BREVIARY

ACCORDING TO THE RITE

OF THE
ORDER OF PREACHERS

APPROVED BY APOSTOLIC
AUTHORITY

PART TWO

PUBLISHED BY ORDER OF THE MOST REVEREND FATHER

ANICETO FERNANDEZ

MASTER GENERAL OF THE ORDER

Prot. n. A347/67
Approved and confirmed
From the Vatican City, May 19th, 1967.
By order of the Most Eminent President.
A. Bugnini, C.M.
Secretary.

L. + S.

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Rome, (802) 16th June, 1967,
Convent of St. Sabina (Aventino)

Very Reverend Fr. Louis Coffey, O.P.
Provincial.

Very Reverend and dear Father,

High praise is due to the Irish Province for its enterprise and labour in effecting and publishing, under your inspiration, this fine English translation of the whole of our Dominican Breviary.

The Breviary, together with the Missal, will always be the most rewarding medium of prayer and meditation. Those who read them and meditate upon them with earnestness and faith and love will find in them the best and most abundant food, unfailing and varied, for their spiritual life, well adapted to the diverse states of soul. They will joyfully echo the words of the Psalmist, " It is good to give thanks to the Lord, to make music in your name, O Most High ; to proclaim your love in the morning and your truth in the watches of the night." (ps. 91.) " The law of your mouth means more to me than silver or gold . . . Your promise is sweeter to my taste than honey in the mouth." (ps. 118.)

This translation will be gladly welcomed by the members of the Order throughout the English-speaking world, especially by the Brothers, Nuns, Sisters and Tertiaries. It will prove for them a sublime and chosen method of prayer and a rich source of meditation for all who have the duty and privilege of reciting the Divine Office whether in Latin or in the vernacular.

All these have good reason to be grateful for this labour of fraternal charity undertaken on their behalf.

To you, therefore, dear Father Provincial, and to all those who have shared in the production of this translation, I gladly impart the blessing of our holy Patriarch.

Yours paternally in St. Dominic,
Fr. Aniceto Fernandez, O.P.
Master General.

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Introduction

Psalms, Canticle of Habakkuk, and excerpts from the psalms follow the Grail translation. Passages from the books of Tobit and Judith are from the Douay. Remaining scriptural passages are from the Revised Standard Version.

We express our thanks to the publishers of the Grail and of the R.S.V. for permission to use their versions.

Where practicable, the translations of hymns were based on the Hymns of the Dominican Breviary compiled by the late Father Aquinas Byrnes, O.P. In the remaining cases, new translations of the hymns were made. We gratefully acknowledge permission to use material from Hymns of the Dominican Breviary.

Thanks are also due to Rev. T. L. Bouscaren, S.J., for permission to make use of his translation of the Rubrics for the Roman Rite.

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SACRED CONGREGATION OF RITES

Prot. Num. O. 126/960

ORDER OF FRIAR PREACHERS

After the appearance, on July 25 this year, of the Apostolic Brief " Rubricarum instructum," modifying the rubrics of the Roman Missal and Breviary, the Most Reverend Father Master General of the Dominican Order, with the approval of his Council, entrusted to a group of liturgical experts the task of suitably adapting these same modifications to the rite of the Order. This being duly accomplished, the same Most Reverend Father Master General submitted their findings to the Sacred Congregation of Rites for requisite approval. The Sacred Congregation, in virtue of the faculty granted it by our Holy Father Pope John XXIII, and paying due attention to all the relevant circumstances, officially approved for use the revised and corrected draft of the Dominican Breviary and Missal as here reproduced. Notwithstanding anything whatsoever to the contrary. December 16, 1960.

C. Cardinal CICOGNANI,
Prefect of the Sacred Congregation of Rites.

Place ✠ of Seal.

ENRICO DANTE, Secretary.

SACRED CONGREGATION OF RITES

Prot. Num. O. 88/961

ORDER OF FRIAR PREACHERS

The Sacred Congregation of Rites, having officially approved the appended Calendar, drawn up and suitably revised in the light of the norms laid down by Pope John XXIII in his *Motu proprio* " Rubricarum instructum," has sanctioned its adoption by the Order of Preachers, due provision being made for the correct observance of Dedications, Titulars and local Patrons. Where it is a question of Saints or Blesseds not found in the Roman Martyrology, or whose cult has no authorisation from the Holy See, the decree of the Sacred Congregation given on the 28th day of April 1914 remains in force, stipulating that such persons may be retained in the Calendar on the condition of an immemorial cult in any given place, and on the further understanding that their names be marked with an asterisk or sign of similar import, in order to indicate the lack of official approval for their cult, and to indicate further that they may not be considered as even equivalently declared Blessed. Notwithstanding anything whatsoever to the contrary. June 14 1961.

C. Cardinal CICOGNANI,
Prefect of the Sacred Congregation of Rites.

Place ✠ of Seal.

ENRICO DANTE, Secretary.

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APOSTOLIC LETTER OF POPE JOHN XXIII GIVEN MOTU PROPRIO.

THE NEW BODY OF RUBRICS OF THE ROMAN BREVIARY AND MISSAL IS APPROVED

The Apostolic See, especially from the time of the Council of Trent, has constantly endeavoured to define more accurately and to arrange in better order the body of Rubrics which regulate the public worship of the Church. As a consequence, with the introduction of a great number of amendments, variations, and additions, the whole system of rubrics has grown to a copious bulk, but has not always preserved a systematic order and has lost something of its primitive clearness and simplicity.

It is no wonder, then, that Our Predecessor Pope Pius XII of happy memory, acceding to the wishes of a number of Bishops, decided to reduce the rubrics of the Breviary and Missal in some respects to a simpler form—a work which was accomplished by the General Decree of the Sacred Congregation of Rites of 23 March, 1955.

In the following year, 1956, as the preparatory studies for a general liturgical renewal were in the meantime taking shape, this same Predecessor of Ours decided to ask the opinions of the Bishops regarding a liturgical revision of the Roman Breviary. Having thoroughly considered the Bishops' replies, he determined to deal with the question of a general and systematic revision of the rubrics of the Breviary and Missal, and he entrusted the work to that special Commission of experts to which the charge of studying a general liturgical renewal had been committed.

For Our part, after We had determined under God's inspiration to convoke an Ecumenical Council, We often deliberated as to what should be done about this plan of Our Predecessor. After long and mature reflection, We decided that the higher principles concerning a general liturgical renewal should be presented to the Fathers at the coming Ecumenical Council, but that the aforesaid revision of the rubrics of the Breviary and Missal should no longer be deferred.

