, as we do this day: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord!"

Sixth Responsory.

Blessed be the womb, &c., (*Seventh Responsory on Christmas Day.*)

At the end is added:

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

Answer. This day hath He been pleased for the salvation of the world to be born of a Virgin.

THIRD NOCTURN.

Seventh Lesson.

(*If a week-day.*)

The Lesson is taken from the Holy Gospel according to Luke (ii. 15.)

AT that time: The shepherds said one to another: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

The shepherds came with haste. This is how every one cometh who is really earnestly seeking Christ. The shepherds believed the angel. Wilt

not thou believe Father, Son, and Holy Ghost, Angels, Prophets, and Apostles? Here also remark how carefully every word in the Scripture is chosen. They came with haste to see this "Word," (as the original text hath it.[1]) A Word, indeed; the Word of God. He that saw the Lord's Flesh, saw the Word, that is, God the Son.

(*If Sunday.*)

The Lesson is taken from the Holy Gospel according to Luke (ii. 33.)

AT that time: Joseph and Mary the mother of JESUS, marvelled at those things which were spoken of Him. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

We see that God's abounding grace is poured forth on all by the birth of the Lord, and that the gift of prophecy is not denied to the righteous, but to the unbelieving. Simeon prophesieth that our Lord JESUS Christ is set for the fall and rising again of many in Israël, setting forth that the just and the unjust reap different fruits from the coming of the Saviour; so will it be with us; according to our individual works will the True and Just Judge apportion to us punishment or reward.

Seventh Responsory.

The Word was made Flesh, &c., (*Eighth Responsory on Christmas Day,*) *down to the Verse* "Glory, &c." *exclusive.*

Eighth Lesson.

(*If a week-day.*)

BECAUSE the office of a shepherd is mean, think not meanly of the example of their faith. Verily, that which is poorest in learning is richest in faith. The Lord seeketh not for schools crowded with wise men, but for a people of a single heart unused to overlay and to disguise what they learn, by vain and superfluous adornments. He will have straightforwardness rather than vain-glory.

(*If Sunday.*)

"YEA, a sword shall pierce through thine own soul also." We have no record or tradition that Mary left this world by suffering a violent death, and the material sword can pierce the body only, and not the soul. Wherefore here we see the wisdom of Mary in that she was not ignorant of the heavenly mysteries. For, "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: for all things are naked and opened unto the eyes"[2] of the Son of God, from Whom also the secret things of our conscience are not hidden.

Eighth Responsory.

How is the King of heaven attended? He that containeth the world is laid in a stable: lying in a manger, reigning in heaven.

Verse. Unto us is born, this day, in the city of David, a Saviour, Which is Christ the Lord.

Answer. Lying in a manger, reigning in heaven.

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

Answer. Lying in a manger, reigning in heaven.

[1] Gr. Rhema.

[2] Heb. iv. 12, 13.

Ninth Lesson.

(*If a week-day.*)

THINK not meanly either of the shepherds' words. The shepherds strengthen the faith even of Mary; the shepherds lead God's people to His worship. For, "all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart." Let us learn the modesty of the Holy Virgin, that modesty of speech as of body, whereby she laid up in her heart the evidences of her faith.

(*If Sunday.*)

THERE had been a triple prophecy; the prophecy of Simeon had followed the prophecy of the virgin, and the prophecy of the wife; those, namely, of Mary and Elizabeth. And now ought the widow also to prophesy, that no sex nor state might be wanting. And Anna is brought before us with such a title from her widowhood and her life, that we may well believe that she received the grace to announce the Advent of the Redeemer. In our exhortation addressed to widows we have already treated of her gifts at length, and, as we have much matter before us, we will not now again enter on the subject.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

If a week-day, are the same as on Christmas Day, but if a Sunday, they have the following:

Chapter. (Gal. iv. 1.)

BRETHREN: The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father.

Verse. The Word was made Flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

Antiphon at the Song of Zacharias. While all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word, O Lord, leapt down out of Thy Royal Throne.[1]

Prayer.

O ALMIGHTY and everlasting God, do Thou order all our actions in conformity with Thy good pleasure, that through the name of Thy well-beloved Son, we may worthily abound in all good works. 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.*

Whether Week-day or Sunday, Commemorations are made of St Thomas, of St Stephen, of St John, and of the Holy Innocents.

PRIME.

MARTYROLOGY.

Upon the 31st day of December were born into the better life—

At Rome, holy Pope Silvester [I.] who [was said by tradition to have] baptized the Emperor Constantine the Great, confirmed the decrees of the Council of Nice, wrought many other holy works, and fell asleep in peace [in the year 335.]

Likewise at Rome, at the cemetery of Priscilla upon the Salarian Way, the holy martyrs Donata, Paulina, Rustica, Nominanda, Serotina, Hilaria, and their companions.

At Sens, blessed Sabinian [First]

[1] Wisd. xviii. 14, 15.

bishop of that see, and Potentian, who were sent thither to preach by the Roman Pontiff, and adorned that city by their last testimony. [He was the Apostle of Sens.] There also in the persecution under the Emperor Aurelian the holy virgin and martyr Columba, who conquered fire and was slain with the sword [third century.]

At Rhessara, the holy exorcist Hermes.

At Catania, in Sicily, the holy martyrs Stephen, Pontian, Attalus, Fabian, Cornelius, Sextus, Flos, Quintian, Minervinus and Simplician.

On the same day holy Zoticus, a Roman priest, who went to Constantinople, and busied himself with the care of orphans.

At Ravenna, the holy confessor the priest Barbatian.

On the same day holy Melania, the younger, who left Rome along with her husband Pinian [son of the Prefect of Rome], and went to Jerusalem where she became a nun, and he a monk — and both died holy deaths. [She was born in 383, married 410, and died in 439.]

If the Office be not of the Sunday, it continues as on Christmas Day, but if of the Sunday it is as of Christmas Day, with the following differences.

Chapter at the end. (Gal. iv. 7.)

WHEREFORE he is no more a servant, but a son; and if a son, then an heir of God.

TERCE.

The Chapter from Lauds.

SEXT.

Chapter. (Gal. iv. 4.)

BUT when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

NONE.

Chapter as at the end of Prime.

Vespers of the following, with the same Commemorations as at Lauds.

Dec. 31.

Hogmanay.

St Silvester [I.], Pope of Rome, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, except what is otherwise given here.

The first Vespers are of Christmas. Double to the Chapter exclusive.

Commemorations of Christmas, St Thomas of Canterbury, St Stephen, St John, and the Holy Innocents, as at the second Vespers of each, are made, preceded, if Saturday evening, by a Commemoration of the Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (ii. 1.)

THEREFORE, thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. But we are sure that the judgment of God is according to truth against them which commit such

things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness, and forbearance, and long-suffering? Knowest thou not that the goodness of God leadeth thee to repentance?

Second Lesson.

BUT, after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath and revelation of the righteous judgment of God, Who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath.

Third Lesson.

TRIBULATION and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile,[1] but glory and honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile.[1] For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law, shall be judged by law. For not the hearers of the law are just before God, but the doers of the law shall be justified.

SECOND NOCTURN.

Fourth Lesson.

SILVESTER [I.] was a Roman by birth, and his father's name was Rufinus. He was brought up from a very early age under a Priest named Cyrinus, of whose teaching and example he was a diligent learner. In his thirtieth year he was ordained Priest of the Holy Roman Church by Pope Marcellinus. In the discharge of his duties he became a model for all the clergy, and, after the death of Melchiades, he succeeded him on the Papal throne, [in the year of our Lord 314,] during the reign of Constantine, who had already by public decree proclaimed peace to the Church of Christ. Hardly had he undertaken the government of the Church when he betook himself to stir up the Emperor to protect and propagate the religion of Christ. Constantine was fresh from his victory over his enemy Maxentius, on the Eve whereof the sign of the Cross had been revealed to him limned in light upon the sky; and there was an old story in the Church of Rome that it was Silvester who caused him to recognise the images of the Apostles, administered to him holy Baptism, and cleansed him from the leprosy of misbelief.

Fifth Lesson.

THE godly Emperor had already granted to Christ's faithful people permission to build public churches, and by the advice of Silvester he himself set them the example. He built many Basilicas, and magnificently adorned them with holy images, and gifted them with gifts and endowments. Among these there were, besides others, the Church of Christ the Saviour, hard by the Lateran Palace; that of St Peter, upon the Vatican Mount; that of St Paul, upon the road to Ostia; that of St Lawrence, in Verus' field; that of the Holy Cross at the Sessorian hall; that of St Peter and St Marcellinus, upon the Lavican Way; and that of St Agnes,

[1] Græci.

upon the road to Mentana. Under this Pope was held the first Council of Nice, presided over by the Papal Legates, and in the Presence of Constantine, and three hundred and eighteen Bishops, where the holy and Catholic Faith was declared, and Arius and his followers condemned; which Council was finally confirmed by the Pope, at the request of all the assembled Fathers, in a synod held at Rome, where Arius was again condemned. This Pope issued many useful ordinances for the Church of God. He reserved to Bishops the right of consecrating the Holy Chrism; ordered Priests to anoint with Chrism the heads of the newly baptised; settled the officiating dress of Deacons as a dalmatic and a linen maniple; and forbade the consecration of the Sacrament of the Altar on anything but a linen corporal.

Sixth Lesson.

THIS Silvester is likewise said to have ordained that all persons taking Holy Orders should remain awhile in each grade before being promoted to a higher; that laymen should not go to law against the clergy; and that the clergy themselves were not to plead before civil tribunals. He decreed that the first and seventh days of the week should be called respectively the Lord's Day and the Sabbath, and the others, Second Day, Third Day, and so on. In this he confirmed the use of the word "Feria" for the week-days, the which use had already begun in the Church. This word signifieth an "holiday," and pointeth to the duty of the clergy ever to lay aside all worldly labour, and leave themselves free to do continually the work of the Lord. The heavenly wisdom with which he ruled the Church of God, was joined in him to a singular holiness of life, and an inexhaustible tenderness towards the poor; in which matter he ordained that the wealthy clergy should each relieve a certain number of needy persons; and he also made arrangements for supplying the consecrated virgins with the necessaries of life. He lived as Pope twenty-one years, ten months and one day, and was buried in the cemetery of Priscilla on the Salarian Way, [in the year 335.] He held seven Advent ordinations, and made forty-two Priests, twenty-five Deacons, and sixty-five Bishops of various sees.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory, as in the Common Office for a Confessor not a Bishop. If it be Sunday, the last Lesson is omitted, or read as one with the Eighth, and the Ninth Lesson is the whole or the first part of the Homily of the Sunday, already given in the preceding Office—preceded by the Blessing:—*

May the Gospel's glorious word
Cleansing to our souls afford.

At Lauds, if Sunday, Christmas is commemorated from the Lauds of that day after the Commemoration of the Sunday. Then Commemorations of St Thomas of Canterbury, St Stephen, St John, and the Holy Innocents, as at the Lauds of each.

At Prime the same alteration as before in the Short Responsory.

MARTYROLOGY.

The morrow is the Octave of the Birth of our Lord Jesus Christ, upon the which day is commemorated His Circumcision.

Upon the same 1st day of January, were born into the better life—

At Rome, the holy martyr Almachius, who was slain by gladiators [about the year 404] at the command of Alpius, prefect of the city, because he said: "This is the Octave of the Lord's Birth, cease from your idolatrous superstitions, and your unclean sacrifices."

Likewise at Rome, upon the Appian Way, thirty holy soldiers who were crowned with martyrdom, under the Emperor Diocletian.

Likewise at Rome, the holy virgin Martina, who was put to divers torments, under the Emperor Alexander, and at length gained the crown of martyrdom by the sword, whose feast we keep upon the 30th day of the month of January.

At Spoleto, in the time of the Emperor Antonine, the holy martyr, the priest Concordius. He was first cudgelled, then racked, and afterwards suffered imprisonment — wherein he was comforted by a visit of angels, and at length was delivered from this life by the sword.

On the same day, the holy martyr Magnus.

At Cæsarea, in Cappadocia, the burial of the holy Basil, bishop of Cæsarea [in the year 379], whose feast we keep upon the 14th day of June. Which is the day whereon he was ordained a bishop.

In Africa, blessed Fulgentius, bishop of the Church of Ruspa [in the year 508], who at the time of the persecution under the Vandals, suffered much at the hands of the Arians because of his Catholic faith, and his eminent teaching. He was exiled to Sardinia [in the year 510]; but was at length [in the year 523] allowed to return to his own church, where [in the year 533] he died a holy death, famous for his life and his words.

At Chieti, in Abruzzo Citeriore, holy Justin, bishop of that city, famous for the holiness of his life, and for the miracles worked through him [in the year 543].

At the monastery of St Claude, upon the Jura Mountains, in the country of Lyons, holy [4th] Eugendus, Abbat [of Condat], whose life was illustrious for his graces and miracles [in the year 510].

At Senlis [in the year 1049], holy Odilo, [6th] Abbat of Cluni [elected in the year 994], who first commanded that in his monasteries a commemoration of all the faithful departed should be made upon the first day after the festival of All Saints, the which custom the Universal Church hath since approved by adopting it.

At Monte Senario, in Tuscany, the blessed confessor Bonfiglio, one of the seven founders of the order of servants of the Blessed Virgin Mary, to whom he was devoted—and by whom he was suddenly called away to heaven [in the year 1262].

At Alexandria [in the year 470], the burial of the holy virgin Euphrosyne, who shone in her nunnery as a great light by the power of her self-denial and her miracles.

The Vespers are of the Circumcision, without any Commemorations.

Jan. 1.

New Year's Day.

The Circumcision of the Lord, and Octave of His Birth.

Double of the Second Class.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms as in the Common Office for Feasts of the Blessed Virgin.

Hymn from the Vespers of Christmas Day.

Antiphon at the Song of the Blessed Virgin. [1] God, for His great love wherewith He loved us, sent His Own Son in the likeness of sinful flesh. Alleluia.

No Commemorations.

MATTINS.

Invitatory and Hymn as on Christmas Day.

FIRST NOCTURN.

First Antiphon. The Lord hath said unto Me: Thou art My Son, * this day have I begotten Thee.

Psalm II.

Why do the heathen rage, &c., (*p.* 4.)

Second Antiphon. In the sun hath He set His tabernacle: * and He is as a bridegroom coming out of his chamber.

Psalm XVIII.

The heavens declare, &c., (*p.* 17.)

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.* 46.)

Verse. The Lord is as a bridegroom.

Answer. Coming out of His chamber.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans, (iii. 1.)

WHAT advantage then hath the Jew? or what profit is there of circumcision? Much every way. Chiefly, because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith of God of none effect? God forbid. Yea, God is true: but every man a liar, as it is written:—"That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." [2] But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, Who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge this world?

First Responsory.

[3] Behold the Lamb of God, behold Him Which taketh away the sins of the world; behold Him of Whom I said unto you: He That cometh after me is preferred before me; Whose shoe's latchet I am not worthy to unloose.

Verse. [4] He that is of the earth speaketh of the earth; He That cometh from heaven is above all.

Answer. Whose shoe's latchet I am not worthy to unloose.

Second Lesson. (iii. 29.)

IS He the God of the Jews only? Is He not also of the Gentiles? Yea, of the Gentiles also. Seeing it

[1] Eph. ii. 4; Rom. viii. 3. [2] Ps. l. 6. [3] John i. 29. [4] John iii. 31.

is one God Which justifieth the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law. (iv. 1.) What shall we then say that Abraham, our father, hath found, according to the flesh? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? [1] "Abraham believed God, and it was counted unto him for righteousness." Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him That justifieth the ungodly, his faith is counted for righteousness, according to the gracious purpose of God. Even as David also describeth the happiness of the man, unto whom God imputeth righteousness without works: [2] "Blessed are they whose iniquities are forgiven, and whose sins are covered."

Second Responsory.

This day which is breaking is holy: O come, ye Gentiles, and worship the Lord. For this day is much light come down unto us from heaven.

Verse. [3] This is the day which the LORD hath made, let us rejoice and be glad in it.

Answer. For this day is much light come down unto us from heaven.

Third Lesson.

COMETH this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How then was it reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being in uncircumcision; that he might be the father of all them that believe, though they be not in circumcision, that it might be imputed to them also for righteousness; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet in uncircumcision.

Third Responsory.

[4] Blessed be He That cometh in the name of the LORD! God is the LORD Which hath showed us light. Alleluia, Alleluia.

Verse. This is the day which the LORD hath made, let us rejoice and be glad in it.

Answer. Alleluia, Alleluia.

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

Answer. Alleluia, Alleluia.

SECOND NOCTURN.

First Antiphon. Thou art fairer than the children of men, * grace is poured into Thy lips.

Psalm XLIV.

Mine heart is overflowing, &c., (*p.* 96.)

Second Antiphon. This man was born in her, * and the Highest Himself hath established her.

Psalm LXXXVI.

Her foundation, &c., (*p.* 144.)

Third Antiphon. All the trees of the wood shall rejoice * before the LORD, for He cometh.

[1] Gen. xv. 6. [2] Ps. xxxi. 1, 2. [3] Ps. cxvii. 24. [4] Ps. cxvii. 26, 27.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 148.)

Verse. Thou art fairer than the children of men.

Answer. Grace is poured into thy lips.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*7th for Christmas.*)

DEARLY beloved brethren, whosoever will keep truly and honour piously this day's festival, it is necessary for him neither to think falsely of the Lord's Incarnation, nor meanly of the Lord's Godhead. For as there is danger, on the one hand, of denying the truth of Christ's participation of our nature, so is there no less danger, on the other, of doing despite to the equality of His glory with the glory of the Father. Wherefore, when we draw near to understand the mystery of Christ's Birth, wherein He was born of the Virgin Mary, we must leave the clouds of earthly imagination behind and pierce the fog of human wisdom with the eye of enlightened faith.

Fourth Responsory.

Rejoice with me, all ye that love the Lord. For while I was yet little I pleased the Most High, and from my womb have I brought forth God and man.

Verse. All generations shall call me blessed, for God hath regarded the lowliness of His hand-maiden.

Answer. For while I was yet little I pleased the Most High, and from my womb have I brought forth God and man.

Fifth Lesson.

THE authority on which we believe is the authority of God Himself; the teaching which we follow is the teaching of God Himself. Wherefore whether we lend the ear of our mind to the testimony of the Law, or to the revelations of the Prophets, or to the full pealing of the Gospel trumpet, that is true, which John the Son of Thunder, uttered, when he was filled with the Holy Ghost, and said: "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him, and without Him was not anything made." True also is his witness when he saith: "The Word was made Flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father." (John i. 1-3, 14.)

Fifth Responsory.

The heart of the Virgin was fixed, when the Angel declared unto her the mystery of God and she conceived: then did she receive in her pure womb Him That is fairer than the children of men. And, she that is blessed for ever, brought forth for us God and man.

Verse.

Soon rises, in that modest shrine,
The Temple of the Lord Divine:
The stainless and unwedded one,
Within her womb conceived the Son.

Answer. And, she that is blessed for ever, brought forth for us God and man.

Sixth Lesson.

THE Person of the Son of God therefore remaineth unchanged and one, though He have two natures,

keeping His own, and taking ours. He appeareth as man to be the restorer of men, but abideth all the while in His immutable Godhead. That Godhead which He shareth with the Father was not a whit the less Almighty, nor did the form of a servant touch the form of God to derogate from it. The Most High and Everlasting Being, bending down for man's salvation, took the Manhood into His glory; He ceased not to be That which He is from everlasting. Hence we see the Only-begotten Son of God in one place confessing that the Father is greater than He, (John xiv. 28,) and in another declaring that He and the Father are One, (x. 30.) This is an evident proof of the distinction of His two natures, and the unity of His Person; for He is inferior to the Father as touching His Manhood, and yet equal to the Father as touching His Godhead, and yet, though He be God and Man, He is not two, but One Christ.

Sixth Responsory.

Blessed and worshipful art thou, O Virgin Mary; from thee, still maiden undefiled, the Saviour came a little Child. He Whose glory filled the heavens lay in a manger.

Verse. [1] O LORD, I have heard Thy speech and was afraid; I considered Thy works and trembled. O Thou [That dwellest] between the two living creatures!

Answer. He Whose glory filled the heavens lay in a manger.

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

Answer. He Whose glory filled the heavens lay in a manger.

THIRD NOCTURN.

First Antiphon. In the beginning, and before the worlds, the Word was God, * and this day is He born the Saviour of the world.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 149.)

Second Antiphon. The Lord our Saviour, * begotten before the day-star, and before the worlds, hath this day vouchsafed to be born.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 157.)

Third Antiphon. When the Lord was born the Angels sang together, * saying: [2] Salvation to our God, Which sitteth upon the throne, and unto the Lamb.

Psalm XCVIII.

The LORD reigneth, &c., (*p.* 158.)

Verse. The LORD hath made known. Alleluia.

Answer. His salvation. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 21.)

AT that time: When eight days were accomplished for the circumcision of the Child, His name was called JESUS. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Book* ii. *on Luke* ii.)

So the Child is circumcised. This is the Child of Whom it is said:

[1] Hab. iii. 2. As to the "two living creatures," compare Exod. xxv. 22, &c. But this reading of the Song of Habakkuk is not that of the present authorised version. (P. 154.)
[2] Apoc. vii. 10.

"Unto us a Child is born, unto us a Son is given," (Isa. ix. 6.) "Made under the law to redeem them that were under the law." (Gal. iv. 4.)

"To present Him to the Lord," (22.) In my Commentary on Isaiah I have already explained what is meant by being presented to the Lord in Jerusalem, and therefore I will not enter into the subject again. He that is circumcised in heart gaineth the protection of God, for "the eyes of the LORD are upon the righteous." (Ps. xxxiii. 16.) Ye will see that as all the ceremonies of the old law were types of realities in the new, so the circumcision of the body signified the cleansing of the heart from the guilt of sin.

Seventh Responsory.

O Mary, 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.

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.

Eighth Lesson.

BUT since the body and mind of man remain yet infected with a proneness to sin, the circumcision of the eighth day is also a type of that complete cleansing from sin which we shall have at the resurrection. This ceremony was also performed in obedience to the commandment of God: [1] "Every male that openeth the womb shall be called holy unto the Lord." These words were written with especial reference to the delivery of the Blessed Virgin. Truly He That opened her womb was holy, for He was altogether without spot, and we may gather that the law was written specially for Him from the words of the Angel: "That Holy Thing Which shall be born of thee, shall be called the Son of God."

Eighth Responsory.

The Virgin-Mother that knew not a man, bore, but travailed not.

She fed the Saviour of the world,
The King of Angel hosts above,
JESUS, our Redeemer blest,
From the fountain of her breast.

Verse.

Soon rises in that modest shrine,
The Temple of the Lord Divine;
The stainless and unwedded one,
Within her womb conceived the Son.

Answer.

She fed the Saviour of the world,
The King of Angel hosts above,
JESUS, our Redeemer blest,
From the fountain of her breast.

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

Answer.

She fed the Saviour of the world,
The King of Angel hosts above,
JESUS, our Redeemer blest,
From the fountain of her breast.

Ninth Lesson.

AMONG all that are born of women the Lord JESUS Christ stood alone in holiness. Fresh from His immaculate Birth, He felt no contagion from human corruption, and

[1] Luke ii. 23.

His heavenly Majesty drove it away. If we are to follow the letter and say that every male that openeth the womb is holy, how shall we explain that so many have been unrighteous? Was Ahab holy? Were the false prophets holy? Were they holy on whom Elijah justly called down fire from heaven? But He to Whom the sacred commandment of the law of God is mystically directed is the Holy One of Israël; Who also alone hath opened the secret womb of His holy Virgin-bride the Church, filling her with a sinless fruitfulness to give birth to Christian souls.

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

First Antiphon. How wonderful is the dealing here! * The Maker of man hath taken to Himself a living body, and hath been pleased to be born of the Virgin: He is come forth conceived without seed, and hath made us partakers of His Divine nature.

Second Antiphon. When, in an unspeakable manner, * Thou wast born of a Virgin, the Scriptures were fulfilled; to save man, Thou camest down as dew upon the fleece: we praise Thee, O our God!

Third Antiphon. Mother of God, when Moses * saw the bush unconsumed, we own that it was a figure of the preservation of thy most wonderful virginity: pray for us.

Fourth Antiphon. The Root of Jesse hath blossomed: * the star is arisen out of Jacob, the Virgin hath given birth to the Saviour: we praise Thee, O our God!

Fifth Antiphon. Behold, Mary hath borne * for us a Saviour; John beheld Him and cried, saying: Behold, the Lamb of God, behold Him that taketh away the sins of the world. Alleluia.

Chapter. (Tit. ii. 11.)

THE grace of God our Saviour hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Hymn from the Lauds of Christmas Day.

Verse. The Word was made Flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

Antiphon at the Song of Zacharias. This day is set forth a wonderful mystery, * a new thing hath been created in the earth—God is made man. That which He was He remaineth, and that which He was not He taketh, suffering therein neither confusion nor division.

Prayer throughout the Office.

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, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. How wonderful, &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

MARTYROLOGY.

The morrow is the Octave of holy Stephen the Proto-Martyr.

At Rome are commemorated upon the same day many holy martyrs who defied the edict of the Emperor Diocletian whereby it was commanded to give up the holy books, they being willing rather to give over their own bodies to the executioners than to give unto dogs that which was holy.

Upon the same 2nd day of January, were born into the better life—

At Antioch, blessed Isidore, Bishop [in the year 420].

At Tomi, in Pontus, under Emperor Licinius, the three holy brethren, Argeus, Narcissus, and Marcellinus. Argeus and Narcissus were slain with the sword. Marcellinus was a boy, he was taken among the recruits, and for as much as he would not be a soldier he was grievously flogged, and after suffering long in prison was drowned in the sea [in the year 320].

At Milan [after the year 431], holy Martinian [17th] bishop of that see.

At Nitria, in Egypt, the blessed confessor Isidore [Bishop of Hermopolis in the fourth century].

Upon the same day the holy Bishop Siridion.

In the Thebaid the holy Abbat Macarius of Alexandria [about the year 395].

Chapter at the end. (Heb. ii. 11.)

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.

TERCE.

Antiphon. When in an unspeakable manner, &c., (*Second Antiphon at Lauds.*)

Chapter as at Lauds.

Short Responsory as at Terce on Christmas Day.

SEXT.

Antiphon. Mother of God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Heb. i. 10.)

AND: Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands.

Short Responsory as on Sext on Christmas Day.

NONE.

Antiphon. Behold, Mary, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory as at None on Christmas Day.

VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Psalms as in the Common Office for Feasts of the Blessed Virgin.

Hymn and Verse and Answer from the Vespers of Christmas Day.

Antiphon at the Song of the Blessed Virgin. Herein is a great mystery of heirship; the womb of her that knew not a man is become the temple of God: in taking of her flesh He was not defiled: all nations shall come and say, Glory be to Thee, O Lord!

Commemoration of ST STEPHEN.

Antiphon. Stephen, full of grace and power, did great wonders among the people.

Verse. Stephen saw the heavens opened.

Answer. He saw and entered in: blessed is he unto whom the heavens were opened.

Let us pray.

O ALMIGHTY and everlasting God, Who hast dedicated the first-fruits of Thy Martyrs with the blood of the Blessed Stephen; grant, we beseech Thee, that the same may pray for us also, who prayed even for his murderers to 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.*

No other Commemoration.

Jan. 2.

Octave of St Stephen.

Double.

All as on the Feast-day, (p. 281), except the following.

MATTINS.

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.

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."

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.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [1] St Austin, Bishop [of Hippo.] (*2nd on St Stephen.*)

EVEN after the glory of yesterday, bright with the splendour of Christ our Saviour's Birth, this day findeth itself an illumination of its own from the crown of the blessed Martyr Stephen. The whole earth knoweth how manfully he fought and conquered: for he suffered at the very fountain-head of the Church, that is to say, in Jerusalem. It was in the Church there that he ministered as a Deacon: and in the youthful spring-time of life dyed with his blood the lily of his purity. His Passion is very glorious, and many ways wonderful, and when we read it in the Acts of the Apostles, we seem rather to see than to hear.

Fifth Lesson.

CHRIST, the Captain of the Martyrs, hath first suffered for us, leaving us an example that we should follow His steps, (1 Pet. ii. 21.) And truly, Blessed Stephen followed them, when, having confessed Christ, he was stoned to death by the Jews, and obtained the crown which his name had foreshown. For the meaning of the Greek name "Stephanos" is "a crown." Already he had a crown for his name, a foreshadowing of the martyr's palm which he beareth in heaven.

Sixth Lesson.

WHEN they stoned him he did not rejoice at the thought that God would take vengeance on his persecutors. On the contrary, he prayed that they might be forgiven. For he remembered the word of the Lord, that saith: "Vengeance belongeth unto Me, I will recompense, saith the Lord," (Heb. x. 30,) and again: "Say not thou; I will recompense evil [to mine enemies], but wait on the LORD, and He shall save thee." (Prov. xx. 22.) The Lord God biddeth us also be patient, knowing that in the great day of retribution, we, as well as His holy martyrs, shall be righted.

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 by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comment. on Matth.* xxiii.)

"O Jerusalem, Jerusalem, thou that killest the Prophets." The Jerusalem that killed the Prophets was not the material stone and houses, but they that dwelt therein. He wept over her with a father's love, as also it is written in another place that, when He saw the city, He wept over it. (Luke xix. 41.) "How often would I have gathered thy children together." Here observe that Christ avoweth that He had been the Sender of all the former Prophets. "Even as an hen gathereth her chickens under her wings." A similar figure is found in the Song of Moses in Deuteronomy, xxxii. 11, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her

[1] Some parts are certainly by St Austin; others are probably not.

wings, taketh them, and beareth them on her wings." [1]

Eighth Lesson.

"BEHOLD, your house is left unto you desolate." God had already spoken these things once before, by the mouth of Jeremiah, where He saith: "I have forsaken Mine house, I have left Mine heritage; Mine inheritance is become unto Me like an hyæna's den." [2] (xii. 7.) The house of the Jews, which was to be left unto them desolate, is that Temple, whose splendour they loved only too well, when they slew the Owner of it for the sake of it, and said of Christ, "This is the heir; come, let us kill Him, and the inheritance shall be ours." (Matth. xxi. 38.)

Ninth Lesson.

"FOR I say unto you, Ye shall not see Me henceforth, till ye shall say: Blessed is he that cometh in the name of the Lord." Here He speaketh to Jerusalem and to the Jewish people. The words, "Blessed is He That cometh in the name of the Lord," were indeed spoken by babes and sucklings when the Saviour entered Jerusalem in triumph, "and they that went before and they that followed, cried, saying, 'Blessed is He That cometh in the name of the Lord; Hosanna in the highest,'" (Mark xi. 9,) but they are originally taken from Psalm cxvii. 26.—Which Psalm is all evidently written in honour of the coming of our Lord.

LAUDS.

Commemorations of St Thomas of Canterbury, of St John, and of the Holy Innocents from their respective Lauds.

MARTYROLOGY.

The morrow is the Octave of the holy Apostle and Evangelist John.

Upon the same 3rd day of January, were born into the better life—

At Rome, upon the Appian Way, holy Pope Anterus, who suffered under the Emperor Julius Maximian, and was buried in the cemetery of Callistus. [He reigned 1 month and 12 days in the year 236.]

Upon the same day, holy Peter, who suffered the death of the cross at the city of Aulone. [In the year 311 or 291.]

On the Hellespont, the holy martyrs Cyrinus, Primus, and Theogenes [about the year 320.]

At Cæsarea, in Cappadocia, the holy centurion Gordius [about the year 320], in whose praise Basil the Great delivered a noble discourse upon his feast day.

In Cilicia, the holy martyrs Zozimus and Athanasius the Notary, also the holy martyrs Theopemptus and Theona, who suffered an illustrious martyrdom in the persecution under Diocletian.

At Padua, the holy martyr Daniel [in the year 168.]

At Vienne, in Gaul, holy Florence, [8th] bishop of that see [successor to S. Paracodius], who was exiled in the time of the Emperor Gallienus, and there finished his testimony [in the year 252.]

At Paris [in the year 512], the holy virgin [and Patron of Paris] Genevieve, who was dedicated to Christ by blessed Germanus, Bishop of Auxerre, and was famous for her wondrous graces and miracles.

[1] In the original this quotation is made from a different version to that in the Psalter (p. 172).
[2] This passage in Jeremiah is somewhat obscure. See it, on Wednesday in Holy Week, where the translation in the text is altogether different.

VESPERS.

Antiphons from Lauds.

Psalms as on Sunday, except the last, which is:

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 185.)

From the Chapter inclusive the Vespers are of the Octave of St John.

Chapter. (Ecclus. xv. 1.)

HE that feareth the Lord will do good; and he that keepeth righteousness shall obtain her, and as an honoured mother shall she meet him.

Hymn from the Common Office for Apostles.

Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, from the Commemoration of St John in the Second Vespers of St Stephen, (*p.* 286.)

Commemoration of St Thomas of Canterbury and of the Holy Innocents from the Second Vespers of their Feasts respectively.

Jan. 3.

Octave of St John.

Double.

All as on the Feast-day, (*p.* 287,) *except the following.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the [1]Apocalypse of the Blessed Apostle John, (iv. 1.)

AFTER this I looked; and, behold, a door was opened in heaven; and the first voice which I heard, was as it were of a trumpet talking with me, which said: Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; 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 [2] elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Second Lesson.

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

[1] *I.e.*, "Unveiling" or "Revelation."

[2] "Seniores." But the Greek is "Presbyteroi," generally translated, or, rather, contracted, "Priests." It may be suggested, with great reverence, that the arrangement described is similar to that in the most ancient Churches, some of which still exist. In these the East end has a large arch, here represented by the rainbow, opening into a semi-circular apse, which is here represented by the hollow vault of heaven. At the end of the apse is a "throne" for the Bishop, and the Presbyters sit round the apse on either side of him. On the chord of the apse stands the Altar, and the Celebrant occupies the place "in the midst of the throne and the elders," assigned by St John to the True High Priest, looking at the people over the Altar. The "sea of glass" is described as in the place where there is a paved enclosure for the Choir, viz. just westward of the Altar. Under the Altar are placed the reliques of the Saints, (in primitive times always martyrs—Rev. vi. 9,) and lighted lamps hang before it.

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.

Third Lesson.

AND they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come. And when those living creatures gave glory and honour and blessing to Him That sat upon the throne, Who liveth for ever and ever, the four-and-twenty elders fell down, and worshipped Him That liveth for ever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord our God, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from a treatise of St Austin, Bishop [of Hippo,] on John. (36.)

OF the Four Evangelists, or, rather, the Four Writers of the one Evangel, the holy Apostle John hath not unworthily been compared by spiritual writers to an eagle, because of the lofty and glorious flight of his teaching, soaring above the other three; a flight that raiseth not himself alone, but also the hearts of all, whosoever will hear him. The other three writers walk with the Lord upon earth, as with a man, and enlarge little upon His Godhead; but John, as though it had wearied him to walk upon earth, in the very first words of his writing, riseth not above the earth only, or above the firmament, and the heavens, but above every angel, and above every power of things unseen, and flieth directly to Him by Whom all things were made, saying: "In the beginning was the Word, and the Word was with God, and the Word was God."

Fifth Lesson.

THEN he goeth on worthily of such a beginning, and speaketh of the Lord's Godhead as none hath ever spoken, uttering freely the things which he had heard. It is not without cause that it is told of him in that Gospel how he lay on JESUS' Breast at supper. Truly he drank secretly from that Breast, and what he drank secretly he hath uttered openly, that all men may know not only how the Son of God became man, suffered, and rose again for us, but likewise how He was with the Father before He took flesh, the Only-begotten Son, the Word of the Father, co-eternal with Him that begat Him, equal to Him That sent Him.

Sixth Lesson.

JOHN is an eagle that soareth up to the things that are not made, and fixeth his eye unquailing upon the secret and eternal Light. It is said that the father-eagle taketh his young in his talons and flieth with them, that they may look at the sun. Them that look at it boldly, he acknowledgeth for his own offspring, but them whose eyes shrink, he letteth fall from his claws as bastards. Let us consider, then, how mightily he must speak who is likened to an eagle; and yet we who are reptiles crawling on earth, weak, and of small consideration even among men, dare

take in hand these utterances, to treat of them, and to explain them, and think that our intelligence understandeth them, or our speech commendeth them.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xxi. 19.)

AT that time: JESUS saith unto Peter: Follow Me. Then Peter, turning about, seeth the disciple whom JESUS loved following. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*87th Hom. on John.*)

Christ had made known great things to Peter, charged him with the care of the whole world, announced to him his future martyrdom, and given him testimony of His especial love. Peter then would have John for a fellow and helper, and he said, "What shall this man do?" as it were, "Shall not he also follow the same path with me?" At the supper, when Peter would ask a question of the Lord, he dared not, but got John for his spokesman; and now Peter asketh that which he thought John fain would know, but dared not ask for himself. Christ "saith unto him: If I will that he tarry till I come, what is that to thee?"

Eighth Lesson.

PETER asked because of his great love for John, hoping not to be parted from him, and Christ answered him, that with whatever affection he loved him, he could not love him as He loved him. "If I will that he tarry till I come, what is that to thee?" Let us learn from these words, by the teaching of Christ, neither to chafe, nor to enquire too curiously, where the will of God is concerned. For when Peter would be still asking, the Lord at length checked him in these words for his continued curiosity.

Ninth Lesson.

"THEN went this saying abroad among the brethren, that that disciple should not die; yet JESUS said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" That is, He would not have it thought that He had disposed of them both in the same way. He spoke thus that He might check the untimely motion of affection, and the desire to continue the old companionship. The Apostles were about to take in charge the whole earth, and it behoved them no more to continue together, lest the world should suffer. Therefore the Lord saith to Peter: "Thou hast received thy task; bend thyself to it, and do it; work and fight; what is it to thee if I will that he tarry here? Turn thou to thine own appointed labour and finish it."

LAUDS.

Commemoration of St Thomas of Canterbury and of the Holy Innocents from their proper Lauds.

MARTYROLOGY.

The morrow is Octave of the Holy Innocents.

Upon the same 4th day of January, were born into the better life—

In Crete, holy Titus, whom the Apostle Paul ordained Bishop for the Cretans. When he had faithfully brought to an end [about the year 105], his work of preaching, he ob-

tained a blessed death, and was buried in that church whereof the blessed Apostle had appointed him a worthy minister. His feast is kept upon the 6th day of the month of February.

At Rome, the holy martyrs the priest Priscus, the clerk Priscillian, and the devout woman Benedicta, who won martyrdom by the sword in the time of the wicked Emperor Julian [the Apostate].

Likewise at Rome, the blessed martyr Dafrosa, wife of the holy martyr Flavian [mother of St Bibiana]. After the execution of her husband she was first sentenced to exile, and then put to death under the aforesaid Emperor Julian.

At Bologna, the holy martyrs Hermes, Aggaeus, and Caius, who suffered under the Emperor Maximian.

At Adrumetum, in Africa, the holy martyr Mavillus, whom the cruel President Scapula condemned to the wild beasts in the persecution under the Emperor Severus, and who thus received the crown of martyrdom.

Likewise in Africa, the illustrious martyrs Aquilinus, Geminus, Eugenius, Marcian, Quintus, Theodotus, and Tryphon [about end of fifth century].

At Langres, holy Gregory, bishop of that see, famous for miracles [in the year 539].

At Rheims, in Gaul [in the year 743], the holy confessor Rigobert, bishop [in the year 722] of that see.

VESPERS.

Antiphons from Lauds.

Psalms from the Common Office for the Second Vespers of Apostles.

Commemoration of St Thomas of Canterbury from his Second Vespers, and of the Holy Innocents from their proper Lauds.

Jan. 4.

Octave of Childermas.

Octave of the Holy Innocents, Martyrs.

Double.

All as on the Feast-day, except the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (v. 1.)

THEREFORE being justified by faith, let us have peace with God through our Lord JESUS Christ; by Whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of the sons of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience proof, and proof 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.

Second Lesson.

FOR wherefore, when we were yet without strength, did Christ in due time die for the ungodly? For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love towards us; in that while we were yet sinners Christ died for us; much more then being now justified by His Blood, we shall be saved from wrath through Him.

Third Lesson.

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. Moreover, as by one man sin entered into the world, and death by sin, so also death passed upon all men, for that all have sinned.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [1] St Austin, Bishop [of Hippo.] (*1st for Childermas.*)

THE Lord is born, and sorrow breaketh out, not in heaven but on earth; to mothers is proclaimed lamentation, to angels joy, to children translation. God is born, and innocence must be offered up to Him Who cometh to condemn the malice of the world. The Lamb that taketh away the sins of the world is come to be crucified, and the tender flock is brought to the sacrifice. But the mothers will lament over them whose inarticulate bleating is silenced for ever. Let us turn a look on this great martyrdom, this heart-rending sorrow. The sword is drawn, though there is no offence to punish, only jealousy shrieking for Him Who is born, and doth no violence. And here are mothers weeping over the lambs of the flock. "In Ramah was there a voice heard, weeping and great mourning." [2] They are pledges [which shall be returned hereafter], but they are pledges taken without being given, impounded without being entrusted.

Fifth Lesson.

NATURE is herself our witness of what the scene must have been when the tyrant dashed the little ones against the stones. The childless mothers tore their hair; those, whose infants had still escaped, strove vainly to hide them, and their very cries betrayed them, too young to have learnt the silence of fear. Sometimes the wretched mother struggled with the executioner, as he dragged the child to which she clung from her arms. The fruit of her body is torn from her breast. Was it for this that her womb bore it, and her paps gave it suck? Had she carried it so tenderly, that the murderer might seize it? It had come of her body only to be dashed against the stones.

Sixth Lesson.

SOMETIMES a broken-hearted woman cried to the ruffian to kill her also; wherefore leave her to her childless widowhood? If fault there were, the fault was hers,—then why not let her suffer and follow her lost one? Some must have cried out that all were being slain for the sake of One, and that One had escaped. And surely some called for the coming of the Messiah to deliver them. "Come, come, O Saviour, how long do we wait for Thee? Thou art Almighty — come, and save our children." And so the cry of the mother and the sacrifice of her offspring went up together to heaven.

[1] There are good grounds for doubting the ascription of the Sermon to St Austin.

[2] Pignora sunt, non credita sed creata, non deposita sed exposita. The passage is very obscure. The imagery seems to be taken from a pawn-shop.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 13.)

AT that time: The Angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young Child, and His Mother, and flee into Egypt: and be thou there until I bring thee word. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*8th on Matthew.*)

When Joseph had heard this he was not troubled, neither did he say, "This is doubtful, or at least obscure. Thou saidst not long ago, that He shall save His people, and now apparently Himself He cannot save; but we are to flee, and journey far, and dwell in a strange land. Thy works belie thy words." But Joseph said none of these things, for he was faithful; neither did he curiously ask of the angel the time of his return, which God was not pleased to show him, but only to send him that word, "Be thou there until I bring thee word."

Eighth Lesson.

HE was not slothful, but obeyed cheerfully, and by faith bore all tribulations with joy. God in His mercy mingled some joy with his sorrow, as He doth in all the saints, whom He will have to abide continually neither in sorrow, nor in joy: but weaveth their life ever with a strange diversity. And let us consider how He did it here.

The Eighth Responsory is added to, as when the Feast falls on Sunday.

Ninth Lesson.

WHEN St Joseph knew that the Virgin was with child, he was greatly troubled; but forthwith an Angel came to take away his fears. The Lord was born and he rejoiced with exceeding joy; but straightway came the great danger, when all Jerusalem was troubled, the king in great wrath, and murderers seeking the young Child's life. The star shone over Bethlehem, and the wise men came to worship; but Herod sought to slay the Saviour; and they arose, and fled into a far country.

The Hymn, "We praise Thee, O God, &c.," *is always said.*

At Lauds a Commemoration is made of St Thomas of Canterbury, from the Lauds of his feast.

MARTYROLOGY.

The morrow is the Eve of the Epiphany of the Lord, the same day is the Octave of the holy martyr Thomas, Archbishop of Canterbury.

Upon the same 5th day of January, were born into the better life—

At Rome, the holy Pope Telesphorus, who toiled much for Christ, and under the Emperor Antoninus Pius obtained by his testimony a glorious martyrdom.

In Egypt are commemorated many holy martyrs who were slain in the Thebaid in divers ways, in the persecution under the Emperor Diocletian.

At Antioch, the holy monk Simeon, who lived for many years standing upon a pillar, whence he is called Stylitis [from the Greek *style*, which is being interpreted a pillar], whose life and conversation was wonderful [in the year 459].

In England, the holy King Edward, famous for his gift of chastity and of the power of working miracles. By

command of Pope Innocent XI. his feast is kept upon the 13th day of October, which is the day of the translation of his sacred body [in the year 1066.]

At Alexandria [in the fourth century], holy Syncletica, whose noble acts holy Athanasius hath set before us in his writing.

At Rome, the holy virgin Æmiliana, father's sister to holy Gregory the Great. Her sister Tharsilla, who had gone to God before her, came and called her, and upon the same day she passed hence to be for ever with the Lord [sixth century].

Upon the same day, the holy virgin Apollinaris [about the year 440].

VESPERS.

Antiphons from Lauds.

Psalms as on Sundays, except the last, which is Ps. cxv., "I believed, &c.," *p.* 185.

The Office is then of St Thomas of Canterbury, as in the Office of One Martyr.

Prayer, p. 297.

Commemoration of the Holy Innocents, also from p. 298, *with the Prayer, p.* 292.

Commemoration of TWELFTH-DAY EVE.

Antiphon. The Child JESUS increased in stature and wisdom before God and man.

Verse. The LORD hath made known. Alleluia.

Answer. His salvation. Alleluia.

Let us pray.

O ALMIGHTY and everlasting God, do Thou order all our actions in conformity with Thy good pleasure, that through the name of Thy well-beloved Son, we may worthily abound in all good works.

Commemoration of [1]ST TELESPHORUS, *Pope and Martyr.*

All from the Lauds of the Common Office of one Bishop and Martyr.

Prayer. O God, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop Telesphorus, 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.*

Jan. 5.

Octave of St Thomas of Canterbury.

Which day is also Twelfth-Day Eve.

Double.

All from the Common Office for One Martyr, except the Prayer, which is as on his feast, p. 297, *and the following:*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (vii. 1.)

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion

[1] The First Vespers of the Common Office for one Martyr being already in use for the Octave of St Thomas, the Commemoration of St Telesphorus is taken from the Lauds, according to the Pie, ix. 8.

over a man, so long as he liveth? For the woman which hath an husband is bound up by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but, if her husband be dead, she is free from the law of her husband; so that she is no adulteress, though she be married to another man.

Second Lesson.

WHEREFORE, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead; that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law of death wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

Third Lesson.

WHAT shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law. For I had not known lust, except the law had said: Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came sin revived.

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.

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 John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. And so on.

Homily by Pope St Gregory [the Great.] (*14th on the Gospels.*)

Dearly beloved brethren, ye have heard from the Holy Gospel what is at once your instruction, and our danger. Behold, how He Who, not by the varying gifts of nature, but of the very essence of His being, is Goodness, behold how He saith: "I am the Good Shepherd." And then He saith what is the character of His goodness, even of that goodness of His which we must strive to copy: "The Good Shepherd giveth His life for the Sheep." As He had foretold, even so did He; as He had commanded, so gave He ensample. The Good Shepherd gave His life for the sheep, and made His Own Body and His Own Blood to be our Sacramental Food, pasturing upon His Own Flesh the sheep whom He had bought.

Eighth Lesson.

HE, by despising death, hath shown us how to do the like; He hath set before us the mould wherein it behoveth us to be cast. Our first duty is, freely and tenderly to spend our outward things for His sheep, but lastly, if need be, to serve the same by our death also. From the light offering of the first, we go on to the stern offering of the last, and, if we be ready to give our life for the sheep, why should we scruple to give our substance, seeing how much "more is the life than meat?" (Matt. vi. 25.) And some there be which love the things of this world better than they love the sheep; and such as they deserve no longer to be called shepherds. These are they of whom it is written: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth" (12.) He is not a shepherd but an hireling which feedeth the Lord's sheep, not because he loveth their souls, but because he doth gain earthly wealth thereby. He that

taketh a shepherd's place, but seeketh not gain of souls, that same is but an hireling; such an one is ever ready for creature-comforts, he loveth his pre-eminence, he groweth sleek upon his income, and he liketh well to see men bow down to him.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (For the Eve of the Epiphany.)

The Lesson is taken from the Holy Gospel according to Matthew (ii. 19.)

AT that time: When Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise and take the young Child and His Mother, and go into the land of Israel. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i., *Comm. on Matth.* ii.)

From the words, "they are dead," (in the Plural), which are used in this passage of the Gospel, we may understand that there were others beside Herod "which sought the young Child's life" — probably the Priests and Scribes. "And he" (Joseph) "arose, and took the young Child and His Mother." It is not written, "He took his wife and child," but "he took the young Child and His Mother;" whence it is clear that the holy Evangelist willeth to imply that Joseph was not the father, but the Guardian of JESUS, not the husband, but the Betrothed of Mary.

"But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither." There are some persons so grossly ignorant of history that they confuse themselves over the two Herods, as if the one mentioned here were the same who afterwards set our Lord at nought during His Passion, and they cannot understand how he should now be said to be dead. The Herod who was made friends with Pilate over Christ's death, was the son of the Herod who massacred the infants of Bethlehem, and the brother of Archelaus.

"He shall be called a Nazarene." The Evangelist, in quoting these words, saith that they were "spoken by the Prophets," (Plural). If he had been citing any one precise passage he would have said "by the Prophet," in the Singular. But he is citing the sense of the Prophets, and not any individual passage in any of their writings. He seemeth to refer to the fact that in Hebrew the word "Nazarene" signifieth "holy," and that Christ is the Holy One of God is the common declaration of all the Scriptures.[1]

The Hymn, "We praise Thee, O God, &c.," *is said.*

At Lauds a Commemoration is made of the Eve of the Epiphany, from the Lauds of the Sunday within the Octave of Christmas, p. 305.

Then of St Telesphorus, from the First Vespers of One Martyr Prayer as on the preceding evening.

MARTYROLOGY.

The morrow is the Epiphany of the Lord.

Upon the same 6th day of January, were born into the better life—

[1] Judges xiii. 5, however, contains almost the precise phrase, and is very like Luke i. 31, and Matth. i. 21.

In the country of Rheims, by command of the President Rictiovarus, in the persecution under the Emperor Diocletian, the holy virgin and martyr Macra — she was first cast into the fire but remained unhurt, whereupon her breasts were cut off, and she was thrust into a prison and rolled upon sharp potsherds and live coals until she passed away in prayer to be ever with the Lord.

On the same day are commemorated many holy martyrs in Africa, who were burnt at the stake in the persecution under the Emperor Severus.

At Rennes, in Gaul, the holy confessor Melanius [Abbat of Platz] [in the year 511], bishop of that see, who after countless works of power passed gloriously out of this world to that heaven where his heart was already fixed [in the year 530].

At Florence, holy Andrew Corsini of that city, a Carmelite friar, Bishop of Fiesoli, who was famous for miracles [in the year 1373], and whose name was numbered by Urban VIII. among those of the Saints, whose feast we keep upon the 4th day of February.

At Geris, in Egypt, the holy hermit Nilammon, who gave up his soul in prayer to God while he was being haled against his will to make him a bishop [fifth century].

The Feast begins at sunset.

From henceforth till the end of the Octave of Twelfth-Day, the last verse of all the Hymns at Prime, Terce, Sext, None, and Compline, is altered in honour of the Epiphany.

Jan. 6.

Twelfth-Day,

The Epiphany[1] of the Lord.

Double of the First Class, with an Octave.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

The Last Psalm,

Psalm CXVI.

O praise the LORD, all ye nations, &c., (*p.* 186.)

Hymn.[2]

WHAT makes thee, cruel Herod, quake,
Lest Christ thy crown from thee should take?
He will not seize an earthly throne,
Who heavenly kingdoms makes our own.

The Sages coming from afar,
Follow the new appearing star:
With light they seek a better Light;
Their gifts confess the God of might.

The heavenly Lamb in Jordan stood,
To sanctify the crystal flood;
Our sins with that baptismal dew,
Were washed in Him, Who sin ne'er knew.

A strange miraculous power is shown:
The water pots are ruddy grown,
Whose waters by command Divine
Their nature change, and yield pure wine.

To Christ, Who did the Gentiles call,
Be endless glory given by all,
To God the Father we repeat
The same, and to the Paraclete. Amen.

Verse. [3] The kings of Tarshish and of the isles shall bring presents.

[1] Epiphaneia—a Greek word, meaning Manifestation. By the Greeks themselves the Feast is called most commonly the Theophaneia, or Manifestation of God. It is observed by the Church in honour of the Manifestation of Christ upon three occasions: first, when a star led the wise men to adore Him; secondly, when He was baptized in Jordan, and the Father proclaimed Him His Son; thirdly, when He "manifested forth His glory" by turning water into wine at Cana. Of these occasions the first is principally commemorated on the Feast itself, and the second on the Octave, but mentions of the latter penetrate the whole Office. Throughout the whole East there is a Blessing of the Waters at the First Vespers, in which the people bathe, or from which they are sprinkled, in honour of the Baptism of Christ, and there is a Ritual for the purpose, according to the Roman Rite, which is in use in some Churches at Rome and elsewhere. This ceremony is repeatedly alluded to in the Office, and must be kept in mind if it is to be intelligently followed. The Birth of Christ appears (at least in some places) to have been anciently observed on this day, as is still done by the Monophysite Armenians, and this perhaps accounts in part for the great importance given to it.

[2] Hymn by Coelius Sedulius, unaltered save in the first two lines; translation extracted from the "Hortus Animæ."

[3] Ps. lxxi. 10.

Answer. The kings of Arabia and Saba shall offer gifts.

Antiphon at the Song of the Blessed Virgin. When the wise men saw the star, they said one unto another: This is the sign of the Great King; let us go and search diligently for Him, and present unto Him gifts, gold, and frankincense, and myrrh. Alleluia.

COMPLINE.

The last verse of the Hymn is said thus:

JESU, Whom now the Gentiles see,
To Thee all praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven. Amen.

MATTINS.

The Lord's Prayer, the Angelic Salutation, and the Apostles' Creed are recited inaudibly, as usual, but the rest of the beginning of Mattins is entirely omitted, and the Service begins with a large Sign of the Cross, then proceeds with the First Antiphon of the First Nocturn, as follows:

FIRST NOCTURN.

First Antiphon. Give unto the LORD, O ye sons of God: * worship the LORD in His holy courts.

Psalm XXVIII.

Give unto the LORD, &c., (*p.* 75.)

Second Antiphon. It is a river, the streams whereof make glad * — Alleluia—the city of God—Alleluia.

Psalm XLV.

God is our refuge, &c., (*p.* 97.)

Third Antiphon. Sing praises to our God, sing praises: * sing praises unto our King, sing ye praises with understanding.

Psalm XLVI.

O clap your hands, &c., (*p.* 98.)

Verse. [1] Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy Name, O Lord.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lv. 1.)

HO, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the nations.

First Responsory.

This day, [2] when the Lord was baptized in Jordan, the heavens were opened, and the Spirit descended like a dove, and abode upon Him, and, lo, the voice of the Father was heard, [3] like unto thunder, saying: This is My beloved Son, in Whom I am well pleased.

Verse. [4] The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven—

[1] Ps. lxv. 4. [2] Matth. iii. 16, 17. [3] Ps. xxviii. 3. [4] Luke iii. 22.

Answer. This is My beloved Son, in Whom I am well pleased.

Second Lesson. (lx. 1.)

ARISE, shine, [O Jerusalem,] for thy light is come, and the glory of the LORD is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and tremble; and thine heart shall rejoice and be enlarged, because the riches of the sea shall be poured in upon thee, the wealth of the Gentiles shall come unto thee; the multitude of camels shall cover thee, the dromedaries of Midian and [1] Ephah: all they from Saba shall come: they shall bring gold and incense, and they shall proclaim the praises of the LORD.

Second Responsory.

The Holy Ghost appeared in a bodily shape like a dove, and the voice of the Father was heard: This is My beloved Son, in Whom I am well pleased.

Verse. The heavens were opened unto him, and, lo, the voice of the Father was heard, like unto thunder, saying:

Answer. This is My beloved Son, in Whom I am well pleased.

Third Lesson. (Isa. lxi. 10.)

I WILL greatly rejoice in the LORD, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, and hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord [2] GOD will cause righteousness and praise to spring forth before all the nations. (lxii. 1.) For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the Righteous One thereof go forth as brightness, and her Saviour as a lamp that burneth.

Third Responsory.

The kings of Tarshish and of the isles shall bring presents. The kings of Arabia and Saba shall offer gifts unto the Lord God.

Verse. All they from Saba shall come, they shall bring gold and incense.

Answer. The kings of Arabia and Saba shall offer gifts unto the Lord God.

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

Answer. The kings of Arabia and Saba shall offer gifts unto the Lord God.

SECOND NOCTURN.

First Antiphon. Let all the earth worship Thee, and sing unto Thee: * let them sing praises to Thy name, O Lord.

Psalm LXV.

Make a joyful noise, &c., (*p.* 115.)

Second Antiphon. The kings of Tarshish and the isles shall bring presents * unto the Lord the King.

[1] A country and tribe of the Midianites.

[2] The name.

Psalm LXXI.

Give the king Thy judgment, &c., (*p.* 126.)

Third Antiphon. All nations whom Thou hast made shall come * and worship before Thee, O Lord.

Psalm LXXXV.

Bow down Thine ear, &c., (*p.* 143.)

Verse. The kings of Tarshish and of the isles shall bring presents.

Answer. The kings of Arabia and Saba shall offer gifts.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd for Twelfth-Day.*)

DEARLY beloved brethren, rejoice in the Lord; again I say, rejoice. But a few days are past since the solemnity of Christ's Birth, and now the glorious light of His Manifestation is breaking upon us. On that day the Virgin brought Him forth, and on this the world knew Him. The Word made Flesh was pleased to reveal Himself by degrees to those for whom He had come. When JESUS was born He was manifested indeed to the believing, but hidden from His enemies. Already indeed the heavens declared the glory of God, and their sound went out into all lands, when the Herald Angels appeared to tell to the shepherds the glad tidings of a Saviour's Birth; and now the guiding star leadeth the wise men to worship Him, that from the rising of the sun to the going down thereof, the Birth of the true King may be known abroad; that through those wise men the kingdoms of the east might learn the great truth, and the Roman empire remain no more in darkness.

Fourth Responsory.

Shine, shine, O Jerusalem, for thy light is come: and the glory of the LORD is risen upon thee.

Verse. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

Answer. And the glory of the LORD is risen upon thee.

Fifth Lesson.

THE very cruelty of Herod, when he strove to crush at His birth this King Whom he alone feared, was made a blind means to carry out this dispensation of mercy. While the tyrant with horrid guilt sought to slay the little Child he did not know, amid an indiscriminate slaughter of innocents, his infamous act served to spread wider abroad the heaven-told news of the Birth of the Lord. Thus were these glad tidings loudly proclaimed, both by the novelty of their story, and the iniquity of their enemies. Then was the Saviour borne into Egypt, that that nation, of a long time hardened in idolatry, might by the mysterious virtue which went out of Him, even when His presence was unknown, be prepared for the saving light so soon to dawn on them, and might receive the Truth as a wanderer even before they had banished falsehood.

Fifth Responsory.

All they from Saba shall come, they shall bring gold and incense, and they shall show forth the praises of the LORD. Alleluia, Alleluia, Alleluia.

Verse. The kings of Tarshish and of the isles shall bring presents, the kings of Arabia and Saba shall offer gifts.

Answer. Alleluia, Alleluia, Alleluia.

Sixth Lesson.

DEARLY beloved brethren, we recognise in the wise men who came to worship Christ, the first-fruits of that dispensation to the Gentiles wherein we also are called and enlightened. Let us then keep this Feast with grateful hearts, in thanksgiving for our blessed hope, whereof it doth commemorate the dawn. From that worship paid to the new-born Christ is to be dated the entry of us Gentiles upon our heirship of God and co-heirship with Christ. Since that joyful day the Scriptures which testify of Christ have lain open for us as well as for the Jews. Yea, their blindness rejected that Truth, Which, since that day, hath shed Its bright beams upon all nations. Let all observance, then, be paid to this most sacred day, whereon the Author of our salvation was made manifest, and as the wise men fell down and worshipped Him in the manger, so let us fall down and worship Him enthroned Almighty in heaven. As they also opened their treasures and presented unto Him mystic and symbolic gifts, so let us strive to open our hearts to Him, and offer Him from thence some worthy offering.

Sixth Responsory.

There came wise men from the east to Jerusalem, asking and saying: Where is He That is born King of the Jews? for we have seen His star in the east, and are come to worship the Lord.

Verse. We have seen His star in the east.

Answer. And are come to worship the Lord.

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

Answer. And are come to worship the Lord.

THIRD NOCTURN.

Instead of the 1st Psalm the following is said just as given here.

Antiphon. O come, let us worship Him: for He is the Lord our God.

Psalm XCIV.

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.

Antiphon. O come, let us worship Him: for He is the Lord our God.

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.

Antiphon. O come, let us worship Him: for He is the Lord our God.

For the sea is His, and He made it, and His hands formed the dry land.

Antiphon. O come, let us worship Him: for He is the Lord our God.

And we are the people of His pasture, and the sheep of His hand. 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, and saw My works.

Antiphon. O come, let us worship Him: for He is the Lord our God.

Forty years long was I grieved with that generation, and said: It is a people that do alway 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.

Antiphon. O come, let us worship Him: for He is the Lord our God.

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.

Antiphon. O come, let us worship Him: for He is the Lord our God.

The Service then proceeds as usual.

Second Antiphon. O worship the LORD * —Alleluia—in His holy temple —Alleluia.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 148.)

Third Antiphon. Worship God * — Alleluia—all ye His Angels—Alleluia.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 149.)

Verse. O worship the Lord—Alleluia.

Answer. In His holy temple—Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (*10th on the Gospels.*)

Dearly beloved brethren, hear ye from the Gospel lesson how, when the King of heaven was born, the king of earth was troubled? The heights of heaven are opened and the depths of earth are stirred. Let us now consider the question, why, when the Redeemer was born, an angel brought the news to the shepherds of Judea, but a star led the wise men of the East to worship Him. It seemeth as if the Jews as reasonable creatures received a revelation from a reasonable being, that is, an angel, but the Gentiles without, being as brutes, are roused not by a voice, but by a sign, that is, a star. Hence Paul hath it: "a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." (1 Cor. xiv. 22.) So the prophesying, (that is, of the angel) was given to them that believed, and the sign to them that believed not.

Seventh Responsory.

The star which the wise men had seen in the East, went before them, till they came where the young Child was. And when they saw the star, they rejoiced with exceeding great joy.

Verse. And when they were come into the house, they found the young Child with Mary His Mother, and fell down and worshipped Him.

Answer. And when they saw the star, they rejoiced with exceeding great joy.

Eighth Lesson.

THUS also we remark that afterwards the Redeemer was preached among the Gentiles not by Himself, but by His Apostles, even as, when a little Child, He is shown to them, not by the voice of angels, but merely by the vision of a star. When He Himself had begun to speak He was made known to us by speakers, but when He lay silent in the manger, by that silent testimony in heaven. But whether we consider the signs which accompanied His birth or His death, this thing is wonderful, namely, the hardness of

heart of the Jews, who would not believe in Him either for prophesying or for miracles.

Eighth Responsory.

When the wise men saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they found the young Child with Mary His Mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

Verse. The star which the wise men had seen in the East, went before them, till it came and stood over where the young Child was.

Answer. And when they were come into the house, they found the young Child with Mary His Mother, and fell down and worshipped Him.

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

Answer. And when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

Ninth Lesson.

ALL things which He had made, bore witness that their Maker was come. Let me reckon them after the manner of men. The heavens knew that He was God, and sent a star to shine over where He lay. The sea knew it, and bore Him up when He walked upon it. The earth knew it, and quaked when He died. The sun knew it, and was darkened. The rocks and walls knew it, and rent at the hour of His death. Hell knew it, and gave up the dead that were in it. And yet up to this very hour the hearts of the unbelieving Jews will not acknowledge that He to Whom all nature testified is their God, and, being more hardened than the rocks, refuse to be rent by repentance.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. The Lord our Saviour, * begotten before the day-star, and before the ages, is this day made manifest in the world.

Second Antiphon. O Jerusalem, * thy light is come, and the glory of the LORD is risen upon thee, and the Gentiles shall walk in thy light. Alleluia.

Third Antiphon. When the wise men * had opened their treasures, they presented unto the Lord gold, frankincense, and myrrh. Alleluia.

Fourth Antiphon. O ye seas and floods, * bless ye the Lord. O ye wells, bless ye the Lord. Alleluia.

Fifth Antiphon.

[1] Bright as a fiery beacon gleams
The guiding star, * whose mystic beams
Shone o'er the crib where, veiled in clay,
The new-born King of Glory lay.

When to the manger came the three,
They fell in worship on the knee,
Then to the King their gifts unfold,
The myrrh, the frankincense, and gold.

Chapter. (Isa. lx. 1.)

ARISE, shine, O Jerusalem, for thy light is come, and the glory of the LORD is risen upon thee.

[1] Two verses of an Hymn.

Hymn.[1]

BETHLEHEM! of noblest cities,
None can once with thee compare;
Thou alone the Lord of heaven,
Didst for us Incarnate bear.

Fairer than the sun at morning,
Was the star that told His birth;
To the lands their God announcing,
Hid beneath a form of earth.

By its lambent beauty guided,
See, the Eastern Kings appear;
See them bend, their gifts to offer,—
Gifts of incense, gold, and myrrh.

Offerings of mystic meaning!—
Incense doth the God disclose;
Gold a Royal Child proclaimeth;
Myrrh a future tomb foreshows.

Holy JESU, in Thy brightness
To the Gentile world displayed!
With the Father and the Spirit,
Endless praise to Thee be paid.
Amen.

Verse. Worship God—Alleluia.
Answer. All ye His angels. Alleluia.

Antiphon at the Song of Zacharias. This day is the Church joined unto the Heavenly Bridegroom, * since Christ hath washed away her sins in Jordan; the wise men hasten with gifts to the marriage supper of the King; and they that sit at meat together make merry with water turned into wine. Alleluia.

Prayer throughout the Office.

O GOD, Who by the leading of a star didst, as on this day, manifest Thine Only-begotten Son to the Gentiles, mercifully grant that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; 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.

Last verse of the Hymn as at Compline.

Antiphon. The Lord our Saviour, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of the Verse, "Thou That sittest at the right hand of the Father," *is said:*

Verse. Thou That art manifested unto us this day.

And the same alteration is made every day till the end of the Octave.

MARTYROLOGY.

On the morrow we call to mind the return of the Child Jesus out of Egypt.

Upon the same 7th day of January, were born into the better life—

At Nicomedia, for confessing Christ, in the persecution under the Emperor Galerius Maximian, the blessed martyr Lucian, priest of the Church of Antioch, distinguished for his learning and eloquence, whose praise hath been recorded by holy John Chrysostom. He is buried at Helenopolis in Bithynia.

At Antioch, the holy martyr the deacon Cleri, who on account of his glorious confession was seven times put to the torture, suffered long in prison, and at length was beheaded.

In the city of Heraclea, the holy martyrs Felix and Januarius.

On the same day, the holy martyr Julian.

In Denmark [in the year 1086], the holy martyr King Canute [IV.], whose

[1] Hymn by Aurelius Prudentius Clemens practically unchanged; translation by the Rev. E. Caswall.

feast is kept on January 19 [although not in England].

At Pavia, the holy confessor Crispin [I.], bishop of that see [in the year 248].

In Dacia, the holy bishop Nicetas, who by his preaching of the Gospel caused savage and barbarous tribes to become mild and gentle. [Fifth century.]

In Egypt, the blessed monk Theodore, who flourished in holiness in the time of the Emperor Constantine the Great, and of whom mention is made by holy Athanasius in the life of holy Anthony.

At Barcelona [in the year 1275], holy Raymond of Peñafuerte, of the order of Friars Preachers, famous for his holiness and teaching, whose feast we keep upon the 23rd day of this present month of January.

Chapter at the end. (Isa. lx. 6.)

ALL they from Saba shall come, they shall bring gold and incense, and they shall show forth the praises of the LORD.

TERCE.

The last verse of the Hymn is said thus:

JESU, Whom now the Gentiles see,
Father and Spirit, One and Three,
To Thee, one God, be glory given,
By men on earth, by Saints in heaven.
Amen.

Antiphon. O Jerusalem, * &c., (*Second Antiphon at Lauds.*)

Chapter and Prayer from Lauds.

Short Responsory.

The kings of Tarshish and of the isles shall bring presents. Alleluia, Alleluia.

Answer. The kings of Tarshish and of the isles shall bring presents. Alleluia, Alleluia.

Verse. The kings of Arabia and Saba shall offer gifts.

Answer. Alleluia, Alleluia.

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

Answer. The kings of Tarshish and of the isles shall bring presents. Alleluia, Alleluia.

Verse. All they from Saba shall come. Alleluia.

Answer. They shall bring gold and incense. Alleluia.

SEXT.

The last verse of the Hymn is said thus:

JESU, by Gentiles now adored,
With Father and with Holy Ghost,
To Thee be praise, as God and Lord,
On earth as 'mid the Angelic host.
Amen.

Antiphon. When the wise men, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. lx. 4.)

LIFT up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Short Responsory.

All they from Saba shall come. Alleluia, Alleluia.

Answer. All they from Saba shall come. Alleluia, Alleluia.

Verse. They shall bring gold and incense.

Answer. Alleluia, Alleluia.

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

Answer. All they from Saba shall come. Alleluia, Alleluia.

Verse. Worship the LORD. Alleluia.

Answer. In His holy courts. Alleluia.

NONE.

Last verse of the Hymn as at Compline.

Antiphon. Bright as a fiery beacon gleams, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Worship the LORD. Alleluia, Alleluia.

Answer. Worship the LORD. Alleluia, Alleluia.

Verse. In His holy courts.

Answer. Alleluia, Alleluia.

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

Answer. Worship the LORD. Alleluia, Alleluia.

Verse. Worship God. Alleluia.

Answer. All ye His angels. Alleluia.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn and Verse and Answer from First Vespers.

Psalms as on Sunday.

Antiphon at the Song of the Blessed Virgin. This day we keep a holiday in honour of three wonders, * —this day a star led the wise men to the manger; this day at the marriage, water was made wine; this day was Christ, for our salvation, pleased to be baptized of John in Jordan. Alleluia.

If this day should be a Saturday, the following Commemoration is made of the Sunday within the Octave.

Antiphon. The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, supposing Him to have been in the company: and they sought Him among their kinsfolk and acquaintance.

Verse. All they from Saba shall come. Alleluia.

Answer. They shall bring gold and incense. Alleluia.

Let us pray.

O LORD, we beseech Thee, mercifully to receive the prayers of Thy people which call upon Thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil 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.*

COMPLINE.

Last verse of the Hymn as before.

The following are the rules for the Service during the Octave of the Epiphany.

1. *If a Double Minor or Semidouble Feast occur, it is not transferred, but simplified. Only Doubles Major and Feasts of Doctors may be transferred. If Doubles Minor occur on a Double of the first class they are omitted that year. So also Simple Feasts which are otherwise merely commemorated.*

2. *The Service is precisely the same as on Twelfth-Day itself, except the differences hereafter immediately noted, and those given under the head of every day.*

3. *Mattins commence as usual with the following:*

Invitatory. Christ is made manifest unto us, * O come, let us worship Him.

Hymn. What makes thee, &c., (*Hymn at First Vespers.*)

4. *Except on the Sunday within the Octave, and on the Octave itself, the First Responsory is as follows:*

There are three precious gifts which the wise men offered unto the Lord on this day, and they speak a mystery of the things of God,—Gold, to show His kingly power; frankincense, for our Great High Priest; and myrrh, against the Lord's burying.

Verse. The wise men worshipped the Captain of our Salvation, as He lay in the manger, and when they had opened their treasures, they presented unto Him mystic gifts.

Answer. Gold, to show His kingly power; frankincense, for our Great High Priest; and myrrh, against the Lord's burying.

5. *The Third Nocturn begins as follows:*

First Antiphon. This man was born in her, * and the Highest Himself shall establish her.

Psalm LXXXVI.

Her foundation, &c., (*p.* 144.)

6. *Offices are hereafter given for five days within the Octave, besides the Octave-day itself, and the Sunday. These Offices are recited one after another on the five next week-days after the Feast. For example, if the Feast fell on a Saturday, the Office for the Second Day within the Octave would be said on Monday. The Lessons of the First Nocturns of these days are subject to the change mentioned in the eighth section.*

7. *The Antiphons are not doubled, except on the Octave-day.*

8. *On the First Sunday after the Epiphany is begun the First Epistle of St Paul to the Corinthians, which is continued on the following days till the Saturday inclusive. These Lessons are all given together at p.* 359. *To make room for them the Lessons from the Epistle to the Romans are omitted if need be. Hence, if the Feast fell on a Saturday, all the rest of the Epistle to the Romans would that year be omitted.*

9. *If the Feast fall on a Sunday, the Octave-day will do so too. Then the first Sunday after the Feast will be observed as the Octave-day, and the Office of the Sunday will be said on Saturday by anticipation, except the beginning of the First Epistle to the Corinthians, which will still be read on Sunday, and its place in the Sunday Office (said by anticipation on Saturday) is supplied with Lessons from the Epistle to the Romans, given on p.* 354.

Second Day within the Octave of the Epiphany.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (ix. 1.)

I SAY the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost; that I have great heaviness and continual sorrow in my heart. For I could wish that myself were anathema from Christ for my brethren, my kinsmen according to the flesh; who are Israëlites; to

whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, Who is over all — God, blessed for ever. Amen.

Second Lesson.

NOT as though the word of God hath taken none effect. For they are not all Israëlites which are of Israël; neither, because they are the seed of Abraham, are they all children; but, "In Isaac shall thy seed be called;"[1] that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.—For this is the word of promise: [2] "At this time will I come, and Sarah shall have a son." And not only she, but when Rebecca also had conceived [twins] by the same our father Isaac.

Third Lesson.

FOR the children being not yet born, neither having done any good or evil, (that the purpose of God, according to election, might stand,) not of works, but of Him That calleth, it was said unto her: [3] "The elder shall serve the younger" — as it is written: [4] "Jacob have I loved, but Esau have I hated." What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses: [5] "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*2nd on the Epiphany*, 30*th on the Season.*)

WISE men came from the East to worship the Virgin's Son. This is the event which we this day commemorate, the occasion in honour of which this sermon is preached. On them that day first broke in gladness, which year by year, now cometh round to us for celebration. They were the first-fruits of that Gentile Church whereof we are the in-gathering. To us the voice of Apostles, to them a star, as a voice from heaven, proclaimed the advent of a Saviour; and to us the voice of the Apostolic preachers is also as a voice from heaven, a heaven declaring the glory of God.

Fifth Lesson.

GREAT is the mystery. While He lay in the manger, He drew to Himself wise men from the East; while He was unknown in the stable, He was recognised in the heavens; and, being recognised in the heavens, made Himself known in the stable. So this day is called in the Greek "Epiphaneia," which is, being interpreted, "Manifestation." Wherein is manifested both the greatness and the lowliness of Him, Whose greatness was attested in the stars of heaven, and Who, being sought on earth, is found so lowly that there is no room for Him in the inn. And yet, though to be found in fashion as a little Child wrapped in swaddling-clothes, He is the object of worship to the wise men and of terror to the godless.

[1] Gen. xxi. 12. [2] Gen. xviii. 10. [3] Gen. xxv. 23.
[4] Mal. i. 2, 3. [5] Exod. xxxiii. 19.

Sixth Lesson.

FOR Herod feared when he heard from the wise men of Him Whom they sought, and of Whose birth they knew by the witness of a star. What will be the fearful judgment-seat of Him, Who, even as a Suckling, struck terror into haughty kings? How much wiser is the thought of those kings who seek Christ like the wise men, to worship Him, than of those who seek Him, like Herod, to slay Him! who seek to put Him to that same death, which He came to suffer from His enemies for their own salvation, and which, by His death, He hath trodden down! Kings will do well to fear Him Who now sitteth at the right hand of the Father, and Whom Herod feared when He hung upon His mother's breast.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (*10th on the Gospels.*)

When Herod knew of the birth of our King, he betook himself to his cunning wiles, and lest he should be deprived of an earthly kingdom he desired the wise men to search diligently for the young Child, and when they had found Him, to bring him word again. He said, "that he also might come and worship Him," but, in reality, that, when he had found Him, he might put Him to death. But, behold, of how light weight is the malice of man, when it is tried against the counsel of God. It is written: "There is no wisdom, nor understanding, nor counsel, against the LORD," (Prov. xxi. 30.) So the star which the wise men saw in the East, still led them on; they found the new-born King, and presented unto Him gifts; then they were warned in a dream that they should not return to Herod. And as it came to pass that, when Herod sought JESUS, he could not find Him—even so is it with hypocrites, who, while they make pretence to seek the Lord to worship Him, find Him not.

Eighth Lesson.

IT is as well to know that it is one of the opinions of the Priscillianist heretics[1] that every man is born under the influence of a star; and, to confirm this notion, they bring forward the instance of the star of Bethlehem, which appeared when the Lord was born; and which they call His star, that is, the star ruling over His fate or destiny. But if we consider the words of the Gospel concerning this star, they are: "It went before, till it came and stood over where the young Child was." Whence we see that it was not the young Child Who followed the star, but the star which followed the young Child, as if to show that the young Child ruled the star, instead of the star ruling Him.

Ninth Lesson.

BUT I pray that the hearts of the faithful may ever be free from the thought that anything ruleth their

[1] A branch of the Manichæan school, which arose in Spain towards the close of the fourth century.

destiny. In this world there is but One Who ruleth the destiny of man, even He Who made man; neither was man made for the stars, but the stars for man; and if we say that they rule his destiny, we set them above him for whose service they were made. When Jacob came out of his mother's womb, and his hand took hold on his elder brother Esau's heel, he could not have done so unless this his first movement had been behind his brother, and, nevertheless, such was not in after life the position of those two brethren whom their mother brought forth at one birth.

LAUDS.

Antiphon at the Song of Zacharias. There came wise men from the East to Bethlehem to worship the Lord: * and when they had opened their treasures, they presented unto Him precious gifts; gold, as unto the Great King; frankincense as unto the true God; and myrrh for His burying. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. When the wise men saw the star, * they rejoiced with exceeding great joy; and when they were come into the house, they presented unto the Lord gold, frankincense, and myrrh. Alleluia.

Third Day within the Octave of the Epiphany.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xii. 1.)

I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind: that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you: not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

Second Lesson.

FOR as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another, and having gifts differing according to the grace that is given to us; whether prophecy, according to the proportion of faith; or ministry, in ministering; or he that teacheth, in teaching; he that exhorteth, in exhortation; he that giveth, in simplicity; he that ruleth, in carefulness; he that showeth mercy, in cheerfulness.

Third Lesson.

LET love be without hypocrisy. Abhor that which is evil, cleave to that which is good; be kindly affectioned one to another, with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality. Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep; be of the same mind one toward another; setting not your heart

on high things, but condescending to things that are lowly.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*2nd on the Epiphany.*)

MANY kings of the Jews had been born, and died, but which of them was sought after by wise men to worship him? Not one: for not one had been proclaimed by the voice of heaven. Let us not also pass by the fact that the enlightenment of the wise men standeth in strong contrast to the blindness of the Jews. The first came from far to find Him, Whom, being born in their midst, the second knew not.

Fifth Lesson.

THE wise men found the young Child among those who denied Him. These holy pilgrims came and worshipped the yet silent Christ in the land whose inhabitants, after He grew up and worked miracles, crucified Him. They worshipped in that tiny Body the God Whom, amid great signs and wonders, the Jews would not spare even as a man. They who saw the Star which shone at His birth, put it to more profit than they who saw the sun veiled at His death.

Sixth Lesson.

THE star which led the wise men towards the place where the new-born God dwelt with His Virgin Mother, ceased to shine when it came to the city of Jerusalem, while they were inquiring of the Jews where Christ should be born. The Jews answered them according to the testimony of the Divine Scriptures: "In Bethlehem of Judah: for thus it is written: And thou Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule My people Israël." What else are we to understand that God's Providence would here signify, than that there should remain among the Jews those Divine Writings only, whereby the Gentiles are enlightened, while they themselves remain dark?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (*10th on the Gospels.*)

The wise men brought gold, frankincense, and myrrh. Gold is the fitting gift to a King, frankincense is offered in sacrifice to God, and with myrrh are embalmed the bodies of the dead. By the gifts, therefore, which they presented unto Him, the wise men set forth three things concerning Him unto Whom they offered them; by the gold, that He was King; by the frankincense, that He was God; and by the myrrh, that He was to die. There are some heretics who believe Him to be God, but confess not His Kingly dominion over all things; these offer unto Him frankincense, but refuse Him gold. There are some others who admit that He is King, but deny that He is God; these present unto Him gold, but will not give Him frankincense.

Eighth Lesson.

THERE are some other heretics who profess that Christ is both God and King, but not that He took a dying nature; these offer Him gold and frankincense, but not myrrh for the Manhood. Let us, however, present gold unto the new-born Lord, acknowledging His universal Kingship; let us offer unto Him frankincense, confessing that He Who hath been made manifest unto us in time, is God before time was; let us give unto Him myrrh, believing that He Who cannot suffer as touching His Godhead, was made capable of death as touching the manhood which He shareth with us.

Ninth Lesson.

THERE is also another signification in this gold, frankincense, and myrrh. Gold is a type of wisdom; as saith Solomon: [1] "In the mouth of the wise abideth a treasure to be desired." Frankincense, which is burnt in honour of God, is a figure of prayer; witness the words of the Psalmist, (Ps. cxl. 2:) "Let my prayer be set forth as incense before Thee." By myrrh is represented the putting to death of the body; as where the holy Church saith of her labourers who strive for God even unto death: "My hands dropped with myrrh." (Cant. v. 5.)

LAUDS.

Antiphon at the Song of Zacharias. Gold, frankincense, and myrrh, * are the three precious gifts which the wise men offered unto the Lord, as unto the Son of God, the Great King. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. O Christ, Thou Light of Light, Thou art made manifest, * and the wise men have presented unto Thee gifts. Alleluia, Alleluia, Alleluia.

Fourth Day within the Octave of the Epiphany.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xiii. 1.)

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God. And they that resist earn for themselves damnation: for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good.

Second Lesson.

BUT if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God; a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon Him for this very thing. Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

[1] Prov. xxi. 20. (LXX.)

Third Lesson.

OWE no man anything, but to love one another; for he that loveth his neighbour, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying: "Thou shalt love thy neighbour as thyself." Love worketh no ill to his neighbour. Therefore love is the fulfilling of the law.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*1st for Twelfth-Day.*)

DEARLY beloved brethren, we have but lately celebrated that day whereon the inviolate virginity of Blessed Mary gave to man a Saviour. And now the venerable solemnity of the Epiphany giveth us a continuance of joy. So that by the nearness of these two holy Feasts, the freshness of our gladness and the quickening of our faith hath no time wherein to die away. And truly it concerneth the salvation of all men, that the Mediator between God and men is already made manifest before leaving the humble city of His birth.

Fifth Lesson.

IT is true that the Lord chose the nation of Israël, and in that nation one family, whence to take upon Him that nature which He shareth with all mankind, but, at the same time, He would not that the narrow walls of His Mother's house should imprison within them all the brightness of His appearing, and, as He was pleased to be born for all, so willed He to be forthwith made manifest to all. Three wise men in the East, therefore, saw a new and brilliant star, which, by excelling all others in brightness and beauty, attracted the eyes and thoughts of all beholders: and thereby it became at once evident that some new and great event had befallen.

Sixth Lesson.

THEN He Who had given the sign, gave understanding to those that saw it; and having given to them to understand that He was born, He gave them the grace to seek Him; and, being sought by them, was pleased to be found. The three wise men followed the guiding of the heavenly light, and, with their eyes firmly fixed upon the glory that went before them, were so led by the light of grace as to obtain the knowledge of truth. They, knowing that He was born a King, sought Him in the Royal City; but He Who had taken upon Him the form of a servant, and came not to judge but to be judged, had chosen Bethlehem for His birth, and Jerusalem for His Suffering.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (*10th on the Gospels.*)

The wise men teach us a great lesson in that "they departed into

their own country another way." That which they did, ("being warned of God in a dream,") we ought to do. Our country is heaven; and, when we have once known JESUS, we can never get there by returning on the way wherein we walked before we knew Him. We have left our country far, by the way of pride, and disobedience, and worldliness, and forbidden indulgence: we must seek that heavenly Fatherland by tears, by subjection, by contempt of the things which are seen, and by curbing the fleshly appetites.

Eighth Lesson.

LET us then depart into our own country another way. They that have by enjoyment put themselves away from it, must seek it again by sorrow. Therefore, my dearly beloved brethren, it behoveth us to be ever fearful and watch, having continually before the eyes of our heart, on the one hand, the guilt of our doings, and, on the other, the judgment at the latter day. It behoveth us to think how that awful Judge will surely come, Whose judgment is hanging over us, and hath not yet fallen: the wrath to come is before sinners, and hath not yet smitten them: and the Judge yet tarrieth in order that, when He cometh, there may haply be less to condemn.

Ninth Lesson.

LET us afflict ourselves for our faults with weeping, and, with the Psalmist, "let us come before His Presence with thanksgiving." Let us take heed that we be not fooled by the appearance of earthly happiness, or seduced by the vanity of earthly pleasure. For the Judge is at hand, even He That saith: "Woe unto you that laugh now, for ye shall mourn and weep," (Luke vi. 25.) Hence also Solomon saith: "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness," (Prov. xiv. 13.) And again: "I said of laughter, It is mad; and of mirth, What doeth it?" (Eccles. ii. 2.) And yet again: "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth," (vii. 5.)

LAUDS.

Antiphon at the Song of Zacharias. We have seen His star * in the East, and are come with gifts to worship the Lord.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Herod inquired * of the wise men: What is the sign that ye have seen that a King is born? We have seen the shining of the star, the glory whereof enlighteneth the whole world."

Fifth Day within the Octave of the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xiv. 1.)

HIM that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own Master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

Second Lesson.

FOR one man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that eateth, eateth to the Lord: for he giveth God thanks. And he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's.

Third Lesson.

FOR to this end Christ died and rose again, that He might be the Lord both of the dead and living. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. For it is written: "As I live, saith the Lord, unto Me every knee shall bow, and every tongue shall confess to God."[1] So then every one of us shall give account of himself to God. Let us not therefore judge one another any more.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [2] St Maximus, Bishop [of Turin.] (*1st on the Epiphany.*)

DEARLY beloved brethren, we are instructed by the tradition of the Fathers, that we have to keep holiday on this solemnity in honour of several joyful events. We are taught that on this day, our Lord Christ was, first, manifested to the Gentiles by the leading of a star; secondly, that being bidden to a marriage, He turned water into wine; and, thirdly, that He received baptism from John, whereby He hallowed the waters of the Jordan, and cleansed[3] him that baptised Him.

Fifth Lesson.

WHICH of these events was the greatest, He knoweth by Whose Will they came to pass; for us it is needful to believe and doubt not that whatever was wrought was wrought for us. For to the Gentiles is given a hope of worshipping that Very God of Very God, to adore Whom the Chaldæans were led by the rays of a glorious star. So also He That by His Will changed water into wine, hath given us to drink of the cup of His Blood of the New Testament; and the Lamb of God baptized in the Jordan hath hallowed for us that saving Fountain wherein we are born again.

Sixth Lesson.

THEREFORE, my brethren, as we have lately celebrated with gladness the Festival of our Saviour's birth, so now it behoveth us with all earnestness to keep holy in His honour, this the birth-day of His wonder-working. And, verily, these three anniversaries are rightly on one day preached to us, who acknowledge the unspeakable mystery of the Trinity under the name of one God. By these miracles the Lord Christ our Redeemer willed to manifest to men

[1] Isa. xlv. 23.

[2] The Martyrology for June 25, says:—"At Turin, the birthday of St Maximus, Bishop and Confessor, very famous for learning and holiness." He was born about the close of the fourth century, was Bishop of Turin at the beginning of the fifth, and died after 465, aged eighty or ninety years. Nothing more accurate is strictly historical.

[3] Purificâsse.

some of the power of that Godhead, Which in Him lay hidden under the Manhood.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* ii.)

"We have seen His star in the East." In order that the Jews might be confounded by hearing from the Gentiles of the birth of Christ, the star rose in the East. They knew that it would come, by the prophecy of Balaam, whose successors they were. See the Book of Numbers, (xxiv. 17.) The star led the wise men to Judea, that the Priests, having it demanded of them where Christ should be born, might have no power to plead that they knew not of His coming.

Eighth Lesson.

"AND they said unto him, In Bethlehem of Judea,"—this is a mistake of copyists.[1] In our opinion, what the Evangelist wrote must have been, not "of Judea," but "of Judah." Thus it is in the Hebrew text.[2] Nor is there any town called Bethlehem among any other people, that this should be called "of Judea" to distinguish it. But it is fitly distinguished as "of Judah," because there is in Judea another Bethlehem, namely, the one in Galilee. See the Book of Joshua the son of Nun. (xix. 15.) Finally, the passage cited, which is in the prophet Micah, (v. 2,) hath: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah[, yet out of thee shall He come forth unto me that is to be ruler in Israël."]

Ninth Lesson.

"AND when they had opened their treasures they presented unto Him gifts, gold, and frankincense, and myrrh." The mystic meaning of these gifts is thus neatly expressed by Juvencus the Priest,[3]—

"To God made man, born Israel's King,
Frankincense, myrrh, and gold they bring."

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." They who had presented unto the Lord gifts, were honoured by receiving a warning, not from an Angel, but from God Himself; whereas even Joseph was warned only by an Angel. They departed into their own country another way, that they might not be brought into contact with the unbelief of the Jews.

LAUDS.

Antiphon at the Song of Zacharias. All nations shall come * from afar, bringing their gifts with them. Alleluia.

[1] Which has since been corrected in the Latin Vulgate, which now reads, "In Bethlehem of Judah," but the accepted Greek text still retains the inaccuracy. The Missal agrees with the Vulgate.

[2] *I.e.*, (apparently) the Hebrew Gospel used by the Nazarenes, but now lost.

[3] C. Vettius Aquilinus Juvencus, of the fourth century, priest and poet, composed his Poem on the Gospels during the peace of Constantine.

VESPERS.

Antiphon at the Song of the Blessed Virgin. All they from Saba shall come, * they shall bring gold and incense. Alleluia, Alleluia.

Sixth Day within the Octave of the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xv. 1.)

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of you please his neighbour in that which is good, to edification. For even Christ pleased not Himself, but, as it is written: [1] "The reproaches of them that reproached Thee fell on Me." For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

Second Lesson.

NOW the God of patience and consolation grant you to be like-minded one toward another, according to Christ JESUS, that ye may with one mind and one mouth glorify God, even the Father of our Lord JESUS Christ. Wherefore receive ye one another as Christ also received you, to the glory of God. For I say that JESUS Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; but that the Gentiles glorify God for His mercy; as it is written: [2] "Therefore will I give thanks unto Thee, O Lord, among the heathen, and sing praises unto Thy Name." And again He saith: [3] "Rejoice, O ye nations, with His people." And again: [4] "O praise the LORD, all ye nations, and praise Him, all ye people."

Third Lesson.

AND again Isaias saith: [5] "There shall be a root of Jesse, and He That shall arise to reign over the Gentiles, in Him shall the Gentiles trust." Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, and in the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of love, filled with all knowledge, so that ye are able to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind; because of the grace that is given to me of God, that I should be the minister of JESUS Christ to the Gentiles, sanctifying the Gospel of God, that the offering of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Fulgentius,[6] Bishop [of Ruspa.] (*5th on Twelfth-Day.*)

THE same God Who in the Old Testament had commanded the first-fruits to be offered to Himself, being born as a man, Himself consecrated to His own worship the first-

[1] Ps. lxviii. 10. [2] Ps. xvii. 50. [3] Deut. xxxii. 43 (LXX.)
[4] Ps. cxvi. 1. [5] Isa. xi. 10 (LXX.)
[6] Fabius Claudius Gordianus Fulgentius, *born* 468; *cr.* bishop of Ruspa 508; *died* 533.

fruits of the nations. The Shepherds were the first-fruits of the Jews, and the wise men of the Gentiles. The first came from near at hand, the second from afar. "Where is He," say they, "that is born King of the Jews?" Herod, the king of the Jews, had already had children. Archelaus was born in a palace, Christ at an inn; Archelaus was laid in a silver cradle, Christ in a manger. And yet the wise men sought, not Archelaus, but Christ; they did not even name him that was born in a palace, but when they found Him That lay in a manger, they fell down and worshipped Him.

Fifth Lesson.

WHO is the King of the Jews? The Poor and the Rich, the Lowly and the Exalted One. Who is the King of the Jews? He Who, being carried at the breast, is adored as the Eternal; He Who lieth tiny in the manger, and is He Whom the heavens cannot contain; He Who is meanly wrapped in swaddling clothes, and is more glorious than all the stars. Why art thou troubled, O Herod? He that is born King of the Jews cometh not by carnal warfare to conquer other kings, but by a marvellous working, by dying, to subdue them to Himself. He is not born to be thy successor, but that the world may faithfully believe in Him. He cometh, not that He may fight in the flesh, but that He may conquer through the suffering of death.

Sixth Lesson.

THE little Child, Whom the wise men call the King of the Jews, is the Maker and Lord of Angels. If thou fearest Him at His birth, thou hast more reason to fear Him as the Almighty Judge. Fear Him, not as a pretender to thy kingdom, but fear Him as Him Who will pass a most just sentence of condemnation on thee because thou hast not believed in Him. "Go," said Herod, "and bring me word again, that I may come and worship Him also." We know thy cunning lying, thy godless unbelief, thine iniquitous treachery. The blood of the innocents which thou didst cruelly shed, is witness to us of what thou wouldst have done to Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Book* ii. *on Luke* ii.)

What are the gifts of the faithful and true? Gold to our King, frankincense to our God, and myrrh to Him Who died for us. The first is that whereof are made the royal honours of kings, the second is that mystic offering which is used in the worship of the Divine Power, and the third is that wherewith we pay respect to the dead, whose bodies it keepeth from corruption. My brethren, let us who hear and read these things, make offering out of what treasures we have—albeit we have it in earthen vessels. (2 Cor. iv. 7.) If we confess that all that we have, we have, not from ourselves, but from Christ, how much more should we confess that whatever we have is not our own, but Christ's?

Eighth Lesson.

THE wise men out of their treasures presented unto Him gifts. Wilt thou know how pleasing to Him they were? The star appeared to them, but disappeared when it came near Herod. Then it appeareth to them again, leading them on the way that led to Christ. This star then was the way, and we know that Christ calleth Himself "the Way." (John xiv. 6.) And truly also in the mystery of His Incarnation He is called a Star; as it is written: "There shall come forth a Star out of Jacob, and a Man shall rise out of Israël."[1] Where Christ is, there is a Star; yea, He is Himself "the bright and morning Star." (Apoc. xxii. 16.) And the light that leadeth to JESUS is His own.

Ninth Lesson.

REMARK another point. The wise men came by one way and departed by another. They that had seen Christ, knew Christ, and they departed better than they came. There are two ways,—the one which leadeth to destruction, the other which leadeth to the kingdom; the one is the way of sin, which leadeth to Herod; the other is Christ, the true Way, Who leadeth us home to the fatherland, from that journeying here, whereof it is said: "My soul hath long dwelt as an exile." (Ps. cxix. 5.)

LAUDS.

Antiphon at the Song of Zacharias. They that despised Thee * [2] shall come unto Thee, and shall bow themselves down at the Soles of Thy Feet.

VESPERS.

Antiphon at the Song of the Blessed Virgin. The wise men being warned * in a dream, departed into their own country another way.

Saturday within the Octave.

The Sabbath within Eight Days of the Epiphany.

The Vespers from the Chapter are as follows.

Chapter. (Rom. xii. 1.)

BRETHREN, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Hymn and Verse and Answer as on the Feast, (*p.* 331.)

Antiphon at the Song of the Blessed Virgin. The Child JESUS tarried behind in Jerusalem, * and His parents knew not of it, supposing Him to have been in the company; and they sought Him among their kinsfolk and acquaintance.

Prayer.

O LORD, we beseech Thee, mercifully to receive the prayers of Thy people which call upon Thee: and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil 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.*

[1] Numb. xxiv. 17, where in the present text it is not "a man," but "a sceptre." The "man" is LXX.

[2] Cf. Isa. lx. 14; Apoc. iii. 9.

Then is made a Commemoration of the Epiphany. The Antiphon is that proper to that particular day within the Octave.

Verse. All they from Saba shall come—Alleluia.
Answer. They shall bring gold and incense—Alleluia.

Unless it be the Fifth Day within the Octave, in which case are said:

Verse. Worship God—Alleluia.
Answer. All ye His angels—Alleluia.

Prayer as on the Feast.

Should the Feast fall on a Sunday, and therefore the Office for the Sunday within the Octave be anticipated on Saturday, the above, being the First Vespers of the Sunday, are said on Friday evening.

First Sunday after the Twelfth-Day.

The Lord's Day within eight days of the Epiphany.

All is said as on the Feast, according to the rules given on p. 340, (*which see*) *except what is otherwise given here.*

MATTINS.

FIRST NOCTURN.

The following Lessons are only used when this Office is said by anticipation on Saturday. Otherwise the First Epistle to the Corinthians is begun. See p. 359.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xvi. 1.)

I COMMEND unto you Phœbe our sister, who is a Deaconess of the Church which is at Cenchreæ, that ye receive her in the Lord as becometh Saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Prisca, and Aquila, my helpers in Christ JESUS, (who have for my life laid down their own necks; unto whom not only I give thanks, but also all the Churches of the Gentiles) and the church that is in their house.

Second Lesson. (17.)

NOW I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not Christ our Lord, but their own belly: and by good words and fair speeches deceive the hearts of the simple. For your obedience is known everywhere abroad; I rejoice therefore in you. But I would have you wise unto that which is good, and simple concerning evil.

Third Lesson.

TIMOTHY my work-fellow, and Lucius and Jason, and Sosipater, my kinsmen, salute you. I, Tertius,[1] who wrote this Epistle, salute you in the Lord. Caius, mine host, and the whole Church, salute you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother. The grace of our Lord JESUS Christ be with you all. Amen.

[1] *I.e.*, the secretary of the Apostle.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*5th on the Epiphany.*)

IT is meet and right, dearly beloved brethren, yea, it is our bounden duty and godly service, to rejoice with full hearts upon those days which more especially set forth before us the workings of God's mercy; and to have in honourable memory those things that were done for our salvation. Hereto are we called by the seasons of the year which continually return, and notably by this present, which, after but a short time hath passed since that day whereon the Co-eternal Son of God was born of a Virgin, bringeth now the Feast of the Epiphany, hallowed by the Manifestation of the Lord.

Fifth Lesson.

IN this said Manifestation the good Providence of God hath appointed a strong bulwark to our faith. For now, while in solemn worship we call to mind how the childhood of the Saviour was adored in its first infancy, we receive from the original Scriptures the doctrine that Christ was born with the very nature of man. For this is that which maketh of sinners saints, even to believe that in one and the same our Lord JESUS Christ there is very Godhead and very Manhood — very Godhead, as touching Which, He, being in the form of God, is equal to the Father from everlasting to everlasting — and very Manhood, wherein He, taking upon Him the form of a servant, hath in these latter days been born Man.

Sixth Lesson.

FOR the strengthening of this our faith, which we profess in the face of every false doctrine, the mercy of God hath made it to come to pass that one of those peoples who dwell in the uttermost parts of the East, and excel in the skill of reading the stars, should see the sign of the birth of that Child Who was to reign over all Israël. There appeared to the eyes of wise men a new star of such passing beauty, as wrought in the minds of all that saw it the persuasion that the event, which is announced, was of an importance not to be neglected.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 42.)

WHEN JESUS was twelve years old they went up to Jerusalem, after the custom of the Feast, and when they had fulfilled the days, as they returned, the child JESUS tarried behind in Jerusalem. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

We read that when He was twelve years old the Lord began to dispute. The number of His years was the same as the number of the Apostles whom He afterwards sent forth to preach the Faith. He Who, as touching His Manhood, was filled with wisdom and grace from God, was not careless of the parents of the same Manhood, and, after three days, was pleased to be found in the Temple: thereby foreshadowing that, after the three days of His victorious Passion, He That had been reckoned with the

dead, would present Himself, living, to our faith, in His heavenly Kingship and Divine Majesty.

Eighth Lesson.

"HOW is it that ye sought Me?" Christ hath two Generations; one from His Father, another from His Mother. That from His Father is His Eternal Generation as God the Son; that from His Mother is that whereby He came to work for us and minister to us. Those acts, therefore, of His, which are above nature, beyond His age, and different to His custom, proceeded not from the strength of His Manhood, but from the power of His Godhead. On another occasion His Mother moveth Him to work a miracle; here He answereth her, because she treateth that which was of the Godhead, as though it had been of the Manhood. On this occasion it is said that He was twelve years old, but on the other He had already disciples. His mother had seen His wonders on the earlier occasion, and had learnt from her Son to call on the mightier nature for a work of power.[1]

Ninth Lesson.

"AND He came to Nazareth, and was subject unto them." No wonder that the great Teacher should practise. And shall we marvel how He Who was subject to His Mother, was about His Father's business? His subjection to His Mother proceeded, not from weakness, but from dutiful affection. Nevertheless, the false serpent lifteth its head from its cruel lair, and spitteth poison from its venomous breast. The heretics say that, as the Son was sent by the Father, therefore the Father is greater than the Son, and, if the Father be greater than the Son, there is that, than which the Son is less; yea, that He Who is sent, hath of necessity, need of some strengthening from outside Himself. He was subject to His Mother? Was He less than she? God forbid!

LAUDS.

Chapter. (Rom. xii. 1.)

BRETHREN, I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Antiphon at the Song of Zacharias. The Child JESUS tarried behind in Jerusalem, * and His parents knew not of it, supposing Him to have been in the company; and they sought Him among their kinsfolk and acquaintance.

Prayer throughout the Office.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil 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.*

A Commemoration is made of the Epiphany. Antiphon and Prayer as on the Feast and the following.

Verse. All they from Saba shall come—Alleluia.

[1] Translated directly from the works of the Saint. In the Breviary the passage has got corrupted, even to the substitution of a negative for an affirmative ("ne" for "ut").

Answer. They shall bring gold and incense—Alleluia.

At Terce, Chapter and Prayer from Lauds.

SEXT.

Chapter. (Rom. xii. 3.)

FOR I say, through the grace given unto me, to every man that is among you: not to think of himself more highly than he ought to think; but so to think as to think soberly.

NONE.

Chapter. (Rom. xii. 4.)

FOR as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another, in Christ JESUS our Lord.

VESPERS.

Antiphons, Chapter and Prayer from Lauds.

Psalms as on Sundays.

Hymn and Verse and Answer as at the First Vespers of the Epiphany.

Antiphon at the Song of the Blessed Virgin. Son, why hast Thou thus dealt with us? * Thy father and I have sought Thee sorrowing. How is it that ye sought Me? Wist ye not that I must be in My Father's house?

A Commemoration is made of the Epiphany. Antiphon and Prayer as at the Second Vespers of the Feast, and the Verse and Answer "All they from Saba, &c." *as at Lauds.*

Octave Day of the Epiphany.

The Eighth Day after the Epiphany.

Double.

All as on the Feast except as otherwise directed in the rules given on p. 340, *or given here.*

First Vespers as the First Vespers of the Feast, except the Prayer, which is taken from Lauds.

When this Octave Day falls on Sunday, the Vespers on Saturday are the First Vespers of the Octave, with a Commemoration of the Sunday within the Octave. This Commemoration is made by the Antiphon "Son, why hast Thou, &c.," *Verse and Answer,* "All they from Saba, &c.," *and the Prayer,* "O Lord, we beseech Thee, &c.," *as above. If the Octave Day falls on a Monday the same Commemoration is made on Sunday evening.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season, that is, from 1 *Cor.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [1] St Gregory of Nazianzus, Patriarch [of Constantinople.] (*Discourse on the Epiphany.*)[2]

I AM not able to restrain the outbursts of my happiness. I feel changed and elated. I forget my own meanness while I undertake and try to discharge the office of the great John. It is true that I am not the Forerunner, but at least I come from

[1] May 9.

[2] In the original called by one of the Greek names: "The Holy Lights."

the desert.[1] Christ is enlightened,[2] or rather, He enlighteneth us with His own light. Christ is baptized; let us go down with Him into the water, that we may come up with Him.

Fifth Lesson.

JOHN is baptizing. JESUS cometh. He cometh that He may make holy him who baptizeth Him; He cometh to bury the old Adam in the waters; He cometh to hallow the blessed flood of Jordan. He Who is Flesh and Spirit cometh to open for all that should ever be baptized that power of generation whereby new peoples are constantly begotten of water and the Holy Ghost. The Baptist will not receive Him. JESUS striveth with him. "I," saith John, "have need to be baptized of Thee." Thus speaketh the candle to the Sun, the voice to the Word.

Sixth Lesson.

JESUS came up out of the water, having, in a manner, washed the whole world, and brought it up with Him. And He saw the heavens opened (not divided,) even those heavens which Adam had once shut upon himself and us his descendants, —when the cherub's fiery sword barred the gates of Paradise. And the Holy Spirit bare witness, witness unto Him Who is of One Substance with Himself. And witness was given from Heaven, unto Him that came down from heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 29.)

AT that time: John seeth JESUS coming unto him, and saith: Behold the Lamb of God, behold Him That taketh away the sin of the world. And so on.

Homily by St Austin, Bishop [of Hippo.] (*6th Tract on John.*)

John knew JESUS even before He came to be baptized of him in Jordan, as we perceive by the words: "I have need to be baptized of Thee, and comest Thou to me?" Behold, how he knew that He was the Lord, how he knew that He was the Son of God! How do we prove that he knew that He it was Who should baptize with the Holy Ghost? Before the Lord came to the river, when many betook themselves to John to be baptized of him, the Baptist said: "I indeed baptize you with water: but One Mightier than I cometh; the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire." (Luke iii. 16.) Behold, John knew this also.

Eighth Lesson.