Accordingly We, of Our own accord and with full knowledge, decree by Our Apostolic Authority that the body of these rubrics of the Roman Breviary and Missal, prepared by the experts of the Sacred Congregation of Rites and carefully revised by the aforesaid Pontifical Commission for the general renewal of the liturgy, be approved, and We decree as follows:

1) We ordain that the new Code of the Rubrics of the Roman Breviary and Missal, arranged in three parts, namely: *General Rubrics*, *General Rubrics of the Roman Breviary*, and *General Rubrics of the Roman Missal*, which will soon be issued for general use by Our Sacred Congregation of Rites, is to be observed from the first day of the coming year, 1961. Those who follow another Latin rite are obliged as soon as possible to conform to the new Code of Rubrics and to the Calendar, in all things which are not strictly peculiar to their own rite.

2) On that same day, the first of January, 1961, the *General Rubrics* of the Roman Breviary and Missal and the *Additions and Variations* in the rubrics of the Roman Breviary and Missal, according to the Bull *Divino afflatu* of Our Predecessor Saint Pius X, which hitherto were printed at the beginning of these books, shall cease to be in effect. So too the General Decree of the S. C. of Rites of 23 March, 1955, *On Reducing the Rubrics to a Simpler Form*, shall cease to bind, being merged in this new arrangement of the rubrics. Finally, the decrees of that same Sacred Congregation and its replies to questions, which do not agree with this new form of the rubrics, are abrogated.

3) Likewise all statutes, privileges, indults, and customs of whatever kind, even centenary and immemorial, even most special and worthy of individual mention, which are contrary to these rubrics, are revoked.

4) The publishers of liturgical books who are approved and admitted by the Holy See can prepare new editions of the Roman Breviary and Missal arranged according to the new code of rubrics; but to assure the necessary uniformity of new editions, the Sacred Congregation of Rites will issue special instructions.

5) In the new editions of the Roman Breviary and Missal, the texts of the rubrics mentioned in n. 2 should be omitted and the text of the new rubrics should be put in their place, that is, at the beginning of the Breviary, the *General Rubrics* and the *General Rubrics of the Roman Breviary*, and at the beginning of the Missal, the *General Rubrics* and the *General Rubrics of the Roman Missal*.

6) Finally, all whose business it is to do so shall as soon as possible see to it that diocesan and religious Calendars and *Propers* be conformed to the rule and spirit of the new revision of the rubrics and calendar, and that they be approved by the Sacred Congregation of Rites.

Now that these regulations are clearly determined, We deem it appropriate to Our Apostolic office to add a few exhortations.

While on the one hand this new arrangement of the rubrics has reduced the whole system of the rubrics of the Roman Breviary and Missal to a better form, put it in a clearer order and contracted it to a single text, on the other hand some

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special modifications have also been introduced which make the divine Office somewhat shorter. This was the desire of very many Bishops, especially in view of the great number of priests who are being more and more burdened with pastoral cares. To these and to all who are bound to recite the divine Office, We proffer this paternal exhortation, that when the divine Office is in any way shortened, they make up for it by greater care and devotion. Also as the readings from the Holy Fathers are sometimes diminished in length, We earnestly encourage all clerics to have always at hand for reading and meditation the volumes of the Fathers, so full of treasures of wisdom and piety.

What We have decreed and established by this Letter given *motu proprio* shall remain fixed and firm, all things to the contrary notwithstanding, though they be very special and worthy of individual mention.

Given at Rome, from Saint Peter's, this 25th day of July in the year 1960, the second of Our Pontificate.

POPE JOHN XXIII.

GENERAL DECREE
PROMULGATING THE NEW RUBRICAL CODE

The new code of the rubrics of the Roman Breviary and Missal which His Holiness John XXIII, by his *Motu proprio* Apostolic Letter, *Rubricarum instructum*, of the 25th of July of the present year, approved and ordered to be promulgated by this Sacred Congregation, is by this same Sacred Congregation of Rites, by the present decree, promulgated and declared to be promulgated, to be inserted in the new editions of the Roman Breviary and Missal and to be observed from the first day of January, 1961, by all whom it concerns.

However, in order that the liturgical books actually in use may continue to be of service, there are annexed to the code of rubrics the *Variations* to which such Breviaries, Missals and also the Martyrology may be adapted.

From the office of the Sacred Congregation of Rites, July 26, 1960.

C. Card. CICOGNANI
Prefect of S. C. R.

Place ✠ of Seal

ENRICO DANTE, Secretary.

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RUBRICS OF THE BREVIARY AND MISSAL

ACCORDING TO THE RITE OF THE ORDER OF PREACHERS

PART ONE

GENERAL RUBRICS (1)

CHAPTER I

GENERAL NORMS

1. The whole Order of Preachers uses its own rite specially approved and confirmed by the Holy See. Nothing in this rite may be changed or newly introduced without the authority of the same Holy See. (*Const. O.P. n.* 561).

2 (2). The term "Calendar" refers to the calendar of the whole Order as well as to the particular calendars of provinces and houses.

3 (3). The general rubrics which follow are applicable both to the Breviary and to the Missal. There are, however, some exceptions in the form of particular rubrics which sometimes occur in the Breviary and Missal edited in accordance with these rubrics.

CHAPTER II

THE LITURGICAL DAY IN GENERAL

4 (4). A liturgical day is a day which is sanctified by liturgical actions, especially by the eucharistic Sacrifice and the public prayer of the Church, that is, the divine Office ; it runs from midnight to midnight.

5 (5). The celebration of the liturgical day runs *per se* from Matins to Compline. There are, however, some more solemn days, whose Office begins with First Vespers on the preceding day.

Finally, there is a liturgical celebration which is not complete, but consists in only a *commemoration* in the Office and Mass of the current liturgical day.

6 (6). On individual days the Office and Mass are of the

(1) The marginal numbers given in brackets indicate the marginal numbers of the Code of Rubrics, that is, they indicate the Rubrics of the Roman Breviary and Missal.

Sunday, of the feria, of the vigil, of the feast, of the octave or of the Blessed Mary on Saturday, according to the calendar and the precedence of liturgical days.

7 (7). The precedence among liturgical days is determined solely by the special classified list given in n. 84.

8 (8). Liturgical days are of the I, II, III or IV class.

CHAPTER III

SUNDAYS

9 (9). By the term " Sunday " is meant the Lord's Day which occurs at the beginning of each week.

10 (10). Sundays are of the I or II class.

11 (11). *Sundays of the I class* are :

a) the I to the IV Sundays of Advent ;

b) the I to the IV Sundays of Lent ;

c) the I and II Sundays in Passion time ;

d) the Sunday of the Resurrection, or Easter ;

e) Low Sunday ;

f) Pentecost Sunday.

Easter and Pentecost are also feasts of the I class with an octave.

12 (12). All other Sundays are of the *II class*.

13 (13). The Office of the Sunday begins with I Vespers on the preceding Saturday, and ends after Compline of the Sunday.

14 (14). The Sunday is celebrated on its own day according to the rubrics. The Office and Mass of a Sunday which is impeded are neither anticipated nor resumed.

15 (15). *A Sunday of the I class*, in occurrence, takes precedence over any feast.

However, the feast of the Immaculate Conception of the Blessed Virgin Mary takes precedence over an occurring Sunday of Advent.

As regards concurrence, the rule given in nn. 97 and 98 is to be observed.

16 (16). *A Sunday of the II class*, in occurrence, takes precedence over feasts of the II class.

However:

a) a feast of Our Lord of the I or II class, occurring on a Sunday of the II class, takes the place of the Sunday with all its rights and privileges ; hence no commemoration of the Sunday is made ;

b) *a Sunday of the II class* takes precedence over the Commemoration of all the Faithful departed.

As regards concurrence, the rule given in nn. 97 and 98 is to be observed.

17 (17). Sunday excludes, *per se*, the perpetual assignment of feasts.

The following are excepted:

a) the feast of the Holy Name of Jesus, to be celebrated on the Sunday which occurs from the 2nd to the 5th of January (otherwise on the 2nd of January) ;

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b) the feast of the Holy Family, Jesus, Mary and Joseph, to be celebrated on the first Sunday after Epiphany ;

c) the feast of the Holy Trinity, to be celebrated on the first Sunday after Pentecost ;

d) the feast of Our Lord Jesus Christ, King, to be celebrated on the last Sunday of October ;

e) a feast of Our Lord of the I class which, in particular calendars, is at present assigned to a Sunday of the II class.

These feasts take the place of the occurring Sunday with all its rights and privileges ; hence no commemoration of the Sunday is made.

18 (18). The Sundays after Epiphany which are impeded when Septuagesima Sunday comes, are transferred to follow the XXIII Sunday after Pentecost, in this order:

a) if the Sundays after Pentecost were 25, the XXIV Sunday will be the one which is marked as the VI Sunday after Epiphany ;

b) if the Sundays were 26, the XXIV Sunday will be the one which is marked as the V after Epiphany ; and the XXV, the one marked as the VI ;

c) if the Sundays were 27, the XXIV Sunday will be the one marked as the IV after Epiphany ; the XXV, the one marked as the V ; the XXVI, the one marked as the VI ;

d) if the Sundays were 28, the XXIV Sunday will be the one marked as the III after Epiphany ; the XXV, the one marked as the IV ; the XXVI, the one marked as the V ; and the XXVII, the one marked as the VI.

Always, however, the last place is given to the Sunday which is in line as the XXIV after Pentecost, omitting, if necessary, the others, which sometimes cannot be given a place.

19 (19). The first Sunday of the month is taken to mean the one which occurs first in that month, that is, from the 1st to the 7th of the month ; the last Sunday is the one which precedes most closely the first day of the following month.

So too in calculating the first Sunday of the months of August, September, October and November, with reference to the lessons of the current Scripture, the first Sunday of the month is the one which comes from the 1st to the 7th of the month.

20 (20). The I Sunday of Advent is the one which falls on the 30th of November or is closest to that date.

Chapter IV
FERIAS

21 (21). The term " feria " applies to all the days of the week except Sunday.

22 (22). Ferias are of the I, II, III or IV class.

23 (23). *Ferias of the I class* are:

a) Ash Wednesday ;

b) all the ferias of Holy Week.

These ferias take precedence over any feast, and admit of no commemoration except a single privileged one.

24 (24). *Ferias of the II class* are:

a) the ferias of Advent from the 17th to the 23rd of December ;

b) the Ember Days of Advent, of Lent, and of the month of September.

These ferias take precedence over particular feasts of the II class ; if they are impeded, they are to be commemorated, with the exception of the Ember Days of September which are commemorated in the Mass alone and not in the Office.

25 (25). *Ferias of the III class* are:

a) the ferias of Lent and of Passion time, from the Thursday after Ash Wednesday to the Saturday before the II Passion Sunday inclusive, other than those mentioned above ; these take precedence over feasts of the III class ;

b) the ferias of Advent up to the 16th day of December inclusive, other than those mentioned above ; these yield to feasts of the III class.

These ferias, if impeded, are to be commemorated.

26 (26). All ferias which are not mentioned in numbers 23-25 are *ferias of the IV class* ; these are never commemorated.

27 (27). The Office of a feria begins with Matins and ends, *per se*, after Compline ; but the Office of a Saturday, except the Office of Holy Saturday, ends after None.

Chapter V
VIGILS

28 (28). The term " vigil " means a liturgical day which precedes a feast and is in the nature of a preparation for it.

The vigil of Easter, however, since it is not a liturgical day, is celebrated in its own peculiar way, as a night-watch.

29 (29). Vigils are of the first, second, or third class.

30 (30). *Vigils of the I class* are:

a) the vigil of the Nativity of Our Lord, which in occurrence takes the place of the IV Sunday of Advent, the latter, therefore, receiving no commemoration ;

b) the vigil of Pentecost.

These vigils take precedence over any feast, and admit of no commemoration.

31 (31). *Vigils of the II class* are:

a) the vigil of the Ascension ;

b) the vigil of the Assump-

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tion of the Blessed Virgin Mary ;

c) the vigil of the Nativity of Saint John Baptist ;

d) the vigil of Saints Peter and Paul, Apostles.

These vigils take precedence over liturgical days of the III and IV classes ; and if they are impeded, they are commemorated according to the rubrics, with the exception of the vigils of the saints which are commemorated in the Mass only and not in the Office.

32 (32). *A vigil of the III class* is the vigil of Saint Lawrence.

This vigil takes precedence over liturgical days of the IV class ; and if impeded, it is commemorated according to the rubrics.

33 (33). A vigil of the II or III class is entirely omitted if it occurs on any Sunday, or on a feast of the I class, or if the feast which it precedes happens to be transferred to another day or to be reduced to a commemoration.

34 (34). The Office of a vigil begins with Matins and ends when the Office of the following day begins.

Chapter VI

FEASTS AND THE CALENDAR

A) *Nature and Peculiar Quality of Feasts*

35 (35). The term " feast " means a liturgical day on which the public worship of the Church is directed in a special way to the celebration of the mysteries of Our Lord, or to the veneration of the Blessed Virgin Mary, the Angels, or the Saints or Blessed.

36 (36). Feasts are of the I, II or III class.