YET John saith: "I knew Him not." Now, how are we to explain this without calling John a liar?—and God forbid that we should ever even think anything of the kind. Was it not that when the Dove descended on Christ, John then for the first time knew Him to have that peculiar attribute, that, whosoever should baptize with His Baptism, whether they were themselves just or unjust, the virtue of the Sacrament should proceed, not from them, but from Him on Whom abode the Dove; so that He is the real Baptizer in every

[1] St Gregory was a comrade of St Basil, and was brought from a solitude at Seleucia to be Bishop of Constantinople.

[2] Enlightenment is an ancient term for Baptism, still used by the Greeks.

Christian Baptism until the end of time, and it is in this sense that it is said of Him: "the Same is He Which baptizeth with the Holy Ghost"? Whether it be Peter, or Paul, or Judas, that performeth the ceremony, the real Baptizer and effectual Worker is Christ. For if the holiness of the baptism depended on the holiness of the particular officiator, no two baptisms would be exactly alike, and every one would be supposed to be more or less regenerated according as the minister who baptized him was more or less of a saint.

Ninth Lesson.

NOW, my brethren, understand me. The saints themselves, those good men who appertain to the Dove, those good men whose portion is in Jerusalem, those good men in the Church, of whom the Apostle saith, "the Lord knoweth them that are His," (2 Tim. ii. 19,) these good men differ one from another by diversities of graces, and are not all of the same worthiness. Some are holier than others, and some are better than others. Supposing then (for the sake of argument) that A is baptized by B, a righteous saint, and C is baptized by D who is less worthy in the sight of God, who hath attained only a lower degree in godliness, who is not so chaste, and whose life is not so good as B's: yet A and C receive just the same thing. And how is this, unless it be that it is Christ Himself Who is the effectual Baptizer?

LAUDS.

Prayer throughout the Office.

O GOD, Whose Only-begotten Son was made manifest in the substance of our flesh, mercifully grant that through Him our inward man may be changed into the likeness of Him Whose outward Man is made like unto us. Even 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.*

THE LESSONS FROM THE FIRST EPISTLE OF ST PAUL TO THE CORINTHIANS,

Commenced on the Sunday within the Octave of the Epiphany, and continued daily till the next Saturday.

Note 1. *If a Week-day in this week is observed as such, the Office is as in the Psalter, and what is not given there (for example, the Responsories,) is according to Ch. XXVII.* 5, *of the Pie.*

Note 2. *If the next Sunday be Septuagesima, then either on the preceding Saturday, or, failing that, the first day after the Octave which is not occupied by an Office with Nine Lessons, the Week-day Office is said with the following changes,—*

(*a.*) *The Lessons are those of the Third Nocturn of the Second Sunday after the Epiphany, namely, from St John ii.* 1, *with the Homily of St Austin upon the same, given on p.* 371.

(*b.*) *The Responsories are those given for the First Nocturn of the Third Sunday after the Epiphany* (*p.* 381), *namely:—First*, "O LORD, rebuke me not," &c. *Second*, "O God, Which satest," &c. *And Third*, "The Lord is at my right hand," &c.

(*c.*) *The Antiphon at the Song of Zacharias is that given in the Commemoration of the Second Sunday after the Epiphany, at Lauds, on the Feast of the Holy Name, p.* 372, *namely:* "There was a marriage in Cana," &c.

(*d.*) *The Prayer is from the same, namely,* "Almighty and everlasting God, Who dost govern," &c.

If a Double Feast fall on this Saturday, the Ninth Lesson will be the Homily on St John for the Second Sunday, with a Commemoration at Lauds by the Antiphon for that Sunday given at the Feast of the Holy Name, with Verse and Answer of Ferial Lauds, and the Prayer of the Second Sunday, after which no more notice is taken of it.

First Sunday after the Epiphany.

The First Lord's Day after the Epiphany.

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle Paul to the Corinthians [1] (i. 1.)

PAUL, called to be an Apostle of JESUS Christ, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ JESUS, called to be Saints, with all that in every place, whether their's or our's, call upon the Name of JESUS Christ our Lord. Grace be unto you, and peace from God our Father, and from the Lord JESUS Christ.

Second Lesson.

I THANK my God always on your behalf, for the grace of God which is given you in Christ JESUS: that in everything ye are enriched in Him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye are wanting in no grace, waiting for the appearing of our Lord JESUS Christ, Who shall also confirm you unto the end, that ye may be blameless in the day of the coming of our Lord JESUS Christ. God is faithful by Whom ye were called unto the fellowship of His Son JESUS Christ our Lord.

Third Lesson.

NOW I beseech you, brethren, by the Name of our Lord JESUS Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind, and in the same judgment. For it hath been declared to me of you, my brethren, by them which are of the house of Chloë, that there are contentions among you. Now this I mean, that every one of you saith: I am of Paul; and, I of Apollos; and, I of Cephas; and, I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Monday.

Second Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (ii. 1.)

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of Christ. For I deemed not myself to know

[1] Archbishop Kenrick says:—"The First Epistle to the Corinthians was written from Ephesus, about the year of our Lord 56: or as Olshausen insists, 59. Corinth, the capital of Achaia, and of all Greece after the fall of Athens, B.C. 86, . . . had received the faith, by the preaching of St Paul, about the year 52."

anything among you, save JESUS Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching were not with persuasive words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.

Second Lesson.

HOWBEIT, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would never have crucified the Lord of glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.[1]

Third Lesson.

BUT God hath revealed them unto us by His Spirit: for the Spirit searcheth out all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit Which is of God, that we might know the things that are freely given to us of God: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

Tuesday.

Third Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (v. 1.)

IT is actually reported that there is fornication among you, and such fornication as is not named even among the Gentiles, that one should have his father's wife. And ye are puffed up; and have not rather mourned, that he that hath done this deed might be taken away from among you. But I, verily, as absent in body, but present in spirit, have judged already, as though I were present, him that hath so done this deed; in the name of our Lord JESUS Christ, when ye are gathered together, my spirit also being with you, with the power of our Lord JESUS Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS Christ.

Second Lesson.

YOUR glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover also hath been sacrificed: therefore let us keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Third Lesson.

I WROTE unto you in an epistle: Company not with fornicators. Yet not altogether with the fornicators

[1] Perhaps meant for a quotation from Isa. lxiv. 4, but the late Dr Neale inclined to the belief that it was from some early Christian composition.

of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go out of the world. But now I have written unto you, not to keep company: if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one, no, not to eat.

Wednesday.

Fourth Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vi. 1.)

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge Angels? How much more, things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so that there is not a wise man among you, that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers.

Second Lesson.

NOW, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord JESUS Christ, and in the Spirit of our God.

Third Lesson.

ALL things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now, the body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord: and will also raise up us by His Own power. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is made one body? For "the two," saith He, "shall be one flesh."[1] But he that is joined unto the Lord is one spirit. Flee fornication.

Thursday.

Fifth Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vii. 1.)

NOW concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman;

[1] Gen. ii. 24.

nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render the debt unto the wife; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

Second Lesson.

DEFRAUD ye not one the other, except perchance it be with consent, for a time, that ye may give yourselves to prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, not of commandment. For I would that ye all were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. But I say to the unmarried and widows: it is good for them if they abide even as I. But if they have not continency, let them marry. For it is better to marry than to burn.

Third Lesson.

AND unto the married I command, not I, but the Lord; let not the wife depart from her husband; but if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband leave his wife. For to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not leave her. And the woman which believeth, and hath an husband which believeth not, and he be pleased to dwell with her, let her not leave her husband; for the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; else were your children unclean, but now are they holy.

Friday.

Sixth Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xiii. 1.)

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Second Lesson.

CHARITY suffereth long, and is kind: charity envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

Third Lesson.

WHEN I was a child, I spake as a child, I felt as a child, I thought as a child. But now that I am become a man, I put away child-

ish things. Now, we see in a mirror darkly; but then, face to face. Now, I know in part; but then shall I know even as also I have been known. And now abideth faith, hope, love, these three: but the greatest of these is love.

Saturday.

The Sabbath.

If the next day be Septuagesima Sunday, then a peculiar Office is sometimes said on this day, (see Note 2, p. 359,) in which case the following Lessons are simply omitted.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xvi. 1.)

NOW concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store whatsoever pleaseth him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

Second Lesson.

NOW I will come unto you, when I shall pass through Macedonia, for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you; that ye may bring me on my journey whithersoever I go. For I would not see you only in passing; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and evident is opened unto me, and there are many adversaries.

Third Lesson.

NOW, if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. As touching our brother Apollos, I tell you that I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time: but he will come when he shall have convenient time. Watch ye; stand fast in the faith; quit you like men, and be strong. Let all your things be done with charity.

Vespers are always the First Vespers of the Feast of the Holy Name, except when the next day is Septuagesima Sunday, in which case the Feast of the Holy Name is transferred to Jan. 28, (which see,) and these Vespers are, from the Chapter, of Septuagesima, with the Farewell to the Alleluia, all the Office between this and that, being that year omitted.

Second Sunday after the Epiphany.

Feast of the Most Holy Name of JESUS.[1]

Double of the Second Class.

All as on ordinary Sundays, except what is otherwise given here.

[1] In the original this Office is not given here, but in the Proper Offices of Festivals. It is inserted here, 1st, because it is nearly always so in practice; and 2ndly, as a specimen of the application of the General Rubrics.

FIRST VESPERS.

First four Psalms as on Sundays.

First Antiphon. [1] Whosoever shall call on the name of the LORD shall be saved.

Second Antiphon. Holy and terrible is His Name; the fear of the LORD is the beginning of wisdom.

Third Antiphon. [2] Yet will I rejoice in the LORD: I will joy in the God of my salvation.

Fourth Antiphon. From the rising of the sun unto the going down of the same the LORD'S Name is to be praised.

Fifth Antiphon. I will offer the sacrifice of thanksgiving, and will call upon the Name of the LORD.

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 185.)

Hymn.[3]

JESUS! the very thought of Thee
With sweetness fills the breast!
Yet sweeter far Thy Face to see
And in Thy Presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than JESU'S Name,
The Saviour of mankind!

O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show—
The love of JESUS, what it is,
None but His loved-ones know.

JESUS! our only joy be Thou,
As Thou our prize shalt be;
In Thee be all our glory now,
And through eternity! Amen.

Verse. Blessed be the Name of the LORD—Alleluia.

Answer. From this time forth, and for evermore—Alleluia.

Antiphon at the Song of the Blessed Virgin. He That is mighty hath done to me great things, and holy is His Name—Alleluia.

Prayer throughout the Office.

O GOD, Who hast appointed Thine Only-begotten Son to be the Saviour of mankind, and hast commanded that His Name should be called JESUS, mercifully grant that we who here on earth do worship that His most Holy Name may be made glad in heaven by His Presence. 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.*

Commemoration of the First Vespers of the SUNDAY.

Antiphon. 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.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer.

ALMIGHTY and everlasting God, Who dost govern all things in heaven and earth, mercifully hear the supplication of Thy people, and grant us Thy peace all the days of our life. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with

[1] Joel ii. 32; Rom. x. 13. [2] Hab. iii. 18.
[3] Except the last verse, selected from a hymn by St Bernard: translation by the Rev. E. Caswall.

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.

MATTINS.

Invitatory. The Name which shall be called Wonderful,[1] the Name of JESUS is the Name which is above every name.[2] * O come, let us worship Him.

[3] *Hymn.*

O JESU, King most wonderful!
Thou Conqueror renowned!
Thou sweetness most ineffable!
In Whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O JESU, Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
All that we can desire.

May every heart confess Thy Name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

Thee may our tongues for ever bless,
Thee may we love alone;
And ever in our lives express
The image of Thine own. Amen.

FIRST NOCTURN.

First Antiphon. O LORD our Ruler, how excellent is Thy Name in all the earth.

Psalm VIII., commencing with the 2nd verse.

Who hast set, &c., (*p.* 7.)

Second Antiphon. [4] At the Name of JESUS, let every knee bow, of things in heaven, and things in earth, and things under the earth.

Psalm XVIII.

The heavens declare, &c., (*p.* 17.)

Third Antiphon. [5] Praise the LORD and call upon His Name: remember that His Name is exalted.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 46.)

Verse. [6] For Thy Name's sake, O LORD, pardon mine iniquity.

Answer. For it is great.

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.[7] 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. 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

[1] Isa. ix. 6. [2] Phil. ii. 9.
[3] Except the last verse, selected from a hymn by St Bernard, very slightly altered: translation by the Rev. E. Caswall.
[4] Phil. ii. 10. [5] Isa. xii. 4. [6] Ps. xxiv. 11. [7] *I.e.*, None.

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.

First Responsory.

Behold, thou shalt conceive, and bring forth a Son, and shalt call His Name JESUS; for He shall save His people from their sins.

Verse. His Name was called JESUS, which was so named of the Angel, before He was conceived in the womb.

Answer. For He shall save His people from their sins.

Second Lesson.

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. And, as he 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 is by Him hath given him this perfect soundness in the presence of you all.

Second Responsory.

[1] Blessed is Thy Name, O God of our fathers, for in wrath Thou wilt remember mercy. And in the time of tribulation Thou forgivest the sins of them that call upon Thee.

Verse. [2] And blessed be Thy glorious Name for ever, O Thou Who only doest wondrous things!

Answer. And in the time of tribulation Thou forgivest the sins of them that call upon Thee.

Third Lesson. (iv. 5.)

AND it came to pass on the morrow, that their rulers, and elders, and scribes of Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the priests' kindred, were gathered together. And when they had set them in the midst, they asked: By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them: Ye rulers and elders of the people, hearken: If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israël, that by the Name of our Lord JESUS Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole. This [3] is the stone which was set at nought of you builders, which is become the head of the corner; neither is there salvation in any other. For

[1] Tobias iii. 13. [2] Ps. lxxi. 18, 19. [3] Ps. cxvii. 22.

there is no other Name under heaven given among men, whereby ye must be saved.

Third Responsory.

[1] I will praise Thy Name continually; yea, I will praise it with thanksgiving.

Verse. [2] I will be glad and rejoice in Thee: I will sing praise to Thy Name, O Thou Most High.

Answer. Yea, I will praise it with thanksgiving.

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

Answer. Yea, I will praise it with thanksgiving.

SECOND NOCTURN.

First Antiphon. They shall be mindful of Thy Name, O Lord, unto all generations.

Psalm XLIV.

My heart is overflowing, &c., (*p.* 96.)

Second Antiphon. [3] O magnify the LORD with me, and let us exalt His Name together.

Psalm XLV.

God is our refuge, &c., (*p.* 97.)

Third Antiphon. [4] All nations whom Thou hast made, shall come and worship before Thee, O Lord, and shall glorify Thy Name.

Psalm LXXXVI.

Her foundation, &c., (*p.* 144.)

Verse. [5] For the glory of Thy Name, deliver us, O Lord.

Answer. And forgive our sins, for Thy Name's sake.

Fourth Lesson.

The Lesson is taken from the Sermons of [6] St Bernard, Abbat [of Clairvaux.] (*15th on the Song of Songs.*)

IT is not idly that the Holy Ghost likeneth the Name of the Bridegroom to oil, when He maketh the Bride say to the Bridegroom: "Thy Name is as oil poured forth."[7] Oil indeed giveth light, meat, and unction. It feedeth fire, it nourisheth the flesh, it sootheth pain; it is light, food, and healing. Behold, Thus also is the Name of the Bridegroom. To preach it, is to give light; to think of it, is to feed the soul; to call on it, is to win grace and unction. Let us take it point by point. What, thinkest thou, hath made the light of faith so suddenly and so brightly to shine in the whole world but the preaching of the Name of JESUS? Is it not in the light of this Name that God hath called us into His marvellous light, even that light wherewith we being enlightened, and in His light seeing light,[8] Paul saith truly of us: "Ye were sometimes darkness, but now are ye light in the Lord."[9]

Fourth Responsory.

[10] Let them that know Thy Name put their trust in Thee; for Thou, LORD, hast not forsaken them that seek Thee.

Verse. [11] Arise, O Lord, help us, and redeem us for Thy Name's sake.

Answer. For Thou, LORD, hast not forsaken them that seek Thee.

Fifth Lesson.

THIS is the Name which the Apostle was commanded to bear before Gentiles, and kings, and the children

[1] Ecclus. li. 15. [2] Ps. ix. 3. [3] Ps. xxxiii. 4.
[4] Ps. lxxxv. 9. [5] Ps. lxxviii. 9. [6] Aug. 20.
[7] Cant. i. 3, where spiced, or perfumed oil (*i.e.*, ointment) seems to be meant. So Gesenius.
[8] Ps. xxxv. 10. [9] Eph. v. 8. [10] Ps. ix. 11. [11] Ps. xliii. 26.

of Israël, the Name which he bore as a light to enlighten his people, crying everywhere: [1] "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." He pointed out to all that candle set upon a candlestick, preaching in every place JESUS and Him crucified. How did that Name shine forth and dazzle every eye that beheld it, when it came like lightning out of the mouth of Peter to give bodily strength to the feet of the lame man, and to clear the sight of many a blind soul? Cast he not fire when he said: "In the Name of JESUS Christ of Nazareth, rise up and walk"?

Fifth Responsory.

[2] Let us praise Thy great Name, for it is terrible and holy.

Verse. [3] Some trust in chariots, and some in horses, but we will call upon the Name of the LORD our God.

Answer. For it is terrible and holy.

Sixth Lesson.

THE Name of JESUS is not a Name of light only, but it is meat also. Dost thou ever call it to mind, and remain unstrengthened? Is there anything like it to enrich the soul of him that thinketh of it? What is there like it to restore the fagged senses, to fortify strength, to give birth to good lives and pure affections? The soul is fed on husks if that whereon it feedeth lack seasoning with this salt. If thou writest, thou hast no meaning for me if I read not of JESUS there. If thou preach, or dispute, thou hast no meaning for me if I hear not of JESUS there. The mention of JESUS is honey in the mouth, music in the ear, and gladness in the heart. It is our healing too. Is any sorrowful among us? Let the thought of JESUS come into his heart, and spring to his mouth. Behold, when the day of that Name beginneth to break, every cloud will flee away, and there will be a great calm. Doth any fall into sin? Doth any draw nigh to an hopeless death? And if he but call on the life-giving Name of JESUS, will he not draw the breath of a new life again?

Sixth Responsory.

[4] O LORD, 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.

Verse. [5] They shall walk, O LORD, in the light of Thy countenance; and in Thy Name shall they rejoice all the day.

Answer. Let them also that love Thy Name be joyful in Thee.

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

Answer. Let them also that love Thy Name be joyful in Thee.

THIRD NOCTURN.

First Antiphon. Sing unto the LORD, and bless His Name: show forth His salvation from day to day.

Psalm XCV.

O sing unto the LORD, &c. (*p.* 148.)

Second Antiphon. [6] According to Thy Name, O God, so is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

[1] Rom. xiii. 12.
[2] Ps. xcviii. 3.
[3] Ps. xix. 8.
[4] Ps. v. 12.
[5] Ps. lxxxviii. 16, 17.
[6] Ps. xlvii. 11.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. [1] Sing unto God, sing praises to His Name; spread a path before Him That rideth upon the heavens: the LORD is His Name.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 157.)

Verse. [2] Give unto the LORD glory and honour.

Answer. Give unto the LORD the glory due unto His Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 21.)

AT that time: When eight days were accomplished for the circumcising of the Child, His Name was called JESUS. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*1st on the Circumcision.*)

Behold a mystery, great and full of wonder! The Child is circumcised, and His Name is called JESUS. Why are these two things thus mentioned together? It would seem that circumcision should rather be for the saved than for the Saviour; that the Saviour ought rather to be Circumciser than circumcised. But behold here the Mediator between God and men, how even from His childhood He joineth the things of the Highest to the things of the lowest, the things of God to the things of men. He is born of a woman, but her womb is made fruitful without the loss of the flower of her virginity. He is wrapped in swaddling-bands, but these swaddling-bands are a theme for the jubilation of angels. He is laid in a manger, but a bright star standeth in heaven over the place. So also in His circumcision, the ceremony gave proof of the reality of the Manhood which He had taken, and that Name which is above every name proclaimed the glory of His Blessed Majesty. As very son of Abraham He underwent circumcision; He assumed the Name of JESUS as very Son of God.

Seventh Responsory.

[3] Sorrow and trouble did I find. Then called I upon the Name of the LORD.

Verse. [4] The Name of the LORD is a strong tower; I trusted in Him and I am helped.

Answer. Then called I upon the Name of the LORD.

Eighth Lesson.

MY JESUS beareth not that Name as others have borne it before Him, as a vain and empty title. It is not in Him the shadow of a great Name, but the very meaning of that Name. That His Name was revealed from heaven, is attested by the Evangelist, where it is written, "Which was so named of the Angel before He was conceived in the womb." After JESUS was born, men called Him JESUS, but angels called Him JESUS, before He was conceived in the womb. The One Lord is the Saviour of angels and of men; of men, since His Incarnation; of angels, from the beginning of their creation. "His Name," saith the Evangelist, "was called JESUS, which was so named of the Angel before He was conceived in the womb." In the mouth therefore of two or three witnesses is every

[1] Ps. lxvii. 5.
[2] Ps. xxviii. 2.
[3] Ps. cxiv. 3, 4.
[4] Prov. xviii. 10; Ps. xxvii. 7.

word established;[1] and that word whereof the Prophet spoke as cut short,[2] is set forth at length in the Gospel—the Word made Flesh.

Eighth Responsory.

O Lord, [3] I will wait on Thy Name. For it is good before Thy Saints.

Verse. [4] To give thanks unto Thy Holy Name, and to triumph in Thy praise.

Answer. For it is good before Thy Saints.

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

Answer. For it is good before Thy Saints.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

(*Of the Second Sunday after the Epiphany.*)

The Lesson is taken from the Holy Gospel according to John (ii. 1.)

AT that time: There was a marriage in Cana of Galilee, and the mother of JESUS was there. And both JESUS was called, and His disciples, to the marriage. And so on.

Homily by St Austin, Bishop [of Hippo.] (*9th Tract on John.*)

Even setting aside any mystical interpretation, the fact that the Lord was pleased to be asked, and to go to a marriage, showeth plainly enough that He is the Author and Blesser of marriage. There were yet to be those of whom the Apostle hath warned us as "forbidding to marry;" [5] who say that marriage is a bad thing in itself, and a work of the devil. Yet we read in the [6] Gospel that when the Lord was asked, "Is it lawful for a man to put away his wife for every cause?" He answered that it was not lawful, except it were for fornication. In which answer ye will remember that He used these words: "What God hath joined together, let not man put asunder." [7] (*Eighth Lesson of the Sunday.*) They who are well instructed in the Catholic religion know that God is the Author and Blesser of marriage; and that, whereas joining together in marriage is of God, divorce is of the devil. But it is lawful for a man to put away his wife in case of fornication,[8] for by not keeping a wife's faith to her husband she herself hath first willed not to be wife. They also who have made a vow of their virginity to God and have thereby attained to an higher degree of honour and holiness in the Church, are not unmarried, for they are a special part of the marriage of the whole Church, which is the Bride of Christ. (*Ninth Lesson of the Sunday.*) The

[1] Matth. xviii. 16; Deut. xix. 15.

[2] The allusion is apparently to the LXX. version of Isa. x. 22, which reads: "For though thy people Israël be as the sand of the sea, the remnant shall be saved; for He will finish the word and cut it short in righteousness, because a short word will God, the Lord of powers, make in the whole world"—quoted in Rom. ix. 27, 28.

[3] Ps. li. 11. [4] Ps. cv. 47. [5] 1 Tim. iv. 3. [6] Matth. xix. 3 et seq.

[7] A person bound to the recitation of the Divine Office would satisfy the obligation by reading to this point only.

[8] Quia ipsa esse uxor prior noluit, quæ fidem conjugalem marito non servavit. As the Church teaches that a marriage once validly contracted and consummated is indissoluble, two explanations have been given to Matth. xix. 9. (1) That "porneia" is there used synonymously with "moicheia," and a separation à mensâ et toro is meant; (2) that the case referred to is that given in Deut. xxii. 21.

Lord, being asked, went to the marriage, to strengthen the marriage tie, and to shed light on the hidden meaning of matrimony. In that marriage feast the Bridegroom to whom it was said, "Thou hast kept the good wine until now," was a figure of the Lord Christ, Who hath kept until now the good wine, namely the Gospel.

The Hymn, "We praise Thee, O God, &c." *is said.*

LAUDS.

First Antiphon. [1] Thy Name is as oil * poured forth, therefore do the virgins love Thee.

Second Antiphon. [2] Know ye that the LORD He is God, * and His Name endureth for ever.

Third Antiphon. My soul thirsteth * for Thy Holy Name, O Lord.

Fourth Antiphon. [3] Blessed is the Holy Name of Thy glory, and worthy to be praised, and exalted above all for ever.

Fifth Antiphon. Young men and maidens, * old men and children, praise the Name of the LORD, for His Name alone is exalted.

Chapter. (Phil. ii. 8.)

BRETHREN, Christ humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of JESUS every knee should bow.

Hymn.[4]

O JESUS, Thou the Beauty art
Of angel worlds above!
Thy Name is music to the heart,
Enchanting it with love!

Celestial sweetness unalloyed!
Who eat Thee hunger still,
Who drink of Thee still feel a void
Which nought but Thou canst fill!

O my sweet JESUS! hear the sighs
Which unto Thee I send!
To Thee my inmost spirit cries,
My being's hope and end!

Stay with us, Lord, and with Thy light
Illume the soul's abyss;
Scatter the darkness of our night
And fill the world with bliss.

O JESU! Spotless Virgin flower!
Our life and joy! to Thee
Be praise, beatitude, and power,
Through all eternity! Amen.

Verse. Our help is in the Name of the LORD.

Answer. Who made heaven and earth.

Antiphon at the Song of Zacharias. [5] He gave Himself to deliver His people, and to get Himself an everlasting Name. Alleluia.

Prayer throughout the Office, "O God, Who hast appointed, &c.," *as at Vespers.*

Commemoration of the Lauds of the SUNDAY.

Antiphon. There was a marriage in Cana of Galilee, * and JESUS was there, and Mary His mother.

Verse. The LORD reigneth, He is clothed with majesty.

Answer. The LORD is clothed with strength, and hath girded Himself with power.

Prayer as at the Commemoration at Vespers, "Almighty and everlasting God, &c."

[1] Cant. i. 3. [2] Ps. xcix. 3. [3] Dan. iii. 52.
[4] Selected from a hymn by St Bernard; translation by the Rev. E. Caswall.
[5] 1 Macc. vi. 44.

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Thy Name is as oil, &c., (*First Antiphon at Lauds.*)

In the Short Responsory is said, "Thou That wast born of the Virgin Mary."

Chapter at the end. (Col. iii. 17.)

WHATSOEVER ye do in word or deed, do all in the Name of the Lord JESUS Christ, giving thanks to God and the Father by Him.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Know ye that the Lord He is God, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Blessed be the Name of the LORD—Alleluia, Alleluia.

Answer. Blessed be the Name of the LORD—Alleluia, Alleluia.

Verse. From this time forth, and for evermore.

Answer. Alleluia, Alleluia.

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

Answer. Blessed be the Name of the LORD—Alleluia, Alleluia.

Verse. Give unto the LORD glory and honour—Alleluia.

Answer. Give unto the LORD the glory due unto His Name. Alleluia.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. My soul thirsteth, &c., (*Third Antiphon at Lauds.*)

Chapter. (Phil. ii. 10.)

AT the Name of JESUS let every knee bow, of things in heaven, and things in earth, and things under the earth; and let every tongue confess that our Lord JESUS Christ is in the glory of God the Father.

Short Responsory.

Give unto the LORD glory and honour—Alleluia, Alleluia.

Answer. Give unto the LORD glory and honour. Alleluia, Alleluia.

Verse. Give unto the LORD the glory due unto His Name.

Answer. Alleluia, Alleluia.

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

Answer. Give unto the LORD glory and honour—Alleluia, Alleluia.

Verse. O magnify the LORD with me—Alleluia.

Answer. And let us exalt His Name together—Alleluia.

NONE.

The last Verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Young men and maidens, &c., (*Fifth Antiphon at Lauds.*)

Chapter, Col. iii. 17, *as at the end of Prime.*

Short Responsory.

O magnify the LORD with me—Alleluia, Alleluia.

Answer. O magnify the LORD with me—Alleluia, Alleluia.

Verse. And let us exalt His Name together.

Answer. Alleluia, Alleluia.

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

Answer. O magnify the LORD with me—Alleluia, Alleluia.

Verse. Our help is in the Name of the LORD—Alleluia.

Answer. Who made heaven and earth—Alleluia.

SECOND VESPERS.

The same as First Vespers, except the following:

Antiphon at the Song of the Blessed Virgin. Thou shalt call His Name JESUS: for He shall save His people from their sins—Alleluia.

Commemoration of the SUNDAY.

Antiphon. When the wine failed, JESUS commanded them to fill the water-pots with water, and the water was made wine—Alleluia.

Verse. Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Prayer as at the two former Commemorations.

Note. It may possibly happen that a Ninth Lesson is wanted for this Feast [for if Septuagesima falls on Second Sunday after Epiphany the Feast of the Most Holy Name is transferred to Jan. 28], *in which case the following is the*

Ninth Lesson.

IT is no wonder that it should be at His circumcision that the Name of JESUS (which is, being interpreted, "Saviour,") is given to the Child Who is born unto us, for it was then that He for the first time shed that sinless Blood Which is the mean whereby He hath chosen to work out our salvation. It is no matter for the speculation of Christians why the Lord Christ was pleased to be circumcised. He was circumcised for the same reason for which He was born, and for which He suffered. Neither one nor the other was for Himself, but all for the sake of the elect. He was not born in sin; He was not circumcised to separate Him from sin; neither did He die for sins of His own, but for ours. "Which was so named of the Angel before He was conceived in the womb." The Angel indeed gave Him that title of "Saviour," but not for the first time. Saviour is His Name from everlasting; He hath it of His own proper nature to save. This title He hath in Himself, not by the gift of anything that He hath made, be it man or Angel.

Monday.

Second Day.

MATTINS.

First Lesson.

(*First Lesson of Sunday.*[1])

Here beginneth the [2] Second Epistle of the Blessed Apostle Paul to the Corinthians (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, and Timothy our brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia. Grace be to you and peace, from God our Father, and from the Lord JESUS Christ. Blessed be the God and Father of our Lord JESUS Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation, that we also may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For, as the

[1] A person bound to the recitation of the Divine Office can fulfil the obligation by reading the Lessons of Sunday only.

[2] Written from some city in Macedonia, a year after the former.

sufferings of Christ abound in us, so our consolation also aboundeth by Christ. (*Second Lesson of Sunday.*) And whether we be afflicted, it is for your comfort and salvation, or whether we be comforted it is for your comfort, or whether we be exhorted it is for your exhortation and salvation, which is effectual to the enduring of the same sufferings which we also suffer, that our hope of you may be steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. (*Third Lesson of Sunday.*) For we would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure above strength, insomuch that we were weary even of life. But we had the answer of death [1] in ourselves, that we might not trust in ourselves, but in God, Which raiseth the dead; Who delivered us from so great danger, and doth deliver; in Whom we trust that He will yet deliver us, ye also helping together by prayer for us; that for the gift bestowed upon us, by means of many persons, thanks may be given by many on our behalf.

First Responsory.

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

Verse. Which Thou, O Lord, hast wrought for them that trust in Thee before the sons of men!

Answer. Which Thou hast laid up for them that fear Thee!

Second Lesson.

(*First Lesson of Monday*, iii. 1.)

DO we begin again to commend ourselves? Or need we (as some others) epistles of commendation to you, or from you? Ye are our epistle, written in our hearts, known and read of all men; manifestly declared to be the epistle of Christ, ministered by us, and written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

Second Responsory.

[3] O God, be Thou my helper. Neither leave me.

Verse. Nor forsake me—O God of my salvation.

Answer. Neither leave me.

Third Lesson.

(*Second Lesson of Monday.*)

AND such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God, Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, engraven with letters upon 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 done away: how shall not rather the ministration of the Spirit be glorious? (*Third Lesson of Monday.*) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away is glorious; much more that which remaineth is glorious. Seeing then that we have such an

[1] "'The presentiment'—we felt that we should die."—Abp. Kenrick.
[2] Ps. xxx. 20. [3] Ps. xxvi. 9.

hope, we use great confidence; and, not as Moses, which put a veil over his face, that the children of Israël might not steadfastly look upon the face of that which is done away. But their minds are blinded. For until this day remaineth the same veil untaken away in the reading of the Old Testament, because it is taken away in Christ.

Third Responsory.

[1] I will bless the LORD at all times. His praise shall continually be in my mouth.

Verse. My soul shall make her boast in the LORD; the humble shall hear thereof and be glad.

Answer. His praise shall continually be in my mouth.

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

Answer. His praise shall continually be in my mouth.

Prayer throughout the week, "Almighty and everlasting God," &c., (*p.* 365.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (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.

First Responsory.

[2] O God, give ear unto my tears; hold not Thy peace, but, O, spare me! For I am a stranger with Thee, and a sojourner.

Verse. [3] Be pleased, O LORD, to deliver me; O LORD, look upon me to help me.

Answer. For I am a stranger with Thee, and a sojourner.

Second Lesson.

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. Wherefore we labour, that, whether present or absent, we may please Him. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Second Responsory.

[4] The Lord hath set my feet upon a rock, and ordered my goings. And He hath put a new song in my mouth.

Verse. He heard my cry: He brought me up also out of an horrible pit.

Answer. And He hath put a new song in my mouth.

[1] Ps. xxxiii. 2, 3. [2] Ps. xxxviii. 13, 14. [3] Ps. xxxix. 14. [4] Ps. xxxix. 3, 4.

Third Lesson.

KNOWING therefore the terror of the Lord, we persuade men; but we are made manifest unto God. And I trust also are made manifest in your consciences. We commend not ourselves again unto you, but give you occasion to glory on our behalf; that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and CHRIST died for all: that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again.

Third Responsory.

[1] I said: LORD, be merciful unto me. Heal my soul, for I have sinned against Thee.

Verse. Deliver me from all mine iniquities, O Lord.

Answer. Heal my soul, 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.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (vii. 1.)

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us. We have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you: for we have said before that ye are in our hearts, to die and live with you.

First Responsory.

Cut me not off in the midst of my sins. Nor keep Thy wrath against me for my latter end.

Verse. [2] Enter not into judgment with Thy servant, O Lord.

Answer. Nor keep Thy wrath against me for my latter end.

Second Lesson.

GREAT is my boldness towards you, great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without were fightings, within were fears. Nevertheless God, That comforteth those that are cast down, comforted us by the coming of Titus. And not by his coming only, but also by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your zeal for me: so that I rejoiced the more.

Second Responsory.

[3] My heart is ready, O God, my heart is ready. I will sing and give praise to the Lord.

Verse. Awake up, my glory, awake, psaltery and harp! I will awake early.

Answer. I will sing and give praise to the Lord.

[1] Ps. xl. 5. [2] Ps. cxlii. 2. [3] Ps. lvi. 8, 9.

Third Lesson.

FOR though I have made you sorry with a letter, I repent not; and, if I had repented, perceiving that the same epistle made you sorry, (though it were but for a season,) now I rejoice: not that ye were made sorry, but that ye sorrowed to repentance. For ye were made sorry according to God, so that ye receive damage from us in nothing. For the sorrow which is according to God worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Third Responsory.

[1] Unto Thee, O my Strength, will I sing, for God is my defence, the God of my mercy.

Verse. [2] I will be glad and rejoice in Thee, I will sing praise to Thy Name, O Thou Most High.

Answer. The God of my mercy.

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

Answer. The God of my mercy.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (x. 1.)

NOW I, Paul, myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold towards you. But I beseech you that I may not be bold when I am present, with that confidence wherewith I am thought to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh we do not war after the flesh.

First Responsory.

[3] In Thee, O God, do I put my trust; let me never be put to confusion, O Lord: deliver me in Thy righteousness, and cause me to escape.

Verse. Incline Thine ear unto me, deliver me speedily.

Answer. And cause me to escape.

Second Lesson.

FOR the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Look ye on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so we are Christ's.

Second Responsory.

[4] Let my mouth be filled with Thy praise, that I may sing of Thy glory, all the day long of Thy greatness. Cast me not off in the time of old age; forsake me not when my strength faileth.

Verse. My lips shall be fain when I sing unto Thee.

Answer. Forsake me not when my strength faileth.

[1] Ps. lviii. 18. [2] Ps. ix. 3. [3] Ps. lxx. 1, 2. [4] Ps. lxx. 8, 9, 23.

Third Lesson.

FOR though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed. But that I may not seem as if I would terrify you by letters—("for his letters," say they, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible,")—let such an one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves, but measuring ourselves by ourselves, and comparing ourselves to ourselves.

Third Responsory.

My lips shall be fain when I sing unto Thee; and my soul, which Thou, O Lord, hast redeemed.

Verse. My tongue shall also talk of Thy righteousness, all the day long of Thy praise.

Answer. And my soul, which Thou, O Lord, hast redeemed.

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

Answer. And my soul, which Thou, O Lord, hast redeemed.

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (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.

First Responsory.

[1] 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.

Verse. [2] Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

Answer. For great is Thy mercy toward me.

Second Lesson.

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 power is made perfect in weakness.

Second Responsory.

Great, O Lord, is Thy mercy toward me. And Thou hast delivered my soul from the lowest hell.

[1] Ps. lxxxv. 12, 13.

[2] Ps. cxvii. 28.

Verse. In the day of my trouble I called upon thee, for Thou hast heard me.

Answer. And Thou hast delivered my soul from the lowest hell.

Third Lesson.

MOST gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in mine infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then am I strong—I am become a fool; ye have compelled me. For I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.

Third Responsory.

[1] The LORD is my refuge. And my God is the stay of my trust.

Verse. [2] He delivered me from the strongest of mine enemies, and the LORD was my stay.

Answer. And my God is the stay of my trust.

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

Answer. And my God is the stay of my trust.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (xiii. 1.)

BEHOLD, this is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as present, and now as absent, to them which heretofore have sinned, and to all other, that, if I come again, I will not spare. Seek ye a proof of Christ speaking in me, Which to you-ward is not weak, but is mighty in you? For though He was crucified through weakness; yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

EXAMINE yourselves whether ye be in the faith: prove yourselves. Know ye not your own selves, how that JESUS Christ is in you? except ye be reprobates. But I trust ye shall know that we are not reprobates. Now I pray God that ye do no evil; not that we should appear approved, but that ye should do that which is right: though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad that we are weak, and ye are strong. This also we pray for, even your perfection.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

THEREFORE I write these things being absent, lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect; be of good comfort; be of one

[1] Ps. xciii. 22.

[2] Ps. xvii. 18.

mind; live in peace, and the God of peace and love shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of our Lord JESUS Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 378.)

VESPERS.

The Prayer is taken from the Lauds of the succeeding Sunday.

Third Sunday after the Epiphany.

The Third Lord's Day after the Epiphany.[1]

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [2] Epistle of the Blessed Apostle Paul to the Galatians (i. 1.)

PAUL, an Apostle (not of men, neither by man, but by JESUS Christ, and God the Father, Who raised Him from the dead) and all the brethren which are with me, unto the Churches of Galatia. Grace be to you, and peace, from God the Father, and from our Lord JESUS Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of our God, and Father, to Whom be glory for ever and ever. Amen.

First Responsory.

[3] O LORD, rebuke me not in Thine anger, neither chasten me in Thine hot displeasure. Have mercy upon me, O LORD, for I am weak.

Verse. [4] Fearfulness and trembling are come upon me, and darkness hath overwhelmed me.

Answer. Have mercy upon me, O LORD, for I am weak.

Second Lesson.

I MARVEL that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel: which is not another; unless there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be anathema. As we said before, so say I now again: If any man preach any other Gospel unto you than that ye have received, let him be anathema. For do I now persuade men or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

Second Responsory.

[5] 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.

[1] The comparatively recent Feast of the Holy Home—Jesus, Mary, and Joseph—for this day, kept in the dioceses of Westminster, Hexham, and Salford, will be found in the Appendix.
[2] Abp. Kenrick says, "It was written probably about the year 54 of Christ."
[3] Ps. vi. 2, 3. [4] Ps. liv. 6. [5] Ps. ix. 5; x. 14.

Third Lesson.

FOR I certify you, brethren, that the Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of JESUS Christ. For ye have heard of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it, and profited in the Jews' religion above many mine equals in mine own nation, being more exceedingly jealous of the traditions of my fathers.

Third Responsory.

[1] 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.

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

Answer. Therefore my heart is glad, and my tongue rejoiceth.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Epistle to the Galatians by St Austin, Bishop [of Hippo.] (*Preface*, *Bk.* iv.)

THE reason of the Apostle's writing to the Galatians was this: that they might understand that the grace of God had worked in them that they were no longer under the law. For when the grace of the Gospel was preached to them, there had not been wanting to them some of them of the circumcision, Christians indeed in name, but who had not yet apprehended that great benefit of grace, and desiring still to be bound with burdens of the law—burdens which the Lord God had laid, not upon such as serve righteousness, but upon such as serve sin, laying, that is to say, upon the unrighteous a righteous law, whereby their unrighteousness was made manifest, not taken away. For there is not anything which taketh away sin, save only the grace of faith which worketh by love.

Fourth Responsory.

[2] O Lord, 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.

Verse. Thou art He That shalt restore mine inheritance unto me.

Answer. Thou shalt fill me with joy in Thy presence, at Thy right hand there are pleasures for evermore.

Fifth Lesson.

THESE men of the circumcision would have the Galatians, who were under grace, to be under the burdens of the law, persuading them that the Gospel profited them nothing, unless they should be circumcised, and take on them the other outward observances of the Jews' religion. Whence the Galatians began to have doubts of the Apostle Paul, by whom the Gospel had been preached to them, as one that held not the doctrine of the other Apostles, who compelled the Gentiles to come under the law.

Fifth Responsory.

[3] I will love Thee, O LORD, my strength; the LORD is my rock, and my fortress.

[1] Ps. xv. 9, 5. [2] Ps. xv. 10, 5. [3] Ps. xvii. 2.

Verse. My Deliverer, my God, mine Helper.

Answer. And my fortress.

Sixth Lesson.

THE same question is discussed in the Epistle to the Romans, but with this difference: in that case the Apostle putteth an end to the discussion, and stilleth the strife which had arisen between the Jewish and the Gentile converts, in consequence of the Jews holding that they had earned the knowledge of the Gospel as a reward for their observance of the law, and grudging the same knowledge to the uncircumcised, as to men who had done nothing to deserve it; and the Gentiles, on the contrary, maintaining that they were superior to the Jews, in that they were not the murderers of the Lord. Now, in this Epistle to the Galatians, the Apostle addresseth himself to those who were troubled by the authority claimed by them who were of the circumcision, and sought to bring into subjection to the law them who were of the uncircumcision.

Sixth Responsory.

[1] The earth is the LORD'S, and the fulness thereof—the world, and they that dwell therein.

Verse. For He hath founded it upon the seas, and established it upon the floods.

Answer. The world, and they that dwell therein.

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

Answer. The world, and they that dwell therein.

[1] Ps. xxiii. 1, 2.

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; 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.

Seventh Responsory.

[2] Unto Thee, O LORD, do I lift up my soul. O my God, I trust in Thee, let me not be ashamed.

Verse. O keep my soul and deliver me.

Answer. O my God, I trust in Thee, let me not be ashamed.

[2] Ps. xxiv. 1, 2, 20.

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."

Eighth Responsory.

[1] One Seraph cried unto another— Holy, Holy, Holy is the LORD God of hosts: the whole earth is full of His glory.

Verse. [2] 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.

"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.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

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.

Prayer throughout the day and week.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and neces-

[1] Isa. vi. 3.

[2] 1 John v. 7.

sities 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.*

VESPERS.

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.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (iii. 1.)

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes JESUS Christ hath been evidently set forth, crucified among you? This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, that, having begun in the Spirit, ye are now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith? As it is written: "Abraham believed God, and it was accounted to him for righteousness."[1]

First Responsory.

O how great, &c., (*p.* 375.)

Second Lesson.

KNOW ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, told before unto Abraham: "In thee shall all nations be blessed."[2] So then, they which be of faith shall be blessed with faithful Abraham. For as many as are of the works of the law, are under the curse. For it is written: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."[3]

Second Responsory.

O God, &c., (*p.* 375.)

Third Lesson.

BUT that no man is justified by the law in the sight of God is evident, for "the just liveth by faith."[4] And the law is not of faith; but "the man that doeth them shall live in them."[5] Christ hath redeemed us from the curse of the law, being made a curse for us; (for it is written: "Cursed is every one that hangeth on a tree:")[6] that the blessing of Abraham might come upon the Gentiles through JESUS Christ, that we might receive the promise of the Spirit through faith.

Third Responsory.

I will bless, &c., (*p.* 376.)

[1] Gen. xv. 6. [2] Gen. xii. 3. [3] Deut. xxvii. 26.
[4] Hab. ii. 4. [5] Lev. xviii. 5. [6] Deut. xxi. 23.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (v. 1.)

STAND fast, and be not entangled again with the yoke of bondage. Behold I, Paul, say unto you, that, if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that circumciseth himself, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we in spirit by faith wait for the hope of righteousness.

First Responsory.

O God, give ear, &c., (*p.* 376.)

Second Lesson.

FOR in Christ JESUS neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Ye did run well: who did hinder you, that ye should not obey the truth? This persuasion cometh not of Him That calleth you. A little leaven leaveneth the whole lump. I have confidence in you in the Lord, that ye will be none otherwise minded. But he that troubleth you shall bear his judgment, whosoever he be.

Second Responsory.

The Lord hath set, &c., (*p.* 376.)

Third Lesson.

AND I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the Cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word: "Thou shalt love thy neighbour as thyself."[1] But if ye bite and devour one another, take heed that ye be not consumed one of another. I say then: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other, so that ye do not the things that ye would.

Third Responsory.

I said, &c., (*p.* 377.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

Here beginneth the [2] Epistle of the Blessed Apostle Paul to the Ephesians (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, to all the Saints which are at Ephesus, and to the faithful in Christ JESUS. Grace be to you, and peace, from God our Father, and from the Lord JESUS Christ. Blessed be the God and Father of our Lord JESUS Christ, Who hath blessed us with all spiritual

[1] Lev. xix. 18.

[2] Abp. Kenrick says, "This letter was written about the year 62, when the Apostle was, the first time, a prisoner at Rome."

blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

WHO hath foreordained us unto the adoption of children by JESUS Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us acceptable in His beloved Son. In Whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us in all wisdom and prudence: that He might make known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself, to gather together in one all things in Christ, both which are in heaven, and which are on earth, in Him, in the dispensation of the fulness of times.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

IN Whom we also have been called to have part, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will, that we should be to the praise of His glory, who have first trusted in Christ. In Whom ye also trusted, after that ye heard the word of truth, (the Gospel of your salvation,) in Whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory.

Third Responsory.

Unto Thee, &c., (*p.* 378.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Ephesians (iv. 1.)

I THEREFORE, the prisoner in the Lord, beseech you that ye walk worthy of the calling wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all.

First Responsory.

In Thee, O God, &c., (*p.* 378.)

Second Lesson.

BUT unto every one of us is given according to the measure of the gift of Christ. Wherefore he saith: "When He ascended up on high, He led captivity captive, and gave gifts unto men."[1] Now that He ascended, what is it but that He also descended

[1] Ps. lxvii. 19.

first into the lower parts of the earth? He That descended is the Same also That ascended up far above all heavens, that He might fill all things.

Second Responsory.

Let my mouth, &c., (*p.* 378.)

Third Lesson.

AND He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the building up of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and craftiness, after the wiles of error whereby they lie in wait to deceive. But, speaking the truth in love, may we grow up into Him in all things Which is the Head, even Christ.

Third Responsory.

My lips, &c., (*p.* 379.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Ephesians (v. 1.)

BE ye therefore followers of God, as dear children, and walk in love; as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness or covetousness, let it not be even named among you, as becometh Saints; neither filthiness, nor foolish talking, or jesting, which are not befitting, but rather, giving of thanks.

First Responsory.

I will praise, &c., (*p.* 379.)

Second Lesson.

FOR know ye and understand this; that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord. Walk as children of light.

Second Responsory.

Great, O Lord, &c., (*p.* 379.)

Third Lesson.

FOR the fruit of light is in all goodness, and righteousness, and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith: "Awake, thou that sleepest,

and arise from the dead, and Christ shall shine upon thee."[1]

Third Responsory.

The LORD is, &c., (*p.* 380.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Ephesians (vi. 1.)

CHILDREN, obey your parents in the Lord; for this is right. "Honour thy father and thy mother," which is the first commandment with promise, "that it may be well with thee, and thou mayest live long on the earth."[2] And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

SERVANTS, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening; knowing that both their and your Master is in heaven, neither is there respect of persons with Him.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

FINALLY, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 378.)

VESPERS.

The Prayer is taken from the Lauds of the succeeding Sunday.

[1] The late Dr Neale believed this to be a quotation from an ancient Christian hymn.
[2] Exod. xx. 12; Deuteron. v. 16.

Fourth Sunday after the Epiphany.

The Fourth Lord's Day after the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [1] Epistle of the Blessed Apostle Paul to the Philippians (i. 1.)

PAUL and Timothy, the servants of JESUS Christ, to all the saints in Christ JESUS which are at Philippi, with the Bishops and Deacons. Grace be unto you and peace, from God our Father, and from the Lord JESUS Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel of Christ, from the first day until now. Being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of JESUS Christ. Even as it is meet for me to think this of you all, because I have you in mine heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my joy.

First Responsory.

O LORD, rebuke me not, &c., (*p.* 381.)

Second Lesson.

FOR God is my witness, how greatly I long after you all in the bowels of JESUS Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment: that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by JESUS Christ, unto the glory and praise of God. But I would ye should understand, brethren, that the things which happen unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the court and in all other places, and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word of God without fear.

Second Responsory.

O God, Which satest, &c., (*p.* 381.)

Third Lesson.

SOME indeed preach Christ even of envy and strife; and some also of goodwill; some of love, knowing that I am set for the defence of the Gospel, and some preach Christ of contention, not sincerely, supposing to add affliction to my bonds. What then? While Christ is preached any way, whether in pretence or in truth, I therein will rejoice, yea, and do rejoice.

[1] Abp. Kenrick says, "The faithful of Philippi cherished at all times a tender affection for [St Paul], and cheerfully contributed to his wants, especially when he was a prisoner at Rome, whither they sent their offerings by the hands of Epaphroditus, who was probably their Bishop. Paul showed his confidence and tender regard for them by accepting their contributions, which he also gratefully acknowledged in this epistle. . . . The letter was written in the year 62, and forwarded by Epaphroditus. It is believed to have been one of the last written during the first imprisonment of the Apostle at Rome, as it indicates confidence that he would soon be set at liberty.'

Third Responsory.

The Lord is at my right hand, &c., (*p.* 382.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections on Job] written by Pope St Gregory [the Great.] (iv. 30.)

WE refresh the body lest it should grow too weak and fail us; we chasten it by abstinence, lest it should wax gross, and become lord over us; we strengthen it with exercise, lest it perish by the not using; and straightway we give it rest, lest it faint through weariness; we succour it with raiment, lest the cold should blight it; and we strip it of the raiment wherewith we have clothed it, lest the heat should afflict it. In all these so many offices what do we but serve the corruptible? Upon what is all this care spent but upon that wherover hangeth the doom of weakness and change?

Fourth Responsory.

O Lord, Thou hast shown me, &c., (*p.* 382.)

Fifth Lesson.

WELL therefore saith Paul: "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 20.) "The creature was made subject to vanity, not willingly"—for when man had of his own free will abdicated his state of unchangeable blessedness, the just sentence of death was passed upon him, and whether he willed or not, he became subject to the state of change and corruption. But "the creature itself also shall be delivered from the bondage of corruption" when it shall rise again incorruptible and be made partaker of the glory of the children of God.

Fifth Responsory.

I will love Thee, &c., (*p.* 382.)

Sixth Lesson.

HERE, then, the elect are still subject to sorrow, being yet bound by the sentence of corruption; but when we shall have put off this corruptible we shall be loosed from that sentence, and shall sorrow no more. For though we earnestly desire to appear before God, we are still hindered by the burden of this dying body. Rightly then are we called prisoners, since we are not free to go whither we will, that is to say, to God; and rightly did the prisoner Paul, yearning after the things which are eternal, and still weighed down with the burden of this corruptible, rightly did he cry out: "I have a desire to depart and to be with Christ." (Phil. i. 23.) He would not have felt this keenness if he had not felt himself bound down.

Sixth Responsory.

The earth, &c., (*p.* 383.)

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.

Seventh Responsory.

Unto Thee, O LORD, &c., (*p.* 383.)

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.

Eighth Responsory.

One Seraph cried, &c., (*p.* 384.)

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."

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

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.

Prayer throughout the day and week.

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.*

VESPERS.

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!

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Philippians (iv. 1.)

THEREFORE, my brethren dearly beloved and longed for, my joy and my crown; so stand fast in the Lord, my dearly beloved. I beseech Euodia and entreat Syntyché, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow,[1] help those women which laboured with me in the Gospel, with Clement[2] also, and with other my fellow-labourers, whose names are in the book of life.

First Responsory.

O how great, &c., (*p.* 375.)

Second Lesson.

REJOICE in the Lord alway: again I say, Rejoice. Let your moderation be known unto all men: for the Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And may the peace of God, which passeth all understanding, keep your hearts and minds in Christ JESUS.

Second Responsory.

O God, &c., (*p.* 375.)

Third Lesson.

FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are holy, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise of obedience, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful: but ye lacked opportunity.

Third Responsory.

I will bless, &c., (*p.* 376.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to the [3] Colossians (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, and Timothy our brother, to the saints and faithful brethren in Christ JESUS, which are

[1] A very common opinion is that this is the Bishop, the bearer of the letter.
[2] Afterwards Pope. Nov. 23.
[3] Abp. Kenrick says: "The letter was written during the imprisonment of the Apostle at Rome, about the year 62."

at Colossæ. Grace be unto you and peace from God our Father, and from the Lord JESUS Christ. We give thanks to God and the Father of our Lord JESUS Christ, praying always for you, since we heard of your faith in Christ JESUS, and of the love which ye have to all the Saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, and waxeth strong, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; as ye also heard of Epaphras our dear fellow-servant,[1] who is for you a faithful minister of Christ JESUS; who also declareth unto us your love in the Spirit.

First Responsory.

O God, give ear, &c., (*p.* 376.)

Second Lesson.

FOR this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye may walk worthy of God, in all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, in all patience and long-suffering, giving thanks with joyfulness unto the Father, Which hath made us meet to be partakers of the inheritance of the Saints in light.

Second Responsory.

The Lord hath set, &c., (*p.* 376.)

Third Lesson.

WHO hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in Whom we have redemption through His Blood, even the forgiveness of sins: Who is the image of the invisible God, the First-born of every creature; for by Him 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 in Him, and He is before all, and in Him all things consist. And He is the Head of the body of the Church; Who is the Beginning, the First-born from the dead.

Third Responsory.

I said, &c., (*p.* 377.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (iii. 12.)

PUT on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as the Lord hath forgiven you, so also do ye. And above all these things put on charity, which is the bond of perfectness; and let the peace of Christ rule in your hearts, to the which also ye are called in one body; and be ye thankful.

[1] Probably their Bishop, (and first Apostle.)

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

LET the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Whatsoever ye do in word or deed, do all in the Name of the Lord JESUS Christ, giving thanks to God and the Father by Him. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

SERVANTS, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God. Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Serve the Lord Christ. For he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God. (iv. 1.) Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving.

Third Responsory.

Unto Thee, &c., (*p.* 378.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the [1] First Epistle of the Blessed Apostle Paul to the Thessalonians (i. 1.)

PAUL, and Silvanus, and Timothy, unto the Church of the Thessalonians, which is in God the Father, and in the Lord JESUS Christ. Grace be unto you and peace. We give thanks to God always for you all, making mention of you in our prayers without ceasing, remembering the work of your faith, and labour, and love, and patience of hope in our Lord JESUS Christ, in the sight of God and our Father: knowing, brethren beloved of God, your election; for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much fulness, as ye know what manner of men we were among you for your sake.

First Responsory.

In Thee, O God, &c., (*p.* 378.)

Second Lesson.

AND ye became followers of us, and of the Lord, receiving the word in much affliction, with joy of

[1] Abp. Kenrick says: "This letter is believed to be the first of [St Paul's] epistles. It is ascribed to the close of the year 51, or the beginning of 52; though some date it as late as the year 54."

the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (Whom He raised from the dead) even JESUS, Who hath delivered us from the wrath to come.

Second Responsory.

Let my mouth, &c., (*p.* 378.)

Third Lesson.

FOR yourselves, brethren, know our entrance in unto you, that it was not vain; but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,[1] we were bold in our God to speak unto you the Gospel of God with much carefulness. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were approved of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, Which trieth our hearts. For neither at any time used we flattering words, as ye know, nor made occasion of covetousness—God is witness; nor of men sought we glory, neither of you, nor yet of others.

Third Responsory.

My lips, &c., (*p.* 379.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Thessalonians (iv. 1.)

FURTHERMORE, then, we beseech you, brethren, and exhort you by the Lord JESUS, that as ye have received of us how ye ought to walk and to please God, so ye would walk, that ye may abound more and more. For ye know what commandments I gave you by the Lord JESUS. For this is the will of God, even your sanctification; that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, even as the Gentiles, which know not God.

First Responsory.

I will praise, &c., (*p.* 379.)

Second Lesson.

AND let no man go beyond, nor defraud his brother in any matter, because that the Lord is the avenger of all such, as we have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [these commands] despiseth not man, but God; Who hath also given us His Holy Spirit.

Second Responsory.

Great, O Lord, &c., (*p.* 379.)

[1] Acts xvi. 21 *et seq.*

Third Lesson.

BUT as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. But indeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; and that ye walk honestly toward them that are without, and covet no man's goods.

Third Responsory.

The LORD is, &c., (*p.* 380.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the [1] Second Epistle of the Blessed Apostle Paul to the Thessalonians (i. 1.)

PAUL, and Silvanus, and Timothy, unto the Church of the Thessalonians in God our Father, and in the Lord JESUS Christ. Grace unto you, and peace, from God our Father, and the Lord JESUS Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth: so that we ourselves glory in you in the Churches of God, for your patience and faith, in all your persecutions and tribulations that ye endure, as a manifest token of the righteous judgment of God, that ye may be counted worthy in the kingdom of God, for which ye also suffer.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

BUT if it is a righteous thing with God to recompense tribulation to them that trouble you; ye who are troubled shall receive rest with us, when the Lord JESUS shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord JESUS Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His Saints, and to be admired in all them that believe; because our testimony among you is committed for proof to that day. Wherefore also we pray always for you, that our God would make you worthy of His calling, and fulfil all the good pleasure of His goodness, and the work of faith with power, that the name of our Lord JESUS Christ may be glorified in you, and ye in Him, according to the grace of our God, and the Lord JESUS Christ.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

[1] Abp. Kenrick says: "The preceding letter, especially that portion of it which referred to the last judgment, (iv. 13 *et seq.*) having produced a deep impression on the Thessalonians, some one took occasion to forge another in the name of the Apostle, announcing that the judgment itself was at hand. The report of the terror which this announcement spread soon reached St Paul, who hastened to relieve them from their distressed state of mind, by assuring them that a great apostacy must first take place, and the great enemy of Christ must appear, before the final judgment of mankind. He did not, however, fail to set forth this event in all its terrific character, &c."

Third Lesson. (ii.)

BUT we beseech you, brethren, by the coming of our Lord JESUS Christ, and our gathering together in Him, that ye be not soon shaken in mind, nor be troubled, either by spirit, or by word, or by letter, as sent by us, as that the day of the Lord is at hand. Let no man deceive you by any means: for that day shall not come except there come falling-away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, so that he sitteth in the temple of God, showing himself as though he were God.

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 378.)

VESPERS.

The Prayer is taken from the Lauds of the succeeding Sunday.

Fifth Sunday after the Epiphany.

The Fifth Lord's Day after the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle Paul to Timothy,[1] (i. 1.)

PAUL, an Apostle of JESUS Christ, by the commandment of God our Saviour, and Christ JESUS our hope — Unto Timothy, my beloved son in the faith—Grace, mercy, and peace from God the Father, and Christ JESUS our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables, and endless genealogies, which minister questions, rather than the edifying which is of God in faith.

First Responsory.

O LORD, rebuke me not, &c. (*p.* 381.)

Second Lesson.

NOW the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, and whoremongers, for them that defile themselves with mankind, for men-stealers, for liars and perjurers, and if there be any other thing that is contrary to sound doctrine, according to the glorious Gospel of the blessed God, which was committed to my trust.

Second Responsory.

O God, Which satest, &c., (*p.* 381.)

[1] Jan. 24. "This letter," says Abp. Kenrick, "is assigned by Hug to Pentecost of the year 59, although others more generally date it as late as 64."

Third Lesson.

I THANK Him Who hath enabled me, even our Lord the Christ of God, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained the mercy of God, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ JESUS. This is a faithful saying, and worthy of all acceptation, that Christ JESUS came into this world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy, that in me, first, JESUS Christ might show forth all long-suffering, for the teaching of them that should hereafter believe on Him, to life everlasting.

Third Responsory.

The Lord is at my right hand, &c., (*p.* 382.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*On the words of the Apostles*, 8.)

"THIS is a saying made for man,[1] and worthy of all acceptation, that Christ JESUS came into this world to save sinners." Listen to the words of the Gospel:[2]—"The Son of man is come to seek, and to save that which was lost." If man had not been lost, the Son of man would not have come. Wherefore, man had been lost; God came made Man, and man was found; man had perished by his own free will: God made Man came by grace which setteth free.

Fourth Responsory.

O Lord, Thou hast shown me, &c., (*p.* 382.)

Fifth Lesson.

DOST thou ask how free-will availeth to evil? Call to mind a sinner—Dost thou ask what God made Man availeth to help? Consider in Him the grace which setteth free. There is no example which so showeth what availeth the free will of man, when it is taken possession of by pride, to use it without God's help, of evil is there no greater and plainer example, than the first man. The first man fell: and where had he been if the second Man had not come? As the first was man, so was the second Man, and therefore is this saying a saying made for man.

Fifth Responsory.

I will love Thee, O LORD, &c., (*p.* 382.)

Sixth Lesson.

NEITHER is there any example which so showeth what availeth the tenderness of the grace and the abundance of the All-might of God, as the Man That is the Mediator between God and men, the Man Christ JESUS. For what do we say, my brethren? I speak to them that have been bred up in the Catholic Church, or who have been reconciled to that Church. We know and hold that the Mediator between God and men, the Man Christ JESUS, as touching His Manhood, is of the same nature as we. For our flesh is not of one nature, and His Flesh of another nature, neither our soul of one nature and His Soul of another nature. He took upon Himself the same nature which He had freely ordained to save.

[1] This is the reading of the old Latin version.

[2] Matth. xviii. 11.

Sixth Responsory.

The earth is the LORD'S, &c. (*p.* 383.)

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.

Seventh Responsory.

Unto Thee, O LORD, &c., (*p.* 383.)

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.

Eighth Responsory.

One Seraph cried, &c., (*p.* 384.)

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 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.

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

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.

Prayer throughout the day and week.

O LORD, we beseech Thee to keep Thy family continually in godliness, that they who do lean only upon

the hope of Thine 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.*

VESPERS.

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.

Monday.

Second Day.

MATTINS.

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 modesty. 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.

O how great, &c., (*p.* 375.)

Second Lesson.

LIKEWISE must the Deacons be chaste, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must the women[1] be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife; ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ JESUS.

Second Responsory.

O God, &c., (*p.* 375.)

Third Lesson.

THESE things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. And, without controversy, great is the mystery of godliness, which was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. (iv. 1.) But the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

Third Responsory.

I will bless, &c., (*p.* 376.)

[1] Probably Deaconesses.

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the [1] Second Epistle of the Blessed Apostle Paul to Timothy (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, according to the promise of life which is in Christ JESUS, to Timothy, my dearly beloved son, grace, mercy, and peace from God the Father, and Christ JESUS our Lord. I thank God, Whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers, night and day greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Loïs, and thy mother Eunicé; and I am persuaded that in thee also.

First Responsory.

O God, give ear, &c., (*p.* 376.)

Second Lesson.

WHEREFORE, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of soberness. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, Who hath saved us, and called us with His holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ JESUS before the world began.

Second Responsory.

The Lord hath set, &c., (*p.* 376.)

Third Lesson.

BUT it is now made manifest by the light of our Saviour JESUS Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel, whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless I am not ashamed. For 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. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ JESUS.

Third Responsory.

I said, &c., (*p.* 377.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS know also, that in the last days perilous times shall come: for men shall be lovers of their own

[1] Archbishop Kenrick says,—"The mention of the approaching consummation of [St Paul's] ministry in the last chapter, and some facts . . . , have induced the general opinion that this was the last letter from his pen."

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, contentious, false accusers, incontinent, fierce, discourteous, traitors, heady, high-minded, and lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. And from such turn away.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

FOR of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now, as Jannes and Mambres[1] withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith: but they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

BUT thou hast been a diligent follower of my doctrine, manner of life, purpose of faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch,[2] Iconium, and Lystra, what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ JESUS shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived.

Third Responsory.

Unto Thee, &c., (*p.* 378.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to [3]Titus (i. 1.)

PAUL, a servant of God, and an Apostle of JESUS Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, in hope of eternal life which God, That cannot lie, promised before the world began, but hath in His own times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, my beloved son after the common faith; grace unto thee, and peace, from God the Father, and JESUS Christ our Saviour.

First Responsory.

In Thee, O God, &c., (*p.* 378.)

[1] According to Jewish tradition, they were warlocks, disciples of Balaam, who were called in by Pharaoh to oppose Moses in Egypt, and who afterwards accompanied Balaam when he went to curse Israël. The form of their names slightly varies. Accepted Greek, and Vatican Codex, "Jannes and Jambres," Midrash Rabbah, "Yuchni and Mamré," Jonathan ben Uzziel, "Yanis and Yambris," or "Yamreh."

[2] Acts xiii. 50—xiv. 19.

[3] A Gentile disciple, and (probably) convert, of St Paul, by whom he was made Bishop in Crete. See Alban Butler. Jan. 4.

Second Lesson.

FOR this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Priests in every city, as also I have appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. 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.

Second Responsory.

Let my mouth, &c., (*p.* 378.)

Third Lesson.

FOR there are also 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. One of themselves, even a prophet of their own,[1] said: "The Cretans are always liars, evil beasts, slow bellies." This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure.

Third Responsory.

My lips, &c., (*p.* 379.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to Titus (ii. 15.)

THESE things speak, and exhort, and rebuke with all authority. Let no man despise thee. (iii. 1.) Put them in mind to be subject to princes and powers, to obey orders, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

First Responsory.

I will praise, &c., (*p.* 379.)

Second Lesson.

FOR we ourselves also were sometimes foolish, unbelieving, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the laver of regeneration, and renewing of the Holy Ghost, Which He shed on us abundantly through JESUS Christ our Saviour: that, being justified by His grace, we should be made heirs, according to the hope of eternal life.

Second Responsory.

Great, O Lord, &c., (*p.* 379.)

[1] Epimenides.

Third Lesson.

THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God should be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition avoid, knowing that he that is such is subverted, and sinneth, being condemned of his own judgment.

Third Responsory.

The Lord is, &c., (*p.* 380.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to Philemon (1.)

PAUL, a prisoner of JESUS Christ, and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer, and to our beloved sister Appia, and Archippus our fellow-soldier, and to the Church in thine house. Grace to you, and peace, from God our Father and the Lord JESUS Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love, and faith which thou hast toward the Lord JESUS, and toward all saints: that the communication of thy faith may become evident by the acknowledging of every good work which is in you in Christ JESUS.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

FOR I have had great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of JESUS Christ. I beseech thee for my son Onesimus,[1] whom I have begotten in my bonds, which in time past was to thee unprofitable, but now profitable to thee, and to me, whom I have sent again to thee.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

THOU therefore receive him as mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel: but without thy mind would I do nothing, that thy benefit should not be, as it were, of necessity, but willingly. For perhaps he therefore departed for a season from thee, that thou shouldest receive him for ever; not now as a servant, but, instead of a servant, a brother beloved, specially to me; but how much more unto thee, in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee aught, put that on mine account. I, Paul, have written it with mine own hand.

[1] A run-away slave.

Third Responsory.

Unto thee, O my Strength, &c., (*p.* 378.)

VESPERS.

The Prayer is taken from the Lauds of the succeeding Sunday.

Sixth Sunday after the Epiphany.

The Sixth Lord's Day after the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to the Hebrews (i. 1.)

GOD, Who at sundry times[1] and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds: Who, being the brightness of His glory, and the express image of His Substance, and upholding all things by the word of His power, when He had purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

First Responsory.

O God, rebuke me not, &c., (*p.* 381.)

Second Lesson.

FOR unto which of the angels said He at any time: "Thou art My Son, this day have I begotten Thee?"[2] And again: "I will be to Him a Father, and He shall be to Me a Son?"[3] And again, when He bringeth in the First-begotten into the world, He saith: "And let all the angels of God worship Him."[4] And of the angels He saith: "Who maketh His angels spirits, and His ministers a flame of fire."[5] But unto the Son He saith: "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."[6]

Second Responsory.

O God, Which satest, &c., (*p.* 381.)

Third Lesson.

AND: "Thou, Lord, 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."[7] But to which of the angels said He at any time: "Sit Thou at My right hand, until I make Thine enemies Thy footstool?"[8] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Third Responsory.

The Lord is at My right hand, &c., (*p.* 382.)

[1] [πολυμερῶς.] [2] Ps. ii. 7. [3] 2 Kings (Sam.) vii. 14. [4] Ps. xcvi. 7.
[5] Ps. ciii. 4. [6] Ps. xliv. 7, 8. [7] Ps. ci. 25-28. [8] Ps. cix. 1.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [1] St Athanasius, Pope [of Alexandria.] (*2nd against the Arians.*)

IF the heretics had but known the person, the matter, and the times of the Apostle who spoke, they would never have spoken of Godhead as if It were human, nor borne themselves so wickedly, and withal so foolishly against Christ. It will be permitted to us to return, and to take again the first words of the Lesson. The Apostle then saith: "God, Who at sundry times and in divers manners, spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son"—and again, a little farther on: "When the Son had purged our sins, He sat down on the right hand of the Majesty on high: being made so much better than the angels as He hath by inheritance obtained a more excellent name than they." The Apostle here expressly nameth the times wherein God hath spoken unto us by His Son, and wherein the Same His Son hath purged our sins; for when hath He spoken unto us by His Son, when did the Son purge our sins, or when was He born a Man, but since God spake unto the Fathers by the Prophets, namely, in these last days?

Fourth Responsory.

O Lord, Thou hast shown me, &c., (*p.* 382.)

Fifth Lesson.

THE Apostle, about to enter on the subject of the Word's human dispensation and the last days, naturally mentioneth first that God had not up to those days been silent, but had spoken unto the fathers by the Prophets: and, after the Prophets had discharged their office, and the law had been given by the ministry of angels, that the Son also came down unto us to minister—and then he addeth, "being made so much better than the angels," to show that as the Son differeth from a servant, so is the ministry of the Son better than the duty and office of servants.

Fifth Responsory.

I will love Thee, O LORD, &c., (*p.* 382.)

Sixth Lesson.

THE Apostle, therefore, seeing the difference between the new ministry and the old, maketh very bold in writing and speaking to the Jews. For this cause, therefore, he doth not compare the details of the two ministries, and then come to the general conclusion that the new was greater or more honourable than the old, (lest any should understand that the two ministries were of the same kind, and that the conclusion that the new is better is arrived at by comparing the degrees in each of things which they had in common,) but he saith that the Son "was made better," to distinguish at once and completely the nature of the Son from the nature of things created.

Sixth Responsory.

The earth is the LORD'S, &c., (*p.* 383.)

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

[1] May 2.

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.

Seventh Responsory.

Unto Thee, O Lord, &c., (*p.* 383.)

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.

Eighth Responsory.

One Seraph cried, &c., (*p.* 384.)

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.

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

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.

Prayer throughout the day and week.

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.*

VESPERS.

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.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (iii. 1.)

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, even JESUS; Who is faithful to Him That hath appointed Him, as also Moses was faithful in all His house. For He was counted worthy of more glory than Moses, inasmuch as He Who hath builded the house hath more honour than the house. For every house is builded by some one; but He That hath made all things, is God.

First Responsory.

O how great, &c., (*p.* 375.)

Second Lesson.

AND Moses verily was faithful in all His house, as a servant, for a testimony of those things which were to be spoken after: but Christ, as a Son, over His own house; which house we are, if we hold fast the confidence, and the glory of the hope, firm unto the end. Wherefore, as the Holy Ghost saith: "To-day if ye will hear His voice, harden not your hearts; as in 'the Provocation,' and as in the day 'of Temptation' in the wilderness."

Second Responsory.

O God, &c., (*p.* 375.)

Third Lesson.

TAKE heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called "To-day," lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence[1] steadfast unto the end. While it is said: "To-day, if ye will hear His voice, harden not your hearts, as in 'the Provocation'"—for some, when they had heard, did provoke, howbeit not all that came out of Egypt by Moses.[2]

Third Responsory.

I will bless, &c., (*p.* 376.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (iv. 1.)

LET us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was

[1] See v. 6.

[2] [The Hebrew bears the translation: For who, when they had heard did provoke? Nay, did not all they that came out of Egypt by Moses?]

the Gospel preached, as well as unto them. But the word of hearing did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as He said:—"Unto whom I sware in My wrath, that they should not enter into My rest"—although the works were finished from the foundation of the world.

First Responsory.

O God, give ear, &c., (*p.* 376.)

Second Lesson.

FOR He spake in a certain place (Gen. ii. 2) of the seventh day on this wise: "And God did rest the seventh day from all His works." And in this place again: "They should not enter into My rest." Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in, because of unbelief: again He limiteth a certain day, saying in David: "To-day"—(after so long a time, as it is said above)—"To-day if ye will hear His voice, harden not your hearts."

Second Responsory.

The Lord hath set, &c., (*p.* 376.)

Third Lesson.

FOR if Jesus[1] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest[2] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Third Responsory.

I said, &c., (*p.* 377.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (vi. 1.)

THEREFORE, leaving the principles of the doctrine of Christ, let us go unto things more perfect, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

FOR it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were

[1] viz. Joshua, or Josue—the name is the same which is Græcised, Latinised, and Anglicised into Iesus or Jesus.

[2] Relinquitur sabbatismus; literally "the keeping of a Sabbath;" Rheims has, very elegantly, "a day of rest," but there is nothing about a day in the original, and the words are given in the text in that form in which they have become something like a pious proverb.

made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

FOR the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto a curse: whose end is to be burned. But, beloved, we are persuaded better things of you, and things nearer to salvation, though we so speak. For God is not unrighteous, to forget your work, and the love which ye have showed in His name, in that ye have ministered to the saints, and do minister.

Third Responsory.

Unto Thee, &c., (*p.* 378.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (vii. 1.)

FOR this Melchisedek, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first, being, by interpretation, King of Righteousness, and, after that, also King of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a Priest continually.

First Responsory.

In Thee, O God, &c., (*p.* 378.)

Second Lesson.

NOW consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the choicest spoils. And, verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

Second Responsory.

Let my mouth, &c., (*p.* 378.)

Third Lesson.

AND, without all contradiction, the less is blessed of the greater. And here men that die receive tithes: but there, he receiveth them, of whom it is witnessed that he liveth. And (as I may say) Levi also, who receiveth tithes, payed tithes in Abraham; for he was yet in the loins of his father when Melchisedek met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another Priest

should rise after the order of Melchisedek, and not be called after the order of Aaron? For the priesthood being moved there is made of necessity a change also of the law.

Third Responsory.

My lips, &c., (*p.* 379.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (xi. 1.)

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain: by which he obtained witness that he was righteous, God testifying of his gifts, and by it he, being dead, yet speaketh.

First Responsory.

I will praise, &c., (*p.* 379.)

Second Lesson.

BY faith Enoch was translated that he should not see death, and was not found, because God had translated him: for, before his translation, he had this testimony, that he pleased God. But without faith it is impossible to please God. For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

Second Responsory.

Great, O Lord, &c., (*p.* 379.)

Third Lesson.

BY faith he whose name is called Abraham, obeyed the command to go out into a place which he should after receive for an inheritance, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose Builder and Maker is God.[1]

Third Responsory.

The Lord is, &c., (*p.* 380.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (xiii. 1.)

LET brotherly love continue among you. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which

[1] The reader is vehemently urged to finish reading this sublime chapter for himself.

suffer adversity, as being yourselves also in the body. Let marriage be honourable in all, and the bed undefiled. But whoremongers and adulterers God will judge.

First Responsory.

Cut me not off, &c., (*p.* 377.)

Second Lesson.

LET your conversation be without covetousness, and be content with such things as ye have. For He hath said: I will never leave thee, nor forsake thee:"[1] so that we may boldly say: "The LORD is mine helper, and I will not fear what man shall do unto me."[2] Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, JESUS Christ, the Same yesterday, and to-day, and for ever.

Second Responsory.

My heart is ready, &c., (*p.* 377.)

Third Lesson.

BE not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace, not with meats; which have not profited them that have been occupied therein. We have an Altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp. Wherefore JESUS also, that He might sanctify the people with His own Blood, suffered without the gate.

[1] Josh. i. 5.

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 378.)

Note. If there be less than six weeks between the Epiphany and Septuagesima, as many of the foregoing weeks as may be necessary are omitted, and the Office commences on the evening before Septuagesima Sunday as immediately hereafter given; but the Antiphons, Prayers, and Homilies of the omitted Sundays are afterwards used for the latter Sundays before Advent.

Saturday before Septuagesima Sunday.

The Sabbath before the Lord's Day within Seventy Days of Easter.

VESPERS.

The Chapter and Prayer are taken from the Lauds of the next morning.

Antiphon at the Song of the Blessed Virgin. The Lord said unto Adam: * Of the tree which is in the midst of the garden thou shalt not eat: in the hour that thou eatest thereof, thou shalt surely die.

At the end, the words, "Bless we the Lord," *are said thus—*

Verse. Bless we the Lord—Alleluia, Alleluia.

Answer. Thanks be to God—Alleluia, Alleluia.

This is the Farewell to the Alleluia, which word is not uttered in the Office again till Easter. At the Compline of this evening and every other Service, after the "Glory

[2] Ps. cxvii. 6.

be to the Father, &c.," *at the beginning, instead of* "Alleluia," *is said:*

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

If the Vespers of this evening be of a Festival, a Commemoration is made of the Saturday, and the Farewell to the Alleluia takes place as above.

If from Septuagesima to Low Sunday, both inclusive, a Feast fall on a Sunday, it is transferred, or simplified, unless it be a Double of the First Class, as the Patronal Feast, or the Anniversary of the Consecration of the Church where the Service takes place, to which occasions yield all the Sundays except the First in Lent, and Passion, Palm, Easter, and Low Sundays.[1]

Septuagesima Sunday.

The Lord's Day within Seventy Days of Easter.

MATTINS.

Invitatory. Let us come before the presence of the Lord: * and make a joyful noise unto Him with Psalms.

The Second half of the First Verse of the XCIVth Psalm, (Let us come, &c.,) *is omitted.*

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Genesis (i. 1.)

IN the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said: Let there be light. And there was light. And God saw the light, that it was good; and God divided the light from the darkness; and God called the light Day, and the darkness He called Night: and the evening and the morning were the first day. And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day.

First Responsory.

In the beginning God created the heavens and the earth, wherein He made man also, after His own image and likeness.

Verse. [2] So God formed man of the dust of the ground, and breathed into his face the breath of life.

Answer. After His own image and likeness.

Second Lesson.

AND God said: Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so. And God called the dry land, Earth; and the gathering together of the waters called He Seas. And God saw that it was good. And God said; Let the earth bring forth the green herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth. And it was so. And the earth brought

[1] [Only Doubles Major and Feasts of Doctors may be transferred.]

[2] Gen. ii. 7.

forth the green herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights in the firmament of the heaven, and let them divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of heaven; and let them give light upon the earth. And it was so. And God made two great lights, the greater light to rule the day; and the lesser light to rule the night; He made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day.

Second Responsory.

In the beginning God created the heavens and the earth, and the Spirit of God moved upon the face of the waters. [1] And God saw everything that He had made, and it was very good.

Verse. [2] Thus the heavens and the earth were finished, and all the hosts of them.

Answer. And God saw everything that He had made, and it was very good.

Third Lesson.

AND God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And God saw that it was good. And God blessed them, saying: Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind. And it was so. And God made the beast of the earth after his kind, and cattle, and everything that creepeth upon the earth after his kind. And God saw that it was good. And God said: Let Us make man after Our Own image and likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Third Responsory.

The LORD formed man of the dust of the ground, and breathed into his face the breath of life, and man became a living soul.

Verse. In the beginning God created the heavens and the earth, wherein He made man also.

Answer. And breathed into his face the breath of life, and man became a living soul.

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

Answer. And breathed into his face the breath of life, and man became a living soul.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the book intituled "The Handbook," written

[1] Gen. i. 31.

[2] Gen. ii. 1.

by St Austin, Bishop [of Hippo.] (*Chaps.* xxv., xxvi., xxvii., *tom.* 3.)

THE Lord threatened man with the punishment of death, in case he sinned. Thus did He gift him with free will, while He yet kept His lordship over him, and helped him with the dread of destruction. And so He put him in that happy garden, under the very shadow of the tree of life, in that good place from whence, had he kept his righteousness, he might have passed to a better. But the first man sinned, and was banished from Eden, and infected all his descendants with the disease of sin, poisoning their very root, and bringing upon all that sentence of death and damnation, which he had earned for himself. So that all that descend by fleshly generation from Adam, and from the guilty woman, who was the cause of his sin and the partaker of his punishment, derive from them original sin; whereby they are drawn through a way of divers sins and sorrows, towards that final ruin which they shall share with the rebel angels who are at once their corrupters, their lords, and their comrades.

Fourth Responsory.

God took the man and put him into the garden of Eden, to dress it and to keep it.

Verse. [1] And the LORD God had planted a garden aforetime in Eden, and there He put the man whom He had formed.

Answer. To dress it and to keep it.

Fifth Lesson.

SO "by one man sin entered into the world, and death by sin, (and so death passed upon all men,) in whom all have sinned." (Rom. v. 12.) By the world the Apostle signifieth in this place all mankind. Thus then hath the matter stood. The damned mass of humanity lay in misery, or rather wallowed in it, and fell from bad to worse, till it joined the company of the sinning angels, and both together suffered the deserved punishment of their vile treason.

Fifth Responsory.

The LORD God said: It is not good that the man should be alone. Let Us make an help meet for him.

Verse. But for Adam there was not found an help meet for him; and God said—

Answer. Let Us make an help meet for him.

Sixth Lesson.

TO the wrath of God appertaineth whatever sin man, through the blind and untamed sting of his flesh, willingly committeth, and whatever punishment, declared and open, he unwillingly suffereth. There is, indeed, no pause in that goodness of the Creator whereby He giveth even to the traitor angels life and strength, (which if He gave not, they would be annihilated,) and whereby He formeth the seed of men, though they come of a corrupt and condemned stock, quickeneth them, strengtheneth and fitteth their limbs for the changing seasons of their life, extendeth their knowledge in divers places, and giveth them whereon to live. It hath been His will rather to draw good out of evil, than to suffer that there should be no evil.

Sixth Responsory.

[2] The LORD caused a deep sleep to fall upon Adam, and He took one of

[1] i. 8.

[2] ii. 21-23.

his ribs. And the rib which the LORD had taken from Adam made He a woman, and brought her unto Adam, to see what he would call her. And he called her name Woman, because she was taken out of Man.[1]

Verse. And while he slept He took one of his ribs, and closed up the flesh instead thereof.

Answer. And the rib which the LORD had taken from Adam made He a woman, and brought her unto Adam, to see what he would call her.

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

Answer. And he called her name Woman, because she was taken out of Man.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 1.)

AT that time: JESUS spake this parable unto His Disciples: The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And so on.

Homily by Pope St Gregory [the Great.] (*19th on the Gospels.*)

We hear that the kingdom of heaven is like unto a man that is an householder, which went out early in the morning, to hire labourers into his vineyard. Who indeed is more justly to be likened to an householder than our Maker, Who is the Head of the household of faith, bearing rule over them whom He hath made, and being Master of His chosen ones in the world, as a Master over those that are in his house? He it is That hath the Church for a vineyard, a vineyard that ceaseth not to bring forth branches of the True Vine, from righteous Abel to the last of the elect that shall be born in the world.

Seventh Responsory.

And the LORD God had planted a garden aforetime in Eden, and there He put the man whom He had formed.

Verse. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food, the tree of life also in the midst of the garden.

Answer. And there He put the man whom He had formed.

Eighth Lesson.

THIS householder, then, for the cultivation of his vineyard, goeth out early in the morning, and at the third hour, and the sixth hour, and the ninth hour, and the eleventh hour, to hire labourers into his vineyard. Thus the Lord, from the beginning to the end of the world, ceaseth not to gather together preachers for the instruction of His faithful people. The early morning of the world was from Adam until Noah; the third hour from Noah until Abraham; the sixth hour from Abraham until Moses; the ninth hour from Moses until the coming of the Lord; the eleventh hour from the coming of the Lord until the end of the world. At this eleventh hour are sent forth as preachers the Holy Apostles, who have received full wages, albeit they be come in late.

Eighth Responsory.

[2] Behold, Adam is become as One of Us, to know good and evil. See

[1] Virago, quia de Viro. In the Hebrew it is "Isshâh" from "Ish." The Seventy appear to have found it hopeless, and the Latin is clumsy, but the English does very well.

[2] iii. 22.

lest he take of the tree of life and live for ever.

Verse. Unto Adam also did the LORD God make a coat of skins, and clothed him, and said:—

Answer. See lest he take of the tree of life and live for ever.

Ninth Lesson.

FOR the cultivation of His vineyard, (that is, the instruction of His people,) the Lord hath never ceased to send into it labourers. First, by the Fathers, then, by the Prophets and Teachers of the Law, and lastly, by the Apostles He hath dressed and tended the lives of His people, as the owner of a vineyard dresseth and tendeth it by means of workmen. Whoever in whatever degree joined to a right faith the teaching of righteousness, was so far one of God's labourers in God's vineyard. By the labourers at early morning, and at the third hour, the sixth hour, and the ninth hour, may be understood God's ancient people, the Hebrews, who strove to worship Him with a right faith in company with His chosen ones from the very beginning of the world, and thus continually laboured in His vineyard. And now, at the eleventh hour, it is said unto the Gentiles also: "Why stand ye here all the day idle?"

The Hymn, "We praise Thee, O God," &c., *is not said on this or any other Sunday before Easter.*

Ninth Responsory.

[1] The LORD said unto Cain: Where is Abel thy brother? Lord, I know not: am I my brother's keeper? And He said unto him: What hast thou done? Behold, the voice of thy brother Abel's blood crieth unto Me from the ground.

Verse. Cursed shalt thou be upon the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

Answer. Behold, the voice of thy brother Abel's blood crieth unto Me from the ground.

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

Answer. Behold, the voice of thy brother Abel's blood crieth unto Me from the ground.

LAUDS.

First Antiphon. Have mercy upon me, * O God, and cleanse me from my sin: for against Thee only have I sinned.

Psalm L.

Have mercy, &c., (*p.* 87.)

Second Antiphon. I will praise Thee, * for Thou hast heard me.

Psalm CXVII.

O give thanks unto the LORD, &c., (*p.* 37.)

Third Antiphon. O God, Thou art my God, * early will I seek Thee, because Thou hast been my help.

Psalms LXII. and LXVI.

O God, Thou art, &c., (*p.* 23.)

Fourth Antiphon. [2] Blessed art Thou, * O our God, in the firmament of heaven, and worthy to be praised above all for ever.

The Song of the Three Holy Children.

Fifth Antiphon. Praise ye the LORD * from the heavens.

[1] iv. 9-11.

[2] Dan. iii. 56.

Psalms CXLVIII., CXLIX., and CL.

Praise ye, &c., (*pp.* 25, 26.)

Chapter. (1 Cor. ix. 24.)

BRETHREN, know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.

Verse. LORD, Thou hast been our refuge.

Answer. In all generations.

Antiphon at the Song of Zacharias. Thus saith the Lord: The kingdom of heaven is like unto a man that is an householder, * which went out early in the morning to hire labourers into his vineyard.

Prayer throughout the day and week.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for 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.*

PRIME.

Antiphon. And when he had agreed * with the labourers for a penny[1] a day, he sent them into his vineyard.

TERCE.

Antiphon. Go ye also * into my vineyard, and whatsoever is right, that will I give you.

The Chapter is taken from Lauds.

SEXT.

Antiphon. Why stand ye here * all the day idle? They answered and said unto him: Because no man hath hired us.

Chapter. (1 Cor. ix. 25.)

AND every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

NONE.

Antiphon. The Lord of the vineyard saith: * Call the labourers, and give them their hire.

Chapter. (1 Cor. x. 4.)

FOR they drank of that spiritual rock that followed them: and that rock was Christ. But with many of them God was not well pleased.

VESPERS.

Chapter as at Lauds.

Antiphon at the Song of the Blessed Virgin. The householder saith unto his labourers: * Why stand ye here all the day idle? But they answered and said: Because no man hath hired us. Go ye also into my vineyard, and whatsoever is right, that will I give you.

Monday.

Second Day.

First Lesson.

The Lesson is taken from the Book of Genesis (i. 27.)

SO God created man in His Own image; in the image of God created He him: male and female

[1] Greek, denarion. Its value was nearly a shilling.

created He them. And God blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said: Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, [I have given it] for meat. And it was so. And God saw everything that He had made, and it was very good. And the evening and the morning were the Sixth Day.

First Responsory.

[1] When the Lord walked in the garden in the cool of the day, He called, and said: Adam, where art thou? Lord, I heard Thy voice, and I hid myself.

Verse. I heard Thy voice in the garden, and I was afraid, because I was naked.

Answer. And I hid myself.

Second Lesson.

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 He created and made. These are the generations of the heavens and of the earth, when they were created, in the day that the LORD God made the heavens and the earth, and every plant of the field before it sprung up in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground; but there rose up a spring [2] from the earth and watered the whole face of the ground.

Second Responsory.

[3] The Lord said unto Adam; In the sweat of thy face shalt thou eat bread; when thou tillest the ground it shall not henceforth yield unto thee her fruits. Thorns also and thistles shall it bring forth to thee.

Verse. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying: Thou shalt not eat of it,—cursed is the ground whereon thou shalt labour.

Answer. Thorns also and thistles shall it bring forth to thee.

Third Lesson.

SO the LORD God formed man of the dust of the ground, and breathed into his face the breath of life, and man became a living soul. And the LORD God had planted a garden aforetime in Eden, and there He put the man whom He had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.

[1] iii. 8-10. [2] Hebrew, "a mist." [3] iii. 19; iv. 12.

Third Responsory.

The LORD formed man, &c., (*p.* 415.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. These last have wrought but one hour, * and thou hast made them equal unto us, which have borne the burden and heat of the day.

Tuesday.

Third Day.

First Lesson.

The Lesson is taken from the Book of Genesis (ii. 15.)

SO the LORD God took the man and put him into the garden of Eden, to dress it and to keep it; and He commanded him, saying: Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the LORD God said: It is not good that the man should be alone; let Us make him an help meet for him.

First Responsory.

God took the man, &c., (*p.* 416.)

Second Lesson.

SO out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to every fowl of the air, and to every beast of the field. But for Adam there was not found an help meet for him.

Second Responsory.

The LORD God said, &c., (*p.* 416.)

Third Lesson.

AND the LORD God caused a deep sleep to fall upon Adam. And while he slept, He took one of his ribs, and closed up the flesh instead thereof. And the rib which the LORD God had taken from Adam made He a woman, and brought her unto Adam. And Adam said: This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother; and shall cleave unto his wife; and they twain shall be one flesh.

Third Responsory.

The LORD caused, &c., (*p.* 416.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. And the householder said: * Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that is thine, and go thy way.

Wednesday.

Fourth Day.

First Lesson.

The Lesson is taken from the Book of Genesis (iii. 1.)

NOW the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman: Why hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent: We may eat of the fruit of the trees of the garden; but

of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired: and she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened.

First Responsory.

And the LORD God, &c., (*p.* 417.)

Second Lesson.

AND when they knew that they were naked, they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God amidst the trees of the garden. And the LORD God called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said: The woman, whom Thou gavest me to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the Woman: Wherefore hast thou done this? And she said: The serpent beguiled me, and I did eat.

Second Responsory.

Behold, Adam is become, &c., (*p.* 417.)

Third Lesson.

AND the LORD God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. I will put enmity between thee and the woman, and between thy seed and her seed; she[1] shall bruise thy head, and thou shalt bruise her heel. And unto the woman he said: I will greatly multiply thy sorrows and thy conception: in sorrow shalt thou bring forth children, and thou shalt be in the power of thy husband, and he shall rule over thee. And unto Adam He said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it—cursed is the ground whereon thou shalt labour; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return. And Adam called his wife's name Eve,[2] because she was the mother of all living.

[1] Ipsa. Abp. Kenrick remarks that two MSS. examined by Kennicott read as the Vulgate, and that in the very ancient style of the Pentateuch the gender of the Pronoun (without points) is common. "The verb, however, is masculine, and the text is applied by St Irenæus to Christ as 'the Seed predestined to trample under foot the seed of the serpent.'" See also the Breviary itself, on March 25. (Fourth Lesson.) [Scholars now agree that the "ipsa" of the Vulgate here is a scribal error, and that the passage refers to Christ.]

[2] Chavah = Life.

Third Responsory.

The LORD said unto Cain, &c., (*p.* 418.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. Take that thine is, * and go thy way; for I am good, saith the Lord.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Genesis (iv. 1.)

AND Adam knew his wife, and she conceived, and bare Cain, and said: I have gotten a man from GOD.[1] And she again bare his brother Abel —and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect to Abel, and to his offering. But unto Cain and to his offering He had not respect: and Cain was very wroth, and his countenance fell. And the LORD said unto him: Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, doth not sin lie at the door?[2] But the desire thereof is under thee, and thou hast control over it.

First Responsory.

In the beginning, &c., (*First Responsory on Sunday, p.* 414.)

Second Lesson.

AND Cain said unto Abel his brother; Let us go forth abroad. And when they were in the field, Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain: Where is Abel thy brother? And he said: I know not; am I my brother's keeper? And He said unto him: What hast thou done? The voice of thy brother's blood crieth unto Me from the ground. Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her fruits: a fugitive and a vagabond shalt thou be on the earth.

Second Responsory.

In the beginning, &c., (*Second Responsory on Sunday, p.* 415.)

Third Lesson.

AND Cain said unto the LORD: My sin is too great for me to gain pardon thereof.[3] Behold, Thou hast driven me out this day from the face of the earth, and from Thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth. Every one therefore that findeth me

[1] The name.

[2] Like a beast of prey lying in wait. (Gesenius.) The Targum of Jonathan ben Uzziel on the whole passage is: "If thou doest thy work well, will not thy guilt be forgiven thee? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it, to become righteous, or to sin." (Etheridge's translation, I. 170.)

[3] The Jerusalem Targum softens the hopelessness of this exclamation. "My sins are greater than can be borne. Nevertheless there is power before Thee to absolve and forgive me." (Etheridge's translation, I. 172.)

shall slay me. And the LORD said unto him: It shall not be so: but whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD, and dwelt a vagabond in the land on the East of Eden.

Third Responsory.

The LORD formed man, &c., (*p.* 415.)

At the beginning of the Martyrology, is said,

On the morrow we commemorate the prayer of our Lord JESUS Christ at the foot of the Mount of Olives.

Friday.

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.* 186.)

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.

[1] Hymn from the Proprium of the arch-diocese of Freiburg, translation by the Rev. Dr Wallace. [2] Matth. xxvi. 38. [3] Luke xxii. 41, 42. [4] Ecclus. xviii. 23.

Ps. xvi. Hear my right, O LORD, &c., (*p.* 13.)

Second Antiphon. [1] Let nothing hinder thee to pray always, and defer not until death to be justified.

Ps. xxiv. Unto Thee, O LORD, &c., (*p.* 46.)

Third Antiphon. [2] All things whatsoever ye shall ask in prayer, believing, ye shall receive.

Ps. cxli. I cried unto the LORD, &c., (*p.* 200.)

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.

[3] 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.

When [4] 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 to be made an High Priest, but He That said unto Him: "Thou art My Son, to-day have I begotten Thee." (Ps. ii. 7.) As He saith also in another place: "Thou art a Priest for ever,

[1] Ecclus. xviii. 22. [2] Matth. xxi. 22. [3] 1 Thess. v. 17, 18. [4] Mark xi. 25.

after the order of Melchisedek." (Ps. cix. 4.) Who, in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him That was able to save Him from death, was heard, in that He feared.[1] And though He was the Son of God, yet learned He obedience by the things which He suffered; and being made perfect, He is become the Author of Eternal Salvation unto all them that obey Him—called of God an High Priest after the order of Melchisedek.

Third Responsory.

[2] The LORD hath heard my supplication; the LORD hath received my prayer.

Verse. [3] 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. [4] 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.* 105.)

Second Antiphon. [5] 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.* 109.)

Third Antiphon. [6] 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.* 186.)

Verse. [7] 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;

[1] Or, "on account of His reverent submission." [2] Ps. vi. 10.
[3] Ps. cxviii. 145. [4] Matth. vi. 5. [5] Ibid., 6. [6] Luke vi. 12. [7] Matth. xxvi. 39.

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.

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." (Luke xxii. 44.) These prayers and supplications He offered up unto the Father, Who met Him half-way 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.

[1] 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 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,[2] which meaneth either that He was heard because as

[1] Ecclus. xxxv. 21.

[2] *Apo tes eulabeias.*

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.

[1] 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. [2] 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. [3] 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. [2] My soul cleaveth unto the dust; quicken Thou me according to Thy word.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 145.)

Verse. [4] 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.

[3] I am come into the depth of the sea, and the flood overfloweth me.

[1] 2 Ezra (Nehem.), i. 6.
[2] Ps. cxviii. 143, 25.
[3] Ps. lxviii. 21, 3, 1.
[4] Matth. xxvi. 41.

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 sorrowful, 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 unto 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!

[1] St Ambrose seems to understand these words as spoken by our Lord concerning Himself.
[2] Suscepit animam meam, suscepit corpus meum.
[3] Ps. lxxxvii. 3, 4.
[4] Antiphons from Matth. xxvi. 36-39, 42.

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.[1]

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.

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. [2] 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. (*p.* 36) *and the two sections of* cxviii. (*p.* 38).

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,

[1] Another hymn from the Proprium of the arch-diocese of Freiburg, translation by the Rev. Dr Wallace.

[2] Luke xi. 1; Matth. vi. 9.

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.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxv. I believed, &c., (p. 185.)

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.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Genesis (v. 15.)

AND Mahalaleel lived sixty and five years, and begat Jared. And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years; and he died. And Jared lived an hundred sixty and two years, and he begat Enoch. And Jared lived after he

[1] Matth. xxvi. 45.

begat Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty and two years; and he died. And Enoch lived sixty and five years, and begat Methuselah.

First Responsory.

And the LORD God had planted, &c., (*p.* 417.)

Second Lesson.

AND Enoch walked with God: and he lived, after he begat Methuselah, three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And he walked with God; and he was seen no more, for God took him. And Methuselah lived an hundred, eighty and seven years, and begat Lamech. And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years; and he died.

Second Responsory.

Behold, Adam is become, &c., (*p.* 417.)

Third Lesson.

AND Lamech lived an hundred eighty and two years, and begat a son, and he called his name Noah,[1] saying: This same shall comfort us concerning our work and toil of our hands upon the ground which the LORD hath cursed. And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years; and he died.

Third Responsory.

The LORD said unto Cain, &c., (*p.* 418.)

VESPERS.

Chapter and Prayer from Lauds of the following morning.

Antiphon at the Song of the Blessed Virgin. The Lord said unto Noah: * The end of all flesh is come before Me: make thee an ark of planed timber, that seed of all flesh may be saved therein.

Sexagesima Sunday.

The Lord's Day within Sixty Days of Easter.

MATTINS.

Invitatory and omission in Ps. XCIV. as on last Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (v. 31.)

AND when Noah was five hundred years old he begat Shem, Ham, and Japheth. (vi. 1.) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God[2] saw the daughters of men that they were fair, and

[1] *I.e.*, "rest," or "comfort."
[2] Targums—"the sons of the mighty," and Samaritan, "sons of the rulers."

they took them wives of all which they chose. And God said: [1] My spirit shall not always continue in man, for that he also is flesh: and his days shall be an hundred and twenty years. And there were giants in the earth in those days. For after that the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown.

First Responsory.

[2] The Lord said unto Noah: The end of all flesh is come before Me; for the earth is filled with violence through them. And I will destroy them with the earth.

Verse. Make thee an ark of planed timber, rooms shalt thou make in it.

Answer. And I will destroy them with the earth.

Second Lesson.

AND God saw that the wickedness of man was great in the earth, and that every thought of his heart was only evil continually, and it repented Him that He had made man on the earth. And it grieved Him at the heart; and He said: I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth Me that I have made them. But Noah found grace in the eyes of the LORD.

Second Responsory.

Noah was a just man and perfect; he walked with God. According to all that God commanded him, so did he.

Verse. He made him an ark, that a seed of every sort might be saved alive.

Answer. According to all that God commanded him, so did he.

Third Lesson.

THESE are the generations of Noah: Noah was a just man, and perfect in his generations; he walked with God. And he begat three sons, Shem, Ham, and Japhet. The earth also was corrupt before God, and was filled with violence. And when God looked upon the earth and beheld how it was corrupt, (for all flesh had corrupted his way upon the earth,) He said unto Noah: The end of all flesh is come before Me: the earth is filled with violence through them, and I will destroy them with the earth. Make thee an ark of planed timber: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Third Responsory.

Forty days and forty nights were the heavens opened; and there went into the ark two and two of all flesh wherein is the breath of life. And the LORD shut them in.

Verse. In the self-same day entered Noah into the ark, and his sons, and his wife, and the wives of his sons.

Answer. And the LORD shut them in.

[1] Targum of Onkelos: "This evil generation shall not stand before Me for ever, because they are flesh and their works are evil." Jonathan ben Uzziel: "Have I not imparted My Holy Spirit to them, that they may work good works? And, behold, their works are wicked. Behold, I will give them a prolongment of 120 years, that they may work repentance, and not perish."

[2] vi. 13.

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

Answer. And the LORD shut them in.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Noah's Ark by St Ambrose, Bishop [of Milan.] (*Chap.* iv.)

WE read that the Lord was angry. It is in the thoughts, that is to say, in the knowledge of God, that man being put on earth and weighted with the body cannot [1] be without sin, for earth is the home of temptations, and the flesh is a bait for corruption. Yet man had a reasonable soul, and his soul had power to control his body; and, being so made, he made no struggle to keep himself from falling into that from whence he would not return. God's thoughts are not as man's thoughts; in Him there is no such thing as change of mind, no such thing as to be angry and then cool down again. These things are written that we may know the bitterness of our sins, whereby we have earned the Divine wrath. To such a degree had iniquity grown that God, Who by His nature cannot be moved by anger, or hatred, or any passion whatsoever, is represented as provoked to anger.

Fourth Responsory.

[2] Noah builded an Altar unto the LORD, and offered burnt offerings on the Altar; and the LORD smelled a sweet savour, and blessed Noah, and said: Be fruitful, and multiply, and replenish the earth.

Verse. Behold, I establish My covenant with you, and with your seed after you.

Answer. Be fruitful, and multiply, and replenish the earth.

Fifth Lesson.

AND God threatened that He would destroy man. He said: "I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air." What harm had the animals done? For man's use had they been created, and, when man was wiped away, they were of use no longer. And there is an higher reason. Man is a living soul, capable of reason, who may be described as a living animal, subject to death, and endowed with reason. When then the highest animal is gone, why should the lower branches remain? Why should anything be saved alive, when righteousness, the basis of salvation, is to be no more?

Fifth Responsory.

The Lord said unto Noah: [3] I do set My bow in the clouds of heaven: and I will remember My covenant which is between Me and you.

Verse. And it shall come to pass, when I bring a cloud over the heaven, that My bow shall be seen in the cloud.

Answer. And I will remember My covenant which is between Me and you.

Sixth Lesson.

BUT more effectually to condemn the rest of men, and to manifest the goodness of God, it is written that Noah found grace in the eyes of the Lord. Here we learn also that the sin of his neighbour casteth no shadow on the righteous, when he is kept as a stock from whence the whole race are to spring. He is praised, not because

[1] Esse non possit, *i.e.*, since the Fall.

[2] viii. 20; ix. 1, 9.

[3] ix. 13, 14.

he was of a noble race, but because he was a just man and perfect. The stock of a just man yieldeth men of just souls; for virtues, like blood, are hereditary. Among men are some families illustrious for honourable pedigrees, and so there are also races of souls whose comeliness is the lustre of virtues.

Sixth Responsory.

By Myself have I sworn, saith the Lord. I will not again bring the waters of the flood upon the earth: I will remember My covenant. And the waters shall become no more a flood to destroy all flesh.

Verse. I do set My bow in the clouds, and it shall be for a token of a covenant between Me and the earth.

Answer. And the waters shall no more become a flood to destroy all flesh.

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

Answer. And the waters shall no more become a flood to destroy all flesh.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (viii. 4.)

AT that time: When much people were gathered together, and were come to JESUS out of every city, He spake by a parable: A sower went out to sow his seed. And so on.

Homily by Pope St Gregory [the Great.] (*15th on the Gospels.*)

Dearly beloved brethren, the passage from the Holy Gospel which ye have just heard, needeth not so much that I should explain it, as that I should seek to enforce its lesson. The Truth Himself hath explained it, and, after that, it beseemeth not man's frailty to fritter away His exposition by any further comment. But there is, in that very explanation by the Lord, somewhat, which it behoveth us well to weigh. If it were but we who bade you believe that by the seed is signified the word; by the field, the world; by the birds, the devils; and by the thorns, riches —ye would perchance doubt of the truth of our explanation. Therefore the Lord Himself hath vouchsafed to give this explanation, and that, not for this parable only, but that ye may know in what manner to interpret others, whereof He hath not given the meaning.

Seventh Responsory.

[1] God blessed Noah and his sons, and said unto them: Be fruitful, and multiply, and replenish the earth.

Verse. Behold, I establish My covenant with you, and with your seed after you.

Answer. Be fruitful, and multiply, and replenish the earth.

Eighth Lesson.