37 (37). The manner of celebrating feasts is as follows:

a) feasts of the I class are counted among the more solemn days, whose Office begins with I Vespers on the day preceding ; in these feasts only, should the chant begin from the right hand side of the choir at both Vespers, Matins, Lauds and at Mass ;

b) feasts of the II and III class have an Office which, *per se*, runs from Matins to Compline of the day itself ;

c) but feasts of Our Lord, of the II class, receive a I Vespers whenever, in occurrence, they take the place of a Sunday of the II class.

38 (38). *Feasts* are either *universal* or *particular* ; particular ones are either *proper* or granted by *indult*.

39 (39). *Universal* feasts are those which are inscribed by the Holy See in the calendar of the universal Church.

These feasts must be celebrated, according to the rubrics, by all who follow the Roman rite.

40 (40). *Particular* feasts are:

a) feasts which either by the law, or by indult of the Holy See, are inscribed in the calendar of the whole Order, but not in the calendar of the universal Church ;

b) feasts which either by the law, or by indult of the Holy See, are inscribed in the particular calendars of provinces or houses.

These feasts must be celebrated, according to the rubrics, by all who are bound by the calendar of the Order of Preachers. They may neither be expunged from the calendar nor changed in rank except by special indult of the Holy See.

41 (41 and 46). Particular feasts which *by law* must be inscribed in the calendar are the proper feasts, viz.:

a) the feast of St. Dominic, founder of the Order of Preachers (I class) ;

b) the feast of the principal Patron, duly constituted, of each province of the Order, in that Province (I class) ;

c) the feast of a secondary Patron, as above (II class) ;

d) the feasts of Saints and Blesseds who were members of the Order (II or III class, or commemoration).

42 (45). *The proper feasts of any church, or public or semi-public oratory which takes the place of a church*, and which by law must be inscribed in the calendar are:

a) the anniversary of their Dedication, if they are consecrated (I class) ;

b) the feast of their Title, if they are consecrated, or at least solemnly blessed (I class);

c) the feast of a Saint whose body is kept there and who is duly mentioned in the Martyrology or in its Appendix (II class) ;

d) the feast of a Blessed whose body is kept there and who is also duly mentioned in the Martyrology or in its Appendix (III class).

43 (47). Particular feasts *by indult* are feasts which by indult of the Holy See are inscribed either in the calendar of the whole Order, or in the particular calendars of provinces or of houses.

B) *The Calendar and Feasts to be Inscribed in it*

44 (48). A calendar is either *universal* or *particular*, that is, proper.

45 (49). The *universal calendar* is the calendar which is in use in the universal Church and which is printed at the beginning of the Roman Breviary and Missal.

46 (50). A *particular* or proper calendar is either diocesan or religious.

47 (50). The whole Order of Preachers uses its own proper calendar. No feast can be inserted in or expunged from this calendar, or changed in rank unless this has been granted by the Sacred Congregation of Rites at the re-

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quest of the Master General with the consent of his Council.

48 (54). The calendar of the Order is used by the Brethren, Nuns, and Sisters of the Order and also by the Tertiaries affiliated to it who live in common and take simple vows.

49 (56). On the basis of the calendar of the Order is composed:

a) the calendar of each religious province, by adding proper feasts (n. 41) and those granted by indult ;

b) the calendar of each church or oratory, likewise adding the proper feasts (n. 42) and those granted by indult, as also the others mentioned in the following number: this calendar is called also the calendar of the religious house.

50 (57). In all dioceses and places, Religious, even those who follow another rite than the Roman, are bound to celebrate, together with the diocesan clergy:

a) the feast of the principal Patron of the nation, region, or province, ecclesiastical or civil, of the diocese, and of the town or city (I class) ;

b) the anniversary of the Dedication of the cathedral church (I class) ;

c) other feasts that are actually of obligation, if any, in the same grade as that in which they are inscribed in the diocesan calendar.

d) the Minor Litanies or Rogations (n. 80).

51 (58). Religious, in celebrating the feasts of Saints of the Order, as regards the day and Office which are more proper, must conform themselves to the diocesan clergy, if these Saints are honoured as principal Patrons in the locality. (n. 50a).

Likewise, if the feasts of Saints or Blessed of the Order are celebrated in a higher grade or with a more proper Office by the clergy of the diocese or place, those feasts may be celebrated there, even by the Religious, in the same higher grade or with the same more proper Office, provided the feasts in question are inscribed in both calendars on the same day.

C) *The Proper Day of Feasts*

52 (59). Feasts which are already in the calendar are to be celebrated on the day for which they are inscribed in the calendar.

53 (60). For the introduction of new *universal* feasts, the following norms are to be observed:

a) feasts of the Saints are ordinarily assigned to their natal day, that is, to the day on which the Saint was born to eternal life ; if that day is impeded for any reason, the feasts are assigned to a day to be determined by the Holy See, which is therefore to be considered as the quasi-natal day ;

b) for other feasts the day will be fixed by the Holy See.

54 (61). For the introduction of new *particular* feasts, the following norms are to be observed:

a) proper feasts of Saints or Blesseds are ordinarily assigned to their natal day, unless that is impeded or a different disposition has been made by the Holy See. But proper feasts of a place or church, which are also inscribed, but in a lower grade, in the universal or diocesan or religious calendar, are to be celebrated on the same day as in the universal, diocesan, or religious calendar ;

b) if the natal day is not known, feasts are assigned, with the approval of the Holy See, to a day which, in the perpetual diocesan or religious calendar, is of the IV class ;

c) if the natal day is perpetually impeded for the whole diocese or religious Institute or for the particular church, the feasts in such a particular calendar, if they are of the I or II class, are to be assigned to the first subsequent day which is not of the I or II class ; if they are of the III class, they are to be assigned to the nearest day which is free from any other feast and Office of equal or higher grade ;

d) particular feasts granted by indult are to be inscribed in the calendar for the day fixed by the Holy See in the indult.

55 (62). Saints or Blesseds who, for any reason, are inscribed in the calendar for one single feast, are always to be celebrated together as the Breviary has it, when they are to be honoured in the same grade, even though one or some of them be more proper.

Therefore:

a) if one or some of these Saints were to be honoured with a feast of the I class, the Office is of these only, omitting the others ;

b) if one or some of these Saints or Blesseds were more proper and were to be honoured in a higher grade, the whole Office is done of these more proper ones, with a commemoration of the others.

Chapter VII

OCTAVES

A) *Octaves in General*

56 (63). An octave is the celebration of the highest feasts, prolonged for eight consecutive days.

57 (64). The only octaves to be celebrated are those of the Nativity of Our Lord, Easter, and Pentecost, to the exclusion of all others, in both the calendar of the whole Order and particular calendars.

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58 (65). Octaves are of the I or II class.

B) *Octaves of the I Class*

59 (66). Octaves of the I class are those of Easter and Pentecost. The days within these octaves are of the I class.

C) *Octave of the II Class*

60 (67). The octave of the II class is the octave of the Nativity of Our Lord. The days within the octave are of the II class ; but the octave day itself is of the I class.

61 (68). The octave of the Nativity of Our Lord is arranged in a special way, namely:

a) on the 26th of December is celebrated the feast of Saint Stephen, Protomartyr (II class) ;

b) on the 27th of December the feast of Saint John, Apostle and Evangelist (II class) ;

c) on the 28th of December, the feast of the Holy Innocents, Martyrs (II class) ;

d) on the 29th of December, there is the commemoration of Saint Thomas, Bishop and Martyr ;

e) on the 31st of December, the commemoration of Saint Sylvester I, Pope and Confessor ;

f) of particular feasts, only those are admitted which are of the I class and are in honour of Saints inscribed in the universal calendar on these days, even only by way of commemoration ; others are transferred to after the octave.

62 (69). For the Sunday within the octave of the Nativity of Our Lord which occurs from the 26th to the 31st of December, the Office is always celebrated, with a commemoration of the feast which may occur, unless the Sunday falls on a feast of the I class ; in which case the Office is of the feast with a commemoration of the Sunday.

63 (70). Special norms for arranging the Office and Mass within the octave of the Nativity of Our Lord are given in the rubrics of the Breviary and Missal.

Chapter VIII

THE SEASONS OF THE YEAR

A) *The Advent Season*

64 (71). The season of the sacred Advent runs from I Vespers of the 1st Sunday of Advent up to and including None of the vigil of the Nativity of Our Lord.

B) *The Nativity Season*

65 (72). The season of the Nativity runs from I Vespers of the Nativity of Our Lord to the 13th of January inclusive.

This space of time comprises :

a) *Christmas time*, which runs from I Vespers of the Nativity of Our Lord up to and including None of the 5th of January:

b) *Epiphany time*, which runs from I Vespers of the Epiphany of the Lord to the 13th of January inclusive.

C) *The Septuagesima Season*

66 (73). The season of Septuagesima runs from I Vespers of Septuagesima Sunday until after Compline on Tuesday of Quinquagesima week.

D) *The Lenten Season*

67 (74). The season of Lent runs from Matins of Ash Wednesday up to the Mass of the Paschal Vigil, exclusive.

This space of time comprises:

a) *the Lent time*, which runs from Matins of Ash Wednesday up to and including None of the Saturday before the I Passion Sunday ;

b) *Passion time*, which runs from I Vespers of the 1st Sunday of the Passion up to the Mass of the Paschal Vigil, exclusive.

68 (75). The week from the II Sunday of the Passion or Palm Sunday to Holy Saturday inclusive is called *Holy Week* ; the three last days of that week go by the name of the *sacred Triduum*.

E) *Paschal Season*

69 (76). The Paschal season runs from the beginning of the Mass of the Paschal Vigil up to and including None of the Saturday within the octave of Pentecost.

This space of time comprises:

a) *Easter time*, which runs from the beginning of the Mass of the Paschal Vigil up to and including None of the vigil of the Ascension ;

b) *Ascension time*, which runs from I Vespers of the Ascension of Our Lord up to and including None of the vigil of Pentecost ;

c) *the octave of Pentecost*, which runs from the Mass of the vigil of Pentecost up to and including None of the following Saturday.

F) *The "During the Year" Season*

70 (77). The " During the Year " season runs from the 14th day of January to None of the Saturday before Septuagesima Sunday, and from I Vespers of the feast of the Most Holy Trinity, that is, the I Sunday after Pentecost, up to and including None of the Saturday before the I Sunday of Advent.

Chapter IX

THE SATURDAY OFFICE OF OUR LADY

71 (78). On Saturdays on which occurs an Office of a feria of the IV class, the Saturday Office of Our Lady is celebrated.

72 (79). The Saturday

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Office of Our Lady begins with Matins and ends after None.

Chapter X

THE MAJOR AND MINOR LITANIES

A) *The Major Litanies*

73 (80). The major Litanies are assigned to the 25th of April; but if Easter Sunday or Easter Monday occurs on that day, the Litanies are transferred to the following Tuesday.

74 (81). The major Litanies are not celebrated in the Office, but only in the Mass. However, their commemoration is not to be considered a commemoration of the Season.

75 (82). According to the conditions and customs of churches and places, of which the local Ordinary is the judge, on this day there is a procession, in which the Litany of the Saints is recited with the accompanying prayers.

76 (83). If the procession cannot be had, local Ordinaries should prescribe special public prayers in which the Litany of the Saints and the other prayers which are usually said in the procession are to be recited.

77 (84). All who are bound to the recitation of the divine Office, but who are not present at the procession or at the other special functions mentioned in the preceding number, are obliged to recite the Litany of the Saints, with the accompanying prayers, on this day, in Latin.

78 (85). If the Litany of the Saints with the prayers are, according to local customs, recited in the vernacular together with the faithful, in the procession or other special functions, those who are bound to the recitation of the divine Office and who are duly present at these functions, are not obliged to repeat these prayers in Latin.

79 (86). The Mass of the Rogations is regularly to be said after the procession, according to the provisions of nn. 313–314. But it is proper that the Mass of Rogations be said also after the special functions which take the place of the procession, even if they are held in the evening.

B) *The Minor Litanies, or Rogations*

80 (87). The minor Litanies or Rogations are, *per se*, assigned to the Monday, Tuesday, and Wednesday preceding the feast of the Ascension.

But local Ordinaries are given the faculty of transferring them to three other consecutive days which may be more convenient according to the circumstances or custom or necessity of various places.

81 (88). The minor Litanies are not celebrated in the Office, but only in the Mass which is connected with the procession or other special functions.

82 (89). As regards the procession or other special functions and the Mass or commemoration, the provisions made above for the major Litanies are to be observed (nn. 74-76 and 79).

83 (90). The Litany of the Saints with the accompanying prayers, on these days, are said only in the procession or other functions (cf. n. 78). Consequently, those who are bound to the recitation of the divine Office but are not present at the procession or other special functions, are not obliged on these days to say the Litany of the Saints with the accompanying prayers.