BEGINNING His explanation, the Lord saith that He speaketh in parables. Hereby He doth certify us, when our weakness would unveil to you the hidden meaning of His words. If I spake of myself, who would believe me when I say that riches are thorns? Thorns prick, but riches lull to rest. And yet riches are indeed thorns, for the anxiety they bring is a ceaseless pricking to the minds of their owners, and, if they lead into sin, they are thorns which bloodily tear the soul. But we understand from another Evangelist (Matth. xiii. 22) that in this

[1] ix. 7, 9.

place the Lord speaketh, not of riches themselves, but of the deceitfulness of riches.

Eighth Responsory.

Behold, I establish My covenant with you, and with your seed after you. Neither shall there any more be a flood to destroy the earth.

Verse. I do set My bow in the clouds, and it shall be for a token of a covenant between Me and the earth.

Answer. Neither shall there any more be a flood to destroy the earth.

Ninth Lesson.

THOSE riches are deceitful riches, which can be ours only for a little while; those riches are deceitful riches, which cannot relieve the poverty of our souls. They are the only true riches, which make us rich in virtues. If then, dearly beloved brethren, ye seek to be rich, earnestly desire the true riches. If ye would be truly honourable, strive after the kingdom of heaven. If ye love the bravery of titles, hasten to have your names written down at Court above, where Angels are. Take to heart the Lord's words which your ear heareth. The food of the soul is the word of God: when the stomach is sick it throweth up again the food which is put into it, and so is the soul sick when a man heareth and digesteth not in his memory the Word of God. And if any man cannot keep his food, that man's life is in desperate case.

Ninth Responsory.

When much people were gathered together to JESUS, and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed.

Verse. And, as he sowed, some fell on good ground, and sprang up, and bare fruit an hundred-fold.

Answer. A sower went out to sow his seed.

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

Answer. A sower went out to sow his seed.

LAUDS.

First Antiphon. Have mercy upon me, O God, * after Thy great mercy.[1]

Psalm L.

Have mercy, &c., *but beginning with the words*, "After Thy great mercy," (*p.* 87.)

Second Antiphon. If the Lord be my Saviour * I will not fear what man can do unto me.

Psalm CXVII.

O give thanks unto the LORD, &c., (*p.* 37.)

Third Antiphon. Within the veil[2] I cried betimes: * O God, Thou art my God, early will I seek Thee.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. Let us sing praises * to the Lord our God.

The Song of the Three Holy Children.

Fifth Antiphon. Praise God with

[1] In the Latin the order of verse 3 is reversed in the Antiphon, ("After Thy great mercy, have mercy," &c.,) and the Psalm consequently begins as usual.

[2] The allusion is perhaps to the ancient custom of hanging a curtain before the chancel, between Septuagesima and Easter. It is still so done, at least in Sicily, but the translator does not think it is anywhere practised in Rome. Formerly it seems to have been nearly co-extensive with Latin Christianity. Cf., however, verse 8.
[Lenten vails are still used in Spain.]

the timbrel and dance; * praise Him with stringed instruments and organs.

Psalms CXLVIII., CXLIX., and CL.

Praise ye, &c., (*pp.* 25, 26.)

Chapter. (2 Cor. xi. 19.)

BRETHREN, ye suffer fools gladly, seeing ye yourselves are wise: for ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

Verse and Answer as last Sunday.

Antiphon at the Song of Zacharias. When much people were gathered together to JESUS, * and were come to Him out of every city, He spake by a parable; a sower went out to sow his seed.

Prayer throughout the day and week.

O GOD, Who seest that we put not our trust in anything that we do, mercifully grant that through the protection of the Teacher of the Gentiles[1] we may be defended against all adversity. 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. Some seed fell on good ground, * and bare fruit with patience.

TERCE.

Antiphon. They which keep the word of God * in an honest and good heart, bring forth fruit with patience.

Chapter from Lauds.

SEXT.

Antiphon. Some seed fell on good ground, * and bare fruit, some an hundred-fold, and some sixty-fold.

Chapter. (2 Cor. xi. 25.)

THRICE was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep of the sea.

NONE.

Antiphon. If then, dearly beloved brethren, ye seek to be rich, * earnestly desire the true riches.

Chapter. (2 Cor. xii. 19.)

MOST gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

SECOND VESPERS.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. JESUS said to His disciples: * Unto you it is given to know the mysteries of the kingdom of God, but to others in parables.

Monday.

Second Day.

First Lesson.

The Lesson is taken from the Book of Genesis (vii. 1.)

THE LORD said unto Noah: Come thou and all thy house into the ark; for thee have I seen righteous be-

[1] This is on account of the "Station" at Rome being on this day at St-Paul's-without-the-walls, for which reason also (apparently) has been chosen the long Epistle at Mass, from 2 Cor.

fore Me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and the female; and of beasts that are not clean by two, the male and the female. Of fowls also of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth. For yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth.

First Responsory.

In the self-same day entered Noah into the ark, and his sons, and his wife and the wives of his sons.

Verse. Every living substance was destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.

Answer. His wife, and the wives of his sons.

Second Lesson.

AND Noah did according unto all that the LORD had commanded him. (10.) And it came to pass after seven days that the waters of the flood overflowed the earth. In the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the water-spouts of heaven were loosed; and the rain was upon the earth forty days and forty nights.

Second Responsory.

[1] The Lord remembered Noah, and made a wind to pass over the earth, and the waters assuaged, and the rain from heaven was restrained.

Verse. And the waters returned from off the earth continually, and after the end of the hundred and fifty days the waters were abated.

Answer. And the rain from heaven was restrained.

Third Lesson.

IN the self-same day entered Noah, and Shem, and Ham, and Japhet, his sons, his wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind. [And they went in unto Noah into the ark, two and two of all flesh, wherein was the breath of life. And they went in, male and female, of all flesh, as God had commanded him: and the LORD shut him in.] And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth.

Third Responsory.

Forty days and forty nights were the heavens opened, and there went into the ark of all flesh wherein is the breath of life. And the LORD shut them in.

Verse. In the self-same day entered Noah into the ark, and his sons, and his wife, and the wives of his sons.

Answer. And the LORD shut them in.

Verse. Glory be to the Father,

[1] viii. 1.

and to the Son, and to the Holy Ghost.

Answer. And the LORD shut them in.

VESPERS.

Antiphon at the Song of the Blessed Virgin. If ye would be truly honourable, * strive after our Fatherland which is in heaven.

Tuesday.

Third Day.

First Lesson.

The Lesson is taken from the Book of Genesis (viii. 1.)

AND God remembered Noah, and every living thing, and all the cattle, that was with him in the ark, and He made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep, and the water-spouts of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually, and after the end of the hundred and fifty days, the waters were abated. And the ark rested in the seventh month, on the twenty-seventh day of the month, upon the mountains of Armenia.

First Responsory.

Noah builded, &c., (*p.* 434.)

Second Lesson.

AND the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made, and he sent forth a raven; which went forth, to and fro, until the waters were dried up from off the earth. Also he sent forth a dove after him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark.

Second Responsory.

The Lord said, &c., (*p.* 434.)

Third Lesson.

AND he stayed yet another seven days, and again he sent forth the dove out of the ark. And she came in to him in the evening, and she bare in her mouth an olive-branch with green leaves. So Noah knew that the waters were abated from off the earth. And he stayed yet another seven days, and sent forth the dove, which returned not again unto him any more. And it came to pass in the six-hundredth-and-first year,[1] in the first month, the first day of the month, the waters were dried up from off the earth.

Third Responsory.

By Myself, &c., (*p.* 435.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. The seed is the word of God, * and the Sower is Christ; if any man find Him, he shall never be moved.

[1] Of his age.

Wednesday.

Fourth Day.

First Lesson.

The Lesson is taken from the Book of Genesis (viii. 15.)

AND God spake unto Noah, saying: Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, and go ye upon the earth; be fruitful and multiply upon it. And Noah went forth, and his sons, and his wife, and his sons' wives with him; every beast and cattle, and whatsoever creepeth upon the earth after their kinds, went forth out of the ark.

First Responsory.

God blessed, &c., (*p.* 435.)

Second Lesson.

AND Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the LORD smelled a sweet savour, and said: I will not again curse the ground any more for man's sake: for the imagination of man's heart and his thoughts are prone to evil from his youth. Neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

Second Responsory.

Behold, I establish, &c., (*p.* 436.)

Third Lesson. (ix. 1.)

AND God blessed Noah and his sons, and said unto them: Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth: all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things; but flesh with the blood thereof shall ye not eat. For your blood of your lives will I require at the hand of every beast, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, his blood shall be shed; for in the image of God made He man.

Third Responsory.

In the self-same day, &c., (*p.* 438) *with this addition:*

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

Answer. His wife, and the wives of his sons.

VESPERS.

Antiphon at the Song of the Blessed Virgin. But that on the good ground * are they which in an honest and good heart bring forth fruit with patience.

Note. If any of the three Antiphons given for the Song of the Blessed Virgin on the three last days are omitted, and the Office on the next day (Thursday) is of the Week-day, then the Antiphon at the Song of the Blessed Virgin on that day will be the last of those which have been omitted.

Thursday.

Fifth Day.

First Lesson.

The Lesson is taken from the Book of Genesis (ix. 12.)

AND God said: This is the token of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I do set My bow in the clouds, and it shall be for a token of a covenant between Me and the earth. And, it shall come to pass, when I bring a cloud over the heaven, that My bow shall be seen in the cloud; and I will remember My covenant which is between Me and you, and every living soul that quickeneth flesh, and the waters shall no more become a flood to destroy all flesh.

First Responsory.

The Lord said, &c., (*p.* 433.)

Second Lesson.

AND Noah began to be an husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers without. And Shem and Japhet took a garment on their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Second Responsory.

Noah was a just man, &c., (*p.* 433.)

Third Lesson.

AND Noah awoke from his wine, and knew what his younger son had done to him, and he said: Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said: Blessed be the LORD God of Shem; let Canaan be his servant. May God enlarge Japhet, and let him dwell in the tents of Shem, and let Canaan be his servant. And Noah lived after the flood three hundred and fifty years. And all his days were nine hundred and fifty years, and he died.

Third Responsory.

Forty days, &c., (*p.* 433.)

PRIME.

At the beginning of the Martyrology is said,

On the morrow we commemorate the sufferings of our Lord JESUS Christ.

Friday.

Sixth Day.

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.* 185.)

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.* 186.)

Third Antiphon. O LORD, preserve me from the evil man.

Ps. cxxxix. Deliver me, &c., (*p.* 198.)

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.* 199.)

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.* 200.)

Chapter from Lauds.

Hymn.[1]

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!

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!

[1] 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. Rev. E. Caswall's will be found in an appendix to this volume.

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.

Prayer as at the following Lauds.

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 failing 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 failing 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.* 48.)

[1] Isa. liii. 7, 5. [2] Lam. i. 12.
[3] By Dr Faber as before; two verses are omitted.

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, 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, shall we 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; know-

[1] Cf. Jer. ii. 21.

[2] Micah vi. 3.

ing 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.[1]

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.* 94.)

Second Antiphon. Strangers are risen up against me, and oppressors seek after my soul.

Ps. liii. Save me, O God, by Thy Name, &c., (*p.* 36.)

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.* 110.)

Verse. [2] 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.[3] 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

[1] Isa. liii. 7.
[2] Rom. viii. 32.
[3] Inter redemptum et redimentem dispensatio fuit, compensatio non fuit.

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 Mine 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 Mine 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, 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.* 110.)

Second Antiphon. They bend their bow, even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, &c., (*p.* 114.)

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.* 145.)

Verse. He became obedient unto death,

Answer. Even the death of the Cross.

[1] Rom. x. 21.

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

[2] *Ipso.*

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 before 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.

[1] Ps. lxxii. 14.

Second Antiphon. [1] 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. [2] They pierced my hands and my feet; * they have told all my bones.

Fourth Antiphon. [3] 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.[4]

O'ERWHELMED in depth of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind
With racking anguish torn.

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

[1] Cant. iv. 6; Isa. liii. 7. [2] Ps. xxi. 17, 18. [3] Ps. lxviii. 21, 22.
[4] Another hymn from the Proprium of the arch-diocese of Freiburg, translation by the late Rev. E. Caswall.

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.

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.[2]

Verse at Compline as before.

Saturday.

The Sabbath.

First Lesson.

The Lesson is taken from the Book of Genesis (xi. 10.)

THESE are the generations of Shem. Shem was an hundred years old, and begat Arphaxad, two years after the flood. And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters. And Arphaxad lived five hundred and thirty years, and begat Salah; and Arphaxad lived, after he begat Salah, three hundred and three years,[3] and begat sons and daughters. And Salah lived thirty years, and begat Eber. And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

First Responsory.

God blessed, &c., (*p.* 435.)

Second Lesson.

AND Eber lived four-and-thirty years, and begat Peleg. And Eber lived after he begat Peleg, four

[1] Cf. Luke xxiii. 53; Matth. xxvii. 60; Zech. xii. 10, 11.

[2] There is almost invariably some commemoration, because, even if there be no feast on the Friday, or Saturday, the Votive Office of the Immaculate Conception is obligatory in England on the Saturday.

[3] Present Hebrew text, 403. Targums, 430.

hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reü. And Peleg lived, after he begat Reü, two hundred and nine years, and begat sons and daughters. And Reü lived two-and-thirty years, and begat Serug. And Reü lived, after he begat Serug, two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor. And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

Second Responsory.

Behold, I establish, &c., (*p.* 436.)

Third Lesson.

AND Nahor lived nine-and-twenty years, and begat Terah. And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, and Nahor, and Haran. These are the generations of Terah: Terah begat Abram, Nahor, and Haran. And Haran begat Lot. And Haran died before his father Terah in the land of his nativity in Ur of the Chaldees. And Abraham and Nahor took them wives; the name of Abram's wife was Sarai; and the name of Nahor's wife Melcha, the daughter of Haran the father of Melcha and the father of Iscah. But Sarai was barren and had no children.

Third Responsory.

In the self-same day, &c., (*p.* 438), (*with the* "Glory be to the Father," &c.)

VESPERS.

Chapter and Prayer from the succeeding Lauds.

Hymn, Verse, and Answer, as on p. 204.

Antiphon at the Song of the Blessed Virgin. Abraham, the Captain and Father of our faith, * offered up a burnt-offering on the altar instead of his son.[1]

Quinquagesima Sunday.

The Lord's Day within Fifty Days of Easter.

MATTINS.

Invitatory and omission in Psalm XCIV. as on Septuagesima Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (xii. 1.)

NOW the LORD said unto Abram: Get thee out of thy country and from thy kindred, and from thy father's house, and go into a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be blessed. I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him. And Abram was seventy and five years old

[1] Gen. xxii. 13.

when he departed out of Haran. And he took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan. And when they were come thither, Abram passed through the land unto the place of Shechem, unto "the noble vale."[1] And the Canaanite was then in the land

First Responsory.

The LORD spake unto Abram, saying: Get thee out of thy country, and from thy kindred, and go unto the land that I will show thee: and I will make of thee a great nation.

Verse. I will surely bless thee and make thy name great, and thou shalt be blessed.

Answer. And I will make of thee a great nation.

Second Lesson.

AND the LORD appeared unto Abram and said unto him: Unto thy seed will I give this land. And there builded he an altar unto the LORD, Who appeared unto him. And he removed from thence unto a mountain on the east of Bethel,[2] and pitched his tent there, having Bethel on the west, and Hai on the east. And there he builded an altar unto the LORD, and called upon His Name. And Abram journeyed, going on still toward the south. And there was a famine in the land, and Abram went down into Egypt, to sojourn there: for the famine was grievous in the land. And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife: I know that thou art a fair woman to look upon, and that when the Egyptians see thee, they will say: This is his wife; and they will kill me, but they will save thee alive. Say, therefore, I pray thee, that thou art my sister: that it may be well with me for thy sake, and my soul shall live because of thee.

Second Responsory.

[3] Abraham stood by the oak of Mamre, and he saw three men coming up by the path. He saw three, and worshipped One.

Verse. Behold, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac.

Answer. He saw three, and worshipped One.

Third Lesson.

AND it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also told Pharaoh, and commended her before him; and the woman was taken into Pharaoh's house. And they entreated Abram well for her sake. And he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. And the LORD plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife. And Pharaoh called Abram, and said unto him: What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou that

[1] The meaning of both words seems uncertain. Abp. Kenrick, "The turpentine tree of Moreh." LXX., "the lofty oak." Onkelos, "the plain of Moreh," (so also the Protestant version.) Jonathan-ben-Uzziel, "the plain which had been showed." Jerusalem Targum, "the plain (or, valley) of vision." And so on.

[2] Afterwards so called by Jacob, xxviii. 19.

[3] xviii. 1, 2; xvii. 19.

she was thy sister, so that I might take her to me to wife? Now, therefore, behold thy wife, take her and go thy way.

Third Responsory.

[1] The Lord did tempt Abraham, and said unto him: Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Verse. And when the Lord called him, he answered: Behold, here I am. And the Lord said unto him:

Answer. Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

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

Answer. Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon the Patriarch Abraham written by St Ambrose, Bishop [of Milan.] (*Bk.* i. 2.)

ABRAHAM was truly a great man, illustrious as an example of many virtues; one the like of whom the day-dreams of Philosophy have not been able to produce. That which she imagineth is less than that which he did; his simple truth and faith were something grander than her lying rounded periods. Let us then consider what this man's loyalty was. For that virtue is first to be taken which was the source of all the others, and thus this was the first which God called for from him, when He said: "Get thee out of thy country, and from thy kindred, and from thy father's house." It would have been enough to have said, "Get thee out of thy country," for there were his kindred, and there his father's house.

Fourth Responsory.

[2] The Angel of the LORD called unto Abraham and said: Lay not thine hand upon the lad; for now I know that thou fearest God.

Verse. And Abraham stretched forth his hand to slay his son; and, behold, the Angel of the LORD called unto him out of heaven, and said:—

Answer. Lay not thy hand upon the lad; for now I know that thou fearest God.

Fifth Lesson.

BUT He gave the details of his sacrifice one by one, that He might see whether he loved Him, lest also he should begin rashly, or should seek to evade the heavenly commandment. But as the whole of the precept was plainly set forth, lest anything should be unconsidered, so also were the rewards set forth, lest the burden should seem hopeless. He was tried as one that is strong, he was roused as one that is true, he was called as one that is righteous; and he departed loyally as the Lord had spoken unto him. And Lot went forth with him. That saying of the Seven Wise Men of Greece is much spoken of—"Follow God." But this did Abraham before the Seven Wise Men were thought of; he followed God, and went out of his own land.

[1] xxii. 1, 2.

[2] xxii. 11, 10.

Fifth Responsory.

[1] The Angel of the LORD called unto Abraham out of heaven the second time, and said: I will bless thee, and I will multiply thy seed as the stars of the heaven.

Verse. Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed.

Answer. And I will multiply thy seed as the stars of the heaven.

Sixth Lesson.

BUT, forasmuch as Abraham had before had another country, namely, the land of the Chaldees, whence went forth Terah the father of Abraham, and came unto Haran, and forasmuch as he to whom it had been said, "Get thee out from thy kindred," took Lot, his brother's son, with him, let us consider whether this "Get thee out of thy country"[2] signifieth not "get thee out of this earthly dwelling," namely, our body, from which Paul came forth, who said, "Our conversation is in heaven." (Phil. iii. 20.)

Sixth Responsory.

[3] O God of my master Abraham, prosper my way which I go; that I may return again in safety unto the house of my master.

Verse. O Lord, I pray Thee, be merciful unto Thy servant—

Answer. That I may return again in safety unto the house of my master.

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

Answer. That I may return again in safety unto the house of my master.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xviii. 31.)

AT that time: JESUS took unto Him the twelve, and said unto them: Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished. And so on.

Homily by Pope St Gregory [the Great.] (*2nd on the Gospels.*)

Our Redeemer, foreseeing that the minds of His disciples would be troubled by His suffering, told them long before both of the pains of that suffering, and of the glory of His rising again, to the end that, when they should see Him die as He had prophesied, they might not doubt that He was likewise to rise again. But, since His disciples were yet carnal, and could not receive the words telling of this mystery, He wrought a miracle before them. A blind man received his sight before their eyes, that if they could not receive heavenly things by words, they might be persuaded of heavenly things by deeds.

Seventh Responsory.

[4] I came this day unto the well, and I besought the Lord, and said: O

[1] xxii. 15, 17, 18.

[2] There appears in this obscure passage to be some play on the word "terra," which stands for a country as well as for earth or soil. Hence, "Exi de terrâ tuâ" might be translated "Get thee of thy earth."

[3] xxiv. 12.

[4] xxiv. 42-44.

LORD God of Abraham, Thou hast prospered my way.

Verse. Therefore the virgin to whom I shall say: Give me water of thy pitcher to drink; and she shall say to me: Drink, my lord, and I will give thy camels drink also; let the same be the woman whom the LORD hath appointed out for my master's son.

Answer. O LORD God of Abraham, Thou hast prospered my way.

Eighth Lesson.

BUT, dearly beloved brethren, we must so take the miracles of our Lord and Saviour, as believing both that they were actually wrought, and that they have some mystic interpretation for our instruction. For in His works, power speaketh one thing and mystery again another. Behold here, for instance. We know not historically who this blind man was, but we do know of what he was mystically the figure. Mankind is blind, driven out from Eden in the persons of his first parents, knowing not the light of heaven, and suffering the darkness of condemnation. But, nevertheless, through the coming of his Redeemer, he is enlightened, so that now he seeth by hope already the gladness of inward light, and walketh by good works in the path of life.

Eighth Responsory.

[1] The word of the LORD came unto Abram, saying: Fear not, Abram: I am thy shield, and thy exceeding great reward.

Verse. For I am the LORD thy God That brought thee out of Ur of the Chaldees.

Answer. Fear not, Abram: I am thy shield, and thy exceeding great reward.

Ninth Lesson.

WE must note that as JESUS drew to Jericho a blind man received his sight. Now, this name Jericho, being interpreted, signifieth "the city of the moon:" and in Holy Scripture the moon is used as a figure of our imperfect flesh, of whose gradual corruption her monthly waning is a type. As, therefore, our Maker draweth nigh to Jericho, a blind man receiveth his sight. While the Godhead taketh into itself our weak manhood, man receiveth again the light which he had lost. By God's suffering in the Manhood, man is raised up toward God. This blind man is also well described as sitting by the wayside begging: for the Truth saith: "I am the Way." (John xiv. 6.)

Ninth Responsory.

AS the Lord passed by, a certain blind man sat by the way-side, and cried unto Him. And the Lord asked him, saying: What wilt thou that I shall do unto thee? Lord, that I may receive my sight.

Verse. And JESUS stood, and commanded him to be brought unto Him; and when he was come near, He asked him, saying:

Answer. What wilt thou that I shall do unto thee?

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

Answer. Lord, that I may receive my sight.

[1] xv. 1, 7.

LAUDS.

First Antiphon. O Lord, according to the multitude of Thy tender mercies, * blot out my transgressions.

Psalm L.

Have mercy, &c., (*p.* 87.)

Second Antiphon. Thou art my God, * and I will praise Thee: Thou art my God, and I will exalt Thee.

Psalm CXVII.

O give thanks, &c., (*p.* 37.)

Third Antiphon. O God, early will I seek Thee, * to see Thy power.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*p.* 23.)

Fourth Antiphon. Sing praises, * and exalt Him above all for ever.

The Song of the Three Holy Children.

Fifth Antiphon. Praise ye the LORD * from the heavens, all His angels.

Psalms CXLVIII., CXLIX., and CL.

Praise ye the LORD, &c., (*pp.* 25, 26.)

Chapter. (1 Cor. xiii. 1.)

BRETHREN, though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

Verse and Answer as on Septuagesima Sunday.

Antiphon at the Song of Zacharias. Behold, we go up to Jerusalem, * and all things that are written by the Prophets concerning the Son of man shall be accomplished: for He shall be delivered unto the Gentiles, and shall be mocked and spitted on; and they shall scourge Him, and put Him to death, and the third day He shall rise again.

Prayer throughout the day.

O LORD, we beseech Thee, mercifully to hear our prayers, that we, being loosed from all chains of our sins, may by Thee be defended against all adversity. 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. As JESUS went on His way, * as He was come nigh unto Jericho, a certain blind man cried unto Him, that he might worthily receive his sight.

TERCE.

Antiphon. As the Lord passed by, * a certain blind man cried unto Him: Thou Son of David, have mercy on me.

Chapter from Lauds.

SEXT.

Antiphon. And they that went before rebuked him, * that he should hold his peace: but he cried so much the more: Thou Son of David, have mercy on me!

Chapter. (1 Cor. xiii. 8.)

CHARITY never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part.

NONE.

Antiphon. The blind man cried on the Lord * so much the more, to give him light.

Chapter. (1 Cor. xiii. 13.)

AND now abideth faith, hope, charity, these three: but the greatest of these is charity.

VESPERS.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. And JESUS stood, * and commanded the blind man to be brought unto Him, and He asked him, saying: What wilt thou that I shall do unto thee? Lord, that I may receive my sight. And JESUS said unto him: Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God.

Monday.

Second Day.

First Lesson.

The Lesson is taken from the Book of Genesis (xiii. 1.)

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And he was very rich in gold and in silver. And he went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai, unto the place of the Altar which he had made at the first: and there he called on the Name of the LORD. And Lot also, which was with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

First Responsory.

Abram removed his tent, and came, and dwelt by the vale [1] of Mamre; and built there an altar unto the LORD.

Verse. And the LORD said unto him: Lift up thine eyes, and look; all the land which thou seest, to thee will I give it, and to thy seed for ever.

Answer. And built there an altar unto the LORD.

Second Lesson.

THEREFORE there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelled then in the land. Abram therefore said unto Lot: Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Behold, the whole land is before thee; separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right: if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the

[1] Some, instead of "vale" or "plain," read "oak" or "terebinth-tree."

LORD, and like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan, and journeyed eastward.

Second Responsory.

[1] Abraham believed God, and it was counted unto him for righteousness. And therefore he became the friend of God.

Verse. For he was righteous in the sight of the Lord, and walked in His ways.

Answer. And therefore he became the friend of God.

Third Lesson.

AND they separated themselves, brother from brother. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain of Jordan, and abode in Sodom. But the men of Sodom were very wicked, and sinners before the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated from him: Lift up now thine eyes, and look from the place where thou art, Northward and Southward, and Eastward and Westward: all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth.

Third Responsory.

The Lord did tempt, &c., (*p.* 454.)

Prayer throughout the day as on Sunday.

VESPERS.

Antiphon at the Song of the Blessed Virgin. And they, &c., (*Antiphon at Sext on Sunday, p.* 456.)

Shrove Tuesday.

Third Day in the Week within Fifty Days of Easter.

First Lesson.

The Lesson is taken from the Book of Genesis (xiv. 8.)

AND there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Belah, (the same is Zoar:) and they joined battle with them in the vale of the woods, with Chedorlaomer, the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of the woods was full of slime-pits. And the kings of Sodom and Gomorrah fled and fell there: and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way; and they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods.

First Responsory.

The Angel of the LORD, (*Fourth Responsory on Sunday, p.* 454.)

Second Lesson.

AND, behold, there came one that had escaped, and told Abram the Hebrew, for he dwelt in the vale of Mamre the Amorite, brother of Eshcol, and brother of Aner; for these were confederate with Abram. And when Abram heard that his brother Lot was taken captive, he armed his trained servants, born in his house, three hundred and eighteen, and pursued them unto Dan. And he divided his comrades, and warred against them

[1] Gen. xv. 6.

by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and his brother Lot, and his goods; and the women also and the people.

Second Responsory.

The Angel of the LORD, &c., (*Fifth Responsory on Sunday, p.* 455.)

Third Lesson.

AND the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) in the valley of Shaveh, which is the King's Dale. And Melchizedek King of Salem brought forth bread and wine, (for he was the Priest of the Most High God,) and blessed him, and said: Blessed be Abram of the Most High God, Maker of heaven and earth; and blessed be the Most High God, Which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Third Responsory.

O God of my master, &c., (*p.* 455.)

Prayer throughout the day as on Sunday.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Thou Son of David, * have mercy on me. What wilt thou that I shall do unto thee? Lord, that I may receive my sight.

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.

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.

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.*

The Long Preces are said at Lauds and Prime, and the corresponding short ones at Terce, Sext, and None, kneeling.

H. For Apostles and Evangelists.

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.* 186.)

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. [2] 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!

[1] Ps. xviii. 5.

[2] Matth. x. 17, 18.

Hymn.[1]

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.

Theirs 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.

Only three Psalms are said.

First Antiphon. Their sound is gone out through all the earth, and their words to the ends of the world.

Psalm XVIII.

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

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.

He hath set His tabernacle in the sun:[2] * 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 clear, giving light unto the eyes.

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:

[1] Part of an hymn by St Ambrose, or by one of the Ambrosian school; slightly altered; translation by the Rev. E. Caswall.

[2] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

* preserve 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 mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Second Antiphon. The righteous cry, and the LORD heareth.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This 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 you 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 mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

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.

The mighty 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 keepeth all their bones: * not one of them shall be broken.

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.

Third Antiphon. Thou shalt make them princes over all the earth: they shall be mindful of Thy Name, O Lord.

Psalm XLIV.

[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. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE 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,

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.

[1] 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 thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

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,[2] and Him shall they worship.

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, clad in 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.

Verse. Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

[1] So are these words translated in Heb. i. 8, 9.

[2] 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.

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 all things unto this day. I write not these things to shame you, but as

[1] Matth. x. 16. [2] John xii. 36. [3] Matth. xi. 29.

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.

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

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.[2]

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 earth: * sing ye praises with understanding.

God reigneth 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.

Second Antiphon. Thou hast given the heritage to those that fear Thy Name, O Lord.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine 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

[1] Matth. x. 18-20.

[2] SLH.

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.

Third Antiphon. They declared the work of God, and understood His doings.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

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.

Verse. [1] 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.

[2] I saw men standing together, clad in shining raiment, and the Angel of the Lord spake unto me,

[1] Ps. xliv. 17, 18.

[2] 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.

saying: These men are holy, for they are the friends of God.

Verse. [1] 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 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.

[2] 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. [3] 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 [4] 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.

[1] Cf. Apoc. viii. 13. [2] Matth. v. 11, 12. [3] Luke vi. 22.
[4] St Peter, buried in the Vatican Basilica, where this sermon seems to have been preached.

Verse. [1]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.

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.]

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

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.[2]

I said unto the wicked: Deal not wickedly: * and to the evil-doers: 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.[3]

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.

Second Antiphon. Light is sprung up for the righteous. Alleluia: and gladness for the upright in heart. [Alleluia.]

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established"—perhaps meaning after the usurpation of Absolom.]

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

[1] Apoc. vii. 14, cf. 9.

[2] SLH.

[3] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

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 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 to the memorial of His holiness!

Third Antiphon. They kept His testimonies, and the ordinance that He gave them. [Alleluia.]

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

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.

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,

[1] Ps. cxxxviii. 17.

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,[1] 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; [2] 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 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 hundred-fold, 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. [3] 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.

[1] A Greek cynic, remarkable for his self-denial, who flourished at Athens about B.C. 300.
[2] Cf. Matth. xx. 22, 23.
[3] Heb. xi. 33.

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 that 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. [1] This is My commandment, * That ye love one another, as I have loved you.

Second Antiphon. [1] Greater love hath no man than this, * that a man lay down his life for his friends.

Third Antiphon. [1] Ye are My friends, * if ye do whatsoever I command you, saith the Lord.

Fourth Antiphon. [2] Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

Fifth Antiphon. [3] 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.[4]

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.

[1] John xv. 12-14. [2] Matth. v. 9, 8. [3] Luke xxi. 19.
[4] Of tenth to fifteenth century; author unknown; translation by the Rev. E. Caswall.

℣. *Verse.* [1] They declared the work of God.

℟. *Answer.* And understood His doings.

Antiphon at the Song of Zacharias. [2] Ye which have forsaken all, and have followed Me, shall receive an hundredfold, and shall inherit everlasting life.

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.

TERCE.

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.

[1] Ps. lxiii. 10.

℣. *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.

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.

[2] Matth. xix. 27-29.

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.* 176.)

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.* 178.)

Third Antiphon. O Lord, Thou hast loosed my bonds: I will offer to Thee the sacrifice of thanksgiving.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

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 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!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Fourth Antiphon. They went forth weeping, sowing their seed.

Psalm CXXV.

[Intituled "A Song of Degrees."]

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.

Fifth Antiphon. O God, Thy friends are honourable; their power is waxen right strong.

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

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 are 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 Thine 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 didst form 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 mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

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.

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 foundations, 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

[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.

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 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. xxvii. 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 and Doctor of the Church.] (*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.

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,[1] 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, 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 all equally look by contempla-

[1] Text, *ad fidem.*

tion 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 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 highway for our God." (xl. 3.) And again the Psalmist saith: "Spread a path before Him That rideth upon the West." (lxvii. 4.) The Lord rideth upon the West; 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 West, Who, being risen again from the dead, is throned high above the death to which He bowed. Before Him, therefore, That rideth upon the West, 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.

III. For Feasts of One Martyr.

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.* 186.)

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.

FIRST NOCTURN.

Only three Psalms are said.

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.

[1] Abridged from an hymn of the Ambrosian school; translation by Cardinal Newman.
[2] Ps. viii. 7.
[3] Ecclus. iv. 33; 1 Macc. ii. 62; Matth. vii. 25.

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.* 499.

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 unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Bishops to shepherd 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.

[2] The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

Verse. [3] Those that be planted

[1] Cf. John xii. 25. [2] Hos. xiv. 6; Isa. xvii. 11, &c. [3] Ps. xci. 14.

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.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

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? [1]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[1]

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. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. O LORD, Thou hast compassed him * with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto 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 Thine house: * I will worship toward Thine 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!

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.

Third Antiphon. Thou hast crowned him * with glory and honour in all the earth.

Psalm VIII.

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

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

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

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

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

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 Lord, * how excellent is Thy Name in all the earth!

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

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.)

[1] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

Fifth Responsory.

[1] 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 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.

[2] 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.

Psalm X.

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

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 and the wicked: * but he that loveth iniquity hateth his own soul.

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

[1] Ps. xx. 2, 3.

[2] Altered from Ecclus. vi. 32; xv. 3.

righteousness: * His countenance doth behold uprightness.

Second Antiphon. He shall dwell * in Thy tabernacle, He shall rest upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

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

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth 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 despised: * 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.

Third Antiphon. O Lord, Thou hast set a crown * of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

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

[1] SLH.

For Thou hast met 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 give 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 their faces lying in thy track.

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

Verse. [2] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

[2] Ps. xx. 4.

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,] (37*th 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 comprehend 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

[1] Altered from Ecclus. xlv. 14.
[2] Wisd. x. 10, again substituting "the Lord" for "Wisdom."

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.

[1] 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 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 the 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. [2] Whosoever shall confess Me * before men, him will I confess also before My Father.

Second Antiphon. [3] He that followeth Me * walketh not in darkness, but shall have the light of life, saith the Lord.

Third Antiphon. [4] If any man serve Me, * let him follow Me; and where I am, there shall also My servant be.

Fourth Antiphon. [4] If any man serve Me, * him will My Father, Who is in heaven, honour.

Fifth Antiphon. [4] Father, I will * that where I am, there shall also My servant be.

[1] Ps. xx. 4.
[2] Matth. x. 32.
[3] John viii. 12.
[4] John xii. 25, 26; xvii. 24.

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.[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 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. [2] 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 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

[1] Author unknown (tenth to thirteenth century); hymn slightly altered; translation by the Rev. E. Caswall.

[2] Ps. xci. 13.

[3] John xii. 25, 26; xvii. 24.

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 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.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

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 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!

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.

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.

Fifth Lesson.

THEY fight against him in vain who is accused of ungodliness among the ungodly and the

[1] Matth. xvi. 24.

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.

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 com-

mandeth 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, 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.

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.* 482.) *The Common Commemorations are said or not according to the season.*

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.

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 season.

IV. For Feasts of Many Martyrs.

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.* 186.)

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.

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. [2]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. [3]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.[4]

NOW, comrades, sing we the strife and the victory,
Sing we the triumph, the joy, and the majesty,
Fain be our lips when the theme for their utterance
Tells of martyrdom glorified.

Wisdom was theirs which was reckoned as foolishness,
Lost on a world which esteemed their end honourless
While in the might of Thy Spirit they followed Thee,
Jesus, heaven's eternal King.

Courage was theirs which no mocking nor threatening
Daunted, nor all the inventions of cruelty
Broke, when the conquerors, strong under agony,
Crushed the power of the torturer.

[1] Author unknown (sixth to ninth century); hymn altered at some places; translation by the late Dr Mant.

[2] Ps. xxxi. 11. [3] Cf. Matth. v. 10; John xii. 25; Apoc. vii. 14.

[4] The original is a hymn of the Ambrosian school, perhaps by St Ambrose himself.

Mute as the lamb that is led to the slaughtering
Died they, no cry and no violence uttering:
Peace in their hearts from the peace of eternity
Only witnessing all was well.

Glory is theirs and unspeakable happiness,
Bright with the light of unaltering blessedness,
Stored up in heaven for such as have died for Thee
By our minds inconceivable.

Praise be to Thee, their faith's Author and Finisher,
Only-begotten with Him Who begetteth Thee,
And to the Spirit, Who, with Thee, coequally
Reigns eternally magnified. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. By the rivers of water * hath the Lord planted the vineyard[1] of the righteous, and in His Law do they meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. [2]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. [2]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 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 [3]sorrow,

[1] Cf. Isa. v. 7.

[2] Wisd. iii. 6, 4.

[3] 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.

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.[1] Nay, in all these things we are more than conquerors, through Him That loved us. For I am persuaded that neither death, nor 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. [2] 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.

[1] Ps. xliii. 22.

[2] Apoc. vii. 14.

SECOND NOCTURN.

First Antiphon. [1]I will give unto My Saints a place * in the kingdom of My Father, every one by his own name, saith the Lord.

Psalm XIV.

[Intituled "A Psalm of David."]

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

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth 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 despised: * 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.

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

Psalm XV.

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

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.

To the Saints that are in His land, * He hath made all my will 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 mine 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.

Third Antiphon. [2]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.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

[1] Cf. John xiv. 2.

[2] Isa. xl. 31.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain 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.

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 of Jacob.[1]

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.[1]

Verse. [2] 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.] (47*th 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.

[3] 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. [4] 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 preacheth 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

[1] SLH. [2] Ps. lxvii. 4. [3] Wisd. xix. 5-7; Neh. ix. 11. [4] Ps. lxxvii. 20.

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.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

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.

[1] Wisd. iii. 6-9.

[2] Wisd. v. 16.

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.

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 escape.

Behold, the eyes of the LORD 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.

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.[1]

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This 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 you 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 mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

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

[1] Apoc. vii. 9.

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.

The mighty 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 keepeth all their bones: * not one of them shall be broken.

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.

Third Antiphon. Behold, how great with God is the reward * of His Saints:[1] yea, they who died for Christ's sake shall live for ever and ever.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

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 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

[1] Matth. v. 12.

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 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.

[1] Ps. cxxxii. 1. [2] Wisd. x. 17. [3] Matth. xxv. 34.

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. 21.)

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 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] Let the Saints be joyful in glory.

[1] Ecclus. xliv. 14.
[2] The original hymn, written between the tenth and thirteenth centuries, is slightly altered in the Breviary.
[3] Ps. cxlix. 5.

Answer. Let them sing aloud upon their beds.

Antiphon at the Song of Zacharias. [1] Even the very hairs of your head are all numbered: * 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.*

[1] Luke xii. 7.

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.

[2] 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.

[2] Ps. xxxi. 11.

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 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.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

[1] Heb. xi. 33.

[2] Ps. cii. 5; lxxi. 16; Isa. xxxv. 1.

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 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!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

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.

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, 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 sick people," (iv. 23.) 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]

[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 "Alhashsh'mínith," 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,

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.

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 and Doctor of the Church.] (*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

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.

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 think not, how much more shall He be careful of man which hath a reasonable soul?

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, (*p.* 498.) *The Common Commemorations are said or not according to the season.*

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.

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 season.

V. For Feasts of one Bishop and Confessor.

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.* 186.)

Hymn.[1]

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.

Verse. [2] The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

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.

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.

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

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.

[1] Hymn of the Middle Ages, after the manner of the Ambrosian school, but very much altered; translation by the Rev. Dr Littledale, except the first verse, and the third.

[2] Ecclus. xlv. 9.

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.

Answer. He clothed him with a robe of glory.

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.

[1] 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.

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.

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.

[2] 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.

[1] Matth. xxv. 21, 20.

[2] Ecclus. xliv. 16, 22, 25.

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.

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 soberminded. 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.

[1] The LORD hath sworn and will not repent: Thou art a Priest for ever after the order of Melchisedek.

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.

[1] Ps. cix. 5, 1.

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.

SECOND NOCTURN.

First Antiphon. When His holy one called, * the Lord heard him, yea, the Lord heard him, and gave him peace.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

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? [2]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[2]

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. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

[2] SLH.

For Thou, LORD, only * makest me to dwell in safety.

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.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto 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 Thine house: * I will worship toward Thine 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!

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.

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.

Psalm VIII.

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

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

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

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

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

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

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine 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 Lord, * how excellent is Thy Name in all the earth!

Verse. [1]The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (59*th 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.

Verse. The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

Answer. For My hand shall help him.

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.

Verse. I have found David My servant, with My holy oil have I anointed him.

Answer. For My hand shall help him.

[1] Cf. Ecclus. xlv. 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.

Sixth Lesson.

IT is very meet and right that upon this day, which is made a joyful day for us because it is 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!

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!

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!

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

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

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth 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 despised: * 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.

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.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

[1] Cf. 2 Macc. xv. 14.

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

For Thou hast met 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 give 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 their faces lying in thy track.

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

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.

[1] SLH.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

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 mountain 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.

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 of Jacob.[1]

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.[1]

Verse. [2] Thou art a Priest for ever.

Answer. After the order of Melchisedek.

[2] Ps. cix. 5.

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 are seen in this world to have received 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.

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.

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

[1] 1 Thess. v. 8.

[2] Luke xii. 35, 36.

for their lord, when he will return from the wedding.

Verse. [1] 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.

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.

Eighth Responsory for Doctors.

[2] In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

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.

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. [3] Behold an high priest, * who in his days pleased God, and was found righteous.

Second Antiphon. [3] None was found like unto him, * to keep the Law of the Most High.

Third Antiphon. [3] Therefore the Lord assured him * by an oath that He would multiply his seed among His people.

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.

[1] Matth. xxiv. 42. [2] Ecclus. xv. 5, 6. [3] Ecclus. xliv. 16, 17, 20, 22.

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.[1]

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.

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. [2] The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

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.

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

[1] Author unknown; hymn of the tenth to thirteenth centuries, with alterations; translation by J. D. Chambers, Esq.

[2] Wisd. x. 10.

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.

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.

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.

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.

Answer. And showed him the kingdom of God.

SECOND VESPERS.

Antiphons, Chapter, and Verse and Answer from Lauds.
Hymn from First Vespers.

Last Psalm.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

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 mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[1] 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 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.

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.

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.

[1] 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.)

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.] (59*th 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 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 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.

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.

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.* 515 *et seq.*) *The Common Commemorations are said or not according to the season.*

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.

Answer. He clothed him with a robe of glory.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. Thou art a Priest for ever.

Answer. After the order of Melchisedek.

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.

On Tuesdays and Fridays.

I have laid help, &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. For My hand shall help him.

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 season.

VI. For Feasts of a Confessor not a Bishop.

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.* 186.)

Hymn. This is the day, &c., *or*,

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.

Verse. The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Antiphon at the Song of the Blessed Virgin. [1] I will liken him unto a wise man, * which built his house upon a rock.

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.

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

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.

Ps. i. Blessed is the man, &c., (*p.* 4.)

[1] Matth. vii. 24.

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.

Answer. He clothed him with a robe of glory.

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.

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.

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.

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 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.

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. When His holy one called, * the Lord heard him; yea, the Lord heard him, and gave him peace.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

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 me 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. * Thou hast put gladness in my heart,

[1] Hos. xiv. 6; Isa. xvii. 11, &c.

[2] Ps. xci. 14.

[3] SLH.

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

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.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto 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 Thine house: * I will worship toward Thine 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!

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.

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.

Psalm VIII.

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

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

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens,

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

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 lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine 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 Lord, * how excellent is Thy Name in all the earth!

Verse. [1] The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

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 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, 17.)

Fourth Responsory.

[2] 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.

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 pit-falls 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.

[1] Ps. xxxvi. 30. [2] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

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.

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.

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."

Sixth Responsory.

[2]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.

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.

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.

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

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

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth 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 despised: * 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.

Second Antiphon. He asked life of Thee, * and Thou, O Lord,

[1] 1 Thess. v. 8.

[2] Cf. Gen. vii. 5, 1; Ps. xciv. 11; Heb. iv. 11.

gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in 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 met 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 give 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 their faces lying in thy track.

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

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.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

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 mountain 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.

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 of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting

[1] SLH.

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.[1]

Verse. [2]The law of his God is in his heart.

Answer. None of his steps shall slide.

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.)

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!

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!

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

[1] SLH.

[2] Ps. xxxvi. 31.

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.

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.

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.

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.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

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.

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 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.

Second Antiphon. [2] Well done, thou good servant, * thou hast been faithful in a very little, enter thou into the joy of thy Lord.

Third Antiphon. [3] A faithful and wise servant * whom his Lord hath made ruler over His household.

Fourth Antiphon. [4] Blessed is that servant * whom his Lord,

[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.

when He cometh and knocketh at the door, shall find watching.

Fifth Antiphon. [1]Thou good and faithful servant, * enter thou into the joy of thy Lord.

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.[2]

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.

Verse. The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

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.

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

[1] Matth. xxv. 21; Luke xix. 17.
[2] Hymn of the Ambrosian school, slightly altered; translation by the Rev. E. Caswall.

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.

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.

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 guideth the just in right paths.

Answer. And showed him the kingdom of God.

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.

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.

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,

[1] An elegiac couplet.

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 saveth 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 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 [Reflection]s 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 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 and Doctor of the Church.] (*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

[1] *I.e.*, the just man seems to shine now but dimly, but at the same time he shall shine in splendour.—Abp. Kenrick.

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 (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.

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."

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.* 471.)

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.

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 and Doctor of the Church.] (*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 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.

VII. For Doctors of the Church.

The Office is that of a Bishop and Confessor, or of a Confessor not a Bishop, (pp. 515 and 531) 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 Church shall declare his praise.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s 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 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-time of belief promised her a brighter year.

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." [2]

[1] The first and part of the second sentence is here inserted for the sake of the sense.

[2] 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.

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 minds 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 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? 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 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.

VIII. For Feasts of the Blessed Virgin Mary.[1]

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cix. The LORD said, &c., (*p.* 176.)

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 178.)

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

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 LORD our God, * I will seek thy good.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

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 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.

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

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 command-

[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.

ment 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 declareth 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.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Hymn.[1]

HAIL, thou "Star-of-Ocean,"[2]
Portal of the sky,
Ever-Virgin Mother
Of the Lord Most High!

Oh, by Gabriel's AVE
Uttered long ago,
EVA's name reversing,[3]
'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.

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.

Answer. Give me strength against thine enemies.

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.

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.

Hymn.[4]

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.

[1] Authorship and date unsettled; translation by the Rev. E. Caswall.

[2] Apparently meant for a translation of MRYM. See note in the Office of her name, between September 8 and September 9.

[3] *I.e.*, Eva, written backwards, reads Ave (Hail). This quaint conceit is clearer in the translation than in the Latin.

[4] From an hymn ascribed to Venantius Fortunatus; translation by the late Rev. Dr Neale.

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.

Only three Psalms are said.

First Antiphon. [1] Blessed art thou among women, * and blessed is the fruit of thy womb.

Psalm VIII.

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

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

For Thy glory is exalted * above the heavens.

[2] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine 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 lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine 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 Lord, * how excellent is Thy Name in all the earth!

Second Antiphon. [3] O Holy Mother of God, * thou hast yielded a pleasant odour like the best myrrh.

Psalm XVIII.

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

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.

He hath set His tabernacle in the sun: [4] * which is as a bridegroom coming out of his chamber.

[1] Luke i. 42.

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

[3] Ecclus. xxiv. 20.

[4] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as

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 clear, giving light unto the eyes.

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: * preserve 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 mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Third Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

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 mountain 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.

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 of Jacob.[1]

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.[1]

revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

[1] SLH.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

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.

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.

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.

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.

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.

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

[1] Luke i. 48.

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.

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.

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

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

Psalm XLIV.

[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. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE 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,

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.

[1] 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 thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

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,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts,

[1] So are these words translated in Heb. i. 8, 9.

[2] 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.

even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in 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.

Second Antiphon. God shall give her the help of His countenance; * God is in the midst of her, she shall not be moved.

Psalm XLV.

[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. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

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[1]

[There 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.[1]

Come and behold the works of the LORD, what wonders He hath wrought 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.[1]

Third Antiphon. O Holy Mother of God: * all we who dwell in thee are in gladness.

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

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![1]

[1] SLH.

I will make mention of Rahab[1] and Babylon * that know me.

Behold the "Strangers,"[2] 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?[3]

The LORD shall make count, when He writeth up the people [and the princes,][4] * of all that are in her.[5]

All they that dwell in thee * are in gladness.

Verse. God shall give her the help of His countenance.

Answer. God is in the midst of her, she shall not be moved.

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.

[6] 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.

Verse. Like cinnamon and sweet balsam.

Answer. I yielded a pleasant odour.

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.

[7] Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw

[1] That is "the Insolent One," namely, Egypt. [2] *I.e.*, the Philistines.
[3] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.
[4] Displaced from the beginning of the next verse.
[5] SLH. [6] *I.e.*, Wisdom. Ecclus. xxiv. 17, 20.
[7] Cant. viii. 5; vi. 10, 4, 8.

her, and called her blessed; the queens also, and they praised her.

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.

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.

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.

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

Answer. Saying, Thy name is as ointment poured forth.

THIRD NOCTURN.

First Antiphon. Joy to thee, * O Virgin Mary, thou hast trampled down all the heresies in the whole world.

Psalm XCV.

[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. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

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.

[1] Ecclus. l. 8.

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.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields 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]

Second Antiphon. Holy Virgin, my praise by thee accepted be; * give me strength against thine enemies.

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absolom.]

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 preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

[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.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

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. The angel of the Lord announced unto Mary, * and she conceived of the Holy Ghost.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * hath 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 towards 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.

Verse. God hath chosen her and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

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 and Doctor of the Church.] (*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.

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.

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 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[3] 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.

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.

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

[1] Verum consubstantialemque matri filium.
[2] Extranea.
[3] The poet Sedulius—an Irishman, of the fifth century.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name.

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.

Second Antiphon. [1] His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. [2] I am black but comely, * O ye daughters of Jerusalem. Therefore the King hath loved me, and brought me into his chamber.

Fourth Antiphon. [3] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away.

Fifth Antiphon. O Holy Mother of God! thou art become beautiful * and gentle in thy gladness.

Chapter. (Ecclus. xxiv. 14.)

[4] I WAS created from the beginning, before the world; and I shall never fail. In the holy tabernacle I served before him.

Hymn.[5]

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.

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.

Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of Zacharias. [6] O Mary! Blessed art thou

[1] Cant. ii. 6. [2] Cant. i. 5, 4. [3] Cant. ii. 11, 10.
[4] The speaker in these Little Chapters is Wisdom.
[5] From the hymn beginning "The God Whom earth," &c., ascribed to Venantius Fortunatus; translation by the Rev. Dr. Littledale. [6] Luke i. 45.

that hast believed, * for there shall be a performance of those things which were told thee from the Lord. 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.

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

[1] *I.e.*, the Jews.

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.

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.

Prayer from Lauds.

SECOND VESPERS.

The same as the First, except the following:

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

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.

Here follows in the original the Office of the Blessed Virgin as a Simple for Saturdays, but it is here omitted, as upon all Saturdays upon which it could occur the Votive Office of the Immaculate Conception is obligatory in England upon all persons bound to the recitation of the Divine Office.

IX. For Virgins,

Whether one or many, Martyr or not Martyr.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 98).

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

For One Virgin.

Verse. [1] In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Antiphon at the Song of the Blessed Virgin. Come, Bride of Christ, and take the everlasting crown * which the Lord hath prepared for thee.

For Many Virgins.

Verse. [2] After her shall virgins be brought unto the King.

Answer. Her fellows shall be brought unto thee.

Antiphon at the Song of the Blessed Virgin. [3] Trim your lamps, O ye wise virgins! * Behold the Bridegroom cometh! Go ye out to meet Him!

MATTINS.

Invitatory. The Lord He is the King of the Virgins. * O come, let us worship Him!

Hymn.[4]

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.

[1] Ps. xliv. 5, 6. [2] Ps. xliv. 15. [3] Matth. xxv. 6, 7.
[4] Author unknown, hymn somewhat altered; translation by the Rev. G. Moultrie.

FIRST NOCTURN.

First Antiphon. [1] O how lovely and glorious * is the generation of the chaste!

Second Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.[2]

Third Antiphon. [3] Return, return, O Shulammith! * Return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty—

Answer. Go forward, fare prosperously, and reign.

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 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.[4]

Verse. Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.[5]

Answer. And thou art entered with Angels into His garden.[4]

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.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.[5]

[1] Wisd. iv. 1.

[2] Drama. The Song of Solomon (the form of which is dramatic,) seems to be the play referred to.

[3] 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 "Sôlam." 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.

[4] Latin: paradisus.

[5] Ps. xliv. 12, 5, 3.

Answer. For the King hath greatly desired thy beauty.

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 seemly, 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.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever.

Third Lesson.

IF any man think that he behaveth himself unseemly 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 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.

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign.

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

Answer. Go forward, fare prosperously, and reign.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

Second Antiphon. God shall help her with His countenance; * God is in the midst of her; she shall not be moved.

Third Antiphon. [2] Many waters cannot * quench love.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her; she shall not be moved.

[1] Ps. xliv. 12, 5, 3.

[2] Cant. viii. 7.

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.

Verse. In thy comeliness, and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully.

Fifth Lesson.

IT was maidenhood 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 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.

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

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

[1] Ps. xliv. 9.

therefore it is 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.

Sixth Responsory.

After her shall virgins be brought unto the King, her fellows shall be brought unto thee with gladness and rejoicing.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. They shall be brought unto thee with gladness and rejoicing.

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.

THIRD NOCTURN.

First Antiphon. [1] I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into his chamber.

Second Antiphon. [1] Draw me after thee; * we will run after the savour of thy good ointments; thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown which the Lord hath prepared for thee.

Verse. GOD hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

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.] (*12th 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.

[1] Cant. i. 5, 4.

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.

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!

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.

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 home-sickness 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 praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. This is one of the wise virgins, * one chosen out of the number of the careful.

Second Antiphon. This is one of the wise virgins, * whom the Lord found watching.

Third Antiphon. [1] This is one which hath not known the sinful bed, * she shall have fruit in the visitation of holy souls.

Fourth Antiphon. Come, O my chosen one, * and I will establish My throne in thee.

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem.

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.

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.

Answer. Therefore God hath blessed thee for ever.

For many Virgins.

Verse. After her shall virgins be brought unto the King.

Answer. Her fellows shall be brought unto thee.

Antiphon at the Song of Zacharias.
For one Virgin. [3] 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.

For many Virgins. Trim your lamps, O ye wise virgins! * Behold! the Bridegroom cometh! go ye out to meet him!

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.*

[1] Wisd. iii. 13.
[2] Hymn of the Ambrosian school, somewhat altered; translation by the Rev. Dr Neale.
[3] Matth. xiii. 45, 46.

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.*

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 on 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.

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.

Answer. He hath made her to dwell in His tabernacle.

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.

Prayer from Lauds.

SECOND VESPERS.

All as First, except the following.

For one Virgin.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

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 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 on 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 re-

prove, 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 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 and 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.] (*63rd 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 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.

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.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphon.

On Mondays and Thursdays.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

On Tuesdays and Fridays.

Verse. God shall give her the help of His countenance.

Answer. God is in the midst of her, she shall not be moved.

For Wednesdays.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His tabernacle.

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.* 568.)

On Tuesday and Friday.

Because of truth and meekness, &c., (*p.* 570.)

On Wednesday.

This is one of those wise virgins, &c., (*p.* 571.)

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.* 569,) *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.

On Tuesday and Friday.

Thou hast loved righteousness, &c., (*p.* 570,) *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.

On Wednesday.

At midnight, &c., (*p.* 572.)

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 Mattins.*

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.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 98.)

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

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.

MATTINS.

Invitatory. For the confession 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.

FIRST NOCTURN.

First Antiphon. O how lovely and glorious is the generation * of the chaste.

Second Antiphon. His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. Return, return, O Shulammith, * return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Lessons for a Martyr from Ecclus. li. 1, (*p.* 575.)

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 con-

[1] Matth. xiii. 45, 46.

sidereth 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.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. For the King hath greatly desired thy beauty.

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.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever.

Third Lesson.

STRENGTH and honour are her clothing; and she will laugh in the latter day. 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. 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.

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign.

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

Answer. Go forward, fare prosperously, and reign.

SECOND NOCTURN.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign.

[1] Used by the Jews for an itinerant trader, much as we call a tramp an Egyptian (vulg. Gipsy.)

Second Antiphon. God shall help her with His countenance: * God is in the midst of her; she shall not be moved.

Third Antiphon. Many waters cannot * quench love.

Verse. God shall help her with His countenance.

Answer. God is in the midst of her: she shall not be moved.

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.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully.

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, 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.

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

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.

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.

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.

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.

Second Antiphon. Draw me after thee: * we will run after the savour of thy good ointments, thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown, which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her.

Answer. He hath made her to dwell in His Tabernacle.

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 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.

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.

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.

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.

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.

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.*

[1] Cf. Phil. iii. 8.

LAUDS.

First Antiphon. [1] While the king * sitteth at his table, my spikenard sendeth forth the smell thereof.

Second Antiphon. [2] We will run after thee, * in the savour of thy good ointments. The virgins love them exceedingly.

Third Antiphon. [2] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away.

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.

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.[3]

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.

Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of Zacharias. Give her of the fruit of her hands, * and let her own works praise her in the gates.

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.*)

[1] Cant. i. 11.
[2] Cant. i. 3, 2; ii. 11, 10.
[3] Hymn by Cardinal Silvius Antonianus; translation by the Rev. E. Caswall.

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 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.

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.

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.

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.

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.] (67*th 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.

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 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.* 203.)

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.

Answer. Well founded upon a sure rock.

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.

MATTINS.

Invitatory. [3]Holiness becometh the house of God. * In her let us worship her Bridegroom, even Christ.

Hymn from Vespers.

FIRST NOCTURN.

First Antiphon. Lift up your gates, O ye princes, * and be ye lift up, ye everlasting doors.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Second Antiphon. [4]The LORD shall be my God, * and this stone shall be called God's house.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Third Antiphon. [5]Moses built an altar * unto the Lord God.

Ps. xlvii. Great is the LORD, &c., (*p.* 98.)

[1] Mediæval hymn, author unknown. Dr Neale's translation from the original text, with one line altered.
[2] Ps. xlv. 5; Jer. vii. 10; 3 Kings viii. 29, &c.
[3] Ps. xcii. 5.
[4] Gen. xxviii. 21, 22.
[5] Ex. xvii. 15.

Verse. Holiness becometh Thine house, O LORD,—

Answer. For ever.

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.

Verse. [1] 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.

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 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!

Verse. [2] 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!

[1] Isa. ii. 2.

[2] Ps. cxxv. 6.

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.

[1] 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.

Verse. O Lord, if Thy people turn and pray toward Thy sanctuary.

Answer. Hear Thou from the excellent throne of Thy glory.

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.

SECOND NOCTURN.

First Antiphon. This is none other but the house of God, and this is the gate of heaven.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Second Antiphon. [2] 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.* 144.)

Third Antiphon. [2] Jacob set up the stone for a pillar, and poured oil upon the top of it.

Ps. lxxxvii. O LORD God of my salvation, (*p.* 145.)

Verse. [3] My house—

Answer. Shall be called the house of prayer.

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

[1] Founded on Solomon's Prayer at the Dedication of the Temple.
[2] Gen. xxviii. 17, 12, 18.
[3] Mark xi. 17.

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.

[1] 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. [2] 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.

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.

Sixth Lesson.

FOR if he acknowledge his iniquity, and withdraw himself from the Altar of God, he will soon attain unto the mercy of the pardon of God, for, as he that exalted 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

[1] Founded on Solomon's prayer at the Dedication of the Temple. [2] Ps. lxxix. 1.

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.

Verse. And Jacob awaked out of his sleep, and he said:

Answer. Surely this place is holy, and I knew it not.

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.

THIRD NOCTURN.

First Antiphon. He that dwelleth in the help of the Most High * shall abide under the shadow of the God of heaven.

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. xc. He that dwelleth, &c., (*p.* 207.)

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.* 148.)

Third Antiphon. [1]Blessed be the glory of the LORD * from His [holy] place. Alleluia.

Ps. xcviii. The LORD reigneth, &c., (*p.* 158.)

Verse. This is the house of God, stoutly builded.

Answer. Well founded upon a sure rock.

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 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. [2]Therein, he that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened.

Verse. [3]Ask, and ye shall receive; seek, and ye shall find.

Answer. And to him that knocketh, it shall be opened.

[1] Ezek. iii. 12. [2] Luke xi. 9, 10. [3] John xvi. 24; Matth. vii. 7.

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.

[1] All thy walls are of stones most precious. The towers of Jerusalem shall be built up with jewels.

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.

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.

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.

Second Antiphon. My house * shall be called the house of prayer.

Third Antiphon. This is the Lord's house * stoutly builded, well founded upon a sure rock.

Fourth Antiphon. The Lord's house is well founded * upon a sure rock.

Fifth Antiphon. All thy walls are of stones most precious, * and the towers of Jerusalem shall be built up with jewels.

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.

[1] Cf. Tobias xiii. 21, and Apoc. xxi. 18-20.

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 vouchsafed 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—

Answer. Well founded upon a sure rock.

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 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.*)

[1] Dr Neale, with two lines altered—an alteration applauded by himself. (Mediæval Hymns, p. 22.)

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.

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.

Verse. This is the Lord's house, stoutly builded—

Answer. Well founded upon a sure rock.

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.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 203.)

Hymn. Blessed city, heavenly Salem, &c., (*First Vespers.*)

Verse. Holiness becometh Thine house, O LORD—

Answer. For ever.

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.

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.

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 then 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 (I. 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.

THERE 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

[1] The next two sentences seem to be quoted, or at least taken from the Shepherd of Hermas.

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, 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

[1] However, Deut. iii. 11; 1 Kings (Sam.) x. 23, &c.

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.)

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.] (256*th 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 baptizing 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,[1] 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,

[1] Charitas vestra.

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."[1] That which the Psalm 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."[2]

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

[1] 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.

[2] Vox hujus cantoris
Fervor est sancti amoris.

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.

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.] (256*th on the Season.*)

CONSIDER that passage in the "Song of rejoicing at the opening of the house of David,"[1] 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 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

[1] Ps. xxix. from which all the texts quoted are taken, except those marked otherwise.

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 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

[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.

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.] (256*th 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.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*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 us with figs them that believe, but is mocked at as foolishness by them that believe not.

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 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

[1] This sentence contains an untranslateable play upon the word "edification."

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, and Doctor of the Church.] (*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 uplifted 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 loathesome 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.

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.

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

[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.

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, and Doctor of the Church.] (*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 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. 9.) 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.

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 the first day omitted within the Octave.

[1] A.D. 526-30.

The Proper Office of the Saints.

NOVEMBER 30.

Feast of St Andrew, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (p. 462,) except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. [1] One of the two which followed the Lord was Andrew, * Simon Peter's brother. Alleluia.

A Commemoration is made of St Willibrord, then of the Week-day if in Advent.

MATTINS.

FIRST NOCTURN.

First Antiphon. [2] The Lord saw Peter and Andrew, * and He called them.

Second Antiphon. Follow Me, and I will make you fishers of men, * saith the Lord.

Third Antiphon. And they left their nets, * and followed the Lord their Saviour.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (x. 4.)

CHRIST is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live thereby.[3] But the righteousness which is of faith speaketh on this wise:[4] Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above: or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

First Responsory.

[5] The Lord, walking by the Sea of Galilee, saw Peter and Andrew casting their nets into the sea, and He called them saying: Follow Me, and I will make you fishers of men.

[1] John i. 40.
[2] Matth. iv. 18-20.
[3] Lev. xviii. 5.
[4] Deut. xxx. 11, 12, 14.
[5] Matth. iv. 18, 19.

Verse. For they were fishers, and He saith unto them—

Answer. Follow Me, and I will make you fishers of men.

Second Lesson.

FOR with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: [1] Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. [2] How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written: [3] How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

Second Responsory.

As soon as the blessed Andrew heard the voice of the Lord calling him, he left his nets, by the exercise and use whereof he lived, and followed Him Who giveth life everlasting.

Verse. This is that disciple who for the love of Christ hung upon the cross, and suffered for the law of his God.

Answer. And followed Him Who giveth life everlasting.

Third Lesson.

BUT they have not all obeyed the Gospel. For Isaias saith: [4] Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.[5] But I say: Did not Israël know? First Moses saith: [6] I will provoke you to jealousy by them that are no people: and by a foolish nation I will anger you. But Isaias is very bold, and saith: [7] I was found of them that sought Me not: I was made manifest unto them that asked not after Me. But to Israël He saith: All day long I have stretched forth My hands unto a disobedient and gainsaying people.

Third Responsory.

Andrew the good teacher, the friend of God, was led to the cross, and when he saw it afar off, he said: God bless thee, O cross,—be welcome to the follower of Him That hung on thee, even my Master Christ.

Verse. God bless thee, O cross,—thou art hallowed by the Body of Christ; His Members make thee goodly as with pearls.

Answer. Be welcome to the follower of Him That hung on thee, even my Master Christ.

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

Answer. Be welcome to the follower of Him That hung on thee, even my Master Christ.

SECOND NOCTURN.

First Antiphon. Whom the Lord called to be His Apostle, * when he was by the sea, him also He counted worthy to be His martyr. Alleluia.

Second Antiphon. Andrew was to

[1] Isa. xlix. 23. [2] Joel ii. 32. [3] Isa. lii. 7. [4] Isa. liii. 1.
[5] Ps. xviii. 5. [6] Deut. xxxii. 21. [7] Isa. lxv. 1, 2.

the Lord as a sweet savour, * which He loved exceedingly.

Third Antiphon. The blessed Andrew hung alive upon the cross for two days * for Christ's Name's sake, and, all the while, he taught the people.

Fourth Lesson.

THE Apostle Andrew was born at Bethsaida, a town of Galilee, and was the brother of Peter. He was a disciple of John the Baptist, and heard him say of Christ, "Behold the Lamb of God," (John i. 35-37, 40,) whereupon he immediately followed JESUS, bringing his brother also with him. Some while after, they were both fishing in the Sea of Galilee, and the Lord Christ, going by, called them both, before any other of the Apostles, in the words, "Follow Me, and I will make you fishers of men." They made no delay, but left their nets, and followed Him. (Matth. iv. 18-20.) After the death and Resurrection of Christ, Andrew was allotted Scythia as the province of his preaching, and, after labouring there, he went through Epirus and Thrace, where he turned vast multitudes to Christ by his teaching and miracles. Finally he went to Patras in Achaia, and there also he brought many to the knowledge of Gospel truth. Ægeas the Pro-consul resisted the preaching of the Gospel, and the Apostle freely rebuked him, bidding him know that while he held himself a judge of his fellow men, he was himself hindered by devils from knowing Christ our God, the Judge of all.

Fourth Responsory.

The man of God was led to be crucified, and the people cried with a loud voice, saying: The innocent blood of this just person is condemned without a cause.

Verse. And when they led him out to crucify him, all the people ran together and cried, saying:

Answer. The innocent blood of this just person is condemned without a cause.

Fifth Lesson.

THEN Ægeas, being angry, answered him, "Boast no more of this thy Christ. He spake words even such as thine, but they availed Him not, and He was crucified by the Jews." Whereto Andrew boldly answered that Christ had given Himself up to die for man's salvation; but the Pro-consul blasphemously interrupted him, and bade him look to himself, and sacrifice to the gods. Then said Andrew, "We have an altar, whereon day by day I offer up to God, the Almighty, the One, and the True, not the flesh of bulls nor the blood of goats, but a Lamb without spot: and when all they that believe have eaten of the Flesh Thereof, the Lamb That was slain abideth whole and liveth." Then Ægeas being filled with wrath, bound the Apostle in prison. Now, the people would have delivered him, but he himself calmed the multitude, and earnestly besought them not to take away from him the crown of martyrdom, for which he longed and which was now drawing near.

Fifth Responsory.

O precious cross, which the Members of my Lord have made so fair and goodly, welcome me from among men, and join me again to my Master, that, as by thee He redeemed me, so by thee also He may take me unto Himself.

Verse. The blessed Andrew stretched forth his hands to heaven and prayed, saying: Precious cross, be my salvation,—

Answer. That, as by thee He redeemed me, so by thee also He may take me unto Himself.

Sixth Lesson.

SOME short while after, he was brought before the judgment-seat, where he extolled the mystery of the cross, and rebuked Ægeas for his ungodliness. Then Ægeas could bear with him no longer, but commanded him to be crucified, in imitation of Christ. Andrew, then, was led to the place of martyrdom, and, as soon as he came in sight of the cross, he cried out, "O precious cross, which the Members of my Lord have made so goodly, how long have I desired thee! how warmly have I loved thee! how constantly have I sought thee! And, now that thou art come to me, how is my soul drawn to thee! Welcome me from among men, and join me again to my Master, that as by thee He redeemed me, so by thee also He may take me unto Himself." So he was fastened to the cross, whereon he hung living for two days, during which time he ceased not to preach the faith of Christ, and, finally, passed into the Presence of Him the likeness of Whose death he had loved so well. All the above particulars of his last sufferings were written by the Priests and Deacons of Achaia, who bear witness to them of their own knowledge. Under the Emperor Constantine the bones of the Apostle were first taken to Constantinople, whence they were afterwards [1]brought to Amalfi. In the Pontificate of Pope Pius II. his head was carried to Rome, where it is kept in the Basilica of St Peter.

Sixth Responsory.

[2]All day long I have stretched forth my hands upon the cross unto a disobedient and gainsaying people, which walketh in a way that is not good, but after their own sins.

Verse. [3]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.

Answer. Which walketh in a way that is not good, but after their own sins.

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

Answer. Which walketh in a way that is not good, but after their own sins.

THIRD NOCTURN.

First Antiphon. Suffer not Thy servant, O Lord, to be parted from Thee: * the hour is come to lay my body in the earth, and for Thee to bid me come unto Thyself.

Second Antiphon. But Andrew besought the people * not to hinder his passion.

Third Antiphon. Welcome me from among men and join me again to my Master; * that, as by thee He redeemed me, so by thee also He may take me unto Himself.

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 Pope St Gregory [the Great.] (*5th on the Gospels.*)

[1] By the Crusaders, A.D. 1210.

[2] Isa. lxv. 2. [3] Ps. xciii. 1.

Dearly beloved brethren, ye hear how that Peter and Andrew, having once heard the Lord call them, left their nets, and followed their Saviour. As yet they had seen none of His miracles, as yet they had received no promise of their exceeding and eternal reward; nevertheless, at one word of the Lord they forgot all those things which they seemed to have. We have seen many of His miracles; we have received many of His gracious chastenings; many times hath He warned us of the wrath to come—and yet Christ calleth and we do not follow.

Seventh Responsory.

The holy Andrew lifted up his eyes to heaven, and prayed, and cried with a loud voice, and said: Thou art my God, Whom I have seen; suffer not the unjust judge to take me down from the cross; for now I know what the power of Thy holy Cross is.

Verse. Thou art Christ my Master, Whom I have loved, Whom I have known, Whom I have confessed: in this thing hear me.

Answer. For now I know what the power of Thy holy Cross is.

Eighth Lesson.

HE who calleth us to be converted is now enthroned in heaven; He hath broken [1] the necks of the Gentiles to the yoke of the faith, He hath laid low the glory of the world, and the wrecks thereof, falling ever more and more to decay, do preach unto us that the coming of that day when He is to be revealed as our Judge is drawing nigh: and yet, so stubborn is our mind, that we will not yet freely abandon that which, will we, nill we, we lose day by day. Dearly beloved brethren, what shall we answer at His Judgment-seat, we whom no lessons can persuade, and no stripes can break of the love of this present world?

Eighth Responsory.

When Andrew saw the cross he cried, saying: How wonderful art thou, O cross! O cross, how loveable art thou! O cross, thy bright beams enlighten the darkness of the whole world! Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Verse. O precious cross, which the Members of my Lord have made so fair and goodly,—

Answer. Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

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

Answer. Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Ninth Lesson.

SOME one perchance will ask in his heart, what Peter or Andrew had to lose by obeying the call of the Lord? Dearly beloved brethren, we must consider here rather the intention than the loss incurred by this obedience. He that keepeth nothing for himself, giveth up much; he that sacrificeth his all, sacrificeth what is to him a great deal. Beyond doubt, we cling to whatever we have, and what we have least, that we desire most. Peter and Andrew therefore gave up much when they gave up even the desire of possessing anything.

The Hymn, "We praise Thee, O God, &c.," *is said.*

[1] Or "bent"—*subdidit.*

LAUDS.

First Antiphon. God bless thee, precious cross, * be welcome to the follower of Him That hung on thee, even my Master Christ.

Second Antiphon. The blessed Andrew prayed and said: * O Lord, King of everlasting glory, receive me hanging on this gallows.

Third Antiphon. Andrew was the servant of Christ, * a worthy Apostle of God, the brother of Peter, and likened to Christ and to Peter in his death.

Fourth Antiphon. Christ's dear handmaid Maximilla took the body * of the Apostle and buried it with spices in an honourable place.

Fifth Antiphon. O Lord, Thou hast caused them that persecuted the just to be swallowed up in hell, * but to the just Thou hast Thyself shown the way on the tree of the cross.

Chapter. (Rom. x. 10.)

BRETHREN, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth on Him, shall not be ashamed.

Antiphon at the Song of Zacharias. Spare unto us this just man, release unto us this holy one: * slay not the friend of God, who is just, courteous, and godly.

Prayer throughout the Office.

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. 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 in Advent a Commemoration is made of the Week-day.

PRIME.

Antiphon. God bless thee, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the feast of the holy confessor Felix de Valois, of whom mention is made upon the 4th day of November.

Upon the same first day of December, were born into the better life—

The Prophet Nahum, who sleepeth in Begabar.

At Rome, [about the year 283,] the holy martyrs the Priest Diodorus, and the Deacon Marianus with many others, who gained the glory of martyrdom by command of the Emperor Numerian.

There likewise the holy martyrs Lucius, Rogatus, Cassian, and Candida.

On the same day, the holy martyr Ansanus, who confessed Christ at Rome, under the Emperor Diocletian, and was cast into prison; then was brought to Sienna in Tuscany, where he was beheaded, and so finished the course of his testimony, [about the year 304.]

At Ameria, in Umbria, under the same Diocletian, the holy martyr Olympias; he was a man of consular rank, who had been converted by blessed Firmina, and died upon the rack, [about the year 284.]

At Arbela, in Persia, the holy martyr Ananias.

At Narni, the holy martyr Proculus, Bishop [of that see,] who, after many good works, was beheaded by order of Totila, King of the Goths.

At the city of Casala, the holy martyr Evasius, Bishop [of that see.]

At Milan, holy Castritian, Bishop

[of that see,] who gained great praise for his worthy acts and his godly and pious conduct of affairs during the most troublous times of the Church.

At Brescia, holy Ursicinus, Bishop [of that see.]

At Noyon, [in, probably, the year 659,] holy Eloy, Bishop [of that see,] whose marvellous life is commended by the number of signs wrought through him.

At Verdun, [in the year 591,] holy Ageric, Bishop [of that see.]

On the same day, holy Natalia, the wife of the blessed martyr Hadrian; she ministered for a long time to the holy martyrs who were kept in prison at Nicomedia under the Emperor Diocletian, and after their battle was over went to Constantinople, where she fell asleep in peace.

Chapter at the end. (Rom. x. 16.)

FOR Isaias saith: Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

TERCE.

Antiphon. The blessed Andrew, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Andrew was the servant, &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. x. 12.)

FOR there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.

NONE.

Antiphon. O Lord, Thou hast caused, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. 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.

A Commemoration is made of the following.

Prayer from his Office.

If in Advent, a Commemoration is made of the Week-day.

FEAST-DAYS IN DECEMBER.

DECEMBER 1.

St Felix de Valois, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 531,) except the following.

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.*

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 special 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.* 544.)

If in Advent a Commemoration is made of the Week-day at Lauds.

MARTYROLOGY.

Upon the 2nd day of December, were born into the better life—

At Rome, [about the year 363,] the holy Virgin and martyr Bibiana, who under the profane Emperor Julian was for Christ's sake flogged to death with scourges loaded with lead.

There likewise, the holy martyrs the Priest Eusebius, the Deacon Marcellus, Hippolytus, Maximus, Adria, Paulina, Neo, Mary, Martana, and Aurelia, who suffered martyrdom under the judge Secundian, in the persecution under the Emperor Valerian, [in the year 256.]

Likewise at Rome, [at the end of the 2nd century,] the holy martyr Pontian and four others.

In Africa, the holy martyrs Severus, Securus, Januarius, and Victorinus, who were there crowned with martyrdom, [about the year of Christ 300.]

At Aquileia, [about the year 409,] the holy Confessor Chromatius, Bishop [of that see.]

At Imola, [in the year 450,] holy Peter, Bishop of Ravenna, styled Chrysologus, [or him of the golden words,] famous for his teaching and holiness, whose feast we keep upon the 4th day of this present month.

At Verona, [in the sixth century,] the holy confessor Lupus, Bishop [of that see.]

At Edessa, [about the year 468,] holy Nonnus, Bishop [first of that see, and afterwards of Heliopolis in Syria,] through whose prayers Pelagia the penitent was converted to Christ.

At Troas, in Phrygia, holy Bishop Silvanus, famous for miracles.

At Brescia, holy Bishop Evasius.

At Second Vespers a Commemoration is made of the following.

Prayer from her Office.

If in Advent, of the Week-day.

DECEMBER 2.

The Holy Virgin and Martyr Bibiana.

Semi-double.

All from the Common Office for One Virgin and Martyr, (*p.* 567,) *except what is otherwise given here.*

Prayer throughout the Office.

O GOD, the Giver of all good gifts, who unto the lily of pure maidenhood in the hand of Thy servant Bibiana, didst join the palm of a glorious martyrdom, grant us, we beseech Thee, at her pleading, that our hearts and minds being joined to Thee by Thy love, we may escape all dangers which do presently beset us, and 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.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BIBIANA was a Roman maiden, distinguished on account of the nobility of her family, but now far more distinguished for her confession of Christ. In the reign of the foul tyrant, Julian the Apostate, her father Flavian, although he was an ex-Præfect, was branded as a slave and banished to Acquapendente, not far from Rome, where he soon died a martyr for his faith. His wife, Dafrosa, and his two daughters, Bibiana and Demetria, were first imprisoned in their own house, with the idea of starving them to death; but the mother was afterwards taken outside the city and beheaded. Bibiana and her sister Demetria, after the death of their holy parents, were stripped of all they had in the world. Apronianus, Prætor of the city, who hankered after their property, continued to persecute them, but although they were destitute of all human support, God, Who giveth bread to the hungry, fed them, and kept them in health, life, and strength, to the wonder of their enemies.

Fifth Lesson.

APRONIANUS then attacked them, to make them worship the gods of the Gentiles, and promised them the restoration of their property, the favour of the Emperor, and a great marriage for each of them, if they would give way, and, on the other hand, imprisonment, stripes, and death. But neither promises nor threats availed, for they remained firm in the faith, being resolved rather to die than to pollute themselves by doing according to the deeds of the heathen; and, as for the iniquity of the Prætor, they loathed it continually. At length the strength of Demetria gave way, and she fell down suddenly, and died in the Lord, before the eyes of her sister Bibiana. Then Bibiana was put into the hands of an artful woman named Rufina, to seduce her if possible; but she had known the law of Christ from her childhood, and kept the lily of her purity undefiled, triumphing over the efforts of that vile person, and disappointing the lust of the Prætor.

Sixth Lesson.

THEN, when Rufina saw that her false words availed not, she took to blows, and scourged Bibiana daily, but the saint was not staggered in her holy resolution. At last the Prætor, mad with baffled lust, when he found his labour was thrown away, ordered his lictors to strip her naked, hang her up by the hands to a pillar, and flog her to death with whips weighted

with lead.[1] When all was over, her sacred body was thrown out for the dogs to eat. It lay two days in the Forum Tauri, but the animals would not touch it; and, at last, a Priest, named John, took it, and buried it by night beside the graves of her mother and sister, near the Licinian Palace. This is the place where there is still a church, dedicated in the name of St Bibiana. When this church was being restored by Urban VIII., the bodies of these three holy women, Bibiana, Demetria, and Dafrosa, were found, and were re-buried under the High Altar.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory* (*p.* 583.)

At Lauds, in Advent, a Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 3rd day of December is commemorated the birth into the better life—

In the island of San-Chan, in the Canton River, in China, holy Francis Xavier of the Society of Jesus, Apostle of the Indies, illustrious for the conversion of the Gentiles, for gifts and miracles, who died, [in the year 1552,] full of good works and labours, upon this present 2nd day of December, but his feast is kept upon the morrow by order of Alexander VII.

In Judea, the holy prophet Zephaniah, [in the seventh century B.C. He is the ninth of the twelve minor prophets.]

Upon the same 3rd day of December, were born into the better life—

At Rome, the holy martyrs the Tribune Claudius, his wife Hilaria, their sons Jason and Marus, and seventy soldiers. The Emperor Numerian commanded a great stone to be tied to Claudius and that he should be cast into the river; the soldiers and the sons of Claudius he also caused to be put to death. The blessed Hilaria buried the bodies of her sons, and was praying at their grave soon after, when she was seized by the heathen, and departed hence to be ever with the Lord, [about the year 257.]

At Tangier, in Morocco, [in the year 398,] the holy martyr Cassian. He had of a long time discharged the office of a public clerk when the thought came to him from heaven that it was an accursed thing to serve for the slaughter of Christians; he resigned his office therefore, and under the public profession of a Christian he earned the victory of martyrdom, [in the year 398.]

Likewise in Africa, the holy martyrs Claudius, Crispin, Magina, John, and Stephen.

In Hungary, the holy martyr Agricola.

At Nicomedia, the holy martyrs Ambicus, Victor, and Julius.

At Milan, [about the year 318,] the holy Confessor Mirocles, Bishop [of that see,] of whom mention is made by holy Ambrose.

In England, holy Brian, first Bishop of Dorchester, [he was a Priest of Rome about the year 650, whose feast we keep upon the 5th day of this present month of December.]

At Chur, in Switzerland, holy Lucius, King of the Britons [of Morganweg,] who was the first British prince to receive the faith of Christ, in the time of Pope Eleutherus, [about the year 182.]

At Sienna, in Tuscany, the holy Hermit Galgan, [of the order of St Benedict. He lived on a mountain called Siepi, and died in the year 1181.]

[1] In the year 363.

DECEMBER 3.

St Francis Xavier, Confessor.

Double.

All from the Common Office of a Confessor not a Bishop, (p. 531,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, Who wast pleased to make the preaching and miracles of the blessed Francis an instrument to gather in the people of the Indies into Thy Church, mercifully grant that we who venerate the glorious memory of his worthy deeds, may also have the grace to follow the pattern of his virtues. 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 Bibiana, and of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FRANCIS was of noble family, and was born in the castle of Xavier, in the diœcese of Pampeluna, [in the year of our Lord 1506.] He was a companion of St Ignatius at Paris, and one of his earliest disciples. Under his teaching, he learnt to become so wrapt in the contemplation of divine things, that he was sometimes lifted in ecstasy off the ground, which happened to him several times when he was saying Mass in public before large congregations. He earned these refreshments of the soul by the sharpest punishment of the body. He gave up the use not only of meat and wine, but also of wheaten bread; he lived on the vilest food, and ate only once every two or three days. He used an iron scourge till his blood ran freely; he shortened the hours of his rest, and lay only on the ground.

Fifth Lesson.

THE hardness and holiness of his life had made him meet to be called to be an Apostle, and when John III., King of Portugal, asked Pope Paul III. to send to the Indies some members of the then new Society of JESUS, the Pontiff, by the advice of St Ignatius, sent Francis to enter on that vast field of labour with the powers of Apostolic Nuncio. He arrived [in India on the 6th day of May, in the year 1542.] When he began his work, it seemed as though God Himself taught him the many and difficult languages of the natives. It even happened that when he preached in one language to a mixed congregation of different nationalities, each one heard him in his own tongue wherein he was born.[1] He travelled over countless districts, always walking, and often bare-footed. He introduced the faith into Japan, and six other countries. In India he turned many hundred thousands to Christ, and regenerated many chiefs and kings in the holy font. And notwithstanding that he was doing all these great things for God's ser-

[1] Cf. Acts ii. 8.

vice, so deep was his lowliness that when he wrote to St Ignatius, the General of the Society, he did so on his knees.

Sixth Lesson.

GOD was pleased to support his zeal for spreading the Gospel with many and great miracles. He gave sight to a blind man. On one occasion the supply of fresh water failed when he was at sea, and five hundred sailors were in danger of perishing by thirst, but the servant of God, by the sign of the Cross, turned salt water into fresh, and they used it for a considerable time. Some of this water was also carried into different countries, and a great number of sick persons were instantaneously cured by it. He called several dead men to life, among whom was one who had been buried the day before, and who was disinterred by command of the saint; and likewise two others who were being carried to the grave, and whom he took by the hand and restored living to their parents. He had the spirit of prophecy, and foretold many things, remote both in place and time. Utterly worn out with his labours, he died full of good works in the island of San-Chan in the Canton River, [upon the 2nd day of December, in the year of our Lord 1552.] His body was buried in quick lime, and, being again taken up, was again buried in the same, but at the end of many months it was found entirely incorrupt, and sweet, and, when cut, blood flowed freely from it. From China it was carried to Malacca, and, as soon as it reached that place, a plague, which was raging there, ceased. At length, when he had become famous throughout the whole world for new and wonderful miracles, Gregory XV. added his name to the list of the Saints.

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 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 scattereth 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.)

At Lauds is made a Commemoration of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Peter Chrysologus, Archbishop of Ravenna, [in the year 450,] of whom mention is made upon the 2nd day of this present month of December.

Upon the same 4th day of December, were born into the better life—

At Nicomedia, in the persecution under the Emperor Maximin, the holy Virgin and martyr Barbara. After a cruel and wasting imprisonment she endured burning with torches, the cutting off of her breasts, and other torments, and finished her testimony by the sword, [in the year 235.]

At Constantinople, [in the year 780,] the holy martyr Theophanes and his Companions.

In Pontus, [about the year 330,] the blessed Confessor Meletius, Bishop [of Sebastopol.] He was a man of extraordinary learning, but this gift was outshone in him by the mightiness of his soul and the straightforwardness of his life.

At Bologna, holy Felix, Bishop [of that see,] who had erstwhile been a Deacon of the church of Milan under holy Ambrose.

In England, holy Osmund, Bishop, [in the year 1078, of Salisbury,] whose feast we keep upon the 17th day of July, which is the day of the translation of his sacred body. [He was Count of Seez in Normandy, and, following William the Conqueror, was made Count of Dorset and Lord High Chancellor of England. He died in 1099, and was canonised by Pope Calixtus III., in the year 1458.]

At Cologne, [in the year 1075,] holy Annon, Bishop [of that see.]

In Mesopotamia, [about the year 449,] holy Maruthas, Bishop of Tagrit, who raised up again the churches of God in Persia which had been cast down in the persecution under King Isdegerd; he was famous for many miracles, and achieved honour even among his enemies. [Several of his works are extant. Tagrit is now Miafarakin.]

At Parma, [in the year 1133,] holy Bernard, Cardinal-bishop of that city, of the Congregation of the Order of St Benedict, called that of Vallombrosa.

Vespers are of the following, from the Chapter, inclusive.

DECEMBER 4.

St Peter Chrysologus, Archbishop [of Ravenna,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 515,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, Who by a sign from heaven didst mark out the blessed Peter Chrysologus, the excellent Teacher, to be a ruler and instructor of souls, grant, we pray Thee, that even as Thou didst give him to be a teacher of Thy lively truth on earth, so, now that he is with Thee, we may worthily have him continually to make intercession 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.*

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c.

Commemorations of St Francis Xavier, of the Week-day, and of the holy Virgin and Martyr Barbara. Her Commemoration is taken from the Common Office for one Virgin and Martyr, (p. 567,) with the Prayer, "O God, Who amidst the wondrous works of Thy Divine power, &c.

MATTINS.

The first verse of the hymn is altered.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common Office, (p. 516.)*

SECOND NOCTURN.

Fourth Lesson.

PETER, called in Greek "Chrysologos," or, "of the golden words," on account of his wonderful eloquence, was born of respectable parents at Imola, near Ravenna. He displayed a very early leaning to godliness, and became a disciple of Cornelius of Rome, Bishop of Imola. This Prelate, having experience of his learning and holiness of life, soon ordained him Deacon. On the death of the Archbishop of Ravenna, the people of that place elected a successor, and sent him, according to custom, to Rome, to be confirmed in his appointment by Pope Sixtus III. The Archbishop elect accordingly set forth, along with the ambassadors of the people of Ravenna and Cornelius, Bishop of Imola, attended by Peter the Deacon. While they were yet on the way, the holy Apostle Peter and Apollinaris the Martyr appeared to the Supreme Pontiff in a dream, leading a young man between them, whom they commanded him to make Archbishop. As soon as the embassy arrived at Rome the Pope knew in Peter the young man of his dream, chosen of God to the Archbishopric. Wherefore he set aside him that the people of Ravenna had presented, and preferred Peter to that Metropolitan Church, in the year of our Lord, 433. The ambassadors of the people of Ravenna took it ill, till they heard the vision: then they gave themselves up to the will of God, and received the new Archbishop with great reverence.

Fifth Lesson.

PETER being against his will consecrated Archbishop, arrived at Ravenna, where he was received with great joy by the Emperor Valentinian, the Empress-Mother Galla Placidia, and all the people. And this one thing he asked of them, that, as he, for the saving of their souls, had not refused to bear the heavy weight of the Archbishopric, so they would strive to follow his warnings, and live in submission to the law of God. He took the bodies of the two Saints, namely, Barbatian the Priest, and German, Bishop of Auxerre, and caused them to be embalmed with rich ointments and honourably buried, and he kept the cowl and haircloth shirt of German for a legacy for himself. At Classis, three miles from Ravenna, he built a Baptistery of extraordinary size, and several splendid churches, in honour of the blessed Apostle Andrew and other Saints. He preached a most severe sermon against the acting and dancing of guisards[1] about New Year time, in which discourse he said among other things, "He that jesteth with the devil will never rejoice with Christ." By command of Pope Leo I. he addressed an Epistle to the Council of Chalcedon against the heretic Eutyches. He also confuted Eutyches himself in another letter, which is likewise published in the new editions of the Acts of the Council, and is matter of Church History.

Sixth Lesson.

WHEN he preached in public his vehemence was such that he sometimes became speechless from excitement. This happened to him once when he was preaching on the subject of the woman who had an issue of blood. (Matth. ix. 20-22.) The congregation on this occasion were so wrought up, that they filled the whole place with tears, cries, and prayers, and Peter afterwards thanked God, Who had turned his failure to the profit of their souls. When he had ruled the Church of Ravenna in holiness for about eighteen years, God gave him knowledge that the end of his labours was at hand, and he returned to his home at Imola, to die. When he arrived at Imola, he entered the church of St Cassian, and offered upon the High Altar a great circlet of gold, set with stones of great price, a golden chalice and a silver paten. Water poured out of these vessels hath often healed hydrophobia and fevers. Some of the people of Ravenna had followed the Archbishop, but he now dismissed them, with a charge to use great prudence in their choice of his successor. Then he fell to prayer, that God would mercifully receive his spirit, asking the same likewise for the sake of his patron St Cassian, and so he passed in peace to a better life, on a 2nd of December, about the year of our Lord 450. His holy body was buried, amid the sorrow and veneration of the whole city, hard by the remains of St Cassian, where it lieth even to this day, guarded with great reverence. One arm was cut off and sent to Ravenna, where it is preserved in the Ursian Church, in a reliquary of gold and precious stones.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin upon the same*, (*p.* 549.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 539.)

At Lauds are made Commemorations of the Week-day and of St Barbara.

[1] Homines personati.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Brian, first Bishop of Dorchester, of whom mention is made upon the 3rd day of this present month of December.

Upon the same 5th day of December, were born into the better life—

At Mutalasque, in Cappadocia, the holy Saba, Abbat [in Palestine in the year 531,] who shone in Palestine as a marvellous ensample of holiness, and toiled manfully for the Catholic faith against those that impugned the holy Council of Chalcedon, [held in the year 451.]

At Thebeste, in Africa, holy Crispina, [of Thagara,] a woman of very high rank, who refused to sacrifice to idols, in the days of the Emperors Diocletian and Maximian, and was therefore beheaded by command of the Pro-consul Anolinus, [in the year 304.] Holy Augustin doth oftentimes speak in her praise.

At Thagara, in Africa, the holy martyrs Julius, Potamia, Crispin, Felix, Gratus, and seven others.

At Nice, upon the river Var, holy Bassus, Bishop [of that see, in the third century.] In the persecution under the Emperors Decius and Valerian the President Perennius caused him for Christ's faith's sake to be racked, burnt with plates of white-hot metal, beaten with cudgels and loaded scourges, cast into the fire, and when he came out therefrom unharmed, to be pierced with two nails, and so he achieved an illustrious martyrdom.

At Pavia, the holy martyr Dalmatius, Bishop [of that see,] who suffered in the persecution under the Emperor Maximian, [in the year 304.]

At Pentinia, in the Abruzzi, the holy martyr Pelinus, Bishop of Brindisi. In the days of the Emperor Julian the Apostate a temple of Mars fell down in answer to his prayer, wherefore the heathen priests beat him direfully, and he earned the crown of martyrdom by eighty-five wounds, [about the year 362.]

Likewise, [in the sixth century,] the holy martyr Anastasius, whose desire for martyrdom caused him to show himself of his own will to the persecutors.

At Trier (Treves), [about the year 566,] holy Nicetius, Bishop [of that see,] a man of wonderful holiness. [Two of his works are still extant.]

At Polybotus, in Asia, holy John, called the Wonder-worker, Bishop [of that see in the time of the Emperor Leo the Isaurian.]

Vespers are of the following from the Chapter, inclusive.

DECEMBER 5.

St Brian, Bishop [of Dorchester,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

FIRST VESPERS.

A Commemoration is made of the preceding.

Antiphon, "O right excellent teacher, &c.," *and Prayer from his Office.*

Then of the Week-day, and then of St Saba,[1] *Abbat, from the Common*

[1] Born at Mutalasca, in Cappadocia, in the year 439. Died at the Monastery now called from him at Mar Saba, between Jerusalem and the Dead Sea, December 5, 532.

Office, (*p.* 531,) *with the Prayer*, "O Lord, we beseech Thee, &c.," (*p.* 545.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Bede*, iii. 7, *and the Saxon Chronicle.*)

IN the year of Christ 634, the West Saxons, under their King Cynegils, received the Faith, the Word of God being preached among them by the Bishop Brian, who had come into Britain at the persuasion of Pope Honorius. He made a personal promise to this Pope that he would go into far parts of England, where no teacher had yet reached, and there sow the seed of our holy Faith. The Pope therefore commanded Asterius, Bishop of Genoa, to consecrate him a Bishop.

Fifth Lesson.

WHEN Brian came to Britain, the first place he went to was the country of the West Saxons, whom he found steeped in idolatry. Among them therefore he deemed it better to abide, than to go further in search of subjects for his preaching. He converted and baptized the King and his people, and Cynegils afterwards received from the font the most holy Oswald, King of the Northumbrians, whose daughter he was about to take in marriage, and thus, by a beautiful coincidence, became first his god-father and then his son-in-law.

Sixth Lesson.

THESE two Kings joined in giving to Brian the city of Dorchester, to be his See, and thence, after building and hallowing Churches, and calling many people to God by holy labour, he passed away to be for ever with the Lord, [about the year 650.] At Dorchester he was buried, but after many years, Bishop Hedda removed his body to Winchester, where it was honourably laid in the Church of the Holy Apostles Peter and Paul.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 522.)

At Lauds, a Commemoration is made of the Week-day, and then of St Saba, with the Prayer as before.

MARTYROLOGY.

On the 6th day of December, were born into the better life—

At Myra, which is the chief city of Lycia, [in the year 324,] the holy Confessor Nicolas, Bishop [of that see,] of whom among many other signs and wonders it is recorded that when the Emperor Constantine had condemned certain persons to death and these called upon Nicolas, who was alive, and afar off, he appeared unto the Emperor, and bent him to mercy by exhortation and threats.

In Africa, the holy women Dionysia, Dativa, and Leontia, and the monk Tertius, the physician Æmilian, Boniface, and three others, who in the Vandal persecution under the Arian King Hunneric were tormented in most grievous and manifold ways for their defence of the Catholic faith, and so earned a place among Confessors of Christ, [in the year 484.]

At the same time and place, the holy martyr Majoricus, the son of holy Dionysia. He was but a little lad and was in fear of the torments, but by the looks and words of his mother, he was so strengthened that

he became mightier than them all, and died under the torture; his mother took his body to her heart, and buried it in their home, and was used to pray instantly at his grave.

On the same day, the holy priest Polychronius, who was saying Mass in the time of the Emperor Constantius, when the Arians attacked him and slew him, [fourth century.]

At Granada, in Spain, the blessed martyr Peter Paschasius, Bishop of Jaen, of the order of blessed Mary of Ransom for the redemption of captives, [in the year 1300.]

At Rome, the holy Virgin Asella, who, as writeth blessed Jerome, was blessed from her mother's womb, and passed her life in fastings and prayers unto a good old age. [Born about 334 and died about 410.]

Vespers from the following from the Chapter inclusive.

DECEMBER 6.

St Nicolas, Archbishop [of Myra,] Confessor.

Double.

All from the Common Office of a Bishop and Confessor, (p. 515,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, Who hast made the blessed Bishop Nicolas famous by countless signs and wonders, deliver us, we beseech Thee, for his sake and by his prayers, from the everlasting fires of hell. 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 Nicolas, begin with the Chapter.

A Commemoration is made of St Brian. Prayer as in his Office, and then of the Week-Day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NICOLAS was born at the famous city of Patara in Lycia. His parents obtained him from God by prayer, and the holiness of his life was marked even from the cradle. When he was at the breast he never would suck more than once on Wednesdays and Fridays, and that always after sunset, though he sucked freely on other days. This custom of fasting he never broke through during his whole life. While he was still a young man he lost both his father and mother, after which he gave his whole property away to the poor. One particular example is given of his Christian charity. There was a certain needy man in the city who had three marriageable daughters, for whom he could not get husbands, and so thought to make them harlots. When Nicolas heard of it, he went to the house by night and threw in by the window such a sum of money as made a dowry for one of them. This he did a second and a third time, and thus by his charity they were honourably given in marriage.

Fifth Lesson.

WHEN he had given himself entirely to God he set forth for Palestine, that he might see the Holy

Places, and worship therein. During this pilgrimage he embarked once on board a ship when the sky was clear and the sea calm, but he foretold a great storm, which afterwards arose and raged until the sailors were afraid; and then the saint by prayer stilled the tempest. After he had returned home, and his holy life was known to all men, God bade him go to Myra, which is the chief city of Lycia, at a time when the Bishop had just died and the Bishops of the Province were called together to choose a successor. While they deliberated, they received a warning from heaven to choose that Nicolas who should first come into the church in the morning. In obedience to that warning, Nicolas was seized at the door of the church, and with universal consent consecrated Archbishop. In his great office he was an unceasing model of purity, as he had always been, of gravity, of regularity in prayer, of watching, of abstinence, of charity, of hospitality, of meekness in exhortation, and of sternness in rebuke.

Sixth Lesson.

HE was the comforter of widows and orphans by money, by advice, and by labour. He was the deliverer of the oppressed, so mightily, that it is related that the Emperor Constantine once unjustly condemned three Tribunes to death, and these unhappy men called upon Nicolas, though living and absent, to save them, who yet appeared in a vision to the Emperor, and forced him by threats to set them free. When the Emperors Diocletian and Maximian published their edict against Christianity, Nicolas did not cease to preach the truth at Myra, wherefore he was seized by the soldiers of the Emperors, carried away from his See, and thrown into prison, where he remained until the accession of Constantine. This Prince set him free, and he returned to Myra. He betook himself to the first Council of Nice, where he was one of the 318 Bishops who condemned the heresy of Arius. He returned thence to his Bishopric, and, not long after, became aware of the approach of death. When his last moment was come, he lifted up his eyes to heaven, and, when he saw the Angels coming to meet him, he began to recite the thirtieth Psalm, "In Thee, O Lord, do I put my trust," and when he had said, "Into Thy hands I commend my spirit," he passed to the heavenly Fatherland.[1] His body was finally removed to Bari in Apulia, where it is kept with great fame and honour.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 522.)

At Lauds is made a Commemoration of the Week-day.

MARTYROLOGY.

The morrow is the eve of the Immaculate Conception of the Blessed Virgin Mary.

On the same day is kept the feast of the holy Confessor Ambrose, Archbishop of Milan, and Doctor of the universal Church, the which is adorned by his holiness and teaching. [His birth into the better life, in the year 397, is recorded upon the 4th day of April. The 7th day of December is the day of his ordination to the Bishopric of Milan.]

Upon the same 7th day of December, were born into the better life—

At Alexandria, the blessed soldier

[1] In the year 342?

Agatho. During the persecution under the Emperor Decius, there were some that would make mock of the bodies of the martyrs, and Agatho forbade them, whereupon straightway a cry of the whole mob was got up against him, he was brought before the judge, and as he stood firm in the confession of Christ he was beheaded, [about the year 250.]

At Antioch, the holy martyrs Polycarp and Theodore.

At Tebourba, in Africa, the holy martyr Servus, who in the Vandal persecution under the Arian king Hunneric, was long cudgelled, repeatedly jerked up with pulleys and dropped upon flints, and scraped with sharp stones, and by this torment gained the palm of martyrdom, [in the year 384.]

At Chieti, in the kingdom of Naples, [in the ninth century,] the holy Confessor Urban, Bishop of [that see.]

At Saintes, in Gaul, [about the year 400,] the holy Abbat Martin, at whose grave by the power of God famous miracles are oftentimes wrought. [He was the founder and first Abbat of the Monastery of Sanjon.]

At Meaux, [in the year 657,] the holy Virgin Fara [de Champigny, Abbess of Faremoutier, in the diocese of Meaux.]

Vespers of the following, from the Chapter inclusive.

DECEMBER 7.

St Ambrose, Bishop [of Milan,] Confessor and Doctor of the Church.

Double.

All from the Common Office of one Bishop and Confessor, (p. 515,) except what is otherwise given here.

Prayer throughout the Office. O God, Who didst give unto Thy people, &c.

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c.

Commemoration of St Nicolas, and of the Week-day.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common Office, (p. 516.)*

SECOND NOCTURN.

Fourth Lesson.

AMBROSE, Bishop of Milan, was the son of another Ambrose, a Roman citizen, and was born when his father was Prefect of Gaul, [about the year of our Lord 340.] A swarm of bees settled upon his face when he was in his cradle, which was considered an omen of his future eloquence. He received a liberal education at Rome. He was afterwards, under the Prefect Probus, made governor of Liguria and Æmilia, and so came with authority to Milan. Auxentius, an Arian, who had been intruded into the Bishoprick of Milan, happening to die, the most violent disputes arose about the choice of a successor. Ambrose came to the church in his official capacity, and urged upon the contending factions, in a long and powerful speech, the necessity of keeping the public peace;

whereupon a child suddenly cried out, "Ambrose, Bishop," and the whole assembly took it up, and unanimously called for his election.

Fifth Lesson.

AMBROSE refused, and would not yield to their prayers, whereupon they carried their petition to the Emperor Valentinian. It was very pleasing to this Prince that those he had appointed as judges should be chosen Bishops, as also to the Prefect Probus, who had, as it were prophetically, said to him when he appointed him, "Go and govern them more like a Bishop than a Judge." When the will of the Emperor was added to the desire of the people, Ambrose yielded, and received Baptism, (for hitherto he was only a Catechumen,) Confirmation, and Communion, and then the several Orders on successive days, till on the eighth day, which was the 7th of December, [in the year 374,] the weight of the Episcopate was laid upon his shoulders. Being made Bishop, he showed himself a stout upholder of the Catholic faith, and the discipline of the Church, and turned to the truth great numbers of Arians and other heretics, and, among them, he begat in Christ JESUS that burning and shining light of the Church, Austin.

Sixth Lesson.

AFTER the murder of the Emperor Gratian, [in 383,] Ambrose was sent as an ambassador to Maximus, by whom he had been slain, and, as he refused to repent, the Bishop renounced his communion. After the massacre which the Emperor Theodosius had commanded at Thessalonica, [in 390,] he refused to permit that Prince to enter a church. The Emperor pleaded that he was no worse than David, who had been guilty of adultery and murder, to which Ambrose answered him, "As thou hast followed him in his sin, follow him also in his repentance." Then Theodosius humbly did public penance laid upon him by the Bishop. At length the Saint was worn out with his continual labour and care for the Church, (for the which also he composed many excellent books,) and foretold that the day of his death was at hand, though he had not then fallen into his last sickness. As he lay dying, Honoratus, Bishop of Vercelli, heard a voice from God three times crying to him that the hour of Ambrose's departure was come, whereupon he went to him quickly, and gave him the sacred Body of our Lord. When he had received It, the Saint, still praying, with his hands stretched out in the form of a cross, gave his spirit to God, upon the 4th day of April, in the year of Christ, 397.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 549.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 539.)

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the glorious Mary, Mother of God, and always a Virgin, whom the supreme Pontiff Pius IX. did upon this day solemnly define to have been by a singular gift of

God preserved unstained by original sin.

Upon the same 8th day of December, were born into the better life—

At Rome, the blessed Pope Eutychian, who with his own hands buried in divers places three hundred and forty-two martyrs, whose fellow he himself afterwards became, being crowned with martyrdom under the Emperor Numerian and buried in the cemetery of Callistus. [He succeeded Felix I. (269-274); after five days' interregnum he became Pope on Jan. 3, 275, and died on Dec. 8, 283.]