Chapter XI

THE PRECEDENCE AMONG LITURGICAL DAYS

84 (91). The precedence among liturgical days, to the exclusion of any other titles or norms, is regulated solely by the following:

TABLE OF
LITURGICAL DAYS
ARRANGED ACCORDING TO
THE ORDER OF PRECEDENCE

Liturgical Days of the I class

1. The feast of the Nativity of Our Lord, Easter Sunday, and Pentecost Sunday (I class with octave).
2. The sacred Triduum.
3. The feasts of the Epiphany and of the Ascension of the Lord, the Most Holy Trinity, Corpus Christi, the Sacred Heart of Jesus, and Christ the King.
4. The feasts of the Immaculate Conception and of the Assumption of the Blessed Virgin Mary.
5. The vigil and the octave day of the Nativity of Our Lord.
6. The Sundays of Advent, Lent, and Passiontide, and Low Sunday.
7. The ferias of the I class which are not mentioned above, namely: Ash Wednesday, and the Monday, Tuesday and Wednesday of Holy Week.
8. The Commemoration of all the Faithful departed, which, however, yields to an occurring Sunday.
9. The vigil of Pentecost.
10. The days within the octaves of Easter and Pentecost.
11. The feasts of the I class of the universal Church, which are not mentioned above.
12. *Proper* feasts of the I class, namely:
    1) The feast of the duly constituted principal Patron: *a*) of the nation, *b*) of the region or province, ecclesias-

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tical or civil, *c*) of the diocese.

2) The anniversary of the Dedication of the cathedral church.

3) The feast of the duly constituted principal Patron of the place, town, or city.

4) The feast and anniversary of Dedication of the church to which one is assigned, or of a public or semi-public oratory which takes the place of the church.

5) The Title of the church to which one is assigned.

6) The feast of St. Dominic, Founder of the Order of Preachers.

7) The feast of the duly constituted principal Patron of a religious province.

8) Other proper feasts of the I class.

13. Feasts of the I class granted by *indult*, first movable ones and then immovable ones.

Liturgical Days of the II Class

14. Feasts of Our Lord of the II class, first movable ones, then the fixed ones.

15. Sundays of the II class.

16. Feasts of the II class of the universal Church, which are not of Our Lord.

17. The days within the octave of the Nativity of Our Lord.

18. Ferias of the II class, namely; those of Advent from the 17th to the 23rd of December inclusive, and the Ember Days of Advent, of Lent, and of the month of September.

19. Proper feasts of the II class, namely:

1) The feast of the duly constituted secondary Patron:
a) of the nation, *b*) of the region or of the province, ecclesiastical or civil, *c*) of the diocese, *d*) of the place, town, or city.

2) Feasts of Saints proper to any church (n. 42c).

3) The feast of the duly constituted secondary Patron of a religious province (n. 41c).

4) The feasts of Saints or Blesseds which are mentioned in n. 41d.

5) Other proper feasts of the II class.

20. Feasts of the II class granted by indult, first the movable, then the fixed ones.

21. Vigils of the II class.

Liturgical Days of the III Class

22. The ferias of Lent and of Passiontide, from the Thursday after Ash Wednesday to the Saturday before the II Passion Sunday inclusive, except the Ember Days.

23. Feasts of the III class which are inscribed in particular calendars, and first the proper feasts, namely:

1) The feasts of Blesseds *proper* to a certain church (n. 42d);

2) The feasts of Saints or Blesseds which are mentioned in n. 41d; then the feasts granted by *indult*, first the movable, then the fixed ones.

24. Feasts of the III class which are inscribed in the calendar of the universal Church, first the movable, then the fixed ones.

25. The ferias of Advent up to the 16th day of December inclusive, except the Ember Days.

26. Vigils of the III class.

Liturgical Days of the IV class

27. The Saturday Office of Our Lady.

28. Ferias of the IV class.

Chapter XII

THE OCCURRENCE OF LITURGICAL DAYS

85 (92). *Occurrence* means the clash of two or more Offices falling on one and the same day.

Occurrence is called *accidental* when a movable liturgical day and a fixed liturgical day come together only at intervals of some years; *perpetual*, when two liturgical days occur together every year.

86 (93). The effect of occurrence is that the Office of the liturgical day of lower rank yields to the Office of higher rank; this can happen by the omission of the lower day, or by its commemoration, or transfer, or reposition, as indicated in the numbers which follow.

87 (94). A commemoration established for a fixed day is not transferred or displaced with the feast that is to be transferred or displaced, but is either made on its proper day or omitted according to the rubrics.

Chapter XIII

THE ACCIDENTAL OCCURRENCE OF LITURGICAL DAYS AND THEIR TRANSFER

88 (95). The right of being transferred to another day because of accidental occurrence with a liturgical day which has a higher place in the table of precedence, belongs only to feasts of the I class. Other feasts, if accidentally impeded by an Office of higher grade, are either commemorated or, for that year, entirely omitted, according to the rubrics.

But if two feasts of the same Divine Person or two feasts of the same Saint or Blessed occur together, the Office is of the feast which has

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the higher place in the table of precedence, and the other is omitted.

89 (96). A feast of the I class impeded by a day which has a higher place in the table of precedence, is transferred to the nearest day thereafter which is not of the I or II class.

However:

a) the feast of the Annunciation of the Blessed Virgin Mary, when it is transferred to after Easter, is transferred as to its proper place to the Monday after Low Sunday ;

b) the Commemoration of all the Faithful departed, when it occurs with a Sunday, is transferred as to its proper place to the Monday following.

90 (97). If on the *same day* several feasts of the I class occur together, on that day is celebrated the feast which has the higher place in the table of precedence ; and the others are transferred according to the order in which they are inscribed in the table of precedence.

91 (98). So too, if it happens that several feasts of the I class which occur on *successive days* are transferred, the order in which they are inscribed in the table of precedence is to be observed ; if they are equal in rank, the Office that is first impeded has precedence.

92 (99). Feasts that are transferred have the same rank as in their proper place.

Chapter XIV

THE PERPETUAL OCCURRENCE OF LITURGICAL DAYS AND THEIR REPOSITION

93 (100). The right of reposition to another day because of perpetual occurrence with a liturgical day which has a higher place in the table of precedence, belongs to all feasts of the I and II class, and also to particular feasts of the III class occurring outside of Advent and Lent, which are impeded in the whole Order or in the whole province, or in the church to which they are proper.

But feasts of the III class of the universal Church which are perpetually impeded in the calendar of the Order or of the Province or of the House, and feasts of the III class of the whole order in only some provinces or churches, and feasts of the III class of the province in only some churches are either permanently commemorated or completely omitted, in accordance with the rubrics.

94 (101). The feasts that are to be reassigned, if they are of the I or II class, should be assigned to the first following day which is not of the I or II class ; if they are of the III class, they should be assigned to the first following day which is free from other Offices of equal or higher rank.

95 (102). The day to which feasts that are perpetually impeded are reassigned is regarded as the proper day, and on that day the displaced feast is celebrated in the same rank as in its proper place.

Chapter XV

THE CONCURRENCE OF LITURGICAL DAYS

96 (103). Concurrence means the coincidence of Vespers of the current liturgical day with the I Vespers of a liturgical day immediately following.

97 (104). In concurrence, preference is given to the Vespers of the liturgical day of higher class and the others are commemorated or not, according to the rubrics.

98 (105). But when liturgical days whose Vespers concur are of the same class, the whole II Vespers of the current Office are said, and a commemoration is made of the following office, according to the rubrics.

Chapter XVI

COMMEMORATIONS

99 (106). The provisions made here for commemorations apply to both the Mass and the Office, both in occurrence and in concurrence.

100 (107). Commemorations are either *privileged* or *ordinary*.

101 (108). *Privileged* commemorations are made in Lauds and Vespers, and in all Masses ; *ordinary* commemorations are made only in Lauds, in conventual Masses and in all low Masses.

102 (109). *Privileged* commemorations are:

a) of a Sunday ;

b) of a liturgical day of the I class ;

c) of the days within the octave of the Nativity of Our Lord ;

d) of the September Ember Days in Mass ;

e) of the ferias of Advent, Lent, and Passiontide ;

f) of the major Litanies, in the Mass.

All other commemorations are *ordinary* ones.

103 (111). The system of admitting commemorations is this :

a) on liturgical days of the I class and in sung Masses other than conventual ones, no commemoration is admitted except a single privileged one ;

b) on Sundays of the II class, only one commemoration is admitted, namely, that of a feast of the II class, which however, is omitted if a privileged commemoration is to be made ;

c) on other liturgical days of the II class, only one commemoration is admitted, that is, either a privileged one or an ordinary one ;

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d) on liturgical days of the III and IV class, only two commemorations are allowed.

104 (112). For commemorations and prayers, the following provisions also are to be observed:

a) an Office, Mass, or commemoration of any feast or mystery of one Divine Person excludes the commemoration or prayer of another feast or mystery of the same Divine Person ;

b) an Office, Mass, or commemoration of a Sunday excludes the commemoration or prayer of a feast or mystery of Our Lord, and vice versa ;

c) an Office, Mass, or commemoration of the Season, excludes another commemoration of the Season ;

d) likewise, an Office, Mass, or commemoration of the Blessed Virgin Mary, or of any Saint or Blessed, excludes another commemoration or prayer in which the intercession of the B.V.M. or of that Saint or Blessed is implored : this, however, does not apply to the prayer of a Sunday or feria in which there is an invocation of that Saint.

105 (113). A commemoration of the Season is made in the first place. In admitting and arranging other commemorations, the order of the table of precedence is to be observed.

106 (114). Any commemoration which goes beyond the number prescribed for the various liturgical days, is omitted.

Chapter XVII

THE CONCLUSION OF PRAYERS

107 (115). The conclusion of prayers, both in the Mass and in the Office, is as follows:

a) if the prayer is addressed to the Father, the conclusion is: Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen ;

b) if the prayer is addressed to the Father, but the Son is mentioned at the beginning, the conclusion is: Through the same, Our Lord, etc., as above ;

c) if the prayer is addressed to the Father, but the Son is mentioned at the end, the conclusion is: Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen ;

d) if the prayer is addressed to the Son, the conclusion is: For you live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. Amen ;

e) if the Holy Spirit is mentioned in the prayer, one says in the conclusion: in the unity of the same Holy Spirit, etc.

108 (116). Other special conclusions which sometimes occur in liturgical books are also to be observed.

Chapter XVIII

THE COLOUR OF VESTMENTS

A) *The Colour of Vestments in General*

109 (117). The veils of the altar and the vestments of the celebrant and ministers must be of the colour suitable to the Office and Mass of the day or to another Mass which is to be celebrated, according to the practice of the Roman Church which regularly uses five colours: white, red, green, violet, and black.

But indults and legitimate customs regarding the use of other colours remain in effect.

And if anywhere in Mission lands, because of the solid and long-standing tradition of the native people, the significance of one or another of the liturgical colours of the Roman Church does not agree with the significance which is native to those people, the faculty is given to the Conference of Bishops of that region or larger territory, if it seems advisable to do so, to substitute in place of the unsuitable colour another that is more appropriate ; this should not be done, however, without consulting the Sacred Congregation of Rites.

110 (118). As regards the colour of the vestments in low votive Masses of the IV class, the provisions of n. 290 should be kept in mind.

**

B) *The Colour White*

111 (119). White is to be used in the *Office and Mass of the Season*:

a) from the feast of the Nativity of Our Lord to the end of Epiphany time :

b) from the Mass of the Paschal Vigil up to the Mass of the vigil of Pentecost, exclusive.

112 (120). White is used in the *Office and Mass of feasts*:

a) of Our Lord, except the feasts of mysteries or instruments of the Passion ;

b) of the Blessed Virgin Mary, even in the blessing and procession of candles on the 2nd of February ;

c) of the Holy Angels ;

d) of All Saints (the 1st of November.

e) of Saints who are not Martyrs ;

f) of Saint John, Apostle and Evangelist (27 December); the Chair of Saint Peter (22 February) ; the Conversion of Saint Paul (25 January) ; the Nativity of Saint John the Baptist (24 June).

113 (121). White is required in *votive Masses*:

a) which correspond to the feasts mentioned in the preceding number ;

b) of Our Lord Jesus Christ, eternal high Priest ;

c) for the Coronation of the Supreme Pontiff and for the anniversaries of the Supreme Pontiff and of the Bishop of the diocese ;

d) " for Bride and Groom";

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e) for giving thanks to God.

114 (122). Finally, white is used: on Holy Thursday in the Mass of the Chrism and in the Mass of the Lord's Supper; also by the deacon for the singing of the Exultet, and by the celebrant at the renewal of the baptismal promises in the Paschal Vigil.

C) *The Colour Red*

115 (123). Red is to be used in the *Office and Mass of the Season*, from the Mass of the vigil of Pentecost to None of the following Saturday.

116 (124). Red is used also in the *Office and Mass of feasts*:

a) of the mysteries and instruments of the Passion of Our Lord ;

b) of the Holy Apostles and Evangelists, on their natal day, except on the feast of Saint John (27 December) ;

c) of the Commemoration of Saint Paul the Apostle (30 June) ;

d) of the Commemoration of all the Supreme Pontiffs ;

e) of the Holy Martyrs whose martyrdom, or finding, or transfer is being celebrated ;

f) of holy Relics.

117 (125). Red is required in *votive Masses*:

a) of the Passion of the Lord ;

b) of the five wounds of Our Lord Jesus Christ ;

c) of the Holy Spirit ;

d) of the mysteries and Saints mentioned in the preceding number ;

e) for the election of a Supreme Pontiff.