At Alexandria, the holy martyr Macarius. Under the Emperor Decius the judge dealt with him in many words to persuade him to deny Christ, but as he only professed his faith the more constantly he was burnt alive, [in the year 250.]

At Treves, holy Eucharius, a disciple of the blessed Apostle Peter, and the first Bishop of that city.

In Cyprus, the holy Bishop Sophronius, who was a wonderful protector of little children, orphans, and widows, and an helper of all the poor and depressed.

In the monastery of Lisieux, the holy Abbat Romaric, who was the first man in the court of King Theodobert, but gave up the world, and became the first in monastic observance. [He was a monk of Luxeuil. He founded the Abbey of Remiremont, of which he became second Abbat in the year 627, and died on Dec. 8, 653.]

At Constantinople, the holy Hermit Patapius, famous for his graces and miracles.

At Verona, is commemorated the ordination of holy Zeno, Bishop [of that see in the fourth century.]

Vespers of the following.

DECEMBER 8.

Immaculate Conception of the Blessed Virgin Mary.

Double of the First Class, with an Octave.

All from the Common Office for Feasts of the Blessed Virgin, (p. 552,) except what is otherwise given here.

Commemoration of St Ambrose, (Antiphon, "O right excellent, &c.,") and of the Week-day.

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.

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.

First Antiphon. O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary.

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.

Answer. And maketh my way perfect.

First Lesson.

The Lesson is taken from the Book of Genesis (iii. 1.)

THE serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Why hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

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.

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.

Second Lesson.

AND the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired: and she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God, amidst the trees of the garden.

[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.

Second Responsory.

[1] Come unto me all ye that be desirous of me, and I will declare what God hath done for my soul.

Verse. [2] As the Lord liveth, by me He hath fulfilled His mercy.

Answer. And I will declare what God hath done for my soul.

Third Lesson.

AND the LORD God called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden: and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said: The woman whom Thou gavest me to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman: Wherefore hast thou done this? And she said: The serpent beguiled me, and I did eat. And the LORD God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt bruise her heel.

Third Responsory.

[3] My beloved is white like snow in Lebanon, her lips drop as the honeycomb. Honey and milk are under her tongue.

Verse. Come from Lebanon, My Spouse, thou shalt be crowned with a crown of grace.

Answer. Honey and milk are under her tongue.

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

Answer. Honey and milk are under her tongue.

SECOND NOCTURN.

First Antiphon. Grace is poured into her Conception, * and she is fairer than the daughters of men.

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. [4] By this I know that Thou favourest me.

Answer. Because mine enemy cannot triumph over me.

Fourth Lesson.

The Lesson is taken from the Sermons of St Jerome, Priest [at Bethlehem.[5]] (*On the Assumption.*)

WHO and what was the blessed and glorious Mary, always a Virgin, hath been revealed by God by the message of an Angel, in these words, "Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women." It was fitting that a fulness of grace should be poured into that Virgin who hath given to God glory and to man a Saviour, who hath brought peace to earth, who hath given faith to the Gentiles, who hath killed sin, who hath given law to life, who hath made the crooked ways straight. Verily, she is full of grace. To others grace

[1] Ecclus. xxiv. 26; Ps. lxv. 16. [2] Judith xiii. 18. [3] Cant. v. 10, iv. 11, 8.
[4] Ps. xl. 12. [5] To be found among his spurious works.

cometh measure by measure; in Mary grace dwelleth at once in all fulness. Verily, she is full of grace. We believe that the holy Fathers and Prophets had grace; but they were not full of grace. But into Mary came a fulness of all the grace which is in Christ, albeit otherwise [than as it is in Him.] Therefore is it said: "Blessed art thou among women," that is, "Blessed art thou above all women." The fulness of blessing in Mary utterly neutralized in her any effects of the curse of Eve. In her praise Solomon writeth in the Song of Songs, (ii. 10,) "Rise up, my dove, my fair one, for the winter is past, the rain is over and gone." And again, "Come from Lebanon, my Spouse, come, thou shalt be crowned." (iv. 8.)

Fourth Responsory.

[1] 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.

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.

Fifth Lesson.

NOT unjustly then is she bidden to come from Lebanon, for Lebanon is so named on account of its stainless and glistening whiteness. The earthly Lebanon is white with snow, but the lonely heights of Mary's holiness are white with purity and grace, brilliantly fair, whiter far than snow, sparkling with the gifts of the Holy Ghost—she is undefiled like a dove, all clean, all upright, full of grace and truth. She is full of mercy, and of the righteousness that hath looked down from heaven, and therefore is she without stain because in her hath never been any corruption. She hath compassed a man in her womb, saith holy Jeremiah, but she conceived not by the will of fallen man. "The LORD," saith the Prophet, "hath created a new thing in the earth; a woman shall compass a man." (xxxi. 22.) Verily, it is a new thing. Verily, it was a new work of power, greater than all other works, when God, Whom the world cannot bear, and Whom no man shall see and live, entered the lodging of her womb, breaking not the blissful cloister of her virgin flesh. And in her body He was borne, the Infinite inclosed within her womb. And from her womb He came forth, so that it was fulfilled which was spoken of the Prophet Ezekiel, saying, "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.) Hence also in the Song of Songs it is said of her, (iv. 12,) "A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed, thy perfumes are a garden of delights." Verily a garden of delights, filled with the perfumes of all flowers, rich with the sweet savour of grace. And the most holy Virgin herself is a garden enclosed, whereinto sin and Satan have never entered to sully the blossoms, a fountain sealed, sealed with the seal of the Trinity. (*So far the Sermon.*)

Fifth Responsory.

[2] No defiled thing can fall into her; she is the brightness of the everlast-

[1] *I.e.*, Wisdom. Ecclus. xxiv. 5, 6; Prov. viii. 24.

[2] Wisd. vii. 25, 26, 29.

ing light, and the unspotted mirror of the power of God.

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.

Sixth Lesson.

THE fact that the Virgin Mother of God had at the moment of her conception triumphed over the foul enemy of man, hath ever been borne out by the Holy Scriptures, by the venerable tradition of the Church, and by her unceasing belief, as well as by the common conviction of all Bishops and faithful Catholics, and by marked acts and constitutions of the Holy See. At length the Supreme Pontiff Pius IX., in compliance with the wishes of the Universal Church, determined to publish it as a truth of faith, on his own absolute and unerring authority, and accordingly, on the 8th day of December, 1854, in the Vatican Basilica, in presence of a great multitude composed of the Fathers Cardinals of the Holy Roman Church, and Bishops from all parts of the earth, he, with the consent and jubilation of the whole world, declared and defined as follows: That doctrine which declareth that the most blessed Virgin Mary was in the first instant of her Conception preserved, by a special privilege granted unto her by God, from any stain of original sin, is a doctrine taught and revealed by God, and therefore is to be held by all faithful Christians firmly and constantly.

Sixth Responsory.

[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.

Verse. [2] 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.

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.

THIRD NOCTURN.

First Antiphon. Holiness and beauty are in her Conception: * declare her glory among all people.

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. [3] I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

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.

[1] Apoc. xii. 1. [2] Cf. Isa. lxi. 10. [3] Ps. xxix. 2.

Homily by St German, Patriarch [of Constantinople.][1] (*On the Presentation of the Blessed Virgin.*)

Hail, Mary, full of grace, holier than the Saints, higher than the heavens, more glorious than the Cherubim, more honourable than the Seraphim, and the most worshipful thing that the hands of God have made.

Hail, O dove, bearing in thy beak the olive-branch of peace that telleth us of salvation from the spiritual flood, (Gen. viii. 10, 11,) — dove, blessed omen of a safe harbour, whose wings are of silver, and thy feathers of gold, shining in the bright beams of the Most Holy and Light-giving Spirit. (Ps. lxvii. 14.)

Hail, thou living garden of Eden, planted towards the East by the right hand of the Most Merciful and Mighty God, wherein do grow to His glory rich lilies and unfading roses, for the healing of them that have drunk in death from the blighting and pestilential breezes of the bitter West, (Gen. ii. 8, 9); Eden, wherein hath sprung that Tree of life, Whereof if any man eat he shall live for ever. (Gen. ii. 9; iii. 22. John vi. 52.)

Hail, stately Palace of the King, most holy, stainless, purest, House of the Most High God, adorned with His Royal splendour, open to all, filled with Kingly dainties; Palace wherein is that spiritual bridal chamber, not made with hands, nor hung with divers colours, in the which the Eternal Word, when He would raise up fallen man, wedded flesh unto Himself, that He might reconcile unto the Father them who had cast themselves away.

Seventh Responsory.

[2]A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights.

Verse. Open to me, my sister, my love, my dove, my undefiled.

Answer. O Mary, thy perfumes are a garden of delights.

Eighth Lesson.

HAIL, O rich and shady Mountain of God, whereon pastured the True Lamb, Who hath taken away our sins and infirmities, (Hab. iii. 3;[3] Isa. liii. 4; John i. 29,)—mountain, whereout hath been cut without hands that Stone which hath smitten the altars of the idols, and become the head-stone of the corner, marvellous in our eyes. (Dan. ii. 34; Ps. cxvii. 22, 23.)

Hail, thou holy Throne of God, thou divinest store-house, thou temple of glory, thou bright crown, thou chosen treasure, thou mercy-seat for the whole world, thou heaven declaring the glory of God. (Ps. xviii. 2.)

Hail, thou vessel of pure gold, made to hold the manna that came down from heaven, the sweet food of our souls, even Christ. (Ex. xvi. 33; Heb. ix. 4; John vi. 49-51.)

Hail, O purest Virgin, most praiseworthy and most worshipful, hallowed treasury for the wants of all creatures; thou art the untilled earth, the unploughed field; thou art the vine full of flowers, the well overflowing with waters, Maiden and Mother; thou art the Mother that knew not a man, the hidden treasure of guilelessness, and the clear, bright star of holiness; by

[1] The Martyrology (May 12) says, that this "holy Patriarch, illustrious for his graces and teaching, most faithfully withstood the Emperor Leo the Isaurian, when that Prince published an edict against the Holy Images. Elected to the Patriarchal throne, A.D. 715, expelled by the heretics, 730, and died May 12, 733.

[2] Cant. iv. 12; v. 2.

[3] LXX.

thy most acceptable prayers, strong from thy motherly mouth, obtain for all estates of men in the Church that they may continually tend unto Him Who is the Lord, and God, and Maker of thee, and of them, and of all, but of thee the Son also, conceived without man's intervention; obtain this, O Mother, pilot them to the harbour of peace.

Eighth Responsory.

My soul doth magnify the Lord; for He That is mighty hath done to me great things, and holy is His name.

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.

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.

Ninth Lesson.

BE it thine to clothe God's priests with righteousness, and to make them shout aloud for joy (Ps. cxxxi. 9, 16,) in approved and stainless, and upright and glorious faith. Thine be it to guide in peace the sceptres of orthodox princes, even of princes who put their trust in thee to be the crown of their Majesty, and the Royal Robe of their greatness, and the firm foundation of their dominion, more than in purple, or fine gold, or pearls, or precious stones; thine be it to put under their feet the unfaithful nations, nations that blaspheme thee, and the God That was born of thee; thine be it to keep in meek obedience the people that are under them, according to the commandment of God. Behold, this is thine own city,[1] which hath thee for her towers and her foundations,—crown her with victory, gird the house of God with strength, keep undefiled the loveliness of His tabernacles,—as for them that praise thy name, be thou their deliverer from strife and bitterness of spirit. Free thou the prisoner, protect the wanderer, and if there be any that hath no refuge, be thou to him a consolation. Stretch forth thine hand and help the whole earth—so shall we year by year keep this and all thy feasts, and at last be found with thee in Christ JESUS, Who is Lord of all, and verily our God. To Him, with the Holy Father, Who is the Fountain of Life, and the co-eternal Spirit, Three Persons and One Substance, even as there is one Kingdom, be glory and strength, now and for ever. Amen.

The Hymn, "We praise Thee, O God, &c.," *is said.*

[1] Constantinople.
[3] Cf. Matth. xvii. 2.
[5] Cf. Cant. i. 3, 4.

LAUDS.

First Antiphon. [2] Thou art all fair, O Mary, * there is no spot of original sin in thee.

Second Antiphon. [3] Thy raiment * is white as snow, and thy countenance as the sun.

Third Antiphon. [4] Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation.

Fourth Antiphon. [4] O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth.

Fifth Antiphon. [5] Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes.

[2] Cf. Cant. iv. 7.
[4] Judith xv. 10; xiii. 23.

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. This day is the Holy Virgin Mary conceived without sin.

Answer. The Virgin's foot hath bruised the serpent's head.

In the Votive Office:

Verse. Maiden Mother of God, thy stainless conception,

Answer. Was a message of joy to the whole world.

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.*

A Commemoration is made of the Week-day.

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.

And this is done throughout the whole Octave.

MARTYROLOGY.

Upon the 9th of December, were born into the better life—

At Toledo, in Spain, the holy Virgin and martyr Leocadia. In the persecution under the Emperor Diocletian the suffered a terrible imprisonment under Dacian, Prefect of Spain, and when she heard of the grievous torments of blessed Eulalia and the other martyrs, she knelt down in prayer and gave up her unstained spirit to Christ, [in the year 303.]

At Carthage, the holy martyr Restitutus, Bishop [of that see,] concerning whom on whose solemn feast-day holy Augustine preached a discourse to the people.

Likewise in Africa, the holy martyrs Peter, Successus, Bassian, Primitivus, and twenty others.

At Limoges, in France, [in the year 46,] the holy Virgin and martyr Valeria.

At Verona, holy Proculus, Bishop [of that see, in the fourth century.] In the persecution under the Emperor Diocletian he was buffeted and cudgelled and thrust out of the city, but was at length restored to his own church and fell asleep in peace.

At Pavia, holy Syrus, the first Bishop of that city, who was eminent for the signs and powers of an apostle.

At Apamea, in Syria, blessed Julian, Bishop, who shone with holiness in the time of the Emperor Severus.

At Perigueux, in France, [about the year 586,] the holy Abbat Cyprian, a man of great holiness. [He lived as a hermit in the latter part of his life near Dordogne, at a place now called after him.]

At Nazianzus, [about the year 371,] holy Gorgonia, sister of blessed Gregory the theologian, who hath written of her graces and miracles.

At Grai, in Burgundy, [in the year 1636,] holy Peter Fourier, Canon Regular of Our Saviour, founder of the Canonesses Regular of Our Lady for the education of girls; whom, illustrious for his virtues and miracles, Leo the Thirteenth added to the roll of the Saints.

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.

Answer. It is Almighty God That girdeth me with strength.

Verse. And maketh my way perfect.

Answer. That girdeth me with strength.

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.

Verse. By this I know that Thou favourest me.

Answer. Because mine enemy shall not triumph over me.

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.

Answer. By this I know that Thou favourest me.

Verse. Because mine enemy shall not triumph over me.

Answer. Thou favourest me.

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

Answer. By this I know that Thou favourest me.

Verse. I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

Prayer from Lauds.

NONE.

Antiphon. Draw us, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up.

Verse. And hast not made my foes to rejoice over me.

Answer. Thou hast lifted me up.

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.

Verse. Maiden Mother of God, thy stainless conception,

Answer. Was a message of joy to the whole world.

Prayer from Lauds.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. This day is a rod sprung from the root of Jesse: this day is Mary conceived without any stain of sin: this day hath she bruised the head of the old serpent. Alleluia.

In the Votive Office it is, "O holy Mary, &c.," (*p.* 181,) *ending*, "may all that keep the memory of thine holy and stainless conception, feel the might of thine assistance."

A Commemoration is made of the Week-day.

DECEMBER 9.

Second Day within the Octave of the Immaculate Conception.

All as yesterday, except what is otherwise given here.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

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 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

[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.

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? 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.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 10th day of December, were born into the better life—

At Rome, the holy Pope Melchiades, [who reigned 3 years, 7 months, and 62 days, from the year 310 till January 10, 314,] who suffered much in the persecution under the Emperor Maximian, but fell asleep in the Lord after peace had been restored to the church.

Upon the same day the holy martyrs Carpophorus the Priest, and Abundius the Deacon. In the persecution under the Emperor Diocletian they were first most cruelly cudgelled and recommitted to prison, where they were denied food and drink, then they were racked, and

suffered long imprisonment, and lastly were beheaded, [in the year 303.]

At Merida, [in Estramadura,] in Spain, [in the same year,] under the Emperor Maximian, the holy Virgin and martyr Eulalia, at the age of twelve years. The President Dacian commanded her to be put to many tortures for confessing Christ; at last she was hung upon the rack, and lacerated with hooks; and, burning torches being put to her sides, some of the flame and smoke went down her throat and she gave up the ghost.

Likewise at Merida, the holy Virgin and martyr Julia, who was a Companion of the blessed Eulalia, and the only one who clave unto her as she went to suffer.

At Alexandria, under the Emperor Gallerius Maximian, the holy martyrs Mennas, Hermogenes, and Eugraphus.

At Lentini, in Sicily, the holy soldiers, Mercury and his Companions, all martyrs, who were slain with the sword in the time of the Emperor Licinius, under the President Tertyllus.

At Ancyra, in Galatia, the holy martyr Gemellus, who, after most grievous torments under the Emperor Julian the Apostate, achieved martyrdom by the death of the cross.

At Vienne, [about the year 650,] the holy Confessor Sindulph, Bishop [of that see.]

At Brescia, holy Deusdedit, Bishop [of that see.]

At Loretto, in Picenum, is commemorated the translation, [in the year 1294,] of the holy house of Mary the Mother of God, wherein the Word was made flesh.

At Vespers a Commemoration is made of the Week-day and then of St Melchiades[1] *Pope and Martyr. Antiphon and Verse and Answer from the Common Office, (p. 482.) Prayer,* "Mercifully consider our weakness," &c., (*p.* 491.)

DECEMBER 10.

Third Day within the Octave of the Immaculate Conception.

All as on the Feast, except what is otherwise given here.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

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

[1] Elected to succeed Eusebius, July 2, 311. Died Jan. 10, 314.

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.

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.

At Lauds a Commemoration is made of the Week-day, and then of St Melchiades. Antiphon, and Verse and Answer from the Common Office for a Martyr, (*p.* 482.) *Prayer,* "Mercifully consider our weakness, &c." (*p.* 491.)

MARTYROLOGY.

Upon the 11th day of December, were born into the better life—

At Rome, the holy Confessor Pope

Damasus [of Spain], who condemned the arch-heretic Apollinaris, and restored to his papacy Peter, Pope of Alexandria, who had been driven into exile; moreover, he found the bodies of many holy martyrs, and caused to be engraved upon their tombstones verses composed by himself. [He died in the year 384.]

Likewise at Rome, the holy martyr Thrason, who fed at his own expense Christians who were in prison or sent to work in the baths, or at other public works. He was arrested by order of the Emperor Maximian, and crowned with martyrdom along with two others named Pontian and Pretextatus, [about the year 293.]

At Amiens, under the same Emperor Maximian, the holy martyrs Victoricus and Fuscian. Rictiovarus the President had iron spikes driven into their nostrils and ears, and red-hot nails hammered into their temples; after which their eyes[1] were torn out, their bodies pierced with darts, and their heads cut off, and so they and holy Gentian, their host, passed away to be for ever with the Lord, [in the year 303.]

[At Astrahara, near Persepolis,] in Persia, the holy martyr Barsabas, [with ten monks, whose Abbat he was, in the year 342, at the beginning of the great persecution under Sapor II.]

In Spain, the holy martyr Eutychius.

At Piacenza, holy Sabinus, Bishop of that see, [in the fourth century,] famous for miracles.

At Constantinople, [about the year 489,] holy Daniel the Stylite.

Vespers are of the following, from the Chapter inclusive.

DECEMBER 11.

St Damasus, Pope and Confessor.

Semi-double.

All from the Common Office for a Bishop and Confessor, (p. 515,) except what is otherwise given here.

FIRST VESPERS.

The Vespers begin at the Chapter.

Prayer throughout the Office.

HEAR our prayers, O Lord, and at the petition of Thy blessed Bishop and Confessor Damasus, mercifully grant us 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.*

A Commemoration is made of the Immaculate Conception, and of the Week-day.

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

DAMASUS was a Spaniard, a man of eminence and of great learning in the Scriptures, [and was elected

[1] This passage is very peculiar, for if "tempera eorum clavis ardentibus transfixa fuissent," it must have been completely indifferent to them what might afterwards be done to their eyes, &c. The order had probably been given to put them through a certain process, which was continued to the end, although the second stage, perhaps by the intentional humanity of the executioners, had put an end to their lives.

to the Chair of Peter in the year of our Lord, 366. In 381] he convoked the First Council of Constantinople, wherein he crushed the wicked heresy of Eunomius and Macedonius. He confirmed the condemnation of the Assembly, at Rimini, which condemnation had already been pronounced by Liberius. This Assembly of Rimini was that in which, to use the language of St Jerome, Valens and Ursacius brought it about through trickery that the Faith of Nice was abrogated by mob law, and the world afterwards groaned in amazement to find itself Arian.

Fifth Lesson.

THIS Pope built two Basilicas, first, St Lawrence's, near Pompey's Theatre, which he magnificently enriched, and endowed with houses and farms; and, secondly, another, over the Catacombs on the Road to Ardea. He also consecrated the Platonia, where the bodies of St Peter and St Paul lay for some time, and decorated it with elegant inscriptions in poetry composed by himself. He wrote on the subject of virginity both in prose and verse, and likewise many other poems on various subjects.

Sixth Lesson.

HE ordained that false accusers should be punished for the offences which they had falsely laid to the charge of their neighbours. He established the usage, which already prevailed in many churches, of singing the Psalms, both by day and by night, by alternate choirs, and of adding at the end of each Psalm the words, "Glory be to the Father, and to the Son, and to the Holy Ghost." It was at his command that St Jerome revised the translation of the New Testament to accord with the Greek text. He ruled the Church for seventeen years, two months, and twenty-six days. He held five Advent ordinations, wherein he ordained thirty-one Priests, eleven Deacons, and sixty-two Bishops for divers Sees. At length he fell asleep in the Lord, in the reign of Theodosius the Elder, [upon the 10th day of December, in the year 384, being] aged nearly eighty years, and full of righteousness, truth, and judgment. He was buried beside his mother and sister in the Church which he had himself founded on the Road to Ardea. His reliques were afterwards taken to the Basilica of St Lawrence, which is thence sometimes called "San Lorenzo in Damaso."

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 527.)

At Lauds a Commemoration of the Immaculate Conception, and of the Week-day.

PRIME, TERCE, SEXT, NONE.

The last verse of all the Hymns is altered in honour of the Incarnation.

At Prime, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

Upon the 12th day of December, were born into the better life—

At Rome, the holy martyr Synesius, who was ordained a Reader in the time of the blessed Pope Xystus, and converted many to Christ; he was accused before the Emperor Aurelian, and received the crown of martyrdom by being beheaded, [in the year 270.]

At Alexandria, under the Emperor Decius, the holy martyrs Epimachus and Alexander; they were long kept in chains and put to divers torments,

but they persevered in the faith, and at the last were burnt, [in the year 250.]

Likewise at Alexandria, the holy women Ammonaria the Virgin, Mercuria, Dionysia, and another called also Ammonaria. In the aforesaid persecution under the Emperor Decius, the first of these died a blessed death by the sword, after overcoming torments unheard of. The judge was ashamed to be conquered by women, and shrank from causing the application to them of the same tortures as to the first, and so conquered by their steadfastness, ordered them to be beheaded, [in the year 250.]

On the same day, the holy martyrs Hermogenes, Donatus, and twenty-two others.

At Treves, [in the fourth century,] under the President Rictiovarus, in the persecution under the Emperor Diocletian, suffered the holy martyrs Maxentius, Constantius, Crescentius, Justinus, and their Companions.

Vespers of the following, from the Chapter inclusive.

DECEMBER 12.

Fifth Day within the Octave of the Immaculate Conception.

Semi-double.

All as on the Feast, except that none of the Antiphons are doubled, and whatever else is given here.

At Vespers a Commemoration of St Damasus, (*Antiphon,* "Being made the Chief Bishop, &c.," (p. 526) *and Prayer as at his First Vespers*) *and of the Week-day.*

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

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 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 Enoch, that firm hope that he had in God, and was not ashamed. Thou art the grace that was in Enoch in this life, and his transit to a better. Thou art the Ark of Noah, and the bond 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

[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.

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 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.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the 13th day of December, were born into the better life—

At Syracuse, in Sicily, in the persecution under the Emperor Diocletian, the holy Virgin and martyr Lucy. By command of Paschasius the Consular she was handed over to panders to make a public mock of her chastity, but when they would have led her away they could not move her even with ropes, and not even when these were drawn by many yoke of oxen; then they poured upon her boiling pitch, rosin, and oil; but these did not hurt her, and at length she was smitten in the neck with a sword, and so finished her testimony, [in the year 303.]

In Armenia, in the same persecution under the Emperor Diocletian, the holy martyrs Eustratius, Auxentius, Eugenius, Mardarius, and Orestes. Eustratius was first put to dreadful torments under Lysias, and afterwards to the like at Sebaste, along with Orestes, under the President Agricolaus, and was then cast into a furnace, wherein he gave up the ghost. Orestes was laid upon an iron bed heated with fire, and so passed away to be ever with the Lord. The others finished their testimony in divers ways in the country of the Arabraci, after enduring most cruel sufferings under the President Lysias. Their bodies were afterwards brought to Rome and honourably buried in the church of St Apollinaris.

In the island of Sulcis,[1] off the coast of Sardinia, [in the second century,] under the Emperor Hadrian, the holy martyr Antiochus.

At Cambray, in Gaul, the holy Confessor Aubert, Bishop [of that see, and of Arras. He was consecrated on March 21, 633, and died in the year 669.]

At Ponthieu, [in Gaul, in the year 669,] the holy Confessor Josse, [King of Brittany and hermit at Ponthieu.]

In the country of Strasbourg, [in the eighth century,] the holy Virgin Othilia. [First Abbess of Hohenburg, of the order of St Benedict, she was daughter of a Duke of Alsace.]

[1] Now called Sant' Antioco.

At Moulins, in Gaul, the holy widow Jeane Frances Frémiot de Chantal, [1572-1641,] foundress of the Congregation of Nuns of the Visitation of St Mary. She was eminent by her noble birth, by the holiness of her life, which she sanctified unceasingly in the four different states of maiden, wife, widow, and nun, and by the grace of working miracles, and Clement XIII. enrolled her name among those of the Saints. Her sacred body was translated to Annecy, in Savoy, and there entombed with solemn pomp in the first church of their order. Clement the XIV. ordered her feast to be kept by the Universal Church upon the 21st day of August.

Vespers of the following.

DECEMBER 13.

St Lucy, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (p. 567,) except what is given here.

FIRST VESPERS.

Antiphons at the Psalms, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. In patience hast thou possessed thy soul, Lucy, Bride of Christ: thou hast hated the things that are in the world, and art glorified among the Angels; thou hast shed thine own blood, and conquered the Adversary.

A Commemoration is made of the Immaculate Conception, and of the Week-day.

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. vii. 25 (*p.* 568.)

First Responsory.

Maiden Lucy, why seekest thou of me that which thou thyself canst presently give thy mother? For thy faith hath holpen her, and, behold, she is made whole—because thou hast made in thy virginity a pleasant dwelling-place for thy God.

Verse. Even as Christ hath by me glorified Catania, so by thee shall He glorify Syracuse.

Answer. Because thou hast made in thy virginity a pleasant dwelling-place for thy God.

Second Responsory.

I besought my Lord JESUS Christ that this fire might not take hold upon me; and I obtained from the Lord that I should not finish my testimony for yet a while.

Verse. For so much as they loved me,[1] so bitterly spake they against me: but I gave myself unto prayer.[2]

Answer. And I obtained from the Lord that I should not finish my testimony for yet a while.

Third Responsory.

The Lord made her to prevail in the battle, and she was glorified in the sight of God and man: she spake wisdom before princes: and the Lord of all loved her.

Verse. God shall help her with His

[1] *I.e.*, Instead of loving me.

[2] Cf. Ps. cviii. 4.

countenance: God is in the midst of her: she shall not be moved.

Answer. And the Lord of all loved her.

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

Answer. And the Lord of all loved her.

SECOND NOCTURN.

Fourth Lesson.

LUCY was a maiden of Syracuse, the daughter of a noble Christian family. Her mother Eutychia, being afflicted with an issue of blood, went with her to Catania, to pray before the body of the blessed Agatha. Lucy, by her earnest prayers at the grave, obtained her mother's cure, through the intercession of Agatha, and then immediately begged her to give to Christ's poor the whole dowry which had been set apart for herself. As soon, therefore, as they returned to Syracuse, they sold the property, and distributed the money among the poor.

Fourth Responsory.

Come, Bride of Christ, &c. (*First Responsory in the Common Office.*)

Fifth Lesson.

WHEN this came to the ears of one to whom her parents had betrothed her against her will, he accused Lucy before Paschasius the Prefect of being a Christian. The Prefect could not move her to commit idolatry, either by his entreaties or his threats; nay, the more he strove to persuade her, so much the bolder did she become in her confession. Then, seeing that he could prevail nothing, "words," saith he, "will cease when we come to blows."[1] To whom the virgin answered, "God's servants will never want words, for the Lord Christ hath said: When ye shall 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, for it is not ye that speak, but the Holy Ghost Which speaketh in you." (Matth. x. 18-20; Mark xiii. 9-11.)

Fifth Responsory.

Grace is poured into thy lips, &c., (*Second Responsory in the Common Office.*)

Sixth Lesson.

THEN Paschasius asked her saying, "Is the Holy Ghost in thee?" Whereto she answered, "They that live in chastity and piety are the temples of the Holy Ghost." "Then," said he, "I will send thee to be prostituted in a brothel, and get the Holy Ghost out of thee." To whom she made reply, "Thou canst not prostitute my will. If thou cause this poor body to be violated, the crown of my soul's purity will be brighter through suffering." Then he bade them take her to the place of shame, but by the power of God it became impossible to move her. Whereupon, being inflamed with anger, he had pitch, resin, and boiling oil poured upon her, and then set on fire. But the fire did not take hold upon her. Therefore he practised many other cruelties upon her, and at last thrust a sword through her neck. When Lucy had received this wound, she began to speak of the peace of the Church, which it should enjoy after the death of Diocletian and Maximian, and presently returned her soul into the hands of God. She testified on

[1] There is an untranslateable pun on *verba* and *verbera*.

the thirteenth day of December.[1] Her body was buried at Syracuse, but afterwards taken to Constantinople, and lastly to Venice.

Sixth Responsory.

In thy comeliness, &c., (*Third Responsory in the Common Office.*)

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 583.)

Seventh Responsory.

Because of truth, &c., (*Fourth Responsory in the Common Office for Holy Women.*)

Eighth Responsory.

Thou hast loved righteousness, &c. (*Fifth Responsory in the Common Office for Holy Women,*) *to which is added:*

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.

LAUDS.

First Antiphon. When holy Lucy prayed, * the blessed Agatha appeared to her, and comforted the handmaid of Christ.

Second Antiphon. Maiden Lucy, * why seekest thou of me that which thou thyself canst presently give thy mother?

Third Antiphon. Maiden Lucy, * by thee shall Christ glorify Syracuse.

Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, because through Thy Son the fire is quenched round about me.

Fifth Antiphon. Lucy my sister, * maiden consecrated to God, why seekest thou of me that which thou thyself canst presently give thy mother?

Antiphon at the Song of Zacharias. Lucy, Bride of Christ, thou art become as a pillar that cannot be shaken; all the people wait for thee, until thou receive the crown of life. Alleluia.

Prayer throughout the Office, "Graciously hear us, O God of our salvation, &c.," (*p.* 585.) "Thy blessed handmaiden and witness Lucy."

A Commemoration is made of the Immaculate Conception, and of the Week-day.

PRIME, TERCE, SEXT, NONE.

The last verse of all the Hymns is altered in honour of the Incarnation.

The Antiphons are taken successively from Lauds, omitting the Fourth.

At Prime, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

Upon the 14th day of December, were born into the better life—

At Alexandria, [in the year 250,] the holy martyrs Heron, Arsenius, and Isidore, and a lad Dioscorus. In the persecution under the Emperor Decius the judge caused Heron, Arsenius, and Isidore to be lacerated with divers torments, and, when he saw them to be all equally steadfast, to be burnt. Dioscorus was heavily whipped, but God was pleased that, for the comfort of the faithful, he should then be set at liberty.

At Antioch, the holy martyrs Drusus, Zosimus, and Theodore.

Upon the same day, [in the year 284,] the holy martyrs Justus and Abundius. Under Olybrius the Presi-

[1] "She died in prison of the wounds she had received, about the year 304." Alban Butler.

dent, in the persecution under the Emperor Numerian, they were cast into the fire, and when they appeared thence unburnt, they were beheaded.

At Rheims, the holy martyrs Nicasius, Bishop, [in the year 400,] of that see; the Virgin Eutropia, his sister, and their Companions, who were slain by the savage enemies of the Church [in the year 407.]

In the island of Cyprus the blessed Spiridion, Bishop [of Tremithos;] he was one of those Confessors whose right eyes were put out and their left thighs hamstrung, and were condemned to penal servitude in the mines by the Emperor Galerius Maximian. He was illustrious for the gift of prophecy, and the fame of miracles, and at the Council of Nice, [held in 325,] he confuted and converted to the faith a heathen philosopher who attacked the Christian religion, [and died after the year 347.]

At Bergamo, the holy Confessor Viator, Bishop [of that see.]

At Pavia, holy Pompey, Bishop [of that see.]

At Naples, in Campania, [in the year 596,] holy Agnello, Abbat [at Naples,] famous for the grace of miracles, who, when the city had been beleaguered, had often been seen with a flag marked with a cross, delivering it from the enemy.

At Ubeda, in Spain, the holy Confessor John of the Cross [died in 1591;] a companion of holy Teresa in reforming the Carmelites, whose feast is kept upon the 24th day of November.

At Milan, the holy Hermit Matronian.

SECOND VESPERS.

Antiphons at the Psalms and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The Holy Ghost came upon the bride of Christ in great power, so that she could not be moved.

A Commemoration is made of the Immaculate Conception, and of the Week-day.

At Compline the Hymn is altered as at the other Hours.

Note. If the Feast of St Lucy should fall upon the Third Sunday in Advent, it is merely commemorated at both Vespers and Lauds without having the Ninth Lesson, (*p.* 578.)

DECEMBER 14.

Seventh Day within the Octave of the Immaculate Conception.

Semi-double.

All as on the Feast, except that none of the Antiphons are doubled, and whatever else is differently given here.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season. If this day happen to be Ember Wednesday, they are from Proverbs viii. 12, (*p.* 556.)

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 decreed 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 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 thus 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!"

A Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

To-morrow is the Octave of the Immaculate Conception of the Blessed Virgin Mary.

Upon the same day is commemorated the ordination [on December 15, about the year 340,] of holy Eusebius, Bishop of Vercelli, [he was a Reader of the Church of Rome,] who was born into the better life upon the 1st day of August, but whose feast is kept upon the 16th day of this present month of December by command of Pope Benedict XIII. [He was born about the year 315 and died about the year 371 or 375.]

Upon the same 15th day of December, were born into the better life—

At Rome, [in the third century,] the holy martyrs Irenæus, Antony, Theodore, Saturninus, Victor, and seventeen others who suffered for Christ's sake in the persecution under the Emperor Valerian.

In Africa, the holy martyrs Faustinus, Lucius, Candidus, Cœlian, Mark, Januarius, and Fortunatus.

Likewise in Africa, holy Valerian, Bishop [of Abbenze.] When he was more than eighty years of age the Arian king Genseric, during the Vandal persecution, sought to make him consent to give up the vessels of the church, and because he steadfastly refused so to do, he caused him to be thrust out of the city alone, and since it was forbidden to any man to allow him to come into his house or to dwell in his field, he lay a long time in the open air on the public highway, and finished the course of his blessed life, [in the year 457,] in the profession and defence of Catholic truth.

In the country of Orleans, the holy Confessor Maximin, [2nd Abbat of Michy, in the Diocese of Orleans about the year 520.]

In the country of the Iberians, beyond the Black Sea, [in the third century,] the holy handmaiden Christiana, [the Apostle of the Iberians of the Caucasus,] who in the time of the Emperor Constantine, by the power of her miracles, brought that people to believe in Christ.

Vespers of the following.

DECEMBER 15.

Octave of the Immaculate Conception.

Double.

All as on the Feast, (First Vespers as the First Vespers of the Feast,) except what is otherwise given here.

FIRST VESPERS.

A Commemoration is made of the Week-day.

MATTINS.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

FROM of old time continual prayers have been offered to this Apostolic See not only by Bishops, Churchmen, and the Regular Orders, but also by Emperors and Kings, beseeching that the sinlessness of the Conception of the Mother of God might be made the subject of a Dogmatic Definition. These prayers have been still more

urgently addressed in recent times to Our Predecessor, of happy memory, Gregory XVI., and to Ourselves, by the Bishops, by the Secular Clergy, by the Regular Orders, and by the most eminent Christian Princes and nations. The knowledge of these things hath caused Our heart to rejoice, and they have been the serious occupation of Our thoughts ever since, in spite of our unworthiness, the inscrutable Providence of God was pleased to set Us in this supreme Chair of Peter, and to put His Church into Our hands, for Us to govern. Since then, We have had nothing so much at heart as to yield to the desires of the Church in this matter, to the increasing of the veneration of which the most holy Virgin is already the object, and to the setting in a clearer light the singular graces with which God hath adorned her, being Ourselves especially drawn to the same by the reverence, love, and affection with which We have been from Our childhood animated towards the same most holy Virgin Mary, Mother of God.

Fifth Lesson.

AND now We trust in the Lord that the time is come to define as a truth of faith the doctrine of the stainless Conception of the most holy Virgin Mary, Mother of God, that doctrine already set forth by Holy Scripture, by the ancient tradition, by the unbroken belief of the Universal Church, by the one common opinion of the Catholic Episcopate and laity, and by the marked acts and decrees of Our Predecessors. We have weighed everything in Our mind, and We have without ceasing implored the help and light of God's Holy Spirit by earnest prayer, and We are of opinion that it is Our duty no longer to delay, but by Our Supreme Decision to settle and declare that the Virgin was conceived without sin, and thus to satisfy the godly cravings of the whole Christian world, as well as the instinct of Our own love for the said most holy Virgin, and, above all, because she is His Mother, to glorify our Lord JESUS Christ by this act, since whatever we do rightly to honour the Mother must redound to the glory of the Son.

Sixth Lesson.

WHEREFORE, having in all fasting and humbleness of heart continually implored God the Father through His Blessed Son, to hear Our own prayers and those of His whole Church, and to teach and strengthen Our mind by the power of His Holy Spirit, having begged the intercession of the Church Triumphant, and, above all, with groans called on the Holy Ghost the Comforter, We now, moved by Him, for the honour of the Holy and Undivided Trinity, for the greater praise and exaltation of the Virgin Mother of God, the glory of the Catholic Faith, and the good of Christianity, in the name and authority of our Lord JESUS Christ, of the Blessed Apostles Peter and Paul, and in Our own, declare and define that: — That doctrine which declareth that the most blessed Virgin Mary was, in the first instant of her Conception, preserved, by a special grace and privilege granted to her by Almighty God, through the merits of Christ JESUS, Saviour of mankind, which He foreknew, from any stain of original sin, is a doctrine taught and revealed by God, and therefore from this time forward must be held by all faithful Christians firmly and con-

stantly. Wherefore if any one, which God forbid, shall at any time think in his heart any thing contrary to this Our definition, let him know that he is condemned by his own judgment, that he hath made shipwreck of the faith, and that he hath cut himself off from the body of the Church.

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 Epiphanius, Bishop [of Salamis-in-Cyprus.][1] (*Discourse in praise of the Blessed Virgin.*)

I am at a loss what words or terms I ought to employ in speaking of this illustrious and holy Virgin. She is raised above all things except God; she was made much higher than the Cherubim and Seraphim, and the whole host of heaven; neither the voices of heaven nor of earth are full enough to set forth her majesty, no, not the voices of Angels. O blessed Virgin! O pure dove and Bride of heaven! O Mary! At once the heaven, the temple, and the throne of God! Mother of the Sun that shineth both on heaven and on earth, even Christ! Bright cloud, through which the Son of Man hath come as the lightning, that lighteneth from the East even unto the West! Hail, gate of heaven, full of grace, of whom the Prophet in the Song of Songs openly speaketh in the course of his prayer, saying, "A garden enclosed is My sister, My Spouse, a garden enclosed, a fountain sealed." (iv. 12.)

Eighth Lesson.

THE Virgin is that stainless lily whence hath sprung the Rose that fadeth not, even Christ. O Holy Mother of God! Ewe without spot, that hast borne the Lamb That took flesh of thee, even Christ! O Maiden whose holiness hath dazzled the heavenly armies! There hath appeared a great sign in heaven, a woman clothed with the sun, and with the Light in her arms; a great sign in heaven, the Virgin's womb the chamber of the Son of God; a great sign in heaven, the Lord of angels made the Virgin's child. The angels accused Eve, but now they praise Mary, who hath raised Eve fallen, and restored to heaven Adam banished from Paradise. For Mary is the bridge between heaven and earth, the ambassadress who hath reconciled them in her womb.

Ninth Lesson.

WE cannot measure the grace bestowed upon this holy Virgin. Hence the salutation addressed to her by Gabriel, "Hail," thou glorious heaven, "full of grace." "Hail," Virgin adorned with many graces, yea, "full of grace." "Hail," thou vessel of gold that holdest the manna that came down from heaven, "full of grace." "Hail," thou un-

[1] The Martyrology (May 12) says that "he remains a wonder, on account of his eminent and varied learning and knowledge of the Scriptures, of the holiness of his life, of his zeal for the Catholic faith, of his bounty toward the poor, and of the mighty miracles which he wrought." Born about A.D. 310. Elected Bishop about 367. Died, May 12, 405.

failing fountain, that satisfiest the thirsty soul with sweet waters, "full of grace." Hail, holy, sinless Mother of Him That was before thee, even Christ. Hail, thou Queenly purple, mantle of the King of heaven and earth. Hail, thou Book that no man can understand, and yet which the Eternal Word, the Son of the Father, hath opened for earth to read.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy martyr Eusebius, Bishop of Vercelli, of whom mention is made also upon the 1st day of August, [when he died between the years 370 and 375,] and yesterday as for this day.

Upon the same 16th day of December, were born into the better life—

The three children Ananias, Azarias, and Misaël, whose bodies are laid in a certain cave at Babylon [in the sixth century before Christ.]

At Ravenna, the holy martyrs Valentine, a military instructor, Concordius his son, Navalis, and Agricola, who suffered for Christ's sake, [in the fourth century,] in the persecution under the Emperor Maximian.

At Nola, in Campania, in the persecution under the Emperor Decius, the holy Virgin and martyr Albina, [in the year 250.]

In Africa, many holy Virgins and martyrs, who in the Vandal persecution under the Arian king Hunneric suffered hanging, pressing, and red-hot plates, and happily brought to a close the conflict of martyrdom, [in the year 482.]

At Vienne, [in the year 875,] the blessed Confessor Ado, [monk of the Order of St Benedict,] Bishop [of Vienne.]

At Aberdeen, in Scotland,[1] [in the year 111,] holy Bean, [called first] Bishop [of that see.]

At Gaza, in Palestine, [in the year 389,] holy Bishop Irenion.

If the Octave falls on the Third Sunday in Advent, the Office is of the Season from the None of Saturday exclusive, but with Commemorations of the Octave at both Vespers and Lauds, and without Common Commemorations or Preces.

OFFICE OF THE IMMACULATE CONCEPTION AS A VOTIVE OFFICE, FOR SATURDAYS.

Pope Pius IX. permitted 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 Sun-*

[1] In the original, by an extraordinary mistake, Hibernia.

day, (*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 immediately heretofore 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 Most Pure Heart to August, as on the Fifth Day.

From August to Advent, as on the Seventh Day.

DECEMBER 16.

St Eusebius, Bishop [of Vercelli,] Martyr.

Semi-Double.

All from the Common Office for one Martyr, (*p.* 482,) *except what is otherwise given here.*

Prayer throughout. O God, Who year by year, &c., (*p.* 491.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If this day fall upon one of the Ember Days they are from Acts xx. 17, (*p.* 483.)

SECOND NOCTURN.

Fourth Lesson.

EUSEBIUS was a Sardinian by birth, first a Reader in the Roman Church, and then Bishop of Vercelli. It seemed specially designed by Providence that he should be called to govern that Church, for the electors, who had never before known him, passed over, with a strange unanimity, all their own fellow-citizens, and chose Eusebius, as soon as they had seen him. He was the first Bishop in the Western Church who established an Order of Regular Clergy, to combine the active with the contemplative life. At this time the storm of Arian blasphemy and sin was sweeping far and wide over the West, and Eusebius set himself to fight against it so manfully, that his unshaken faith brought back Liberius again to life and hope. This Pope, knowing that the Spirit of God was in him, sent him with his Legates to the Emperor Constantius, [in the year 354,] to plead the cause of the Catholic Faith. His earnestness prevailed with that Prince, so that he obtained all that was asked for, and, among other things, permission for a Council to be summoned.

Fifth Lesson.

THE year following, the Council met at Milan, and Eusebius, by the invitation of the Emperor, and the desire and command of the Papal Legates, attended. Here the Arians, assembled in a perfect synagogue of Satan, and all furiously raging together against holy Athanasius, found Eusebius one of the stoutest enemies of their faction. As soon as he entered the Council, he delivered a long harangue, wherein he remarked that, of those there gathered together, some were notoriously defiled with heresy, and therefore he proposed that everyone should first of all subscribe the Nicene Creed, before proceeding to any other busi-

ness. The Arians, in a violent passion, refused, whereupon he on his part refused to subscribe any proceedings against Athanasius, and even skilfully procured the withdrawal of the signature of the holy martyr Denys, then Bishop of Milan, which they had lyingly procured by practising on his simplicity. The Arians were now entirely enraged, and, after many persecutions, procured a decree of banishment against Eusebius. The Saint shook off the dust of his feet against them, and, defying alike the threats of Cæsar and the drawn swords of the soldiery, accepted the sentence as one of the dignities of his office. He was sent to Bethshan in the Holy Land, suffering hunger, thirst, stripes, and all manner of violence, but for the Faith's sake he despised this life, and feared not death, but freely delivered his body to the tormentors.

Sixth Lesson.

HE wrote a solemn letter from Bethshan, addressed to the clergy and people of Vercelli and that neighbourhood, full of constancy, devotion, and piety, describing the frightful cruelty and brazen impudence of the Arians. From this letter we know how completely they failed to scare him by their threats and their inhuman brutality, or to seduce him by their serpent-like cunning into receiving their communion. In consequence of his unshaken resolution, he was moved from Bethshan into Cappadocia, and then again, to the deserts of Upper Egypt. He suffered exile until the death of Constantius, [in 361,] after which he was allowed to return to his flock. First, however, he took care to attend the Council at Alexandria, called to heal the wounds of the Church, and, afterwards, like a skilful physician, he made a progress through all the provinces of the East, strengthening those that were weak in the Faith, and confirming them in Christian doctrine. Then, with the same healthful results, he passed through Illyricum into Italy, who, at his coming, laid aside her garments of mourning. After his return, he published an expurgated edition of Origen's Commentary on the Psalms, and likewise of the works of Eusebius of Cæsarea, both which he translated from Greek into Latin. At length, distinguished by all these great works, he passed to that crown of glory which fadeth not away, promised to them who suffer for the truth. He departed this present life at Vercelli, [in 371,] in the reign of Valentinian and Valens.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory*, (*p.* 494.)

Eighth Responsory.

O Lord, Thou hast prevented him, &c., (*p* 490.)

If this day be an Ember-Day, the Ninth Lesson is of that; in which case the Ninth Lesson from the Homily is either omitted or read together with the Eighth.

At Lauds a Commemoration of the Week-day.

MARTYROLOGY.

Upon the 17th day of December, were born into the better life—

At Eleutheropolis, in Palestine, the holy martyrs Florian, Calanicus, and fifty-and-eight others, their Companions, who were slain by the Saracens

for Christ's faith's sake in the time of the Emperor Heraclius.

At Marseilles, in Gaul, blessed Lazarus, [called first] Bishop [of that city,] of whom it is written in the Gospel that the Lord raised him from the dead.

At Rome, holy John de la Matha, founder of the Order of the most Holy Trinity for the redemption of captives. [He died in the year 1213.] His feast is kept upon the 8th day of February by order of Innocent XI.

In the monastery of Fulda, [in the year 779,] the holy Abbat Sturmius, [of the Order of St Benedict, and first Abbat of Fulda,] Apostle of Saxony, whose name Innocent II. enrolled with those of the saints at the second Council of Lateran.

At Bigarden, near Brussels, [in the year 1176,] the holy Virgin Vivina, whose eminent holiness is oftentimes attested by miracles. [Foundress of the Abbey of Bigarden, in the Diocese of Malines. Of the Order of St Benedict.]

At Constantinople, the holy widow Olympias, [about the year 410; born about 368.]

In the Ardennes, the blessed Widow Begga, sister of holy Gertrude. [She married Ansegise, son of St Arnoult, Bishop of Metz. She was born about 368, became a widow in 386, and died about 410.]

Upon the same day is commemorated the translation of the body of the holy martyr Ignatius, Patriarch of Antioch, who was the third to govern that church after the blessed Apostle Peter; he suffered at Rome under Trajan, but his body was brought thence to Antioch and laid in the cemetery of the church outside the gate which leadeth unto Daphne, upon the anniversary of the which ceremony holy John Chrysostom preached unto the people. In after-times the body was again brought back to Rome, where it is buried, and highly honoured in the church of St Clement along with the body of that most blessed Pope and martyr.

At Vespers a Commemoration is made of the week-day.

DECEMBER 17.

MARTYROLOGY.

On the morrow we keep the Feast of the Blessed Virgin Mary looking shortly to be delivered.[1]

Upon the same 18th day of December, were born into the better life—

At Philippi, in Macedonia, [in the year 107,] the holy martyrs Rufus and Zozimus, who were of the number of the disciples by whom the early Church was founded among the Jews and Greeks of whose happy contending holy Polycarp writeth in his Epistle unto the Philippians.

At Laodicea, in Syria, the holy martyrs Theotimus and Basilian.

In Africa, the holy martyrs Quintus Simplicius and others, who suffered in the persecution under the Emperors Decius and Valerian.

There also the holy martyr Moysetes.

Likewise in Africa also, the holy martyrs Victurus, Victor, Victorinus, Adjutor, Quartus, and thirty others.

At Mopsuestia, in Cilicia, holy

[1] This feast is not contained in the Calendar of the Church of Rome, and is of Spanish origin. In the Mozarabic Rite the Feast of the Annunciation is kept on December 18, and is still so kept although another Feast of the Annunciation has been added upon March 25 out of deference to the custom of the rest of Christendom. It will be observed that this feast coincides with the beginning of the Great O's, and unless December 18 should be a Sunday, the Antiphon in the Commemoration of the week-day at First Vespers is "O Wisdom."

Auxentius, Bishop [of that see;] he was originally a soldier under the Emperor Licinius, but chose rather to cast away his military belt than to offer grapes to Bacchus; he afterwards became a Bishop, and fell asleep in peace, famous for worthy deeds, [fourth century.]

At Tours, holy Bishop Gratian, who was ordained by holy Pope Fabian as the first Bishop of that city, and fell asleep in the Lord, famous for many miracles. [He was a disciple of the Apostles.]

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. 552,) except that the last verse of the Hymn is not altered in honour of the Incarnation.

Prayer throughout.

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 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.

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.

Second Antiphon. Hail Mary, * full of grace, the Lord is with thee: blessed art thou among women. [Alleluia.]

Third Antiphon. Fear not, Mary, * thou hast found grace with the Lord: behold, thou shalt conceive, and bring forth a son. [Alleluia.]

Fourth Antiphon. The Lord shall give unto Him the throne of His father David, and of His kingdom there shall be no end.

Fifth Antiphon. Behold the handmaid of the Lord: * be it unto me according to thy word.

Hymn. Creator of the starry pole, &c., (*p.* 213.)

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., (*p.* 244.)

MATTINS.

Invitatory. Hail, Mary, full of grace, * the Lord is with thee.

Hymn. Supernal Word, &c., (*p.* 214.)

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 Lord, &c., (*p.* 7.)

Second Antiphon. [1] Drop down, ye heavens, from above, and let the skies

[1] Isa. xlv. 8.

pour down the Righteous One: let the earth open, and let her bring forth the Saviour.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Third Antiphon. [1] 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.* 46.)

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.* 226.)

First Responsory.

The sceptre shall not depart, &c., (*p.* 257.)

Second Lesson.

And there shall come forth a rod, &c., (*p.* 227,) *down to* "faithfulness the girdle of His reins," *in the next Lesson.*

Second Responsory.

[2] 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.* 256.)

Third Responsory.

The Lord shall come down like rain, &c., (*p.* 241.)

SECOND NOCTURN.

First Antiphon. [3] Out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Ps. xliv. My heart is overflowing, &c., (*p.* 96.)

Second Antiphon. [4] Lo, this is our God, we have waited for Him, and He will save us. Alleluia.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

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.* 144.)

Verse. [5] 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

[1] Isa. xxx. 27. [2] Num. xxiv. 17, 19. [3] Isa. ii. 3.
[4] Isa. xxv. 9. [5] Isa. xi. 1.

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.* 217.)

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 reason, 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.* 253.)

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.* 242.)

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.* 143.)

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.* 144.)

Third Antiphon. Tell it out among the people, and say: Behold, God our Saviour cometh.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

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 for Wednesday on pp. 249, 250, (*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.* 215.)

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.* 219,) *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. 7.) 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.

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.

Second Antiphon. Hail, Mary, * full of grace, the Lord is with thee: blessed art thou among women.

Third Antiphon. Fear not, Mary, * thou hast found grace with the Lord: behold, thou shalt conceive, and bring forth a Son.

Fourth Antiphon. The Lord shall give unto Him the throne of His father David, and of His kingdom there shall be no end.

Fifth Antiphon. Behold the handmaid of the Lord: * be it unto me according to thy word.

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.* 218.)

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 to come into the world.

MARTYROLOGY.

Upon the 19th day of December, were born into the better life—

At Alexandria, in Egypt, the blessed martyr Nemesius. He was first brought before the judge on a false accusation that he was a thief, and was acquitted; but in the persecution under the Emperor Decius he was accused of Christianity before the judge Æmilian, by whom he was put to the double punishment and condemned to be burnt along with thieves. In the which thing he was conformed to the likeness of the Saviour, who was crucified between thieves.

At Nice, [now Isnik, in Bithynia,] the holy martyrs Darius, Zosimus, Paul, and Secundus, [in the fourth century.]

At Nicomedia, the holy martyrs Cyriacus, Paulillus, Secundus, Anastasius, Syndimius, and their Companions, [in the fourth century.]

In Morocco, [in the fourth century,] the holy martyr Timothy, the Deacon, who after a terrible imprisonment was cast into the fire for Christ's faith's sake, and so finished his testimony.

At Gaza, in Palestine, [in the third century,] the holy martyrs Meuris and Thea.

At Auxerre, the holy Confessor Gregory, [looked on as 12th] Bishop [of that see, successor of St Theodore, in the year 530.]

At Orleans, the holy Abbat Adjutus, famous for the spirit of prophecy.

At Rome, holy Fausta, the mother of holy Anastasia, eminent for her rank and godliness, [at the end of the third century.]

At Avignon, the blessed Pope Urban V., who performed the highest service to the Church: he restored the Apostolic seat to Rome, he completed the union of the Greeks and the Latins, he brought the unbelievers into subjection. His very ancient veneration was ratified and confirmed by Pope Pius IX.

Chapter at the end. (Isa. xiv. 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. I the LORD have created Him.

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.

[1] Ps. ci. 14.

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. [1] 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.* 193.)

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., (*p.* 244.)

DECEMBER 19.

MARTYROLOGY.

To-morrow is the eve of the holy Apostle Thomas.

Upon the same 20th day of December, were born into the better life—

At Rome, the holy martyrs Liberatus and Bajulus.

At Alexandria, the holy soldiers

[1] Isa. xvi. 1.

Ammon, Zeno, Ptolemy, Ingenes, and Theophilus, all martyrs. They were on guard beside the judgment-seat when a certain Christian who was under the torture began to waver and was almost giving way, and they tried by signs to encourage him to hold out; for this cause all the people cried out against them, and they came forward and confessed themselves to be Christians; and Christ, who Himself had given such steadfastness unto His own, did Himself most gloriously triumph in their victory, [in the year 249.]

At Geldube, [in Thrace,] the holy martyr Julius, [fourth century.]

In Arabia, the holy martyrs Eugenius and Macarius, two Priests who blamed the ungodliness of the Emperor Julian the Apostate, and for that cause were most cruelly flogged and sent out into the great desert, where they were slain with the sword, [in the year 362.]

At Antioch, holy Philogonius, Patriarch of the see. He was an advocate when he was called by the will of God to govern that church, and first took up the contending for the Catholic faith along with holy Bishop Alexander, and his Companions, against Arius. He fell asleep in the Lord, illustrious for good works, [in the year 322.] Holy John Chrysostom preached an eloquent sermon on his feast-day.

At Brescia, the holy Confessor Dominic, Bishop [of that see, about the year 612.]

On this day is commemorated the burial in Spain of holy Dominic, Abbat of Silos, [in the diocese of Burgos, in Castille, which abbey he founded,] of the Order of St Benedict, very famous for his miracles wrought for the liberation of captives. [He died in his monastery at Silos, on December 14, 1073.]

December 20.

Martyrology.

Upon the 21st day of December, were born into the better life—

Upon the Coromandel coast of India, not far from Madras, the blessed Apostle Thomas. He preached the Gospel to the Parthians, Medes, Persians, and Hyrcanians, and at length came into India, and was teaching the Christian religion to those people when the king commanded him to be run through with lances, and so he died. His relics were taken first to the city of Edessa and afterwards to Ortona.

In Tuscany, the holy martyrs John and Festus.

In Lycia, the holy martyr Themistocles. Under the Emperor Decius he gave himself up for holy Dioscorus, when they were seeking after him to slay him, and was first racked, taken down and dragged about, and beaten with cudgels, gained the crown of martyrdom [in the year 249.]

At Nicomedia, the holy Priest Glycerius, who suffered many torments in the persecution under the Emperor Diocletian, and was at length cast in the fire, and so finished his testimony.

At Antioch, the holy martyr Anastasius, Bishop [of that see,] who was cruelly murdered by the Jews in the time of the Emperor Phocas, [in the year 609.]

At Treves, the holy Confessor Severinus, Bishop [of that see, fourth century.]

Vespers are of the following.

December 21.

St Thomas, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (p. 462,) except what is otherwise given here.

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. Alleluia.

Prayer throughout the Office.

GRANT unto us, O Lord, we beseech Thee, to glory in the solemn commemoration of Thy blessed Apostle Thomas; and, being defended by his protection, to follow always with meet godliness the pattern of his 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.*

A Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. iv. 1, (*p.* 466.)

SECOND NOCTURN.

Fourth Lesson.

THE Apostle Thomas, called Didymus, or the Twin, was a Galilean. After the descent of the Holy Ghost, he went into many provinces to preach Christ's Gospel. He gave knowledge of the rules of Christian faith and life to the Parthians, Medes, Persians, Hyrcanians, and Bactrians. He went last to the East Indies. Here he provoked the anger of one of the idolatrous kings, because the holiness of his life and teaching, and the number of his miracles, drew many after him, and brought them to the love of Christ JESUS. He was therefore condemned, and slain with lances. He crowned the dignity of the Apostleship with the glory of martyrdom, on the Coromandel coast, not far from Madras.

Fifth Lesson.

It is written, &c., (*from the Common Office, Fourth Lesson.*)

Sixth Lesson.

So much power, &c., (*p.* 469.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 24.)

AT that time: Thomas, one of the twelve, called Didymus, was not with them when JESUS came. And so on.

Homily by Pope St Gregory [the Great.] (*26th on the Gospels.*)

Dearly beloved brethren, what is it in this passage which particularly claimeth our attention? Think ye that it was by accident that this chosen Apostle was not with them when JESUS came? or, when he came, heard? or, when he heard, doubted? or, when he doubted, felt? or when he had felt, believed? All these things were not accidental, but Providential. It was a wonderful provision of Divine mercy, that this incredulous disciple, by thrusting his fingers into the bodily Wounds of his Master, should apply a remedy to the spiritual wounds of unbelief in our souls. The doubts of Thomas have done us more good than the faith of all the disciples that believed. While he feeleth his way to faith, our minds are freed from doubt, and settled in faith.

Eighth Lesson.

EVEN as the Lord before His birth willed that Mary should be espoused, and yet never lose her virginity, so, after His Resurrection, He willed that His disciple should doubt, and yet not lose his faith. For, even as the espoused husband was the keeper of the virginity of the Mother, so was the disciple who doubted and felt, the witness of the truth of the Resurrection. He felt, and cried out: "My Lord and my God. JESUS saith unto him: Thomas, because thou hast seen Me, thou hast believed." When the Apostle Paul saith (Heb. xi. 1): "Faith is the substance of things hoped for, the evidence of things not seen"—he plainly meaneth that faith is the evidence of things that cannot be seen. When they are seen, there remaineth not faith, but knowledge.

Ninth Lesson.

If this day be an Ember-day this Lesson is of that, and then the following is either omitted, or read as one with the preceding.

THOMAS, then, seeth, and believeth. Why is it said to him: "Because thou hast seen Me, thou hast believed?" The truth is, he saw one thing, and so believed another. To mortal man it is not given to see God. He therefore saw only the Manhood, and yet had faith in the Godhead: "My Lord and my God." This he said, seeing and believing, seeing Perfect Man, and yet believing in Perfect God, Whom he could not see. O what a comfort are the words which follow! "Blessed are they that have not seen, and yet have believed." These words are specially meant for us, who have not seen even the Flesh, and who yet do believe. They are specially meant for us if we believe and do not, by our lives, give the lie to our belief. He only hath a saving faith, whose faith beareth fruit.

At Lauds, Antiphon at the Song of Zacharias, the same as at that at First Vespers.

A Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 22nd day of December, were born into the better life—

At Rome, between the two Laurels upon the Lavican Way, thirty holy martyrs, who were all crowned in one day in the persecution under the Emperor Diocletian.

There likewise the holy Flavian, the ex-Prefect [of Rome], who for Christ's sake was first branded and then banished under the Emperor Julian the Apostate. He was sent to Bagni di Ferrata,[1] [near Civita Vecchia,] where he gave up his soul to God in prayer, [in the year 362.]

At Ostia, the holy martyrs Demetrius, Honoratus, and Florus.

At Alexandria, the holy martyr Ischyrion. Many injuries and reproaches were cast upon him to make him sacrifice to idols, but he despised them, and was handed over to be slain by the driving of a sharp stake through the midst of his bowels, [in the year 250.]

In Egypt, [in the third century,] holy Chæremon, Bishop of Nilopolis, and many other martyrs, of whom some, scattered in flight to escape the persecution under the Emperor Decius, were killed by wild beasts as they wandered in the desert; some were destroyed by hunger, cold, and sickness; and some were murdered by savages and robbers.

[1] Formerly called from its discoverer *Aquæ Tauri.*

At Nicomedia, the holy soldier Zeno, who made a jest upon the Emperor Diocletian as he was offering sacrifice to Ceres, and for this cause had his jaws broken, his teeth beaten out, and his head cut off.

At Vespers, Antiphon at the Song of the Blessed Virgin, the same as at First Vespers.

A Commemoration is made of the Week-day.

DECEMBER 22.

MARTYROLOGY.

Upon the 23d day of December, were born into the better life—

At Rome, the holy Virgin and martyr Victoria [de Tivoli.] She was espoused to one Eugenius, a heathen, and during the persecution under the Emperor Decius she would neither marry Eugenius nor offer sacrifice unto idols, but worked many miracles, whereby she gathered many virgins unto God, and the executioner stabbed her to the heart with his sword at the request of her espoused husband.

At Nicomedia, twenty holy martyrs during the persecution under the Emperor Diocletian, after they had been most grievously tormented.

There likewise, in the same persecution, the holy martyrs Migdonius and Mardonius, of whom the one was burnt and the other cast into a ditch, and so died. Then also suffered the Deacon of holy Anthimus, Bishop of Nicomedia, who was bringing a letter to the martyrs when he was taken by the Gentiles and stoned to death, and so passed hence to be ever with the Lord.

In Crete, the holy martyrs Theodulus, Saturninus, Euporus, Gelasius, Eunician, Zeticus, Cleomenes, Agathopus, Basilides, and Evaristus, who suffered great cruelties in the persecution under the Emperor Decius, and were beheaded. [They are often called the Ten Martyrs of Crete.]

At Rome, blessed Servulus, concerning whom holy Gregory writeth that from his childhood even unto the end of his life he lay paralysed in a porch hard by the church of St Clement, and at the end he was called by songs of angels, and passed away into the glory of Paradise, [in the year 570.] God doth very often show miracles at his grave.

DECEMBER 23.

MARTYROLOGY.

The morrow is the Eve of the birth of our Lord Jesus Christ.

Upon the same 24th day of December, were born into the better life—

At Antioch, forty holy Virgins and martyrs, who there finished their testimony by divers torments in the persecution under the Emperor Decius.

At Spoleto, the holy Priest Gregory [of Spoleto], a martyr in the time of the Emperors Diocletian and Maximian, he was beaten with knotted cudgels, laid upon a grating over fire, imprisoned, his knees hammered with iron combs, burning lamps set to his sides, and at last beheaded.

At Tripoli, the holy martyrs Lucian, Metrobius, Paul, Zenobius, Theotimus, and Drusus.

At Nicomedia, the holy martyr Euthymius, who sent many before him to martyrdom, in the persecution under the Emperor Diocletian, and then was himself pierced through with the sword, and so followed them unto their crown.

At Bordeaux, holy Delphinus, Bishop [of that see from 380-404, when he died,] who was a burning and shining light of holiness in the time of the Emperor Theodosius.

In Poland, [in the year 1473,] the holy Confessor John of Kenty, a secular Priest, famous for his learning, his zeal for the spreading of the faith, his graces, and his miracles, whose feast we have kept upon the 22nd day of October.

At Rome, [about the year 550,] the holy Virgin Tharsilla, father's sister to holy Pope Gregory, of whom he witnesseth that at the hour of her going forth she saw Jesus coming unto her.

At Treves, the holy Virgin Irmina, daughter to King Dagobert [II. She was Abbess of the monastery of Horrein, and lived from about the year 672 to about the year 715.]

FEAST-DAYS IN JANUARY.

The earlier Feast-days in January are given in the Office of the Season.

On the earliest day not occupied by an Office with Nine Lessons, is said the Office of the Dead.

JANUARY 7.

MARTYROLOGY.

Upon the 8th day of January, were born into the better life—

At Beauvais, in Gaul, the holy martyrs Lucian the Priest [first Bishop of that see,] Maximian, and Julian. Maximian and Julian were slain by the persecutors with the sword, but the blessed Lucian, who had come into Gaul with holy Denis, did not receive the like treatment until after great suffering, the which notwithstanding, he feared not to confess aloud the name of Christ. [He died in the year 312.]

Likewise the holy martyr Eugenian [Bishop of Autun.]

In Lybia, the holy martyrs Theophilus the Deacon, and Helladius, who were first torn and mangled with sharp potsherds, and then cast into the fire, and so gave up their souls to God.

At Venice, [in the year 1455,] the blessed Confessor Lawrence de' Giustiniani, the first Patriarch of that city; he was filled very abundantly with learning and gifts of divine wisdom from on high, and Alexander VIII. enrolled his name among those of the saints. We keep his festival upon the fifth day of September.

At Hierapolis, in Asia, holy Apollinaris, Bishop [of that see,] who was eminent for holiness and learning, in the time of the Emperor Marcus Antoninus Verus.

At Naples, in Campania, holy Severinus, Bishop [of that see,] brother of the blessed martyr Victorinus; he wrought many good works, and fell asleep full of holiness, [in the year 540.]

At Pavia, the holy Confessor Maximus, Bishop [of that see, successor to St Epiphanius. He took part in the 4th and 6th Councils of Rome, held by Pope Symmachus against the Antipope Lawrence at the beginning of the sixth century.]

At Ratisbon, holy Bishop Erhard.

At Metz, holy Patient, Bishop [of that see, in the second century.]

On the same day, [in the year 482,] in Bavaria, the holy Abbat Severinus, who spread the Gospel among that people, and is called the Apostle of the [Austrians and] Bavarians. His body was, by the will of God, brought to Monte-feltro, near Naples, and thence it hath been since taken to the monastery of St Severino.

JANUARY 8.

MARTYROLOGY.

Upon the 9th day of January, were born into the better life—

At Antioch, in the persecution

under the Emperors Diocletian and Maximian, the holy martyr Julian, along with whom is commemorated the holy Virgin Basilissa, his wife, who kept her virginity with her husband and ended her life in peace. A multitude of priests and ministers of the Church of Christ had taken refuge with them because of the fury of the persecution. They were burnt with fire, and Julian, by command of the President Marcian, was thereafter made to suffer many torments and was then beheaded. Along with him there suffered also the Priest Anthony and Anastasius, whom Julian had raised from the dead and made a partaker of the grace of Christ, and the lad Celsus, together with his mother, Marcionilla, and seven brethren, and many others.

In Morocco, [in the fourth century,] the holy Virgin and martyr Marciana, who was thrown to wild beasts and so finished her testimony.

At Smyrna, the holy martyrs Vitalis (probably a Bishop, and the others were most likely Deacons), Revocatus, and Fortunatus.

In Africa, the holy martyrs Epictetus, Jucundus, Secundus, Vitalis, Felix, and seven others, [in the year 205.]

At Sebaste, in Armenia, [in the year 392,] holy Peter, Bishop [of that see,] brother of holy Basil the Great [also of St Gregory of Nyssa. His father was St Basil the Elder, his mother St Emmelia, and his grandmother St Macrina. He was made head of his convent in the year 362, when St Basil was made bishop, St Basil having before been Abbat thereof.]

At Ancona, holy Marcellinus, Bishop of that city, the which, as holy Gregory writeth, he did through the power of God deliver from burning. [He succeeded St Traso in the Bishopric about the year 550, and was followed by St Thomas about the year 569. He is secondary Patron of Ancona.]

JANUARY 9.

MARTYROLOGY.

Upon the 10th day of January, were born into the better life—

In Cyprus, the blessed Nicanor, one of the seven first Deacons, who was wondrous for the grace of faith and power, and received a most glorious crown, [in the year 35 or 76.]

At Rome, the holy Pope Agatho, who was eminent for holiness and learning, and fell asleep in peace, [in the year 682.]

At Bourges, in Aquitaine, [in the year 1209,] the holy Confessor William, Archbishop [of that see,] famous for signs and works of power, whose name Honorius III. enrolled with those of the saints.

At Milan, the holy Confessor John, surnamed the Good, Archbishop of that city, [in the year 659.]

In the Thebaïd, blessed Paul, the first Hermit, who from the sixteenth even unto the hundred and thirteenth year of his age dwelt alone in the desert, [in the year 342,] holy Anthony saw his soul borne heavenward by angels between the choirs of the Apostles and of the Prophets. We keep his feast upon the 15th day of this present month of January.

At Constantinople, the holy Priest Marcian, [about the year 489.]

In the monastery of Cusan, [in the diocese of Perpignan,] the holy Confessor Peter Urseoli, who was sometime Doge of Venice, and then became a monk of the Order of St Benedict, and was famous for godliness and works of power, [in the year 997.]

JANUARY 10.

MARTYROLOGY.

Upon the 11th day of January, were born into the better life—

At Rome, the holy Pope Hyginus, who achieved martyrdom gloriously in the persecution under the Emperor Antonine.

In Africa, [about the year 142,] the blessed martyr Salvius, upon whose feast-day holy Austin preached to the people of Carthage.

At Alexandria, the holy martyrs Peter, Severus, and Leucius.

At Fermo, in Picenum, the holy martyr Alexander, Bishop [of that see.]

At Amiens, the holy martyr Salvius, Bishop of that see, [in the beginning of the seventh century.]

At Brindisi, the holy Confessor Leucius, Bishop of that see, [in the end of the second century.]

At Marissa, in Cappadocia, the holy Abbat Theodosius, [head of all the monasteries of Palestine,] who suffered many things for the Catholic faith, but at length fell asleep in peace, [in the year 529.]

In the Thebaïd, [about the year 330,] the holy Abbat Palæmon, the teacher of holy Pachom.

At Castel-Saint-Elie, [about the year 577,] hard by Mount Soracte, the holy monk Anastasius and his Companions, whom the Lord called to pass away unto Him.

At Pavia, the holy virgin Honorata, [in the year 500.]

At Vespers is made a Commemoration of St Hyginus,[1] *Pope and martyr, all from the Common Office, p.* 482.

Prayer, "Mercifully consider of our weakness," &c. (*p.* 491.)

JANUARY 11.

At Lauds is made a Commemoration of St Hyginus, Pope and martyr, all from the Common Office, p. 491.

MARTYROLOGY.

Upon the 12th day of January, were born into the better life—

At Rome, the holy martyr Tatiana, in the persecution under the Emperor Alexander. She was lacerated with hooks and combs, thrown to wild beasts, and cast into the fire, but as she remained unhurt, was at length beheaded, and so passed away to heaven.

In the Peloponnesos, the holy martyr Satyrus. As he was passing before a certain idol he breathed upon it, and signed himself with the sign of the cross upon his own forehead, whereupon the idol straightway fell down, and for this cause Satyrus was beheaded, [in the year 267.]

Upon the same day, [in Morocco, in the year 259] the holy martyr Arcadius, eminent for his rank and his miracles.

In Africa, the holy martyrs Zoticus, Rogatus, Modestus, Castulus, and a crown of forty soldiers.

At Constantinople, the holy martyrs Tigrius the Priest and Eutropius the Reader, who suffered in the time of the Emperor Arcadius.

At Tivoli, [in the year 126,] the holy martyr Zoticus.

At Ephesus, forty-two holy monks, who were most cruelly tortured and suffered martyrdom under the Emperor Constantine Copronymus for the honouring of holy images.

At Ravenna, the holy Confessor John, Archbishop of that see, [about the year 489.]

[1] Elected Pope in the year 139. Died 142.

At Verona, holy Probus, Bishop of that see, [about the year 236.]

In England, [in the year 690,] the holy Confessor Benedict Biscop, founder, and Abbat of the monastery of Jarrow-upon-Tyne, whose feast we keep upon the 12th day of February.

JANUARY 12.

MARTYROLOGY.

The morrow is the Octave of the Epiphany of the Lord.

Upon the same 13th day of January, were born into the better life—

At Rome, upon the Lavican Way, forty holy soldiers who earned crowns of martyrdom for confessing the true faith under the Emperor Gallienus.

In Sardinia, the holy martyr Potitus, who suffered many things under the Emperor Antoninus and the President Gelasius, and at last was martyred with the sword.

At Semenden, in Upper Mysia, the holy martyrs Hermylus and Stratonicus, who were cruelly tortured under the Emperor Licinius, and then drowned in the Danube.

At Cordova, [in the year 852,] the holy martyrs Gumesindus the Priest and Servant-of-God the monk.

At Poitiers, in Gaul, the holy Confessor Hilary, Bishop of that see. He was a stalwart champion of the Catholic faith, for the which cause he was banished for four years into Phrygia. Among other miracles which he wrought he raised a dead man to life, [about the year 369.] The Supreme Pontiff Pius IX. confirmed and published his title of Doctor of the Universal Church. We keep his feast upon the morrow.

At Cæsarea, in Cappadocia, holy Leontius, Bishop of that see, who contended manfully against the Gentiles under the Emperor Licinius, and against the Arians under the Emperor Constantine.

At Treves, [in the year 335,] holy Agritius, Bishop of that see.

In the monastery of Vergy, the holy Confessor Viventius, [about the year 400.]

At Amasea, [in the year 324,] in Pontus, the holy Virgin Glaphyra.

[In the year 1497,] in the monastery of St Martha, at Milan, the blessed Virgin Veronica of Binasco, of the Order of St Austin.

JANUARY 13.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Hilary, Bishop of Poitiers, and Doctor of the Church, who passed away to heaven upon this present day.

Upon the same 14th day of January, were born into the better life—

At Nola, in Campania, the holy Priest Felix. Holy Paulinus, Bishop of the same city, writeth that after the persecutors had put Felix to the torture they committed him to prison, where they laid him in chains, upon shells and potsherds, but in the night an angel loosed him and led him forth. In after-times, when the persecution was over and he had turned many to Christ by his example and teaching, he fell asleep, famous for miracles, [about the year 256.]

In Judea, the holy Prophet Malachi, [415 B.C.]

Upon Mount Sinai, thirty-eight holy monks, who were massacred by the Saracens for Christ's faith's sake, [in the year 373.]

In the country of Rhaithia, in Egypt, forty-three holy monks who were massacred by the Blemmyes for the Christian religion's sake, [in the year 373.]

At Milan, [in the year 552,] the holy Confessor Datius, Bishop of that

see, of whom blessed Pope Gregory maketh mention.

In Africa, the holy Bishop Euphrasius, [in the year 515.]

In Syria, holy Julian of Saba, the elder, who in the time of the Emperor Valens, by the power of his miracles, set up again at Antioch the Catholic faith, when it was almost quite fallen away.

At Neo-Cæsarea, in Pontus, [in the fourth century,] holy Macrina, a disciple of blessed Gregory the wonder-worker, and grandmother of holy Basil, whom she trained up in the faith.

JANUARY 14.

St Hilary, Bishop [of Poitiers,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 515,) except what is otherwise given here.

VESPERS.

These Vespers are of the Octave of the Epiphany as the Second Vespers of the Feast, viz.: Psalms as on Sunday, and Antiphons from Lauds, (p. 337).

Commemoration of St Hilary, Bishop, Confessor, and Doctor. O right excellent Teacher, &c., (*p.* 515.)

Prayer throughout the Office. O God, Who didst give, &c., (*p.* 524.)

Prayer as on p. 359.

Commemoration of St Felix, Priest and Martyr, from the Common Office for one Martyr, (p. 482,) with the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the example of Thy Saints may continually stir us up to amend our sinful lives, that as we do solemnly commemorate them, we may also sincerely strive to imitate them. 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 Hilary was born of a noble family in Acquitaine, and is distinguished as a divine and an orator. He was married in his earlier life, but even then lived the life of a monk: and on account of his remarkable holiness, was ultimately made Bishop of Poitiers, [about the year 353,] in which office he did his duty so as to gain the universal praise of the faithful. At that time the Emperor Constantius was persecuting the Catholics by threats, by the plundering of their goods, by exile, and at length, by every species of cruelty, in order to force them to yield to the Arian heresy. Against the Arians Hilary set himself up as a brazen wall, and turned upon himself the fierceness of their anger. They assailed him by many artifices, and at last Saturnine, Bishop of Arles, at the Council of Beziers, [in 356,] procured his banishment to Phrygia. During this exile he raised a dead man to life, and wrote a work in twelve books on the Trinity, against the Arians.

Fifth Lesson.

IN [the year 359,] the fourth of his exile, took place the Council of Seleucia in Isauria, at which Hilary was obliged to be present, but afterwards withdrew to Constantinople. Here he realised more sharply the awful nature of this crisis in the history of Christianity, published three pamphlets in the form of letters to the Emperor, and demanded from that Prince leave to hold a public disputation in his presence. The Arian Bishops Ursacius and Valens, whom Hilary had already confuted in writing, were afraid to meet him in debate, and therefore induced Constantius, under pretence of pardon, to send him back to his Bishoprick, [in 360.] His mother, the Church of Gaul, to use the language of Jerome, received him with open arms on his return from the battle with the heretics. He was followed to Poitiers by Martin, afterwards Bishop of Tours, whose after holiness was a fruit of his teaching.

Sixth Lesson.

HENCEFORTH he ruled the Church of Poitiers in great peace. By his exertions the Church of Gaul was led to denounce the Arian blasphemy. His wonderful learning is seen in his numerous works, of which Jerome writeth to Læta that he deemeth them quite faultless. "One can follow Hilary in his books," saith he, "without tripping once." He passed from earth to heaven upon the thirteenth day of January, in the year of our Lord 369, in the reign of the Emperors Valentinian and Valens. He had already been called an illustrious Doctor of the Church, by many Fathers and Councils, and was so styled in the Liturgy in some Diœceses, when at length, [in the year 1850,] Pope Pius IX., at the prayer of the Synod of Bordeaux, and in accordance with a resolution of the Sacred Congregation of Rites, proclaimed and confirmed the title, and commanded that the Mass and Office of his Feast should be everywhere said as those of a Doctor.

THIRD NOCTURN.

Seventh Lesson.

The Gospel, Matth. v. 13, *with the Homily of St Hilary*, (*p.* 550,) *with the second section thereof, beginning*, "This thing, therefore, thus made to serve, &c.,"—*read together as one.*

Eighth Lesson.

Continuation of the same Homily,—"But the nature of salt, &c."

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 539.)

Ninth Lesson.

(*For St Felix, Priest and Martyr.*)

FELIX was a Priest of Nola, who on account of his fiery zeal against idolatry, suffered much persecution from the heathens, and was cast into prison. From thence an angel delivered him by night, and bade him go to Maximian, Bishop of Nola. This Bishop, enfeebled by old age, had at length despaired of power to withstand the torments of the persecutors, and had hidden himself in a wood. Thither came Felix, by the will of God, and found the holy bishop lying half-dead upon the ground. He succoured him, and carried him upon his shoulders to the house of an holy widow. On another occasion, Felix,

having again provoked the anger of the devil-worshippers, became an object of their pursuit, from which he hid himself in a narrow place between two walls. Hardly had he entered, when some spiders wove their webs across the entrance, which the enemy perceiving, concluded that no man had entered, and passed by. After leaving this hiding-place, Felix lay for three months in the house of an holy woman. After the Lord gave peace to His Church, the Saint returned to Nola, where he turned many to Christ by his life, his preaching, and his miracles. He steadily refused to accept the Bishoprick, fell asleep in the Lord,[1] and was buried at Nola in the place called "The Pines."

MARTYROLOGY.

On the morrow we keep the feast of holy Paul, the first hermit, who was borne to his place among the blessed upon the 10th day of this present month of January.

In the country of Angers, the blessed Maurus, [founder and] Abbat [of Glanfeuil,] a disciple of St Benedict, by whom he was trained from his childhood, and made such headway that in obedience to him he walked upon water, a thing new and almost unheard of since the time of the Apostle Peter. Benedict sent him into Gaul, where he built a famous monastery, whereof he was Abbat for forty years, and fell asleep in peace, illustrious for miracles, [in the year 584.]

In Judea, the holy prophets Habakkuk and Michah, [606 years before Christ,] whose bodies were found by revelation from God in the time of the Emperor Theodosius the elder, [between the years of Our Lord 346 and 395.]

At Anagni, the holy Virgin and martyr Secundina, who suffered under the Emperor Decius.

At Cagliari, in Sardinia, the holy martyr Ephisius, who under the judge Flavian, in the persecution under the Emperor Diocletian, was strengthened by God to overcome many torments, but in the end was beheaded, and so rose to heaven a conqueror.

At Nola, in Campania, [about the year 252,] holy Maximus, Bishop of that see.

In Auvergne, in Gaul, [in the year 710,] the holy Confessor Bonitus, Bishop of that see.

In Egypt, the holy Macarius, [in the year 391,] Abbat [of Scittir,] a disciple of blessed Anthony, and very famous for his life and miracles.

Likewise [in Egypt, in the year 391,] blessed Isidore, famous for the holiness of his life, his faith, and his miracles.

At Rome, holy John, called the hidden, who lived unknown to his kinsfolk for a while in a corner of his father's house, and then in a hut upon an island in the Tiber, where he was recognised at the time of his death, and, famous for miracles, was buried in the same place, where afterward a church was built in his name, [in the year 450.]

Vespers of the following, from the Chapter inclusive.

JANUARY 15.

St Paul, the First Hermit, Confessor.

Double.

All from the Common Office for a Confessor, (p. 531,) except what is otherwise given here.

Prayer throughout the Office. O

[1] About the year 256.

God, Who year by year dost gladden us, &c. (*p.* 491.)

The First Vespers, as regards St Paul, begin with the Chapter.

A Commemoration is made of the preceding:

Antiphon. O right excellent, &c.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Prayer from the Common Office as during the day.

Also a Commemoration of St Maurus, Abbat. Antiphon. "Well done, thou good and faithful servant, &c." *Verse.* "The Lord guided the just, &c.," *and the Answer—all as if from Lauds, and the Prayer,* "O Lord, we beseech Thee that the prayers, &c."

Note. Even if the Feast of St Paul be suppressed, these Commemorations, Antiphons, Verses, Answers, and Prayers remain as above.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PAUL the first hermit, and model of all others, was a native of the lower Thebaïd in Egypt. At the age of fifteen years he lost both his parents. In order to escape from the persecution of Decius and Valerian, and to serve God in quietness, he betook himself to a cave in the desert. Here there was a palm-tree, on the fruit of which he lived, and of whose leaves he made his raiment until he attained the age of 113 years. At that time[1] Anthony, being now himself aged 90 years, received a command from God to go and see him. They met without knowing one another's names, and saluted one another, after which they fell straightway into a long discourse concerning the kingdom of God. Now it so happened that a raven had of a long time brought Paul every day half a loaf, but on this day while they spake together he brought a whole one.

Fifth Lesson.

WHEN the raven had flown away —"Well," quoth Paul, "the Lord hath sent us our dinner. Truly He is gracious; truly He is merciful. It is now sixty years that I have had half a loaf of bread every day, but now that thou art come, Christ giveth His soldiers double rations." Then they asked a blessing, and ate together, sitting by a spring. When they were refreshed, they returned thanks, as is the custom, and afterwards spent the whole night praising God. At break of day Paul felt the approach of death, and desired Anthony to bring the cloak which Athanasius had given him, to use for his winding-sheet. While Anthony was on his way back from this journey, he saw in a vision the soul of Paul ascending to heaven, surrounded by choirs of angels, and accompanied by the Prophets and Apostles.

Sixth Lesson.

WHEN Anthony reached the cell of Paul, he found the dead body of the Saint in a kneeling posture, with the head thrown up and the

[1] In the year 342.

hands stretched out towards heaven. He immediately began to chant the psalms and hymns ordained by Christian tradition, while he wrapped the body in the cloak of Athanasius. He had no spade to dig a grave, but two lions came racing from the desert, as though to attend the burying, and scratched a hole big enough to hold a man's body, with their paws, showing meanwhile such signs of grief as their nature alloweth. When they were gone away, Anthony put the holy body in this hole, covered it with earth, and arranged it like a Christian's grave. He took away for himself Paul's tunic, which he had woven out of the palm-leaves somewhat after the manner of basket-work, and this tunic Anthony was in the habit of wearing on the great days of the Passover and Pentecost as long as he lived.

THIRD NOCTURN.

Lessons from Matth. xi. 25, *with the Homily of St Austin*, (*p.* 545.) *The Third is either omitted or read as one with the Second, in order to make room for*

Ninth Lesson.

(*For St Maurus, Abbat.*)

MAURUS was born of a noble Roman family, and while he was yet a child was offered to God by his father Eutychius, in the order and under the personal teaching of St Benedict.[1] In a short while he made such progress in the life of grace that he became a wonder to his master, who often held him up to his other disciples as a pattern of regular observance and all virtues. While he was yet very young, Pope St Gregory telleth a wonderful instance of his obedience. Placid the monk having fallen into a lake where he was being swept away by the current, the holy Patriarch called Maurus and bade him run to the rescue, which he did, walking on the water till he reached Placid, whom he took by the hair of the head and dragged to the shore. He was sent by St Benedict into France, where he founded the celebrated monastery [of Glanfeuil, now called St Maur-sur-Loire,] which he governed for forty years. He was a zealous and successful propagator of monastic discipline. He passed to heaven, famous for holiness and miracles, when he was more than seventy years of age, in the year of Salvation 565.

LAUDS.

A Commemoration is made of St Maurus. Antiphon. "I will liken him, &c." *Verse.* "The Lord loved him, &c." *Answer.* "He clothed him, &c." *Prayer.* "O Lord, we beseech Thee that the prayers, &c." (*p.* 545) — *all as if from First Vespers.*

Note. This Commemoration does not change even if the Feast of S. Paul be suppressed.

MARTYROLOGY.

Upon the 16th day of January, were born into the better life—

At Rome, upon the Salarian Way, the holy martyr Pope Marcellus [I.], who for his confession of the Catholic faith was first cudgelled by order of the tyrant Maxentius and then sent to take care of the beasts which were fed at the public cost, in the which service he died, clad in sack-cloth, [in the year 309-310.]

At Morocco, in Africa, [in the year

[1] This custom of offering little children was permitted by St Benedict, but is now forbidden. St Maurus was dedicated at twelve years of age, in the year 522.

1220,] the holy martyrs Berard [de Carbis], Peter, Accursius, Adjutus, and Otho, of the Order of Friars Minors.

At Arles, [in the year 429,] the holy Confessor Honoratus, Bishop of that see, whose life was rendered famous by his teaching and miracles.

At Moerzo, the holy Confessor Titian, Bishop of that see.

At Al-Arish, in Egypt, holy Melas, Bishop of that see, [in the fifth century,] who was exiled under the Emperor Valens and suffered other hardships for the Catholic faith's sake, but at length fell asleep in peace.

At Fondi, in Campania, [in the sixth century,] the holy Abbat Honoratus, [who was set over the monastery of Fondi;] of whom mention is made by blessed Pope Gregory.

In the monastery of Perouse, the holy Confessor Fursey, [Abbat of Lagny, in the year 650.]

At Rome, holy Priscilla, who gave up herself and all that she had to the service of the martyrs.

At Second Vespers the first verse of the Hymn is altered.

Commemoration of the following, from the Common Office, with Prayer from Lauds.

JANUARY 16.

St Marcellus, Pope and Martyr.

Semi-double.

All from the Common Office for One Martyr, except what is otherwise given here.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Marcellus was a Roman, and held the supreme Pontificate from [the year of our Lord 304,[1] in] the reign of Constantius and Galerius, till [310, in] that of Maxentius. It was through his persuasion that the Roman lady Lucina left the whole of her property to the Church of God. As the believers increased, he instituted new titles in the City, which he divided after the manner of dioceses for their convenience, and for the baptism and penance of heathens converted to Christianity, and for the burial of the martyrs. These proceedings excited the wrath of Maxentius, who threatened Marcellus with the heaviest punishment, unless he would lay down the Popedom and sacrifice to idols.

Fifth Lesson.

THE servant of God treated with contempt the mad cries of this man, who accordingly took him and sent him to a menagerie, to take care of the beasts which were fed at the public cost. Marcellus remained at this place for nine months, which he spent in continual fasting and prayer, and, as he could not visit the parishes in person, he wrote letters to them. Some clerks rescued him, and the blessed Lucina hospitably received him into her house, in which he dedicated a Church, which is now called St Marcellus'. Here the Christians met to pray, and the blessed Marcellus himself preached.

Sixth Lesson.

THESE proceedings came to the knowledge of Maxentius, who thereupon had the wild beasts brought from the menagerie and located in the

[1] Alban Butler says rather 308, as Marcellus did not actually enter into occupation.

church, where Marcellus was made to feed them. The noisomeness of the place and the filthiness of his occupation broke down a constitution already enfeebled by many ailments, and he fell asleep in the Lord. The blessed Lucina buried his body in the cemetery of Priscilla, on the Salarian Way, on the 16th of January. He sat on the throne of Peter for five years, one month, and twenty-five days. He wrote an epistle to the Bishops of the Patriarchate of Antioch on the primacy of the Roman Church, wherein he proveth the right of the same Church to be called the head of all the Churches. In this letter he likewise saith that no Council can be lawfully gathered together except by the authority of the Roman Pontiff. He ordained at Rome in the month of December twenty-five Priests, two Deacons, and twenty-one Bishops for divers Sees.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory*, (*p.* 494.)

Eighth Responsory.

O Lord, Thou hast prevented him, &c., (*p.* 490.)

Prayer throughout the Office.

O LORD, we pray Thee, mercifully give ear unto the prayers of Thy people who rejoice at the memory of the victory through suffering of Thy blessed Martyr and Bishop Marcellus, and for his sake succour 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.*

MARTYROLOGY.

Upon the 17th day of January, were born into the better life—

In the Thebaïd, [in the year 356,] the holy Abbat Anthony, father of many monks, very illustrious for his life and miracles. Holy Athanasius hath chronicled his acts in a famous book. His sacred body was found by the revelation of God in the time of the Emperor Justinian and brought to Alexandria, where it is buried in the Church of St John the Baptist.

At Langres, the holy triplets Speusippus, Eleusippus, and Meleusippus, who were crowned with martyrdom in the time of the Emperor Marcus Aurelius, along with their grandmother Leonilla.

At Rome is commemorated the finding of the bodies of the holy martyrs Diodorus the Priest, Marian the Deacon, and their Companions, who were keeping the feasts of the martyrs in the Catacombs in the time of holy Pope Stephen, [in the year 257,] when the persecutors closed up the entrance of the Catacomb and buried it up, so that they also died as martyrs.

On the same day were also born into the better life—

At Bourges, [in the year 644,] holy Sulpicius, Bishop of that see, surnamed the Pious, whose life and precious death are rendered famous by glorious miracles.

In the monastery of St Andrew at Rome, [in the sixth century,] the blessed monks Anthony, Merulus, and John, of whom writeth holy Pope Gregory.

Vespers of the following.

JANUARY 17.

St Anthony, Abbat.

Double.

All from the Common Office for Abbats, (*p.* 545,) *except what is otherwise given here.*

Prayer throughout the Office. O Lord, we beseech Thee, that the prayers, &c.

At First Vespers a Commemoration is made of St Marcellus, with Prayer as above.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANTHONY was an Egyptian, the child of noble and Christian parents, whom he lost while yet very young. On one occasion he entered a Church, and heard these words of the Gospel, (Matth. xix. 21,) "If thou wilt be perfect, go and sell that thou hast, and give to the poor." He took these words as if they were addressed to himself personally, for this was the obedience which he thought every word of the Lord Christ should meet with. He therefore sold his whole possessions, and gave the price to the poor. Being thus delivered from worldly entanglements, he set himself to lead on earth the life of an angel. Finding himself, as it were, about to enter the field of battle against Satan, he thought it wisest to add to the shield of faith, which he already possessed, all the rest of the armour of God, wherefore he observed all those who were eminent for any grace, and strove to copy them.

Fifth Lesson.

HE was excelled by none in watchfulness and self-restraint. He surpassed all in long-suffering, meekness, tenderness, lowliness, perseverance, and continual study of the Holy Scriptures. He had such a loathing of the company and conversation of heretics and schismatics, especially Arians, that he used to say that a faithful Christian ought as far as possible never to come near any such. He took the sleep which was needful for the body lying on the ground. Such was his devotion to fasting, that he took nothing with his bread but salt, and drank only water; he never ate or drank before sunset; he often abstained from food altogether for two days at a time; and very often passed whole nights in prayer. Being so valiant a soldier of God, Anthony was attacked by the devil with divers temptations, but he overcame them all by prayer and fasting. Nevertheless, these frequent triumphs over Satan did not lull Anthony into security, for he was well aware of the numberless arts of assault possessed by the evil one.

Sixth Lesson.

THEN he betook himself into the vast deserts of Africa that lie near Egypt. Day by day he advanced on the path to perfection. Day by day the attacks of the fiends became more violent, but day by day his strength grew greater to strive against them. At length he came to mock at the powerlessness of the devils, against whom he stirred up his disciples to fight, teaching them with what arms to combat. "Believe me, my brethren," he used to say, "Satan is afraid of good men's watchings, and prayers, and fasts, and voluntary poverty, and mercifulness, and lowliness, but above all, of their warm love for Christ our Lord, the mere sign of Whose most holy Cross is enough to undo him and put him to flight." He became such an object of dread to the devils, that many persons throughout Egypt who

were tormented by them, were delivered by calling on his name: moreover the fame of his holiness was so spread abroad, that Constantine the Great and his sons wrote to him to commend themselves to his prayers. In the hundred and fifth year of his age, and the fulness of his reputation for piety and miracles, having roused up great numbers to follow his example, he gathered his monks around him, and when he had exhorted them to strive after Christian perfection, he passed to heaven on the 17th day of January, [in the year of our Lord 356.]

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 538.)

MARTYROLOGY.

On the morrow we keep the Feast of the See of the holy Apostle Peter wherein he first sat at Rome.

Upon the same 18th day of January, were born into the better life—

At Rome, the holy Virgin and martyr Prisca, who after suffering many torments was crowned with martyrdom under the Emperor Claudius.

In Pontus, the holy soldiers Moseus and Ammonius, who were first condemned to penal servitude in the mines and then burnt, [under the Emperor Decius.]

Likewise in Pontus, [probably in the year 196,] the holy martyr Athenogenes the Old, called the Theologian, who, when he was about to suffer martyrdom by fire, joyfully sang an hymn, which also he left unto his disciples in writing.

At Tours, in Gaul, [in the year 498,] holy Volusian, Bishop of that see, who was taken prisoner by the Goths, and while still in exile gave up his soul to God.

There also, [in the year 593,] the holy hermit [of Tourance,] Leobard, who was a bright light of self-denial and lowliness.

In Brittany, holy Deicola, Abbat [of Lure,] [in the year 625,] a disciple of blessed Columbanus.

At Como, [in the year 581,] the holy virgin Liberata.

Vespers of the following.

JANUARY 18.

St Peter's See at Rome.

Greater Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except what is otherwise given here.*

FIRST VESPERS.

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.

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

[1] Part of the mediæval hymn *Felix per omnes*, &c., much altered; author unknown; translation by the Rev. E. Caswall.

sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

Prayer and Commemoration of St Paul from Lauds; then a Commemoration of St Anthony, and lastly of St Prisca, Virgin and Martyr, from the Common Office for Virgins and Martyrs, with the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, unto all Thy servants who do here keep the birthday of Thy blessed Virgin and Martyr Prisca, 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.*

MATTINS.

Invitatory. 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.

Hymn from First Vespers.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the [1] Blessed Apostle Peter (i. 1.)

PETER, an Apostle of JESUS Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the Blood of JESUS Christ: Grace unto you, and peace, be multiplied. Blessed be God and the Father of our Lord JESUS Christ, Which, according to His abundant mercy, hath begotten us again unto a lively hope by the Resurrection of JESUS Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

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.

WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than gold (which is tried with fire,) may be found unto praise, and glory, and honour at the appearing of JESUS Christ: Whom, having not seen, ye love; in Whom, though now ye see Him not, yet ye believe; and believing, rejoice, with joy unspeakable and full of glory; receiving the end

[1] Abp. Kenrick says: "The period when this letter was written cannot be fixed with certainty. Hug assigns it to the eleventh year of Nero." (If so, three years before the martyrdom of the Apostle.) "The common opinion is that it was written from Rome, which is understood to have been designated by the name of Babylon (v. 13) as in the Apocalypse; but the critic just mentioned . . . . supposes that it was written from Babylon in Asia."

of your faith, even the salvation of your souls.

Second Responsory.

[1] 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.

OF which salvation, the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what time the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that, not unto themselves, but unto you, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, on Whom the angels desire to look.

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 Sermon on the Holy Apostles Peter and Paul, before the middle.*)

WHEN the twelve holy Apostles had received from the Holy Ghost the power to speak all languages, they divided the whole world into districts, which they severally allotted to themselves as fields for their Gospel labours. Then was Peter, the Prince of the Apostles, sent to the capital city of the Roman Empire, that he might cause the light to shine thence throughout the whole body of the civilized nations. At that time what nation was there that had no representative in Rome? When Rome had learnt, what people that did not learn too?

Fourth 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.

Fifth Lesson.

IN Rome were the dreams of an unbelieving philosophy to be destroyed, in Rome were the empty

[1] John xxi. 16; xiii. 37.

[2] Mark xiv. 31.

utterances of earthly wisdom to be confuted, in Rome was idolatry to be overcome, in Rome profanity to be put down, even in Rome, where the activity of superstition had gathered together from the whole earth every error which it could find. O most blessed Apostle Peter! this was the city to which thou didst not shrink to come. The Apostle Paul, thy comrade in glory, was yet occupied in founding the Churches, and thou didst enter alone into that forest of wild beasts roaring furiously; thou didst commit thyself to that stormy ocean, more boldly than when thou walkest upon the waters to come to JESUS.

Fifth 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.

Sixth Lesson.

THOU hadst already taught them of the circumcision who were converted; thou hadst founded the Church of Antioch, the first that bore the noble name of Christian; thou hadst published the law of the Gospel throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; and thou didst not fear for the hardness of thy work, nor turn back because of thine old age, but didst boldly set up the trophy of the cross of Christ upon those Roman walls, where the Providence of God had appointed the throne of thine honour, and the glorious scene of thy passion.

Sixth Responsory.

Peter, lovest thou Me? Lord, Thou knowest that I love Thee. Feed My sheep.

Verse. Simon, son of Jonas, lovest thou Me more than these? Lord, Thou knowest that I love Thee.

Answer. Feed My sheep.

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

Answer. Feed My sheep.

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 Hilary, Bishop [of Poitiers.] (*Commentary on Matthew* xvi.)

The Lord asketh His disciples who men say that He is, and He addeth, "He, the Son of Man." Let us ever remember to hold fast this truth of our profession, namely, that the Son of God is the Son of Man also. Were He one and not the other, then were He no Saviour for us. The Lord then, having heard the various opinions of men, asketh, "But Who say ye that I am? And Simon Peter answered and said: Thou art the Christ, the Son of the living God." Peter had weighed the questions. The Lord had asked, "Who do men say that I, the Son of Man, am?" That He was Son of Man was sufficiently evident to all who looked upon His Body. But when He spake of

[1] Luke xxii. 32.

His whole Self, and asked, "Who do ye say that I am?" He showed that the mind had something to grasp beyond That Which was seen, for Son of Man He was manifestly. What judgment did He wish them to give? I think it was not that which He had owned concerning Himself. That something more, which He wished them to own, was a hidden thing, whereunto the faith of them that believed in Him was to reach.

Seventh Responsory.

JESUS asked His disciples, saying: Who do men say that I, the Son of Man, am? Peter answered, and said: Thou art the Christ, the Son of the living God. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Verse. Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Sometimes, as, for instance, where this or St Prisca is the Patronal Feast, a Ninth Lesson of this Homily is required, and in that case the Lesson which follows is divided into two, at the place marked.

Eighth Lesson.

PETER'S confession was followed by a proper reward for having seen the Son of God in the Son of Man. Blessed is this holy Apostle, in whose praise it is said that he saw with more than human eyes That Which was unseen, who gazed upon Flesh and Blood, and by the secret revelation of the Heavenly Father recognised the Eternal Son of God; who was the first thought worthy to acknowledge the Divinity of Christ. (*Here, if necessary, the Lesson is divided.*) God bless thee, O Peter, thou who by uttering for the first time the title of Divine honour, didst lay the goodly foundation of the Church! God bless thee, thou worthy rock whereon she is built, for ever triumphant over the infernal powers, the gates of hell, and the bands of death! God bless thee, happy door-keeper of heaven, to whose keeping are given the keys of the everlasting mansions, whose sentences on earth are already confirmed in heaven—so that whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

Eighth Responsory.

The Lord hath chosen thee for a priest unto Himself, to offer up unto Him the sacrifice of praise.

Verse. [1] Offer unto God thanksgiving, and pay thy vows unto the Most High.

Answer. The sacrifice of praise.

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

Answer. The sacrifice of praise.

Ninth Lesson.

For St Prisca, Virgin and Martyr.

PRISCA was a noble Roman maiden, who at thirteen years of age was accused of Christianity before the Emperor Claudius. By his command she was taken to the temple of Apollo to sacrifice there, and when she refused, was buffeted and sent to prison. She was taken out from thence again, but as she still held steadfastly to the faith, they

[1] Ps. xlix. 14.

flogged her, poured boiling tallow upon her, and sent her back a second time. She was at last thrown to a lion in the amphitheatre, but it quietly lay down at her feet. She was starved for three days in a slaves' prison house, and then tortured upon the rack. Pieces of flesh were next torn from her body with iron hooks, and she was thrown on a burning pile. She marvellously still remained alive, and was accordingly beheaded outside the city. Thus she added the crown of martyrdom to the palm of virginity. The Christians buried her body at the tenth milestone on the road from Rome to Ostia on the eighteenth of January.[1]

LAUDS.

Hymn.[2]

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. [3] Let them exalt Him in the congregation of the people.

Answer. And praise Him in the assembly of the elders.

Antiphon at the Song of Zacharias. Thus saith the Lord unto Simon Peter: Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Prayer throughout the Office.

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.*

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 a Commemoration is made of St Prisca. (*Prayer from Vespers.*)

MARTYROLOGY.

Upon the 19th day of January, were born into the better life—

At Worcester, in England, [in the year 1095,] the holy Confessor Wolstan, Bishop of that see, famous for his worthy and wondrous works, whose name was enrolled among those of the saints by Innocent III.

[1] About A.D. 275.

[2] A part, much altered, of the hymn *Aurea Luce*, composed probably near the end of the fifth century by Elpis, first wife of the learned Bœthius, minister of Theodoric; translation by the Rev. E. Caswall.

[3] Ps. cvi. 32.

At Rome, [in the year 270,] upon the Cornelian Way, the holy martyrs Maris, and Martha, his wife, and their sons Audifax and Abachum. These were noble Persians, who came to Rome for prayer's sake in the time of the Emperor Claudius. They were cudgelled, racked, burnt, torn with iron hooks, and had their hands cut off. At length Martha was drowned and the others beheaded, and their bodies cast into the fire.

At Smyrna, in the time of the Emperors Marcus Antoninus and Lucius Aurelius, the blessed martyr Germanicus; he was a very beautiful youth, but by the power of God's grace he laid aside all the weakness of bodily fear, and of his own accord provoked the beast by which he had been condemned by the judge to be killed; and so being ground through its teeth, and so dying for the Lord Jesus Christ, he earned to be made one body with Him who is Himself the very Bread which came down from heaven.

In Africa, the holy martyrs Paul, Gerontius, Januarius, Saturninus, Successus, Julius, Catus, Pia, and Germana, [and others to the number in all of 600.]

At Spoleto, in the time of the Emperor Antonine, the holy martyr Pontian. Fabian, the judge, caused him to be first most grievously beaten with rods and then to walk barefoot upon live coals; by these he was unhurt, and was therefore racked, lacerated with iron hooks, and cast into prison, where he was comforted by a visitation of angels. Lastly he was thrown to the lions, had molten lead poured over him, and was then beheaded.

At Lodi, [about the year 413,] the holy Confessor Bassian, Bishop of that see, who fought manfully along with holy Ambrose against the heretics.

SECOND VESPERS.

Hymn from First Vespers.

Verse. The Lord hath chosen thee for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Antiphon at the Song of the Blessed Virgin. Being made the Chief Bishop, &c., (*p.* 526.)

Prayer and Commemoration of St Paul as before; then of the following, Prayer from his Office; then of St Maris and his Companions, Martyrs.

Antiphon and Verse and Answer from the First Vespers of the Common Office for Many Martyrs, (*p.* 498.)

Prayer.

GRACIOUSLY hear, O Lord, the prayers of Thy people who draw near unto Thee under the protection of Thy blessed Saints, granting us in this world Thy peace, and in that which is to come life everlasting. 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.*

JANUARY 19.

St Wolstan, Bishop [of Worcester,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

POUR into our hearts, O Lord, the Spirit of Thy love, that we, being holpen by the prayers of Thy

blessed Confessor and Bishop Wolstan, may worthily taste Thy sweetness in everlasting blessedness. 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.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From the Life by William of Malmesbury. Anglia Sacra*, ii. 241.)

THIS Wolstan gained a great fame for holiness while he was a priest. He afterwards became a monk at Worcester, and in a short while was set to govern that Church. As regarded earthly learning he was almost entirely uneducated, and gave himself up wholly to ghostly lore. As an English speaker he was deemed very eloquent, and it is a remarkable proof of this, that, by constant preaching, he brought the citizens of Bristol to their right minds, after both the Royal and the Papal authority had failed to make them give up their infamous slave-trade.

Fifth Lesson.

AS a Bishop, he was unwearied in doing the work of the Good Shepherd. He made constant visitations throughout his Diocese, held Ordinations, consecrated Churches, rebuked sinners, and both by word and ensample, stirred up the souls committed to his charge to yearn after life eternal. It often was so that he remained without food from sunrise to dark, confirming the children who were brought to him from all quarters, to the number of two or three thousand at a time. The gentleness and the tender love of souls which he displayed in hearing confessions were so great, that penitents flowed to him from well-nigh all England, and converted sinners under his warnings brought forth fruits meet for repentance.

Sixth Lesson.

HIS watchfulness for the salvation of others did not cause him to neglect his own. He said Mass often, was constant in prayer, never ate meat, and served God in abundant almsgiving to the poor. The lowlier he was regarding himself, the more did others speak of him, and not only Englishmen and Normans, but foreign Kings and Princes also, commended themselves to his prayers. He died very old, in the year of our Lord 1095, and is buried in his own Church at Worcester.

THIRD NOCTURN.

Lesson from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 527.) *The last is omitted or read with the Eighth, to make room for that of SS. Maris, &c.*

At Lauds, Commemoration of the Holy Martyrs.

Vespers are of SS. Fabian and Sebastian, from the Chapter, inclusive, with a Commemoration of St Wolstan.

Ninth Lesson.

(*For St Maris, and his Companions, Martyrs.*)

MARIS was a Persian of high rank, who came to Rome in the reign of the Emperor Claudius, with his wife Martha, who was equally

noble, and their two sons Audifax and Abachum, to pray at the graves of the Martyrs. Here they comforted the Christians who were in prison, and whom they relieved by their ministrations and alms, and buried the bodies of the Saints. For these acts they were all arrested, but no threats or terrors could move them to sacrifice to idols. They were accordingly mangled with clubs, and drawn with ropes, after which they were burnt by applying plates of red-hot metal to their bodies, and their flesh partly torn off with metal hooks. Lastly their hands were all cut off, and they were fastened together by the neck, in which state they were driven through the city to the thirteenth mile-stone on the Cornelian Way, a place now called Santa Ninfa, where they were to die. Martha addressed a moving exhortation to her husband and sons to hold out bravely to the last, for the love of JESUS Christ; and was then herself drowned. The other three martyrs were next beheaded in the same sand-pit. Their bodies were thrown into a fire. The lady Felicity of Rome collected the half-burnt remains, and caused them to be buried at her own farm.[1]

Prayer throughout the Office as at Vespers.

At Lauds a Commemoration is made of St Maris and his Companions. Prayer as before.

MARTYROLOGY.

Upon the 20th day of January, were born into the better life—

At Rome, the holy Pope Fabian, who suffered in the time of the Emperor Decius, and was buried in the cemetery of Callistus.

There also, at the Catacombs, the holy martyr Sebastian, commander of the first cohort under the Emperor Diocletian. Being convicted of Christianity, he was tied up in the midst of a field and shot at by the soldiers, but in the end he was beaten to death with cudgels.

At Nice, in Bithynia, [in the fourth century,] the holy martyr Neophitus, who in the fifteenth year of his age was flogged, cast into a furnace, and thrown to wild beasts, and for as much as he remained unhurt and constantly professed the faith of Christ, he was at length beheaded.

At Cæsena, [in the tenth century,] holy Maurus, Bishop of that see, famous for graces and miracles.

In Palestine, [in the year 473,] holy Euthymius, [surnamed the Great,] Abbat [near Jerusalem,] who flourished in the Church in the time of the Emperor Marcian, filled with zeal for catholic discipline, and marked by the power of working miracles.

Vespers are the First of the following from the Chapter inclusive.

JANUARY 20.

SS. Fabian and Sebastian, Martyrs.

Double.

All from the Common Office for Many Martyrs, except what is otherwise given here.

Prayer throughout.

MERCIFULLY consider our weakness, O Almighty God, and whereas by the burden of our sins we are sore let and hindered, grant that we may be relieved by the prayers of Thy blessed and glorious Martyrs

[1] A.D. 270.

Fabian and Sebastian. 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 SS. Fabian and Sebastian, begin with the Chapter.

A Commemoration is made of St Wolstan. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FABIAN was a Roman, and sat as Pope from [the year of our Lord 236, in] the reign of the Emperor Maximin till [250, in] that of Decius. He appointed a Deacon to each of the seven districts of Rome to look after the poor. He likewise appointed the same number of Subdeacons to collect the acts of the Martyrs from the records kept by the seven district notaries. It was by him that it was ordained that every Maundy Thursday the old Chrism should be burnt and new consecrated. He was crowned with martyrdom upon the 20th of January, in the persecution of Decius, and buried in the cemetery of St Kallistus on the Appian Way, having sat in the throne of Peter fifteen years and four days. He held five Advent ordinations, in which he ordained twenty-two Priests, seven Deacons, and eleven Bishops for divers Sees.

Fifth Lesson.

THE father of Sebastian was of Narbonne, and his mother a Milanese. He was a great favourite of the Emperor Diocletian, both on account of his noble birth and his personal bravery, and was by him appointed captain of the first company of the Prætorian Guards. He was in secret a Christian, and often supported the others both by good offices and money. When some showed signs of yielding under persecution, he so successfully exhorted them, that, for JESUS Christ's sake, many offered themselves to the tormentors. Among these were the brothers Mark and Marcellian who were imprisoned at Rome in the house of Nicostratus. The wife of Nicostratus himself, named Zoë, had lost her voice, but it was restored to her at the prayer of Sebastian. These facts becoming known to Diocletian, he sent for Sebastian, and after violently rebuking him, used every means to turn him from his faith in Christ. But as neither promises nor threats availed, he ordered him to be tied to a post and shot to death with arrows.

Sixth Lesson.

SEBASTIAN was treated accordingly, and left for dead, but in the night the holy widow Irene sent for the body in order to bury it, and then found that he was still alive, and nursed him in her own house. As soon as his health was restored, he went out to meet Diocletian, and boldly rebuked him for his wickedness. The Emperor was first thunderstruck at the sight of a man whom he believed to have been some time dead, but afterwards, frenzied with rage at the reproaches of Sebastian, ordered him to be beaten to death with rods, under which torment the martyr yielded his blessed soul to God, [upon the 20th day of January, in the year of our Lord 288.] His body was thrown into a sewer, but he appeared in sleep

to Lucina, and made known to her where it was, and where he would have it buried. She accordingly found it and laid it in those Catacombs, over which a famous Church hath since been built, called St Sebastian's-without-the-Walls.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose*, (*p.* 511.)

MARTYROLOGY.

Upon the 21st day of January, were born into the better life—

At Rome, under Symphronius, Prefect of the city, the holy Virgin and martyr Agnes. She was cast into the fire, but the fire died out at her prayer, and then she was smitten with the sword, [in the year 304.] Blessed Jerome writeth concerning her. The life of Agnes hath been praised in the writings and in the tongues of all nations, and most chiefly in the churches. She overcame not only the tyrant but also the weakness of her own age, and hallowed by martyrdom the title of virgin.

At Athens, [in the second century,] the holy Bishop Publius, who ruled illustriously over the Church of Athens in succession to holy Denis the Areopagite; he was famous for graces and eminent for teaching, and was gloriously crowned with the martyrdom of Christ.

At Tarragona, in Spain, the holy martyrs Fructuosus, Bishop of that see, and the Deacons Augurius and Eulogius. In [the year 259, in] the time of the Emperor Gallienus, they were first imprisoned and then cast into the fire, and when their bonds had been burnt they stretched forth their hands in the form of a cross, and so in prayer finished their martyrdom. Holy Augustin preached to the people upon their feast-day.

At Troyes, [in Champagne,] the holy martyr Patroclus, who gained the crown of martyrdom under the Emperor Aurelian.

In the Monastery of Eu, in Gaul, the holy hermit Meinard, who was murdered by thieves, [in the year 861. Founder of Nôtre Dame des Ermites.]

At Pavia, the holy Confessor Epiphanius, Bishop of that see.

Second Vespers are of the following, from the Chapter inclusive.

JANUARY 21.

St Agnes, Virgin and Martyr.

Double.

All from the Office for one Virgin and Martyr, (*p.* 567,) *except what is otherwise given here.*

FIRST VESPERS.

Should these Vespers be of St Agnes from the beginning, the Antiphons are taken from Lauds, and the Psalms are those of Sunday Vespers, except the last, which is Psalm cxvi., "O praise the LORD, all ye nations, &c.," (*p.* 186.)

Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The blessed Agnes stood in the midst of the fire, and stretched forth her hands, and prayed, saying: O Father! Who Alone art Almighty! Who Alone art to be adored! Who Alone art to be worshipped! Who Alone art to be feared! I thank Thee because that through Thy Holy Son Thou hast delivered me from the threatenings of the godless tyrant, and hast made me to walk with clean

feet over the filthy slough of fleshly sin: and now, behold, I come unto Thee, unto Thee Whom I have loved, Whom I have sought, Whom I have ever desired.

A Commemoration is made of SS. Fabian and Sebastian, Martyrs. Prayer from their Office.

MATTINS.

FIRST NOCTURN.

First Antiphon. I will none of thee, prey of death, for I am prevented by another Lover.

Ps. i. Blessed is the man, &c., (*p.* 4.)

Second Antiphon. My right hand and my neck hath He clasped with precious stones, and put pearls beyond price in mine ears.

Ps. ii. Why do the heathen, &c., (*p.* 4.)

Third Antiphon. He hath sealed me in my forehead that I may let in no other lover but Him.

Ps. iii. LORD, how are they increased, &c., (*p.* 5.)

Lessons from Ecclus. li. 1, (*p.* 575.)

First Responsory.

Let us keep with joy and gladness the feast of this most saintly maiden, let us call to mind the holy passion of the blessed Agnes: in her thirteenth year she conquered, losing death and finding life, because she loved the Only Giver of Life.

Verse. Reckoned but a child in this world, she understood more than the ancients.

Answer. Because she loved the Only Giver of Life.

Second Responsory.

My right hand and my neck hath He clasped with precious stones, and put pearls beyond price in mine ears, and hath crowned me with the bright blossoms of the eternal spring-time.

Verse. He hath sealed me in my forehead, that I may let in no other lover but Him.

Answer. And hath crowned me with the bright blossoms of the eternal spring-time.

Third Responsory.

Christ is my Lover, and I am entering with Him into the marriage-chamber. His Mother is a Virgin, and His Father knoweth not a woman. The instruments of His music sound sweetly together in my ears. If I love Him I shall be chaste, if I touch Him I shall be clean, if I embrace Him I shall be a virgin indeed.

Verse. He hath espoused me with a betrothal ring, and adorned me with a necklace of great price.

Answer. If I love Him I shall be chaste, if I touch Him I shall be clean, if I embrace Him I shall be a virgin indeed.

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

Answer. If I love Him, I shall be chaste, if I touch Him I shall be clean, if I embrace Him I shall be a virgin indeed.

SECOND NOCTURN.

First Antiphon. The Lord hath clothed me with a vesture of wrought gold, and adorned me with a necklace of great price.

Ps. iv. When I called, &c., (*p.* 206.)

Second Antiphon. I have sucked honey and milk out of His Mouth, and His Blood is red on my cheeks.

Ps. v. Give ear to my words, O LORD, &c., (*p.* 88.)

Third Antiphon. I keep my troth to Him alone, and commit me altogether to Him.

Ps. viii. O LORD, our Ruler, &c., (*p.* 7.)

Fourth Lesson.

The Lesson is taken from the Book of St Ambrose, Bishop [of Milan,] on Virgins. (*Bk.* i. *Chap.* 2.)

THIS is a virgin's birthday; let us then follow the example of her chastity. It is a Martyr's birthday; let us then offer sacrifices. It is the birthday of the holy Agnes; let men then be filled with wonder, little ones with hope, married women with awe, and the unmarried with emulation. But how shall I set forth the glory of her whose very name is an utterance of praise? It seemeth to me that this being, holy beyond her years, and strong beyond human nature, received the name of Agnes, not as an earthly designation, but as a revelation from God of what she was to be. For this name Agnes is from the Greek, and being interpreted, signifieth Pure. So that this saintly maiden is known by the very title of Chastity: and when I have added thereto the word Martyr, I have said enough. She needeth not the praise which we could utter, but do not. None is more praiseworthy than she for whose praise all mouths are fitted. As many as name her, so many praise her, by the noble title of martyr.

Fourth Responsory.

[1] The LORD hath clothed me with the garments of salvation, and hath covered me with the robe of joyfulness, and hath set on my head a crown as the crown of a bride.

Verse. He hath put pearls beyond price in mine ears, and hath crowned me with the bright blossoms of the eternal spring-time.

Answer. And hath set on my head a crown as the crown of a bride.

Fifth Lesson.

WE learn by tradition that this holy martyr testified in the thirteenth year of her age. We will pass by the foul cruelty which did not spare her tender years, to contemplate the great power of her faith, whereby she overcame the weakness of childhood, and witnessed a good confession. Her little body was hardly big enough to give play to the instruments of their cruelty, but if they could scarce sheathe their swords in her slight frame, they found in her that which laughed the power of the sword to scorn. She had no fear when she found herself grasped by the bloody hands of the executioners. She was unmoved when they dragged her with clanging chains. Hardly entered on life, she stood fully prepared to die. She quailed not when the weapons of the angry soldiery were pointed at her breast. If they forced her against her will to approach the altars of devils, she could stretch forth her hands to Christ amid the very flames which consumed the idolatrous offerings, and mark on the heathen shrine the victorious Cross of the Lord. She was ready to submit her neck

[1] Isa. lxi. 10.

and hands to the iron shackles, but they were too big to clasp her slender limbs. Behold a strange martyr! She is not grown of stature to fight the battle, but she is ripe for the triumph; too weak to run in the race, and yet clearly entitled to the prize; unable from her age to be aught but a learner, she is found a teacher.

Fifth Responsory.

I have sucked honey and milk out of His Mouth, and His Blood is red on my cheeks.

Verse. He hath shown me countless treasure, and hath sworn to endow me therewith.

Answer. And His Blood is red on my cheeks.

Sixth Lesson.

SHE went to the place of execution a virgin, with more willing and joyful footsteps than she would have gone with to the nuptial chamber as a bride. The spectators were all in tears, and she alone did not weep. They beheld her with wonder, laying down that life of which she had hardly begun to taste the sweets, as freely as though she had drained it to the dregs and was weary of its burden. All men were amazed when they saw her whose years had not made her her own mistress, arise as a witness for the Deity. Consider how many threats her murderer used to excite her fears, how many arguments to shake her resolution, how many promises to bribe her to accept his offers of marriage. But she answered him: "It is an insult to Him Whom I have wedded to expect me to comply. He That first chose me, His will I be. Headsman, why waitest thou? Perish the body which draweth the admiration of eyes from which I would turn away." She stood, prayed, and then bent her neck for the stroke. Now mightest thou have seen the murderer trembling as though he himself were the criminal, the executioner's hand shake, and the faces of them that stood by turn white at the sight of her position, and all the while herself remain without fear. This one victim brought God a double offering, that of her purity, and that of her faith. She preserved virginity and achieved martyrdom.

Sixth Responsory.

His Body and mine are already joined together, and His Blood is red on my cheeks. His Mother is a virgin, and His Father knoweth not a woman.

Verse. I am wedded to the Lord of Angels, at Whose beauty the sun and the moon do wonder.

Answer. His Mother is a virgin, and His Father knoweth not a woman.

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

Answer. His Mother is a virgin, and His Father knoweth not a woman.

THIRD NOCTURN.

First Antiphon. I keep my troth to Him Alone, at Whose beauty the sun and the moon do wonder.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Second Antiphon. Christ hath crowned me with the bright and priceless blossoms of the eternal spring-time.

Ps. xliv. My heart is overflowing, &c., (*p.* 96.)

Third Antiphon. I am wedded to

the Lord of Angels, at Whose beauty the sun and the moon do wonder.

Ps. xlv. God is our refuge, &c., (*p.* 97.)

Lessons from Matth. xxv. 1, *with the Homily of Pope St Gregory* (*p.* 571,) *and the following Responsories.*

Seventh Responsory.

I am wedded to the Lord of Angels, at Whose beauty the sun and the moon do wonder. I keep my troth to Him alone, and commit me altogether to Him.

Verse. My right hand and my neck hath He clasped with precious stones, and put pearls beyond price in mine ears.

Answer. I keep my troth to Him alone, and commit me altogether to Him.

Eighth Responsory.

O Thou Who Alone art Almighty! Who Alone art to be adored! Who Alone art to be worshipped! Who Alone art to be feared! I bless Thee, because that through Thine Only-begotten Son Thou hast delivered me from the threatenings of wicked men, and hast made me to walk with clean feet through the filthy haunts of devils.

Verse. My lips praise Thee, my heart and all that is within me do long after Thee.

Answer. Because that through Thine Only-begotten Son Thou hast delivered me from the threatenings of wicked men, and hast made me to walk with clean feet through the filthy haunts of devils.

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

Answer. Because that through Thine Only-begotten Son Thou hast delivered me from the threatenings of wicked men, and hast made me to walk with clean feet through the filthy haunts of devils.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Agnes entered * the place of shame, and found the Angel of the Lord ready.

Second Antiphon. For I have with me * an Angel of the Lord to keep my body.

Third Antiphon. My Lord JESUS Christ hath espoused me with His ring, * and hath set on my head a crown as the crown of a bride.

Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, because through Thy Son the fire is quenched around me.

Fifth Antiphon. Rejoice with me * and make merry, because I also have received a throne in light among all these.

Chapter. (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.

Antiphon at the Song of Zacharias. Behold, now I see that which I have desired; now I possess that for which I have hoped: now am I united in heaven to Him Whom I loved with my whole heart upon earth.

Prayer throughout.

O ALMIGHTY and everlasting God, Who hast chosen the weak things of the world to confound the things which are mighty, mercifully grant unto us that we who keep the

solemn feast of Thy blessed Virgin and Martyr Agnes, may feel the power of her intercession 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.*

PRIME.

Antiphon. Agnes entered, * &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 22nd day of January, were born into the better life—

At Valentiä, in Spain, the holy Levite and martyr Vincent. Under the wicked President Dacian he suffered imprisonment, starvation, racking, twisting of his limbs, red-hot plates, and bed of red-hot iron, and other kinds of torments, and passed away to heaven to receive there a martyr's reward, [in the year 304.] The glorious triumph of his passion hath been set forth by Prudentius in noble poetry, and the blessed Augustine and the holy Pope Leo have praised him in the highest language.

In Persia,[1] the holy monk Anastasius, who, after enduring many torments of imprisonment, stripes, and bonds at Cæsarea, in Palestine, suffered much again under Chosroes, King of the Persians, and was at length beheaded, when he had sent before him seventy companions who suffered martyrdom by drowning, [in the year 628.] His head and his venerable image[2] were afterwards brought to Rome, and the acts of the Second Council of Nice bear witness that at the sight of them devils fly and diseases are healed.

At Embrun, in Gaul, the holy martyrs Vincent, Orontius, and Victor, who were crowned with martyrdom in the persecution under the Emperor Diocletian.

At Novara, the holy Confessor Gaudentius, Bishop of that see, [in the fifth century.]

At Sora, [in the year 1031,] the holy Abbat Dominic, famous for miracles.

Chapter at the end. (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.

TERCE.

Antiphon. For I have, &c., (*Second Antiphon at Lauds.*)

Chapter as at Lauds.

SEXT.

Antiphon. My Lord JESUS Christ, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. li. 3.)

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.

NONE.

Antiphon. Rejoice with me, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

[1] The Martyrology saith at Rome, at the Aqua Salvia—that is, at the monastery called after him and St Vincent,—but it is clear from the statement of the Lessons that he suffered among his own countrymen, and that the word *natalis*, or birthday, is therefore here only to be understood in the sense of holiday keeping, and the translator has thought it better to preserve it in its usual meaning by giving the name of the place of death.

[2] An icon, or painting

SECOND VESPERS.

Antiphons and Chapter from Lauds.

Psalms as on Sundays, except the last, which is Psalm cxlvii., "Praise the LORD, O Jerusalem, &c.," (*p.* 203.)

Antiphon at the Song of the Blessed Virgin. The blessed Agnes stood in the midst of the fire, and stretched forth her hands unto the Lord, and prayed, saying: O Thou Who Alone art Almighty! Who Alone art to be adored! Who Alone art to be worshipped! Who Alone art to be feared! I bless Thee, and glorify Thy Name for ever and ever!

A Commemoration is made of the following, by the Antiphon, Verse and Answer from the First Vespers of the Common Office for Many Martyrs, and the following

Prayer.

LET Thy merciful ears, O Lord, be open unto our prayers, and whereas we do feel ourselves burdened by the guilt of our sins, do Thou graciously relieve us at the petition of Thy blessed Martyrs, Vincent and Anastasius. 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.*

JANUARY 22.

The Holy Martyrs Vincent and Anastasius.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 498,) *except what is otherwise given here.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

VINCENT was born at Huesca in Granada in Spain. He was early turned to study, and learned sacred letters from Valerius, Bishop of Saragossa. He was accustomed to deliver discourses for this Prelate, who, owing to an impediment in his speech, was not able to preach himself. This coming to the ears of Dacian, Prefect of the province under Diocletian and Maximian, he caused Vincent to be arrested at Saragossa, and brought before him at Valencia in bonds. The saint was scourged, and afterwards tormented on the rack, in presence of numerous spectators, but neither torture, threats, nor fair words could bend his resolution. He was then laid on a grating over hot coals, his flesh mangled with iron hooks, and white-hot plates of metal applied to the wounds. The still breathing remains were taken back to a prison, and laid on broken potsherds, that the agony of his naked body might prevent his sleeping from exhaustion.

Fifth Lesson.

AS he lay in his dark cell, a glorious light suddenly filled the prison, to the astonishment of all who saw it. The gaoler informed Dacian, who caused the martyr to be brought out and cared for in a soft bed, hoping that though he had failed to move him by cruelty, he might seduce him by pretended kindness.[1] But the

[1] In the following sentence there are in the original three puns upon the name of the Saint which is derived from the verb *vinco, I conquer*;) viz., invictus, vicit, victor.

indomitable soul of Vincent, armed with faith and hope in Christ JESUS, remained unconquered even to the end, and triumphing over the fire, the steel, and the cruelty of the tormentors, passed away to receive the victorious crown of martyrdom in heaven, on the 22nd day of January, [in the year of our Lord 304.] His body was thrown out unburied. A raven perched upon it and kept off with his beak, claws, and wings both the other birds and a wolf, which came to prey on it. Dacian then had it thrown into the sea, but by the will of God it was washed up again, and the Christians took and buried it.

Sixth Lesson.

ANASTASIUS was a Persian monk who made a pilgrimage to the Holy Places at Jerusalem in the reign of the Emperor Heraclius, during which journey he endured bonds and stripes on account of his confession of Christ at [Banias, then called] Cæsarea, in Palestine. Soon after his return, he was arrested by the Persians for the same cause, and, after enduring divers torments, he and seventy other Christians were beheaded by order of King Chosroes. [He testified upon the 22nd day of January in the year of our Lord 628.] His reliques were first carried to Jerusalem, to the monastery in which he had made his monastic profession, and afterwards to Rome, where they were laid in the monastery of Saints Vincent and Anastasius.

THIRD NOCTURN.

Lessons from Luke xxi. 9, "When ye shall hear of wars, &c.," *with the Homily of St Gregory upon the same*, (*p.* 505.)

Prayer throughout the day as at the Commemoration the evening before.

MARTYROLOGY.

On the morrow we keep the feast of the Espousal of the Blessed Virgin Mary to holy Joseph.

The holy Confessor Raymond of Peñafuerte, of the Order of Friars Preachers, famous for his holiness and teaching, of whom mention has been made upon the 7th day of this present month of January.

Upon the same 23rd day of January, were born into the better life—

At Rome, the holy Virgin and martyr Emerentiana, who while as yet she was making her ready to be baptized, was stoned to death by the Gentiles while she was praying at the grave of her holy foster-sister Agnes.

At Philippi, in Macedonia, holy Parmenas, one of the first seven Deacons. He yielded himself wholly to the grace of God, discharged in the fulness of faith the office of preaching which had been laid upon him by the brethren, and obtained the glory of martyrdom under the Emperor Trajan.

At Cæsarea, in Morocco, of the holy martyrs Severian and Aquila, his wife, who were burnt.

At Antinoe, in Egypt, [in the fourth century,] the holy martyr Aselas, who after suffering divers torments was cast into the Nile, and rendered up his precious soul to God.

At Ancyra, in Galatia, [in the fourth century,] holy Clement, Bishop of that see, who had often been put to the torture, but at length achieved martyrdom in the persecution under the Emperor Diocletian.

There likewise, [in the fourth century,] upon the same day, and under the President Lucius, the holy martyr Agathangelus.

At Alexandria, [in the year 619,] holy John, surnamed the Almoner, Pope of that city, very famous for his pity toward the poor.

At Toledo, holy Ildefonsus, Archbishop of that city, who on account of the singular purity of his life, and the defence of the virginity of the Mother of God against the heretics who impugned it which he took up, was first gifted by the same most Blessed Virgin with a chasuble of the purest white, and afterwards called away to heaven, famous for holiness, [in the year 669.]

In the province of Valeria, [in the sixth century,] the holy monk Martyrius, of whom the blessed Pope Gregory maketh mention.

Vespers of the following.

JANUARY 23.

Espousal of the Blessed Virgin Mary to St Joseph.

Greater Double.

Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin, (p. 552.)

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.

The following Commemoration of St Joseph, where permitted, is made, before any other.

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.

Prayer.

Help us, we beseech Thee O Lord, for the sake of the Husband of Thy most holy Mother, that what we cannot for ourselves obtain, Thou mayest grant us at his petition: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then are made Commemorations of [the Second Vespers of] SS. Vincent and Anastasius, Prayer from the evening of Jan. 21, and of [the First Vespers of] St Emerentiana, all from the Common Office for a Virgin and Martyr, (p. 567.)

Prayer, "Lord, we pray Thee, &c.," *(p. 574.)*

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. The upright love thee. 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 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.

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.

[1] Or "Thy cheeks are comely with strings, or plaits, and thy neck with rows of jewels."

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 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. 267.) The Third is 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.

Commemoration of St Joseph.

Antiphon. Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

Verse. The mouth of the virtuous speaketh wisdom.

Answer. And his tongue talketh judgment.

Prayer as at First Vespers, then of St Emerentiana. All from the Common Office.

Ninth Lesson.

For St Emerentiana.

EMERENTIANA was a Roman maiden, and the foster-sister of the blessed Agnes. While she was still a Catechumen she was inspired by her faith and love to rebuke the fury of the idol-worshippers against the Christians, whereupon a mob assembled, and stoned her so severely that she was only able to drag herself to the grave of holy Agnes, where, while she prayed, she gave up her soul to God, being baptized, not in water, but in her own blood, so freely shed for Christ.

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 Joseph, from his Office, as given below. Then of St Emerentiana, Virgin and Martyr, from the Common Office (*p.* 573.)

Commemoration of St Joseph.

Antiphon at the Song of Zacharias. [1] JESUS Himself began to be about thirty years of age, being, (as was supposed,) the son of Joseph.

Verse. The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Prayer.

Let us pray.

HELP us, we beseech Thee, O Lord, for the sake of the Husband of Thy most Holy Mother, that what we cannot for ourselves obtain, Thou mayest grant us at his petition ; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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."

MARTYROLOGY.

Upon the 24th day of January, were born into the better life—

Holy Timothy, the disciple of the blessed Apostle Paul, by whom he was ordained Bishop of Ephesus. After many contendings for Christ, because he rebuked them that were offering sacrifice to Diana, they stoned him, and a short while thereafter he fell asleep in the Lord, [in the year 97.]

At Antioch, [in the year 250,] holy Babilas, Patriarch of that city. After he had oftentimes glorified God by the sufferings and torments which he bore, and in the persecution under the Emperor Decius, he ended his

[1] Luke iii. 23.

glorious life in iron fetters, which he commanded should be buried with him. It is recorded also that there suffered with him three children—Urban, Prilidian, and Epolonius—whom he had instructed in the faith of Christ.

At Neo-Cæsarea, the holy martyrs Mardonius, Musonius, Eugenius, and Metellus, these all were burnt and their ashes thrown into the river.

At Foligno, holy Felician, who was ordained by Pope Victor Bishop of that city, and after many labours was crowned with martyrdom in extreme old age, in the persecution under the Emperor Decius.

Likewise the holy martyrs Thyrsus, [third century,] and Projectus, [Bishop of Clermont, in the year 674.]

At Bologna, [in the third century,] holy Zama, the first Bishop of that city, who was ordained by the holy Roman Pontiff Denis, and there wonderfully spread the Christian faith.

Likewise [in the sixth century,] the blessed Abbat Suran, who flourished in holiness in the time of the Lombards.

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.

Commemoration of St Joseph.

Antiphon. Behold a faithful and wise servant, whom his Lord hath made ruler over his household.

Verse. Glory and riches shall be in his house.

Answer. And his righteousness endureth for ever.

Prayer as at First Vespers; then of St Timothy from the Common Office, (p. 482,) with the Prayer, "Mercifully consider, &c.," (*p.* 491.)

Where permitted, Commemoration of St Joseph, from his Office, (p. 710.) Then of [the First Vespers of] St Timothy.

At Compline the last Verse of the Hymn is altered in honour of the Incarnation.

JANUARY 24.

St Timothy, Bishop [of Ephesus,] Martyr.

Double.

MATTINS.

All from the Common Office for One Martyr, (p. 482,) except what is otherwise given here.

Prayer throughout the Office, "Mercifully consider our weakness, &c.," (*p.* 491.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

TIMOTHY was a native of Lystra in Lycaonia, born of a Gentile father and a Jewish mother. He embraced the Christian religion when the Apostle Paul came into those parts. The holy Apostle was so struck with the fame of Timothy's sanctity, that

he chose him to be the companion of his journeys, and caused him to be circumcised, in order to remove a stumbling-block from the way of those Jews who felt drawn to Christianity. When they came together to Ephesus, the Apostle consecrated him Bishop of that Church.

Fifth Lesson.

TWO of the Apostle Paul's Epistles are addressed to this Saint, of which one was written from Laodicea, and the other from Rome. These sacred writings so stirred him up to the zealous discharge of his duties as a spiritual shepherd, that he strove to prevent the people of Ephesus from sacrificing to Artemis on her feast-day, knowing that sacrifice is due to God alone. The heathens thereupon stoned him till he was well-nigh dead, and although he was rescued by the Christians, and carried to a mountain near the city, he then fell asleep in the Lord, on the 24th day of January.

Sixth Lesson.

The illustrious day, &c., (*p.* 486.)

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory* (*p.* 489.)

MARTYROLOGY.

On the morrow we commemorate the conversion of the holy Apostle Paul, which took place in the second year after our Lord's ascension.

Upon the same 25th day of January, were born into the better life—

At Damascus, holy Ananias, who baptized the aforesaid apostle. He preached the Gospel at Damascus and at other places, and was first scourged and rent with thongs, and then stoned to death under the judge Licinius.

At Antioch, the holy martyrs Juventinus and Maximus, who were crowned with martyrdom under the Emperor Julian the Apostate, and on whose feast-day holy John Chrysostom preached unto the people.

At Auvergne, [in the year 674,] the holy martyrs Projectus, Bishop of that see, and Marinus the man of God, who suffered under the chief men of that city.

Likewise the holy martyrs Donatus, Sabinus, and Agapis.

At Tomis, in Scythia, holy Bretannion, Bishop [of that see], who flourished in the Church in wonderful holiness and zeal for the Catholic faith under the Arian Emperor Valens, whom he withstood stoutly.

At Arras, in Gaul, holy Poppo, Abbat [of Stavelotz,] famous for miracles, [in the year 1048; also his mother, blessed Adelviva.]

Vespers of the following.

JANUARY 25.

Conversion of St Paul the Apostle.

Greater Double.

All from the Common Office for Apostles, (*p.* 462,) *except what is otherwise given here.*

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms as on Sunday, except the last, which is Psalm cxvi., "O praise the LORD, all ye nations, &c.," (*p.* 186.)

Hymn.[1]

LEAD us, great teacher Paul, in wisdom's ways,
And lift our hearts with thine to Heaven's high throne;
Till Faith beholds the clear meridian blaze,
And, sun-like, in the soul reigns Charity alone.

Praise, blessing, majesty, through endless days,
Be to the Trinity Eternal given;
Who in Pure Unity profoundly sways
Eternally all things alike in earth and heaven. Amen.

Antiphon at the Song of the Blessed Virgin. Ananias, go thy way, and seek Saul: for, behold, he prayeth: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israël.

A Commemoration is made of St Peter, which is taken from Lauds.

Then a Commemoration of St Timothy.

MATTINS.

Invitatory. For the conversion of the Teacher of the Gentiles, * let us praise our God.

Hymn. "Lead us, &c.," *as at First Vespers.*

FIRST NOCTURN.

First Antiphon. [2] 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.

Second Antiphon. [3] 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, as a righteous Judge.

Third Antiphon. [4] To me to live is Christ, and to die is gain: God forbid 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 (ix. 1.)

SAUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues; that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou Me? And he said: Who art Thou, Lord? And the Lord said: I am JESUS, Whom thou persecutest; it is hard for thee to kick against the pricks.

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. [5] 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 he trembling and astonished, said: Lord, what wilt Thou have me to do? And the Lord said unto

[1] Another portion of the hymn *Aurea luce*, largely altered.
[2] Gal. ii. 8, 9.
[3] 2 Tim. i. 12; iv. 8.
[4] Phil. i. 21; Gal. vi. 14.
[5] 1 Cor. xv. 10.

him: Arise, and go into the city, and it shall there be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw nothing. But they led him by the hand and brought him into Damascus. And he was there three days without sight, and neither did eat nor drink.

Second Responsory.

[1] 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.

AND there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision: Ananias. And he said: Behold, I am here, Lord. And the Lord said unto him: Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth; and hath seen a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on Thy name. But the Lord said unto him: Go thy way, for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israël. For I will show him how great things he must suffer for My name's sake.

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 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 Sermons of St Austin, Bishop [of Hippo.] (24*th on the Saints*, 279.)

WE have this day heard read out of the Acts of the Apostles how that the Apostle Paul, from being a

[1] 2 Tim. iv. 7, 8; i. 12.

[2] 2 Tim. iv. 7, 8; i. 12.

persecutor of the Christians, was changed into a preacher of Christ. Christ laid low the persecutor, that He might raise him up a teacher of His Church. He smote and healed him, slew him and made him alive again. For the Lord Christ is that Lamb That was Himself slain by the wolves, and That now turneth the wolves into lambs. Now was fulfilled in Paul that which was clearly spoken in prophecy by the Patriarch Jacob, when he blessed his children, laying hands indeed on them which then were, but looking forward to the things which were yet for to come. Paul beareth witness of himself that he was of the tribe of Benjamin, (Rom. xi. 1,) and when Jacob blessed his sons, and came to bless Benjamin, he said: "Benjamin shall ravin as a wolf." (Gen. xlix. 27.)

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.

WHAT then? Is Benjamin a wolf that shall ravin for ever? God forbid. "In the morning he shall devour the prey, and at night he shall divide the spoil." This is exactly what was fulfilled in the Apostle Paul. If it please you, we will now consider how in the morning he devoured the prey, and at night divided the spoil. Here morning and evening are put for the beginning and the end. So we may read, "In the beginning he shall devour the prey, and at the end he shall divide the spoil." First, then, in the beginning, he devoured the prey. So it is written that he received letters from the chief priests and went forth, that wheresoever he should find any Christians, he might bring them bound unto the priests, that they might be punished.

Fifth Responsory.

[1] 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 went breathing out threatenings and slaughter, yea, truly, devouring the prey. When also they stoned Stephen, the first Martyr that laid down his life for Christ's name's sake, Saul was consenting unto his death, and, as though it contented him not to stone him, he kept the clothes of all them that did it, urging them on more than if he had joined them. So in the morning he devoured the prey. How in the evening did he divide the spoil? Struck down by the voice of Christ from heaven, ravining no more, he falleth upon his face, cast down to be raised up, smitten to be healed.

Sixth Responsory.

[2] Saul, who also is called Paul, was made a great preacher; and being of God increased the more in strength he confounded the Jews.

[1] 1 Cor. xv. 10; Gal. ii. 8.

[2] Acts ix. 22, 20.

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.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede* (*p.* 478.)

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 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.

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.

LAUDS.

First Antiphon. [3] I have planted, * Apollos watered, but God gave the increase. Alleluia.

After Septuagesima omit Alleluia.

Second Antiphon. [4] 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. [5] Thrice was I beaten with rods, * once was I stoned, thrice I suffered shipwreck, for Christ's name's sake.

Chapter. (Acts ix. 1.)

SAUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the

[1] 2 Cor. xii. 7-9. [2] 2 Cor. xi. 32, 33, 31. [3] 1 Cor. iii. 6.
[4] 2 Cor. xii. 9. [5] 2 Cor. xi. 25.

high priest, and desired of him letters to Damascus, to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

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 teaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, having his wonderful conversion (as on this day) in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy example which he hath set. 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 liveth and reigneth with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. I have planted, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 26th day of January, were born into the better life—

At Smyrna, holy Polycarp, a disciple of the blessed Apostle John, and by him ordained Bishop of that city, having the charge of all Asia. In the reign of Mark Antony, and Lucius Aurelius Commodus, as the Pro-consul was sitting in the amphitheatre all the people cried out against Polycarp, and to please them he was cast into the fire, but forasmuch as it burned him not he was pierced with the sword, and so received the crown of martyrdom, [in the year 166.] With him there suffered also twelve others that were come from Philadelphia unto the city aforesaid.

At Hippo, in Africa, the holy martyrs Theogenes, Bishop of that city, and thirty-six others, who in the persecution under the Emperor Valerian reckoned cheaply death here in time, and received the crown of life eternal, [about the year 260.]

At Bethlehem of Judah, the holy widow Paula, mother of Eustochium, the virgin of Christ. She was of a very noble senatorial family, that gave up the world and distributed all her goods to feed the poor and betook herself to the manger of the Lord, and thence passed away into the kingdom of heaven endowed with many graces and crowned with a long martyrdom, [in the year 404.] Jerome hath written of her life, full of graces.

In the country of Paris, [in the year 685,] holy Bathildes, Queen [of France,] illustrious for her holiness and the glory of her miracles.

Chapter at the end. (Acts ix. 22.)

BUT Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

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. (Acts ix. 8.)

AND Saul arose from the earth, and, when his eyes were opened, he saw nothing. But they led him by the hand, and brought him into Damascus. And he was there three days without sight, and neither did eat nor drink.

NONE.

Antiphon. Thrice was I beaten, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons and Chapter from Lauds.
Hymn, Verse and Answer from First Vespers.

Antiphon at the Song of the Blessed Virgin. O Holy Apostle Paul, Preacher of the truth, and Teacher of the Gentiles, pray for us to God, Who hath chosen thee.

Prayer and Commemoration of St Peter from Lauds.

Then a Commemoration of the following. Antiphon, Verse and Answer from the First Vespers of the Common Office for One Martyr, (*p.* 482,) *and the Prayer,* "O God, Who year by year, &c.," (*p.* 491.)

JANUARY 26.

St Polycarp, Bishop [of Smyrna,] Martyr.

Double.

All from the Common Office for One Martyr, (*p.* 482,) *except the following.*
Prayer throughout the Office, "O God, Who year by year, &c.," (*p.* 491.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical Writers, composed by St Jerome, Priest [at Bethlehem.]

POLYCARP was a disciple of the Apostle John, and was consecrated by him Bishop of Smyrna. He was reckoned the chief of all the Christians of Asia, because he had been taught by several of the Apostles, and other persons who had seen the Lord. During the reign of the Emperor Antoninus Pius, and while Anicetus presided over the Church of Rome, Polycarp came thither to discuss some questions regarding the time for observing Easter. He found some heretics at Rome, who had been led astray by the doctrine of Marcion and Valentine, and brought back many

of them to the faith. One day Marcion met him by accident, and said to him: Do you recognise me? whereto he replied: I recognise the devil's eldest son. Some time after, in the reign of Mark Antonine and Lucius Aurelius Commodus, during the fourth persecution since Nero, when the Pro-consul was ruling in Smyrna, the whole population being assembled in the theatre, clamoured against Polycarp, and to please them he was burnt. He wrote an extremely useful Epistle to the Philippians, which is publicly read in the Churches of Asia even to this day.

Fifth and Sixth Lessons from the Exposition of Ps. cxviii. *by St Ambrose,* (*p.* 493,) *the Fifth Lesson being the First,* ("Princes have persecuted me, &c.,") *and the Sixth the Second and Third read as one,* ("They fight against him, &c.," *and* "Think then how the martyr, &c.,") *or else the Second only.*

THIRD NOCTURN.

Lessons from Matth. x. 26, *with the Homily of St Hilary,* (*p.* 495.)

MARTYROLOGY.

On the morrow we keep the feast of holy John, Patriarch of Constantinople, [in the years 398-407,] surnamed Chrysostom—that is to say, golden mouth—on account of the golden stream of his eloquence, whose word and example much profited the Church, but after many toils he ended his life in exile. Mention is made of him upon the 14th day of September, but the 27th of January is the day whereon his sacred body was brought to Constantinople under the Emperor Theodosius the younger, whence it was afterward brought to Rome, and lyeth buried in the Basilica of the Prince of the Apostles.

At Sora, the holy martyr Julian. He was arrested in the persecution under the Emperor Antonine, and while he was being tortured, the temple of the idols fell down, whereupon he was beheaded, and so received the crown of martyrdom.

In Africa, [in the third century,] the holy martyr Avitus.

Likewise in Africa, the holy martyrs Datius, Reater, and their companions, who suffered in the persecution under the Vandals.

Likewise in Africa, the holy martyrs Dativus, Julian, Vincent, and twenty-seven others.

At Rome, [in the year 671,] holy Pope Vitalian.

At Mans, [in the year 117,] holy Julian, the first Bishop of that city, whom holy Peter sent thither to preach the Gospel.

At the monastery of La Val-Benois, the holy Maurus, Abbat of Val-Benois.

At Brescia, [in the year 1540,] the holy Virgin Angela Merici, Foundress of the Society of Nuns of St Ursula, whose first duty is to lead young maidens into the paths of the Lord. We keep her festival upon the last day of May, in accordance with an ordinance of Pius VII.

Vespers of the following, from the Chapter inclusive.

JANUARY 27.

St John Chrysostom, Patriarch of [Constantinople,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for one Bishop and Confessor, (*p.* 515,) *except what is otherwise given here.*

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 515.)

Prayer throughout the Office.

MERCIFUL Lord, we beseech Thee continually to increase by Thy heavenly grace, Thy holy Church, which Thou hast vouchsafed to enlighten by the glorious labours and teaching of Thy blessed Confessor and Bishop John Chrysostom. 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 Polycarp. Prayer as in his Office.

MATTINS.

The first verse of the hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN of Antioch, who, on account of the golden stream of his eloquence, is called by the Greeks Chrysostomos, or, "the golden-mouthed," was a lawyer and man of the world of much eminence, before he turned his great intellect and wonderful industry to the study of things sacred. He took orders, and was ordained a priest of the Church of Antioch, [in the year of our Lord 386,] and after the death of Nectarius, was forced by the Emperor Arcadius to accept, though sorely against his own will, the Archbishopric of Constantinople. Having received the burden of a shepherd's office, [upon the 26th day of February,] in the year 398, he set himself zealously to do his duty, struggling against the degradation of public morality and the loose lives of the nobility, and thereby drew upon himself the ill-will of many enemies, especially the Empress Eudoxia, whom he had rebuked on account of the money of the widow Callitropa, and the land of another widow.

Fifth Lesson.

SOME Bishops being assembled in a Council at Chalcedon, [in 403,] which Council the Saint held to be neither lawful, nor public, although he was commanded to go there, he refused. Whereupon Eudoxia, striving earnestly against him, caused him to be sent into exile. Soon after, however, the people of the city rose, and demanded his recall, and he was then brought back again amid great public rejoicings. Nevertheless he ceased not to war against vice, and absolutely forbade the celebration of public games round the silver statue of Eudoxia in the square outside the Church of the Eternal Wisdom. Upon this, a party of Bishops, who were enemies to him, banded together, and obtained that he should be banished again, which was done accordingly, [on the 20th day of June, 404,] amid the lamentations of widows and the poor, who felt as if they were being deprived of a common father. During this exile, it almost passeth belief how much Chrysostom suffered, and how many souls he turned to the faith which is in Christ JESUS.

Sixth Lesson.

AT this time a Council was assembled at Rome, wherein Chrysostom's restoration to his See was decreed by Pope Innocent I., but meanwhile, he was suffering great hardships and cruelties on his journey at the hands of the soldiers who had him in charge. As he passed through Armenia he prayed in the Church of the holy martyr Basiliscus, and the same night that blessed conqueror appeared to him in a vision and said: "Brother John, to-morrow thou shalt be with me." On the next day, therefore, he received the Sacrament of the Eucharist, and, arming himself with the sign of the cross, resigned his soul to God, it being the 14th of September, [in the year of salvation, 407.] As soon as he was dead a furious hailstorm took place at Constantinople, and after four days the Empress died. The Emperor Theodosius, the son of Arcadius, brought the body of John Chrysostom to Constantinople with great state, and numerously attended, and on the 27th of January, [438,] laid it with magnificent honours in the grave, beside which he prayed for the forgiveness of his own father and mother. The holy body was afterwards taken to Rome, and is now buried in the Vatican Basilica. The number, devoutness, and brilliance of St John Chrysostom's sermons and other writings, his acuteness in exposition, and the close aptness of his explanations of Holy Scripture, have been and are the object of universal wonder and admiration, and often seem not unworthy to have been dictated to him by the Apostle Paul, for whom he entertained a wonderful devotion.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St John Chrysostom*, (*p.* 551.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 539.)

MARTYROLOGY.

At Rome, the second Feast of holy Agnes.

Upon the same 28th day of January, were born into the better life—

At Rome likewise, the holy martyr Flavian, who suffered in the persecution under the Emperor Diocletian.

At Apollonia, the holy martyrs Thyrsus, Leucius, Callinicus. In the time of the Emperor Decius they were tortured in divers ways. Whereafter, Thyrsus and Callinicus were beheaded, and a voice from heaven called away Leucius, and he gave up the ghost, [in the year 250.]

In the Thebaid, the holy martyrs Leonides and his companions, who secured the palm of martyrdom in the time of the Emperor Diocletian.

At Alexandria, a multitude of holy martyrs, who upon this day were gathered together in a church at Communion, when they were massacred in divers ways by the followers of the Arian Duke Syrianus, [in the year 376.]

Likewise at Alexandria, the holy Confessor Cyril, Pope of that city; a most eminent champion of the Catholic faith, and illustrious for his teaching and holiness, who fell asleep in peace, [in the year 444.] Whose feast we keep upon the 9th day of February.

At Zaragoza, [in the year 315,] holy Valerius, Bishop of that city.

At Cuenca, in Spain, holy Julian, Bishop of that city, who gave the goods of his Church to the poor, and sought his food by working with his own hands after the manner of the Apostles, and fell asleep in peace, famous for miracles, [in the year 1207.]

In the monastery of Rheims, [in

the year 545,] the holy Priest John, a man of God.

In Palestine, [in the sixth century,] the holy Hermit James, who having fallen away hid himself for a long time in a sepulchre to do penance, and passed away hence to be ever with the Lord, famous for miracles.

SECOND VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 542.)

A Commemoration is made of the following, viz.: St Raymond of Peñafuerte from the Common Office, (*p.* 531,) *and Prayer from his own Office.*

Then the following Commemoration of St Agnes.

Antiphon. Christ hath hallowed His Bride and Witness unto Himself, standing at her right hand in the shape of a Lamb[1] whiter than snow.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Prayer.

O GOD, Who year by year dost gladden Thy people by the solemn feast of Thy blessed Virgin and Martyr Agnes, 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.*

JANUARY 28.

Note. When on account of the early incidence of Easter, Septuagesima Sunday falls on the Second Sunday after Epiphany, January 28 *is set apart for the Feast of the Most Holy Name of Jesus, which else is kept on the Second Sunday after Epiphany. In this case the Office of the Most Holy Name is precisely the same as that given at the Second Sunday after Epiphany,* (*p.* 204,) *omitting only* "Alleluia," *wherever it occurs, the Commemoration of the Octave of Epiphany at First Vespers, and of the Sunday at both Vespers and Lauds. With these exceptions, First Vespers of the transferred Feast will be as on the Saturday evening preceding the Second Sunday after Epiphany. The Ninth Lesson will be that of St Agnes's Second Feast which is commemorated at Lauds only. The Short Responsories at Terce, Sext, and None will be as follows:*

AT TERCE.

Blessed be the name of the LORD.

Answer. Blessed be the name of the LORD.

Verse. From henceforth, now, and for ever.

Answer. The name of the LORD.

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

Answer. Blessed be the name of the LORD.

Verse. Give unto the LORD glory and honour.

Answer. Give unto the LORD the glory due unto His Name.

AT SEXT.

Give unto the LORD glory and honour.

[1] Probably some play on the Latin word "Agnus."

Answer. Give unto the LORD glory and honour.

Verse. Give unto the LORD the glory due unto His Name.

Answer. Glory and honour.

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

Answer. Give unto the LORD glory and honour.

Verse. O magnify the LORD with me.

Answer. And let us exalt His Name together.

AT NONE.

O magnify the LORD with me.

Answer. O magnify the LORD with me.

Verse. And let us exalt His Name together.

Answer. With me.

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

Answer. O magnify the LORD with me.

Verse. Our help is in the Name of the LORD.

Answer. Who made heaven and earth.

At Second Vespers of the Holy Name there will be Commemorations of St Francis de Sales, and of St Raymond.

The Feast of St Raymond of Peñafuerte—now ousted from his original day, 23rd January—is, for convenience, printed here.

St Raymond of Peñafuerte, Confessor.

Semi-double.

All from the Common Office for a Confessor, (p. 855,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, Who didst choose the blessed Raymond to be an eminent minister of the Sacrament of Penance, and in a wonderful manner didst make him to pass over the waves of the sea, grant unto us, at his petition, the grace to bring forth fruits worthy of repentance, and in the end to attain unto the harbour of eternal 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.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE blessed Raymond was born at Barcelona, [in the year of our Lord 1175,] and was of the noble family of the De Peñafuerte. He was early instructed in the Christian religion, and even while he was still a little child, he showed such excellence of mind and body, as filled his friends with strong hopes of his future greatness. As a young man he taught letters in his native place. He afterwards went to Bologna, where he applied himself to works of godliness, and to the study of the Ecclesiastical and Civil Law. He took the degree of Doctor, and lectured with great applause upon the Canon Law. He attained so much celebrity that Berengar, Bishop of Barcelona, on his way from Rome to his own See, turned aside to visit the Saint at Bologna, and at length persuaded him after many entreaties to return with him to Spain. He was appointed to

a Canonry and the Archdeaconry in the Church of Barcelona, in which offices he set both clergy and people a brilliant example of uprightness, modesty, learning, and meekness, and more especially strove, as far as in him lay, to increase the honour and reverence paid to the Virgin Mother of God, whom he venerated with an affection singularly devoted.

Fifth Lesson.

WHEN he was about forty-five years of age he solemnly professed in the Order of Friars Preachers, and strove, as a new recruit, to perfect himself in all the duties of his calling, particularly in charity to the poor, and above all to those unhappy Christians who were slaves to the unbelievers. He was the Confessor of St Peter Nolasco and of James I., King of Aragon, and by his advice St Peter Nolasco gave up his whole worldly possessions to ransom as many as possihle of the wretched captives. At this moment the most blessed Virgin appeared simultaneously to St Raymond, St Peter Nolasco, and King James, and revealed to them the pleasure of her Only-begotten Son and herself, that they should establish in her honour an order of Religious persons whose work should be the redemption of Christian slaves from bondage among unbelievers. The three took counsel together, and then founded the Order of the Blessed Mary of Ransom, for the Redemption of Captives. The blessed Raymond himself composed a most appropriate code of rules for the new institution, for which he after some years obtained the express sanction of Pope Gregory IX., and himself [on the 10th day of August, in the year 1223,] with his own hands clothed St Peter Nolasco in the habit, and constituted him the first Master General of the Order.

Sixth Lesson.

HE was summoned to Rome by Gregory IX., [in the year 1230,] and appointed by him his Chaplain, Penitentiary, and Confessor, and by his orders collected into one volume of the Decretals the ordinances of the Roman Pontiffs, which up to that time were only to be found scattered among the records of divers Councils and Churches. He firmly refused the Archbishopric of Tarascon, which was offered him by the Pope himself, and, having been chosen Master General of the whole order of Friars Preachers, he discharged the duties of that office in holiness for two years, and then resigned it. It was by his advice that James, King of Aragon, established the Office of the Holy Inquisition in his dominions. He was distinguished by many miracles, of which the chief which is narrated of him is that on one occasion being in the island of Majorca and wishing to go to Barcelona, he spread his cloak upon the sea, and passed over the waters on it, accomplishing the whole distance of sixty leagues in six hours, and finally entering his convent through the closed doors.[1] He attained the age of nearly an hundred years, and fell asleep in the Lord [on the 6th day of January,] in the year of salvation 1275. His name was enrolled by Clement VIII. among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 538.) *The Ninth Lesson* ("And ye yourselves,

[1] See Alban Butler. Jan. 23.

&c.") *is either omitted or read as one with the Eighth in order to leave room for*

Ninth Lesson. (*For St Agnes.*)

ONE night when the parents of the blessed Agnes were watching at her grave, she appeared to them in company with a band of virgins, and said to them: Father and Mother, weep not for me as though I were dead; for now these virgins and I live together in Him Whose love was my whole life upon earth. Some years afterwards, Constance, the daughter of the Emperor Constantine, being sick of an incurable ulcer, betook herself to the said grave, although she was not yet a Christian, and as she lay by it and slept, she seemed to hear the voice of Agnes, saying to her: Constance, be of good courage: believe in JESUS Christ the Son of God, and He will make thee whole. The Princess, being healed, was baptized, along with many others of the Emperor's family and household, and afterwards built over the grave of the blessed Agnes a Church named in her honour.

At Lauds is made a Commemoration of St Agnes.

Antiphon. Behold, now I see that which I have desired; now I possess that for which I have hoped; now am I united in Heaven to Him Whom I loved with my whole heart upon earth.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer as at First Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Francis de Sales, Bishop of Geneva, [in the year 1622,] of whom mention is made upon the 28th day of December.

Upon the same 29th day of January, were born into the better life—

At Rome, upon the Nomentan Way, the holy soldiers Papias and Maurus, martyrs in the time of the Emperor Diocletian, [fourth century.] At their first confession of Christ, Laodicius, the Prefect of the city, ordered their mouths to be bruised with stones and committed them to prison; where they were afterwards cudgelled and then lashed to death with scourges loaded with lead.

At Perugia, the holy martyrs Constantius, Bishop of that see, and his companions, who were crowned [about the year 178] for defending the faith in the persecution under the Emperor Marcus Aurelius.

At Edessa, in Syria, the holy martyrs Sarbelius and his sister, Barbea, who were baptized by blessed Barsimœus, Bishop of that city; and were crowned with martyrdom under the President Lysias, in the persecution under the Emperor Trajan, [in the second century.]

In the country of Trois, the holy martyr Sabinian, who was beheaded for Christ's faith's sake, [in the year 275,] by order of the Emperor Aurelian.

At Milan, the holy Priest Aquilinus, who was crowned with martyrdom, [in the eighth century,] by being run through the neck with a sword by the Arians.

At Treves, holy Valerius, Bishop of that see, [in the first century,] a disciple of the holy Apostle Peter.

At Bourges, holy Sulpicius Severus, [in the year 591,] Bishop of that see, famous for his graces and learning.

Vespers of the following.

JANUARY 29.

St Francis de Sales, Bishop [of Geneva,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 515,) except what is otherwise given here.

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c., (*p.* 515.)

Prayer throughout the Office.

O GOD, Who didst will that Thy Blessed Confessor and Bishop Francis should become all things to all men, mercifully grant unto us, that we being filled with the sweetness of Thy heavenly love, may so take to ourselves his admonitions and be succoured by his prayers, that in the end we may with him 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.*

A Commemoration is made of St Raymond.

Prayer from his Office.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FRANCIS was born of godly and noble parents, in the town of Sales, from which his family take their name of "de Sales," [upon the 21st day of August, in the year of our Lord 1567.] In his childish years his staid and godly demeanour gave promise of his future sanctity. He received a liberal education as he grew up, and afterwards studied Philosophy and Theology at Paris. In order to the complete furnishing of his mind, he took the degree of Doctor of Laws, both Civil and Ecclesiastical, at Padua, with much distinction. He had already bound himself with a vow of perpetual virginity at Paris, and he renewed the same in the Holy House of Loreto. From this path of virtue, neither the temptations of the devil nor the allurements of the world ever induced him to swerve.

Fifth Lesson.

HE refused to be made Counsellor of the Parliament of Chambery, for which his family had obtained for him patents from the Duke of Savoy, and determined to become a clergyman. He was appointed to the Provostship of the Church of Geneva, and, being shortly afterwards ordained Priest, discharged so admirably the duties of his position, that he was sent by Granier, his Bishop, to preach the word of God in Chablais, and other places in the outskirts of the diocese, where the inhabitants had embraced the heresy of Calvin. He joyfully undertook this mission, in which he suffered much, being often hunted by the Protestants to murder him, and assailed by many calumnies and plots. Amid all these dangers and struggles his constancy remained invincible, and

under the blessing and care of God he is said to have recalled seventy-two thousand of these heretics to the Faith of Christ's Universal Church, among whom were many distinguished by rank and learning.

Sixth Lesson.

AFTER the death of Bishop Granier, who had procured his appointment as Coadjutor, he was consecrated Bishop, [upon the 3rd day of December, 1602.] In that office he was truly a burning and a shining light, showing all around a bright example of godliness, zeal for the discipline of the Church, ardent love of peace, tenderness to the poor, and, indeed, of all graces. For the greater ornament of God's worship he established a new Order of Nuns, which is named from the Visitation of the Blessed Virgin. These nuns follow the Rule of St Austin, but Francis added thereto several additional constitutions distinguished by wisdom, prudence, and tenderness. He enlightened the Church by writings full of heavenly teaching, and pointing out a safe and simple road to Christian perfection. In the 55th year of his age, while on his way from France to Annecy, after saying mass at Lyons on the Feast of St John the Evangelist, he was seized with fatal illness, and on the next day passed from earth to heaven, in the year of our Lord 1622. His body was carried to Annecy and honourably buried in the Church of the nuns of the Visitation, where it soon began to be distinguished for miracles. The truth of these having been proved, the Supreme Pontiff, Alexander VII., enrolled his name among those of the Saints, and appointed for his Feast-day the 29th of January. And the Supreme Pontiff, Pius IX., on the advice of the Congregation of Sacred Rites, declared him a Doctor of the Universal Church.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Hilary* (*p.* 550.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 523.)

MARTYROLOGY.

On the morrow we keep the feast of the holy virgin and Martyr Martina, [third century,] of whom mention is made upon the 1st day of January.

Upon the same 30th day of January, were born into a better life—

At Antioch, the blessed martyr Hippolytus, [third century.] He was a Priest who had been led astray into the Novatian schism, but by the operation of the grace of Christ had corrected himself, and had returned into the unity of the Church, for which and within which he afterwards achieved a noble martyrdom. When he was asked by his people which were the true Body, he denied the doctrine of Novatus, and declared that the faith which men ought to keep is the faith which the See of Peter keepeth, and so offered his neck to the executioner.

In Africa, the holy martyrs Felician, Philappian, and 124 others.

At Edessa, in Syria, the holy martyr Barsimœus, Bishop of that city, who converted many Gentiles to the faith, and sent them before him to the crown, but himself followed them with the palm of martyrdom under the Emperor Trajan, [second century.]

Likewise, at Edessa, holy Barsen, Bishop of that See, who was famous

for the grace of healing, but who on account of his Catholic belief was banished to the uttermost parts of that country by the Arian Emperor Valens, and there finished his earthly life, [in the year 379.]

Likewise the blessed Alexander. He was arrested in the persecution under the Emperor Decius, and died under the torture, [in the year 251,] venerable for his grey hairs and illustrious for his repeated confession.

At Jerusalem, holy Matthias, Patriarch of that place, [in the second century,] of whom are narrated wondrous acts of faith. He suffered much for Christ's sake under the Emperor Hadrian, but at length fell asleep in peace.

At Rome, holy Pope Felix [IV., Pope in 526, died in 530,] who laboured much for the Catholic faith.

At Pavia, the holy Confessor Armentarius, Bishop of that See, [in the year 730.]

In the monastery of Maubeuge, in Hainault, in the time of King Dagobert, the holy Virgin Aldegundis, [about the year 689.]

At Milan, holy Savina, a devout woman, who fell asleep in the Lord, [in the year 311,] while she was praying at the graves of the holy martyrs Nabor and Felix.

At Viterbo, the holy Virgin Hyacinth de' Mariscotti, [in the year 1640,] a nun of the Third Order of St Francis, eminent for penitence and for love. Whose name Pope Pius VII. enrolled with those of the saints.

At Second Vespers; Antiphon, "O right excellent, &c."; *a Commemoration is made of the following, from the Common Office for one Virgin and Martyr*, (*p.* 567.) *Prayer*, "O God, Who amidst the wondrous, &c.," (*p.* 573.)

[1] Translation by the late Rev. E. Caswall. 1878. R.I.P.)

JANUARY 30.

St Martina, Virgin and Martyr.

Semi-double.

All from the Common Office for one Virgin and Martyr, (*p.* 567,) *except what is otherwise given here. Prayer throughout the Office*, "O God, Who amidst the wondrous, &c."

Note. Should this Feast be observed as a Double, or otherwise have First Vespers, the Hymn at that Service is composed of the 1st, 2nd, 3rd, and 7th verses of the Hymn hereafter given for Mattins, and in this case the Hymn at Mattins begins at the 4th verse, (the 7th being used at both Vespers and Mattins.)

MATTINS.

Hymn.[1]

1.

Hear thou with joy, O Rome, Martina's name,
Her praises celebrate with glad accord;
Martina, high in merit, virgin blest,
And martyr of the Lord.

2.

Beauty and youth, the joys of happy home,
Ancestral palaces, and noble birth;
All these were hers, all these for JESU'S sake
She counted nothing worth.

3.

Her wealth she shared among the poor of Christ,
Content with seeking better wealth above:
Herself she gave to her immortal King,
Too happy in His love.

4.

The agonising hooks, the rending scourge,
Shook not the dauntless spirit in her breast;
With torments rack'd, Angels her fainting flesh
Recruit with heavenly feast.

(Died while the above was in proof, Jan. 2,

5.

In vain they cast her to the ravening beasts;
Calm at her feet the lion crouches down:
Till smitten by the sword at length she goes
To her immortal crown.

6.

Now with the Saints Martina reigns in bliss;
And, where Idolatry sate throned of yore,
From her victorious altar praise and prayer
With odorous incense soar.

7.

Expel false worldly joys; and fill us, Lord,
With thine enlightening beam divine;
Who with Thy suffering martyrs present art,
The Godhead, One and Trine. Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARTINA was a maiden of a most illustrious Roman family, daughter of a Consul. She lost her parents while still very young, and, being inflamed with Christian zeal, she distributed her wealth, whereof she had abundance, with great profusion among the poor. Under the Emperor Alexander, she was commanded to sacrifice to the imaginary gods, and refused with much boldness to commit this great wickedness. Upon this she was again and again scourged, and mangled with iron prongs and hooks, and pieces of broken pottery. Her limbs were cut off piece by piece with sharp swords, and boiling tallow poured upon the living trunk. Lastly she was sent to be eaten publicly by the wild beasts in the amphitheatre, but by the will of God they would not touch her, and she was then thrown upon a burning pile, but still remained alive.

Fifth Lesson.

SOME of her tormentors were so moved by the spectacle, that they repented, and, by the grace of God confessing the faith of Christ, through which she remained constant, were themselves tortured and beheaded. Martina herself lay praying, with a brightness on her face, while a matter like milk oozed from her body along with the blood, emitting a soft, sweet smell. She was as it were unconscious of an earthquake and most violent thunderstorm which arose and was raging, and while the lightning struck temples, and melted statues, she seemed in spirit rather to be seated above on a queenly throne, praising God in heaven among the Blessed.

Sixth Lesson.

THE judge being infuriated at what had taken place, and chiefly at her unbending firmness, ordered the head of the martyr to be cut off. At the moment this was done, a peal which shook the city was heard, like a voice calling her home, and so great was the consternation, that it was made the means of conversion to many idolaters. The holy body of Martina wherein she had suffered in the Pontificate of Urban I. was discovered in the time of Urban VIII.,[1] in the very old Church called after her, situated at the foot of the Capitoline Hill, near the Mamertine Prison, along with the bodies of the holy martyrs Concordius, Epiphanius, and others. The Church was then altered and restored and handsomely decorated, and then the body was

[1] Both the hymns in this Office are by him.

replaced in it, amid public rejoicings, with a solemn ceremony and procession.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of Pope St Gregory*, (*p.* 571.)

LAUDS.

Hymn.

PLEAD, maiden, for thy native land,
Plead for thy Mother Church of Rome,
Plead for each Christian State that shields
The brightness of the Christian home.

From them let warfare roll to where
Justice and vengeance have a work—
Let war, with all its horrors rife,
Crush the foul empire of the Turk.

Their fellow-Christians to set free
Let all men Christian draw the sword—
However divers, one in this,
The love of Christ, their common Lord.

Rome calls upon thee that the prayers,
Not rising from one shore alone,
May from thine odour-phial float
Toward the Everlasting Throne.

Borne on the eternal breeze of praise
That from the Blessed myriads swells
To Him Who, circled by the Saints,
In holiness unuttered dwells. Amen.

Prayer throughout the day. O God, Who amidst the wondrous, &c., (*p.* 573.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Peter Nolasco, founder of the Order of Blessed Mary of Ransom, for the redemption of captives, who fell asleep in the Lord upon Christmas Eve.

Upon the same 31st day of January, were born into a better life—

At Rome, upon the way to Porto, the holy martyrs Cyrus and John, who suffered many torments for confessing Christ, and were beheaded, [in the fourth century.]

At Alexandria, the holy martyr Metranus. In the time of the Emperor Decius he refused to utter unlawful words at the command of the Pagans. Wherefore they bruised his whole body with cudgels, pierced his face and eyes with sharp reeds, and continued to torture him while they cast him out of the city, where they stoned him to death, [in the year 249.]

There, likewise, the holy martyrs Saturninus, Thyrsus, and Victor.

In the same city, the holy martyrs Tharsicius, Zoticus, Cyriacus, and their Companions.

At Cyzicus, on the Hellespont, the holy martyr Triphenes, who overcame divers torments, and then gained the palm of martyrdom by being killed by a bull.

At Modena, holy Geminian, [after the year 390,] Bishop of that see, famous for miracles.

In the province of Milan, in the time of the Emperor Theodosius, [fifth century,] the holy Confessor Julius the Priest.

At Rome, [in the year 410,] the holy widow Marcella, whose excellences have been written by blessed Jerome.

At Rome, likewise, the blessed widow Louisa Albertoni, [in the year 1530,] of the 3rd Order of St Francis, illustrious for her graces.

Upon the same day is commemorated the translation of the holy Evangelist Mark, when [in the year 831] his sacred body was taken from Alexandria, in Egypt, already occupied by the Mohammedans, and brought to Venice, where it is honourably buried in the great cathedral church consecrated in his name.

Vespers are of the following from the Chapter inclusive.

JANUARY 31.

St Peter Nolasco, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 531,) except what is otherwise given here.

FIRST VESPERS.

Prayer throughout the Office.

O GOD, Who hast commended Thy love toward us, in that while we were yet sinners, Thou didst die for us, that Thou mightest redeem us from the hand of the enemy; and Who didst raise up Thy holy servant Peter (in imitation of that Thy so great love for their souls) to redeem the bodies also of Thy servants from the hand of the enemies of Thy Cross, and to that end, didst choose him for a mean whereby Thou hast given unto Thy Church a new family of sons; mercifully grant unto us, at his petition, that we may be delivered from the bondage of our sins, and may one day together with him rejoice in perfect liberty in our very Fatherland, which is in heaven: 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 Martina. Prayer as in her Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PETER Nolasco was born of noble parents at Recaudun near Carcassonne in France [about the year 1189,] and is chiefly distinguished for his great love toward his neighbour. It was considered a foreshadowing of this virtue, that when he was a little child in his cradle, a swarm of bees settled on his right hand, and began to make an honey-comb there. He lost his parents while still young, and in consequence of his horror of the Albigensian heresy, with which France was then plagued, he sold his property there and emigrated to Spain. Here he first discharged a vow which he had made at the sanctuary of the Blessed Virgin of Monserrat, and afterwards went to Barcelona. Here he was so affected by the miserable state of the Christians who were in slavery to the Moors, that he expended his whole fortune in ransoming as many of them as possible, and used to say that he wished he could be sold himself to ransom more, or could himself change places with them.

Fifth Lesson.

IT came to pass that God showed how agreeable to Him was the charitable zeal of Peter. One night when he was praying, and his mind was much exercised on the means of succouring the enslaved Christians, the Blessed Virgin appeared to him in a vision, and gave him to understand that it would be most pleasing to her Son and herself, if he would found in her honour an order of religious men, whose chief duty it should be to effect the redemption of Christian bondsmen out of the hand of the unbelievers. In conformity to this revelation, which had likewise on the same night been made to St Raymond de Pegnafort and King James I. of Aragon, he founded the Religious Order of the Blessed Mary of Ransom, for the redemption of captives. The members of this order

add a fourth vow to the three essential ones of Poverty, Chastity, and Obedience, namely, that they will be ready if need be to remain as hostages in the hand of the unbelievers for the liberation of others.

Sixth Lesson.

AFTER he took the vow of virginity he remained with his purity quite unsullied all his life, and was at the same time a bright pattern of long-suffering, lowliness, temperance, and other virtues. God was pleased to adorn him with the gift of Prophecy, whereby he foretold things to come. Among others, he prophesied to King James that he would take the city of Valencia from the Moors, which he afterwards did. He was refreshed by frequent apparitions of his Guardian Angel and of the Virgin Mother of God. He had lived to a great age, when being quite worn out, and falling into a grievous sickness, he perceived that his end was at hand. He then received the holy Sacraments, and, gathering his brethren around him, exhorted them for the last time to show pity to slaves. After this he began to repeat with great emotion the cx. Psalm, "I will praise Thee, O LORD, with my whole heart," and when he had uttered the words "He sent redemption unto His people," he resigned his soul to God. This happened at midnight between the 23rd and 24th of December, 1256. Alexander VII. ordered that his feast should be celebrated on the 31st of January.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 544.)

MARTYROLOGY.

Upon the 1st day of February, were born into the better life—

The holy martyr Ignatius, who ruled the church of Antioch as the third Bishop of that See in succession to the blessed Apostle Peter. In the persecution under the Emperor Trajan he was condemned to be killed by wild beasts, and was sent to Rome in chains by command of the emperor. There, in the presence of the Senate, he was first put to most grievous torments and then thrown to lions, the which throttled him with their teeth, and so he was made Christ's offering, [in the year 107.]

At Smyrna, the holy martyr Pionius. He was a Priest who had written much controversial matter on behalf of the Christian faith. After suffering a foul imprisonment, during the which he strengthened many brethren by his exhortations to the enduring of martyrdom, he was put to many tortures and nailed upon a pyre, where he obtained a blessed end by being burnt for Christ's sake. And with him suffered fifteen others, [in the year 251.]

At Ravenna, holy Severus, [in the year 389,] Bishop of that city, to the which place he was chosen, on account of his extraordinary merits, through a miraculous sign in the form of a dove.

At Tron, in Gaul, [in the fifth century,] holy Paul, Bishop of that see, whose life shone with grace, and the preciousness of whose death is attested by miracles.

Upon the same day, holy Ephrem, Deacon of the church of Edessa, who after much work for the faith of Christ fell asleep in the Lord, eminent for holiness and teaching, in the time of the Emperor Valens, [in the year 378.]

In Ireland, [in the year 523,] the holy Virgin Brigid. At the moment that she bowed down her head to receive the hallowed veil, she chanced to touch the wooden steps of the altar with her hand, and in witness to her virginity the dry wood at once became green.

At Florence, in Tuscany, the blessed Virgin Veridiana, recluse, of the Order of Vallombrosa, [Castel Florentin, 1242.]

Second Vespers are of the following, from the Chapter, inclusive. Prayer, "Mercifully consider our weakness," &c., (*p.* 491.) *A Commemoration is made of the preceding.*

FEAST DAYS IN FEBRUARY.

Upon the first day not occupied by an Office of Nine Lessons, is said the Office of the Dead.

FEBRUARY 1.

St Ignatius, Bishop [of Antioch,] Martyr.

Double.

All from the Common Office for one Martyr, (*p.* 482,) *except what is otherwise given here.*

Prayer throughout the Office, "Mercifully consider our weakness," &c., (*p.* 491.)

First Vespers as regards St Ignatius begin with the Chapter. A Commemoration is made of the preceding Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical Writers, composed by St Jerome, Priest [at Bethlehem.]

IGNATIUS was the third Bishop of Antioch after the Apostle Peter. When Trajan stirred up his persecution, he was condemned to be devoured by wild beasts, and sent to Rome in chains. When on his journey thither he arrived at Smyrna, where Polycarp, the disciple of John, was Bishop, he wrote an Epistle to the Ephesians, another to the Magnesians, a third to the Trallians, and a fourth to the Romans: and after leaving Smyrna, he addressed a further Epistle to the Philadelphians, and another to the Smyrnians, along with a private Epistle to Polycarp, to whose care he commended the Church of Antioch. In this last he quoteth a passage regarding the Person of Christ from the Gospel, which I have recently translated.

Fifth Lesson.

IT is fitting that, as we have made mention of a man of so much importance, we should also note briefly the Epistle which he addressed to the Romans. "I am on my way," saith he, "from Syria to Rome, and am already fighting with beasts on sea and on land all the way. I may say I am chained day and night to ten leopards, for indeed the soldiers, who have charge of me, are no better. The more courteous I am to them, the worse they use me. But still their wickedness is good schooling for me, though I know that my mere sufferings cannot in

themselves gain me justification. I earnestly wish for the beasts which are to devour me; at any rate, I pray they may put me out of pain quickly, and fly on me willingly, that I be not like some other Martyrs, whose bodies the animals have refused to touch. If I find that they will not come on, I will run at them as quick as I can, to make them devour me. Let me be, my little children: I know what is good for me."

Sixth Lesson.

"I FEEL now that I am beginning to be Christ's disciple; I desire none of those things which are seen, if so be I may find Christ JESUS. I care not that there come upon me fire, or cross, or wild beasts, or breaking of my bones, or sundering of my members, or destruction of my whole body, yea, or all the torments of the devil, if only so be I may win Christ." When he was brought condemned to the theatre, and heard the roaring of the beasts which were to devour him, he felt so strong an eagerness to suffer, that he cried out: "I am Christ's wheat, and so let the beasts' teeth be my mill, that I may be ground, and be found to make good bread." He suffered in the eleventh year of Trajan. What was left of his body lieth at Antioch, in the graveyard outside the gate which leadeth toward Daphne.

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.] (*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 wilt 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."

Eighth Lesson

THAT this second interpretation is the meaning of the Gospel, appeareth most probably 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 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.

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.

Prayer throughout the day as at First Vespers.

MARTYROLOGY.

The morrow is the feast of the Purification of the Blessed Virgin Mary, which by the Greeks is called the Hypapante—that is, the Presentation of the Lord.

Upon the same 2nd day of February, were born into the better life—

At Rome, upon the Salarian Way, [in the fourth century,] the holy martyr Apronian. He was a notary, who, while he was a Gentile, was leading the holy Licinius out of prison to present him before the Prefect Laodicius, when he heard a voice from heaven saying, "Come, ye blessed of My Father, inherit the kingdom which is prepared for you from the foundation of the world," whereupon he believed, and was baptized, and was afterwards put to death confessing the Lord.

Likewise at Rome, the holy martyrs Fortunatus, Felician, Firmus, and Candidus.

At Cæsarea, in Palestine, [in the first century,] the holy centurion Cornelius, who was baptized by the holy Apostle St Peter, and by him also raised to be Bishop in that city.

At Orleans, holy Flosculus, [about the year 500], Bishop of that see.

At Canterbury, in England, holy Laurence, [in the year 619,] Archbishop of that see, which he governed in succession to holy Augustin, and converted king Ethelbert himself to the faith. We keep his feast upon the morrow after.

At Prato, in Tuscany, the holy Florentine Virgin Katherine di Ricci, of the Order of Friars Preachers, eminent for the abundance of her gifts from heaven, whose name the Supreme Pontiff Bendict XIV. enrolled among those of holy virgins.

Vespers of the following.

FEBRUARY 2.

Candlemas Day.

Purification of the Blessed Virgin Mary.

Double of the Second Class.

Note. Should the 2nd February be a privileged Sunday, the Office for Candlemas Day is transferred to the Monday, any other Feast of less or equal rank being transferred. Should there be a double of the First Class on the Monday, the Candlemas Office is transferred on.

All from the Common Office for Feasts of the Blessed Virgin, (p. 552,) except what is otherwise given here.

FIRST VESPERS.

Antiphons from the Lauds of New Year's Day, (p. 315.)

Chapter and Prayer from Lauds.

Verse. It was revealed unto Simeon by the Holy Ghost.

Answer. That he should not see death before he had seen the Lord's Christ.

Antiphon at the Song of the Blessed Virgin. The old man held his Lord in his arms in the form of a little child, but the Child was the old man's King: even that Child whom a virgin bore, and remained a virgin as before: the fruit of her womb, and the God of her soul.

A Commemoration is made of the preceding.

MATTINS.

Invitatory. Behold, the Lord the Ruler cometh unto His holy temple: * Rejoice and be glad, O Zion! go forth to meet thy God!

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Exodus (xiii. 1.)

THE LORD spake unto Moses, saying, Sanctify unto Me all the first-born; whatsoever openeth the womb among the children of Israël, both of man and of beast: it is Mine. And Moses said unto the people: (11) It shall be when the LORD shall bring thee into the land of the Chanaanites, as He sware unto thee and to thy fathers and shall give it thee, that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. The firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break his neck. And all the first-born of man among thy children shalt thou redeem.

First Responsory.

Make ready thy chamber, O Zion, to receive Christ thy King, even that Child Whom a Virgin bore, and remained a Virgin as before: the fruit of her womb and the God of her soul.

Verse. Simeon took the Child up in his arms, and blessed God.

Answer. Even that Child Whom a Virgin bore, and remained a Virgin as before: the fruit of her womb and the God of her soul.

Second Lesson.

The Lesson is taken from the Book of Leviticus (xii. 1.)

THE LORD spake unto Moses, saying: Speak unto the children of Israël, saying: If a woman hath conceived seed and borne a man child, then she shall be unclean seven days, according to the days of the separation for her infirmity shall she be unclean. And the eighth day shall the child be circumcised: and she shall then continue in the blood of her purifying three and thirty days. She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation, and she shall continue in the blood of her purifying three score and six days.

Second Responsory.

When the days of Mary's purification according to the law of Moses were accomplished, they brought JESUS to Jerusalem to present Him to the Lord; as it is written in the law of the Lord: Every male that openeth the womb shall be called holy unto the Lord.

Verse. They offered for Him unto the Lord a pair of turtle-doves or two young pigeons.

Answer. As it is written in the law of the Lord: Every male that openeth the womb shall be called holy unto the Lord.

Third Lesson.

AND when the days of her purification are fulfilled, for a son or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the testimony, unto the priest, who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if her hand find it not, or she be not able to bring a lamb, she shall take two turtles, or two young pigeons, the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean.

Third Responsory.

They offered for Him unto the Lord a pair of turtle-doves, or two young pigeons; as it is written in the law of the Lord.

Verse. And when the days of Mary's purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord.

Answer. As it is written in the law of the Lord.

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

Answer. As it is written in the law of the Lord.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*13th on the Season.*)

OF old time it was written: "And of Zion shall it not be said: This and that man was born in her, and the Highest Himself shall establish her?" Blessed be the omnipotence of Him That was born! Blessed the glory of Him That came from heaven to earth! While yet He was borne in His Mother's womb, He was saluted by John the Baptist; He was presented in the temple, and recognised by that famous, antient, and glorious worthy, the old man Simeon. As soon as he knew Him he worshipped Him, and said: "Lord, now lettest Thou Thy servant depart in peace—for mine eyes have seen Thy Salvation."

Fourth Responsory.

Simeon was just and devout, waiting for the redemption of Israël; and the Holy Ghost was upon him.

Verse. It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Answer. And the Holy Ghost was upon him.

Fifth Lesson.

HE lingered in the world to see the birth of Him Who made the world. The old man knew the

Child, and in that Child became a child himself, for in the love wherewith he regarded the Father of all, he felt his own years to be but as of yesterday. The old man Simeon bore the new-born Christ, and all the while, Christ was the old man's Lord. It had been told him by the Lord that he should not taste of death before he had seen the birth of the Lord's Christ. Now Christ is born, and all the old man's wishes on earth are fulfilled. He That came to a decrepit world came to an old man.

Fifth Responsory.

It was revealed unto Simeon by the Holy Ghost that he should not see death before he had seen the Lord's Christ; and he blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.

Verse. When His parents brought in the Child JESUS, to do for Him after the custom of the law: then took he Him up in his arms.

Answer. And blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.

Sixth Lesson.

HE wished not to remain long in the world, but he longed to see Christ in the world, singing with the Prophet, and saying: "Shew us Thy mercy, O LORD, and grant us Thy salvation." (Ps. lxxxiv. 8.) And now at last, that ye may know that the cause of his joy was that this prayer was granted, he saith: "Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." The Prophets have sung that the Maker of heaven and earth would converse on earth with men: an angel hath declared that the Creator of flesh and spirit would come in the flesh: the unborn John, yet in the womb, hath saluted the unborn Saviour yet in the womb. The old man Simeon hath seen God a little Child.

Sixth Responsory.

When His parents brought the Child JESUS into the temple, to do for Him after the custom of the law, Simeon took Him up in his arms, and blessed God, and said: Lord, now lettest Thou Thy servant depart in peace.

Verse. Simeon took up the Child in his arms, and cried out, and said:

Answer. Lord, now lettest Thou Thy servant depart in peace.

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

Answer. Lord, now lettest Thou Thy servant depart in peace.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 22.)

AT that time: When the days of Mary's purification, according to the law of Moses, were accomplished, they brought JESUS to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord. And so on.

Homily on this passage by St Ambrose, Bishop [of Milan.] (*Bk.* 2, *Comm. on Luke* ii.)

"And, behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israël." The birth of the Lord is attested not only by Angels and Prophets, and shepherds, but also by elders and just men. Every age, and

both sexes, as well as the miracles of the events themselves, are here to strengthen our faith. A virgin conceiveth, a barren woman beareth, a dumb man speaketh, Elizabeth prophesieth, the wise man worshippeth, the unborn child leapeth, the widow praiseth, and the just man waiteth.

Seventh Responsory.

Simeon took JESUS up in his arms, and cried out, and said: Verily Thou art a light to lighten the Gentiles, and the Glory of Thy people Israël.

Verse. When His parents brought in the Child JESUS, then took he Him up in his arms, and blessed God, and said:

Answer. Verily Thou art a light to lighten the Gentiles, and the Glory of Thy people Israël.

Eighth Lesson.

WELL is he called just, who looked not for favour for himself, but for consolation for his people. He desired to be set free from the bondage of this frail body, but he waited to see the Promised One—for he knew that blessed are the eyes that see Him. "Then took he Him up in his arms, and blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word." Behold a just man, confined in the weary prison of the body, desiring to be dissolved and to begin to be with Christ. For to be dissolved and to be with Christ is much better. (Phil. i. 23.)

Eighth Responsory.

The old man bore the Child, but the Child was the old man's King; even that Child Whom a virgin bore, and remained a virgin as before; and when that virgin had brought Him into the world, she fell down and worshipped Him.

Verse. Simeon took the Child up in his arms, and gave thanks, and blessed the Lord.

Answer. Even that Child Whom a virgin bore, and remained a virgin as before; and when that virgin had brought Him into the world, she fell down and worshipped Him.

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

Answer. Even that Child Whom a virgin bore, and remained a virgin as before; and when that virgin had brought Him into the world, she fell down and worshipped Him.

Ninth Lesson.

WHOSOEVER will be dissolved and be with Christ, let him come into the Temple, let him come to Jerusalem, let him wait for the Lord's Christ, let him take hold on the Word of God, let him embrace it with good works, as it were with arms of faith: and then let him depart in peace, for he shall not see death, who hath seen life. Behold how the Lord's Birth doth overflow with abounding grace for all, and prophecy is not denied to the just, but to the unbelieving. Behold, Simeon prophesieth that the Lord JESUS Christ is come for the fall and rising again of many: yea, He shall separate the just from the unjust by their deserts, and according as our work shall be, so shall the true and righteous Judge command us to be punished or rewarded.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Simeon was just * and devout, waiting for the consol-

ation of Israël, and the Holy Ghost was upon him.

Second Antiphon. It was revealed unto Simeon * by the Holy Ghost that he should not see death before he had seen the Lord.

Third Antiphon. Simeon took * the Child up in his arms, and gave thanks, and blessed the Lord.

Fourth Antiphon. A light to lighten the Gentiles, and the glory of Thy people Israël.

Fifth Antiphon. They offered for Him * unto the Lord, a pair of turtle doves, or two young pigeons.

Chapter. (Mal. iii. 1.)

BEHOLD, I send My Angel, and he shall prepare the way before Me. And the LORD, Whom ye seek, shall suddenly come to His holy temple, even the Angel of the Covenant Whom ye delight in.

Antiphon at the Song of Zacharias. When His parents brought in the Child JESUS, then took Simeon Him up in his arms, and blessed God, and said: Now lettest Thou Thy servant depart in peace.

Prayer throughout the Office.

ALMIGHTY and everliving God, we humbly beseech Thy Majesty, that as Thy Only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts. 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. Simeon was just, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Laurence, Archbishop of Canterbury, who governed that church in succession to holy Augustin, and who converted King Ethelbert himself to the faith, of whom mention is made as upon this day.

Upon the same 3rd day of February, were born into the better life—

At Sebaste, in Armenia, the holy martyr Blase, [about the year 316,] Bishop of that city, and the worker of many miracles. Under the President Agricolaus he was long flogged, then hung to a beam, where his flesh was rent with iron combs, then he suffered a foul imprisonment, after which he was cast into the lake, and, forasmuch as he came out thence unhurt, he was beheaded, by order of the same judge, along with two lads. Before him seven women, who were collecting the drops of his blood as they fell during the torture, were arrested for being Christians, and after being grievously tormented were put to the sword.

In Africa, the holy Deacon Celerinus, who was kept nineteen days in prison, and was a glorious confessor of Christ under the lash, and in iron chains and other sufferings, and while he overcame the adversary of his contending by his invincible firmness, he led the way for victories for others, [in the year 280.]

Likewise the holy martyrs Laurentinus, [these martyrs mentioned by Cyprian, Letter 34,] and Ignatius, his father's and mother's brothers, and Celerina his grandmother, who had before him been crowned with martyrdom, to the glorious praises of all whom

there remaineth to witness an epistle of blessed Cyprian.

Likewise in Africa, the holy martyrs Felix, Symphronius, Hippolytus, and their Companions, [in the year 270.]

In the town of Gap, [in the second century,] the holy Bishops Tigides and Remedius.

At Lyons, [about the year 486,] holy Lupicinus and Felix, Bishops of that see.

On the same day, [in the year 865,] holy Anschar, Bishop of Bremen, who brought the Swedes and the Danes to believe in Christ.

Chapter at the end. (Mal. iii. 4.)

THEN shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years, saith the Lord Almighty.

TERCE.

Antiphon. It was revealed, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Simeon took, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Mal. iii. 2.)

BEHOLD, He shall come, saith the LORD of hosts: but who shall be able to abide the day of His coming? and who shall stand to see Him? For He is like the fiery blast of a furnace, and like fuller's soap.

NONE.

Antiphon. They offered for Him, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons from Lauds.

All the rest as at First Vespers, except the

Antiphon at the Song of the Blessed Virgin. This day did the Blessed Virgin Mary present the Child JESUS in the temple; and Simeon, filled with the Holy Ghost, took Him up in his arms, and blessed God for ever.

A Commemoration is made of the following from the Common Office for a Bishop and Confessor, (*p.* 515,) *with the Prayer,* "Hear, O Lord, &c.," (*p.* 524;) *then of St Blase, from the Common Office of One Martyr,* (*p.* 594,) *with the Prayer,* "O God, Who year by year, &c.," (*p.* 491.)

FEBRUARY 3.

St Laurence, Archbishop of Canterbury, Confessor.

Double.

All from the Common Office for One Bishop and Confessor, (*p.* 515,) *except what is otherwise given here. Prayer throughout,* "Hear, O Lord, we beseech Thee, &c.," (*p.* 524.)

FIRST NOCTURN.

Lesson from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Laurence was a Roman, and a disciple of St Gregory the Great, by whom he was sent into England, along with blessed Augustin,

to preach the Gospel. Along with Augustin he gave himself to prayer and preaching, and by the holiness of his life and manner, and by his miracles, he converted to Christ King Ethelbert and a great part of his people. After Augustin was made Archbishop of Canterbury he sent Laurence to Rome to give blessed Gregory news as to the state of the new-born Church of England, and to obtain fresh supplies from him. He returned in a short space, bringing with him the answers of the Supreme Pontiff to the questions of Blessed Augustin, holy vessels, books, vestments, relics of the holy Apostles and martyrs, and divers fellow-workers and ministers of the Word, among whom the first and chief were those men of eminent holiness, Mellitus, Justus, Paulinus, and Rufinian, of whom Mellitus was afterwards made first Bishop of London, Justus of Rochester, Paulinus of York, and Rufinian Abbot of the Monastery of the holy Apostles Peter and Paul outside the walls of Canterbury.

Fifth Lesson.

WHEN the blessed Augustine found himself drawing nigh to the kingdom of Heaven he ordained Laurence as his successor, lest upon his death the church in her tender state should suffer if she were left without the care of a shepherd. As soon as Laurence entered upon the Archbishoprick he made it his care to strengthen with all his power the foundations of the church which he saw so nobly laid, and by frequent exhortation and constant ensample of godly labour to carry on the structure to the height behoven. He bore not the care only of the new church which had been formed out of the English, but was heedful to extend his watchfulness as a shepherd to the nations of the old inhabitants of Britain and of the Scots who dwelt in Ireland, to bring them to the due and canonical observance of the feast of Easter, and to conformity of life and manners with the church rules in all other matters.

Sixth Lesson.

AFTER the death of holy king Ethelbert, his son and successor, Eadbald, not only refused to embrace the Christian faith, but also contracted an incestuous marriage with his own stepmother, and many thence took occasion either to renounce the faith which they had already received or to become unstable therein. Laurence took council with his fellow-bishops and thought to abandon England, but the blessed Prince of the Apostles appeared to him in a dream and corrected him; and he so took to heart his words and stripes that he not only remained at his own church, but also brought the king to the faith, and to a life meet for the faith. From that time forward Laurence enjoyed great peace, and after he had ministered to the church of Canterbury for about fifteen years, he entered the kingdom of heaven in the year 619, upon the 2nd day of February, upon the which day mention is made of him in the Roman Martyrology. He was buried beside his predecessor, in the porch of the church of the Monastery of the holy Apostles Peter and Paul, and Mellitus succeeded to him.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 527.) *The last lesson is read along with the Eighth in order to make room for the*

Ninth Lesson. (*For St Blase.*)

THIS Blase was chosen Bishop of the city of Sebaste in Armenia, in which place he enjoyed a great reputation for virtue. When Diocletian began to make the Christians the objects of his insatiable cruelty, the Saint hid himself in a cave on Mount Argæus, where he lay till he was found by some of the soldiers of Agricolaus the President, who were out hunting. He was brought before the President, who commanded him to be thrown into irons. While he was in prison, Blase healed many of the sick, who were brought to him on account of his reputation of saintliness, and among others a boy who had been despaired of by the physicians, and who was at the point of death, from a thorn which had become fixed in his throat. Blase appeared twice before the President, but neither cajolements nor threats could induce him to sacrifice to the gods. He was first beaten with rods, and afterwards put on the rack, where his flesh was mangled with iron combs. At last his head was cut off, whereby he finished a noble testimony to the faith which is in Christ our Lord. He bore witness on the 3rd day of February, [in the year of salvation 316.]

At Lauds a Commemoration is made of St Blase from the Common Office, (*p.* 490,) *with the Prayer*, "O God, Who year by year, &c.," (*p.* 491.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Andrew Corsini, [from 1360 to 1373,] Bishop of Fiesole, of whom mention is made upon the 6th day of January.

Upon the same 4th day of February, were born into the better life—

At Rome, the holy martyr Eutychius, who gained an illustrious martyrdom and is buried in the cemetery of Callistus. Holy Pope Damasus adorned his grave with some verses.

At Fossambrono, the holy martyrs Aquilinus, Geminus, Gelasius, Magnus, and Donatus.

At Thmuis, in Egypt, [about the year 308,] the blessed martyr Philæas, Bishop of that city, and Philoromus, Tribune of the troops, who in the persecution under the Emperor Diocletian could not be persuaded by their kinsfolk and friends to have pity on themselves, but stretched forth their necks and won palm branches of victory from the Lord's hand; and a countless multitude of the faithful of the same city, following after the ensample of their shepherd, were likewise crowned with martyrdom.

On the same day, [in the year 888,] holy Rembert, Bishop of Bremen.

At Troyes, the holy Confessor Aventinus, [about the year 538.]

At Pelusium, in Egypt, the holy monk Isidore, [monk in desert of Lychnos, about the year 449,] eminent for his merits and teaching.

On the same day, the holy Confessor Gilbert, [in the year 1190,] founder of the Order of Sempringham, whose feast we keep upon the 11th day of this present month of February.

In the town of Amatrice, in the diocese of Reate, [in the year 1612,] the holy Confessor Joseph of Leonissa, of the Order of Friars Minors Capuchins, who suffered much from the Mohammedans for his preaching of the faith, and was famous for his apostolic labours and his miracles; whose name the Supreme Pontiff Benedict XIV. enrolled among those of the holy confessors.

Vespers are of the following, from the Chapter inclusive.

FEBRUARY 4.

St Andrew Corsini, Bishop [of Fiesole,] Confessor.

Double.

All from the Common Office for one Bishop and Confessor, (p. 515,) except what is otherwise given here.

FIRST VESPERS.

Prayer throughout.

O GOD, Who dost continually raise up in Thy Church new ensamples of godly living, grant unto Thy people so to follow in the steps of Thy blessed Bishop and Confessor Andrew, that at the last they may together with him attain unto Thine eternal reward. 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 Andrew begin with the Chapter. A Commemoration is made of St Lawrence from the Common Office, (p. 526), with the Prayer, "Hear, O Lord, &c." *If it be Lent a Commemoration must be made of the Week-day, which rule is to be invariably observed throughout that Season.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be in Lent, then they are from the Common Office, ("This is a true saying, &c.," *p. 516,) which rule is to be invariably observed when neither the Week-day nor the Feast has proper Lessons from Scripture.*

SECOND NOCTURN.

Fourth Lesson.

THIS Andrew was born at Florence, of the noble family of Corsini, [upon the 30th day of November, in the year 1302.] His birth was a special answer to prayer, and his parents vowed him to the Blessed Virgin.[1] God fore-showed even before his birth what he was to be. While his mother was great with child she dreamt that she brought forth a wolf, which ran to the Carmelite Church and was changed into a lamb as soon as it reached the porch. The lad was brought up in godliness and learning becoming his rank, but turned to bad courses; wherefore his mother often rebuked him. Nevertheless, when he knew how his parents had vowed him to the Maiden Mother of God, the love of God touched his heart, and the vision of his mother moving him, he betook himself to the Institute of the Carmelites. In that place the devil exercised him with many and divers temptations, but could not break him off from his determination to profess as a friar. He was soon after sent to Paris, where he finished his studies at the University, and took his degree; after which he returned to his own country, and was set over the houses of his order in Tuscany.

Fifth Lesson.

THE Bishop of Fiesole being dead, the Church in that place chose Andrew Corsini for his suc-

[1] Perhaps to wear white for his first seven years, in honour of her purity. Such is not an uncommon vow in some Catholic countries.

cessor. He held himself altogether unworthy of that office, and for a long time lay hidden and unknown, till he was betrayed by the voice of a child marvellously speaking, and found outside the city. Then, lest he should seem to resist the Will of God, he took the Bishoprick, [in the year 1360.] Being dignified with this office, he set himself to a more perfect exercise of the virtue of lowliness, whereof he was already a diligent practiser. He was eminent in watchfulness over the flock committed to his charge, joining thereto great tenderness and liberality towards the poor. He continued instant in prayer and watching. Thus was he so adorned with these and many other virtues, and even with the gift of prophecy, that the fame of his holy life was in the mouths of all men.

Sixth Lesson.

URBAN V., moved by the fame of his godly conversation, sent him as his Legate to quiet disturbances at Bologna. He endured much in the discharge of this duty, calming with great wisdom the angry passions of the citizens, who had broken out into civil war, and when peace was restored, he returned home. Shortly after, he received from the Blessed Virgin a warning of his approaching death, and being worn out with his unceasing toil, and the rigour of his voluntary mortifications, he passed to the kingdom of heaven, [upon the 6th day of January,] in the year of our Lord 1373, and the 71st of his own age. His name became illustrious for many and great miracles, and Urban VIII. enrolled him in the number of the Saints. His body resteth at Florence in the Church of his Order, and is looked on with great reverence by the citizens, to whom, even in these days, he hath more than once shown himself a protector.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, "A man travelling, &c.," *with the Homily of St Gregory*, (*p.* 522.)

If it is in Lent the Ninth Lesson ("And so he that had received five talents, &c.,") *is either omitted or read as one with the Eighth, and the Ninth Lesson is of the Gospel of the Week-day, with the Commentary upon the same, being either the first of the three Lessons of the Week-day, or the whole three read as one. This rule is invariably to be observed when the Week-day has a proper Gospel.*

Prayer throughout the day as at First Vespers, and at Lauds a Commemoration is made of the Week-day if it be in Lent, which rule is invariably to be observed.

MARTYROLOGY.

Upon the 5th day of February, were born into the better life—

At Catania, in Sicily, [in the year 251,] the holy Virgin and martyr Agatha. In the time of the Emperor Decius, under the Judge Quinctian, she endured buffeting and imprisonment, racking and torments. Her breasts were cut off, and she was rolled upon potsherds and coals, and at last died in prison, in prayer to God.

In Pontus, are commemorated very many holy martyrs in the persecution under the Emperor Maximian, [fourth century.] Some had molten lead poured upon them, some were tortured by having sharp reeds thrust under their nails, and were tormented with many most grievous sufferings,

which were renewed again and again, and so by their illustrious passion earned palms and crowns from the Lord.

At Alexandria, the holy martyr Isidore, who in the persecution under the Emperor Decius was beheaded by Numerian, chief of the army, for Christ's faith's sake.

In the empire of Japan, [in the year 1597,] twenty-six holy martyrs, [some Franciscans, some their pupils, and three Jesuits — killed at Naugazaki,] who were crucified, and then died gloriously, transfixed with spears, while they were praising God and proclaiming His Gospel, whose names were enrolled among those of the saints by the supreme Pontiff Pius IX.

At Vienne, [in Dauphiny,] the blessed Confessor Avitus, [in the year 525,] Bishop of that see, by whose faith, labour, and wonderful teaching Gaul was shielded against the Arian heresy.

At Brixen, holy Genuinus, [or Ingenuinus, in the year 640,] Bishop [of Siben, in the Tyrol,] and Albinus, [in the year 1015,] Bishop [of Brixen,] whose lives were rendered glorious by miracles.

Vespers are from the Chapter (inclusive) of the following.

FEBRUARY 5.

St Agatha, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (p. 567,) except what is otherwise given here.

FIRST VESPERS.

These Vespers are of St Andrew Corsini, up to the Chapter exclusive, but if they should be all of St Agatha (as for instance, in her own Church,) the Antiphons are taken from Lauds, and the Psalms are as on Sundays, except the last, which is Ps. cxvi., "O praise the LORD, &c.," (*p.* 186.)

Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The blessed Agatha stood in the midst of the prison, and stretched forth her hands, and prayed unto the Lord, saying: O Lord JESUS Christ, my Good Master, I thank Thee because Thou hast made me to overcome the cruelty of the executioners: and now, O Lord, may it please Thee that I should happily attain unto Thy glory, which fadeth not away.

A Commemoration is made of St Andrew Corsini. Prayer as at his First Vespers.

MATTINS.

Psalms as in the Common Office for one Martyr (p. 482.)

FIRST NOCTURN.

First Antiphon. I am well born, and of a respectable family, as all my relations testify.

Second Antiphon. The best of my birth is, that I was born the slave of Christ.

Third Antiphon. I look like a slave, because I am one—the slave of Christ.

Lessons from Ecclus. li. 1, (*p.* 575.)

First Responsory.

While the blessed Agatha was being grievously tortured in the breasts, she said to the judge: Thou foul, cruel, and bloody tyrant, art thou not

ashamed to do this to me, having thyself sucked at a mother's breast?

Verse. I have breasts within, which have been the Lord's from my childhood, and them thou canst not mangle.

Answer. Thou foul, cruel, and bloody tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?

Second Responsory.

Agatha went to prison with great joy and exultation, like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Verse. She, the daughter of a most noble race, rejoiced when a vile person haled her to prison.

Answer. She went like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Third Responsory.

Who art thou, who comest to heal my wounds? I am an Apostle of Christ: have no fear of me, my daughter: He hath sent me to thee Whom thy soul and thy pure heart love.

Verse. For I am His Apostle, and I bid thee know that thou art healed in the Name of Him.

Answer. Whom thy soul and thy pure heart love.

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

Answer. Whom thy soul and thy pure heart love.

SECOND NOCTURN.

First Antiphon. The holy Agatha said: Dost thou promise me beasts? When they hear Christ's name they grow tame.

Second Antiphon. If thou put the fire to me, Angels will bring me a saving dew from heaven.

Third Antiphon. Agatha went to prison with great joy and exultation, like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Fourth Lesson.

THE Maiden Agatha was a Sicilian of noble birth. The citizens of Palermo and Catania dispute as to which city had the honour of being her birthplace. It was at Catania that, during the persecution under the Emperor Decius, she won the crown of a glorious martyrdom. She was equally celebrated for her beauty and her chastity, and Quintianus, Prætor of Sicily, conceived a passion for her. He tried every sort of device to overcome her modesty, and when he found it impossible to make her consent to his wishes, he caused her to be arrested on a charge of Christian superstition, and handed over to a woman named Aphrodisia to be corrupted. The company, however, of this woman had no effect in shaking her constancy in the Christian worship, nor her settled determination to preserve her purity. Aphrodisia therefore reported to Quintianus that she was only throwing away her pains on Agatha. He ordered her to be brought before him. "Thou," said he, "art the daughter of a noble family—dost thou feel no shame in living the degraded and slavish life of a Christian?" Agatha answered him, "The lowliness and bondage of a Christian are far nobler than the estate and pride of a king."

Fourth Responsory.

But by the Lord's help I will continue to acknowledge Him Who hath saved me, and strengthened me.

Verse. I thank Thee, O my Lord JESUS Christ, because Thou hast sent Thine Apostle unto me to heal my wounds.

Answer. And strengthened me.

Fifth Lesson.

THEN the Prætor, being incensed against her, gave her the alternative of either sacrificing to the gods, or being submitted to the torture; and as she remained firm in the faith, she was buffeted and sent back to prison. The next day she was brought forth, and, because her resolution was still unshaken, she was stretched on the rack and tortured with pieces of white-hot metal. Then her breasts were cut off. When Agatha received this injury she cried out to Quintianus, "Cruel tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?" She was remanded again to prison and put in irons. That night an old man, who called himself an Apostle of Christ, came to her, and healed her wounds. The following day she was brought for the last time before the Prætor. Her constancy was unmoved, and she was rolled on sharp potsherds and live embers.

Fifth Responsory.

He hath cured me Who hath sent His Apostle Peter to the prison to strengthen me, after I was ordered to be put on the rack. Because of my chastity, help me, O Lord my God, for they are torturing my breasts.

Verse. He hath vouchsafed to heal me of all my wounds, and to put new paps on my breasts.

Answer. Because of my chastity, help me, O Lord my God, for they are torturing my breasts.

Sixth Lesson.

AT that time the whole city was shaken with a great earthquake, and two of the Prætor's dearest friends, Silvinus and Falconius, were killed by falling walls. The townspeople were in an uproar, and Quintianus, in fear of a riot, ordered Agatha, who was half dead, to be carried back to prison quietly. Then she made the following prayer: "O Lord, Who hast been my Keeper from my childhood, Who hast taken from me all love for this present world, Who hast strengthened me so that I am more than conqueror over the cruelty of the executioners, receive my spirit," and with these words she passed to heaven. She finished her testimony on the 5th day of February, [in the year of our Lord 251.] Her body was buried by the Christians.

Sixth Responsory.

O Lord, Thou hast seen and known how I have fought, and how I have run in the race; but, because I would not obey the magistrates, they ordered me to be tortured in the breasts.

Verse. Because of truth, and meekness, and righteousness,

Answer. They ordered me to be tortured in the breasts.

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

Answer. They ordered me to be tortured in the breasts.

THIRD NOCTURN.

First Antiphon. Unless thou make the executioners to handle my body vigorously, my soul will not be able to enter into the Lord's paradise with the palm of martyrdom.

Second Antiphon. O Lord, Thou hast seen how I have fought, and how I have run in the race; but, because I would not obey the magistrates, they ordered me to be tortured in the breasts.

Third Antiphon. Because of my chastity they ordered me to be stretched upon the rack: help me, O Lord my God, for they are torturing my breasts.

Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)

Lessons from Matth. xix. 3, *with the Homily of St John Chrysostom*, (*p.* 577.)

Seventh Responsory.

When the blessed Agatha came into the prison, she stretched forth her hands to God, and said: O Lord, Who hast made me to overcome the cruelty of the executioners, may it please Thee that I should attain unto Thy mercy.

Verse. O Lord, Who hast made me, Who hast taken from me all love for this present world, and Who hast saved my body from pollution,

Answer. May it please Thee that I should attain unto Thy mercy.

Eighth Responsory.

I have used no earthly medicine for my body, but I have for a Master, Christ JESUS, by Whose Word alone all things are made.

Verse. He hath vouchsafed to heal me of all my wounds, and to put new paps on my breasts, and upon Him will I call, even upon the Living God.

Answer. By Whose Word alone all things are made.

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

Answer. By Whose Word alone all things are made.

LAUDS.

First Antiphon. Who art thou * who comest to heal my wounds? I am an Apostle of Christ: have no fear of me, my daughter.

Second Antiphon. I have used no earthly medicine * for my body, but I have for a Master Christ JESUS, by Whose Word alone all things were made.

Third Antiphon. O my Lord JESUS Christ, I thank Thee, * because Thou hast been mindful of me, and hast sent unto me Thine Apostle, to heal my wounds.

Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, because by Thine Apostle Thou hast put new paps on my breasts.

Fifth Antiphon. Upon Him Who hath vouchsafed * to heal me of all my wounds, and to put new paps on my breasts, upon Him will I call, even upon the Living God.

Chapter (*Ecclus.* li. 1) *from the Common Office for an Holy Woman, Martyr but not Virgin*, (*p.* 585.)

Antiphon at the Song of Zacharias. The heathen multitude made haste, and came to the grave of the virgin, and took therefrom her veil wherewith to stem the fire;[1] that the Lord might show Himself to be a Deliverer from the burning, for the sake of Agatha, His blessed Martyr.

Prayer. O God, Who amidst the wondrous, &c., (*p.* 573.)

At Prime, Terce, Sext, and None, the Antiphons are taken from Lauds;

[1] Viz., an eruption of Mount Etna. The same veil is still carried up the mountain on similar occasions for the same purpose.

viz., at Prime the first, at Terce the second, at Sext the third, and at None the fifth. The rest is from the Common Office for an Holy Woman, Martyr but not Virgin, (p. 580,) and the Prayer at Terce, Sext, and None is—"O God, Who midst wondrous, &c.," *as at Lauds.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Titus, Archbishop of Gortyna, in Crete, of whom mention is made upon the 4th day of January.

Upon the same 6th day of February, were born into the better life—

At Cæsarea, in Cappadocia, the holy Virgin and martyr Dorothy, who under Sapricius, President of that province, was first racked, then long scourged with palm-branches, and at length put to death, [in the year 304.] At the sight of her sufferings a certain student, named Theophilus, was converted to Christ, and forthwith grievously racked, and at length beheaded.

On the same day the holy martyrs Saturninus, Theophilus, and Revocata.

At Emessa, in Phœnicia, the holy Bishop Silvan, who, when he had been forty years in rule over that church, was cast to wild beasts along with two others, under the Emperor Maximian, and, torn to pieces, received the palm of martyrdom, [in the year 312.]

At [Clermont,] Auvergne, in Gaul, the holy martyr Antholian, [about the year 265.]

On the same day, [in the year 540,] holy Bishop Vedastus, and [in the year 684,] holy Bishop Amandus, the first of whom ruled over the Church of Arras, the second the Church of Maestricht, whose lives and deaths were rendered glorious by divers miracles.

At Bologna, [in the year 1159,] holy Guarinus, Cardinal Bishop of Palestrina, eminent for the holiness of his life.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Psalms as on Sundays, except the last, which is Ps. cxlvii., "Praise the LORD, O Jerusalem, &c.," (*p.* 203.)

From the Chapter, the Office is of St Titus, Bishop and Confessor. All from the Common, (*p.* 515.) *The first verse of the Hymn is altered. Prayer,* "O God, Who didst glorify, &c.," *as below.*

A Commemoration is made of St Agatha. Antiphon, "The blessed Agatha stood in the midst, &c.," (*p.* 746.) *Then of the holy Virgin Martyr Dorothy. Antiphon, Verse and Answer from the Common Office,* (*p.* 567,) *and Prayer,* "O Lord, we pray Thee, &c.," (*p.* 574.)

FEBRUARY 6.

St Titus, Archbishop [of Gortyna in Crete,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst glorify Thy blessed Confessor and Bishop Titus with the graces of an Apostle, grant unto us for his sake and at his prayers, that we may so live soberly, righteously, and godly in this present world, that hereafter we may worthily attain unto the Father-land 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.*

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Seasons, or, in Lent, from the Common Office.

SECOND NOCTURN.

Fourth Lesson.

THE Apostle Paul had no sooner by his preaching gathered the Cretans to the Sacraments and doctrines of the Christian Faith, than he made Titus their Bishop. It is agreed that the holiness of Titus shone with so bright a light before the infant Church, that he earned fellowship with the disciples of the Teacher of the Gentiles. Being taken to share in the work of preaching, he so endeared himself to Paul by his faithfulness and zeal in declaring the Gospel, that the Apostle saith: "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia." (2 Cor. ii. 12, 13.) And again he saith: "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus." (vii. 5, 6.)

Fifth Lesson.

IT was this affection of Paul toward Titus, which had induced him to send him to Corinth upon a Mission which mainly concerned the collection of alms from the charity of the faithful for the relief of the poor Hebrew Saints at Jerusalem. This mission Titus discharged with such wisdom and gentleness, that he not only strengthened the Corinthians in the faith, but also stirred up in them an earnest desire, a mourning, a fervent mind toward Paul, their earliest teacher. (vii. 7.) Many were the other journeys by land and sea which Titus undertook in order to sow the seed of God's word among men of divers nations, tongues, and countries. Filled with bold loyalty to the banner of the Cross, he went with Paul to the island of Crete. Of the Church of Crete the Apostle himself made him the first Bishop; and we may not doubt that, as such, he was what his Teacher bade him be, "in all things showing himself a pattern of good works, in doctrine, in uncorruptness, in gravity." (Tit. ii. 7.)

Sixth Lesson.

LIKE a candle, he gave forth the light of faith in the midst of men sitting in the darkness of idolatry and falsehood, as in the shadow of death. He is said to have sweated mightily to unfurl the banner of the Cross among the Dalmatians. He was full of days and good works, when, upon a 4th of January, in the 94th year of his age, he died one of those deaths which are precious in the sight of the Lord. He was buried in the Church of which the Apostle had made him the minister. His praises have been mostly written by St John Chrysostom and St Jerome. The 4th

of January is the day upon which his name is read in the Roman Martyrology, but Pope Pius IX. assigned for his Festival, to be kept with an Office and Mass by the clergy secular and regular throughout the Catholic world, the first free day afterwards.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory,* (*p.* 481.) *The last part is omitted, or read as one with the Eighth, to make room in Lent for the Homily of the week-day, and out of Lent.*

Ninth Lesson. (*For St Dorothy.*)

THE maiden Dorothy, of Cæsarea in Cappadocia, was betrayed to Apricius the President by her two sisters, Chrysta and Callista, who had denied the faith, in the hope that he would induce her to do likewise. She was arrested, but it came not to pass as they hoped. On the contrary, she brought them back to the Christian worship, and they received martyrdom. She was long tormented upon the rack, and scourged with palm-branches, and in the end was beheaded, receiving the double palm of virginity and martyrdom.

At Lauds a Commemoration is made of St Dorothy. All from the Common. Prayer, "O Lord, we pray Thee, &c.," (*p.* 574.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Abbat Romuald, [buried at Fabriano in Piceno, in the year 1027,] father of the monks of the Camaldolese Institute, of whom mention is made upon the 19th day of June.

Upon the same 7th day of February, were born into the better life—

In London, [in the fourth century,] the blessed Augulus, Bishop of that city, who ended his life by martyrdom, and so secured the everlasting prize.[1]

In Phrygia, the holy martyr Adaucus. He was an Italian of noble birth, and had been honoured by the emperors with dignities of almost every rank, and was still quæstor when he gained the crown of martyrdom in defence of the faith, [in the year 304, at Andandros, a town of Phrygia.]

Likewise many other holy martyrs, citizens of the same city, [including the Prefect of the Treasury, the Military Prefect, and the Senate,] who followed with Adaucus. They were all Christians and remained steadfast in the confession of the faith, and the Emperor Galerius Maximian caused them all to be burned with fire.

At Heraclea, the holy martyr Theodore. He was a trainer of the soldiery, and in the reign of the Emperor Licinius was beheaded after suffering many torments, and so passed away a conqueror to heaven, [in the year 319.]

In Egypt, holy Moses, the venerable Bishop of [the Saracens in Arabia.] He first lived as a hermit in the desert, but afterwards was made Bishop at the desire of Mauvia, Queen of the Saracens, converted many of that fierce people to the faith, and at length fell asleep in peace, glorious for worthy works.

At Lucca, in Tuscany, [in the year 722,] holy Richard, Prince of the

[1] The subject is obscure, and Alban Butler inclines to think that he was one of the victims of the Diocletian persecution; if so, he was a Roman or Romano-British bishop, and it is to be remarked that in the text London is called by its Roman name of Augusta.

West Saxons in England, and father of holy Winibald, Willibald, and Walburg.

At Bologna, [in the year 430,] the holy widow Juliana.

Vespers are of the following, from the Chapter inclusive.

FEBRUARY 7.

St Romuald, Abbat.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 531,) except what is otherwise given here.

FIRST VESPERS.

Prayer. O Lord, we beseech Thee, &c., (*p.* 545.)

A Commemoration is made of St Titus. Prayer as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be in Lent they are from the Common Office, viz. Ecclus. xxxi. 8, "Blessed is the man, &c.," *and the two which follow,* (*p.* 542.)

SECOND NOCTURN.

Fourth Lesson.

THE holy Abbat Romuald was the son of one Sergius, of a noble family of Ravenna. While he was still very young, he went to a neighbouring monastery at Classis to do penance. While he was there he heard a discourse by a monk, which stirred him up strongly to aim at godliness of living; and he had afterwards in the Church by night two visions in which the blessed servant of God Apollinaris foretold to him that he should become a monk himself. He accordingly did so; and soon afterwards betook himself to one Marinus, whose holy life and strict discipline were then much noised about in all the coasts of the Venetians, that he might by his teaching and guidance attain towards the hard and lofty point of perfection.

Fifth Lesson.

THE more he was assailed by the wiles of Satan and the unkindness of men, the more did he exercise himself in lowliness, with continual fasting and prayer, and rejoice in thinking of heavenly things, with abundance of tears. And all the while he bore so bright a face as gladdened all who looked on him. He was held in great honour by princes and kings, and his counsel moved many to leave the blandishments of the world and withdraw to the desert. He had such a burning desire to obtain the crown of martyrdom that he set out for Pannonia on purpose to seek it, but, falling into sickness whenever he went forward though growing strong again whenever he drew back, he behoved to return home.

Sixth Lesson.

GOD worked miracles by him both during his life and after his death, and likewise gave him the gift of prophecy. Like the Patriarch Jacob, he saw a ladder reaching from earth to heaven, and men in white garments ascending and descending upon it, in whom he marvellously knew were represented the monks of the Camaldolese Institute, of which he was the founder. At the age of 120 years, of which he had spent 100 in

serving God in great hardness, he passed into His Presence, in the year of Salvation 1027. Five years after his death his body was found incorrupt, and laid in a magnificent grave in the Church of his order at Fabriano.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Ven. Bede*, (*p.* 546.)

Prayer throughout the day as at First Vespers.

The Second Vespers are of the following, from the Chapter inclusive.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John de la Mata, founder of the Order of the Most Holy Trinity for the Redemption of Captives, of whom mention is made upon the 17th day of December, upon the which day he fell asleep in the Lord, [in the year 1213.]

Upon the same 8th day of February, were born into the better life—

The holy Confessor Jerome Miani, founder of the Congregation of Somascha, whose name was enrolled among those of the saints by Clement XIII., and whose feast we keep upon the 20th day of July.

At Rome, the holy martyrs Paul, Lucius, and Cyriacus.

In the Lesser Armenia, the holy martyrs Denis, Æmilian, and Sebastian.

At Alexandria, under the Emperor Decius, the holy martyr Cointhe. The heathen took her and led her before the idols to make her worship them, and when she would not, they tied her feet with chains and dragged her through the streets of the city until she was mangled to death, [in the year 249.]

At Constantinople, the martyr monks of the monastery of Dirn, who were slain in defence of the Catholic faith, [in the year 485,] for that they brought the letter of holy Pope Felix against the [Patriarch] Acacius.

In Persia are commemorated those holy martyrs who were put to death in divers ways, [in the sixth century,] for the Christian faith's sake, under Cabades, King of Persia.

At Pavia, holy Juventius, Bishop of that see, who laboured earnestly in the Gospel, [in the second century.]

At Milan, [in the year 620,] the holy Confessor Honoratus, Bishop of that see.

At Verdun, in Gaul, [in the year 649,] holy Paul, Bishop of that see, famous for the glory of his miracles.

At Muret, in the country of Limoges, [in the year 1124,] the holy Abbat Stephen, founder of the Order of Grandmont, famous for his graces and miracles.

In the monastery of Vallombrosa, [in the year 1089,] blessed Peter, Cardinal-Bishop of Albano, of the congregation of Vallombrosa, of the Order of St Benedict. He was surnamed the Fireproof because he passed unhurt through fire.

FEBRUARY 8.

St John de la Mata, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 531,) *except what is otherwise given here.*

FIRST VESPERS.

These Vespers are of St Romuald, up to the Chapter, exclusive.

Prayer throughout the Office.

O GOD, Who by a sign from heaven didst choose Thy holy servant John to be the founder of the Order of the Most Holy Trinity for the Ransom of Prisoners held in the power of the Saracens, mercifully grant unto us for his sake that we may be delivered by Thine Almighty power from all bonds and chains of sin whether in our bodies or in 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.*

A Commemoration is made of St Romuald. Prayer as at his First Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, the same as yesterday.

SECOND NOCTURN.

Fourth Lesson.

JOHN de la Mata, the founder of the Order of the Most Holy Trinity for the Ransom of Prisoners, was born at Faucon, in Provence, [upon Midsummer's Day, in the year 1169,] and was the child of parents equally distinguished for their rank and their godly life. He went for his education first to Aix and then to Paris. At the University of Paris, where he went through the course of Divinity and took the degree of Doctor, he became eminent for learning and virtue. For this reason the Bishop of Paris ordained him Priest, an honour from which his lowliness caused him to shrink, in the hope that he should induce him to remain at Paris, and be a bright example of wisdom and manners to the students who resorted thither. He offered up the Holy Sacrifice to God for the first time in the private Chapel of the Bishop, and in the presence of that Prelate and divers other persons. In the midst of the ceremony, a vision from God appeared to John. There appeared to him an angel, clad in raiment white and glistering; having sewn on his breast a cross of red and blue. His arms were crossed before him, and his hands were upon the heads of two slaves, one a Christian and the other a Moor. And immediately the man of God was in the spirit, and knew that he was called to the work of ransoming bondsmen from the power of the unbelievers.

Fifth Lesson.

THAT he might set himself with due forethought to the carrying out of his work, he withdrew into a certain desert, and there, by the will of God, he found Felix de Valois, who had already spent many years in that place. With him he joined company, and they passed three years together in continual prayer, meditation, and all spiritual exercises. It came to pass, one day, when they were sitting on the bank of a spring, that there came to them a stag having between his horns a cross of red and blue. Felix cried out in wonder at that sight, and John then told him of the vision that had appeared to him when he was saying his first Mass. Thenceforth they gave themselves with redoubled fervour to prayer, and, being three times warned in sleep, they determined to go to Rome, and pray the Pope to institute an Order for the ransom of prisoners. They arrived at the time of the election of Innocent III., who received them courteously,

and entertained in his mind their petition. While he was in consideration, he went to the Lateran Cathedral, on the second Feast of St Agnes, and there, while Mass was being solemnly sung, at the moment of the elevation of the Sacred Host, there appeared to him an angel, clad in raiment white and glistering, having sewn on his breast a cross of red and blue, and making as though he would free prisoners. Thereupon the Pope founded the Order, commanding that it should be called the Order of the Most Holy Trinity for the Ransom of prisoners, and that they who professed in it should be clad in white raiment, having sewn on their breasts a cross of red and blue.

Sixth Lesson.

THE Order being thus established, the holy Founders returned into France, and built their first Convent at Cerfroid, in the diocese of Meaux. Felix remained in charge of this house, and John went back to Rome with several companions. To them Innocent gave the house, Church, and hospital of St Thomas de Formis on the Cœlian Mount, with great endowments and property. Moreover he gave them a letter of introduction to Miramolin, King of Morocco, and they began with bright hopes the work of ransoming prisoners. John next betook himself to Spain, great part of which was then in the hands of the Saracens, and stirred up the hearts of the kings, princes, and all the faithful to have pity on slaves and the poor. He built Convents, founded Hospitals, and ransomed many bondsmen, to the great gain of souls. At last he returned to Rome, still busied in good works, but worn out by unceasing toil, and weakened by sickness. As he drew near the end of his earthly pilgrimage, his burning love for God and for his neighbour suffered no diminution. He called together his brethren, and earnestly exhorted them to go on with that work of ransom which had been pointed out to them from heaven, and then fell asleep in the Lord, on the 21st day of December, 1213. His body was buried with due honour in the Church of St Thomas de Formis.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 538.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cyril, Pope of Alexandria, a most eminent champion of the Catholic faith, and illustrious for his teaching and holiness, of whom mention is made upon the 28th day of January, on the which day he fell asleep in peace.

Upon the same 9th day of February, were born into the better life—

At Alexandria, [in the year 249,] the holy Virgin Apollonia. The persecutors under the Emperor Decius first beat out all her teeth, then they built and kindled a funeral fire and threatened to burn her alive upon it unless she would join them in uttering sinful words. She thought a little while within herself, and then the fire of the Holy Ghost flaming up within her she tore herself suddenly out of the hands of those wicked men and leapt of her own accord into the fire which they had made ready, so that the very actors in this cruelty were awestruck to find a woman more ready to die than were they to kill her.

At Rome, the holy martyrs Alexander, and thirty-eight others who were crowned at the same time.

At Solis, in Cyprus, the holy martyrs Ammonius and Alexander.

At Antioch, [in the year 260,] the holy martyr Nicephorus, who received his crown by being beheaded, under the Emperor Valerian.

In Africa, in the castle of Lémêlé, the holy Deacons Primus and Donatus, who suffered martyrdom in defending the altar in the church against the Donatists, [sixth century.]

In the monastery of Fontanelle, holy Ausbert, Bishop of Rouen, [in the year 695.]

At Canosa, in Apulia, the holy Confessor Sabinus, Bishop of that see, [in the year 566.]

Vespers of the following from the Chapter inclusive.

At Vespers a Commemoration is made of the following: Antiphon, Verse and Answer, from the Common Office for a Virgin and Martyr, and Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 573.)

FEBRUARY 9.

St Cyril, Pope of Alexandria, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

Prayer throughout.

O GOD, Who didst make Thy blessed Confessor and Bishop Cyril to be an unconquered teacher that the most blessed Virgin Mary is Mother of God, grant unto us that through his prayers we who believe her to be Mother of God in very deed may find safety under her motherly 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.*

First Vespers as regards St Cyril begin with the Chapter. Antiphon at Song of the Blessed Virgin, "O right excellent, &c." *A Commemoration is made of St John de la Mata, Prayer from his Office, then in Lent of the Week-day; and lastly of the holy Virgin and martyr Apollonia. From the Common Office for a Virgin and Martyr,* (*p.* 567,) *and the Prayer,* "O God, Who amidst the wondrous, &c.," (*p.* 573.)

FIRST NOCTURN.

Lessons from Scripture, according to the Season. In Lent from Ecclus. xxxix., (*p.* 547.)

SECOND NOCTURN.

Fourth Lesson.

THE praises of Cyril of Alexandria have been celebrated not only by one writer or another, but have even been registered in the acts of the Œcumenical Councils of Ephesus and Chalcedon. He was born of distinguished parents, and was the nephew of Theophilus, Pope of Alexandria. While he was still young he displayed marks of his excellent understanding. After giving a deep study to letters and science he betook himself to John, Bishop of Jerusalem, to be perfected in the Christian faith. After his return to Alexandria, and the death of Theophilus, he was raised to that see. In this office he kept ever before his eyes the type of the Shepherd of souls as it had been laid down by the Apostle; and by ever adhering thereto deservedly earned the glory of an holy Bishop.

Fifth Lesson.

ZEAL for the salvation of souls was kindled in him, and he undertook all cares to keep in the faith and in soundness of life the flock unto him committed, and to preserve them from the poisonous pastures of infidelity and heresy; hence, in accordance with the laws, he caused the followers of Novatus to be expelled from the city, and those Jews to be punished who had been induced by rage to plan a massacre of the Christians. His eminent care for the preservation of the Catholic faith pure and undefiled shone forth especially in his controversy against Nestorius, Patriarch of Constantinople, who asserted that JESUS Christ had been born of the Virgin Mary as man only and not as God, and that the Godhead had been bestowed upon Him because of His merits. Cyril first attempted to convert Nestorius, but when he found this hopeless he denounced him to the Supreme Pontiff the holy Celestine.

Sixth Lesson.

AS delegate of Pope Celestine, Cyril presided at the Council of Ephesus where the Nestorian heresy was condemned; Nestorius deprived of his see; and the Catholic doctrine as to the unity of Person in Christ and the divine Motherhood of the glorious Virgin Mary was laid down amid the rejoicings of all the people, who escorted the bishops to their lodgings with a torch-light procession. For this reason Nestorius and his followers made Cyril the object of slanders, insults, and persecutions which he bore with profound patience, having all his care for the purity of the faith, and taking no heed to what the heretics might say or try against him. At length he died a holy death, in the year of salvation 444 and of his own papacy the 32nd. After vast work for the Church of God, and leaving behind him divers writings directed either against heathens and heretics or to the exposition of the holy Scriptures and of Catholic doctrine, the Supreme Pontiff Leo XIII. extended to the Universal Church the Office and Mass of this most eminent champion of the Catholic faith, and light of the Eastern Church.

THIRD NOCTURN.

Lesson from Matth. v. 13, *with the Homily of St Austin*, (*p.* 549.) *The last Lesson is omitted to make room in Lent for the Homily of the Week-day, or out of Lent for the*

Ninth Lesson. (*For St Apollonia*, &c.)

APOLLONIA was an aged virgin of Alexandria, who, [in the year of salvation 249,] in the reign of the Emperor Decius, was brought before the idols to worship them, but refused, declaring that Christ JESUS is True God, and that to Him worship is due. The cruel executioners beat and pulled out all her teeth, and threatened to burn her alive if she would not deny Christ. To whom she answered, that for Christ JESUS' sake she was ready to die. Being taken to the place of execution she stood for a few moments as if in doubt, and then, the fire of the Holy Ghost burning up in her heart, she broke from those that held her, and leapt of her own accord into the flames.[1] Her body was quickly consumed, and her soul departed pure to obtain the eternal crown of martyrdom.

[1] On this see Alban Butler, Feb. 9.

At Lauds in Lent a Commemoration is made of the Week-day; then in any case of St Apollonia, from the Common Office, with the Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 573.)

MARTYROLOGY.

Upon the 10th day of February were born into the better life—

At Monte Cassino, [in the year 543,] the holy Virgin Scholastica, sister of the holy Abbat Benedict, who saw her soul leave her body and soar heavenward in a bodily shape, like a dove.

At Rome, the holy martyrs Zoticus, Irenæus, Hyacinth, and Amantius, [all in the year 304.]

At Rome likewise, [under Decius,] upon the Lavican Way, ten holy martyrs, all soldiers.

Also at Rome, [in the year 304,] upon the Appian Way, the holy Virgin and martyr Soteres, who, as holy Ambrose writeth, was born of a noble family, but for Christ's sake despised the consular and prefectural dignities of her race. When she was commanded to offer sacrifice and would not, she was long and heavily buffeted, and when she had overcome other punishments also, she was smitten with the sword and so departed joyfully hence, to be ever with Christ the Bridegroom.

In Campania, the holy Confessor Silvan, Bishop of [Terracine, in the fourth or fifth century.]

At Mala-Vallis, in the country of Sienna, [in the year 1157,] the holy hermit William.

At Rouen, [in the year 704,] the holy Virgin Austre-berta, famous for miracles.

Vespers are of the following from the Chapter inclusive.

FEBRUARY 10.

St Scholastica, Virgin.[1]

Double.

All from the Common Office for Virgins, (*p.* 567,) *except what is otherwise given here.*

Prayer throughout the Office.

O GOD, Who, to show the way of the undefiled, wast pleased that the soul of Thy blessed Virgin Scholastica should fly to heaven in a bodily shape, like a dove, mercifully grant unto us Thy servants, for her sake, and at her petition, worthily to 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.*

In Lent a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season. In Lent from 1 Cor. vii. 25, (*p.* 568.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Second Book of the Dialogues of Pope St Gregory [the Great.] (*Ch.* 33.)

THE worshipful Scholastica, the sister of our Father Benedict, was hallowed unto the Lord Almighty from a child. Her custom was to come to see her brother once every year. And when she came, the man of God went down unto her, not far

[1] Died circa A.D. 543.

from the gate, but, as it were, within the borders of his monastery. And there was a day when she came, as her custom was, and her worshipful brother went down to her, and his disciples with him. Then they passed the whole day together, praising God, and speaking one to the other of spiritual things. And when the night came, they brake bread together. And while they were yet at table, and conversed together on spiritual things, the hour was late. Then the holy woman his sister besought him, saying: "Leave me not, I pray thee, this night, but let us speak even until morning of the gladness of the eternal life." He answered her: "What is it that thou sayest, my sister? I can by no means remain out of my cell." Now the firmament was so clear that there were no clouds in the sky. Then the holy nun, when she had heard the words of her brother, that he would not abide with her, clasped her hands on the table, and laid her face on her hands, and besought the Lord Almighty. And it came to pass that when she lifted up her head from the table, there were great thunderings and lightnings, and a flood of rain, insomuch that neither the worshipful Benedict nor the brethren that were with him could move as much as a foot over the threshold of the place where they sat.

Fifth Lesson.

NOW when the holy woman laid her head in her hands upon the table, she wept bitterly, and as she wept, the clearness of the sky was turned to a tempest. As she prayed, immediately the flood followed. And the time was so, that she lifted up her head when it thundered, and when she had lifted up her head, the rain came. When the man of God saw that he could not return to his monastery, because of the lightnings, and thunderings, and the great rain, he was sorrowful and grieved, saying: "Almighty God forgive thee, my sister; what is this that thou hast done?" She answered him: "Behold, I besought thee, and thou wouldest not hear; I besought my God, and He hath heard me; if, therefore, thou wilt, go forth, leave me alone, and go thy way to thy monastery." But he could not, and so he tarried in the same place, not willingly, but of necessity. And so it came to pass that they slept not all that night, but fed one another with discourse on spiritual things.

Sixth Lesson.

AND when the morning was come, the worshipful woman arose, and went unto her own cell, and the man of God went back to his monastery. And, behold, after three days he was sitting in his cell, and he lifted up his eyes to heaven, and saw the soul of his sister, delivered from the body, fly to heaven in a bodily shape like a dove. Wherefore he rejoiced because of the glory that was revealed in her, and gave thanks to Almighty God in hymns and praises, and made known to the brethren that she was dead. He commanded them also to go and take up her body, and bring it to his monastery, and lay it in the grave which he had made ready for himself. Whereby it came to pass that they twain who had ever been of one mind in the Lord, even in death were not divided.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 571.)

In Lent the last is omitted to leave room for the Homily of the Week-day,

of which also a Commemoration is made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Gilbert, founder of the Order of Sempringham, of whom mention hath been made upon the 4th day of this present month of February.

Upon the same 11th day of February, were born into the better life—

In Africa, [in the year 304,] the holy martyrs the Priest Saturninus, Dativus, Felix, Ampelius, and their Companions, who were taken by the soldiers in the persecution under the Emperor Diocletian when they came together in one, as the use is, to hold the Lord's Supper, and suffered under the proconsul Anolinus.

In Numidia are commemorated many holy martyrs who were arrested, [in the year 303 or 304,] in the persecution aforesaid, and for as much as they would not obey the edict of the Emperor to give up the Scriptures of God, they were put to grievous torments and slain.

At Adrianople, the holy martyrs Lucius, Bishop [of Adrianople,] and his Companions. He suffered much from the Arians under the Emperor Constantius, and finished his testimony in chains, [in the year 348.] The others were some of the nobler of the citizens who were condemned to death by Count Philagrius because they refused to receive the Arians who had been then condemned in the Council of Sardica.

At Lyons, [in the year 608,] the holy martyr Desiderius, Bishop of Vienne, [in Gaul.]

At Ravenna, [about the year 170,] the holy Confessor Calocerus, Bishop of that see.

At Milan, [in the year 449,] the holy Lazarus, Bishop of that see.

At Capua, [in the year 450,] holy Castrensis, Bishop of that see.

At the village of Landon, [in the year 507,] holy Severinus, Abbot of the monastery of St Maurice, at whose prayers the servant of God, King Clovis, was healed of a long malady.

In Egypt, [about the middle of the fourth century,] the holy monk Jonah, renowned for his graces.

At Second Vespers a Commemoration is made of the following from the Common Office, (*p.* 531,) *with the Prayer,* "O Lord, mercifully hear, &c.," (*p.* 540.) *Then in Lent of the Week-day.*

FEBRUARY 11.

St Gilbert, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 531,) *except the following. Prayer throughout,* "O Lord, mercifully hear, &c.," (*p.* 540.)

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus. xxxi. 8, (*p.* 542.)

SECOND NOCTURN.

Fourth Lesson.

GILBERT was born of a noble family at Sempringham, in Lincolnshire. In his youth he gave himself to the study of letters, but afterwards entirely to works of godliness, especially under a chaste discipline, and with great fruit, to the teaching of little boys and girls in the faith and in the fear and love

of God. His father was patron of the parishes of Sempringham and Terington, and in the exercise of that right presented him to them. By the efficacy of his words and the power of his example, he so stirred up his parishioners to seek after Christian perfection, that many of them lived in the world the lives of monks, and their careful exercise of all virtues made it everywhere manifest to whose flock they belonged. After he was ordained priest by Alexander, Bishop of Lincoln, the light of Gilbert's holiness shed its rays wider and wider. He shrank from riches and honours, refused the Archdeaconry of the Church of Lincoln, and was fain to be a doorkeeper in the house of his Lord.

Fifth Lesson.

AMONG other works of charity, that which most chiefly occupied him was to separate virgins from the world and to consecrate them to the love of God, especially if they were poor and in danger; for these he built a dwelling hard by the church of Sempringham, and thus laid the first foundations of his order. Many persons of both sexes afterwards came to him, and under the approbation of blessed Eugene III. and of other Supreme Pontiffs he spread his order marvellously, and built monasteries throughout all England. To the men he gave the rule of St Austin, and to the women that of St Benedict, with the addition of some constitutions to meet their special vocation. The man of God endured many calumnies and persecutions, partly from his own, and partly from outsiders; but God gave him the victory, and he conquered everywhere and always. His whole order was in the greatest jeopardy in the reign of Henry II., when this holy man was accused of sending subsidies to holy Thomas of Canterbury while the said Thomas was in exile. The judges were willing to let him and his go free if only they would declare themselves not guilty, but the man of God was willing to suffer rather than describe as a crime a thing which he had indeed not done, but which to his thinking would have been rather a duty and a good work; but God softened the mind of the king, and Gilbert was delivered.

Sixth Lesson.

HE practised great self-control and hardness of living. He never ate meat unless he were seriously ill, and in Lent he abstained from fish also. He always wore haircloth. He never slept in a bed. He gave a great part of the night to prayer, and to meditation upon things of God. He never willingly either heard or said anything which did not tend to procure glory for God and salvation for souls. He was an hundred years of age when he was recalled from exile to our fatherland, which is in heaven, upon the 3rd day of February, in the year of salvation 1190. At that time the order which he had instituted counted seven hundred monks, and fifteen hundred sacred virgins in the different monasteries. Gilbert worked many wonders, both in his life and after his death, upon the due proof of which the Supreme Pontiff Innocent III. solemnly enrolled his name among those of the saints in the year 1202.

Lesson from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 544.) *In Lent the Ninth Lesson is read with the Eighth to make room for the Homily of the Week-day, which is also commemorated at Lauds.*

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Benedict Biscop, founder and Abbat of the monastery of Jarrow-upon-Tyne, of whom mention hath been made upon the 12th day of January.

Upon the same 12th day of February, were born into the better life—

At Barcelona, in Spain, the holy Virgin Eulalia, who received a glorious crown in the time of the Emperor Diocletian. She suffered racking, tearing with hooks, and scorching with fire, and was finally crucified, [in the year 304.]

In Africa, the holy soldier and martyr Damian.

At Carthage, the holy martyrs Modestus and Julian.

At Benevento, the holy martyr Modestus the Levite.

At Alexandria, the holy children Modestus and Ammonius.

At Constantinople, [in the year 381,] holy Meletius, Patriarch of Antioch, who passed away to be ever with the Lord, when he was in exile, which he oftentimes suffered for the Catholic faith's sake. Holy John Chrysostom and Gregory of Nyssa have greatly praised him.

At Constantinople, [in the year 895,] in the time of the Emperor Leo VI., holy Anthony, Bishop [of Constantinople.]

At Verona, the holy Confessor Gaudentius, Bishop of that see.

Vespers of the following.

FEBRUARY 12.

St Benedict Biscop, Abbat.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 531,) *except the following.*

Prayer throughout.

O GOD, by the gift of Whose grace the blessed Abbat Benedict, in order that he might be perfect, left all things. Grant unto all them which enter upon the path of Gospel perfection that they may neither look behind them nor stand still by the way, but may run on unto Thee without stumbling, and from Thee receive life 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 the preceding.

All from the Common Office, (*p.* 542,) *with the Prayer,* "O Lord, mercifully hear, &c.," (*p.* 540,) *and in Lent of the Week-day.*

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisdom iv. 7, (*p.* 532.)

SECOND NOCTURN.

Fourth Lesson.

THE surname of this Benedict was Biscop; he was of noble birth, and was a servant of Osway, King of the Northumbrians. When he was about twenty-five years of age he went to Rome, and visited the shrines of the blessed Apostles. After his return home he ceased not to preach, as well as to love and to honour the models of the ecclesiastical life. He returned again to Rome in the time of holy Pope Vitelian, and after some months left it again and went to the island of Lerius. There he received the tonsure and took the monastic vows, but after two years the love of the prince of the

Apostles drew him again to visit the city which is hallowed by his grave. At that time the Roman Pontiff had chosen holy Theodore to be sent as Archbishop to rule the Church of Canterbury, and knowing Benedict to be wise, hard working, and devout, he ordained him and sent him with him.

Fifth Lesson.

WHEN they came to Canterbury Theodore ascended the archiepiscopal throne, and Benedict received the government of the monastery of St Peter. After a while Hadrian was made Abbat, and in two years Benedict undertook another journey to Rome, and brought back books of theology which he had either bought or received as gifts. On his return home he betook himself to Egfrid, King of the Northumbrians, who made him an ample gift of ground at Wearmouth, and desired him there to build a monastery. After founding this monastery, Benedict obtained masons from Gaul to build him a stone church, and glass-workers such as had been until then unknown in England to glaze the windows. Some things which he could not obtain in Gaul he again went to Rome and brought back with him. Pope Agatho commanded John, precentor of the Church of St Peter, to go with him in order to teach singing after the Roman manner. Benedict carried with him countless gifts with which he had been enriched, a great number of books and images and relics of the Saints.

Sixth Lesson.

ON his return home Benedict, by another benefaction of the same King Egfrid, founded another monastery at Jarrow-upon-Tyne. This monastery was placed under the invocation of the holy Apostle Paul, and the monks were fain to have Benedict for Abbat. Not long afterwards he lost his health, and suffered for three years. During this time he oftentimes impressed upon the brethren who came to see him the necessity of keeping the rule which he had laid down. He commanded that the excellent and abundant library which he had brought from Rome as a needful equipment for his church should be carefully kept together and not permitted through carelessness to be either damaged or scattered. But what he repeated most often to the monks was that in electing an Abbat they should look less to birth than to soundness of life and teaching. He fell asleep in the Lord upon the 12th day of January in the year of Christ 690, and the 16th since the foundation of his monastery. He was buried in the church of the blessed Apostle Peter, that as he had loved him in life so he might not be parted from his altar in death. Benedict is mentioned in the Roman Martyrology upon the 12th day of January, being that of his death.

THIRD NOCTURN.

Lessons from the Common of Abbats, (*p.* 545,) *with the Homily of St Jerome on* Matt. xix. 27, (*p.* 471.) *In Lent the last is omitted or read along with the Eighth to leave room for the Homily of the Week-day, which is also commemorated at Lauds.*

MARTYROLOGY.

On the morrow we keep the feast of the Seven holy Founders of the Order of Servants of the Blessed Virgin Mary, who after great hardship of life, famous for works and wonders, died a death precious in the sight of the Lord, upon Monte Senario, in Tus-

cany. The same spirit of brotherhood had made them one in life, the veneration of the people had not divided them in death, and Leo XIII. enrolled their names together among those of the Saints.

Upon the same 13th day of February, were born into the better life—

At Antioch, the holy prophet Agabus, [first century,] of whom blessed Luke writeth in the Acts of the Apostles.

At Ravenna, the holy women the Virgin Fusca, and Maura[1] her foster-mother, who after suffering many things under the President Quinctian, by order of the Emperor Decius, were run through with the sword, and so finished their testimony, [third century.]

At Melitina, in Armenia, the holy martyr Polyeuctus, who suffered many things in the persecution under the Emperor Decius, and received the crown of martyrdom, [in the year 259.]

At Lyons, the holy martyr Julian.

At Todi, [under Diocletian,] the holy martyr Benignus.

At Rome, [in the year 731,] the holy Pope Gregory II.; who sharply withstood the ungodliness of the Emperor Leo the Isaurian, and who sent holy Boniface into Germany to preach the Gospel there.

At Angers, holy Lucinius, Bishop of that city, a man of reverend holiness.

At Lyons, [about the year 512,] the holy Confessor Stephen, Bishop of that see.

At Riete, [sixth century,] the holy Abbat Stephen, a man of wonderful patience, at whose passing away the presence of the holy angels, as is stated by blessed Pope Gregory, was visible.

At Prati, in Tuscany, Catharine de Ricci, a Virgin of Florence, of the Order of Preachers, illustrious in the number of her heavenly gifts, whom Pope Benedict XIV. added to the roll of Holy Virgins. She died full of graces and merit on the 2nd of February, but her Feast is celebrated to-day.

Vespers of the following, from the Chapter inclusive.

FEBRUARY 13.

The Seven holy Founders of the Servite Order.

Double.

All from the Common Office of a Confessor not a Bishop, (p. 531,) except the following.

Prayer throughout.

LORD JESUS CHRIST, Who, that Thou mightest recall to mind the woes of Thy most holy Mother, didst through the Seven blessed Fathers make Thy Church herself the mother of a new household of her servants, Grant unto us in mercy that we may so share their tears as to share their blessedness also. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards the Seven Founders, begin with the Chapter (1 Peter iv. 13), "Dearly beloved

[1] These two names, which might be translated mulatta and negress, are so very singular as to inspire the conjecture that they are not proper names but descriptive epithets of two sufferers whose names have been lost.

brethren, rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

Hymn.[1]

WHEN war was raging, and the town
Was red with blood of brother bands,
Our Virgin Mother bowed her down
With bounteous hands.

Seven faithful sons she bid to share
Her dolours, all the shame and loss,
Which Jesus suffered and she bare
Beneath His Cross.

Soon as their Lady called, as nought
They deemed their palaces and wealth,
The mountains, desert places, sought
Far off, by stealth.

For others' sins the scourge they plied
As they the way of penance trod,
By prayers and tears they turned aside
The wrath of God.

Token of love the Mother's hand
Gave to her sons their garb of woe,
Sanctioned the pious work they planned
With wondrous show.

The vine to spread their honours wide
Her shoots in winter greenly flung;
"See, those are Mary's servants," cried
The infant tongue.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, O Spirit, through all days,
World without end. Amen.

Verse. These were merciful men whose righteousness hath not been forgotten.

Answer. Their seed and their glory shall not be blotted out.

Antiphon at the Song of the Blessed Virgin. O Virgin Mary, thy praise shall not depart from the mouths of men which shall remember the power of the Lord for ever, because thou hast not spared thy life.

Commemoration of the preceding, from the Common, Prayer from his Office, and in Lent of the week-day.

MATTINS.

Hymn.[2]

THE Fathers lived a life in shade,
Yet seemed to Peter's vision seven
White glistening lilies, for the Maid,
The Queen of Heaven.

Through city street, o'er hills and plains,
Upborne by Love Divine, they trod,
To fix in men the Mother's pains,
The swords of God.

This was the power in which they spoke
Till each wild passion owned their sway:
They cheered the sad, from sinners broke
Their chains away.

Till at the last the Virgin Queen
Led them to mansions in the sky,
Mansions where garlands aye are green,
And never die.

May they hear cries of all who pray,
And see how hard our earthly strife;
Aiding us onward to the day
When all is life.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, Great Spirit, through all days,
World without end. Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus. xliv. 1, (*p.* 529.)

SECOND NOCTURN.

Fourth Lesson.

IN the thirteenth century, when the more cultured parts of Italy were rent by the dread dissension of the

[1] Translation by Mr C. Kegan Paul, extracted from the Hymnal of the Servite Church in London.

[2] Translation kindly made by Mr C. Kegan Paul.

Emperor Frederick the Second and by bloody civil wars, the mercy of God set forth divers men eminent for holiness, and among others raised up seven nobles of Florence, who were bound one to another in charity and gave an illustrious example of brotherly love. Their names were Bonfiglio Monaldi, Bonajuncta Manetti, Manetto Antalli, Amadeo de' Amidei, Uguccio de' Uguccioni, Sosteneo de' Sostenei, and Alexis de' Falconieri. Upon the holiday of the Assumption of the Virgin into heaven in the year 1233 they were praying in the oratory of a guild called the Guild of Praise, when the same Mother of God appeared to each one of them, and bade them embrace a life of greater holiness and perfection. These seven men discussed the matter with the Bishop of Florence, and then, considering neither the nobility of their birth nor their wealth, and clad in haircloth under vile and worn-out garments, withdrew into a little house in the country upon the 8th day of September, that they might begin their holier life upon the same day whereon the Mother of God herself had by her birth begun her life of holiness upon earth.

Fifth Lesson.

GOD showed by a miracle how acceptable in His sight should be their manner of life, for a short while after, when these seven men were begging alms from door to door through the city of Florence, it came to pass that some children, among whom was holy Philip Benizi, who had then scarcely entered the fifth month of his age, called them blessed Mary's servants, by the which name they were called ever after. To avoid meeting people, and in the desire to be alone, they all withdrew together to the solitude of Monte Senario, and there began a kind of heavenly life. They lived in caves and upon herbs and water only, while they wore out their bodies with watching and other hardships, while they contemplated unweariedly the sufferings of Christ and the woes of His most sorrowful Mother. One Good Friday, when their thoughts were fixed thereon more than ever, the Blessed Virgin appeared to them twice, and showed them her garments of mourning as those wherein they should clothe themselves. She bade them know that she would take it right well that they should raise up in the Church a new order to recall the memory of the sorrows which she bore beneath the Cross of the Lord. Holy Peter, the illustrious martyr of the Order of Friars Preachers, learnt this not only from his familiar converse with these holy men, but also from a special vision of the Mother of God, and it was on his incitement that they founded the regular Order called that of the Servites, or servants of the blessed Virgin, the which Order was afterward approved by the Supreme Pontiff Innocent IV. These holy men, when they had gathered to themselves some companions, began to go through the cities and towns of Italy, and especially of Tuscany, everywhere preaching Christ crucified, stilling contests among the citizens, and calling back almost countless backsliders into the path of grace. Neither did they make Italy only the field of their Gospel labours, but also France, Germany, and Poland. They passed away to be ever with the Lord when they had spread far and wide a sweet savour of Christ, and were famous also for the glory of signs and wonders. As one love of brotherhood and of the monastic life had joined them together upon earth, so one grave held their dead

bodies, and one honour was paid them by the people. For this reason the Supreme Pontiffs Clement XI. and Benedict XIII. confirmed the honour which had for centuries been paid to them individually, and Leo XIII., after proof of their miracles which had been wrought by God on the common invocation of these saints, after their veneration had been sanctioned in the jubilee year of his priesthood, decreed to them the honours paid to Saints, and ordered that their memory should every year be kept throughout the universal Church with an office and Mass.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 471.) *In Lent the last is omitted to make room for the Homily of the Week-day. Lauds, Chapter from First Vespers.*

Hymn.

BY Mary's inspiration led,
A sevenfold offspring comes to light;
At Mary's call away they sped
To Mount Senario's rugged height.

What fruits of grace the earth shall bear
When they have sown their seed divine!
Christ's vine shall bud with clusters rare,
Empurpled with the ruddy wine.

A holy death to heaven speeds
The souls with virtue's glory crowned;
When Mary for her servants pleads,
Heaven's blessed portals they have found.

O happy souls who now obtain
The Kingdom, and the sceptre bear,
Look down on us who still remain
Where Satan spreads his subtle snare.

Therefore on bended knee we pray,
For sake of Mary's bitter grief;
Chase darkness from our mind away,
And give our troubled hearts relief.

And Thou, O Trinity Divine!
Confirm us in Thy Holy Grace!
That as we may our hearts incline
To walk in these thy servants' ways. Amen.

Verse. May their memory be blessed.

Answer. And let their bones flourish again out of their place.

Antiphon at the Song of Zacharias. Behold how good and how pleasant it is for brethren to dwell together in unity.

MARTYROLOGY.

Upon the 14th day of February, were born into the better life—

At Rome, upon the Flaminian Way, the blessed martyr Valentine, a Priest, who after much healing and teaching was cudgelled and beheaded under Claudius Cæsar, [in the year 268.]

Likewise at Rome, the holy martyrs Vitalis, Felicula, and Zeno.

At Teramo, [in Umbria, in the year 273,] the holy martyr Valentine, Bishop of that see. He was heavily flogged and committed to jail, but as he would not yield he was thrown out of the prison in the silence of midnight and beheaded by command of Placidus, Prefect of the city.

There likewise, [in the year 273,] the holy martyrs Proculus, Ephebus, and Apollonius, who were watching by the body of holy Valentine when they were apprehended by order of Leontius, the consular, and slain with the sword.

At Alexandria, the holy martyrs Bassus, Anthony, and Protolicus, who were drowned in the sea.

Likewise at Alexandria, the Priest Cyrion, Bassian the Reader, Agatho the Exorcist, and Moses, who were all burnt with fire and passed away to heaven.

Also likewise at Alexandria, the holy martyrs Denis and Ammonius, who were beheaded.

At Ravenna, the holy Confessor Eleuchadius, Bishop of that see.

In Bithynia, [in the year 470,] the holy Abbat Auxentius.

At Sorrento, the holy Abbat Antonino. He was in the monastery of Monte Cassino when it was destroyed by the Lombards, and he went thence to a solitude hard by the city of Sorrento, and there [in the year 830,] fell asleep in the Lord, famed for holiness. His body is daily remarkable for many miracles, most chiefly in the delivery of them that are vexed by evil spirits.

Chapter at Terce, as at First Vespers. Second Vespers the same as the First, except the

Antiphon at the Song of the Blessed Virgin, Ecclus. xlvi. 15. Their name endureth for ever, enduring unto their sons, the glory of holy men.

In Lent a Commemoration is made of the Week-day, then in any case a Commemoration is made of the following from the Common Office, (p. 482,) with the Prayer from his Office.

FEBRUARY 14.

St Valentine, Priest and Martyr.

Simple.

In Lent this Office is not observed, but a Commemoration only is made of Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of One Martyr, (p. 496), except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr Valentine may be delivered by his prayers from all the ills that 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.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second. The Third Lesson is from the Sermons of St Austin, "The illustrious day, &c.," (*p.* 486.)

MARTYROLOGY.

Upon the 15th day of February, were born into the better life—

At Brescia, the holy martyrs Faustinus and Jovita, who under the Emperor Hadrian, after many glorious contendings for Christ's faith, received by martyrdom a crown of victory, [about the year 122.]

At Rome, the holy martyr Crato, [the Orator,] who was baptized by blessed Valentine, Bishop [of Terni, in Umbria,] along with his wife and his whole house; and no long while after, he and they together attained unto martyrdom, [in the year 273.]

At Terni, [in the year 270,] the holy Virgin and martyr Agapis.

Also the holy martyrs Saturninus, Castulus, Magnus, and Lucius.

At Vaison, in Gaul, holy Quinidius, Bishop of that see, whose death, [in the year 578,] how precious it was in the sight of the Lord miracles do oftentimes witness.

At Capua, [in the year 695,] the holy Confessor Decorosus, Bishop of that city.

In the province of Valeria, [in the sixth century,] the holy Priest Severus, of whom blessed Gregory writeth that by his tears he recalled a dead man to life.

At Antioch, the holy Deacon Joseph.

In Auvergne, [in the sixth century,] the holy Virgin Georgia.

FEBRUARY 15.

The Holy Martyrs, Faustinus and Jovita.

Simple.

In Lent this Office is not observed, but a Commemoration only is made at Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of Many Martyrs, (p. 513,) except what is otherwise given here.

Prayer throughout the Office. O God, Who year by year, &c., (*p.* 508.)

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second.

Second Responsory.

Theirs is a brotherhood indeed, &c., (*p.* 506.)

Third Lesson.

FAUSTINUS and Jovita were brothers, born of a noble family at Brescia. While Trajan's persecution was raging, they were taken about in chains from one city of Italy to another, and exhibited in torture in each. This cruelty utterly failed to silence their confession of Christ, Whom they preached by their sufferings in every place where they were shown. They were afterwards kept for a long time at Brescia, where they were exhibited with wild beasts, and tormented with fire. Being both still alive, they were brought to Milan, without their chains having ever been taken off. At Milan they were tortured again with every invention of cruelty that could be devised. Nevertheless the great power of their faith made them more than conquerors, shining even as gold tried in the furnace. From Milan they were brought to Rome, where they were confirmed by Pope Evaristus, and where they were put to the torture again with extreme barbarity. They were afterwards shown in public at Naples, where the tormentors displayed their skill in divers ways upon them. Here they were thrown chained into the sea, but the angels delivered them. Their stations of suffering, by their God-like patience, and the wonderful Power displayed in them, had now turned many souls to JESUS. In the end they were carried back to Brescia, and, when Hadrian took the empire, they were put to death by the axe at that place.[1] The crown of martyrdom which they won is glorious.

MARTYROLOGY.

Upon the 16th day of February, were born into the better life—

Blessed Onesimus, of whom the holy Apostle Paul writeth unto Philemon; and whom also he ordained Bishop of Ephesus after holy Timothy, and committed unto him the preaching of the word. In the end he was brought to Rome in chains, and there stoned to death for Christ's faith's sake. His body was first buried there, but was thence taken to the place where he had been ordained bishop.

On the same day is commemorated at Camæ in Campania the translation of the holy Virgin and martyr Juliana.

[1] About A.D. 121.

At Nicomedia, under the Emperor Maximian, she was cruelly beaten by her own father Africanus, then put to divers torments by the Prefect Evilasius, whom she refused to marry, and afterwards cast into prison, where she fought visibly with the devil: she overcame fire and boiling water, and at length finished her martyrdom by being beheaded, [in the year 299.]

On the same day, were also born into the better life—

In Egypt, the holy martyr Julian, and five thousand others, [in the year 309.]

At Cæsarea, in Palestine, the holy Egyptian martyrs Elijah, Jeremiah, Isaiah, Samuel, and Daniel. They went of their own accord to Cilicia to minister to the Confessors who had been condemned to penal servitude in the mines; when they were returning thence, they were apprehended, and most cruelly tortured by the President Firmilian under the Emperor Galerius Maximian, and in the end were beheaded, [in the year 309.]

After whom holy Porphyry, the servant of the martyr Pamphilus, and holy Seleucus the Cappadocian, who had oftentimes contended and always been conquerors, were put to the torture again, and [in the year 309] received their crowns—Porphyry by fire, and Seleucus by the sword.

At Arezzo, in Tuscany, [in the year 1276,] the blessed Pope Gregory X.; he was a man of Piacenza, and was raised to the Supreme Pontificate from the arch-deaconry [of Liége.] He held the Second Council of Lyons, received the Greeks into the unity of the faith, healed the dissensions of Christendom, set forward the recovery of the Holy Land, and governed the Church in holiness.

At Brescia, [in the year 350,] the holy Confessor Faustinus, Bishop of that see.

February 16.

Martyrology.

Upon the 17th day of February, were born into the better life—

At Rome, the holy martyr Faustinus, and forty-four others, who followed him to his crown.

In Persia, [in the year 251,] holy Polychronius, Bishop of Babylon, who in the persecution of Decius had his mouth broken with stones, and then with his hands stretched out and his eyes lifted up to heaven, gave up the ghost.

At Concordia, [in the year 303,] the holy martyrs Donatus, Secundianus, and Romulus, together with eighty-six others, who were partakers in their crown.

At Cæsarea, in Palestine, [in the year 309,] holy Theodulus the Elder, of the household of the President Firmilian. He was stirred up by the example of the martyrs steadfastly to confess Christ, and being himself crucified gained by a noble victory the palm of martyrdom.

There also the holy martyr Julian the Cappadocian. He kissed the bodies of the slaughtered martyrs, and was therefore accused of Christianity, brought before the President, and burnt on a slow fire.

In the country of Tervan, holy Silvin, Bishop of Toulouse.

In Ireland, [in the middle of the sixth century,] the holy Priest and Confessor Fintan, [of the race of whom was Brigid; he was Abbat of Cluain-ed-nech in Leinster, and was called chief head of the monks of Ireland.]

At Florence, [at the end of the thirteenth century,] the blessed Confessor Alexis de' Falconieri, one of the seven founders of the Order of Servants of the blessed Virgin Mary. He died a blessed death in the hun-

dred and tenth year of his life, strengthened by the presence of Christ Jesus and of the angels.

FEBRUARY 17.

Upon the 18th day of February, were born into the better life—

At Jerusalem, the blessed martyr Simeon, Bishop of that holy city [from the year 46 to the year 107.] This is he of whom it is recorded that he was the son of Cleophas and the kinsman of the Saviour according to the flesh. He was ordained Bishop of Jerusalem next after James, the brother of the Lord. In the persecution under Trajan he was put to many torments and suffered martyrdom, and the judge and all men marvelled to see with how great boldness and firmness he endured the grievous torment of the cross at his great age, for he was an hundred and twenty years old.

At Ostia, the holy brethren Maximus and Claudius, and Præperdigna, the wife of Claudius, and their two sons, Alexander and Cutias, all martyrs, [in the year 295.] They were a very noble race, and by command of the Emperor Diocletian they were arrested and sent into exile, then they were consumed with fire, and so offered a sacrifice of sweet savour unto God himself. Their relics were cast into the river, but the Christians sought for them and buried them hard by the city.

In Africa, the holy martyrs Lucius, Sylvan, Rutulus, Classicus, Secundinus, Fructulus, and Maximus.

At Constantinople, [in the year 449,] holy Flavian, Bishop of that see, who, because he defended the Catholic faith at Ephesus, was assailed by the followers of the wicked Dioscorus with cuffs and kicks, and sent into exile, where he died after three days.

At Toledo, [in the year 631,] the holy Confessor Helladius, Bishop of that see.

FEBRUARY 18.

St Simeon, Bishop [of Jerusalem,] Martyr.

Simple.

In Lent this Office is not observed, but a Commemoration only is made at Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of a Bishop and Martyr, (p. 496,) except what is otherwise given here.

Prayer throughout. Mercifully consider our weakness, &c., (*p.* 491.)

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second.

Third Lesson.

SIMEON, the son of Cleophas, (Matth. xiii. 55,) was [chosen] the second Bishop of Jerusalem, [in the year 62,] being the first after James. Under the Emperor Trajan he was accused before the Pro-Consul Atticus, as being both a Christian, and a relation of Christ, this being the time when all were arrested that were of the lineage of David. He underwent with great suffering the same things that were inflicted on our Saviour, and all men marvelled to see with how great boldness and firmness he endured the grievous torment of the cross, at his great age, for he was an hundred and twenty years old.[1]

[1] A.D. 107 or 116.

MARTYROLOGY.

Upon the 19th day of February, were born into the better life—

At Rome, [in the year 296,] the holy martyr Gavin, a Priest who was the brother of the blessed Pope Caius, and who was long kept in prison and chains by the Emperor Diocletian, and gained the gladness of heaven through a death precious in the sight of the Lord.

In Africa, the holy martyrs Publius, Julian, Marcellus, and others.

In Palestine are commemorated the holy monks and other martyrs who [about the year 508] were cruelly slain for Christ's faith's sake by the Saracens under Al Mundar, their general.

At Jerusalem, [in the year 304,] holy Zambdas, [counted thirty-ninth] Bishop of that holy city.

At Soli, [in Cyprus, in the year 102,] holy Auxibius, Bishop [of that see.]

At Beneventum, [in the year 682,] holy Barbatus, Bishop of that see, famous for his holiness, who brought the Lombards and their leader to Christ.

At Milan, [about the year 700,] the holy Confessor Mansuetus, Bishop of that see.

FEBRUARY 19.

MARTYROLOGY.

Upon the 20th day of February are commemorated the blessed martyrs of Tyre, in Phœnicia, whose number is known only to God. They were slain by Veturius, military instructor under the Emperor Diocletian, with a great number and variety of torments. They were first lacerated with stripes, then given to divers kinds of beasts; but as these, through the power of God, would not hurt them, they were savagely tortured anew with fire and iron and put to death. This glorious multitude were cheered on to victory by the Bishops Tyrannio, Silvan, Peleus, and Nilus, and the Priest Zenobius, who by a happy contention, along with them, gained the same palm of martyrdom together with them.

On the same 20th day of February, were also born into the better life—

In the island of Cyprus, the holy martyrs Pothamius and Nemesius.

At Constantinople, [in the year 490,] the holy martyr Eleutherius, [eighth] Patriarch of that city. [He had replaced Acacius, who favoured the Eutychians.]

In Persia, [in the year 342,] holy Sadoth, [Arch]bishop [of Seleucia and Ctesephon, in Persia, successor to St Simeon,] and an hundred and twenty-eight others who refused to worship the sun, under Sapor, King of the Persians, and by cruel deaths gained glorious crowns.

At Catania, in Sicily, [in the eighth century,] holy Leo, Bishop of that see, who shone with graces and miracles.

On the same day, [in the year 738,] holy Eucherius, Bishop of Orleans, who shone with more miracles the more he was belied by his enemies.

At Tournay, in Gaul, [in the year 531,] the holy Confessor Eleutherius, Bishop of that see.

FEBRUARY 20.

MARTYROLOGY.

Upon the 21st day of February, were born into the better life—

In Sicily, under the Emperor Diocletian, [fourth century,] seventy-nine holy martyrs, who through divers torments won the crown of their confession.

At Adrumetum, [Susa?] in Africa, [in fourth century,] the holy martyrs

Verulus, Secundinus, Syricius, Felix, Servulus, Saturninus, Fortunatus, and sixteen others, who were crowned with martyrdom for their confession of the Catholic faith in the persecution under the Vandals.

At Bethgan, [about 452,] the holy martyr Severian, Bishop of that see.

At Damascus, [in the year 743,] holy Peter Mavimeno. Some Arabs came to see him while he was ill, and to them he said, "Whoever does not embrace the Catholic Christian religion will be damned, as your false prophet Mohammed is," whereupon they killed him.

At Ravenna, [in the year 556,] the holy Confessor Maximian.

At Metz, [about the year 500,] holy Felix, Bishop of that see.

At Brescia, [in the seventh century,] holy Paterius, [twenty-third] Bishop of that see.

FEBRUARY 21.

MARTYROLOGY.

On the morrow we keep the feast of the See of the holy Apostle Peter, wherein he first sat at Antioch. In the which city the disciples were first called Christians.

At Hierapolis, in Phrygia, holy Papias, Bishop of that city, who was the hearer of the holy elder John, and the companion of Polycarp.

At Salamis, in Cyprus, holy Aristion, who, as the said Papias doth testify, was one of the seventy-two disciples of Christ.

In Arabia are commemorated many holy martyrs who were cruelly slain under the Emperor Galerius Maximian.

At Alexandria, holy Abilius, Pope of that see, who was the second who held it after the blessed Evangelist Mark, and administered his office with an eminent manifestation of grace.

At Vienne, holy Paschasius, Bishop of that see, very famous for his learning and the holiness of his life.

At Cortona, in Tuscany, [in the year 1297,] holy Margaret, of the third order of St Francis, whose body hath marvellously remained incorrupt for more than four hundred years, breathing a sweet savour, and famous for many miracles, and is there deeply honoured.

Vespers are of the following.

FEBRUARY 22.

St Peter's See at Antioch.

Greater Double.

All the same as on the Feast of St Peter's Chair at Rome, (*p.* 688,) *except what is otherwise given here.*

MATTINS.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (15*th on the Saints.*)

THE solemn Feast of to-day received from our forefathers the name of that of St Peter's Chair at Antioch, because there is a tradition that it was on this day that Peter, first of the Apostles, was enthroned in a Bishop's Chair. Rightly, therefore, do the Churches observe the first day of that Chair, the right to which the Apostle received for the salvation of the Churches from the Lord of the Churches Himself, with the words: "Thou art Peter, and upon this rock I will build My Church."

Fifth Lesson.

IT was the Lord Himself Who called Peter the foundation of the Church, and therefore it is right that the Church should reverence this foundation whereon her mighty structure riseth. Justly is it written in the Psalm which we have just heard: "Let them exalt him in the congregation of the people, and praise him in the assembly of the elders." Blessed be God, Who hath commanded that the Blessed Apostle Peter should be exalted in the congregation! Worthy to be honoured by the Church is that foundation from which her goodly towers rise, pointing to heaven!

Sixth Lesson.

IN the honour which is this day paid to the inauguration of the first Bishop's throne, an honour is paid to the office of all Bishops. The Churches testify one to another, that, the greater the Church's dignity, the greater the reverence due to her priests. While I confess how rightly godly custom hath exalted this Feast in the estimation of all the Churches, the more do I wonder at the growth of that unhealthy error which at this day causeth some unbelievers to lay food and wine upon the graves of the dead,[1] as if souls once rid of the body had any longer any need of bodily refreshment.

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 Pope St Leo [the Great.] (*3rd on the Anniversary of his own election.*)

The Lord asked His disciples Who men said that He was, and their answers were human as long as they were the answers of human reason, unilluminated by Divine light. At last, when the glimmerings of earthly conjecture were spoken, he whose Apostleship is the first in dignity, was the first to confess his Lord. "And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And JESUS answered and said unto him: Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." That is to say, "For this cause art thou blessed, because My Father Himself hath taught thee; the opinions of men have not beguiled thee, the voices of angels have not taught thee, not flesh and blood, but He, Whose Only-begotten Son I am, hath revealed Me unto thee."

Eighth Lesson.

THUS saith the Lord unto Simon Peter: "And I say also unto thee, That thou art Peter." That is to say, "Even as My Father hath revealed unto thee concerning Me that I am God, even so now will I also reveal unto thee that thou art Peter; I am the sure Rock of defence, the Corner Stone, Who make both one, (Eph. ii. 20, 15,) I am the Foundation, beside Which other can no man lay, (1 Cor. iii. 11,) and thou also art a rock, in My Strength made hard, and those things whereof I by right

[1] Perhaps alluding to some practice, in celebration of festivals, which had grown out of the agapæ or love-feasts, and had become an abuse.

am Lord, into thy hand do I give them, that thou mayst bear rule over them, for Me, and with Me." "And upon this rock I will build My Church, and the gates of hell shall not prevail against it." "Upon this strength of thine, whereof I am the Strength, I will build My eternal temple, and upon the truth of thy confession of Me I will make to rise that My glorious Church whose spires shall pierce to heaven."

Ninth Lesson.

Note. If this Feast fall on a Saturday before Lent, or be transferred to a Monday, and it be not Leap Year, then the Ninth Lesson will be the Homily for St Matthias' Eve, of which a Commemoration will also be made at Lauds, after that of St Paul. If moreover this Feast fall in Lent, then the Ninth Lesson will be the Homily of the Week-day, of which also a Commemoration will be made at Lauds. In Lent no notice of St Matthias' Eve is taken in the Office.

AGAINST this confession the gates of hell shall never prevail, neither shall the bands of death take hold upon it. Thus saith He That is faithful and true. And as this confession hath power to lift up to heaven them that make it, so is it able to thrust down to hell them that gainsay it. Wherefore it is said unto the most blessed Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This power passed indeed to the other Apostles also; this the Lord's will had effect in them; but it is not in vain that it is written that that was given to one which passed from him to all. To Peter alone were the keys given, and Peter is set as the pattern for all them that bear rule in the Church to follow. There remaineth therefore the right of Peter, wheresoever his judgment decreeth justice. Neither is there anything too hard, or too lax, where there is nothing bound and nothing loosed, save when Peter bindeth or looseth.

In Lent a Commemoration of the Week-day is made at First Vespers.

SECOND VESPERS.

A Commemoration is made of the following. Antiphon, "O right excellent Teacher, &c.," (*p.* 515,) *Verse,* "The Lord loved him, &c.," *and Answer,* (*p.* 515,) *and the following Prayer.*

GRANT unto us, we beseech Thee, O Almighty God, so to profit by the teaching and example of Thy blessed Confessor and Bishop Peter, that like him we may lightly esteem the things which are seen and temporal, and finally attain unto those good things which are unseen and 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.*

MARTYROLOGY.

The morrow is the eve of the holy Apostle Matthias.

But in Leap year the above words must be omitted.

Upon the 23rd day of February, were born into the better life—

At Faenza, the holy Peter Damian, [988-1072,] Cardinal Bishop of Ostia,

famous for his teaching and holiness, whom Pope Leo XII. declared to be a Doctor of the Universal Church.

At Sirmium, [in the year 307,] the blessed martyr Sirenus; a monk who was apprehended by order of the Emperor Maximian, and when he confessed himself to be a Christian was beheaded.

There likewise, seventy-two holy martyrs, who finished the combat of martyrdom in that city, and received kingdoms which fade not away, eternal in the heavens.

At Rome, [in the fourth century,] the holy Priest Polycarp, who, along with the blessed Sebastian, brought many to believe in Christ, and by his exhortations led them to the glory of martyrdom.

In the city of Astorga, [in the year 252,] the holy Virgin Martha, martyred under the Emperor Decius and the Proconsul Paternus.

At Constantinople, [about the year 860,] the holy monk Lazarus. Because he painted holy images, the Emperor Theophilus, the Iconoclast, put him to grievous tortures, and burnt his hands with a white-hot iron; but he was healed by the power of God, restored the painting upon the holy images that had been defaced, and at length fell asleep in peace.

At Brescia, [about 652,] holy Felix, Bishop of that see.

At Seville, in Spain, [in the year 485,] the holy Confessor Florence.

At Todi, [in 324,] the holy Virgin Romana, who was baptized by holy Pope Sylvester, led a heavenly life in dens and caves of the earth, and shone with the glory of miracles.

In England, [in the seventh century,] the holy Virgin Milburga, daughter of the king of the Mercians, [sister of St Mildred, and Abbess of Wenlock, Shropshire.]

FEBRUARY 23.

St Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 515,) except what is otherwise given here.

In Lent a Commemoration of the Week-day is made at First Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from 1 Tim. iii. 1, (*p.* 516.)

SECOND NOCTURN.

Fourth Lesson.

THE holy Doctor Peter Damian was born of respectable parents at Ravenna, [about the year of our Lord 988.] While he was still a suckling, his mother, overcome with the care of many children, cast him out to perish, but one of the women servants saved him when he was nigh to death, and fed him until natural affection appeared again in his mother, to whom she then gave him back. After the death of both his parents he lived with a brother who treated him like the lowest slave, and in whose house he underwent a hard bondage. Even while he was in this condition he gave a wonderful proof of his faith toward God, and his dutiful love toward his father. It chanced that one day he found a considerable sum of money, but instead of using it to relieve his own poverty, he gave it

all to a priest to offer God's sacrifice for the forgiveness of his father's sins. He had happily another brother called Damian, the same from whom he seemeth afterwards to have taken his surname. By him he was affectionately adopted, and put in the way of being educated. He made such progress in learning as astonished his teachers, and when he had won an eminent name in letters, he began to teach on his own accord with general applause. Meanwhile, lest his body should get the better of his mind, he constantly wore a hair-shirt under his softer clothes, and exercised himself in fasting, watching, and prayer. In the spring-time of his age he was grievously tormented by the stings of the flesh; and sometimes, when the rebellions of lust seemed about to get the mastery over him at night, he threw himself into a freezing stream to check them. After this he would go about visiting consecrated places, and repeat the whole book of Psalms. He was most careful in relieving the poor, on whom he would wait with his own hands.

Fifth Lesson.

DESIRING to attain to perfection of life he betook himself to the convent of Font-Avellano, in the diocese of Gubbio, in Umbria, a house founded by the blessed Ludolph, the disciple of St Romuald, for the monks of the Holy Cross. He dwelt there not long before he was sent by his Abbat, first to the Abbey of Pomposia, and, secondly, to that of St Vincent at Pietra Pertusa, both which brotherhoods he greatly profited by his godly exhortations, discreet rules, and grave manners. After his return home, and the death of his Superior, he was chosen to rule the brethren of Avellano. Here he founded divers new hermitages, and made the community so to flourish under his saintly direction, that he is esteemed the second Father and chief ornament of that Order. This healthful care of Peter was made a blessing to convents of other Rules than his own, to houses of Canons, and to the people. He was many ways profitable to the diocese of Urbino. He sat with Theuzo the Bishop of that See to judge of a most weighty matter, and led him by his counsel and assistance rightly to administer his Bishoprick. He was foremost in contemplation of the things of God, in severity toward his own body, and in other things whereby to set a bright example of godliness. In consideration of these things the Supreme Pontiff Stephen IX., [in the year 1057,] created him, in spite of his own unwillingness and objections, a Cardinal of the Holy Roman Church, and appointed him Bishop of Ostia. This dignity Peter bore with the highest reputation for piety, and adorned with works meet for a Bishop.

Sixth Lesson.

AT the most anxious times he greatly sustained the Church of Rome and the Supreme Pontiffs by his teaching, by missions which he discharged, and by divers other labours which he undertook on their behalf. He strove manfully even unto death against the heresies of the Nicolaïtans and the Simoniacs, by putting down which evils he reconciled the Church of Milan to that of Rome. He was one of the stoutest opponents of the false Popes Benedict and Cadalous. He deterred Henry IV., King of Germany, from his wicked scheme for putting away his wife. He recalled the people of Ravenna to their bounden duty to the Bishop of

Rome, and restored them to the communion of the Church. He reformed the Canons of Velletri, and brought them to lead more godly lives. There were hardly any Cathedral Churches, especially in the province of Urbino, of which he did not deserve well. In Gubbio, of which he had at one time the management, he abolished many things unseemly. He brought about improvements in many and divers places, as if each were his special charge. [In 1062] he gave up his dignities of Cardinal and Bishop, but he allowed his love toward his neighbours to know no diminution. He was particularly zealous in spreading abroad four devout practices: 1st, To fast every Friday in honour of the Holy Cross of JESUS Christ; 2nd, To recite the Hours of the Blessed Mother of God, called also her Little Office; 3rd, To sanctify Saturday in her honour; and 4th, and especially, to scourge oneself in punishment for sin committed. At length he departed to be with Christ, at Faenza, on his way back from his mission to Ravenna, on the 22nd of February, [in the year 1072,] at the height of his reputation for holiness, learning, miracles, and good works. His body is buried in the house of the Cistercians at Faenza, where the people resort often to his grave with great reverence. The citizens of Faenza, to whom he hath been found good at need even to this day, have chosen him for their Patron in the presence of God. The supreme Pontiff Leo XII., finding that an Office and Mass in memory of him, as a Confessor and Bishop, was in use in some dioceses, and in the Camaldolese Order, by advice of the Sacred Congregation of Rites, added the title of Doctor, and extended the use of the said Office and Mass to the whole Church.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 549.)

Eighth Responsory.

In the midst, &c., (*p.* 539.)

If it be neither Lent nor Leap Year the Ninth Lesson will be the Homily for St Matthias' Eve. Then the Third Lesson of the Homily on Matth. v. 13 *is omitted, or read as one with the Second, and the First Lesson only of the Homily of the Eve is read, or else the three as one. In Lent no notice is taken of St Matthias' Eve, and the Ninth Lesson is the Homily for the Week-day, either the first part or all three in one, and the Commemoration of the Week-day is made at Lauds.*

Prayer thoughout the day as at the Commemoration the preceding evening.

In Leap Year St Matthias' Eve is kept on February 24.

In Lent it is omitted.

All from the Common Office for Apostles' Eves, (*p.* 461.)

In Leap Year the following is the

MARTYROLOGY.

The morrow is the eve of the holy Apostle Matthias.

Upon the same 24th day of February, were born into the better life many holy martyrs and confessors and holy virgins.

But the following is the ordinary Martyrology which is read in Leap Year upon St Matthias' Eve.

MARTYROLOGY.

Upon the 24th (or 25th) day of February, were born into the better life—

In Judea, the holy Apostle Matthias,

who was chosen by the Apostles right after the Ascension of the Lord to take the place of the traitor Judas, and who suffered martyrdom for preaching the Gospel.

At Rome, the holy martyr Primitiva.

At Cæsarea, in Cappadocia, [in the year 304,] the holy martyr Sergius, whose acts are held most famous.

In Africa, [in the year 259,] the holy martyrs Montanus, Lucius, Julian, Victoricus, Flavian, and their Companions, who were disciples of holy Cyprian, and finished their testimony under the Emperor Valerian.

At Rouen, [in the year 588,] the holy martyr Pretextatus, Bishop of that see.

At Triere, [about the year 499,] the holy Confessor Modestus, Bishop of that see.

In England, [in the year 616,] holy Ethelbert, King of Kent, whom holy Augustin, first Archbishop of Canterbury, converted to the faith of Christ, and whose feast we keep upon the 26th (27th) day of this present month of February.

At Jerusalem is commemorated the first finding, [in the fourth century,] of the Head of the Lord's forerunner.

FEBRUARY 24, OR IN LEAP YEAR FEB. 25.

St Matthias, Apostle.

Double of the Second Class.

All from the Common Office for the Feasts of Apostles, (p. 462,) except what is otherwise given here.

FIRST VESPERS.

Prayer throughout.

O GOD, Who didst choose Thy blessed servant Matthias to be of the number of the twelve Apostles, grant, we beseech Thee, that Thy Church, being upholden by his prayers, may ever feel about her the arms[1] of Thy most mighty 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.*

In Lent a Commemoration is made of the Week-day.

If this be the evening of February 23rd, then a Commemoration is made of St Peter Damian. Antiphon, "O right excellent Teacher, &c.," *(p. 515.) Verse,* "The Lord guided, &c.," *and Answer, (p. 524,) and the Prayer of St Peter Damian as throughout the day.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (i. 15.)

IN those days Peter stood up in the midst of the brethren, and said: (the number of the men together was about an hundred and twenty) Men and brethren, this Scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took JESUS: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; wherein also he hanged himself, and bursting asunder in the midst, all his bowels gushed out.

Second Lesson.

AND it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue "Haceldama," that is to say,

[1] Literally, "about her the bowels of Thy mercy."

"The field of blood." For it is written in the book of Psalms: "Let his habitation be desolate, and let no man dwell therein, and his Bishoprick let another take." (cviii. 8.) Wherefore, of these men which have companied with us all the time that the Lord JESUS went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

Third Lesson.

AND they appointed two, Joseph called Barsabas, which was surnamed the Just, and Matthias. And they prayed, and said: Thou, Lord, Which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

SECOND NOCTURN.

Lessons from St Austin's Exposition of Psalm lxxxvi. (*p.* 477.)

THIRD NOCTURN.

Lessons from Matth. xi. 25, *with the Homily of St Austin,* (*p.* 545.) *In Lent the Third Lesson of St Austin's Homily is omitted or read as one with the Second, and the Ninth Lesson is the Homily on the Gospel for the Week-day.*

In Lent a Commemoration is made of the Week-day at Lauds.

MARTYROLOGY.

Upon the 25th (26th) day of February, were born into the better life—

In Egypt, [in the third century,] under the Emperor Numerian, the holy martyrs Victorinus, Victor, Nicephorus, Claudian, Dioscorus, Serapion, and Papias. Victorinus and Victor steadfastly bore grievous tortures on account of their confession of the faith, and were beheaded. Nicephorus was laid upon a hot iron bed, and when he had overcome the fire was cut joint from joint. Claudian and Dioscorus were burnt. Serapion and Papias were slain with the sword.

In Africa, the holy martyrs Donatus, Justus, Herenas, and their Companions.

At Rome, [in the year 492,] the holy Pope Felix III., who was the great-grandfather of holy Gregory the Great, who saith of him that he appeared unto his holy niece Tharsilla, and called her unto the kingdom of heaven.

At Constantinople, [in the year 806,] holy Tharasius, Patriarch of that see, famous for his learning and godliness. There remaineth an epistle addressed unto him by Pope Adrian I. in defence of holy images.

At Nazianzum, [in 369,] holy Cæsarius, brother of blessed Gregory the Theologian, whom the said Gregory doth testify that he saw among the multitude of the blessed.

FEBRUARY 25 (26).

MARTYROLOGY.

On the morrow we keep in England the feast of holy Ethelbert, King of Kent, whom holy Augustin, first Archbishop of Canterbury, converted to the faith of Christ, and of whom mention hath been made upon the 24th (25th) day of this present month of February.

Upon the same 26th (27th) day

of February, were born into the better life—

At Perga, in Pamphylia, [in the year 251,] blessed Nestor, Bishop [of Magydensis.] During the persecution under Decius he was instant in prayer by day and by night that Christ's flock might be kept safe. When he was arrested he confessed the name of the Lord with wonderful freedom and readiness. By command of the President Pollio he was most cruelly racked, and as he steadfastly declared that he would alway cleave unto Christ, he was at last crucified, and from the cross passed to heaven a conqueror.

At Perga likewise, [in 251,] the holy martyrs Papias, Diodorus, Conon, and Claudian, who suffered before holy Nestor.

Also the holy martyrs Fortunatus Felix, and twenty-seven others.

At Alexandria, [in the year 326,] the glorious Elder, holy Alexander, Pope of that see, wherein he succeeded blessed Peter. He it was who cast his priest Arius out of the church when he became perverted with wicked heresy, and reprobate from the truth of God, and he was afterward one of the three hundred and eighteen fathers who condemned him in the Council of Nice.

At Bologna, [in the fourth century,] the holy Bishop [of that see,] Faustinian, who by the preaching of the word of God strengthened and increased that Church when it had been troubled in the persecution under the Emperor Diocletian.

At Gaza, in Palestine, [in the year 420,] holy Porphyry, Bishop of that see, who in the time of the Emperor Arcadius cast down the idol Marna and its temple, and after many sufferings fell asleep in the Lord.

At Florence, [in the fifth century,] the holy Confessor Andrew, Bishop of that city, [who succeeded St Zenobius.]

In the country of Arctoi, [Vitre, in Champaign, in the sixth century,] the holy Confessor Victor, [Victor of Plancy, Priest and Hermit,] whose praises have been written by holy Bernard.

Vespers of the following.

FEBRUARY 26 (27).

St Ethelbert, King of Kent, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 531,) *except the following.*

Prayer throughout.

O GOD, Who hast crowned the blessed King Ethelbert, Thy Confessor, with a crown of eternal glory, cause us, we beseech Thee, so to honour him upon earth that we may reign with him in heaven.

At First Vespers in Lent a Commemoration is made of the Week-day.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus., (*p.* 542.)

SECOND NOCTURN.

Fourth Lesson.

ETHELBERT, King of Kent, was the most powerful of the princes in England, and exercised a suzerainty over them as far north as the Humber. He was born a heathen, but took to wife that most earnest Christ-

ian, Bertha, daughter of the King of the Franks. By her example and the example of the holy Lindhard, who was her chaplain, the King and many of his chief men were brought to admire the Christian life. When, therefore, there came Augustine with his companions sent by holy Gregory, and Ethelbert had heard the teaching and had seen the miracles of the servants of God, he believed and received the sacrament of the faith. After him many began to come together every day to hear the word of God, to give up their pagan rites, and to join in faith the holy Church of Christ. Their belief and conversion caused the King much joy, nevertheless he would not force any to make themselves Christians, but only embraced with a warmer love them that believed as being co-heirs with himself of the kingdom of heaven.

Fifth Lesson.

BORN again in baptism, Ethelbert, as a new man, gave himself wholly to the spreading of the faith in his own dominion, and among the princes who were subject unto him, but above all to make the kingdom of Christ come in all its fulness in his own soul. During the twenty years which he lived as a Christian he never wavered in that holy design. He passed most wise laws for the good of his people; he set up churches, and at the exhortation of holy Gregory he pulled down the temples of the idols; among others he founded the metropolitical Church of the Saviour at Canterbury, the monastery of SS. Peter and Paul hard by the city, the cathedral Church of St Paul in London, and the cathedral Church of St Andrew at Rochester, upon all which with a bounty truly royal he bestowed lands and possessions.

Sixth Lesson.

AT length the holy King, after gloriously holding an earthly kingdom for fifty-six years, and after having held the faith for twenty-one years, passed to the everlasting joys of a heavenly kingdom in the year of our Lord 616, upon the 24th day of the month of February, upon the which day mention is made of him in the Roman martyrology. He was buried in the porch of St Martin, within the Church of the blessed Apostles Peter and Paul, where also had been buried the Queen Bertha.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory, (p.* 538.) *In Lent the last is read along with the Eighth in order to leave room for the Homily of the Week-day, of which a Commemoration is also made at Lauds.*

MARTYROLOGY.

Upon the 27th (28th) day of February, were born into the better life—

At Rome, the holy martyrs Alexander, Abundius, Antigonus, and Fortunatus.

At Alexandria, [in the year 250,] the holy martyr Julian. He was so crippled by the gout that he could neither walk nor stand, and was carried before the judge in a chair by two servants. Of these two servants one denied the faith; the other, whose name was Eunus, persisted in confessing Christ along with Julian. They were both placed upon camels and led about the whole city, lashed, and at length publicly burnt upon a pyre.

There also the holy soldier Besas. He rebuked some who were jeering at the martyrs aforenamed, for which

cause he was accused before the judge, and as he stood firm in the faith he was beheaded.

At Seville, in Spain, [in the year 596,] holy Leander, Bishop of that city, by whose preaching and labours, assisted by Reccared, King of the Visigoths, that nation were converted from the Arian misbelief to the Catholic faith.

At Constantinople, [in 750,] the holy Confessors Basil and Procopius, who in the time of the Emperor Leo the Isaurian, contended valiantly for the honouring of holy images.

At Lyons, [about the year 660,] holy Baldomer, [locksmith and subdeacon,] the man of God whose grave is famous on account of the miracles which are oftentimes wrought there.

February 27 (28).

Martyrology.

On the 28th (29th) day of February, were born into the better life—

At Rome, the holy martyrs Macarius, Rufinus, Justus, and Theophilus.

At Alexandria, the holy martyrs Cærealis, Pupulus, Caius, and Serapion.

Likewise at Alexandria are commemorated the holy Priests, Deacons, and many others who cheerfully met death in ministering to the sick in the great plague which devastated that city, [in the third century,] in the time of the Emperor Valerian, and whom the godly reverence of the faithful hath been used to honour as martyrs.

In the Jura mountains, toward Lyons, [in 460,] the holy Abbat [of Condat,] Romanus, who was the first to live there as a hermit, and becoming famous for many graces and miracles, became also the father of many monks. [Founder of monasteries in Switzerland.]

At Pavia is commemorated the translation of the body of holy Augustine, Bishop of Hippo, which was brought [in the year 722] from the island of Sardinia by the care of Luitprand, King of the Lombards.

February 28 (29).

Martyrology.

On the morrow we keep the feast of the holy Confessor David, Archbishop of Cærleon upon Usk.[1]

Upon the same 1st day of March, were also born into the better life—

At Rome, two hundred and sixty holy martyrs whom for Christ's name's sake the Emperor Claudius first condemned to dig sand outside the Salarian Gate, and then to be shot to death with arrows in the amphitheatre.

Likewise the holy martyrs Leo, Donatus, Abundantius, Nicephorus, and nine others.

At Marseilles, [in the year 290,] the holy martyrs Hermes and Hadrian.

At Heliopolis, [in 114,] the holy martyr Eudocia [of Samaria, now Balbek in Turkey-in-Asia,] during the persecution under the Emperor Trajan. She was baptized by Theodotus, Bishop of [Heliopolis,] and, armed for the battle, the President Vincentius ordered her to be smitten with the sword, and thus she received the crown of martyrdom.

Upon the same day, the holy martyr Antonina. During the persecution under the Emperor Diocletian she laughed at the gods of the Gentiles, for the which cause she was diversly tortured, shut up in a barrel, and drowned in the marsh at the city of Cea.

[1] This is a purely local addition. The name of St David does not occur in the Roman Martyrology, nor in that of any religious order with which the writer is acquainted.

At Werdt, [in the year 713,] holy Swibert, Bishop of that city, [Apostle of the Frisians,] who in the time of Pope Sergius preached the gospel to the Frieslanders, Hollanders, and other peoples of Lower Germany.

At Angers, [in the year 550,] the holy Confessor Albinus, Bishop of that see, a man of eminent graces and holiness.

At Mans, [in the year 687,] the holy Siviard, Abbat [of Saint Calais.]

At Perugia is commemorated the translation [in the year 547] of the holy martyr Herculanus, Bishop of that see, of whom mention is made upon the 7th day of November. He was beheaded by order of Totila, King of the Goths, and it is written by holy Pope Gregory that, forty days after his head was cut off, head and body were found united again, as though the iron had never touched him.

Vespers of the following, with in Lent a Commemoration of the Week-day.

FEAST-DAYS IN MARCH.

On the day next before Lent on which Nine Lessons are not read, is said the Office of the Dead.

MARCH 1.

St David, Archbishop [of Caerleon,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 515,) except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that the fatherly prayers of Thy blessed Confessor and Bishop David may help us, and that while we keep his solemn Feast, we may follow the example of his steadfastness in defending the Catholic 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.*

In Lent, at First Vespers a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from 1 Tim. iii. 1, (*p.* 516.)

SECOND NOCTURN.

Fourth Lesson. (*From his Life by Giraldus Cambrensis. Anglia Sacra*, ii. 628.)

THIS David was born of a Princely race in Cardiganshire. After becoming a Priest he was moved by the desire of a more perfect life to betake himself to Paulinus, the disciple of St Germain, who dwelt in the Isle of Wight. Under this master he made great progress, and began, at his exhortation, to preach to the people of the neighbourhood. In progress of time he founded many monasteries, wherein his disciples, in quiet retreat from men, passed their days in working with their hands, reading, praying, and succouring the poor.

Fifth Lesson.

THE revival in Britain of the Pelagian heresy brought it about that a Council was got together in Cardiganshire, wherein David, for his zealous contending for the Catholic Faith, was unanimously chosen Arch-

bishop of Wales, in the place of holy Dyfrug, who had resigned. The new Archbishop called together a second Council, in which all the decrees of the first were confirmed. From these decrees, approved by the authority of the Pope, all the Churches of Wales received their usage and rule.

Sixth Lesson.

IN those days the Church of God flourished exceedingly. Monasteries were set up in many places, and great multitudes of the faithful, of divers orders, were brought unto Christ, and unto all of them David was as a mirror and an ensample. Not by word alone but by his life also, he shone as a light to others; a great preacher, but a greater practiser. In an old age, and full of good works, he resigned his soul to God, upon a 1st day of March, about the year of salvation 544.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 522.)

In Lent the last Lesson is read along with the Eighth to make room for Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

Upon the 2nd day of March, were born into the better life—

In England, [about the year 672,] holy Chad, Bishop of the Mercians and of Lindisfarne, whose eminent graces are recorded by Bede. [His body was buried at Lichfield, first in the Church of Our Lady, second in the Church of St Peter, and thirdly in the Cathedral dedicated to Our Lady and St Chad. The town was named Lichfield on account of the number martyred and buried there under Maximian Hercules.]

At Rome, upon the Latin Way, [about the year 258,] under the Emperors Valerian and Gallienus, the holy martyrs Jovinus and Basileus.

Likewise at Rome, under the Emperor Alexander and the Prefect Ulpian, many holy martyrs, who were long tortured, and at length put to death.

At Porto, the holy martyrs Paul, Heraclius, Secundilla, and Januaria.

At Cæsarea, in Cappadocia, the holy martyrs Lucius the Bishop, Absolom, Lorgius.

In Campania are commemorated eighty holy martyrs, who would not eat meat sacrificed unto idols, nor adore a she-goat's head, and therefore, [about the year 629,] were cruelly slain by the Lombards.

At Rome, [about the year 483,] the holy Confessor Pope Simplicius.

Vespers are of the following, from the Chapter inclusive.

MARCH 2.

St Chad,[1] Bishop [of Lichfield,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O ALMIGHTY and everlasting God, Who dost this day gladden us by the Feast of Thy blessed Confessor and Bishop Chad, we humbly beseech Thy mercy that we may be holpen toward life eternal by his

[1] Chad, or Cead, Saxon form of Gaelic Cad, or Cedd.

fatherly prayers whom we do solemnly honour. 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 Chad begin with the Chapter.

A Commemoration is made of St David. Prayer from his Office, then in Lent of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, 1 Tim. iii. 1, (*p.* 516.)

SECOND NOCTURN.

Fourth Lesson. (*From the Venerable Bede,* iii. 23, 28; ix. 2, 3.)

CHAD was Abbat of the monastery called Lestingay, [in the Wolds of Yorkshire.] He was a man holy and lowly, well read in the Scriptures, and a diligent practiser of that which he learnt therefrom. Wherefore Wini, Bishop of the West Saxons, at the desire of King Oswin, ordained him Bishop of York. Being so consecrated, he set himself to look to the orthodoxy and clean living of the clergy, to seek after lowliness, self-control, and learning, and to make a visitation of the towns, country, cottages, hamlets, and castles, to preach the Gospel therein, going always not on horseback, but on foot, after the fashion of the Apostles.

Fifth Lesson.

THEODORE, Archbishop of Canterbury, took Bishop Chad to task, as though he had not been rightly consecrated. To whom he answered: "If thou knowest that I have not rightly been made a Bishop, I willingly lay down mine office; neither did I ever deem myself fit to hold it, but when I was commanded, I took it, for obedience' sake." Theodore marvelled at his lowliness, and made him Bishop of the Mercians and of Lindisfarne, in the which office he strove to do his duty in great perfection of life, after the ensample of the old Fathers.

Sixth Lesson.

WHEN the hour of his death drew near, he exhorted the brethren who stood by to keep love and peace with each other and with all the faithful, and never to relax from the strict observance of the monastic life. His sickness increasing, he made him ready to depart, by receiving the Body and Blood of the Lord, and on the seventh day his soul was set free from the toilsome prison of the body, and went away to be in gladness for ever. He died at his own See of Lichfield, upon the 2nd day of March, in the year 672.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary,* (*p.* 527.)

In Lent, the last Lesson is read along with the Eighth to make room for Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Ælred, Abbat of Rievaux, of the Cistercian[1] Order, famous for his knowledge of sacred

[1] The name of St Ælred does not occur in the Roman Martyrology, and the above is accordingly taken from the Martyrology of the Cistercians.

letters, uprightness of life, self-content, wondrous long-suffering, spirit of prophecy, heavenly conversation, and great miracles, who departed this life upon the 12th day of January.

Upon the same 3rd day of March, were born into the better life—

At Cæsarea, in Palestine, in the persecution under the Emperor Valerian, the holy martyrs Marinus the soldier and Asterius the senator. Marinus was accused by his comrades of being a Christian, and when asked by the judge so declared with a loud voice, and was beheaded. Asterius took off his own garment, wrapt in it the headless body of the martyr, and took it upon his own shoulder, and for so doing himself received the honour of martyrdom.

In Spain, the holy martyrs Hemiterius, [or Madir,] and Chelidonius. They were stationed as soldiers in camp at Leon in Galicia, when the storm of persecution broke. On account of their confession of the Name of Christ they were taken to Calaxorra, where they were put to divers torments and crowned with martyrdom. [Their bodies rest in the Cathedral of Calahorra, of which they are the patrons.]

Upon the same day the holy martyrs Felix, Luciolus, Fortunatus, Marcia, and their Companions.

Likewise the holy soldiers Cleonicus, Eutropius, and Basiliscus, who won a happy triumph upon the cross under the President Asclepiades, in the persecution under the Emperor Maximian.

At Brescia, [in the year 526,] the holy Confessor Titian, Bishop of that see.

At Bamberg, holy Cunegunda, Empress of the Romans, bride of the Emperor Henry the First, with whose consent she remained always a Virgin. She fell asleep in peace, richly adorned with good works, and after her death was famous for miracles, [in the year 1040.]

At Second Vespers a Commemoration of the following, Prayer from his Office, and in Lent of the Week-day.

MARCH 3.

St Aelred, Abbat.

Semi-double.

All from the Common Office, (*p.* 531,) *except the following.*

Prayer throughout.

O ALMIGHTY and everlasting God, Who as Thou never ceasest to chasten the children of Thy Church, so also dost never cease to help them, grant unto Thy faithful people, at the prayers of blessed Abbat Ælred, whom Thou didst give unto them to be a minister in the things of eternal Salvation, that through Thy mercy they should receive not only the knowledge of the right which they ought to do, but also the power to do 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.*

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisd. iv. 7, (*p.* 532.)

SECOND NOCTURN.

Fourth Lesson.

ÆLRED was born of the noblest blood of England and Scotland. From his earliest years he gave bright promise of his future holiness. While he lay in the cradle

his face was seen surrounded with rays of light, and when he was a little child he knew things at a distance. He was trained up at the court of David I., King of Scots, along with the son of that king, and was a great favourite of the king himself. As his godliness and wisdom grew with his years he determined to bid farewell to the world. Before he received the Cistercian habit in the monastery of Reivaux, in the archdiocese of York, he instantaneously extinguished by a miracle a fire which had got enkindled in that house. As master of the novices he kept within the cloister, by another miracle, a clerk who had become shaken in his vocation.

Fifth Lesson.

HE was made Abbat first of Revesby, and afterwards of Reivaux, and showed himself a perfect example in that office. He gave himself up wholly to the contemplation of heavenly things, and to sacred reading, over which he oftentimes wept. No branch of knowledge escaped him, and in every form of writing he closely resembled Bernard, that teacher of honeyed-tongue. How he, like Bernard, received the anointing of the Holy Ghost as a teacher from heaven is attested by his published works. He refused dignities in the Church — including a bishoprick which was offered to him by David, King of Scots — in order that he might be the more free to give himself up to contemplation and preaching. He strove manfully on behalf of the true Pope, Alexander III., against the Anti-Pope and the pretended Council of Pavia. With insults he bore most patiently, and nothing lay closer to his heart than to foster peace among all men.

Sixth Lesson.

HE trained up at his monastery one hundred and forty monks and five hundred brethren. To them he was accustomed to say, My children, speak what ye will as long as there come not out of your mouth any base word, any evil against a brother, or any blasphemy against God. He worked many miracles during his life. He was ill for ten years before his death, and bore great suffering with wonderful patience. From his excessive leanness his bones were hardly covered with skin, but he set at naught the advice of the physicians and cared for no health except that of his soul. He foretold the day of his own death, in the year of salvation 1166, and of his own life the fifty-seventh. He was famous for miracles, and his name was enrolled among those of the Saints.

THIRD NOCTURN.

Lesson from the Common of Abbats, with the Homily of St Jerome on Matth. xix. 27, (*p.* 471.) *In Lent the last is read as one with the Eighth to leave room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.*

MARTYROLOGY.

Upon the 4th day of March, were born into the better life—

At Wilna, in Lithuania, the blessed Casimir, [Duke of Lithuania,] son of Casimir III., King of Poland, whose name the Roman Pontiff, Leo X., numbered with those of the Saints, [in the year 1458-83.]

At Rome, upon the Appian Way, the holy martyr Pope Lucius. He was first banished in the persecution under the Emperor Valerian, but was afterwards permitted by the will of God to return to his church, and after toiling

much against the Novatians, finished his testimony by being beheaded. He is highly praised by holy Cyprian.

Likewise at Rome, upon the Appian Way, nine hundred holy martyrs, [led by Aristion and Licinius, both Bishops,] who are laid in the cemetery called that of St Cecilia.

Upon the same day, the holy martyr Caius, [an officer of the Imperial Palace,] who was drowned in the sea, and twenty-seven others.

At Nicomedia, the holy martyr Hadrian, and twenty-three others, who, under the Emperor Diocletian, all had their legs broken, and were so left to die. The principal feast in memory of Hadrian is kept upon the 8th day of September, when his body was brought to Rome.

Likewise the holy martyrs Archelaus, Cyril, and Photius.

In the Crimea, the holy Bishops Basil, Eugenius, Agathodormus, Elpidius, Aetherius, Capito, Ephrem, Nestor, and Arcadius.

Vespers are of the following, from the Chapter, inclusive.

MARCH 4.

St Casimir, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 531,) except what is otherwise given here.

Prayer throughout.

O GOD, in the strength of Whose grace Thine holy servant Casimir did Thee leal and brave service amidst the softness of kings' palaces and the temptations of the world, grant that Thy people, being holpen by his intercession, may ever despise earthly things, and breathe after those that are 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.*

First Vespers as regards St Casimir begin with the Chapter.

A Commemoration is made of St Ælred. Prayer from his Office.

In Lent a Commemoration is made of the Week-day.

Then of St Lucius, Pope and Martyr.[1] *All from the Common Office for one Martyr, (p. 482.) Prayer,* "O God, Who year by year, &c.," (*p.* 491.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisd. iv. 7 *and* v. 1, (*p.* 532.)

SECOND NOCTURN.

Fourth Lesson.

THIS Casimir was the son of Casimir III., King of Poland, by Elizabeth of Austria, his wife, [and was born upon the 5th day of October, in the year 1458.] From his childhood he was taught by the best masters, and was trained in all godliness and good learning. While he was still a boy he wore rough haircloth, and chastened himself with much fasting. He forsook the softness of his princely bed, and lay upon the hard ground, and on stormy nights he would go out secretly and prostrate himself before the doors of

[1] The Martyrology says that "at Rome, on the Appian Way, was born into the higher life, the holy Martyr Pope Lucius. He was first banished in the persecution under Valerian, but was afterwards permitted by the will of God to return to his Church, and, after toiling much against the Novatians, finished his testimony by being beheaded. He is highly praised by St Cyprian." Succeeded Cornelius A.D. 252. Testified next year.

the churches, crying to God for mercy. He was unwearied in contemplating the Passion of Christ, and when he was present at Mass, so profound was his recollection, that he seemed to be altogether beside himself.

Fifth Lesson.

HE made the propagation of the Catholic faith one of the chief works of his life, and strove hard against the schism in Ruthenia. He persuaded his father to forbid by law that the schismatics should build any new churches, or repair the existing ones when they fell into decay. So great was his liberality and tenderness toward the needy and the afflicted, that he came to be called the father and guardian of the poor. From his infancy he never soiled his purity, and in his last illness, when his physicians advised him to seek for relief from his grievous sufferings by the sacrifice of his chastity, he cheerfully determined rather to die.

Sixth Lesson.

BEING made perfect in a short space, and full of piety and good works, he foretold the day of his own death, and, gathering round him a choir of priests and monks, he rendered his soul into the hands of God Whom they were praising, [upon the 4th day of March, in the year of our Lord 1482, and] the 25th of his own age. His body was carried to Wilna, where many miracles are reputed to have been wrought around it. At his grave a dead girl is said to have received her life again, blind men their sight, cripples the power of walking, and many sick folk health. Moreover, on an occasion when the Lithuanians in scanty numbers were exposed to the shock of a powerful enemy, they believed that he appeared in the air, and gave them the signal victory which they won. On the assurance of these things, Leo X. was moved to add his name to those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 538.) *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson on* Luke xii. 35 *is omitted or read as one with the Second, and the three Lessons for the Week-day read as one, or else the first only.*

LAUDS.

A Commemoration is made of St Lucius. All from the Common Office for one Martyr, (*p.* 482.) *Prayer*, "O God, Who year by year, &c.," (*p.* 491.)

In Lent a Commemoration of the Week-day is made before that of St Lucius.

Prayer throughout the day as at First Vespers.

MARTYROLOGY.

Upon the 5th day of March, were born into the better life—

At Antioch, [about the year 320,] the holy martyr Phocas. For the Redeemer's name's sake he gained the victory over many an assault of the old serpent, and that victory is still held forth before the people, with this miracle, that if any be bitten of a serpent and touch in faith the door of this martyr's church, he is forthwith healed of the poison.

At Cæsarea, in Palestine, [in the year 308,] the holy martyr Hadrian, who was crowned by command of the President Firmilian, in the persecution under the Emperor Diocletian. He was first thrown to a lion, but afterward slain with the sword.

On the same day, the holy martyr Eusebius, and nine others.

At Cæsarea, in Palestine, [in the year 200,] holy Theophilus, Bishop of that see, who was a great light for wisdom and good living in the time of the Emperor Severus.

Likewise in Palestine, on the bank of the Jordan, [in the year 475,] the holy hermit Gerasimus, who flourished in the time of the Emperor Zeno.

At Naples, [in the year 1734,] holy John Joseph of the Cross, barefooted Friar Minor, first Provincial of the Italian followers of holy Peter of Alcantara. He strove to tread in the footsteps of holy Francis of Assisi and Peter of Alcantara, was a bright ornament of the Seraphic Order, and was numbered among the saints by Pope Gregory XVI.

At Second Vespers in Lent a Commemoration is made of the Week-day.

March 5.

MARTYROLOGY.

Upon the 6th day of March, were born into the better life—

At Nicomedia, the holy martyrs Victor and Victorinus, who were imprisoned for three years, and many ways tormented, along with Claudian and Bassa his wife, and being still recommitted to prison, died therein, [third century.]

At Tortona, the holy martyr Marcian, Bishop of that see, who was crowned under the Emperor Trajan, being slain for Christ's greater glory.

At Constantinople, holy Evagrius, who was elected Patriarch of that see by the Catholics in the time of the Emperor Valens, but was sent by the Emperor into exile, and there passed away to be ever with the Lord.

In Cyprus, the holy martyr Conon, who under the Emperor Decius had nails driven through his feet, and was then made to run in front of a chariot, under the which torment he fell upon his knees and gave up his soul in prayer to God.

Likewise, forty-two holy martyrs, who were apprehended in Amorium and brought to Syria, where they passed through a noble conflict and triumphantly grasped the palm of martyrdom, [in the year 845.]

At Bologna, holy Basil, Bishop of that city, who was ordained by holy Pope Sylvester, and both by his word and example governed in holiness the church committed unto his care, [fourth century.]

At Barcelona, in Spain, [in the year 1137,] blessed Oligarius, who was first Canon and afterward Bishop of Barcelona, and Archbishop of Taragona.

At Ghent, in Flanders, the holy Virgin Coletta, [in the year 1447,] who first professed in the Third Order of Friars Minors, and then being filled with the Holy Ghost, set up many monasteries of sisters of the Second Order under the primitive discipline. She was ennobled by the grace of God, and famous for countless miracles, and the Supreme Pontiff Pius VII. enrolled her name among those of the saints.

March 6.

MARTYROLOGY.

Upon the 7th day of March, were born into the better life—

In the monastery of Fossa Nuova, near Terracina, the holy Confessor Thomas of Aquino, [in the year 1274,] of the Order of Friars Preachers, Doctor of the Church, illustrious for the nobility of his birth, the holiness of his life, and the depth of his knowledge of theology. Leo XIII. declared him the patron in heaven of all Catholic schools.

At Tuburbe, in Morocco, under the Emperor Severus, the holy martyrs Perpetua and Felicitas. Felicitas

was with child, and therefore was respited, in accordance with the law, until after she was delivered. Holy Augustine saith that when she was in travail she had sorrow, but when she was set before the wild beasts she rejoiced. There suffered along with them Revocatus, Saturninus, and Secundolus, of whom the last died in prison, but the others were all killed by beasts.

At Cæsarea, in Palestine, the holy martyr Eubulus. He was a Companion of holy Hadrian, and two days after him was mangled by the lions and then despatched with the sword, being the last of all those who received the crown of martyrdom in that city, [in the year 308.]

At Nicomedia, holy Theophilus, Bishop of that see, who for his honouring of holy images was sent into exile and there died, [in the year 845.]

At Pelusium, in Egypt, holy Paul, Bishop of that see, who likewise died in exile for the same cause.

At Brescia, [in the year 445,] the holy Confessor Gaudiosus, Bishop of that see.

In the Thebaid, [in the fourth century,] holy Paul, surnamed the Simple.

MARCH 7.

St Thomas of Aquino, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 531,) except what is otherwise given here.

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 531.)

Prayer throughout.

O GOD, Who dost enlighten Thy Church by the wonderful learning of Thy blessed Confessor Thomas, and quickenest her through his godly labours, grant unto Thy people, we humbly beseech Thee, ever to apprehend by their understanding what he teacheth, and in their life faithfully to practise 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.*

In Lent a Commemoration is made of the Week-day.

Then of the Martyrs Perpetua and Felicitas,[1] *which is done whether it be Lent or not.*

Antiphon. For their's is the kingdom of heaven, who loved not their life in this world, and have attained unto the reward of the kingdom, and have washed their robes in the Blood of the Lamb.

Verse. Thou hast crowned them with glory and honour, O Lord.

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

Prayer.

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 Martyrs Perpetua and Felicitas, 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] These two holy women, along with three men named Revocatus, Saturninus, and Secundolus, suffered in the amphitheatre at Carthage, with circumstances of great cruelty, in A.D. 203. See the article of Alban Butler, which is very interesting.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 547.)

SECOND NOCTURN.

Fourth Lesson.

THAT splendid adornment of the Christian world and light of the Church, blessed Thomas of Aquino, was the son of Landulph, Earl of Aquino, and Theodora of Naples, his wife, being nobly descended on both sides. [He was born in the year of salvation 1226,] and even as an infant gave token of the love which he afterwards bore to the Mother of God. He found a little bit of paper upon which was written the Angelic Salutation, and held it firm in his hand in spite of the efforts of his wet-nurse; his mother took it away by force, but he cried and stretched out for it, and when she gave it back to him, he swallowed it. When he was only four years old, he was given into the keeping of the Benedictine monks of Monte Cassino. He was thence sent to Naples to study, and there, while very young, entered the Order of Friars Preachers. This displeased his mother and brothers, and he left Naples for Paris. When he was on his journey his brothers met him, and carried him off by force to the castle of Monte San Giovanni, where they imprisoned him in the keep. Here they used every means to break him of his intention, and at last brought a woman into his room to try to overcome his purity. The lad drove her out with a fire-brand. When he was alone he knelt down before the figure of the Cross, and there he fell asleep. As he slept, it seemed to him that angels came and girded his loins: and from this time he never felt the least sexual inclination. His sisters came to the castle to beseech him to give up his purpose of leaving the world, but he so worked on them by his godly exhortations, that both of them ever after set no value on earthly things, and busied themselves rather with heavenly.

Fifth Lesson.

BEING let down from a window, Thomas escaped out of the castle of Monte San Giovanni, and returned to Naples. Thence he went first to Rome, and then to Paris, in company of Brother John the German, then Master-General of the Friars Preachers. At Paris he studied Philosophy and Theology under Albert the Great Doctor. At the age of twenty-five years he took the degree of Master, and gave public disquisitions on the Philosophers and Theologians with great distinction. He never set himself to read or write till he had first prayed, and when he was about to take in hand a hard passage of the Holy Scriptures, he fasted also. Hence he was wont to say to Brother Reginald his comrade, that whatever he knew, he had learnt, not so much from his own labour and study, as from the inspiration of God. At Naples he was once kneeling in very earnest prayer before an image of Christ Crucified, when he heard a voice which said: "Thomas, thou hast written well of Me—what reward wilt thou that I give thee?" He answered: "Lord,—Thyself." He studied most carefully the works of the Fathers, and there was no kind of author in which he was not well read. His own writings are so wonderful, both because of their number, their variety, and the clearness of his explanations of hard things, that his rich and pure teaching, marvellously consonant with revealed truth, is an admirable antidote for the errors of all times.

Sixth Lesson.

THE Supreme Pontiff Urban IV. sent for him to Rome, and at his command he composed the Church Office for the feast of Corpus Christi. The Pope could not persuade him to accept any dignity. Pope Clement IV. also offered him the Archbishoprick of Naples, but he refused it. He did not neglect the preaching of the Word of God. Once while he was giving a course of sermons in the Basilica of St Peter, during the octave of Easter, a woman who had an issue of blood was healed by touching the hem of his garment. He was sent by blessed Gregory X. to the Council of Lyons, but fell sick on his way to the Abbey of Fossa Nuovo, and there during his illness he made an exposition of the Song of Songs. There he died on the 7th day of March, in the year of salvation 1274, aged fifty years. He was distinguished for miracles even after his death, and on proof of these Pope John XXII. added his name to those of the Saints in the year 1323. His body was afterwards carried to Toulouse by command of blessed Urban V. He has been compared to an angel, both on account of his innocency and of his intellectual power, and has hence been deservedly termed the Angelic Doctor. The use of which title as applied to him was approved by the authority of holy Pius V. Leo XIII. cheerfully agreeing to the prayers and wishes of nearly all the bishops of the Catholic world, and in conformity with a vote of the Congregation of Sacred Rites, by his Apostolic letters declared and recognised Thomas of Aquino as the patron in heaven of all Catholic schools, as an antidote to the plague of so many false systems, especially of philosophy, for the increase of scientific knowledge, and for the common good of all mankind.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 549.) *Eighth Responsory*, "In the midst, &c." *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson of the Homily on* Matth. v. 13 *is omitted, or read as one with the Second, and the First Lesson only of the Week-day is used, or else all three as one.*

At Lauds a Commemoration is made of SS. Perpetua and Felicitas, the same as at the last Vespers, before which, in Lent, is made a Commemoration of the Week-day.

MARTYROLOGY.

Upon the 8th day of March, were born into the better life—

In England, [in the year 646,] the holy Confessor Felix, Bishop of Dunwich, who converted the East Angles to the faith.

At Granada, in Spain, [in the year 1550,] holy John of God, founder of the Order of brethren Hospitallers of the Sick. Famous for his pity toward the poor, and for his lowly esteem of himself, whom the Supreme Pontiff Leo XIII. declared the patron in heaven of all the sick and those who nurse them, whose feast we keep upon the 11th day of this present month of March.

At Antinoe, in Egypt, the holy martyrs Philemon and Apolonius the Deacon. They were arrested, and brought before the judge, but as they steadfastly refused to sacrifice to idols their heels were bored through, and they were cruelly dragged about the city until at last they were dispatched with the sword.

There also the holy martyrs the President Arian, [governor of Thebes,] Theoticus, and three others whom the judge caused to be drowned in the sea,

but their bodies were brought to the shore by dolphins, [in the year 287.]

At Nicomedia, the holy martyr Quinctilis, Bishop of that city.

At Carthage, holy Pontius, Deacon to blessed Bishop Cyprian, with whom he remained in exile even unto the day of his death, and hath left unto us an excellent book of his life and passion. In his own sufferings he glorified the Lord always, and hath earned the crown of life, [about the year 262.]

In Africa likewise, the holy Bishop Cyril, Rogatus, Felix, another Rogatus, Beata, Herenia, Felicitas, Urban, Silvan, and Mamillus.

At Toledo, in Spain, the blessed Confessor Julian, Bishop of that see, [and also native of the same place.] Very famous for his holiness and teaching, [in the year 690.]

Vespers of the following from the Chapter inclusive.

MARCH 8.

St Felix, Bishop [of Dunwich,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

Prayer throughout, "Grant, we beseech Thee, &c."

The Vespers of March 7 are of St Thomas of Aquino till the Chapter, exclusive.

The Chapter and the rest are of St Felix, with a Commemoration of St Thomas. (*Antiphon,* "O right excellent, &c.")

And in Lent of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson (*From Bede,* xi. 15.)

ABOUT the year of Christ 631 came from Burgundy, where he had been born and ordained, to Honorius, Archbishop of Canterbury, the Bishop Felix, and, when he had shown him all his desire, he commissioned him to preach to the East Angles. And he was not disappointed of his hope. He delivered the whole of that land from their long-standing sin and sorrow, and taught them to believe rightly and to do rightly, and how to be happy for ever. He established his See in the town of Dunwich, and there, after ruling his Diocese for seventeen years, he brought his life to a peaceful end.

Fifth Lesson.

"It is idle, &c.," (*p.* 519,) *to which may be added,* "Whatsoever, therefore, &c," (*p.* 519.)

Sixth Lesson.

"Whatsoever, therefore, &c.," *or* "It is very meet, &c.," (*p.* 520.)

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory,* (*p.* 522.)

In Lent the last is read along with the Eighth to make room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARTYROLOGY.

Upon the 9th day of March, were born into the better life—

At Rome, the holy widow Frances, famous for her nobleness of birth, the holiness of her life, and the grace of

working miracles, [in the year 1440. Foundress of the Oblates.]

At Sebaste, in Armenia, the forty holy Cappadocian soldiers. Under the President Agricolaus, in the time of the Emperor Licinius, after undergoing bonds and a foul imprisonment, and after their faces had been bruised with stones, they were stripped naked, and exposed all night upon the surface of a frozen pool during the bitterest cold of winter, where their bodies perished by the frost, and at length by the breaking of their legs. The illustrious glory of them all hath been celebrated by holy Basil, and the other Fathers in their writings, the chief among them were named Cyrion and Candidus. We keep their feast upon the morrow after.

At Nyssa, holy Gregory, [in the year 396,] Bishop of that see, brother of blessed Basil the Great. He is very famous for his life and learning; for defending the Catholic faith he was driven out of his own city by the Arian Emperor Valens.

At Barcelona, in Spain, holy Pacian, Bishop of that see, famous not only for his life but also for his words, who died in a good old age in the time of the Emperor Theodosius.

In Moravia, [in the ninth century,] the holy Cyril, Bishop [of Moravia,] and Methodius, Bishop [of Kief,] who brought to believe in Christ many of the peoples of those countries and their kings, [and whose feast we keep upon the 5th day of July.]

At Bologna, [in the year 1463,] the holy Virgin Katherine, of the Order of St Clare, famous for the holiness of her life, whose body is there reverenced with great honour.

Vespers are of St Frances, from the Chapter, inclusive, with a Commemoration of St Felix, and in Lent of the Week-day.

MARCH 9.

St Frances of Rome, Widow.

Double.

All from the Common Office for an Holy Woman who is neither Virgin nor Martyr, (*p.* 580,) *except the following.*

Prayer throughout.

O GOD, Who didst give unto Thy blessed hand-maid Frances many gifts of Thy heavenly grace, and, among them, to have an angel for her familiar friend; mercifully grant that we, being continually holpen through her prayers, may worthily attain unto the fellowship of angels 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.*

At First Vespers a Commemoration is made of the preceding, (*Prayer as at his First Vespers,*) *and if it be Lent of the Week-day.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be Lent, from Prov. xxxi. 10, (*p.* 580.)

SECOND NOCTURN.

Fourth Lesson.

THE noble Roman matron Frances [was born in the year 1384, and] was a pattern of godliness from her earliest years. As a child she shrank from games, and set no store by the amusements of the world, but delighted to be continually alone and

engaged in prayer. At the age of eleven years she desired to consecrate her virginity to God, and to enter a convent, but humbly yielded obedience to the wishes of her parents, and was married to Lawrence de' Pontiani, a young man whose rank was equal to his wealth. As a wife she persevered, as far as she lawfully could, in her determination to lead an austere life; she abstained as much as possible from going to shows, feasts, and such like amusements, dressed plainly in woollen stuffs, and spent in prayer or the service of her neighbour whatever time she did not occupy with her duties as mistress of her husband's house. She strove earnestly to wean the married women of Rome from the vanities of the world and the frivolities of dress. To this end she founded during her husband's lifetime the Sisterhood of the Oblates, under the rule of the Benedictine congregation called "of the Mount of Olives." When it pleased God, [in the year 1413,] that her husband should be banished, all her goods taken away, and her home ruined, she meekly bowed down before His holy will, often repeating the words of the blessed Job: "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." (i. 21.)

Fifth Lesson.

ON her husband's death she [in 1437] betook herself immediately to the house of the Oblates, and, with her feet bare and a rope round her neck, threw herself down on the threshold, entreating the sisters with tears to receive her into their number. When she obtained her wish, although she was the mother of them all, she would be among them only as one that served, glorying rather to be called the most degraded of women and a vessel of uncleanness. Her lowly esteem of herself was shown both by her word and example. She passed often through the city from a vineyard in the country carrying a bundle of sticks on her head, or driving an ass laden with faggots; she succoured the needy, for whom she collected large alms, and visited the sick in the hospitals, ministering to them both food for the body and exhortations healthful for their souls. She strove continually to bring her body into subjection by watchings, fastings, haircloth, the wearing of an iron girdle, and the often use of a scourge. She never ate but once a day, and then only vegetables, and she took no drink but water. These severities she however sometimes relaxed, in obedience to her confessor, on whose word and wishes she framed her customs.

Sixth Lesson.

SO great was her mental realisation of the things of God, and chiefly of the sufferings of the Lord Christ, and so abundant her tears in contemplating them, that she seemed sometimes about to sink under her grief. Often when she was engaged in prayer, and principally after she had received the Most Holy Sacrament of the Eucharist, her spirit became altogether lifted up to God, and she remained motionless, carried away by the thought of heavenly things. The enemy of man assailed her with divers reproaches and buffetings to break her off her intent, but she feared him not, and with the help of an Angel whom God gave her to be her familiar friend, she won a noble victory over the tempter. God glorified her with the gifts of healing and of prophecy, whereby she foretold things to come, and saw the

secrets of the hearts of men. More than once while her thoughts were busy in God she remained unwet by streams or rain. When there was left only bread enough for three sisters, the Lord at her prayers was pleased so to multiply it, that fifteen had enough, and the basket was filled again with the fragments. In the month of January also, when the sisters were gathering sticks in the country, and were thirsty, she satisfied them abundantly with bunches of fresh grapes from a tree. She departed to be with the Lord, famous for good works and miracles, in the fifty-sixth year of her age, [upon the 9th day of March, in the year of our Lord 1440.] The Supreme Pontiff Paul V. caused her to be numbered among the saints.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of Pope St Gregory*, (*p.* 583.) *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson of the Homily on* Matth. xii. 44 *is omitted, or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

In Lent a Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the forty holy martyrs who suffered at Sebaste, in Armenia.

Upon the same 10th day of March, were born into a better life—

At Apamea, in Phrygia, the holy martyrs Caius and Alexander, who were crowned with a glorious martyrdom in the persecution under the Emperors Marcus Antoninus and Lucius Verus, as is written by Appolinaris, Bishop of Hierapolis, in his book against the heretics called Cataphrygians.

In Persia, forty-two holy martyrs, [about the year 375.]

At Corinth, the holy martyrs Codratus, Denis, Cyprian, Anectus, Paul, and Crescens, who were slain with the sword under the President Jason, in the persecution under the Emperors Decius and Valerian.

In Africa, the holy martyr Victor, on whose feast day holy Augustine addressed a discourse to the people.

At Jerusalem, the holy Confessor Macarius, Patriarch of that see, at whose exhortation Constantine and Helen cleansed the holy places, and adorned them with hallowed churches [about the year 334. There is a letter to him from Constantine preserved by Socrates.]

At Paris, [in the year 580,] holy Drostovæus, Abbat [of the monastery of St German de Prés,] the disciple of blessed German, Bishop [of Paris.]

In the monastery of Bobbio, holy Attala, Abbat [of that monastery,] famous for miracles, [in the year 627.]

At Second Vespers a Commemoration is made of the following; Antiphon and Verse and Answer from the Common Office for Many Martyrs, (*p.* 603,) *and the following.*

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious Martyrs to have been in their testimony leal and true towards Thee, may, now that they are with Thee, feel them to be in their petitions pitiful towards us.

Then the Week-day is commemorated.

MARCH 10.

The Forty Holy Martyrs at Sebaste.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 498,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons (*in Lent*) *from* Rom. viii. 12, (*p.* 499.) *If out of Lent, according to the Season.*

SECOND NOCTURN.

Fourth Lesson.

WHILE Licinius was Emperor and Agricolaus President, [in the year of our Lord 320,] forty soldiers at Sebaste, a city of Armenia, gave a singular instance of faith in JESUS Christ, and bravery under suffering. After being often remanded to an horrid prison-house, bound in fetters, and their mouths bruised with stones, they were ordered out in the depth of winter, stripped naked, and put upon a frozen pool, to die of cold during the night. The prayer of them all was the same: "O Lord, forty of us have begun to run in the race, grant that all forty may receive the crown, let not one be wanting at the last. Behold, is it not an honourable number in Thy sight, Who didst bless the fast of forty days, and at the end Thy Divine Law came forth to the earth? When also Elias sought Thee, Thou, O God, didst reveal Thyself unto him when he had fasted for forty days." Even so was their petition.

Fifth Lesson.

WHEN the keepers were all asleep and the watchman only was awake, he heard them praying and saw a light shining round about them, and Angels coming down from heaven, as the messengers of the King, bearing nine-and-thirty crowns, and distributing them to the soldiers. Then he said within himself: "Are not forty here? Where is the crown of the fortieth?" And as he looked he saw one of them whose courage could not bear the cold, come and leap into a warm bath that stood by; and the Saints were grievously afflicted. Nevertheless God suffered not that their prayer should return unto them void; for the watchman wondered, and called the keepers, and stripped himself of his clothes; and, when with a loud voice he had confessed himself a Christian, he joined the Martyrs. When the servants of the President knew that the watchman also was a Christian, they brake the legs of them all with staves.

Sixth Lesson.

UNDER this torment died they all, saving Melithon, who was the youngest. Now, his mother stood by, and when she saw that his legs were broken, but that he was yet alive, she cried, and said: "My son, have patience but a little longer. Behold how Christ standeth at the door to help thee." When she saw the bodies of all the others put upon carts and taken away to be burned, and that her son was left behind, because the multitude wickedly hoped that being but a lad, if he lived, he might yet be drawn to commit idolatry, the holy mother took him on her own shoulders and bravely followed behind the carts laden with the bodies of the Martyrs. In her arms Melithon gave up his soul to God, and the mother who loved him so well laid his body with her own hands upon the pile, with those of the other Martyrs, that, as they had all been one in faith and

strength, in death they might not be divided, and might enter heaven together. After the burning, what remained of them was thrown into a running stream, but the ashes were all washed together into one place, and being found and rescued, they were laid in an honourable sepulchre.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose*, (*p.* 511.) *The Ninth Lesson is the Homily on the Gospel for the Week-day, and the Third Lesson of the Homily on* Luke vi. 17 *is omitted or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

Prayer throughout the day as at the Commemoration last evening.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John of God, founder of the Order of Brethren Hospitallers of the Sick. Famous for his pity toward the poor, and for his lowly esteem of himself, whom the Supreme Pontiff Leo XIII. declared the Patron in heaven of all the sick and those who nurse them, and of whom mention hath been made upon the 8th day of this present month of March.

Upon the same 11th day of March, were born into the better life—

At Carthage, the holy martyrs Heraclius and Zosimus.

At Alexandria, the holy martyrs Candidus, Piperion, and twenty others.

At Laodicea, in Syria, in the persecution under the Emperor Diocletian, the holy martyrs Trophimus and Thalus, who after many cruel torments gained crowns of glory.

At Antioch, are commemorated many holy martyrs, of whom some were laid upon beds of red-hot iron by command of the Emperor Maximian, not until they died, but until their flesh was cooked, so as to ensure their prolonged suffering; and others were put to other most cruel torments, before they received the crown of martyrdom.

Likewise the holy martyrs Gorgonius and Firmus.

At Cordova, the holy Priest Eulogius, who deserved a place among the martyrs of the said city, in the persecution under the Saracens, by striving by his writings to rival their contendings for the faith, [in the year 859.]

At Sardis, holy Euthymius, Bishop of that see, who for his honouring of holy images was banished by the Iconoclast Emperor Michael, and martyred under Theophilus.

At Jerusalem, holy Sophronius, Bishop of that see, [about the year 638.]

At Milan, holy Benedict, Bishop of that see, [about the year 725.]

In the neighbourhood of Amiens, the holy Abbat Firmin.

At Carthage, the holy Confessor Constantine.

At Bauco, the holy Confessor Peter, eminent for the fame of his miracles. [A Spanish soldier who lived as a hermit in Italy.]

Vespers are of the following from the Chapter inclusive.

MARCH 11.

St John of God, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 531,) *except the following.*

Prayer throughout.

O GOD, Who didst so enkindle in Thy servant John the fire of Thy Divine love, that when he walked in the midst of earthly fire the flame thereof had on his body no power, and Who didst choose him for a mean whereby Thou hast given unto Thy Church a new family of sons, mercifully grant unto us, for his sake, that the fire of Thy love may burn up in us all things that displease Thee, and make us meet for Thy heavenly kingdom. 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 are of St John.

A Commemoration is made of the Forty Martyrs. Prayer as in their Office, and then of the Week-day.

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 542.)

SECOND NOCTURN.

Fourth Lesson.

JOHN of God was born of Catholic and godly parents in the town of Montemor in Portugal, [in the year 1495.] The lot to which God had elected him was foreshown at his birth by a light shining over the house, and by the ringing of a bell untouched by human hands. He fell at one time into a loose habit of life, but was recalled by the grace of God, and began to show tokens of true reformation. By hearing the Word of God, he so felt himself stirred up to strive after nobler things, that he considered not that to which he had already attained, and yearned to be perfect, as our Father in heaven is perfect. He gave away all his property to the poor and prisoners, and became a gazing-stock to all that knew him, by the strength of his repentance, and the depth of his self-contempt. On this account he was commonly supposed to be mad, and was once shut up in a lunatic asylum. He was only the more filled with schemes of charity, and collected, by begging, funds sufficient to build a large double Hospital in the town of Granada. Here he founded the new Order of Hospital Brethren with which he enriched the Church. These Brethren are now spread throughout all parts of the world, and engaged in ministering to the souls and bodies of the sick.

Fifth Lesson.

HE strove to get for the sick poor, whom he sometimes brought to the Hospital on his own shoulders, whatever was needful for their souls or bodies. His charity was extended to the poor outside of his institution, and he used to supply food privately to necessitous widows, and more so to young women whose virtue was tempted on account of their poverty. He was most careful in encouraging the virtue of purity in all whom he knew. On one occasion when there was a great fire in the hospital at Granada, John bravely entered the burning house, ran from one part of it to another, carried out the sick on his shoulders, and threw the beds out of the windows, and finally, after passing half-an-hour in the midst of the flames, which were now raging with great violence, by the mercy of God left the building uninjured, to the great wonder of all the citizens; thereby to teach all them that love God that the fire which burnt in his heart gave him strength to risk the fire which threatened him from without.

Sixth Lesson.

HE was a marked example of every kind of austerity, of the most lowly obedience, of the deepest voluntary poverty, of the most constant prayer, of ghostly contemplation, and of love towards the blessed Virgin. He was distinguished for the gift of tears. Being at last seized by deadly sickness, he duly received, with saintly affection, all the Sacraments of the Church. After all strength seemed to have left him, he got out of his bed, put on his own clothes, and knelt down before an image of the Lord Christ hanging on the Cross. Round it he threw his arms and pressed it against his heart, and in this position, as it were in the kiss of the Lord, he died, on the 8th day of March 1550. After his death his body did not leave its grip of the crucifix until it was forcibly taken away, six hours after. During these six hours all the inhabitants of the city came to see it, and noticed a savour of strange sweetness proceeding from it. His name was illustrious as a worker of miracles both before and after his death, and the Supreme Pontiff Alexander VIII. added it to those of the Saints, and Leo XIII., at the desire of the Bishops of the Catholic world, and in accordance with a vote of the Congregation of Rites, declared him the patron in heaven of all the sick and those who nurse them, wheresoever dwelling, and ordered that his name should be called upon in the Litany for the dying.

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.) 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 Charity," saith the Apostle, "envieth not." (1 Cor. xiii. 4.)

The Ninth Lesson is the Homily on the Gospel for the Week-day. The Third Lesson of the Homily on Matth. xxii. 35, *is omitted or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

In Lent a Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

Upon the 12th day of March, were born into the better life—

At Rome, holy Pope Gregory [I.,] an eminent Doctor of the Church, who, on account of his illustrious acts and his doings to bring the English to believe in Christ, is surnamed the Great, and called the Apostle of England, [in the year 604.]

Likewise at Rome, the holy martyr Mamilian, [in the year 295.]

At Nicomedia, the blessed martyr Peter. He was a chamberlain to the Emperor Diocletian, and because he bewailed the fearful slaughter of martyrs, the Emperor commanded him to be brought forth, hung up, and lashed for a long time. After which he was covered with vinegar and salt, and at length roasted upon a grating upon a slow fire, and thus is he worthy to be reckoned a true inheritor of Peter's faith, as well as Peter's name.

There likewise the holy martyrs Egdunus the Priest, and seven others, of whom one was strangled every day in order to terrify the others, [about the year 303.]

At Constantinople, holy Theophanes. He was originally a very rich man, but became a monk. The wicked Emperor Leo, the Armenian, kept him for two years in prison for honouring holy images, and then banished him to Samo-Thrace, where he sank under his sufferings and gave up the ghost, [about the year 818.] He is famous for many miracles.

At Capua, the holy Confessor Bernard, Bishop of Calenum, [in the year 1109.]

Vespers of the following.

The Second Vespers are of the following, from the Chapter, inclusive.

MARCH 12.

St Gregory [the Great,] Pope of Rome, Confessor, Doctor of the Church, and Apostle of England.

Double of the Second Class.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 515.)

Prayer throughout.

O GOD, who hast blessed the soul of Thy servant Gregory with an everlasting blessing, mercifully grant that we, who groan under the burden of our sins, may by his prayers be relieved. 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 God, with Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, *as in the Common Office,* (*p.* 547.)

SECOND NOCTURN.

Fourth Lesson.

GREGORY the Great was a Roman, the son of Gordian the Senator, [and was born about the year of our Lord 540.] As a young man he studied philosophy, and afterwards discharged the office of Prætor. After his father's death he built six monasteries in Sicily, and a seventh in honour of St Andrew, in his own house at Rome, hard by the Church of Saints John and Paul at the ascent of the hill Scaurus. In this monastery of St Andrew, he and his masters, Hilarion and Maximian, professed themselves monks, and Gregory was afterwards Abbat. Later on, he was created a Cardinal Deacon, and sent to Constantinople as legate from Pope Pelagius to the Emperor Tiberius Constantine. Before the Emperor he so successfully disputed against the Patriarch Eutychius, who had denied that our bodies shall verily and indeed rise again, that the Prince threw the book of the said Patriarch into the fire. Eutychius himself also soon after fell sick, and when he felt death coming on him, he took hold of the skin of his own hand and said in the hearing of many that stood by: "I acknowledge that we shall all rise again in this flesh."

Fifth Lesson.

GREGORY returned to Rome, and, Pelagius being dead of a plague, he was unanimously chosen Pope. This honour he refused as long as he could. He disguised himself and took refuge in a cave, but was betrayed by a fiery pillar. Being discovered and overruled, he was consecrated at the grave of St Peter, [upon the 3rd day of September, in the year 590.] He left behind him many ensamples of doctrine and holiness to them that have followed him in the Popedom. Every day he brought pilgrims to his table, and among them he entertained not an Angel only, but the very Lord of Angels in the guise of a pilgrim. He tenderly

cared for the poor, of whom he kept a list, as well without as within the city. He restored the Catholic faith in many places where it had been overthrown. He fought successfully against the Donatists in Africa and the Arians in Spain. He cleansed Alexandria of the Agnoites. He refused to give the Pall to Syagrius, Bishop of Autun, unless he would expel the Neophyte heretics from Gaul. He caused the Goths to abandon the Arian heresy. He sent into Britain Augustine and divers other learned and holy monks, who brought the inhabitants of that island to believe in JESUS Christ. Hence Gregory is justly called by Bede, the Priest of Jarrow, "the Apostle of England." He rebuked the presumption of John, Patriarch of Constantinople, who had taken to himself the title of Bishop of the Universal Church, and he dissuaded the Emperor Maurice from forbidding soldiers to become monks.

Sixth Lesson.

GREGORY adorned the Church with holy customs and laws. He called together a Synod in the Church of St Peter, and therein ordained many things; among others, the ninefold repetition of the words "Kyrie eleison" in the Mass, the saying of the word "Alleluia" in the Church service except between Septuagesima inclusive and Easter exclusive, and the addition to the Canon of the Mass of the words "Do Thou order all our days in Thy peace." He increased the Litanies, the number of the Churches where is held the observance called a Station, and the length of the Church Service. He would that the four Councils of Nice, Constantinople, Ephesus, and Chalcedon should be honoured like four Gospels. He released the Sicilian Bishops from visiting Rome every three years, willing them to come instead once every five years. He was the author of many books, and Peter the Deacon declareth that he often saw the Holy Ghost on his head in the form of a dove when he was dictating them. It is a marvel how much he spoke, did, wrote, and legislated, suffering all the while from a weak and sickly body. He worked many miracles. At last God called him away to be blessed for ever in heaven, in the thirteenth year, sixth month, and tenth day of his Pontificate, being the 12th day of March, [in the year of salvation 604.] This day is observed by the Greeks, as well as by us, as a festival, on account of the eminent wisdom and holiness of this Pope. His body was buried in the Church of St Peter, hard by the Private Chapel.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 12.)

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 Pope St Gregory [the Great.] (*Hom.* 17 *on Luke* x.)

We have to consider that he who is not able by one exhortation to exhort all at once, must strive according to his ability to instruct each in private and edify each by personal conversation. We must always hold in mind that which was said to the holy Apostles, and, through the Apostles, to us: "Ye are the salt of the earth. If we

are therefore salt, we ought to season the minds of the faithful. Ye then that are shepherds, remember that ye feed the flock of God, even that flock of which the Psalmist saith to God: "Thy creatures shall dwell therein" (Ps. lxvii. 11.) We often see pieces of rock-salt given to animals, which they lick, and the seasoning of the salt is good for them. As these pieces of rock-salt to cattle, so ought Priests to be to their people. A Priest should be prudent in what he saith, and what warning he giveth to each; and each one when he meeteth his Priest, should draw from him a savour unto life eternal.

Eighth Lesson.

WE are not the salt of the earth, if we season not the hearts of them that hear us. He that faileth not in preaching, imparteth this seasoning to his neighbour. And we do not truly preach to others unless by our own works and example we show them what we preach. Dearly beloved brethren, I think that God is not so much wronged by any as He is by Priests, whom He hath ordained to keep others straight, and then seeth setting an ill example; when we, who ought to be the enemies of sin, work sin, seek not the good of souls, take leisure to enjoy our own pursuits, seek worldly things, and set our minds to gain human respect. And, above all, when we who, as Prelates, are raised above the others, and are so far freer to do what we like, prostitute our ministry of blessing, wherewith we are blessed, to compass the ends of worldly vanity, abandon God's work, occupy ourselves with earthly affairs, take in sooth an holy place, and then involve ourselves in deeds and thoughts of the world.

Eighth Responsory.

In the midst, &c., (*p.* 539.)

The Ninth Lesson is the Homily for the Week-day, either the first part or all three as one.

At Lauds and Vespers a Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 13th day of March, were born into the better life—

At Nicomedia, the holy martyrs Macedonius, Patricia his wife, and Modesta their daughter, [in the year 303.]

At Nice, the holy martyrs Theusetas and Horres his son, Theodora, Nymphodora, Mark, and Arabia, who were all delivered over to the flames for Christ's sake.

At Eshman, in Egypt, the holy martyr Sabinus, who after suffering many things, was at length drowned in the Nile, [in the year 287. He is said to have been denounced by a beggar he maintained by his alms.]

In Persia, the holy Virgin and martyr Christina.

At Cordova, the holy martyrs Roderick the Priest and Salomon, [in the year 857.]

At Constantinople, holy Nicephorus, Bishop of that see. He was a zealous upholder of the traditions of the Fathers, and for the honouring of holy images constantly withstood the Iconoclast Emperor Leo the Armenian, by whom he was sent into exile, where he suffered a lingering martyrdom for fourteen years, and then passed away to be ever with the Lord, [in the year 828.]

At Camerino, the holy Confessor Ansovinus, Bishop of that see, [in the year 840.]

In the Thebaid, the holy Virgin Euphrasia, [in the year 412.]

Note. If any of the Feasts which follow fall in Holy Week or Easter Week, they are transferred till after Low Sunday, with the changes in that case necessary, if they are capable of being transferred according to the general rubrics; but if not, they are simply commemorated at both Vespers and Lauds without having the Ninth Lesson at Mattins.

MARCH 13.

MARTYROLOGY.

Upon the 14th day of March, were born into the better life—

At Rome, in the Veranian field, the holy martyr Leo, Bishop.

Likewise at Rome, forty-seven holy martyrs, who were all baptised by the blessed Apostle Peter during the nine months during which he and his fellow-Apostle Paul were imprisoned in the Mamertine prison, and who, all for the loyal confession of their faith, were slain by the sword, under the Emperor Nero.

In Africa, the holy martyrs Peter and Aphrodisius, who received their crown in the persecution under the Vandals.

At Haran, in Mesopotamia, the holy martyrs Eutychius the Patrician and his Companions, who were slain by Evelid, King of the Arabs, for confessing their faith, [in the year 741.]

In the province of Valeria, two holy monks, whom the Lombards hung upon a tree, whereon after they were dead their very enemies heard them singing. In the same persecution, a Deacon of the church of Maruvium, [now called that of Pescina,] was beheaded for confessing the faith.

At Halberstadt, in Germany, the blessed Matilda, Queen of the Romans, Mother of the Emperor Otho I., who fell asleep in peace, illustrious for her lowliness and long suffering, [in the year 968.]

MARCH 14.

MARTYROLOGY.

Upon the 15th day of March, were born into the better life—

At Cæsarea, in Cappadocia, the holy martyr Longinus, who is said to have been the soldier who pierced the Lord's side with a spear.

Upon the same day, holy Aristobulus, the disciple of the Apostles, who when the work of his preaching was done suffered martyrdom.

At Thessalonica, holy Matrona. She was a slave, belonging to a certain Jewess. She was a Christian in secret, and went to the church every day for private prayer. Her mistress found this. She afflicted her in many ways, and at last caused her to be cudgelled, until, still confessing Christ, she gave up her pure spirit to God, [probably about the year 800.]

On the same day, the holy martyr Menignus, a fuller, who suffered under the Emperor Decius.

In Egypt, the holy martyr Nicander, who would make careful search for the relics of holy martyrs, and earned to become a martyr himself under the Emperor Diocletian.

At Cordova, the holy Virgin and martyr Leocritia, [in the year 880.]

At Rome, holy Pope Zachary, who governed the Church of God with all watchfulness, and fell asleep in peace, famous for good works, [in the year 752.]

At Riete, holy Probus, Bishop of that see, at whose death, [in the year 570,] the martyrs Juvenal and Eleutherius were present.

At Rome, [in the sixth century,] the holy [Benedictine] monk, [at Terracina,] Speciosus, whose soul his brother saw being borne heavenward.

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) *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.*

I. 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.

[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.

Let us pray.

Grant, we beseech Thee, &c., (*as in the full Office, p.* 565, *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.

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 eternal life 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*

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth— * may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

[1] 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!

Psalm CXXIX.

[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.]

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 iniquities, * O LORD, who shall stand?

But there is forgiveness with Thee:

[1] *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough." Gesenius.

* because of Thy law, I wait for Thee, O LORD!

My soul waiteth 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.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine 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.

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.* 209.)

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!

[1] Translation by the late Rev. E. Caswall.

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.

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 is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain.

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.

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 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.

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.

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, even Christ our God.

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.

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.* 564.)

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of Zacharias, except between Christmas and Candlemas. 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 clergy, make intercession for all women vowed to God.

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.*)

Psalm LIII.

[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.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

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.[1]

Behold God is mine 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.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

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.[1]

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: * 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 hath sprung out of the earth: * and righteousness hath looked 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 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.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

[1] SLH.

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.*)

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

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.[1] * 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.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who 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 shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

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!

[1] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

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 LORD our God, * I will seek thy good.

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.

Prayer.

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, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEXT.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. We run after thee, &c., (*Third Antiphon at Lauds.*)

Psalm CXXII.

[Intituled "A Song of Degrees."]

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.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

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 overwhelming 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.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

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 will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands into 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!

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.

Prayer.

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 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.*

NONE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Fair and comely, &c., (*Fifth Antiphon at Lauds.*)

Psalm CXXV.

[Intituled "A Song of Degrees."]

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.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

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 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.

Psalm CXXVII.

[Intituled "A Song of Degrees."]

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.

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.

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.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

First Responsory.

The Angel Gabriel was sent, &c., (*p.* 215,) *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.* 215.)

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.* 219,) *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 Dec. 18, (*p.* 669,) *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.

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.* 315,) *save at Vespers with the longer ending.*

The Antiphons at Vespers and Lauds are as on New Year's Day (*pp.* 315, 316,) *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.* 316.)

Antiphon at the Song of Zacharias. "This day is set forth, &c.," (*p.* 315.)

The Office for the Dead.

This Office is said upon the first day of the Month upon which Nine Lessons are not read, and, in Advent, upon the first week-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.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

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.

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.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 91.]

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. * 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.

Third Antiphon. The LORD shall keep thee from all evil, * the Lord shall keep thy soul.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who 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 shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Fourth Antiphon. If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand!

Psalm CXXIX.

[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.]

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 iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy Law, I wait for Thee, O LORD!

My soul waiteth 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.

Fifth Antiphon. O Lord, forsake not * the works of Thine own hands.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy 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 the words of Thy mouth.

Yea, let them sing of 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 Thine 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 LORD, endureth for ever: forsake not the works of Thine own hands.

After the Fifth Antiphon, the Service proceeds directly, thus:—

Verse. [1] I heard a voice from heaven, saying unto me:

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.[2]

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 is said, except on the day of death or burial of the person or persons for whom the Office is being said,

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

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 re-

[1] Apoc. xiv. 13.

[2] John vi. 37.

turneth 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: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who 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 strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever! even thy God, O Zion, * unto all generations!

At the end is said, O Lord, grant them eternal rest, and let the everlasting light shine upon them!

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 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. *For all the Faithful Departed.*

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 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 a mean whereby they may have that forgiveness which they have ever hoped for. Who livest and reignest for ever and ever. *Amen.*

2. *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.*

3. *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 men-servants 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 Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *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.*

5. *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."

6. *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."

7. *For deceased Brethren, Comrades, Friends, Kinsfolk, or Benefactors, is said the Prayer,* "O God, Who forgivest iniquity, &c.," (*under* 1,) *with the necessary alterations.*

8. *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 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!

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

FIRST NOCTURN.

First Antiphon. Make my way straight before Thy face, * O Lord my God.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto 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 Thine house: * I will worship toward Thine 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!

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

[1] Luke xx. 38.

be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

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

Psalm VI.

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

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

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

Psalm VII.

[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.]

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 mine hands;

If I have requited with evil them that requited me [with good], * may I then flee empty before 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.[1]

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

And awake for me, O Lord my God, according to the decree that Thou hast made: * 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.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient: * is He not provoked every day?

[1] SLH.

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

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

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.

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.

[1] Job vii. 16.

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.

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.

[2] Job. x. 1.

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.

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 eternal 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.

Psalm XXII.

[Intituled a "Psalm of David."]

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!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the LORD * for ever.

Second Antiphon. Lord, remember not the sins of my youth, * nor my transgressions.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

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 that 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: * 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 mine 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!

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

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

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, * mine 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 hath hidden 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 will offer 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 mine 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 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.

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 Lord, when Thou comest to judge the world by fire.

[1] Job xiii. 22.

[2] Job xiv. 1.

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.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

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, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

I have not hidden 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 countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine 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.

Thou art my help and my deliverer: * make no tarrying, O God.

Second Antiphon. LORD, heal my soul; * for I have sinned against Thee.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * 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 mine hurt.

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, * who did eat of my bread, hath lifted up his heel against me.[1]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in 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.

Third Antiphon. My soul thirsteth for the living God; * when shall I come and appear before God?

Psalm XLI.

[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.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, 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 the wondrous 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 from the mountains of Hermon,[2] from the Little Hill.[3]

Deep calleth unto deep, * at the noise of Thy waterspouts.

[1] Quoted by our Lord. John xiii. 18.

[2] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[3] 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?

All Thy waves and Thy billows * are gone over me.

The LORD hath commanded [the praise of] 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, 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.

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 my mind 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?

[1] Job xvii. 1.

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.

[2] Job xix. 20.

Ninth Lesson.[1]

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, 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,[2] 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.[3]

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.

Psalm L.

[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 Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

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.

[1] Job x. 18. [2] Haggai ii. 6. [3] Zeph. i. 15.

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 Thine 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[1] 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 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.

Second Antiphon. Lord, hear * my prayer; unto Thee shall all flesh come.

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

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 come near 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: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up 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 makest ready 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

[1] So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

goodness: * and Thy fields teem with fruitfulness.

The green places of the wilderness wax fruitful: * 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.

Third Antiphon. Thy right hand * upholdeth me.

Psalm LXII.

[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.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

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 mine 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 mine 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.

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title, except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face to shine upon us, and be merciful unto us.[1]

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.

Fourth Antiphon. From the gates of the grave * deliver my soul, O Lord.

The Song of Hezekiah, King of Judah. (Isa. xxxviii. 10.)

[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.)]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. *

[1] SLH. The repetition of the words "be merciful unto us," is peculiar to the Latin.
[2] SLH.

I said, I shall not see the LORD my God[1] 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 that He 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 mayest 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.

Fifth Antiphon. Let everything that hath breath * praise the LORD.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connects it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the LORD from the heavens: * praise Him in the heights.

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[2]: * 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.

Psalm CXLIX.

SING unto the LORD a new song: * His praise in the congregation of Saints.

[1] "My God" is not in the Hebrew, but the Divine Name is repeated.
[2] Taken from Ps. xxxii. 9.

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 exalt the meek unto 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.

Psalm CL.

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!

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. [1] 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,*

Psalm CXXIX.

[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.]

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 iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth 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.

[1] John xi. 25, 26.

The Gradual Psalms.

The Gradual Psalms are said every Wednesday in Lent, unless a Feast of Nine Lessons is being kept. They are not said 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.*

Ps. cxix. In my distress, &c., (*p.* 186.)

Ps. cxx. I will lift up mine eyes, &c., (*p.* 186.)

Ps. cxxi. I was glad, &c., (*p.* 188.)

Ps. cxxii. Unto Thee lift I up, &c., (*p.* 189.)

Ps. cxxiii. If it had not been the LORD, &c., (*p.* 189.)

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.* 189.)

Ps. cxxv. When the LORD turned, &c., (*p.* 190.)

Ps. cxxvi. Except the LORD build, &c., (*p.* 190.)

Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)

Ps. cxxviii. Many a time, &c., (*p.* 191.)

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.* 192.)

Ps. cxxx. LORD, my heart is not haughty, &c., (*p.* 192.)

Ps. cxxxi. LORD, remember David, &c., (*p.* 193.)

Ps. cxxxii. Behold, how good, &c., (*p.* 194.)

Ps. cxxxiii. Behold, now, bless ye, &c., (*p.* 207.)

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 tempation.

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.*

The Seven Penitential Psalms and the Litany.

These are said kneeling every Friday in Lent when the Office is of the Week-day, 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.* 77.)

Ps. xxxvii. O LORD, rebuke me not, &c., (*p.* 83.)

Ps. l. Have mercy upon me, &c., (*p.* 87.)

Ps. ci. Hear my prayer, &c., (*p.* 159.)

Ps. cxxix. Out of the depths, &c., (*p.* 192.)

Ps. cxlii. Hear my prayer, &c., (*p.* 153.)

Antiphon. [1] Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins.

[1] Tobias iii. 3.

THE LITANY.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
O Christ, hear us.
Graciously hear us, O Christ.

O God the Father, of heaven,
O God the Son, Redeemer of the world,
O God the Holy Ghost,
O Holy Trinity, One God,
} *Have mercy upon 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 Nicholas,
O all ye holy Bishops and Confessors,
O all ye holy Teachers,
Holy Anthony,
Holy Benedict,
Holy Bernard,
Holy Dominick,
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,
} *O Lord deliver us.*

From the snares of the devil,
From the spirit of uncleanness,
} *O Lord deliver us.*

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,
Do beseech Thee to hear us.

O Lord deliver 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,

We beseech Thee to hear us.

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,
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.

We beseech Thee to hear us.

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.

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. (*Here the name of the reigning Pope is inserted.*) [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.

[1] Ps. lxxxv. 2. [2] Ps. lx. 4. [3] Ps. lxxxviii. 23. [4] Ps. cii. 10.
[5] Pontifex. This being the *Roman* Breviary. [6] Ps. xl. 3. [7] Ps. xix. 3.

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 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.

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.

[1] Ps. cxliv. 15, 16.

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. [1] 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., "Have mercy upon me, &c.," (*p.* 87,) *or* Ps. cxvi., "O praise the LORD, &c.," (*p.* 186.) *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. [2] He hath dispersed, he hath given to the poor—

Answer. His righteousness endureth for ever.

Verse. [3] 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. [4] 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.

[1] Ps. cxliv. 10. [2] Ps. cxi. 9. [3] Ps. xxxiii. 2-4. [4] Ps. cxii. 2.

Blessing.

May the King of eternal glory bring us to sup with Him in eternal life.

At the end:

Verse. [1] 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.

[2] 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. *On Christmas Day to dinner on Jan.* 5, *and 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.* 157.)

2. *On the Epiphany and throughout the Octave.*

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.

At the end:

Verse. [3] All they from Saba shall come. Alleluia—

Answer. They shall bring gold and incense. Alleluia.

Ps. lxxi. Give the King, &c., (*p.* 126.)

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.* 28.)

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. [4] O Thou my God, save Thy servants,

Answer. That trust in Thee.

[1] Ps. cx. 4. [2] Cf. Ps. cxliv. 17. [3] Isa. lx. 6. [4] Ps. lxxxv. 2.

Verse. [1] O Lord, send *us* help from the sanctuary.

Answer. And strengthen *us* out of Zion.

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] Blessed be the Lord daily.

Answer. The God of our salvation maketh *our* way prosperous.

Verse. [5] Show *us* Thy ways, O LORD.

Answer. And teach *us* Thy paths.

Verse. [6] O that *our* ways were directed,

Answer. To keep Thy statutes.

Verse. [7] The crooked shall be made straight.

Answer. And the rough places plain.

Verse. [8] 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. xix. 3. [2] Ps. lx. 4. [3] Ps. lxxxviii. 23. [4] Ps. lxvii. 20.
[5] Ps. xxiv. 4. [6] Ps. cxviii. 5. [7] Isa. xl. 4. [8] Ps. xc. 7.

Preparation for Communion.

Antiphon (*to be doubled when the Office is doubled.*) Remember not, Lord, our offences, * nor the offences of our forefathers, neither take Thou vengeance of our sins.

Psalm LXXXIII.

[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.]

HOW lovely are Thy tabernacles, O LORD of Hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine 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 Thine house, O Lord; * they will be ever praising Thee.[1]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to Thy sanctuary,] through the vale of tears,[2] 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! [1]

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!

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.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

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.[1]

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: * for He will speak peace unto His people,

[1] SLH.

[2] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

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 hath sprung out of the earth: * and righteousness hath looked 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.

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.

Psalm LXXXV.

[Intituled "A Prayer of David."]

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 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 mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine 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.

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.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

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 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!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

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.

Psalm CXXIX.

[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.]

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 iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth 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.

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. As for me, I said: Lord, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Turn again, O Lord, for a little,

Answer. And be entreated for Thy servant's sake.

Verse. O Lord, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. Lord, cleanse Thou me from secret faults.

Answer. Keep back Thy servant also from the sins of others.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

BOW down Thy Fatherly ears unto our supplications, O most merciful God, and enlighten our hearts by the grace of Thine Holy Spirit, that we may worthily take part in

Thy service, and may love Thee with an everlasting love.

O God, unto Whom all hearts lie open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thine Holy Spirit, that we may perfectly love Thee, and worthily magnify Thine Holy Name.

Lord, burn our reins and our hearts with the fire of Thine Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

Lord, we beseech Thee, that the Comforter which proceedeth from Thee may enlighten our minds, and lead us into all truth, even as Thy Son hath promised unto us.

Lord, we beseech Thee, that Thine Holy Spirit may dwell in us in much power, mercifully cleansing our hearts and shielding us from all things hurtful.

O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thine Holy Spirit, grant unto us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

Lord, we beseech Thee to cleanse our consciences by the power of Thine holy visitation, that when our Lord JESUS Christ, Thy Son, cometh, He may find in us a dwelling-place made ready unto Himself. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer.[1]

O GREAT High Priest and true Bishop, JESUS Christ, Who didst offer Thyself up to God the Father upon the Altar of the Cross as a pure and spotless Victim for us sinful wretches, Who hast given us Thy Flesh to eat and Thy Blood to drink, and hast set this mystery in the power of the Holy Ghost, saying, "Do this as oft as ye do it, in remembrance of Me." I entreat Thee by the same Thy Blood the great price of our salvation, I entreat Thee by that wondrous and unspeakable love wherewith it hath pleased Thee so to love us unworthy wretches as to wash us from our sins in Thine Own Blood, teach me, Thine unworthy servant, whom for no deserts of mine, but by the mere goodness of Thy mercy, Thou hast been pleased among other gifts even to call unto Thine Altar, teach me, I beseech Thee, by Thine Holy Spirit how to deal with this mystery, with the reverence, honour, earnestness, and fear which are behoven and meet. Make me by Thy grace always to believe, understand, feel, hold, say, and think concerning this mystery that which is pleasing unto Thee and expedient for mine own soul. Let Thy good Spirit enter into mine heart to sound there without noise, and to speak all truth without words. These things are very deep, and they are covered with an holy veil. For Thy great mercy's sake, grant that I may take part at Mass with a clean heart and a pure mind. Free my heart from unclean, shameful, vain, and harmful thoughts. Defend me with the kindly and faithful keeping of Thy blessed Angels and their mighty watch, that the enemies of all good may be confounded and go away. By the power of this great mystery, and by the hand of Thine

[1] In the original this prayer is divided according to the days of the week; as there are some passages in it which are suitable only for Priests, and which have therefore been here necessarily omitted, it is not here so divided, but the intention clearly is that it should not all be used at one time.

holy Angel, take away from me and from all Thy servants the hard spirit of pride and vain-glory, envy and blasphemy, fornication and uncleanness, doubt and suspicion. Confounded be they that assail us, and may they that would fain destroy us perish.

O King of virgins, lover of chastity and purity, by the heavenly dew of Thy blessing quench in my body the fire of unlawful lusts, that my body and soul may remain pure. Kill in my members all unlawful prickings of the flesh and uprisings of lust, and grant unto me, along with Thine other gifts which truly please Thee, true and everlasting chastity according to my state, that I may be able to offer up unto Thee the sacrifice of praise with a pure body and a clean heart. O, what searching of heart, what shedding of tears, what reverence, and what awe, what purity of body and soul are called for by God's heavenly sacrifice when Thy Flesh is eaten indeed and Thy Blood is drunk indeed, where the things of the highest are brought down to the things of the lowest, and the things of God to the things of earth, where the holy Angels are present, where Thou Thyself art wondrously and unspeakably set forth, Thyself at once the sacrifice and the Priest.

Who can worthily deal with this, unless Thou, O God Almighty, should Thyself make him worthy. Lord, I know, I know indeed, and I confess it before Thy Fatherly goodness, that on account of my great sins and my countless failings I am not worthy to draw near to this great mystery, but I also know, I believe indeed with all my heart, and I confess with my mouth, that Thou Who alone art able to bring a clean thing out of an unclean, and to make sinners righteous and holy, art able to make me worthy. O, my God, I entreat Thee by this Thine Almighty power to grant unto me, a sinner, that I may receive this Sacrament with fear and trembling, with purity of heart and with weeping, with spiritual gladness and heavenly joy. Let my soul feel the sweetness of Thy blessed presence, and that Thine Holy Angels keep guard round me.

For I, O Lord, sinner though I be, am going to draw near unto Thine Altar in memory of Thy worshipful passion, to receive there the Sacrament which Thou hast instituted in remembrance of Thyself for our salvation. O God, most high, do Thou receive that remembrance on behalf of Thine holy Church, and on behalf of Thy people Whom Thou hast bought with Thine own Blood. Be pleased, O Lord, to have regard unto the sorrows of peoples, the straits of nations, the cries of prisoners, the woes of orphans, the needs of wanderers, the helplessness of the weak, the hopelessness of the sick, the failure of the old, the hopes of young men, the desires of young women, the grief of widows.

For Thou, O Lord, hast mercy upon all, and hatest nothing that Thou hast made—remember of what we are made. Thou art our Father, Thou art our God, be not wrathful exceedingly, neither shut up the multitude of Thy tender mercies from us. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with hope in the multitude of Thy tender mercies. Take away our iniquities from us, and in Thy mercy kindle in us the fire of Thine Holy Spirit, take away the stony heart out of our flesh, and give an heart afresh, an heart to love Thee, to seek Thee, to rejoice in Thee, to follow Thee, and to enjoy Thee. We beseech Thy mercy, O

Lord, to be pleased to look in favour upon Thy people when they do service unto Thine Holy Name, and in order that no one may ask in vain, and no request be refused, do Thou Thyself inspire us with such prayers as it may please Thee to hear and to grant.

Holy Lord and Father, we entreat Thee also for the spirits of the faithful departed; unto them may this great mystery of godliness be health, wholeness, gladness, and rest. O Lord, my God, may they have this day a great and full banquet of Thee the Living Bread, Who didst come down from heaven, and givest life unto the world, of Thine Holy and Blessed Flesh, the Flesh of Thee, the Lamb without spot, Who takest away the sins of the world, which Thou didst take from the holy and glorious womb of the blessed Virgin Mary, and which was conceived by the Holy Ghost, and of that river of mercy which the soldier's spear drew out of Thy Sacred Side, that they may be thereby strengthened, filled, rested, and comforted, and may sing unto Thy praise and glory. I beseech Thy mercy, O Lord, that the fulness of Thy blessing, and the sanctification of Thy Godhead, may come down upon the bread which is to be offered unto Thee.

Let there also come down thereon the invisible and incomprehensible Majesty of Thine Holy Spirit, as of old time He came down upon the offerings of the fathers, and let Him turn our offerings into Thy Flesh and Blood, and teach me, unworthy communicant that I am, to deal with this great mystery with purity of heart, with earnestness even to tears, with reverence, and with awe.

I beseech Thee also, O Lord, by this very mystery itself, this holy mystery of Thy Body and Thy Blood, wherein Thy Church is every day given to eat and to drink, is purified and sanctified, and is made partaker of the one Divine Nature of the Most High, give me Thine Own Holy might, and endue me therewith, that I may be able to draw near Thine Altar with a good conscience, and so this heavenly Sacrament may be salvation and life for me. For Thou hast said with Thine Own Holy and Blessed mouth, "The bread which I will give is My Flesh for the life of the world"; "I am the Living Bread, which came down from heaven"; "If any man eat of this Bread he shall live for ever." O Bread of Sweetness, cure my heart's palate that I may be able to taste how sweet Thy love is. Cure it of every disease that I may not feel anything sweet like Thy sweetness. O White Bread, that art able to content every man's delight and to yield every taste; Thou that always feedest us and yet never art consumed, let my heart feed on Thee, and let the taste of Thy sweetness fill the innermost depths of my soul. The Angels feed on Thee to fulness; let him that is a stranger and pilgrim here feed on Thee to the best of his little power, that that provision for his journey may strengthen him, and so he faint not by the way. O Thou Holy Bread, Thou Living Bread, Thou Pure Bread, Who comest down from Heaven and givest life unto the world, come into my heart and purify me from every defilement, whether of flesh or of spirit; enter into my soul, heal me and cleanse me, within and without; be Thou the constant shield and safety both of my soul and of my body. Drive all my enemies away from me, let them fade away far from the presence of Thy power. So mayest Thou enable me, under Thy protection, both without and

within, to go straight forward until I come to Thy kingdom, where we shall not see Thee any more in mysteries as we see Thee now, but face to face, when Thou shalt have given up the kingdom unto God, even the Father, and shalt be God all in all. For then wilt Thou fill me with Thyself, with such a wondrous fulness, that I shall never hunger nor thirst again for ever. Who, with the same God the Father and Holy Ghost, livest and reignest for ever and ever. *Amen.*

Thanksgiving after Communion.

Antiphon. Let us sing the song of the three holy children, * the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

O ALL ye works of the Lord, bless ye the Lord: * praise 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 servants 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.

[1] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Psalm CL.

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!

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.

Antiphon. Let us sing the song of the three holy children, the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

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.

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. May all Thy works praise Thee, O Lord.

Answer. And let Thy Saints bless Thee.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Verse. Not unto us, O Lord, not unto us.

Answer. But unto Thy Name give glory.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst lessen the flames of fire for the three children, mercifully grant that we Thy children may not be touched by any flames of sin.

Grant, O Lord, we beseech Thee, that Thy grace may forward us in all our actions by Thine inspiration, and follow it by Thine help, that this and every prayer and work of ours may begin from Thee, and by Thee be duly ended.

Grant, O Lord, that we may have the strength to extinguish the flames of sin, Thou Who didst grant the blessed Lawrence to be more than conqueror amid his fiery torments. Through Christ our Lord.

Answer. Amen.

Devotions after Communion.

FROM ST THOMAS AQUINAS.[1]

I GIVE Thee thanks, O holy Lord, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but of the mere condescension of Thy mercy, to satisfy me a sinner and Thine unworthy servant with the precious Body and Blood of Thy Son our Lord JESUS Christ. I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armour of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against the snares of all mine enemies, visible and invisible; the stilling and the calm of all mine impulses, carnal and spiritual; mine indissoluble union with Thee the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy Saints true and unfailing Light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same 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.*

FROM ST BONAVENTURA.[1]

O SWEETEST Lord JESUS Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thine house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savour, and all most thrilling delights. May mine heart ever hunger for Thee and feed on Thee, on whom angels long to look; and may mine inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou Well of life, Thou Fountain of wisdom and knowledge, Thou Source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore mine hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet

[1] Translation by Rev. T. A. Pope, adopted by Lord Bute in *A Form of Prayers*, 1896.

content, my fragrance and my sweetness, my food and my refreshment, my refuge and mine help, my wisdom, my portion, mine own possession and my treasure, in whom my mind and mine heart are fixed and rooted firmly and immovably for evermore. *Amen.*

Rhyme of St Thomas Aquinas.[1]

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the Cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope in Thee my love to store.

O Thou Memorial of our Lord's own dying!
O Bread that Living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu, Lord!
Unclean I am, but cleanse me in Thy blood;
Of which a single drop for sinners spilt,
Is ransom for a world's entire guilt.

Jesu! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

O Shepherd of the Faithful, O Jesu, gracious be,
Increase the faith of all who put their faith in Thee.

A Prayer to be recited before an Image or Representation of Christ Crucified.

BEHOLD, O kind and most sweet Jesus, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced My hands and My feet; they have numbered all My bones."

[1] Translation by Rev. Edward Caswall.

The Votive Offices.

Pope Leo XIII. permits that upon all days whatsoever upon which the Psalms of the Week-day are to be said at Mattins, either by reason of the Week-day itself or of a Simple Office, with certain exceptions, there may be substituted for the Office of the day one of the following Votive Offices. The excepted days are Ash Wednesday, Passion-tide, and the 17th to the 24th of December, both inclusive. Easter and Whitsun weeks are also excepted, because the Office is already Semi-double, and of the Octave of the Feast of the preceding Sunday.

The Office itself is Semi-double, and its relations to the Office of a Week-day, or of a Simple Feast, or a Semi-double or Double Office on the preceding or succeeding day, are arranged in the same way as if it were a Semi-double Festival; thus, a Simple Office would be commemorated at First Vespers and Lauds, and have the Ninth Lesson, if it had a Lesson or Lessons of its own; and a Greater Week-day would be commemorated at Lauds, and the Ninth Lesson would be of its Homily, while in Advent and Lent the Week-day would be commemorated at both Vespers and Lauds, and have its Homily for the Ninth Lesson. Preces are said at Compline and Prime and the Common Commemorations at Vespers and Lauds, except the Commemoration of that which may be the subject of the Votive Office. That is to say, the Commemoration of the Blessed Virgin is omitted if the Office be of the Immaculate Conception, that of St Joseph if the Office be of him, and that of SS. Peter and Paul if the Office be of the Apostles.

In England the use of two of these Offices—namely, that of the Most Holy Sacrament for Thursdays and that of the Immaculate Conception for Saturdays, is obligatory upon all persons bound to the recitation of the Divine Office, upon all day permitted by the Pope, except (1) *those in Advent and Lent;* (2) *Eves;* (3) *Ember Saturday; and* (4) *days to which the Sunday Office may be transferred according to the Pie*, iv. 5.[1] *On those days on which the use of the Votive Office is permitted by the Pope, but is not made obligatory in England, its use is optional, as is that of the other Votive Offices on other days.*

[1] When these two Votive Offices were introduced by the late Pope Pius IX., and when they seem to have been made obligatory in England, these days were excepted from the Papal permission. The edition of the English Offices now before the writer (Tournay, 1896) excepts only Advent and Lent, but the Catholic Directory shows that Eves also are excepted, and the exceptions would therefore seem to have remained the same as before. Owing to the multiplication of Festal Offices it is very improbable that the contingencies (3) (4) would ever occur.

Office in honour of All Holy Angels, for Mondays.

Semi-double.

All as on Sundays except the following.

At Vespers on Sunday evening is inserted the following Commemoration.

Antiphon. [1] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Verse. [2] Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Prayer from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of the Angels. * O come, let us worship Him.

Hymn.[3]

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.

FIRST NOCTURN.

First Antiphon. Great things are spoken of Michael * the Archangel, who waxed valiant in fight, and won the victory.

Ps. viii. O LORD, our Lord, &c., (*p.* 7.)

Second Antiphon. The Angel Gabriel spake unto Mary, * and said: Behold thou shalt conceive in thy womb and bring forth a Son, and shall call His Name JESUS.

Ps. x. In the LORD put I my trust, &c., (*p.* 9.)

Third Antiphon. [4] The Angel Raphael said: Bless ye the God of Heaven, * and confess Him before all living, for He hath had mercy upon you.

Ps. xiv. LORD, who shall abide, &c., (*p.* 10.)

Verse. [5] An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

Lessons from Scripture according to the Season.

First Responsory.

A multitude of Angels came with the Archangel Michael, into whose wardship God hath permitted the souls of the Saints, that he may lead them into the garden of gladness.

Verse. Lord, do Thou send forth

[1] Heb. i. 14. [2] Ps. cxxxvii. 2.
[3] Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.
[4] Tob. xii. 6. [5] Apoc. viii. 3.

Thine Holy Spirit from heaven, the Spirit of wisdom and understanding.

Answer. That he may lead them into the garden of gladness.

Second Responsory.

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 Juda, 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 Juda, against which Thou hast had indignation?

Third Responsory.

[1] 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. The smoke of the incense ascended up * before the Lord, out of the Angel's hand.

Ps. xviii. The heavens declare, &c., (*p.* 17.)

Second Antiphon. [2] The Angel of the Lord * encampeth round about them that fear Him, and delivereth them.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 46.)

Third Antiphon. Let us praise the Lord, * Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

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.*)

SINCE we have run over and interpreted the names of the different Orders of Angels, it remaineth that we should shortly take up the indication of their different offices. The term Power is given to those spirits through whom most often signs and wonders are worked. The term Might is applied to those spirits unto whose order more might hath been granted than unto the others, so that it is to their jurisdiction that the powers of the enemy are brought into subjection, and by their might that they are so chained up that they cannot tempt men's hearts so much as they fain would.

Fourth Responsory.

[3] 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.

Verse. [4] Worship the Lord, all ye His Angels!

Answer. And fell before the Throne on their faces and worshipped God.

Fifth Lesson.

"THE Principalities are so called because they are appointed as princes over the other good Angels,

[1] Cf. Baruch, vi. 3-6. [2] Ps. xxxiii. 8. [3] Apoc. vii. 11. [4] Ps. xcvi. 7.

command their troops whenever there is anything to be done, and direct them how to perform their ministry for God. The Dominions bear this name because they are highly exalted, even above the power of the principalities. To be a prince is to be exalted among equals, but to dominate is to rule over subjects as a Lord. The Thrones are those hosts over whom the Almighty God presideth to exercise judgment, whence the Psalmist saith, (ix. 5,) "Thou satest on the throne judging right."

Fifth Responsory.

[1] 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. Before the Angels will I sing praise unto Thee; I will worship toward Thine 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.

Sixth Lesson.

THE Cherubim are said to represent the fulness of knowledge, and it is for this reason that these sublime hosts are so called, because the nearer they gaze upon the glory of God so much the more perfect is the knowledge with which they are filled.[2]

The word Seraphim is the title given to those hosts of holy spirits, who, on account of their peculiar nearness to their Maker, burn with a love beyond all compare. Their name signifieth burners or kindlers. Their fire is their love, and the more penetrating is their view of the glory of the Divine Being so much more intense is their love thereof wherewith they glow.

Sixth Responsory.

Before the Angels will I sing praise unto Thee, and will worship before Thine holy Temple, and will praise Thy Name, O Lord.

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name in 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.

THIRD NOCTURN.

First Antiphon. [3] The Lord sent His Angel, * which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria.

Ps. xcv. O sing unto the LORD, &c., (*p.* 148.)

Second Antiphon. Worship the Lord, * all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The LORD reigneth, &c., (*p.* 149.)

Third Antiphon. Bless the Lord, * all ye His Angels, that excel in

[1] Cf. Apoc. viii. 3, 4.

[2] St Gregory seems to have accepted the opinion that Chrwb is a variant of spelling for Qrwb, and therefore means one who draws near. The derivation of the word is now considered very uncertain, but the traditional belief certainly is that the Cherubim are the representatives of contemplation, of knowledge as distinguished from love,—that is, of the intellectual as opposed to the emotional, or the understanding as opposed to the heart, represented by the Seraphim, whose name is undeniably derived from saraph, *to burn*.

[3] 2 Par. Chron. xxxii. 21.

strength, that do His commandments, to hearken unto the voice of His word.

Ps. cii. Bless the LORD, &c., (*p.* 160.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 47.)

AT that time: JESUS saw Nathanael coming to Him, and saith of him: Behold an Israëlite indeed, in whom is no guile. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (11*th on Ps.* xc.)

What are the goings of the holy Angels? Surely those goings whereof the Only-Begotten Son hath told us when He saith: "Hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man." Their goings, therefore, are by way of ascent and descent: they ascend for their own sakes, and they descend, or to speak more truly, they condescend for our sakes. Thus do these blessed spirits ascend upward by gazing upon God, and they descend downward by pity for thee, that they may keep thee in all thy ways. They ascend upward to the vision of Him, and they descend downward at the intimation of His will; for "He hath given His Angels charge over thee, to keep thee in all thy ways": but when they so descend downward they do not thereby lose the beatific vision of His glory, for we know that in heaven the Angels do always behold the face of the Father. (Matth. xviii. 10.)

Seventh Responsory.

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.

Eighth Lesson.

WHEN they ascend upward to gaze they search into that truth wherewith they are sated by longing, and by satiety are made to long the more; when they descend downward they work mercy upon us by keeping us in all our ways. For "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) Surely they are not our lords but our ministers, and herein they are even as the Son of Man, who came not to be ministered unto but to minister, (Matth. xx. 28,) and Who was among His disciples as he that serveth. (Luke xxii. 27.) The fruit of the goings of the holy Angels is, as toucheth themselves, their own blessedness and the conforming obedience inspired by their love; but as toucheth us, we receive through them the keeping of all our ways under the care of God's grace, for He hath given His Angels charge over thee, to keep thee in all thy needs.

Eighth Responsory.

[1] Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Juda, and didst slay in the host

[1] 2 Mac. xv. 22-24.

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 Thine holy people.

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

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us for a fear and dread of the might of Thine arm.

If the Ninth Lesson is not of the Homily of a Week-day or that of a Simple, it is as follows.

IN the meantime God hath given His Angels charge over thee, not to take thee out of thy ways, but to keep thee in thy ways, and so by their ways to make thy ways His ways; for, if thou wouldst know how, He would have thee also descend and condescend, thine own needs compelling and admonishing thee to that which the Angel doth from the purer motive of love, to condescend by showing pity toward thy neighbour, and again to ascend along with the Angels by lifting up thy desires and striving with all thine heart's longing after the supreme and eternal truth. Thus are we exhorted to lift up hearts and hands together; thus do we hear it said every day, "Lift up your hearts"; thus are we rebuked for our slothfulness; and thus is it said unto us: "O ye sons of men, how long will ye be dull of heart? why will ye love vanity and seek after leasing?" (Ps. iv. 3.) For when the heart is unburdened and light, it is easier for it to rise to seek and love the truth.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. O ye Angels of the Lord, * bless ye the Lord alway.

Second Antiphon. God hath given His Angels charge over thee, * to keep thee in all thy ways.

Third Antiphon. In heaven their Angels do alway behold the face of My Father * which is in heaven.

Fourth Antiphon. Praise ye God * all His Angels,—praise ye Him all His hosts!

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye Mighty Ones of heaven, praise ye the Lord from the heavens!

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]

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.

[1] Translation by the Rev. W. J. Copeland.

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. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thine holy Temple, and praise Thy Name.

Antiphon at the Song of Zacharias. [1] The Angel that talked with me came again, and waked me as a man that is wakened out of his sleep.

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thine holy angels alway do Thee service in heaven, so, by Thine appointment, they may suffer 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. O ye Angels of the Lord, &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. God hath given, &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.

SEXT.

Antiphon. In heaven, &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.

[1] Zac. iv. 1.

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 Thine holy Temple, and praise Thy Name.

NONE.

Antiphon. O ye angels and archangels, &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 Thine 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.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms of Sunday, except the last, which is Ps. cxxxvii., I will praise Thee, &c., (*p.* 197.)

Hymn from Mattins.

Antiphon at the Song of the Blessed Virgin. Holy Angels who stand ever before God in heaven, shield us in the battle, that we perish not in the awful judgment.

Office in Honour of all the Holy Apostles, for Tuesdays.

Semi-double.

The Office is the Common Office for Apostles, (*p.* 462).

The Common Commemoration of SS. Peter and Paul is omitted.

Prayer throughout.

O GOD, Who didst will that Thy blessed Apostles should be the means whereby Thou hast brought us to know Thy Name, grant unto us the grace to celebrate unto our profit their 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.*

The Lessons of the First Nocturn are from Scripture according to the Season, but if the day have no Scripture Lessons, then they are from 1 Cor. iv. 1, *as in the Common Office,* (*p.* 466.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*43rd on the Saints.*)

THEY are the light of the world, because they were the means whereby the Lord was first pleased to give unto this world the light of faith and true knowledge, and to

deliver the nations and peoples from the darkness of ignorance and sin. They are the salt of the earth, for they were the means whereby they that dwell upon the earth have tasted the savour of life eternal, that they might be preserved from the looseness of the flesh and the corruption of sin and weakness. They are they of whom John saith in his revelation (xxi. 14, 19) that the wall of the heavenly city had twelve foundations, garnished with all manner of precious stones, and in them the names of the twelve Apostles of the Lamb, for their preaching was the mean whereby God was pleased to lay the foundations of the Church, whence also Paul saith (Eph. ii. 19): "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."

Fifth Lesson.

DEARLY beloved brethren, when we call these things to mind, let us strive to put in practice what these great leaders have taught and commanded us. Let us learn by their example to esteem lightly the riches of the world, to love not the pleasures of this life, to desire the kingdom of heaven, to put Christ before all things, and to obey His commandments in all things, to love the poverty of things present, to pile up riches by grace, to choose the treasure of wisdom, to seek the gladness of the spirit, to envy no man, but to love all men, even our friends in God, and our enemies for God, for this only is love in truth.

Sixth Lesson.

THEY therefore are our princes, princes made most perfect in love for God, and filled with love for their neighbour. Whence they were able to overcome the onset of the world and to conquer that bloody age, because they loved nothing in any thing except the will of God. Even so, brethren, let us love to do the will of God in all things, to love our Maker in Himself, and the things which He has made for their Maker's sake, and so shall our love be well ordered. "For God is love" (1 John iv. 8,) and he that loveth with this love loveth God; and if we thus love, God Himself loveth us, and the Holy Apostles that are to judge us love us, and pray for us, that at Christ's general judgment we may be crowned along with them for ever.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (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 Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* xx.)

It is written that Peter answered and said unto the Lord, "Behold, we have forsaken all and followed Thee; what shall we have, therefore? 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. And everyone that hath forsaken

houses, or brethren, or sisters, or father, or mother, or wife, or children, or land for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life; but many that are first shall be last, and the last shall be first." There are many reasons which forbid us to place upon these words of the Gospel a literal interpretation.

Eighth Lesson.

WE are admonished by the introduction of some things which, according to human sense, are self-contradictory, to seek for an heavenly sense. The Apostles say that they have forsaken all things, and yet that, so far from forsaking Christ, they have actually followed Him. Christ had said (i. iv.): "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and "When His disciples heard it they were exceedingly amazed, saying, Who then can be saved?" Why should they be exceedingly amazed? saying, "Who then can be saved," seeing that they themselves had forsaken all things; and what they had done, others could do. It is written also, "But JESUS beheld them, and said unto them: With men this is impossible, but with God all things are possible." How can it be said that with men this is impossible, when it was the very thing which the Apostles themselves boasted of having done, and which the Lord Himself acknowledged that they had done?

Ninth Lesson.

ALL this discourse is to be interpreted spiritually. What is more possible with God than to save by faith, to regenerate by water, to conquer by the cross, to make children of adoption by the Gospel, to quicken the dead by resurrection? When the Apostles heard these things they believed them forthwith, and they profess that they have left all things, and this their obedience the Lord doth forthwith reward, while He solveth all the difficulty of the question above by saying, "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 Israel." This is that regeneration which the Apostles have obtained, which the law could not give, and which, by seating them upon twelve thrones to judge the twelve tribes of Israel, has made them sharers in the glory of the twelve patriarchs.

Office in Honour of St Joseph, Spouse of the Blessed Virgin Mary, and Patron of the Catholic Church.

Semi-double.

All from the Common Office for a Feast of a Confessor not a Bishop, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

JOSEPH! to thee by hosts on high
And choirs of Christians, laud be paid!—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

[1] Hymn of the sixteenth century; translation by the Rev. Dr Littledale.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [1] He made him lord of His house.

Answer. And ruler of all His substance.

Antiphon at the Song of the Blessed Virgin. [2] When as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

The Common Commemoration of St Joseph is omitted.

MATTINS.

Invitatory. In worshipful remembrance of our blessed Defender Joseph, * let us praise our God.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph went up from Galilee, * out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be enrolled with Mary.

Second Antiphon. The shepherds came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Third Antiphon. Behold, the Angel of the Lord appeared to Joseph * in a dream, saying: Arise, and take the young Child and His Mother, and flee into Egypt.

Verse. [3] I will give praise unto Thy Name—

Answer. For Thou hast been mine Helper and Defender.

The Lessons are taken from Scripture according to the Season; but if the day have none such, then the following are read.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxix. 1.)

SO Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the LORD was with him, and he was a prosperous man; and he was in the house of his master; and [his master] knew well that the LORD was with him, and made all that he did to prosper in his hand. And Joseph found grace in his master's sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And the LORD blessed the Egyptian's house for Joseph's sake, and made all his substance to increase, in the house, and in the field, [and he left all that he had in Joseph's hand,] and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

[1] Ps. civ. 21. [2] Matth. i. 18. [3] Ecclus. li. 1, 2.

First Responsory.

[1] The people cried to Pharaoh [2] for bread: and he answered them: Go unto Joseph.

Verse. [3] The saving of our lives is in thy hand; only let us find grace in thy sight, and we will gladly be Pharaoh's servants.

Answer. And he answered them: Go unto Joseph.

Second Lesson. (xli. 37.)

THE thing was good in the eyes of Pharaoh, and in the eyes of all his servants, and he said unto them: Can we find such an one as this is, a man in whom the Spirit of God is? Unto Joseph therefore he said: Forasmuch as God hath showed thee all this which thou hast spoken, how shall I find any man more discreet and wise than thou art? Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said moreover unto Joseph: See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon his hand; and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and an herald cried out that all men should bow the knee before him, and should know that he had been made ruler over all the land of Egypt.

Second Responsory.

[4] God hath made me as a father to Pharaoh, and lord of all his house. He hath made me great, to save much people alive.

Verse. [5] Come unto me, and I will give you all the good of the land of Egypt, and ye shall eat the fat of the land.

Answer. He hath made me great, to save much people alive.

Third Lesson.

AND Pharaoh said moreover unto Joseph: I am Pharaoh: without thee shall no man lift up his hand or foot in all the land of Egypt. And he changed his name, and called him in the Egyptian tongue, "Saviour-of-the-world." [6] And he gave him to wife Asenath daughter of Potiphar, Priest of Heliopolis. So Joseph went out into the land of Egypt, (he was thirty years old when he stood before King Pharaoh) and went throughout all the land of Egypt. And the plenteousness of the seven years came to pass, and the corn was gathered by handfuls, and laid up in the granaries of Egypt. The fruit of the field which was round about every city was laid up in the same. And so plentiful was the wheat that it was like unto the sand of the sea, and exceeded all reckoning.

Third Responsory.

[7] Now shall I die happy, since I have seen thy face, and do leave thee

[1] Gen. xli. 55.
[2] Rex, "the king," according to Gesenius, a simple translation of the Egyptian word; but the translator has thought it best to give the foreign word, as it stands in the Hebrew and in the Vulgate.
[3] Gen. xlvii. 25. [4] Gen. xlv. 8; l. 20. [5] Gen. xlv. 18.
[6] Tsaphnath Phanéach. LXX. Psonthomphanéch. Egyptian scholars interpret it as above, recognising in it a corruption of the Egyptian P-sōt-m-ph-enech, but the Jews had an interpretation of their own from the Hebrew form—*i.e.*, "Revealer-of-a-secret" (so Gesenius).
[7] Cf. Gen. xlvi. 30; xlviii. 11.

behind me. I am not disappointed of seeing thee. The Lord hath showed me also thy seed.

Verse. [1] He That hath fed me from my youth up, bless the lads, and let my name be named on them.

Answer. The Lord hath showed me also thy seed.

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

Answer. The Lord hath showed me also thy seed.

SECOND NOCTURN.

First Antiphon. Joseph arose, and took the young Child and His Mother by night, and departed into Egypt; and was there until the death of Herod.

Second Antiphon. When Herod was dead, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His Mother, and go into the land of Israël: for they are dead which sought the young Child's life.

Third Antiphon. Joseph took the young Child and His Mother, and came into the land of Israël.

Verse. [2] Look down from heaven, and behold, and visit this vine—

Answer. And protect that [Thy right hand hath planted.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd upon Luke* i. 26.)

MARY was espoused to Joseph, or, as it would be better to express it in the very words of the Evangelist, to a man whose name was Joseph. He calleth him a man not because he was a husband, but by a title of excellency; or rather because, as another Evangelist hath it, he was not simply a man, but was rightly called her husband, as he was necessarily supposed so to be. He was thus called her husband because he must needs have been so supposed to be, as also he was deemed meet not in deed to be, but to be called, the father of the Saviour, since he was supposed so to be, as saith this same Evangelist: "And JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph."

Fourth Responsory.

[3] Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up. My buckler, and the horn of my salvation, and my refuge.

Verse. [4] I am thy shield and thy exceeding great reward.

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

Fifth Lesson.

WE cannot doubt but that a good and faithful man was Joseph, unto whom was espoused the Mother of the Saviour. He was a faithful and wise servant whom the Lord set up for the comfort of His own Mother, the fosterage of His own flesh, and then a faithful helper Whom His own great counsel formed upon earth. In addition thereto it is said that he was of the house of David. He was indeed of the house of David. This man Joseph was indeed of kingly race, noble by birth, but nobler in heart, he was indeed a son of David, and no unworthy descendant of David his father. He was indeed a son of David, not in

[1] Gen. xlviii. 15, 16. [2] Ps. lxxix. 15, 16. [3] Ps. xvii. 36, 3. [4] Gen. xv. 1.

the flesh only, but by loyalty and holiness and earnestness. One of whom the Lord might have given testimony, and said, "I have found David the son of Jesse a man after mine own heart, which shall fulfil all My will" (Acts xiii. 22.) A man who could say, like David, "The hidden secrets of Thy wisdom Thou hast made manifest unto me" (Ps. l. 7.) A man who was made "a minister according to the dispensation of God . . . to fulfil the word of God, even the mystery which hath been hid for ages and for generations, but now is made manifest to His saints" (Col. i. 26.)

Fifth Responsory.

[1] He shall set his children under her [2] shelter, and shall lodge under her branches: by her shall he be covered from heat, and in her glory shall he dwell.

Verse. [3] Trust in Him,[4] ye congregation of the people, pour out your heart before Him.

Answer. And in her glory shall he dwell.

Sixth Lesson.

UNTO Joseph it was given not only to see and to hear that which many prophets and kings had desired to see and had not seen, and to hear and had not heard, (Luke x. 24,) but even to carry this, to lead it, to embrace it, to kiss it, to feed it, and to keep it. We must, however, believe that Mary as well as Joseph was of the house and lineage of David, since if she had not so been she would not have been espoused to one who was so. Both, therefore, were of the house of David, but in her was fulfilled that which the Lord had sworn in truth unto David, (Ps. cxxxi. 11,) saying, "Of the fruit of thy body will I set upon My throne," while Joseph stood by the conscious witness of the fulfilment of the promise.

Sixth Responsory.

[5] Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident.

Verse. [6] My praise shall be continually of Thee, for Thou art my strong refuge.

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

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

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

THIRD NOCTURN.

First Antiphon. When Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither.

Second Antiphon. Joseph being warned of God in a dream turned aside into the parts of Galilee, and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.

Third Antiphon. The Father and Mother of JESUS marvelled at those things which were spoken of Him, and Simeon blessed them.

Verse. [7] I called upon the Lord, the Father of my Lord—

Answer. That He would not leave me in the days of my trouble.

[1] Ecclus. xiv. 26, 27. [2] *I.e.*, Wisdom's. [3] Ps. lxi. 9. [4] *I.e.*, in God—*see* context.
[5] Ps. xxvi. 3. [6] Ps. lxx. 6, 7. [7] Ecclus. li. 14.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized and praying, the heaven was opened. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Against Faustus*, xxiii. 7, 8.)

From heaven, over the Jordan, "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son, in Thee I am well pleased." Thus also upon the high mountain, "Behold a bright cloud overshadowed Him, and behold a voice out of the cloud which said, This is My beloved Son, in whom I am well pleased; hear ye Him" (Matth. xvii. 5.) And He over Whom these voices sounded from heaven was the Son of God before ever they were uttered, for He was He "Who albeit in the womb of the Virgin He took upon Him the form of a servant, and was made in the likeness of men," was the same "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 7, 6.) Whence also the same Apostle Paul saith plainly in another place, (Gal. iv. 4, 5,) that, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is the Son of God who is the Lord of David, as touching His Godhead, and is yet as touching His flesh the Son of David begotten of David's seed.

[1] Matth. i. 20, 21.

Seventh Responsory.

[1] 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: and she shall bring forth a Son; and thou shalt call His Name JESUS.

Verse. For He shall save His people from their sins.

Answer. And thou shalt call His Name JESUS.

Eighth Lesson.

HAD it been useless for us to believe this, the aforenamed Apostle would not have been so careful to remind Timothy to (2 Tim. ii. 8) "remember that JESUS Christ of the seed of David was raised from the dead according to my gospel." The question now ariseth before the reader of the Holy Gospel, wherefore since he doth us to wit that Christ was born of the Virgin without any coition with Joseph, this Christ is, nevertheless, called the Son of David, although the pedigree for David given by the Evangelist Matthew is not that of Mary but that of Joseph. The first reason is that in order of sex the husband is named before the wife, and that he is not the less called husband because he knew her not, since this same Matthew when he saith (i. 20) that That Which was conceived in her was of the Holy Ghost, expressly giveth to Joseph (19) the title of "her husband."

Eighth Responsory.

[2] Arise, and take the young Child, and His Mother, and flee into Egypt; and be thou there until I bring thee word.

[2] Matth. ii. 13, 15.

Verse. That it might be fulfilled which was spoken of the Lord by the Prophets, saying: Out of Egypt have I called my Son.

Answer. And be thou there until I bring thee word.

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

Answer. And be thou there until I bring thee word.

Ninth Lesson.

THIS one and the same Matthew therefore saith that Joseph was the husband of Mary, that the Mother of Christ was a virgin, that Christ was of the seed of David, and that Joseph was in the pedigree of Christ from David. The only conclusion is that Mary herself was of the lineage of David, and that she was called the wife of Joseph in order of enumeration of sex, and on account of their union of soul, and that Joseph is included in the pedigree as her husband, lest it might otherwise seem as if he were parted from a wife to whom he was bound by oneness of heart.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] And Jacob begat Joseph, * the husband of Mary, of whom was born JESUS, Who is called Christ.

Second Antiphon. [2] 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.

Third Antiphon. [3] And Joseph also went up * from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem.

Fourth Antiphon. [4] And they came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Fifth Antiphon. [5] And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph.

Chapter. (Gen. xlix. 26.)

THE blessings of thy father have been strengthened by the blessings of his progenitors, until the Desire of the everlasting hills come; let them be on the head of Joseph, and on the crown of him that was a Nazarite [6] from his brethren.

Hymn.[7]

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
Hearken to us in love to-day.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

[1] Matth. i. 16. [2] Luke i. 26, 27. [3] Luke ii. 4. [4] Luke ii. 16. [5] Luke iii. 23.
[6] "Separate," *i.e.* as sold away from them. Perhaps allusion is also made to the previous estrangement.
[7] Hymn of the sixteenth century or later; translation by the Rev. Dr Littledale.

Verse. [1] Thou hast given me the shield of Thy salvation.

Answer. And Thy right hand hath holden me up.

Antiphon at the Song of Zacharias. [2] 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.

Prayer throughout the Office.

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; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Common Commemoration of St Joseph is omitted.

PRIME.

Antiphon. And Jacob, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Gen. xlix. 22.)

JOSEPH is a fruitful bough, a fruitful bough and comely to look upon, whose branches run over the wall.

TERCE.

Antiphon. The Angel Gabriel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house.

Answer. He made him lord of His house.

Verse. And ruler of all His substance.

Answer. Lord of His house.

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

Answer. He made him lord of His house.

Verse. I will give praise unto Thy Name—

Answer. For Thou hast been mine Helper and Defender.

SEXT.

Antiphon. And Joseph also, &c., (*Third Antiphon at Lauds.*)

Chapter. (Gen. xlix. 25.)

THE God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above.

Short Responsory.

I will give praise unto Thy Name.

Answer. I will give praise unto Thy Name.

Verse. For thou hast been mine Helper and Defender.

Answer. Praise unto Thy Name.

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

Answer. I will give praise unto Thy Name.

Verse. The righteous shall grow as the lily.

Answer. Yea, he shall flourish for ever in the presence of the Lord.

NONE.

Antiphon. And JESUS Himself, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

[1] Ps. xvii. 36.

[2] Matth. i. 20.

Short Responsory.

The righteous shall grow as the lily.

Answer. The righteous shall grow as the lily.

Verse. Yea, he shall flourish for ever in the presence of the Lord.

Answer. As the lily.

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

Answer. The righteous shall grow as the lily.

Verse. [1] Planted in the house of the LORD.

Answer. In the courts of the house of our God.

SECOND VESPERS.

All as at First Vespers, except the following:

Verse. [2] I sat under His shadow in Whom I delighted.

Answer. And His fruit was sweet to my taste.

Antiphon at the Song of the Blessed Virgin. [3] Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Office in Honour of the Most Holy Sacrament of the Altar, for Thursdays.

Semi-double.

All as on Sundays except the following.

FIRST VESPERS.

Chapter and Prayer from Lauds.

First Antiphon. [4] Christ the Lord, being made an High Priest for ever * after the order of Melchisedec, hath offered bread and wine.

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.

Third Antiphon. I will take the cup of salvation, * and offer the sacrifice of thanksgiving.

Ps. cxv. I believed, therefore have I spoken, &c., (*p.* 185.)

Fourth Antiphon. Let the children of the Church be like olive-plants * round about the table of the Lord.

Ps. cxxvii. Blessed is every one, &c., (*p.* 191.)

Fifth Antiphon. The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat.

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 203.)

Hymn.[5]

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.

[1] Ps. xci. 14. [2] Cant. ii. 3. [3] Luke ii. 48. [4] Heb. vi. 20; Gen. xiv. 18.
[5] Hymn by St Thomas Aquinas; 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.)

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. [1] Thou didst send them from heaven—

Answer. Bread able to content every man's delight.

Antiphon at the Song of the Blessed Virgin. [2] 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.

At Compline and every other Office 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.

Hymn.[3]

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."

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.

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.[4]

Ps. 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.

Ps. iv. When I called, &c., (*p.* 206.)

[1] Wisd. xvi. 20. [2] Wisd. xii. 1; xvi. 21.
[3] Hymn by St Thomas Aquinas; translation by the Rev. E. Caswall. [4] John vi. 51.

Third Antiphon. [1] 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.

Ps. xv. Preserve me, O Lord, &c., (*p.* 12.)

Verse. [2] He gave them of the bread of heaven—

Answer. Man did eat Angels' bread.

The Lessons are taken from Scripture according to the Season, but when there are none such the following are used.

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.

[3] 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.

Verse. [4] 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.

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.

[5] Ye shall eat flesh, and shall be filled with bread. * This is the bread which the LORD hath given you to eat.

Verse. [6] 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.

Third Lesson.

WHEREFORE, whosoever shall eat this Bread, or drink the Cup of the Lord, unworthily, shall be guilty of 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

[1] 1 Cor. x. 17; Heb. ix. 13, 14.
[2] Ps. lxxvii. 24, 25.
[3] Exod. xii. 6, 8.
[4] 1 Cor. v. 7, 8.
[5] Exod. xvi. 12, 15.
[6] John vi. 32.

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.

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.

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.

SECOND NOCTURN.

First Antiphon. The Lord remember our offering, * and accept our burnt-sacrifice.

Ps. xix. The LORD hear thee, &c., (*p.* 18.)

Second Antiphon. The Lord prepareth His Table before us * in the presence of our enemies.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 47.)

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.]

Ps. xli. As the hart panteth, &c., (*p.* 95.)

Verse. [3] He fed them with the finest of the wheat—

Answer. And with honey out of the Rock did He satisfy them.

Fourth Lesson.

(*In December.*)

The Lesson is taken from the Sermons of the Blessed Patriarch of Jerusalem, Cyril.[4] (*Catechetical Lectures*, 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.

(*In January and February.*)

The Lesson is taken from the Sermons of St 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

[1] 3 (1) Kings xix. 6, 8. [2] John vi. 51. [3] Ps. lxxx. 17.
[4] Elected A.D. 350. Suffered much persecution from the Arians, and died March 18, 386.

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[1] 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.

(*In March.*)

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (60*th 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 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.

Fourth Responsory.

[2] 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.

Verse. [3] The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.

Answer. Take, eat; this is My Body.

Fifth Lesson.

(*In December.*)

[The fourth Catechetical Lecture of the Blessed Cyril—*continued.*]

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

[1] *I.e.*, the baptized, the Church's doctrine on the Eucharist being concealed from the catechumens.

[2] Matth. xxvi. 26.

[3] Job xxxi. 31.

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,[1] 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.)

(*In January and February.*)

[The 61st Homily of St John Chrysostom—*continued.*]

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.

(*In March.*)

[The 60th Homily of St John Chrysostom—*continued.*]

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.

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.

Verse. My soul hath them [3] still in remembrance, and is humbled in me.

Answer. This do in remembrance of Me.

[1] Christiferi.

[2] Luke xxii. 20, 19.

[3] Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.

Sixth Lesson.

(*In December.*)

[The fourth Catechetical Lecture, by the Blessed Cyril—*continued.*

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 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.

(*In January and February.*)

[The 61st Homily of St John Chrysostom—*continued.*]

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 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.

(*In March.*)

[The 60th Homily of St John Chrysostom—*continued.*]

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.

Sixth Responsory.

[1] I am that Bread of life. Your fathers did eat manna in the wilder-

[1] John vi. 48-51.

ness, 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.

Ps. xlii. Judge me, O God, &c., (*p.* 105.)

Second Antiphon. The Lord hath fed us * with the finest of the wheat, and with honey out of the Rock[1] hath He satisfied us.

Ps. lxxx. Sing aloud unto God, &c., (*p.* 140.)

Third Antiphon. It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 142.)

Verse. [2] Thou bringest forth food out of the earth!

Answer. And wine that maketh glad the heart of man.

Seventh Lesson.

(*In December.*)

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.] (*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.

(*In January and February.*)

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.] (*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 dis-

[1] 1 Cor. x. 4.

[2] Ps. ciii. 14, 15.

course 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.

(*In March.*)

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.)

Seventh Responsory.

[1] He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him.

Verse. [2] 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.

Eighth Lesson.

(*In December.*)

[The Homily on John, by St Cyril—*continued.*]

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.

(*In January and February.*)

[The 17th Tract on John, by St Austin—*continued.*]

THIS hath He taught, and warned us, by words of deep meaning, to be in His Body as members whose

[1] John vi. 57.

[2] Deut. iv. 7.

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?"

(*In March.*)

[The 27th Tract on John, by St Austin—*continued.*]

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.

Eighth Responsory.

[1] As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.

Verse. [2] With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me.

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.

Ninth Lesson.

(*In December.*)

[The Homily on John, by St Cyril—*—continued.*]

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.

(*In January and February.*)

[The 17th Tract on John, by St Austin—*continued.*]

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

[1] John vi. 58.

[2] Ecclus. xv. 3.

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?"

(*In March.*)

[The 27th Tract on John, by St Austin—*continued.*]

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.

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.

Second Antiphon. [2] Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven.

Third Antiphon. Out of Christ His bread shall be fat, * and He shall yield royal dainties.[3]

Fourth Antiphon. [4] 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.]

Fifth Antiphon. [5] To him that overcometh will I give of the hidden manna, * and will give him a new name.

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.

[1] Prov. ix. 1, 2. [2] Wisd. xvi. 30.
[3] Adapted from Jacob's blessing on Asher. Gen. xlix. 20. [4] Lev. xxi. 6. [5] Apoc. ii. 17.
[6] Hymn by St Thomas Aquinas; translation extracted from the "Hymnal Noted."

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.

Answer. And filleth thee with the finest of the wheat.

Antiphon at the Song of Zacharias. [1] I am the living Bread Which came down from heaven: * if any man eat of this Bread he shall live for ever.

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.*

PRIME.

Antiphon. Wisdom, &c. (*First Antiphon at Lauds.*)

The Psalms are as on Feast Days.

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.

Antiphon. Thou feddest, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He gave them of the bread of heaven—

Answer. He gave them of the bread of heaven.—

Verse. Man did eat Angels' bread.

Answer. 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.

Verse. He fed them with the finest of the wheat.

Answer. And with honey out of the rock did He satisfy them.

SEXT.

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.

Answer. He fed them with the finest of the wheat.

[1] John vi. 51.

Verse. And with honey out of the rock did He satisfy them.

Answer. 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.

Verse. Thou bringest forth food out of the earth.

Answer. And wine that maketh glad the heart of man.

NONE.

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.

Answer. Thou bringest forth food out of the earth.

Verse. And wine that maketh glad the heart of man.

Answer. 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.

Verse. He maketh peace in thy borders.

Answer. And filleth thee with the finest of the wheat.

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 shall hereafter be revealed in us.[2]

Office in Honour of the Passion of our Lord Jesus Christ, for Fridays.

Semi-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.* 185.)

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.* 186.)

Third Antiphon. O LORD, preserve me * from the evil man.

Ps. cxxxix. Deliver me, &c., (*p.* 198.)

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.* 199.)

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.* 200.)

Chapter from Lauds.

[1] 1 Cor. xi. 26.

[2] Rom. viii. 18.

Hymn.[1]

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!

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. [2] He was offered up because He willed it.

Answer. And with His stripes we are healed.

Antiphon at the Song of the Blessed Virgin. [3] O all ye that pass by! behold, and see if there be any sorrow like unto my sorrow.

Prayer as at Lauds.

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.

[1] 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 *Mærentes 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. *See* Appendix.

[2] Isa. liii. 7, 5.

[3] Lam. i. 12.

Hymn.[1]

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 failing 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 failing 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.* 48.)

Verse. He was offered up because He willed it.

Answer. And with His stripes we are healed.

The Lessons are taken from Scripture according to the Season; but if there should be none such, the following are used.

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, 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, shall we 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

[1] By Dr Faber as before; two verses are omitted.

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]. Me Who as a lamb before his shearer was dumb, and opened not My mouth.

Verse. Glory be to the Father,

[1] Cf. Jer. ii. 21. [2] Micah vi. 3. [3] Isa. liii. 7.

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.* 94.)

Second Antiphon. Strangers are risen up * against me, and oppressors seek after my soul.

Ps. liii. Save me, O God, by Thy Name, &c., (*p.* 36.)

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.* 110.)

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 Bernard, Abbat [of Clairvaux.] (*For Wednesday in Holy Week, on the Passion of the Lord.*)

BRETHREN, it is well to contemplate these things, in especial in the Passion of the Lord, namely, what He did? how He did it? and why He did it? In what He did we see a model of patience, in the way in which He did it, a model of lowliness, and in the reason why He did it, a model of love. His patience was singular. The ploughers ploughed upon His back; they made long their furrows. (Ps. cxxviii. 3.) He was stretched upon the Cross in such wise that one might have told all His Bones. (Ps. xxi. 18.) That tower of strength which keepeth Israël was broken through upon every side, for they pierced His Hands and His Feet. He was brought as a sheep to the slaughter. But as a lamb before his shearers is dumb, so He opened not His mouth. (Is. liii. 7.) He uttered no murmur against the Father, who had sent Him, against mankind for whom He was paying what He had never taken, nor even against His own people who were repaying Him so much evil for so much good.

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 if thou wilt look well how He did it, thou wilt see how that He is not only meek but even lowly of heart. "In His humiliation His judgment was taken away." (Acts viii. 33.) And He answered never a word to all the blasphemies, and to all the false witness that was brought against Him. "He hath no form nor comeliness, and when we shall

[1] Rom. viii. 32.

see Him there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and He hid as it were His face from us; He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." (Isa. liii. 3, 4.) O the depth and the height, O the lowliness and the loftiness, despised and rejected of men, but the glory of Angels, than Him there is none loftier and none lowlier. He was smeared with spitting, sodden with reproaches, condemned to a death of shame, numbered with the transgressors. And hath this very lowliness carried to such a measure, yea beyond all measure, no merit in itself? As His patience was singular so was His lowliness wonderful. There is nothing like either of them.

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.

BUT what He did, and how He did it, are alike gloriously set forth by the reason why He did it, namely, His love. God for His great love wherewith He loved us (Eph. ii. 4) spared not His Own Son (Rom. viii. 32.) Neither did the Son spare Himself, great indeed was that love, passing all comprehension and all measure, and rising above all things. "Greater love," saith He, (John xv. 13,) "hath no man than this, that a man lay down his life for his friends." But Thou Thyself, O Lord, Thou Thyself hadst greater love than this, for Thou didst lay down Thy life for Thine enemies. When we were enemies we were reconciled by Thy death to the Father and to Thee. (Rom. v. 10.) What other love then hath there ever been or can there ever be to be likened unto this love? "Scarcely for a righteous man will one die." But Thou didst suffer the just for the unjust. Thou didst die for our sins. O Thou Who didst come to justify sinners freely to make slaves into brethren, bondsmen into co-heirs, and exiles into kings.

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]

Versĕ. 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, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.

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.

[1] Rom. x. 21.

Ps. lvi. Be merciful unto me, &c., (*p.* 110.)

Second Antiphon. They bend their bow, * even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, O God, &c., (*p.* 114.)

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.* 145.)

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, 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. As therefore Christ had willed to undergo other sufferings, so was He pleased to undergo this. He asked therefore to drink, but they were so utterly destitute of humanity that instead of giving Him a drink which should be refreshing and pleasant they brought Him one which was harmful and bitter, and so turned into wickedness what was a seeming act of kindness; to give to Him that asked of them was a seeming act of kindness, but the Scriptures cannot lie wherein (Ps. lxviii. 22) Christ is made to say, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

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 (xxxvi.)

"WHEN JESUS therefore had received the vinegar, He said: It is finished. And He bowed His Head and gave up the ghost."

"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, albeit that as God He is naturally life in Himself, in order that He might plunder hell, and being become as the Scripture (1 Cor. xv. 20) hath it (Apoc. i. 5),

"The first fruits of them that slept, and the first begotten of the dead," might gift our nature with return to life.

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, Who redeemed the World by His Blood.

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.

"HE bowed His Head." When the strength of the body is gone and the soul which keepeth the body together is also gone, the heads of the dying fall, and it is to describe this that the Evangelist useth these words; so also the words gave up the ghost are an expression which we often use of them that depart and die; nevertheless to me it seemeth that the Evangelist useth these words He gave up the ghost in something more than their ordinary sense of mere death, because the Lord gave up His soul into the Hands of God the Father with a commendation, saying, "Father, into Thine hands I commend my Spirit," the which is the foundation and spring of our main hope.

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.

See how the nails those Hands
And Feet so tender rend;
See down His Face, and Neck, and Breast
His Sacred Blood descend!

[1] Ps. lxxii. 14. [2] Cant. iv. 6; Isa. liii. 7. [3] Ps. xxi. 17, 18. [4] Ps. lxviii. 21, 22.
[5] Another hymn from the Proprium of the arch-diocese of Freiburg; translation by the late Rev. E. Caswall.

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.*)

Psalms as on Feast-Days.

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.

So also at Terce, Sext, and None.

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.

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.

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.

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 firstborn.

Office in Honour of the Immaculate Conception of the Blessed Virgin Mary, for Saturdays.

Semi-double.

All from the Common Office for Feasts of the Blessed Virgin, (*p.* 552,) *except the following.*

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.

[1] Cf. Luke xxiii. 53; Matth. xxvii. 60; Zech. xii. 10, 11.

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us tell of the stainless Conception of the Virgin Mary: * let us worship Christ, her Son, and her Lord and ours.

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.

First Antiphon. O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary.

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.

Answer. And maketh my way perfect.

Lessons from Scripture according to the Season; but if there are none such, the following are read.

First Lesson.

The Lesson is taken from the Book of Genesis (iii. 1.)

THE serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Why hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

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.

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.

Second Lesson.

AND the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree

[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.

to be desired: and she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God, amidst the trees of the garden.

Second Responsory.

[1] Come unto me, all ye that be desirous of me, and I will declare what God hath done for my soul.

Verse. [2] As the Lord liveth, by me He hath fulfilled His mercy.

Answer. And I will declare what God hath done for my soul.

Third Lesson.

AND the LORD God called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden: and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said: The woman whom Thou gavest me to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman: Wherefore hast thou done this? And she said: The serpent beguiled me, and I did eat. And the LORD God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt bruise her heel.

Third Responsory.

[3] My beloved is white like snow in Lebanon, her lips drop as the honeycomb. Honey and milk are under her tongue.

Verse. Come from Lebanon, My Spouse, thou shalt be crowned with a crown of grace.

Answer. Honey and milk are under her tongue.

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

Answer. Honey and milk are under her tongue.

SECOND NOCTURN.

First Antiphon. Grace is poured into her Conception, * and she is fairer than the daughters of men.

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. [4] By this I know that Thou favourest me.

Answer. Because mine enemy cannot triumph over me.

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

[1] Ecclus. xxiv. 26; Ps. lxv. 16.
[2] Judith xiii. 18.
[3] Cant. v. 10; iv. 11, 8.
[4] Ps. xl. 12.

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.)

Fourth Responsory.

[1] 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.

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.

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.

Fifth Responsory.

[2] No defiled thing can fall into her; she is the brightness of the everlasting light, and the unspotted mirror of the power of God.

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.

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 Church herself pointed

[1] *I.e.*, Wisdom. Ecclus. xxiv. 5, 6; Prov. viii. 24.

[2] Wisd. vii. 25, 26, 29.

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 venerated 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.

Sixth Responsory.

[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.

Verse. [2] 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.

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.

THIRD NOCTURN.

First Antiphon. Holiness and beauty are in her Conception: * declare her glory among all people.

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. [3] I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

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.] [4] (*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." [5] [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

[1] Apoc. xii. 1. [2] Cf. Isa. lxi. 10. [3] Ps. xxix. 2.

[4] An eminent opponent of the Monothelite heretics. Elected to the Patriarchal throne, A.D. 634. Died March 11, 639 or 644.

[5] The above sentence is inserted to give meaning to the rest of the Homily, which was written in Greek.

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.

Seventh Responsory.

[1]A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights.

Verse. Open to me, my sister, my love, my dove, my undefiled.

Answer. O Mary, thy perfumes are a garden of delights.

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 storehouse 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!

Eighth Responsory.

My soul doth magnify the Lord; for He That is mighty hath done to me great things, and holy is His name.

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.

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.

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? 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

[1] Cant. iv. 12, v. 2.

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.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Thou art all fair, O Mary, * there is no spot of original sin in thee.

Second Antiphon. [2] Thy raiment * is white as snow, and thy countenance as the sun.

Third Antiphon. [3] Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation.

Fourth Antiphon. [3] O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth.

Fifth Antiphon. [4] Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes.

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—

Answer. Was a message of joy to the whole world.

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.

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.

[1] Cf. Cant. iv. 7. [2] Cf. Matth. xvii. 2. [3] Judith xv. 10; xiii. 23. [4] Cf. Cant. i. 3, 4.

TERCE.

Antiphon. Thy raiment, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

It is Almighty God That girdeth me with strength.

Answer. It is Almighty God That girdeth me with strength.

Verse. And maketh my way perfect.

Answer. That girdeth me with strength.

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.

Verse. By this I know that Thou favourest me.

Answer. Because mine enemy shall not triumph over me.

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.

Answer. By this I know that Thou favourest me.

Verse. Because mine enemy shall not triumph over me.

Answer. Thou favourest me.

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

Answer. By this I know that Thou favourest me.

Verse. I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. And hast not made my foes to rejoice over me.

NONE.

Antiphon. Draw us, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I will extol Thee, O Lord, for Thou hast lifted me up.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up.

Verse. And hast not made my foes to rejoice over me.

Answer. Thou hast lifted me up.

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.

Verse. Maiden Mother of God, thy stainless conception

Answer. Was a message of joy to the whole world.

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.

General Appendix.

NOTE.—*The Offices contained in this Appendix are said in certain dioceses only; full directions are given in the diocesan Ordo Recitandi for the year.*

NOVEMBER 29.

In the Diocese of Plymouth, &c.

The Blessed Cuthbert Maine, Martyr.

Double.

All from the Common Office for Feasts of One Martyr, (p. 482,) except the following.

Prayer throughout.

O GOD, Who didst choose Thy blessed servant Cuthbert to be the first among all the students of our seminaries to run the path of suffering for the saving of souls, mercifully grant unto us that we may be so enkindled with love of souls even as he was, that like him we may be ready to lay down our lives for others. 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 Saturninus.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CUTHBERT Maine was born near Barnstaple in Devonshire. In his youth he was brought up outside the Church, and became a heretical minister. After he had passed several years at St John's College at Oxford, some friends—who had before left Oxford in order to avoid heresy, and among whom was the Blessed Edmund Campion, that afterward was a martyr—persuaded him to yield himself to the Catholic Church and to pass over to the seminary at Doway. There he devoted himself to the study of theology, and took the degree of Bachelor; he was ordained Priest, and in the year 1576 he was sent into England along with the Blessed John Payne, who also was afterward a martyr, by William Allen, of illustrious memory, the President of the College. Each of them prepared himself for the establishing of souls by the health-giving exercises of holy Ignatius.

Fifth Lesson.

HE went into Cornwall to see to the salvation of souls left among the heretics, and took up his abode in the house of a most godly Catholic, named Francis Tregian, whose steward

he was supposed by outsiders to be. But he had only worked for one year when he fell into the hands of the heretics. The sheriff came with a body of armed men to the house of Master Tregian and broke into it. Blessed Cuthbert was then in the garden, whence he could easily have escaped, but he came in and himself opened to the sheriff the door of his chamber. The sheriff and his company seized him and opened the breast of his clothes, where they found hung round his neck a waxen image of the Lamb of God; this they seized and called him a traitor and a rebel. He was brought to Launceston, where he was confined in a dark and foul prison, where he was not only most cruelly loaded with fetters, but even chained to his bed, and where no one was allowed to come near him. But when the adversary offered him his choice, either to swear that the Queen was the head of the English Church, or to undergo execution at the hands of the common hangman, he kissed the Holy Bible and said that the Queen never had been, was not, and never would be the head of the English Church.

Sixth Lesson.

AFTER about three months Cuthbert was convicted by a jury and condemned to death, ostensibly for having in his possession a Papal Bull, blessed beads, and waxen figures of the Lamb of God, but in reality because he was a Catholic priest. He remained in prison until the arrival of the royal warrant for his execution. Three days before his death a servant warned him to make ready for the end. He thanked him heartily for his information, and thenceforth gave himself up wholly to the consideration of things heavenly. After midnight on the second night his cell became filled with light, so that the prisoners who were near it marvelled. He was drawn on an hurdle to the place of execution; when he arrived at the gallows he knelt down and prayed for the help of God, and thereafter went up the ladder, and when the noose was round his neck was fain to speak to the people, but the justices hindered him. While he was commending his spirit into the hands of the Lord after the example of the Saviour, he was turned off the ladder, and when he had hung a little while the rope was cut, his inner parts were taken out, and he was quartered. Thus did he give up his soul to the Chief Shepherd, being the first martyr among the Papal students. Gregory the XIIIth first permitted the same honours to be paid to him as are given to martyrs, and Leo XIII. confirmed the same.

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 Hilary, Bishop [of Poitiers.]

["For I am come to set a man at variance against his father."] What variance is this? Among the foremost commandments of the law we read, "Honour thy father and thy mother," (Ex. xx. 12); and the Lord Himself also saith, "Peace I leave with you, My peace I give unto you," (John xiv. 27); but here it is said,

"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." Therefore henceforth public authority will be set before the failure of natural duty, — everywhere hatred, everywhere war, — and the sword of the Lord cutting fiercely between the father and the son, between the mother and the daughter.

Eighth Lesson.

A SWORD is the sharpest of all weapons, it is the symbol of the power of law, of the sternness of judgment, and of the punishment of evil-doers. In the prophets the preaching of the new gospel is oftentimes likened unto the sword. We remember that the Word of God is the sword of the Spirit, (Eph. vi. 17,) and this sword is sent upon earth, that is to say, the preaching of the Word of God entereth into the hearts of men. And there is sore variance in one house, and a man's foes are they of his own household, for through the Word of God he will rejoice in newness of spirit to remain separate from others both within and without, both in soul and in body.

Ninth Lesson.

HE proceedeth then in the same course of commandments and of understanding; for after that He had taught that all the things which are dearest in this world must be left, He said, moreover, "And he that taketh not his cross, and followeth after Me, is not worthy of Me," for "they that are Christ's have crucified the flesh with the affections and lusts," (Gal. v. 24,) and he is unworthy of Christ who taketh not up his Cross whereon to suffer with Him, to die with Him, to be buried with Him, and to rise again with Him, and so followeth after the Lord, in the mystery of the faith to live in newness of spirit.

DECEMBER 1.

The Blessed Edmund Campion, and the Priests, his Companions, Martyrs of the Society of Jesus.

Double.

All from the Common Office for Many Martyrs, (p. 498), *except the following.*

Prayer throughout.

O LORD JESUS Christ, Who hast honoured Thy blessed servants Edmund, and Thy Priests, his Companions, with a likeness to Thine own sufferings by betrayal and a death of shame, grant unto us for their sakes, and at their prayers, the grace steadfastly to bear Thy Cross, and to attain unto a crown of everlasting glory. Who livest and reignest with God the Father, 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.

EDMUND Campion was born in London, studied arts at the University of Oxford, and afterwards divinity at the English College at Doway, and lastly joined the Society

of Jesus at Rome. He was sent back to his native country by command of the Supreme Pontiff Gregory XIII., along with Robert Persons, of the same Society, and there, by the example of his life, the power of his teaching, and the skill of his acts, turned all men's minds on him: those of the Catholics, that they might hear him and preserve him, and those of his enemies, that they might destroy him. He fought the Catholic fight not by his voice only, but by his writings also; and while his famous pamphlet, entitled *Ten Reasons*, was being printed at Stonor, he preached the Word of God in the country round about. After he had laboured for one year in the Lord's vineyard in England, he was taken, along with the blessed Thomas Ford and many others, in the house of a Catholic named Edward Yates, at Lyford, in the present diocese of Portsmouth; they having all been betrayed by a most wicked wretch who had that day been present when the blessed Edmund said Mass and preached. On his way to London he passed a night at Abingdon, the birthplace of Holy Edmund Rich, once Archbishop of Canterbury, and many came from the University of Oxford, not many miles distant, and treated him with great reverence, all chained and guarded as he was.

Fifth Lesson.

THOMAS Ford was a native of Devonshire, and the companion of the blessed Edmund Campion, both at the University of Oxford and at the English college at Doway. He had finished more than five years' ministry, with no small profit to souls in England, during the very height of the persecution, when he was arrested at Lyford, along with the same blessed father, and taken to London. While they lay together concealed in the hiding-hole of the house at Lyford, before they were revealed by the traitor, they confessed to one another, and each laid upon the other the same penance, that is to say, to call thrice upon St John the Baptist, and to repeat thrice the words of the Lord, Thy will be done. During their journey, the blessed William Filby, who had come to see them, was united to them at Henley for chains and death. To make a mark of them, their feet were fastened together under their horses' bellies, and their hands tied behind their backs. Upon Edmund's head was fastened a placard as upon the head of a traitor, the which insult he bore patiently, after the example of the Lord. Thus were they brought, amidst the insults of the people, to the Tower of London, where they were most grievously entreated.

Sixth Lesson.

INTO the same prison there were cast also other priests, so that after they had passed some months under punishment, while they were interrogated concerning the authority of the Roman Pontiff, the places where they had said Mass, and the persons whom they had reconciled to the Church, the blessed martyrs were placed at the bar to the number of ten, and were unjustly condemned to death for treason, ostensibly for having conspired against the Queen, but in reality because they were Catholic priests. These ten were all condemned to death together in the month of November 1581, but they did not all suffer together. Edmund Campion and two of his companions received the crown of a glorious death upon the 1st day of December, and Thomas Ford and two others upon the 28th day of the month of May

following, and the remaining four upon the 30th day of the same month. They were drawn to the place of execution upon an hurdle, and after they had hung for a little while, the rope was cut, and they were cast down in full life and feeling upon the ground, where their hearts and other inner parts were torn out, and their heads and limbs cut off, to be afterwards set up above the gates of the city. Nor was even this all, since they were wronged even in their fame by the false accusation of treason, whereas these most innocent martyrs had done nothing but refused to deny their faith in the Vicar of Christ upon earth. Gregory XIII. first sanctioned the honours paid to them, and Leo XIII. hath confirmed the same.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 505.)

DECEMBER 6.

In the Diocese of Liverpool.

St Nicholas of Myra,

(*See p.* 627.)

Double of the First Class with an Octave.

The Lessons of the First Nocturn are taken from Timothy iii. 1, &c., (*p.* 516.)

DECEMBER 10.

Translation of the Holy House of Loreto.

Greater Double.

The Psalms are as upon Feasts of the Blessed Virgin Mary.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn. Hail, thou Star of Ocean, (*p.* 553.)

Verse. This is the house of God stoutly builded.

Answer. Well founded upon a sure rock.

Antiphon at the Song of the Blessed Virgin. [1] 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.

A Commemoration is made of the Week-day and of St Melchiades, (p. 643,) *but not of the Immaculate Conception.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. The Saviour of the world was conceived by the Holy Ghost in the house of the Virgin. * O come let us worship Him.

Hymn. Blessed City, Heavenly Salem, (*p.* 588.)

FIRST NOCTURN.

First Antiphon. Thou hast set Thy glory above the heavens.[2]

Second Antiphon. In the sun hath He set His tabernacle, and He Himself is as a bridegroom coming out of his chamber.[3]

Third Antiphon. 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.[4]

[1] Ps. xlv. 5; Jer. vii. 10; 3 Kings viii. 29, &c.
[2] Ps. viii. 2.
[3] Cf. Ps. xviii. 5.
[4] Ps. xxiii. 3, 4.

Verse. [1] This is none other but the house of God, and this is the gate of heaven.

Answer. And it shall be called the court of the Lord.

First Lesson.

The Lesson is taken from the 3rd Book of Kings (viii. 22.)

AND Solomon stood before the altar of the Lord, in the presence of all the congregation of Israël, and spread forth his hand towards heaven, and he said: But will God indeed dwell on the earth? for if the heaven and heaven of heavens cannot contain Thee, how much less this house that I have builded! Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God! Hearken unto the cry and to the prayer which Thy servant prayeth before Thee to-day, that Thine eyes may be open toward this house night and day, even toward the house of which Thou hast said, My Name shall be there; that Thou mayest hearken unto the prayer which Thy servant maketh unto Thee in this place; that Thou mayest hearken to the supplication of Thy servant and of Thy people Israël whensoever they shall pray in this place. Then hear Thou in heaven Thy dwelling-place, and when Thou hearest, forgive.

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.[2]

Verse. Who is this that cometh out of the wilderness like a pillar of smoke, perfumed with myrrh and frankincense?[3]

Answer. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Second Lesson.

WHEN Thy people Israël shall flee before their enemies because they have sinned against Thee, and shall repent and confess Thy Name, and come and pray and make supplication unto Thee in this house; then hear Thou in heaven, and forgive the sin of Thy people Israël, and bring them again unto the land which Thou gavest unto their fathers. If heaven be shut up, and there be no rain because they have sinned against Thee, if they pray in this place, and repent and confess Thy Name, and turn from their sins because of their affliction; then hear Thou in heaven, and forgive the sins of Thy servants, and of Thy people Israël, and teach them the good way wherein they should walk, and give rain upon Thy land which Thou hast given to Thy people for an inheritance.

Second Responsory.

Who is this that cometh up like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Verse. All beautiful and lovely art thou, O daughter of Sion, fair as the moon, clear as the sun.

Answer. Terrible as a fenced camp set in battle array.

Third Lesson.

IF a man shall know the plague of his own heart, and shall spread forth his hands in this house, then

[1] Gen. xxviii. 17 and cf. 19. [2] Ecclus. l. 8. [3] Cant. iii. 6.

hear Thou in heaven Thy dwelling-place, and forgive, and do, and give to every man according to his ways, as Thou seest his heart, (for Thou, even Thou only, knowest the hearts of all the children of men,) that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers. Moreover, concerning a stranger that is of Thy people Israël, but cometh out of a far country for Thy Name's sake, (for they shall hear everywhere of Thy great Name, and of Thy strong hand, and of Thy stretched-out arm,) when he therefore shall come and shall pray in this place, hear Thou in heaven the place of Thy dwelling, and do according to all for the which the stranger calleth to Thee, that all people of the earth may learn to fear Thy Name as do Thy people Israël, and that they may know that this house is called by Thy Name.

Third Responsory.

Who is this that cometh up like the sun, this comely as Jerusalem? The daughters of Sion 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 Sion 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 Sion saw her, and called her blessed; the queens also, and they praised her.

SECOND NOCTURN.

First Antiphon. Grace is poured into thy lips, therefore God hath blessed thee for ever: yea, for ever and ever.

Second Antiphon. The Most High hath hallowed His tabernacle.

Third Antiphon. That man was born in her, and the Highest Himself hath established her.

Verse. Lord, I have loved the beauty of Thine house.

Answer. And the place where Thine honour dwelleth.[1]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*Sermons on divers subjects*, lii.)

WHEN That Wisdom which was of God, and which was God, came unto us from the bosom of the Father, He builded Himself an house, even His mother the Virgin Mary, and therein He hewed out seven pillars.[2] And what is signified by His hewing out in her seven pillars, but that He made her ready to be by faith and works a meet dwelling-place for Himself? Of the component elements of the number seven, the number three relateth to faith, because it is the number of the Holy Trinity, and the number four to good works, because it is the number of the cardinal virtues. In the blessed Mary, God the Son alone was present by the taking of manhood unto God, but that the Holy Trinity was present in her, was present, I say, by His Majesty, is attested by the messenger from heaven, who, when he revealed the hidden mystery unto her, said: "Hail, thou that art full of grace, the Lord is with thee"; and anon, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Behold, here thou hast the Lord, thou

[1] Ps. xxv. 8.

[2] Cf. Prov. ix. 1.

hast the power of the Highest, thou hast the Holy Ghost. Thou hast God the Father, God the Son, and God the Holy Ghost.

Fourth Responsory.

How dreadful is this place! Surely this is none other but the house of God, and this is the gate of heaven.

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.

Fifth Lesson.

IT is right, then, to see whether she possessed also the four cardinal virtues as the four remaining pillars. Let us then first see whether she possessed fortitude; but how could this virtue be lacking to one who cast away the pomps of the world, and despised the pleasures of the flesh with the resolution to live in virginity for God alone? Unless I am widely mistaken, this virgin was the woman of whom Solomon said (Prov. xxxi. 10): Who can find a virtuous woman? for her price is far above the rarest merchandise. That she was temperate and just is clearer than light from the communing of the angel with her, and her answers unto him, for when the angel so reverently saluted her, saying, "Hail, thou that art full of grace, the Lord is with thee," she was not lifted up like one who should be blessed for so singular a privilege of grace, but was silent and cast in her mind what manner of salutation this should be; and in this was she not temperate? And when the angel gave her further to wit of the mysteries from heaven, she diligently asked of him how she should conceive and bring forth, seeing that she knew not a man; and herein she was undoubtedly prudent.

Fifth 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.

Verse. 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.

Sixth Lesson.

OF justice she gave an eminent proof when she confessed herself to be the handmaid of the Lord. And what the confession of the just is, is attested by him who said, "Surely the righteous shall give thanks unto Thy Name" (Ps. cxxxix. 14.) The blessed Virgin Mary then showed fortitude in her intention, temperance in her silence, prudence in her questioning, and justice in her confession. These, then, were the four pillars of works which, when added to the three pillars of faith whereof we have spoken, formed the seven pillars which the heavenly Wisdom hewed out in her when He builded her as His house, even that heavenly wisdom which so filled her mind, that from the fullness of her mind her body became fruitful. (*Thus far St Bernard.*) [1] The very home of the Virgin, hallowed by the mysteries

[1] *Natalis domus;* but this must be understood of a place of family residence, since a plenary indulgence is granted to the Church of St Anne at Jerusalem, on the special ground that it stands on the site of the house of Joachim, where the blessed Virgin was conceived and born.

of God, was carried by the ministry of angels, in the time of holy Celestine V., out of the dominions of the unbelievers, first into Dalmatia, and then into the country of Loreto, in the province of Picenum; and that it is the very same house wherein the Word was made Flesh and dwelt among us, is attested, not only by Papal documents, and by the famous veneration of the whole world, but also by an unceasing number of wondrous works of power, and by the grant of gifts from heaven. By these things Innocent XII. was moved in order to stir up the memory of the faithful to a more fervent honouring of the most loving of mothers, to command that the translation of her holy house, held by an annual festival throughout all the province of Picenum, should be kept with a special Mass and office.

Sixth Responsory.

Mine house shall be called the house of prayer, saith the Lord. Therein he that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened.

Verse. Ask and ye shall receive, seek and ye shall find.

Answer. And to him that knocketh it shall be opened.

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

Answer. And to him that knocketh it shall be opened.

THIRD NOCTURN.

First Antiphon. Bring sacrifices and come into His courts; O worship the Lord in His holy temple.

Second Antiphon. All the people saw His glory.

Third Antiphon. O sing unto the Lord a new song, for the Lord hath done marvellous things. Alleluia.

Verse. Holiness becometh Thine house.

Answer. For ever, O Lord.

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.] (*1st on Luke* i. 26.)

Who is this virgin, so worshipful as to be saluted by an angel, and so lowly as to be espoused to a carpenter? Lovely is this mingling of virginity and lowliness, neither doth that so little please God, wherein the lowliness exalteth the virginity, and the virginity adorneth the lowliness. But of what worship is she worthy, whose lowliness is ennobled by motherhood, and whose motherhood halloweth her virginity? Dost thou hear that she is a virgin? dost thou hear that she is lowly? Virginity is praiseworthy, but lowliness is more needful. Virginity is advised, lowliness is commanded.

Seventh Responsory.

Grace is poured into thy lips, therefore God hath blessed thee for ever.

Verse. Thy garments smell of myrrh, and aloes, and cassia out of the ivory palaces, whereby kings' daughters among thine honourable women have made thee glad.

Answer. Therefore God hath blessed thee for ever.

Eighth Lesson. (*2nd on the same.*)

"THE Angel Gabriel was sent from God . . . to a virgin" —a virgin in body, a virgin in mind, a virgin in profession, a virgin such as she of whom the Apostle saith (1 Cor. vii. 34) that she "careth for the things of the Lord, that she may be holy both in body and in spirit." A virgin not found newly nor perchance, but chosen from everlasting, foreknown by the Most High, and made ready for Himself, guarded by angels, prefigured by patriarchs, foretold by prophets, or to say it in short, she whom God Himself would seem to have foretold (Gen. iii. 15) when He said unto the serpent, "I will put enmity between thee and the woman"; and if thou yet doubtest whether He spake of Mary, hearken to what followeth, "She shall bruise thy head." For whom was this victory reserved but for Mary?

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. (*3rd on the same.*)

"AND the Angel came in unto her, and said: Hail, thou that art full of grace, the Lord is with thee." Whither came he in unto her? I conjecture that he came into the sanctuary of her modest bedchamber, where perchance she, when she had shut her door, was praying to her Father Who is in secret. (Matth. vi. 6.) It is the use of angels to stand beside them that pray, and to delight in them whom they see lifting up pure hands in prayer: they rejoice to offer up unto God for a sweet savour the burnt-offering of holy earnestness, and how well-pleasing in the sight of the Most High were the prayers of Mary is shown by the action of the Angel who came in unto her and so reverently saluted her.

LAUDS.

First Antiphon. Holiness becometh Thine house, O Lord, for ever.

Second Antiphon. Thine house shall be called the house of prayer; therein he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

Third Antiphon. Because of the house of the Lord our God I will seek Thy good.

Fourth Antiphon. O Lord God, Thou hast lifted up my dwelling from the earth.[1]

Fifth Antiphon. I will glorify the house of my glory, and I will make the place of my feet glorious.[2]

Chapter. (Ecclus. xxiv. 11.)

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), [and He said, Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid my chosen people.]

[1] Ecclus. li. 13.

[2] Is. lx. 13.

Hymn. Christ is made the sure foundation, &c., (*p.* 594.)

Verse. We will go into His tabernacle.

Answer. We will worship in His footprints.

Antiphon at the Song of Zacharias. [1] 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.

Prayer.

O GOD, Who in Thy mercy didst hallow the house of the Blessed Virgin Mary by the incarnation of Thy Word, and hast wondrously given unto the same a resting-place in the midst of Thy Church, grant us the grace to be cut off from the tents of wickedness, and made worthy to dwell in Thine holy house. 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 are made of the Week-day and of St Melchiades, but not of the Immaculate Conception, because this Office is reckoned as being of the Blessed Virgin.

PRIME.

Antiphon. Holiness becometh Thine house, &c., (*First Antiphon at Lauds.*)

In the Short Responsory. 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.

Antiphon. Thine house shall be called the house of prayer, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This is the house of God and the gate of heaven.

Answer. This is the house of God and the gate of heaven.

Verse. And it shall be called the court of the Lord.

Answer. And the gate of heaven.

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

Answer. This is the house of God and the gate of heaven.

Verse. Lord, I have loved the beauty of Thine house.

Answer. And the place where Thine honour dwelleth.

SEXT.

Antiphon. Because of the house of the Lord, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so was I established in Sion, 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.

Short Responsory.

Lord, I have loved the beauty of Thine house.

Answer. Lord, I have loved the beauty of Thine house.

[1] Apoc. xxi. 3.

Verse. And the place where Thine honour dwelleth.

Answer. The beauty of Thine house.

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

Answer. Lord, I have loved the beauty of Thine house.

Verse. Holiness becometh Thine house, O Lord.

Answer. For ever.

NONE.

Antiphon. I will glorify the house, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at end of Prime.

Short Responsory.

Holiness becometh Thine house, O Lord.

Answer. Holiness becometh Thine house, O Lord.

Verse. For ever.

Answer. Thine house, 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 is none other than the house of God and the gate of heaven.

Answer. And it shall be called the court of the Lord.

SECOND VESPERS.

As the First, except the following.

Verse. This is the Lord's house stoutly builded.

Answer. Well founded upon a sure rock.

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.

Commemorations are made of St Damasus and of the Week-day, but not of the Immaculate Conception.

DECEMBER 13.

In the Diocese of Liverpool.

Octave of St Nicholas of Myra.

All from the Common Office, with Lessons of the First Nocturn from Scripture according to the Season.

Sunday within the Octave of the Epiphany.

The Finding of the Child Jesus in the Temple.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, cxvi., "O praise the Lord, &c.," (*p.* 186.)

Hymn.[1]

O JESUS, Teacher of all hearts,
Thou fillest all with sweetest light
Who truly seek Thee, and who then
Find Thee with gladness and delight.

Bethink Thee of that joy supreme,
Which to Thy Virgin Mother's heart,
And to the heart of her dear Spouse,
Thou didst so lovingly impart.

[1] Translation by Archbishop Bagshawe, (Breviary Hymns, No. 54.)

No tongue of ours can ever tell,
Our minds to know are all too weak,
What grief doth pierce their loving hearts,
The while their only Son they seek.

O Son, by Thy dear parents lost,
How dost Thou make their joys abound,
When, sitting in the Temple, Thou
Art with the Doctors teaching found.

If, to us wanderers on earth,
Error hath caused calamity,
Make us to seek Thee as we ought,
And to rejoice in finding Thee.

Who art revealed to anxious ones,
O JESUS, glory be to Thee,
With Father and with Holy Ghost,
Ever throughout Eternity. Amen.

The Hymns at all the Hours end in this manner.

Verse. [1] Behold I have given Him for a witness to the peoples.

Answer. A leader and commander to the nations.

Antiphon at the Song of the Blessed Virgin. The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, supposing Him to have been in the company, and they sought Him among their kinsfolk and acquaintance.

Commemoration of the Sunday.

Antiphon. Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing. How is it that ye sought Me? Wist ye not that I must be about My Father's business.

Verse. The Kings of Tarshish and of the isles shall bring presents.

Answer. The Kings of Arabia and Saba shall offer gifts.

Prayer.

LORD, we beseech Thee, mercifully to receive the prayers of Thy people which call upon Thee: and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same.

Then is made a Commemoration of the Epiphany. The Antiphon is that proper to that particular day within the Octave.

MATTINS.

Invitatory. The Child JESUS sat in the temple in the midst of the doctors. * O come let us worship Him.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. O God, Thou hast set Thy glory above the heavens, Who out of the mouth of Thy Son hast ordained praise.

Psalm viii. "O Lord our Ruler, &c.," (*p.* 7.)

Second Antiphon. The words of the Lord are righteous altogether, sweeter also than honey, and the honeycomb.

Psalm xviii. "The heavens declare, &c.," (*p.* 17.)

Third Antiphon. [2] Grace is poured into the lips of the Child JESUS, therefore all they that heard Him were astonished and wondered at the gracious words which proceeded out of His mouth.

Psalm xxiii. "The earth is the Lord's, &c., (*p.* 46.)

Verse. Behold I have given Him for a witness to the people.

Answer. A leader and a commander to the nations.

[1] Is. lv. 4.

[2] A compound of Ps. xliv. 3, Luke ii. 47, and iv. 22.

First Lesson.

The Lesson is taken from the book of Exodus (xxiii. 14.)

THE Lord spake unto Moses, saying: Three times shall ye keep a Feast unto Me in the year. Thou shalt keep the feast of unleavened bread. Thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month of the green ears,[1] when thou camest out from Egypt: thou shalt not appear before me empty. And the feast of harvest, the first-fruits of thy labours whatsoever thou hast sown in the field. And the feast of the outgoing of the year, when thou hast gathered in all thy fruits out of the field. Three times in the year all thy males shall appear before the Lord Thy God.

First Responsory.

JESUS' parents went every year at the Feast of the Passover, to fulfil the commandment which the Lord had commanded in the law of Moses.

Verse. [2] Three times in the year all thy males shall appear before the Lord Thy God, in the place which He shall choose.

Answer. To fulfil the commandment which the Lord had commanded in the law of Moses.

Second Lesson. (xxxiv. 18.)

THE feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month of green ears, for in the month of the spring-time thou camest out from Egypt, (22,) and thou shalt observe the feast of weeks of the first-fruits of wheat harvest, and the feast when the time of year cometh round for the in-gathering of all things. Thrice in the year shall all your menchildren appear before the Lord Almighty, the God of Israël.

Second Responsory.

The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, but they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance.

Verse. I will rise now, and go about the city; in the streets and in the broad ways I will seek Him whom my soul loveth.

Answer. And they sought Him among their kinsfolk and acquaintance.[3]

Third Lesson.

The Lesson is taken from the Book of Deuteronomy (xvi. 16.)

AT the same time the Lord spake unto Moses [saying]: Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose: In the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. They shall not appear before the Lord empty; but every man shall give as he is able according to the blessing of the Lord his God which He hath given him.

Third Responsory.

And when JESUS' parents found Him not, they returned back again to Jerusalem seeking Him.

[1] Novorum, a translation of the Hebrew Abib, the name given to the month, because the corn is just formed in the ear.

[2] Deut. xvi. 16.

[3] Cant. iii. 2.

Verse. [1] Whither is my beloved gone, that we may seek Him with thee?

Answer. They turned back to Jerusalem seeking Him.

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

Answer. Seeking Him.

SECOND NOCTURN.

First Antiphon. They saw, and so they marvelled at the understanding and answers of the Child JESUS.

Ps. xlvii. Great is the LORD, &c., (*p.* 98.)

Second Antiphon. The God of gods, even the LORD, hath spoken, and all they that heard Him were astonished at His answers.

Ps. xlix. The God of gods, &c., (*p.* 100.)

Third Antiphon. Blessed for ever be the Name of the LORD unto whom God His Father hath given judgment and righteousness.

Ps. lxxi. Give the king, &c., (*p.* 126.)

Verse. And all they that heard Him were astonished.

Answer. At His understanding and answers.

Fourth Lesson.

The Lesson is taken from the Sermons of St "Buona-ventura," [Cardinal] Bishop [of Albano.] (*First on the Sunday within the Octave of the Epiphany.*)

WHAT is greatly loved is not lost without great grief; when therefore the Blessed Virgin lost the bodily presence of that tenderly loved and only Son, whom she loved above all things, a manifold grief struck her to the heart. Scarcely did she give sleep to her eyes or rest unto her feet until she found Him in the temple at Jerusalem, sitting in the midst of the doctors. When she saw His gracious countenance, she rejoiced with great joy and gladness unspeakable, and albeit she spake little, as becometh a virgin, yet did she utter modestly a word of great prudence and of great wisdom, saying: "Son, why hast Thou thus dealt with us." Then doth she set forth the bitterness of the great trouble that had been in her heart, and the carefulness of that wise search which they had made, when she saith further: "Behold Thy father and I have sought Thee sorrowing." Herein doth the Blessed Virgin, albeit most wise, claim to have given a thought to the Heart of God Himself, speech to His mouth, and action to His Body. In her first words we note the sweetness of her kindly address to Him, where she calleth Him Son. Right was it that the good Son JESUS should be gently addressed. For even as every good Son is the joy and gladness of his mother, so was JESUS the joy and gladness of His virgin mother.

Fourth Responsory.

After three days JESUS' parents found Him in the temple sitting in the midst of the doctors.

Verse. [2] I found Him whom my soul loveth; I held Him and would not let Him go.

Answer. In the temple sitting in the midst of the doctors.

Fifth Lesson.

"THY father and I have sought Thee sorrowing." Here do we note the bitterness of the deep trouble that had been at her heart.

[1] Cant. vi. 1.

[2] Cant. iii. 4.

Surely, O Glorious Virgin, I marvel not that thine heart was troubled, that thou didst feel bitterness and grief. I should indeed have marvelled if thou hadst not sorrowed when thou hadst lost the bodily presence of that, thy well-beloved Son, that presence which filled thy soul with so many comforts. Her Son was to the Glorious Virgin in this world the cause of many sorrows, many trials, and many afflictions. We may now say that her sorrow was threefold. She sorrowed first for the loss of the presence of her Son. She suffered again when she beheld the sufferings of the Lord. She suffered once more in sharing His grief over the blindness of the Jews.

Fifth Responsory.

They found JESUS in the midst of the doctors, both hearing them, and asking them questions.

Verse. [1] When the ear heard him, then it blest him; and when the eye saw him, it gave witness to him.

Answer. Both hearing them, and asking them questions.

Sixth Lesson.

THY father and I have sought Thee. Thus doth she set forth the carefulness of her wise search, for although the Blessed Virgin had not lost Him through carelessness, she was careful in seeking Him. According to the commentators it was the custom of the Jews in processions, and upon journeys, when they went up to the Temple, and while they were there, that men and women should be separated; children were not subject to this rule, but sometimes went with their fathers and sometimes with their mothers. Hence the mother Mary thought that the Child JESUS was with Joseph along with the men, and Joseph thought that He was with Mary along with the women. For this custom had been introduced for respectability's sake, and for a safeguard of chastity. Hence it is manifest that she was not to blame for losing Him from carelessness, but she was very careful and diligent in seeking Him from the uprightness of her conscience, from the broadness of her love, and from the surety of her confidence.

Sixth Responsory.

All they that heard Him were astonished at His understanding and answers, and when they saw Him they were amazed.

Verse. [2] The voice of the Lord is powerful; the voice of the Lord is full of majesty.

Answer. And when they saw Him they were amazed.

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

Answer. And when they saw Him they were amazed.

THIRD NOCTURN.

First Antiphon. When the doctors in the Temple heard the wisdom that came forth out of the mouth of JESUS they were confounded; they knew not, neither did they understand, and they walked on in darkness.

Ps. lxxxi. God standeth, &c., (*p.* 141.)

Second Antiphon. The Lord hath made known His salvation; His righteousness hath He openly shown in the sight of the heathen, by means of His Son.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 157.)

[1] Job xxix. 11.

[2] Ps. xxviii. 4.

Third Antiphon. The Lord reigneth in the midst of His Temple. Let the people praise His great and terrible Name, for it is holy.

Ps. xcviii. The LORD reigneth, &c., (*p.* 158.)

Verse. JESUS increased in wisdom and stature.

Answer. And in favour with God and man.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 42.)

WHEN JESUS was twelve years old they went up to Jerusalem, after the custom of the Feast, and when they had fulfilled the days, as they returned, the Child JESUS tarried behind in Jerusalem. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

We read that when He was twelve years old the Lord began to dispute. The number of His years was the same as the number of the Apostles whom He afterwards sent forth to preach the Faith. He Who, as touching His Manhood, was filled with wisdom and grace from God, was not careless of the parents of the same Manhood, and, after three days, was pleased to be found in the Temple: thereby foreshadowing that, after the three days of His victorious Passion, He That had been reckoned with the dead, would present Himself, living, to our faith, in His heavenly Kingship and Divine Majesty.

Seventh Responsory.

His mother said unto JESUS, Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing.

Verse. [1] O my Son, the Light of our eyes, the Comfort of our life.

Answer. Behold Thy father and I have sought Thee sorrowing.

Eighth Lesson.

"HOW is it that ye sought Me?" Christ hath two Generations; one from His Father, another from His mother. That from His Father is His Eternal Generation as God and Son; that from His mother is that whereby He came to work for us and minister to us. Those acts, therefore, of His, which are above nature, beyond His age, and different to His custom, proceedeth not from the strength of His Manhood, but from the power of His Godhead. On another occasion His mother moveth Him to work a miracle; here He answereth her, because she treateth that which was of the Godhead, as though it had been of the Manhood.

Eighth Responsory.

JESUS said unto His parents: How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Verse. [2] Serve the Lord in truth, and seek to do that which pleaseth Him.

Answer. Wist ye not that I must be about My Father's business?

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

Answer. Wist ye not that I must be about My Father's business?

Ninth Lesson.[3]

ON this occasion it is said that He was twelve years old, but on the other He had already disciples.

[1] Tobit x. 4.

[2] Tobit xiv. 10.

[3] Observe that the Ninth Lesson is not of the Sunday but of the Feast, because the Gospel of the Feast and of the Sunday are the same.

His mother had seen His wonders on the earlier occasion, and had learnt from her Son to call on the mightier nature for a work of power.[1] "And He came to Nazareth, and was subject unto them." No wonder that the great Teacher should practise. And shall we marvel how He Who was subject to His mother, was about His Father's business? His subjection to His mother proceeded, not from weakness, but from dutiful affection.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. JESUS' parents went to Jerusalem every year at the Feast of the Passover.

Second Antiphon. And as they returned, the Child JESUS tarried behind in Jerusalem; and His parents knew not of it.

Third Antiphon. And when they found not JESUS, they returned back again to Jerusalem, seeking Him. And after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Fourth Antiphon. And His mother saith unto Him, Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing.

Fifth Antiphon. And JESUS went down with them, and came to Nazareth, and was subject unto them.

Chapter. (Is. lv. 1.)

HO, every one that thirsteth, come ye to the waters, and he that hath no money, make haste, buy and eat; yea, come, buy wine and milk without money, and without purse.

Hymn.[2]

JESUS, of wisdom the rich Fount,
By which Thou guidest hearts aright,
And dost the proud disciple judge,
And teachest with celestial light.

We sing a hymn of praise, that Thou,
Coming Thy Father's work to do,
Midst Doctors sittest as a Child,
Yet teachest in the Temple too.

O admirable kind of school!
While JESUS doth the Doctors teach,
Hearing and humbly questioning,
They wonder at His prudent speech.

O Master, mercifully grant,
That no weak man to teach may dare,
Unless from Heaven Thou dost first
With wondrous light his heart prepare.

Then doth all error flee away,
Then shall the Spouse, with footsteps sure,
And all her servants, follow Thee,
Along the royal road secure.

Then, from the true believers' land,
All treacherous teachers shall they drive,
And, on the true and only Faith,
In health our souls shall live and thrive.

Who art revealed to anxious ones,
O JESUS, glory be to Thee,
With Father and with Holy Ghost,
Ever throughout Eternity. Amen.

Verse. [3] Ye children of Zion rejoice in the Lord your God.

Answer. For He hath given you a teacher of righteousness.

Antiphon at the Song of Zacharias. Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing. How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Prayer throughout the Office.

O GOD, Who wast pleased that the lowly childhood of Thy Son should be glorified by wisdom

[1] Translated directly from the works of the Saint. In the Breviary the passage has got corrupted, even to the substitution of a negative for an affirmative ("ne" for "ut.")
[2] Translation by Archbishop Bagshawe, (Breviary Hymns, No. 55.)
[3] Joel ii. 23.

from heaven, grant unto us to be so filled with the spirit of wisdom that we may walk before Thee in lowliness unfeigned. 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.*

The following Commemoration is made of the Sunday.

Antiphon. The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, supposing Him to have been in the company, and they sought Him among their kinsfolk and acquaintance.

Verse. Worship God. Alleluia.

Answer. All ye His Angels. Alleluia.

Prayer as at First Vespers, then of the Octave of the Epiphany.

Antiphon. This day is the Church joined unto the Heavenly Bridegroom, since Christ hath washed away her sins in Jordan; the wise men hasten with gifts to the marriage supper of the King; and they that sit at meat together make merry with water turned into wine. Alleluia.

Verse. All they from Saba shall come. Alleluia.

Answer. They shall bring gold and incense. Alleluia.

PRIME.

Antiphon. JESUS' parents, &c., (*First Antiphon at Lauds.*)

In the Short Responsory is said,

Verse. Thou That wast found in the Temple.

Chapter at the end. (Wisd. viii. 10.)

FOR Wisdom's sake I shall have glory before the multitude, though I am young, and honour among the elders, and I will be found sharp in judgement, and wonderful in the presence of the mighty.

TERCE.

Chapter as at Lauds.

Short Responsory.

Verse. Behold I have given Him for a witness to the peoples. Alleluia, Alleluia.

Answer. Behold I have given Him for a witness to the peoples. Alleluia, Alleluia.

Verse. A leader and a commander to the nations.

Answer. Alleluia, Alleluia.

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

Answer. Behold I have given Him for a witness to the peoples. Alleluia, Alleluia.

Verse. All they that heard Him were astonished. Alleluia.

Answer. At His understanding and answers. Alleluia.

SEXT.

Antiphon. And when they found not JESUS, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts iii. 22.)

MOSES truly said unto the fathers: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you.

Short Responsory.

Verse. All they that heard Him were astonished. Alleluia, Alleluia.

Answer. All they that heard Him were astonished. Alleluia, Alleluia.

Verse. At His understanding and answers.

Answer. Alleluia, Alleluia.

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

Answer. All they that heard him were astonished. Alleluia, Alleluia.

Verse. Jesus increased in wisdom and stature. Alleluia, Alleluia.

Answer. And in favour with God and man. Alleluia.

NONE.

Antiphon. And Jesus went down with them, &c. (*5th Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Verse. Jesus increased in wisdom and stature. Alleluia, Alleluia.

Answer. Jesus increased in wisdom and stature. Alleluia, Alleluia.

Verse. And in favour with God and man.

Answer. Alleluia, Alleluia.

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

Answer. Jesus increased in wisdom and stature. Alleluia, Alleluia.

Verse. Ye children of Zion rejoice in the Lord your God. Alleluia.

Answer. For he hath given you a teacher of righteousness. Alleluia.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. The Child JESUS increased in wisdom and stature before God and man.

A Commemoration of the Sunday is made; then of the Octave.

Antiphon. This day we keep as holiday in honour of Three Wonders. This day a star led the three wise men to the manger; this day at the marriage, water was made wine; this day was Christ, for our salvation, pleased to be baptised of John in Jordan. Alleluia.

Verse. All they from Saba shall come. Alleluia.

Answer. They shall bring gold and incense. Alleluia.

Third Sunday after the Epiphany.

The Holy Home. Jesus, Mary, and Joseph.

Greater Double.

FIRST VESPERS.

Psalms as in the Feasts of the Blessed Virgin.

First Antiphon. And Jacob[1] begat Joseph the husband of Mary, of whom was born JESUS, Who is called the Christ.

Second Antiphon. The Angel[2] of the Lord appeared to Joseph in sleep, saying, 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.

Third Antiphon. And the shepherds came with haste; and they found Mary, and Joseph, and the Babe lying in a manger.[3]

Fourth Antiphon. When the wise men were come into the house, they found the young Child, with Mary His mother.[4]

Fifth Antiphon. His father and mother marvelled at those things which were spoken of Him.[5]

[1] Matth. i. 16. [2] Matth. i. 20. [3] Luke ii. 16. [4] Matth. i. 11. [5] Luke ii. 33.

Chapter. (Luke ii. 51.)

AND JESUS went down with Mary and Joseph, and came to Nazareth, and was subject unto them.

Hymn.

O HIGHEST Hope of mortals,
Blest Light of saints above,
O JESUS, on Whose boyhood
Home smiled with kindly love;

O thou whose bosom nursed Him,
O Mary, highly graced,
Whose breast gave milk to JESUS,
Whose arms thy God embraced;

And thou of all men chosen
To guard the Virgin's fame,
To whom God's Son refused not
A father's gracious name;

Born for the nation's healing,
Of Jesse's lineage high,
Behold the suppliants kneeling,
O hear the sinner's cry.

The sun, returned to evening,
Dusks all the twilight air;
We, lingering here before you,
Pour out our heartfelt prayer.

Your home was as a garden,
Made glad with fairest flowers;
May life thus blossom sweetly
In every home of ours.

JESUS, to Thee be glory,
The Maiden-Mother's Son,
With Father and with Spirit,
While endless ages run.

Verse. The Word was made Flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

Antiphon at the Song of the Blessed Virgin. Blessed are they that dwell in Thine house, O Lord; they shall be ever praising Thee.[1]

Prayer.

O LORD JESUS Christ, Who, when Thou wast subject to Mary and to Joseph, didst sanctify the life of home with virtues which cannot be uttered, grant that we, by the assistance of both, may be instructed by the example of this Holy Home, and admitted to a share in its everlasting blessedness. 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.

Antiphon. God hath holpen His servant Israël, as He spake unto Abraham, and to his seed, to exalt them of low degree for ever and ever.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer.

O 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.*

At Compline and other Hours, at the end of the Hymn, is said:

JESUS, to Thee be glory,
The Maiden-Mother's Son, &c.

MATTINS.

Invitatory. Christ the Son of God, obedient to Mary and Joseph, * O come, let us worship.

Ps. xciv., (*p.* 2.)

[1] Ps. lxxxiii. 5.

Hymn.

BRIGHTLY gleam the sacred temples,
Where a thousand torches shine,
Garlanded about the altars,
Lo! the fairest blossoms twine.
Smoking censers send their perfume
To the throne of Love Divine.

Shall we praise the Sole-Begotten's
Royal ancestry with song?
Shall we tell His glory, chanting
All the honoured names that throng
David's line, and their achievements
All the storied ages long?

Rather let us now be mindful
Of the lowly village cot,
Of the Galilean hillside
Where He chose the poor man's lot.
Rather let our hymns remember
How He lived, by men forgot.

Home, from Nile's far distant margin,
Lo! He travels, angel-led,
Hastening, a little pilgrim,
Many pains gone o'er His Head,
And delivered out of danger,
Shares His foster-father's bread.

Joseph trains Him, Joseph teaches
All his lore of humble skill;
JESUS grows from boy to manhood—
Hidden years, secluded, still—
Helping Joseph in his labour,
Prenticed by His eager will.

"Let the sweat of toil bedew Me,"
Thus He saith, "against the day
When a sweat of blood shall trickle,
Dyeing earth with ruddy spray:
Thus for humankind's transgressions
Fullest penalty to pay."

Near her gracious Boy the Mother
Sits and looks with loving eye;
Sits the wife beside her husband,
Glad to know that he is nigh,
Happy if she may console them
As the hours of work go by.

JESUS, Mary, Joseph, help us,
Ye who bore our toilsome days;
Ye who bore with pain and hardship,
Hear the wretchedness that prays;
Aid us whom our need drives forward,
Struggling on by thorny ways;

Take from us the pride of living,
If the light of fortune shine,
Teach us in whatever chances
Not to vaunt and not repine.
While we beg for your protection,
Look on us with eyes benign.

Thine be glory, thine be power,
JESUS, while the ages run,
Thou Whose life is our instruction,
Till the tasks of earth are done,
Reigning with the Sovran Father,
And the Spirit, Three in One.

FIRST NOCTURN.

First Antiphon. When His parents brought in the Child JESUS, then Simeon took Him up in his arms, and blessed God.[1]

Second Antiphon. When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.[2]

Third Antiphon. And the Child grew, and waxed strong [in spirit,] filled with wisdom: and the grace of God was upon Him.[3]

Verse. Though He was rich, yet for our sakes He became poor.

Answer. That we through His poverty might become rich.[4]

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (iii. 12-16.)

PUT on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness, meek-

[1] Luke ii. 27, 28.
[2] Luke ii. 39.
[3] Luke ii. 40.
[4] 2 Cor. viii. 9.

ness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as the Lord hath forgiven you, so also do ye. And above all these things put on charity, which is the bond of perfectness; and let the peace of Christ rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

First Responsory.

Afterwards did He show Himself upon earth and conversed with men.[1]

Verse. He hath found out all the way of knowledge, and hath given it unto Jacob His servant.[2]

Answer. And conversed with men.

Second Lesson.[3]

WHATSOEVER ye do in word or deed, do all in the Name of the Lord JESUS Christ, giving thanks to God and the Father by Him. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Second Responsory.

Blessed are they that dwell in Thine house, O Lord.[4]

Verse. They will be ever praising Thee.

Answer. In Thine house, O Lord.

Third Lesson.[5]

SERVANTS, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God. Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Serve the Lord Christ. For he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God. (iv. 1.) Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving.

Third Responsory.

In all things it behoved Him to be made like unto His brethren, that He might be merciful.[6]

Verse. Though He was the Son of God, yet learned He obedience by the things which He suffered.[7]

Answer. That He might be merciful.

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

Answer. That He might be merciful.

SECOND NOCTURN.

First Antiphon. When Joseph arose, he took the young Child and His mother by night, and departed into Egypt.[8]

Second Antiphon. The Angel of the Lord appeared to Joseph in Egypt, in a dream, saying, Arise, and take the young Child and His mother, and go into the land of Israel.[9]

1 Baruch iii. 38. 2 Baruch iii. 37. 3 Col. iii. 17-21.
4 Ps. lxxxiii. 5. 5 Col. iii. 22-25; iv. 1, 2. 6 Heb. ii. 17.
7 Heb. v. 8. 8 Matth. ii. 14. 9 Matth. ii. 20.

Third Antiphon. And he came and dwelt at Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[1]

Verse. The Lord will teach us His ways.

Answer. And we will walk in His paths.[2]

Fourth Lesson.

Sermon by St Ambrose, Bishop [of Milan.] (*An Exposition of Psalms* xxxvi. *and* xli.)

BE ye subject unto the Lord and entreat Him. Christ, by doing the will of the Father, fulfilled the law; and therefore He is the fulfilment of the law, and the fulness of mercy. For, seeing that He loved the Father, He gave all His affection to the fulfilling of His will. And then He was subject to His parents Joseph and Mary on account of His duty to them, not of His necessity. Therefore He took upon Him to suffer along with us. For, in that He made all things subject unto Him, He did that which belonged unto Himself; but, in that He was subject, He did that which belongeth unto us. The soul, He saith, is subject, not the divinity; the soul is subject, not the power of God. In His soul, therefore, He was obedient, in His soul lowly; these things, then, He took upon Him, not to the laying aside of His power, but to teach us His doctrine.

Fourth Responsory.

But I am poor and needy. The Lord thinketh upon me.[3]

Verse. [4] For thou shalt eat of the labour of thine hands. Happy shalt thou be, and it shall be well with thee.

Answer. The Lord thinketh upon me.

Fifth Lesson.

AS a man, therefore, He learned obedience by the things which He suffered, that He might be made perfect in the flesh; and that by bequeathing to us His obedience, He might become the Author of eternal salvation to us, to whom the first Adam by the legacy of his disobedience had before been the source of death. His subjection is a lesson in human virtue, not a diminution of the Divine power. For will those who declare that the Son is less than the Father, and unequal to Him because He is subject to Him as God, declare also that He is less than His mother, because He was subject to His mother? For we read of Joseph and Mary: And He was subject to them. The truth is that such dutifulness[5] brings no loss to any one of us, but rather gain; for through it the Lord JESUS has poured faith and grace into us all, that He may make us also, in the spirit of faith, subject to God the Father.

Fifth Responsory.

[6] The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.

Verse. I am poor, and in toil from my youth up.[7]

Answer. But the Son of Man hath not where to lay His head.

Sixth Lesson. (Ps. lxv.)

LASTLY, if we consider the matter, humility had been lost in the Garden of Eden, and therefore came

[1] Matth. ii. 23. [2] Isa. ii. 3. [3] Ps. xxxix. 18. [4] Ps. cxxvii. 2.
[5] *Pietas.* [6] Matth. viii. 20. [7] Ps. lxxxvii. 16.

from heaven. In the Garden of Eden arose disobedience. Obedience came down on that account with the Saviour. The flesh was puffed up so that the subjection of meekness could not be found on earth. The Lord JESUS came and first emptied Himself, though He thought it not robbery to be equal with God, and taking upon Himself the form of a servant, was found in the likeness of a man, and humbled Himself, becoming obedient unto death. Let Him, therefore, say: I am a youth and despised; because Christ as a poor man and despised redeemed the world; because Christ by His humility overthrew the devil.

Sixth Responsory.

[1] Who, being in the form of God, emptied Himself, and took the form of a servant.

Verse. [2] He humbled Himself, and became obedient even unto death.

Answer. And took the form of a servant.

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

Answer. And took the form of a servant.

THIRD NOCTURN.

First Antiphon. [3] The parents of JESUS went up every year to Jerusalem to the feast of the Passover.

Second Antiphon. [4] As they returned, the Child JESUS tarried behind at Jerusalem; and His parents knew not of it.

Third Antiphon. [5] And when they found not JESUS, they returned into Jerusalem, seeking Him.

Verse. [6] I am poor, and in toil from my youth up.

Answer. And when I was lifted up, then was I brought down and troubled.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 42, 43.)

AND when JESUS was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, 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.] (*From the 1st Homily on the words*, "The Angel was sent.")

And He was subject to them. Who was subject? and to whom? God to men; God, I repeat, to Whom the angels are subject, Whom principalities and powers obey, was subject to Mary; and not only to Mary, but to Joseph also for Mary's sake. Marvel, therefore, both at God and man, and choose that which gives greater wonder, whether it be the most loving condescension of the Son, or the exceeding great dignity of His parents. Both amaze us, both are marvellous. That God should obey man is lowliness without parallel, that man should rule over God, an elevation beyond comparison. In praise of virgins it is sung of them alone, that they follow the Lamb whithersoever He goeth. Of what praise do you judge that man worthy who goeth before Him?

[1] Phil. ii. 6, 7.
[2] Phil. ii. 8.
[3] Luke ii. 41.
[4] Luke ii. 43.
[5] Luke ii. 45.
[6] Ps. lxxxviii. 16.

Seventh Responsory.

[1] Verily Thou art a King that hidest Thyself, O God of Israel, the Saviour.

Verse. Thou teachest man knowledge.

Answer. God of Israel, the Saviour.

Benediction.

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

Answer. Amen.

Eighth Lesson.

LEARN, O man, to obey; learn, O earth, to be subject; learn, O dust, to submit. The Evangelist, speaking of thy Creator, says: "And He was subject to them." Doubtless to Mary and Joseph. Shame on you, the proud ashes! God abaseth Himself, and dost thou exalt thyself? God subjects Himself to men, and dost thou, eager to lord it over men, set thyself over thy Creator? For as often soever as I desire pre-eminency over men, so often do I strive to excel God. For of Him it was said: And He was subject to them. If thou disdainest, O man, to follow the example of man, at least thou canst follow thy Creator without dishonour. If thou canst not, perchance, follow Him whithersoever He goeth, deign at least to follow Him in that to which He hath lowered Himself for the sake of thee.

Eighth Responsory.

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.[2]

Verse. He came to Nazareth, and was subject unto them.

Answer. So by the obedience of one shall many be made righteous.

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

Answer. So by the obedience of one shall many be made righteous.

If the Feast be transferred, the following is read:

Ninth Lesson.

IF thou canst not enter upon the lofty path of virginity, at least follow God by the most safe road of humility. If any turn aside from this straight way, though they be virgins, they do not follow the Lamb, if the truth be told, whithersoever He goeth. The humble man, though stained with sin, followeth the Lamb; the virgin, though proud, followeth; but neither followeth whithersoever He goeth. The former cannot attain to the purity of the Lamb, for He is without spot; the latter deigns not to descend to His meekness, Who was dumb, not before the shearer, but before the murderer. Yet the sinner who followeth in humility hath chosen a more saving way than the proud man who followeth in virginity, for the humble man maketh satisfaction, and is cleansed of his impurity, but the proud man's chastity is stained by his pride.

The Hymn, "We praise Thee, &c.," (*p.* 21,) *is said.*

LAUDS.

First Antiphon. [3] After three days they found JESUS in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

Second Antiphon. [4] And the mother

[1] Isa. xlv. 15; *rex* instead of *deus*.
[2] Rom. v. 19.
[3] Luke ii. 46.
[4] Luke ii. 48.

of JESUS said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Third Antiphon. [1] JESUS went down with them, and came to Nazareth, and was subject unto them.

Fourth Antiphon. [2] And JESUS increased in wisdom and age, and in favour with God and man.

Fifth Antiphon. [3] And they said, Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's Son?

Chapter. (Luke ii. 51.)

AND JESUS came down with Mary and Joseph, and came to Nazareth, and was subject unto them.

Hymn.

O HAPPY guest of alien race,
O Nazareth's august abode,
The infant Church's dwelling-place
Before she sought the world's highroad.

The sun, who with his golden light
Travels the lands that lie below,
Has never seen a fairer sight,
Nor holier home has earth to show.

Hither the angels oft resort
To honour virtue's sacred fane,
Glad nuncios of the heavenly court,
Again returning and again.

With what glad hand and eager heart
The Child performs the father's will;
How blithely Mary plays her part,
A mother's duty to fulfil.

Joseph is there with love no less
To halve the burdens of his wife,
And grace that gives all holiness,
With thousand links binds life to life.

Like streams that join, their love outflows
To gulf itself in JESUS' sea,
And JESUS on the twain bestows
The guerdon of their charity.

So may we fare; may love unite
Our hearts in one throughout the years,
To soothe our homes with calm delight,
And mingle sweetness in life's tears.

JESUS, for ever unto Thee,
The Maiden-Mother's loving Son,
With Father and with Spirit, be
All glory while the ages run.

Verse. [4] I will cause all thy children to be taught of the Lord.

Answer. And great shall be the peace of thy children.

Antiphon at the Song of Zacharias. Let the example of Thine household shine upon us, O Lord, and do Thou guide our feet into the way of peace.

Prayer as at First Vespers.

A Commemoration is made of the Sunday.

Antiphon. 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.

Verse. The Lord reigneth. He is clothed with majesty.

Answer. The Lord is clothed with strength, and hath girded Himself with power.

Prayer as at First Vespers.

PRIME.

In the Short Responsory, instead of the Verse, "Thou That sittest, &c.," *is said:*

Verse. Thou That wast born of the Virgin Mary.

[1] Luke ii. 51.
[2] Luke ii. 52.
[3] Matth. viii. 54, 55.
[4] Isa. liv. 12, 13.

TERCE.

Chapter.

AND JESUS went down with Mary and Joseph, and came to Nazareth, and was subject unto them.

Short Responsory.

For our sakes He became poor, though He was rich.

Answer. For our sakes He became poor, though He was rich.

Verse. That through His poverty we might become rich.

Answer. Though He was rich.

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

Answer. For our sakes He became poor, though He was rich.

Verse. [1] The Lord will teach us His ways.

Answer. And we will walk in His paths.

SEXT.

Chapter. (Romans v. 19.)

AS by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Short Responsory.

The Lord will teach us His ways.

Answer. The Lord will teach us His ways.

Verse. And we will walk in His paths.

Answer. His ways.

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

Answer. The Lord will teach us His ways.

Verse. I am poor and in toil from my youth up.

Answer. And when I was lifted up, then was I brought down and troubled.

NONE.

Chapter. (Philip. ii. 7.)

HE emptied Himself, and took the form of a servant, and was made in the likeness of man, and found in fashion of a man.

Short Responsory.

I am poor, and in toil from my youth up.

Answer. I am poor, and in toil from my youth up.

Verse. And when I was lifted up, there was I brought down and troubled.

Answer. From my youth up.

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

Answer. I am poor, and in toil from my youth up.

Verse. I will cause all thy children to be taught of the Lord.

Answer. And great shall be the peace of thy children.

SECOND VESPERS.

Antiphon as at Lauds.

Psalms as at Feasts of the Blessed Virgin.

Chapter and Hymn as at First Vespers.

Verse and Answer as at Lauds.

Antiphon at the Song of the Blessed Virgin. But Mary kept all those sayings in her heart.

Then is made a Commemoration of the Sunday.

Antiphon at the Song of the Blessed Virgin. Lord, if Thou wilt, Thou canst make me clean. And JESUS said, I will; be thou clean.

[1] Isa. ii. 3.

Verse. [1] Let my prayer, O Lord, be set forth

Answer. As incense before Thee.

Prayer as before.

Friday after Sexagesima Sunday.

Office in Memory of the Sufferings of our Lord JESUS Christ.

(*See ante* pp. 442 and 888, footnotes.)

Translation by the Rev. E. Caswall of the hymn *Mœrentes oculi*, &c., (Hymns and Poems, p. 35):—

NOW let us sit and weep,
And fill our hearts with woe;
Pondering the shame, and torments deep,
Which God from wicked men did undergo.

See! how the multitude,
With swords and staves, draw nigh;
See! how they smite with buffets rude
That Head divine of awful majesty:

How, bound with cruel cord,
Christ to the scourge is given;
And ruffians lift their hands, unaw'd
Against the King of kings and Lord of Heaven.

Hear it! ye people, hear!
Our good and gracious God,
Silent beneath the lash severe,
Stands with His sacred Shoulders drench'd in Blood.

O scene for tears! but now
The sinful race contrive
A torment new; deep in His Brow,
With all their force the jagged thorns they drive.

Then roughly dragged to death,
Christ on the Cross is slain;
And, as He dies, with parting Breath,
Into His Father's Hands gives back His Soul again.

To Him who so much bore,
To gain for sinners grace,
Be praise and glory evermore
From the whole universal race.

Translation by the Rev. E. Caswall of the hymn *Aspice, infami*, &c., (Hymns and Poems, p. 36):—

SEE! where in shame the God of glory hangs,
All bathed in His own Blood:
See! how the nails pierce with a thousand pangs
Those Hands so good.

Th' All Holy, as a minister of ill,
Betwixt two thieves they place;
Oh, deed unjust! yet such the cruel will
Of Israel's race.

Pale grows His Face, and fixed His languid Eye;
His wearied Head He bends;
And rich in merits, forth with one loud cry
His Spirit sends.

Oh heart more hard than iron! not to weep
At this; thy sin it was
That wrought His death; of all these torments deep
Thou art the cause.

Praise, honour, glory be through endless time
To th' everlasting God;
Who washed away our deadly sins of crime
In His own Blood.

FEBRUARY 9.

The Twenty-Six Holy Martyrs who suffered in Japan.

Double.

All from the Common Office for Many Martyrs, (p. 498,) except the following.

Prayer throughout.

O LORD JESUS Christ, Who didst dedicate the first-fruits of the faith among the people of Japan in

[1] Ps. cxl. 2.

the blood of Thine holy martyrs Peter Baptist, Paul, and their companions, so that they were conformed to Thy likeness through the death of the cross, grant that we, who this day keep their festival, may be stirred up by their ensample. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers are of St John de la Mata till the Chapter exclusive, then of the Martyrs, with Commemorations, first of the Second Vespers of St John de la Mata, and then of St Apollonia. Antiphon, Verse and Answer from the Common Office for a Virgin and Martyr, and Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 573.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Rom. viii., (*p.* 499.)

SECOND NOCTURN.

Fourth Lesson.

THE empire of Japan, on the easternmost side of Asia, had lain for long in darkness and in the shadow of death, when upon it the light of Catholic truth shone in the sixteenth century of man's redemption. Holy Francis Xavier, the great apostle of the Indies, there preached Christ crucified, and founded so illustrious a church that the times of the first Apostles seemed there again to have appeared upon earth. Neither did this same church lack martyrs to dedicate in their blood the first-fruits of its faith. Towards the close of the aforesaid century, Taicosama, Emperor of Japan, several times threatened to invade the Philippine Islands, and His Most Catholic Majesty the King of Spain deemed well to send some religious men of his own nation into Japan to treat of peace with Taicosama on his royal behalf. For this purpose he made choice of the Friar Peter Baptist, a Priest of the Barefooted Order of Friars Minor of St Francis of the Stricter Observance, and a man eminent for his holiness and teaching, and with him he sent some companions of the same Order. These men were authorised by the Apostolic See to spread the Catholic faith in the Indies and in China, and they undertook their mission from the King of Spain with the intention of making it an occasion to preach the Gospel among those people. They came to Japan, and when they had happily performed the mission wherewith they were charged, they called other companions to their aid, and set themselves to work for the increase of religion.

Fifth Lesson.

FOR three years they toiled by preaching, fasting, watching, and praying. They founded many Christian hospitals, convents, and churches in divers places. They relieved the sufferings of the poor and sick with wondrous love, confirmed many of the faithful in the path of salvation, and led countless numbers to the faith. These things stirred up the priests of the false gods, and they betook themselves to the Emperor, and persuaded him that the safety of his empire demanded that he should expel from its coasts the Christian religion, which was springing up on all sides. The Emperor was stricken with this groundless fear, and forthwith commanded the Friars to be arrested, and sentenced them to the

cross. Besides Peter Baptist and his five companions, there were arrested Paul Miki and two other Japanese members of the Society of Jesus, and fifteen Japanese members of the Third Order of St Francis, of whom some ministered in catechising and others in holy offices. To whom were added two more that ministered to them in their chains, so that there were twenty-six in all.

Sixth Lesson.

AFTER long suffering, the extreme point of the left ears of these brave soldiers of Christ was cut off in a public square at Meaco. After this they were carried in carts with their hands tied behind their backs, first through the streets of that capital city, and then through those of other cities, in order that their shame might be spread abroad as widely as possible to the terror of others. They were thus borne at mid-winter over some six hundred miles, with a crier going before them, and bearing the sentence of their condemnation to the cross for having preached the law of Christ which the Emperor had forbidden. It is meet to be recorded that during their journey the parents of the young Japanese Anthony, one of the members of the Third Order, met him and strove by tenderness and tears to get him to break his truth with Christ. Them he constantly withstood, and declared that he despised all earthly and transitory things, and would cleave only to Christ, Who had promised him things heavenly and eternal, and he gave to them his garment wherewith he was clothed. At length they came to Nangasaki, where crosses had been made ready at a hill as though upon another Calvary. To these they were fastened and then lifted up. They ceased not to proclaim the faith of Christ, and like the chiefest of them was Paul Miki, who from the glorious pulpit of the cross preached the Christian religion to the multitude that stood around, and openly bade himself rejoice that he was dying upon the cross even as the Lord Christ died at the same age as he. At last two lances were thrust through the body of each of them from beneath the ribs on the one side to the shoulder upon the other side, and thus they gave up their triumphant spirits to heaven. It pleased God to glorify the victory of his champions by signs and wonders, and when these had been duly proved, the Congregation of Sacred Rites decreed that it might at any time proceed with their canonisation. Meanwhile the Supreme Pontiff Urban VIII., on receiving this decree, gave leave to say and celebrate every year an office and mass of these martyrs as among the blessed. At length the Providence of God brought it to pass that the Supreme Pontiff Pius IX. carried out the matter, and upon the holy day of Pentecost, in the year 1862, when he was surrounded by a great and illustrious mass of Cardinals and Bishops, who had come together from all parts of the Catholic world to protect the rights of the Church and of the Apostolic See, he enrolled the names of these martyrs among those of the Saints.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the homily of St Ambrose*, (*p.* 511.) *The last is omitted to make room for the Ninth Lesson, which is that for St Apollonia*, (*p.* 758.) *She is also commemorated at Lauds.*

Vespers are of St Scholastica from the Chapter inclusive, but with a Commemoration of the Holy Martyrs.

FEBRUARY 13.

St Kentigern, Bishop [of Glasgow,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 515,) *except the following.*

Prayer throughout.

O GOD, Who didst use Thy blessed Confessor and Bishop Kentigern as a mean whereby to make the light of the true faith to shine before barbarous nations, grant, we beseech Thee, that we by faithfully following that which he preached and taught may in the end obtain unto that light of eternal glory where he now liveth.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xliv. 1, (*p.* 529.)

SECOND NOCTURN.

Fourth Lesson.

KENTIGERN, whom the Scots on account of the innocency of his life and the sweetness of his ways called Munghum,[1] which is being interpreted dearly beloved, was sprung of the royal stock of the Picts in North Britain. While he was still a lad, he was given over to the monastery of Culross, under the teaching of the holy Bishop and Abbat Serf, and made wondrous headway in the study not only of letters, but also of the things of God and the science of the saints.[2] Hence he withdrew into a solitary place at Glasgow in Scotland,[3] where he led an hard life in constant prayer, and meditation upon the things of heaven, until the faithful of those parts, moved by the fame of his holiness, duly chose him for their bishop.

Fifth Lesson.

WHEN he had been raised to the dignity of shepherd, he forthwith shed around the bright rays of apostolic grace, like a candle set upon a candlestick. By his words and his example he so shaped the flock committed unto him that many of them were so kindled with the love of Jesus Christ as to keep nothing of their own, but to serve God with one heart and one mind like the first disciples of the Apostles. Kentigern himself relaxed nothing of his first way of life. It was his use every day, besides other works of godliness and penance, to repeat the whole psalter; and every year, after the example of Christ, he passed in the desert the whole time of the fast of

[1] It is difficult to guess who can have compiled these Lessons. The quaint word Munghum is evidently meant to represent Mynghu, popularly corrupted into Mungo, and which signifies "my dear": the *ngh* being the *c* of the Welsh *cu* undergoing the nasal mutation after *my*, in modern Welsh *vy*. He was not a Pict, but a Briton.

[2] The boat containing Kentigern and his mother was washed ashore at Culross very soon after his birth. The Serf in question was not an Abbat, and it is very improbable that he was a Bishop. The monastery was not founded for hundreds of years afterwards.

[3] It is difficult to understand what is meant by the solitary place, since he seems to have been attracted to Glasgow by the fact that there was there already a burying-ground which had been consecrated by Ninian. The word Scotland at that time would have meant Ireland, and it was not until a good many centuries later that it would have been held to include Strathclyde.

forty days, cut off altogether from the conversation of men.

Sixth Lesson.

GOD confirmed his preaching with many and great miracles, and thus this holy bishop, mighty in word and in work, preserved his flock unhurt from the Pelagian heresy which crept all round about. And in his vast diocese, wherethrough he travelled many times on foot, he almost abolished the worship of false gods, and brought a countless multitude of heathen into the Church of Christ.[1] With this, nevertheless, he was not content, but sent meet churchmen to preach the gospel in the northern parts of Scotland, in the Orkneys, in Norway, and in Iceland. He lacked not the merit of suffering hardship for Christ's sake. He was driven into exile by a wicked tyrant, and betook himself to Wales, where he dwelt for a while with holy Bishop David, and then founded at the confluence of the Elwy and the Clwyd a famous monastery, where he trained up holy Asaph as his disciple. There was a story that once upon a time, when holy Colum, the Abbat of Iona, saw Kentigern, he said unto his monk, I see a pillar of fire coming down upon this holy bishop like a golden crown, and the light of the glory of heaven shining upon him. He went to our fatherland, which is in heaven, full of days and beloved of God and men, at the beginning of the seventh century. His body was buried in the Cathedral church of Glasgow, where it was held in great honour until the times when the fury of the Calvinistic heresy exterminated Catholic belief from Scotland.[2]

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.] (*Bk.* iv. *on Matth.* xxv.)

By this man travelling into a far country and first calling his servants and delivering unto them his goods, we can hardly doubt but that Christ is signified, who, after that He was risen again from the dead, ascended hence in triumph to the Father; but before doing so, called together His Apostles, and committed to them the preaching of the Gospel, more to one and less to another, not arbitrarily, but to every man "according to his several ability," even as saith the Apostle (1 Cor. iii. 2): "I had fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." And hence we find that at the end he that had received five talents, and had therewith gained five talents more; and he that had received two talents, and had gained two other talents beside them, each received the same reward, because consideration was had not to the amount of their gain, but to the amount of their earnest effort.

[1] This last sentence would appear to be an effort of pure imagination.

[2] No one would conclude from the above that the body of Kentigern remains absolutely undisturbed in Glasgow Cathedral to the present day, which is the case. The last amazing statement needs no remark.

Eighth Lesson.

BY the five talents, the two talents, and the one talent, we may understand the different graces which are given to each: or, by the five talents, we may understand the five senses in full; by the two, understanding and work; and by the one, the gift of reason whereby men are separated from beasts. "Then he that had received the five talents went and traded with the same, and made them other five talents." By the use of his bodily senses he obtained a knowledge of heavenly things, by argument from creation he recognised the existence of a Creator, by bodily things he rose to the appreciation of things which are not bodily, by things seen to things unseen, by things fleeting to things eternal. "And likewise he that had received two, he also gained other two." That which he had been taught in the law he made double through the Gospel, and understood that that intelligence and that work which have to deal with this present life are but shadows beforehand leading toward that blessed life which is to come.

Ninth Lesson.

THE time is very long between the Ascension of our Saviour and His coming again, but if the Apostles will be called upon to give an account of their stewardship, and will rise again with the fear of the judge before Him, what are we behoven to do? And be it remarked that whatsoever we have now, howsoever great, and however much it may seem to us, is nevertheless little and scanty in comparison with those things which are to come. "Enter thou, saith He, into the joy of Thy Lord," and receive those things which "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the things which God hath prepared for them that love Him]" (1 Cor. ii. 9.) For what more can be given unto the faithful servant than to be with his Lord, and to behold his Lord's joy?

In Lent the Ninth Lesson is of the Homily. In this case also a Commemoration is made of the Week-Day at Lauds, and at Second Vespers, and in any case at Vespers is made a Commemoration of St Valentine.

FEBRUARY 14.

The Blessed Thomas Plumtree and his Companions, Martyrs.

Greater Double.

All from the Common Office for Many Martyrs, (p. 498,) except the following.

Prayer throughout.

O God, Who year by year, &c., (*p.* 508.)

At First Vespers a Commemoration is made in Lent of the Week-Day, and in any case of St Valentine.

FIRST NOCTURN.

Lessons from Romans viii. 12, (*p.* 499.)

SECOND NOCTURN.

Fourth Lesson.

THOMAS Plumtree was a Priest honourable for his life and teaching, who, during the short restoration of the Catholic religion in the city of Durham, often publicly offered up the holy Sacrifice of the

Mass and preached to the people. When he was arrested by the Queen's officers he steadfastly refused to conform himself to the rites of the heretics, and as a warning to others he was hanged at Durham, and so gained the crown of a glorious martyrdom upon the 4th day of February in the year 1570. Twelve years later there suffered in London for the same Catholic faith, Luke Kirby, who is said to have been born within the Bishopric of Durham, and have been ordained Priest at the English College at Doway. After he was in the cart about to be hanged he was offered his life if he would renounce the Roman Pontiff and acknowledge the Queen to be the head of the English Church. Certainly, said he, I will not deny the authority of the Pope in order to save my life, for I should surely thereby gain the loss of my soul. The cart therefore was taken away from under him, and he resigned his holy soul into the hands of his Creator upon the 30th day of May.

Fifth Lesson.

UPON the 22nd day of August, in the same year, there suffered at York, Richard Kirkman. When he was asked by the judge if he had ever said Mass in England, he answered that he had done so in Northumberland, when sentence of death was pronounced upon him for being a Priest from the Seminary of Rheims and for having induced subjects of the Queen to embrace the Catholic religion. This lowly servant of Christ deemed himself unworthy of so lofty a call, and prayed the judge to reconsider the matter, since such a death was worthy of an holy martyr. Then he could no longer restrain the outbursts of the joy of his soul, and said with a loud and gladsome voice, "We Praise Thee, O God, we acknowledge Thee to be the Lord." He was taken to execution along with the blessed William Lacy, cheerfully mounted the ladder, and gave up his blessed spirit with his eyes raised heavenwards.

Sixth Lesson.

RICHARD Thirkill was born at Coniscliffe, in the county of Durham, and was already of ripe years when he was ordained Priest at Rheims. From often thinking how extraordinary a gift it was, that he should offer up unto God every day for his own salvation, and for the salvation of all the people, the Precious Blood of Christ, he early conceived the desire to offer his own blood for Christ in return. After four years he was arrested at York, and with great boldness he professed himself to be a Priest, and while he lay in prison he laboured to prepare for a godly death his fellow-prisoners who were under capital sentence for their crimes, and to exhort the Catholics to steadfastness. When he himself received the sentence of death he knelt down and cried out with great joy, "This is the day which the Lord hath made, let us rejoice and be glad in it." He suffered upon the 29th day of May in the year 1583. Pope Leo XIII. approved that the honours due to the blessed should be paid to these illustrious martyrs.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 505.)

In Lent the Ninth Lesson is omitted, or read as one with the Eighth, and the Ninth Lesson is the Homily of the Week-Day.

At Lauds a Commemoration is made in Lent of the Week-Day, and in any case of St Valentine; and at Second Vespers in Lent of the Week-Day, and in any case of SS. Faustinus and Jovita.

FEBRUARY 17.

The Flight of Our Lord Jesus Christ into Egypt.

Greater Double.

All as on Sundays, except the following.

Psalms are the same as in the Office of the Blessed Virgin. The last verse of the Hymns at all the little hours is altered in honour of the Incarnation, and the same alteration is made at the Short Responsory at Prime as in her Office.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

THE mighty King of glory dread,
Promised from Abraham's line to spring,
The kings bear witness now has come;
That He is born, they tell the king.

The tyrant dooms the Child to death,
Tossed in his soul by passion's waves;
But, warned by Heaven, from the sword
Her Child the Virgin Mother saves.

To distant lands in Egypt's realms
She bears away her Child in haste,
Nor does she rest until she sees
Her Infant Son in safety placed.

Ah Mother! bravest of the brave,
Wounded at heart by love most pure,
Lightly all troubles thou dost bear,
And flight's discomforts dost endure.

To Thy poor servants gracious be,
And make their troubles Thy concern,
And those, whom sin has exiles made,
To their true country make return.

JESUS, to Thee be glory given,
Whom erst the Virgin Mother bore,
With Father and with Holy Ghost,
Through endless ages evermore. Amen.

Verse. Joseph arose and took the young Child and His mother by night.

Answer. And departed into Egypt.

Antiphon at the Song of the Blessed Virgin. Behold the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him.

MATTINS.

Invitatory. The Lord our Saviour JESUS Christ fled into Egypt. * O come let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph took the young Child and His mother by night, and departed into Egypt.

Second Antiphon. And was there until the death of Herod; [that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called My Son.]

Third Antiphon. The Lord was with Joseph in Egypt.

Verse. [2] Out of Egypt,

Answer. Have I called My Son.

[1] Translation by Archbishop Bagshawe, (Breviary Hymns, No. 50.)
[2] Exodus xxxix. 2.

First Lesson.

The Lesson is taken from the Book of the Prophet Hosea (xi. 1.)

AS the morning passeth away, so hath the King of Israël passed away. For Israël was a child, and I loved him, and called my son out of Egypt. As they called them, so they went from them; they sacrificed unto Baalim, and burned incense unto graven images; and I was as a foster father unto Ephraim, I carried them in my arms, and they knew not that I healed them. I will draw them with cords of Adam, with bands of love, and I will be unto them as one that taketh off the yoke on their jaws; and I turned aside unto him that he might eat. He shall not return unto the land of Egypt, and the Assyrian shall be his king, because they refused to return. The sword hath begun on his cities, and shall consume his chosen ones, and devour the heads thereof, and my people shall linger until I return, and the yoke shall be laid upon them together, and shall not be lifted.

First Responsory. (Gen. xlvi. 3, 4.)

Thus saith the Lord: Go down into Egypt; I will go down thither with thee, and I will also bring thee up again.

Verse. Joseph arose and took the young Child and His mother by night.

Answer. And I will also bring thee up again.

Second Lesson.

The Lesson is taken from the Book of the Prophet (Isaiah xix. 1.)

BEHOLD the Lord shall ride upon a swift cloud and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it, and I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour, city against city, kingdom against kingdom, and the spirit of Egypt shall fail in the midst thereof, and I will destroy the council thereof, and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards, and Egypt will I give over into the hand of cruel lords, and the fierce king shall rule over them, saith the Lord God of Hosts.

Second Responsory.

Christ our King cometh,[1] and John hath testified of Him, that He is the Lamb that shall come.

Verse. [2] The kings shall shut their mouths at him, all nations shall serve him.

Answer. And John hath testified of Him, that He is the Lamb that shall come.

Third Lesson. (Isaiah xix. 19.)

IN that day there shall be an Altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof, to the Lord for a sign, and for a witness unto the Lord of Hosts in the land of Egypt. For they shall cry unto the Lord because of the oppressor, and He 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, and they shall do sacrifice and oblation; and they shall vow vows unto the Lord and perform them. And the Lord shall smite Egypt; He shall

[1] John i. 29.

[2] Is. lii. 5.

smite and heal it, and they shall return even to the Lord, and He shall be entreated of them, and shall heal them. In that day there shall be an highway out of Egypt to Assyria. And the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve Assyria. In that day shall Israël be the third with the Egyptians, and with the Assyrians, even a blessing in the midst of the land, whom the Lord of Hosts hath blest, saying, Blessed be Egypt, My people.

Third Responsory.

[1] Behold, I come from the south, even I the Lord your God to visit you in peace.

Verse. [2] I will have respect unto you, and make you fruitful, you shall be multiplied and I will establish My covenant with you.

Answer. To visit you in peace.

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

Answer. To visit you in peace.

SECOND NOCTURN.

First Antiphon. Herod when He saw that He was mocked by the wise men was very wroth.

Second Antiphon. Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof.

Third Antiphon. From two years old and under, many children did Herod slay for the Lord's sake.

Verse. In Rama was there a voice heard.

Answer. Lamentation and great mourning.

[1] Cf. Hab. iii. 3.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Archbishop [of Constantinople.] (*Eighth on Matthew.*)

WHEREFORE was the young Child sent into Egypt. The Evangelist giveth the first reason: "That it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called My Son." But it was also so done in order to proclaim to the whole world a message of good hope. The two places wherein glowed the fire of wickedness, more than in all the rest of the world, were Babylon and Egypt, and the Lord from His very birth declareth that He will heal these two countries and bring them to better things. And so showeth that there is no part of the world that may not look to Him for good. From the one He bringeth wise men to worship Him, and to the other He Himself goeth with His mother. From the wise men we learn well to give ourselves also to study, and from His flight into Egypt we learn that trials and dangers are to be looked for from the very beginning,—they befell Him even from His birth. No sooner was He born than the tyrant broke forth in fury, whence came flight and exile, and the harmless mother was fain to betake herself to the land of heathens.

Fourth Responsory.

Weep not, O Egypt, for thy King cometh unto thee, and the depths shall be moved at His presence, to set free His people out of the hand of the mighty.

Verse. Behold the Lord of Hosts,

[2] Lev. xxvi. 9.

even thy God, cometh with great power.

Answer. To set free His people out of the hand of the mighty.

Fifth Lesson.

FROM this example thou mayest learn to bear cheerfully the constant trials which are one of the main things which befall spiritual-minded men. Bethink thee that trials befell not the mother of the Child only, but the wise men also. They were fain to depart into their own country another way. She who had never left her home was constrained to undertake a long and toilsome journey on account of her wondrous Child, and His mystic birth. Consider another marvel. In Palestine plots are made against Him, but in Egypt He is welcomed and held in safety from those plots. Types and figures were set forth not only in the sons of the Patriarch, but also in the Lord Himself. Those things which He did foreshadowed many things which were afterward to come, as was the case also in regard to the ass and her colt. The Angel which appeared spake not unto Mary, but unto Joseph, and what said he? "Arise and take the young Child and His mother"—he said not "Thy wife," but His mother, the birth having taken place. The trouble of Joseph was removed and his faith satisfied, and the Angel speaketh unto him not of his son, or of his wife, but of the young Child and of His mother, bidding him flee with them into Egypt, and he saith moreover why they should flee, "For Herod will seek the young Child to destroy Him."

Fifth Responsory.

The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day.

Verse. They shall cry unto the Lord from the face of the oppressor, and He will send unto them a Saviour.

Answer. And the Egyptians shall know the Lord in that day.

Sixth Lesson.

BY this is the Virgin herself set forth in no little glory and honour, for she could thus obtain what was held as a glory by all her people. They thought it a great thing and a proud thing that they had returned out of Egypt, whereat the Prophet doth point when he saith: Did I not bring strangers out of Cappadocia and Assyrians out of a pit? and thus is manifested the glory of the Virgin. Moreover, when the people and the Patriarch went down into Egypt and came up again, their action was a type of His return, for they went down thither to escape from the death which was threatening them through famine, and He went to escape the death which threatened Him from plots. They went and were delivered from the famine. He went that He might sanctify all that land by His presence. I would have thee bethink Thyself, how amid things lowly are manifested the things which pertain unto God. When the Angel said, "Flee into Egypt," he said not that he would be with them either in their going down or in their coming up, giving them to wit that He Who was with them, albeit a young Child, was that Great One at whose appearing all things should be changed.

Sixth Responsory.

Hail Mary, how holy and how spotless is thy virginity. I am too dull to praise thee! for thou hast borne into Egypt upon thy breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among

women, and blessed is the fruit of thy womb.

Answer. For thou hast borne into Egypt upon thy breast Him Whom the heavens cannot contain.

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

Answer. For thou hast borne into Egypt Him Whom the heavens cannot contain.

THIRD NOCTURN.

First Antiphon. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt.

Second Antiphon. Arise, and take the young Child and His mother, and go into the land of Israël.

Third Antiphon. They are dead which sought the young Child's life.

Verse. Joseph arose and took the young Child and His mother.

Answer. And came into the land of Israël.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 13.)

AT that time: The Angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word. And so on.

Homily by St Peter Chrysologus, Archbishop [of Ravenna.] (*On the Flight of Christ into Egypt.*)

What is this day read hath moved our hearts, made our bowels to tremble, and confounded our hearing. Behold the Angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the young Child with His mother and flee into Egypt." Virginity offereth no obstacle to His birth, reason resisteth Him not, nature gainsayeth Him not. What might then, what power, what danger should prevail to make Him flee? "Take the young Child and His mother and flee into Egypt." It had been more reverent if he had said, "Go into Egypt," so that it might have been a journey and not a flight. An act of free-will and not of compulsion; an act of wisdom and not of fear; an act at least of man if not of God; but now is there a command to flee—a command from heaven, a command brought by an Angel, so that it were as if heaven and not earth had been the first to fear.

Seventh Responsory.

The Virgin Mother that knew not a man, bore but travailed not, from the fountain of her breast the Virgin fed the Saviour blest, when He the Eternal King of Angels was driven into exile.

Verse. Soon riseth in that modest shrine the temple of the Lord divine; the stainless and unwedded one within her womb conceived the Son.

Answer. From the fountain of her breast the Virgin fed the Saviour blest, when He the Eternal King of Angels was driven into exile.

Eighth Lesson.

"TAKE the young Child and His mother and flee into Egypt." Flee into Egypt, flee from thine own home to the land of strangers, flee from the holy places into the midst of the wicked, flee from thy temple unto the shrines of devils, flee from the fatherland of the Saints into the country of idols. Judea is not wide enough, the Lord of the world is straightened for room, the Holy of

Holies will not contain the Lord of the temple, neither can He find a place amid the multitude of his priests, nor a refuge among all the kinsfolk of Mary and of Joseph, but profane Egypt must be called in to afford God a hiding-place. Thus doth necessity press, and the Virgin may not consider her modesty, the mother her toil, the woman her shyness, Joseph his fears; they must not consider the weariness of the long journey and the break-up of their home.

Eighth Responsory.

[1] And now what hast thou to do in the way of Egypt? Turn again, O Virgin of Israel, turn again unto thine own cities.

Verse. How long wilt thou go about sorrowing?

Answer. Turn again, O Virgin of Israel, turn again unto thine own cities.

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

Answer. Turn again, O Virgin of Israel, turn again unto thine own cities.

In Lent the following Ninth Lesson is either omitted or read as one with the Eighth, in order to leave room for the Homily of the Week-day.

Ninth Lesson.

BRETHREN, the flight of Christ was not the effect of fear; it was a mystery; it was a declaration of the freedom of the Creator, not a confession that He was in danger. It was not the act of His weakness as man, but of His power as God. He fled in order to save the life of the world, not to save from death Him Who had made the world. He had come to die, and why then should He have fled from death? If Christ had allowed Himself to be slain as a little child, He would have slain the whole scheme of our salvation. Christ had come to instruct by His teaching, and to strengthen by His example; to do Himself those things which He commanded to be done, and to prove to the eyes the possibility of things which to the hearing seemed impossible. He had come to make it known to man that He was God, and to leave man in ignorance no longer; and all these things would have been lost to us had Christ not fled while yet He was in swaddling bands.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. Behold the Angel of the Lord * appeareth to Joseph in a dream.

Second Antiphon. Arise, and take the young Child * and His mother, and flee into Egypt.

Third Antiphon. Be thou there * until I bring thee word.

Fourth Antiphon. For Herod will seek the young Child * to destroy Him.

Fifth Antiphon. Joseph arose and took the young Child and His mother by night and departed into Egypt.

Chapter. (Is. xix. 1.)

BEHOLD the Lord shall ride upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it.

[1] Jer. ii. 18; xxxi. 21, 22.

Hymn.[1]

TO the true Thunderer's Only Son,
Escaping from the treacherous sword,
Leaving the worship of thy gods,
Haste, Egypt, safety to afford.

Him Herod's cruelty compels,
An exile from His home to go,
But the hard flight of Christ avails
To us the Heavenward way to show.

O sweetest Virgin Mother, who
Didst through a thousand risks defend
Thy sweet Son JESUS, and didst reach
Successfully thy journey's end,

Undo the bonds which Satan's wiles
Have woven round us, that we may,
Ever thro' rough ways and thro' plain
Our Leader follow and obey.

JESUS, to Thee be glory given,
Whom erst the Virgin Mother bore,
With Father and with Holy Ghost,
For endless ages evermore. Amen.

Verse. Cry out and shout, O Egypt.

Answer. [2] For great is the Holy One of Israel in the midst of them.

Antiphon at the Song of Zacharias. When Herod was dead, behold an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His mother, and go into the land of Israel; for they are dead which sought the young Child's life.

Prayer throughout.

O GOD, the Protector of all them which trust in Thee, Who by a flight into Egypt wast pleased to deliver from the sword of Herod Thine only-begotten Son our Redeemer, grant unto us Thy servants at the prayers of the most blessed Mary always a Virgin, and yet mother of the same Thy Son, that we may be delivered from all dangers whether of mind or of body, and may be made meet to be called home from this our exile 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.*

PRIME.

Antiphon. Behold the Angel of the Lord, &c., (*First Antiphon at Lauds.*)

In the Short Responsory.

Thus Thou that wast born of the Virgin Mary.

Chapter at the end. (Is. xvi. 3.)

TAKE counsel, bethink thee of judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler.

TERCE.

Antiphon. Arise, and take the young Child, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Verse. The Lord is as a bridegroom.

Answer. The Lord is as a bridegroom.

Verse. Coming out of his chamber.

Answer. As a bridegroom.

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

Answer. The Lord is as a bridegroom.

Verse. The Lord shall come forth out of His holy place.

Answer. He shall come to save His people.

[1] Translation by Archbishop Bagshawe, (Breviary Hymns, No. 51.)

[2] Cf. Is. xii. 6.

SEXT.

Antiphon. Be thou there, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xxx. 13.)

THUS saith the Lord God: I will destroy the images, and I will cause the idols to cease out of Memphis; and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

Short Responsory.

Verse. The Lord shall come forth out of His holy place.

Answer. The Lord shall come forth out of His holy place.

Verse. He shall come to save His people.

Answer. Out of His holy place.

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

Answer. The Lord shall come forth out of His holy place.

Verse. All the ends of the earth have seen

Answer. The salvation of our God.

NONE.

Antiphon. Joseph arose, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

All the ends of the earth have seen.

Answer. All the ends of the earth have seen

Verse. The salvation of our God.

Answer. The ends of the earth have seen.

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

Answer. All the ends of the earth have seen.

Verse. The Lord was made flesh.

Answer. And dwelt among us.

SECOND VESPERS.

All as at First Vespers except the Antiphon at the Song of the Blessed Virgin.

WHEN Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, and being warned in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city which is called Nazareth, that it might be fulfilled which was spoken by the prophet: He shall be called a Nazarene.

A Commemoration is made of St Simeon.

FEBRUARY 27.

St Margaret of Cortona, Penitent.

Semi-double.

All from the Common Office for Holy Women not Virgins, (*p.* 580,) *except the following.*

In the Second Vespers of St Ethelbert a Commemoration is made of St Margaret. Prayer from Lauds.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (*In Lent from* Proverbs xxxi. 10, *p.* 580.)

SECOND NOCTURN.

Fourth Lesson.

THIS Margaret who, from the place where she fell asleep, is called Margaret of Cortona, was born at Alviano, in Tuscany. In her younger years she was led astray by the pleasures of the world, and led a vain and wanton life at Monte Pulciano, till she was led by a dog

to discover the body of her paramour who had been foully murdered and buried in a hole under a pile of wood. Thenceforth the hand of the Lord was upon her, and being touched with great sorrow for her sins she went out and wept bitterly. She returned to Alviano, put off her hair, and left her head untired, clad herself in a grey garment, and bade farewell to her own misguided ways and to the enticements of the world. She lay upon the ground in the churches with an halter round her neck, and begged the pardon of all whom she had beforetime shocked by her life. Soon after this she went to Cortona, where she sought in sackcloth and ashes to please the majesty of God Whom she had offended. After a trial of three years she obtained from the Friars Minor, who were the directors of her spiritual life, an habit of the Third Order of St Francis. Henceforth she was oftentimes in an abundance of tears, and such groanings from the depths of her soul that for a long time she did not speak. She made her bed upon the bare ground and used a stock or stone for her pillow; thus she was accustomed to pass nights without sleep thinking of the things of heaven. She never again felt any evil desire, and a good spirit strengthened her weak flesh for toil.

Fifth Lesson.

THIS valiant woman, when the devil assailed her by crafty and dangerous advances, once and again unmasked the enemy through his own words and remained unconquered. In order to escape the temptation to vainglory wherewith the evil spirit assailed her, she continued to assure herself of her past life with a loud voice in the streets and broad ways, and to declare herself worthy of any punishment. It was only through the persuasion of her Confessor that she was prevented from marring the comeliness of her face which had once been the source of unclean love, and she took it to heart that the long hardships which she inflicted upon her flesh left her bodily beauty unchanged. By these and other great works of repentance she purged away the stain of her guilt, and so conquered herself as to keep all her senses untouched by the allurements of the world. Thus was she made worthy oftentimes to have converse with the Lord. Sometimes all her senses left her, and while she appeared as though she were actually dead, she realised her burning prayer to be with Christ and with the Virgin, the Mother of Sorrows. It came to pass that many resorted to her, even from distant places, as to a teacher of perfection, and she by that heavenly light which shone in her saw the secrets of hearts and the consciences of men, and perceived with woe and tears the sins of those who were offending God even in far-off places. From the intensity of her love for God and for her neighbour she was of great profit to souls. She obtained health for the sick who betook themselves to her, and deliverance for those that were possessed by evil spirits. Touched by a mother's grief she raised her dead son to life; by her constant prayers she averted the threatening tempests of war; and by works of far-stretching mercy she earned well both of the living and of the dead.

Sixth Lesson.

WHILE she was busied with so many holy works she laid aside none of the hardness wherewith she treated her body, neither did she suffer herself to relax her gaze upon

things heavenly. In both kinds of life she was so wonderful that she seemed to be at once both a Mary and a Martha. At length she besought the Lord for herself that He would be pleased to call her home out of this vale of tears into our Fatherland above which is in heaven, and her prayer was heard, and it was revealed to her on what day and at what hour she should fall asleep. She was then full of good works and labours and heavenly gifts. Her bodily strength began to give way; for seventeen days she took no food, and strengthened herself only by talking with God. Then she duly received the holy sacraments of the church, and with gladsome face and eyes lifted up to heaven she happily passed away hence to be forever with the Bridegroom upon the 22nd day of February in the year of man's salvation 1297, of her own age the 50th, and of her conversion the 23rd. Her body remaineth until this day lifelike, incorrupt, uninjured, and diffusing sweet savour. It is preserved in deep reverence in the church of the Friars Minor which is called after her name. She hath constantly flourished by miracles which have moved the Bishop of Rome to grant many indulgences for the increase of her honour, and Pope Benedict XIII. held a solemn religious ceremony of her canonisation upon the feast of Pentecost, being the 16th day of May in the year 1728.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 583.)

LAUDS.

Antiphon at the Song of Zacharias. When God gave repentance to the Magdalene of the Seraphic Order, she recovered herself out of the snare of the devil,[1] and her sins which were many were forgiven, for she loved much.[2]

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] My beloved is mine and I am his. I have found Him Whom my soul loveth, I held Him and would not let Him go.

In the Dioceses of Newport and Menevia, St David, March 1, *and in the Diocese of Birmingham, St Chad, March* 2, *are Doubles of the First Class with Octaves.*

[1] 2 Tim. ii. 25, 26. [2] Luke vii. 47. [3] Cant. ii. 16; iii. 4.

Offices peculiar to Ireland.

The Translator did not live to revise his translation of the following Offices. It differs in some places from the fuller Irish Supplement which is now in use; but in the circumstances it has seemed advisable to insert it as its Author left it, altering only the rubrics indicating the rite of the Office, where the rite has been changed, and making one or perhaps two other adjustments.

NOVEMBER 27.

St Farrell,[1] Bishop [of Salzburg,] Confessor.

Double.

All from the Common Office, (*p.* 515,) *except the following.*

Prayer throughout the Office, "Grant, we beseech Thee, &c.," (*p.* 524.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*From the Proper Offices of the exempt Church and Diocese of Passau.*)

Fourth Lesson.

FARRELL was born in Ireland of a noble race, and from a little child, his good dispositions were the wonder of all who knew him. He seemed to care for nothing but to study the Divine Scriptures, and to do works of love and worship. He went into France to move men's hearts with the love of Christ, and stood high in the esteem of King Pepin. But God would have him to be as a candle set on a candlestick, that all men might see his light; and Pope Stephen the Second named him to the Bishoprick of Salzburg. In this Office he set before his flock so bright an ensample of wisdom and pastoral care, that all whom he ruled looked upon him as the best of fathers.

Fifth Lesson.

AT a great expense he built the cathedral of Salzburg from the foundations, and brought thither, with great honour and edification of the people, the reliques of holy Rupert, the first of his predecessors. Concerning the building of this church, we find a miracle mentioned, namely, that the money for the payment of those who were employed was placed in an open vessel for each man to help himself, but that none of them was ever able to take out of it more than was the just due of his labour.

[1] Latinised, Vergilius.

Sixth Lesson.

AT length Farrell was worn out with unceasing toil and old age, and having ruled the Church committed to his care, with great praise of godliness and great profit to souls, and sent into Carinthia that Bishop Modestus, so eminent for holiness, he entered into the heavenly mansions, during the reign of the Emperor Karl the Great. His body is kept honourably in the Church of Salzburg.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 522.)

DECEMBER 18.

St Flannan, Bishop [of Killaloe,] Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

Lessons of the Third Nocturn, (*p.* 522.)

JANUARY 2.

St Munchin, Bishop [of Limerick,] Confessor.

Double of the First Class in the Diocese of Limerick.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

Lessons of the Third Nocturn, (*p.* 522.)

JANUARY 8.

St Albert, Bishop [in Munster,] Confessor.

Double of the First Class with an Octave in the Diocese of Cashel.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

Lessons of the Third Nocturn, (*p.* 522.)

JANUARY 15.

St Ita,[2] Virgin.

Double.

All from the Common, (*p.* 567,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst adorn Thy blessed handmaiden Ita with countless gifts; grant unto us at her prayers, we beseech Thee, the grace to copy in our lives and actions the ensample of her whom we love and honour. 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.*

Hymn at both Vespers, and at Mattins.

SING we the Island of Saints, and God's blessed and Royal handmaiden,
Ita, a child of our Kings, and a joy and an help unto Ireland,
She who when first her lips were open, in accents of wisdom
Spake, and filled with awe her glad and wondering elders;

[1] Son of King Theodorick, and scholar of St Molua; consecrated at Rome, by Pope John IV., in the year 639.
[2] Called "the Brigid of Munster."

Who, when she lay in sleep, was seen with flames to be girded,—
Sight of terror and dread, till, lo, Christ's angel descending
Spake, and the wonder revealed, how the saintly maiden was glowing,
Not with the fires of earth, but with brightness of heavenly glory,
Like to the bush that burnt and was not consumed upon Horeb.
Choir unto choir throughout all the faithful Churches of Ireland,
Rank unto rank white-robed, respond, with ascriptions of glory,—
Praise unto Him That begat, and to Him the Only-begotten,
Praise unto Him That proceeds, and hallows the Saints of His people. Amen.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IN the sixth age of the Church there flourished in the province of Munster in Ireland the holy Virgin Ita, so illustrious for the spirit of prophecy, and for famous miracles. She was born of a kingly race, in the country of the Deasy — a region which is now included in the County of Waterford. Her glorious works at once intensified and emphasised the lustre which she derived from her birth. From the very waters of Baptism, she seemed to be filled with the grace of the Holy Ghost, and all men marvelled to behold such love of God, such guilelessness of life, such lowliness as that which she bore with her everywhere, and such great wonders as those which seemed every day to be wrought at her prayers.

Fifth Lesson.

WHILE she was yet a little maid, she earnestly besought her father that he would allow her to hallow to Christ herself, and all that she had. However, her father had already promised her in marriage to a noble stripling, and declared that he was nowise able to grant her that which she asked. Ita nevertheless, without any hesitation, and filled with the spirit of prophecy, foretold to them that stood by that things would shortly turn out otherwise. "Let my father have time," said she; "he forbiddeth me now to be hallowed to God, but hereafter he will pray me to do this very thing, and my Lord JESUS Christ will command him, and he will allow me to go whithersoever I will, that I may serve God." And so it came to pass, a while after, that it was at the persuasion of her father that this blessed virgin received the hallowed veil of virginity from the churchmen.

Sixth Lesson.

ONCE upon a time the holy Ita, taught by a messenger from heaven, left the land of her fathers, and went to the country of the Hy-Conaill, and there built a monastery, at the foot of mount Luachra. The fame of this monastery passed through the whole island, and drew thither countless virgins, who sought for graces like Ita's, and, with her, hallowed themselves to Christ. Many Bishops and Abbats asked advice of holy Ita, and among them were numbered St Fachnan, St Brandan, St Colman, St Mochaemoc, and St Laserian. At length the blessed Virgin sank from weakness, and when she had given her blessing to the

whole sept of the Hy-Conaill, and been strengthened with the Holy Sacraments, she happily passed away hence to be for ever with the Lord, upon the 15th day of January, in the year of salvation 570.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 571.)

JANUARY 16.

St Fursey, Abbat.

Double.

All from the Common Office, (*p.* 531,) *except the following.*

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 545.)

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.] (*English Church Hist.*, iii. 19.)

FURSEY had preached the word of God for many years in Ireland,[1] but not being able any longer to endure the riots of the mobs, who broke in upon him, he came into the land of the English, where also he preached the word of God, and built a monastery. After these things he was fain to withdraw himself from all business, and so left his monastery, and the care of souls to his brother Fullan, and the priests Gobban and Dicull, and made arrangements for finishing his life as a hermit.

Fifth Lesson.

HE had another brother called Ultan, who, after a long trial in a monastery, had gone to live as a hermit; to him went Fursey, and dwelt with him a whole year. When he saw the country troubled by an invasion of Gentiles, he took ship for Gaul, and there being honourably welcomed by Hlodvius, King of the Franks, and the noble Ercunvald, he built a monastery at Lagny-sur-Marne. Not long after he fell ill, and died.

Sixth Lesson.

ERCUNVALD took his body, and kept it in the porch of the church, which he was building in his own town of Peronne, until such time as the said church should be dedicated. When this ceremony took place at the end of twenty-seven days, and the body was carried in from the porch to be buried near the altar, it was found to be quite perfect. Again at the end of four years, a little chapel having been built eastward of the altar, for its more honourable reception, it was found, on its translation thither, to be still without any mark of corruption; and it is well known that in that place God hath often been pleased to cause him to work wonders.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 471.)

[1] Scotia is the word used here and in several other places, to indicate Ireland, as the original home of the Scotch race.

JANUARY 31.

St Edan, (Modoc,) Bishop [of Ferns,] and Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

Lessons of the Third Nocturn, (*p.* 522.)

FEBRUARY 1.

St Brigid, (Bride,) Virgin. Patroness of Ireland.

Double of the Second Class.

All from the Common Office for Virgins, (*p.* 567,) *except the following.*

Prayer throughout the Office.

O GOD, Who year by year dost cause us to rejoice as upon this day, in the feast of Thy blessed handmaiden Brigid, mercifully grant us help for her sake, the bright ensample of whose chastity doth still shed its light 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. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. vii. 25, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

THE holy virgin Brigid was born of noble and Christian parents in the province of Leinster in Ireland, and she was the mother in Christ of many holy maidens. While she was yet a little child, her father saw men clad in white raiment pouring holy oil upon her head, which thing was a foreshadowing of the godliness and holiness of the virgin. As soon as she had attained to the first years of girlhood, she chose Christ her Saviour for her Bridegroom, and clung to Him with so profound a passion of her heart, that she gave away to the poor whatsoever she had. The matchless loveliness of her body brought about her a host of suitors, and lest they should prevail with her to break the intention of virginity, by which she had given herself over to God, she prayed God to make her unsightly. She was soon heard. One eye swelled, and her whole face became so changed, that she was allowed to send back the messenger of the suitors, and by a solemn vow to keep her virginity for Christ.

Fifth Lesson.

SHE took with her three maidens, and went to Bishop Mahew, the disciple of St Patrick. When he beheld a pillar of fire over her head, he clad her in a white tunic and a white mantle, read the sacred prayers, and admitted her to that canonical profession which blessed Patrick had brought into Ireland. At the moment that she bowed down her head to receive the hallowed veil, she chanced to touch the wooden step of the altar with her hand, and the dry wood at once became green, and her eye was healed, and her face became lovely as beforetime. After her example,

[1] Born at East Breffny, in the year 558; sojourned for some time in Wales; died, 628. Edán, Aedán, or Aidán, is the diminutive of *Aodh*, or *Aedh* (translated Hew or Hugh.) Modóc is Aodh with the possessive prefix, *mo*, *my*, and the diminutive suffix of endearment.

so great a multitude of maidens embraced the regular life, that in a little while all Ireland was filled with houses of nuns, whereof the chief was that one in which Brigid herself ruled, and from which the others hung, as from their head.

Sixth Lesson.

THE holiness of this virgin is witnessed by the miracles which she openly wrought, not only during her life, but also after her course in this world was ended. Very often did she cleanse lepers, and obtain health by her prayers for them that were sick of divers diseases. She opened the eyes of one that was born blind. A certain shameless woman had an unlawful child, whereof she protested that Bishop Broonus was the father, but Brigid made the sign of the cross upon the mouth of the new-born child, which forthwith told the name of its real father, and so delivered the Bishop from that false accusation. She had the spirit of prophecy, and foretold many things which were yet to come, as though they were present before her. She was bound in a holy friendship to St Patrick the Apostle of the Irish. She foretold when he would pass out of this life, and where would be the place of his sepulchre. She was there when he passed away, and gave the linen which she had made ready beforehand to swathe his body withal. At last she gave up her beautiful soul to her bridegroom Christ, and was laid in the same grave with blessed Patrick.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 571.)

FEBRUARY 6.

St Mel, Bishop [of Ardagh,] and Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

Lessons of the Third Nocturn, (*p.* 522.)

FEBRUARY 17.

St Fintan, Abbat.[2]

Double.

All from the Common Office, (*p.* 531.)

Prayer throughout, "O Lord, we beseech Thee," (*p.* 545.)

FIRST NOCTURN.

Lessons from Scripture according to the Season, or in Lent from Ecclus. xxxi. 8, (*p.* 542.)

SECOND NOCTURN.

Lessons from St Gregory on Job, (*p.* 543.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 471.)

[1] Said to have been a nephew of St Patrick, being the son of his sister Darerca; placed in his see by St Patrick, by whom it had been founded; died in the year 488.

[2] Abbat of Cluain-Ednech, in the diocese of Lethglean, in Leinster, in the sixth century. (Alban Butler.) "He is of the race of Eochaidh Finnfuathairt, of whom was Brigid. He is described as Fintan the generous, chief head of the monks of Ireland, and resembling St Benedict in his manners and life." Bp. Forbes' *Kalendars of the Scottish Saints*, p. 349.

MARCH 5.

St Ciaran, (Piran,) Bishop [of Ossory,] Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

Lessons of the Third Nocturn, (*p.* 522.)

MARCH 8.

St Catald, Bishop [of Tarento,] Confessor.[2]

Double.

All from the Common Office, (*p.* 515,) *just as it stands* — (*Prayer throughout*, "Grant, we beseech Thee, &c.,") — *unless kept out of Lent, in which case the Lessons of the First Nocturn are from Scripture according to the Season.*

MARCH 13.

St Senan, Bishop [of Scattery Island,] Confessor.[3]

Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 524.)

Lessons of the Third Nocturn, (*p.* 522.)

[1] Called the first-born of the Saints of Ireland; said to have been born in Ossory about the year 352; receiving some imperfect knowledge of Christianity, he went to Rome, and, on his way back, joined company with St Patrick, who was then starting (A.D. 402); founded the See of Ossory at Saigir; he withdrew to Cornwall, and there died at the place called from him St Piran's.

[2] A learned Irish monk, for some time regent of the school of Lismore; made a pilgrimage to Jerusalem, and afterwards settled at Tarento, where he was elected Bishop towards the end of the seventh century. (Alban Butler.)

[3] Born about the year 448, of kingly race; travelled a good deal, visiting Rome, Tours, and Menevia (St David's); founded several monasteries in Ireland, and died at Kileochaille. Along with St Ita he is the Patron Saint of the Hy-Conaill. By some he is identified with St Mashenoc, and with the Scotch St Kessog.

END OF VOLUME I.

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