D) *The Colour Green*

118 (127). Green is used in the *Office and Mass of the Season*:

a) from the 14th of January to the Saturday before Septuagesima ;

b) from the Monday following the I Sunday after Pentecost to the Saturday before Advent.

Excepted are the Ember Days of September and vigils of the II or III class outside of Paschal time.

E) *The Colour Violet*

119 (128). Violet is used in the *Office and Mass of the Season*:

a) from the I Sunday of Advent to the vigil of the Nativity of Our Lord, inclusive ;

b) from Septuagesima Sunday to the Paschal Vigil exclusive, excepting: the blessing and procession of palms on the II Sunday of the Passion ; the Mass in Cena Domini on Holy Thursday ; the Liturgical Action of the Friday of the Passion and Death of Our Lord up to the Communion, exclusive ;

c) on the Ember Days of September ;

d) on vigils of the II and III class outside of Paschal time.

120 (129). The *votive Masses* which require the violet colour are those:

a) for the propagation of the Faith ;

b) for the defence of the Church ;

c) for the unity of the Church ;

d) for time of war ;

e) for peace ;

f) for protection from death ;

g) for forgiveness of sins ;

h) for pilgrims and travellers ;

i) for seafarers ;

l) for the sick ;

m) for the dying ;

n) to ask the grace of a good death ;

o) for any need ;

p) for rain ;

q) for good weather ;

r) for saving the crops.

121. (130). Violet is used also:

a) at the procession and Mass in the major and minor Litanies ;

b) at the blessing of ashes ;

c) at Communion in the Liturgical Action of the Friday of the Passion and Death of Our Lord ;

d) in Masses for the Commemoration of all the Faithful departed which are celebrated during the exposition of the Most Blessed Sacrament for the Forty Hours' devotion.

122 (131). *Rose-coloured* vestments can be used on the III Sunday in Advent and on the IV Sunday in Lent, but only in the Office and Mass of the Sunday.

F) *The Colour Black*

123 (132). Black is to be used ;

a) in the Liturgical Action of the Friday of the Passion and Death of Our Lord, up to the Communion, exclusive;

b) in Offices and Masses of the dead, except in the case mentioned above in n. 121d.

Chapter XIX

CONCERNING SILKEN VESTMENTS

124 (133). In the Mass the celebrant uses the maniple, stole and chasuble, or planeta.

125 (134). As regards the use of the silken cappa, that is, the cope, dalmatic and tunic, the rubrics given in the respective places in the liturgical books are to be observed.

126 (136–137). When the celebrant wears a cope he never wears a maniple. And when the celebrant does not wear a cope the sacred ministers, too, do not wear the dalmatic and tunic.

127. In a solemn Mass of a feria, of a vigil of the II or III class, and of the major and minor Litanies, the subdeacon and the deacon minis-

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ter dressed in albs, the subdeacon wearing a maniple, the deacon, besides wearing the maniple, wearing a stole hanging from his left shoulder to underneath his right shoulder.

PART TWO

GENERAL RUBRICS OF THE BREVIARY ACCORDING TO THE RITE OF THE ORDER OF PREACHERS

Chapter I

GENERAL NORMS

128 (138). The canonical Hours of the Breviary of the Order of Preachers are: Matins, Lauds, Terce, Sext, None, Vespers, and Compline.

Of these, Matins, Lauds and Vespers are called *major Hours*; Terce, Sext, None, and Compline, *minor Hours*. Compline is generally dealt with separately in the rubrics.

129 (139). The obligation of saying the divine Office includes all the canonical Hours of the daily round.

130 (140). The divine Office is recited either *chorally*, or *in common*, or *in private*.

It is said *chorally* if it is recited by a community which is bound to choir duty by ecclesiastical law; *in common*, if it is said by a community which is not bound to choir duty.

131 (141). The norms which follow apply equally to the recitation of the divine Office *in choir* or *in common* (even though it be done by only two or three persons), or *in private*, unless there is express provision to the contrary.

Chapter II

THE TIME FOR SAYING THE CANONICAL HOURS

132 (142). The canonical Hours of the divine Office are designed by their very character for sanctifying the various hours of the natural day. It is therefore desirable, both for really sanctifying the day and for reciting the Hours themselves with spiritual profit, that in reciting them a time close to the true time of each of the canonical Hours be observed.

133 (143). However, to satisfy the obligation of reciting the divine Office, it is sufficient that all the canonical Hours be recited within the twenty-four hours of the day.

134 (144). *Matins* may for just cause be anticipated in the afternoon of the preceding day, not, however, before two o'clock.

135 (145). *Lauds*, being a morning prayer, are recited *chorally* and *in common* in the early morning; and this is appropriate also in *private* recitation.

136 (146). *Vespers*, even during the time of Lent and Passion time, are recited, *in choir* and *in common*, in the afternoon; and this is appropriate also in *private* recitation.

137 (147). *Compline*, in the case of all who are bound to recite the divine Office, is very appropriately said as the last prayer at the end of the day, even if, for a just cause, Matins of the following day has already been anticipated.

In this case the Our Father, which otherwise should be said after the verse Our help, is omitted, and in its place, *chorally* and *in common*, an examination of conscience is made for a reasonable period of time; then the Confiteor and the rest are said as usual; this is also appropriate in *private* recitation.

Chapter III

THE CALENDAR TO BE USED IN THE RECITATION OF THE DIVINE OFFICE

138 (148). The divine Office is to be performed according to the proper calendar.

139 (151). Religious of both sexes should follow the calendar of their house (n. 49b); or, when they attend choir in another house of the Order, the calendar of that house in which they actually are.

140 (156). In interprovincial, national, and international houses of the Order, for the recitation of the divine Office chorally or in common, the proper calendar of the whole Order is to be used, adding only the feasts of the special church (n. 42) and feasts mentioned in n. 50. *

* (154). In diocesan seminaries and colleges of clerics which are entrusted to religious, for the recitation of the divine Office in common both by the clerics and by the religious who recite the Office in common with them, the calendar of the place is to be used, adding the feasts of the church of the seminary or college (n. 45 of the code of rubrics), and with the faculty of adding also the feasts of the Title and of the saintly Founder of the Religious to whom the government of the seminary is entrusted.

(155). In interdiocesan, regional, national, and international seminaries and colleges of clerics, for the recitation of the divine Office in common the calendar of the universal Church is to be used, adding the feasts of the principal Patron of the nation, region, or province, ecclesiastical or civil, or city, the anniversary of the Dedication of the cathedral church of the diocese, and other feasts which are actually of obligation, if any, and also the feasts of the church of the seminary or college (n. 45 of the code of rubrics).

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141 (157). However, any religious of either sex, who is obliged to the divine Office on any ground, and who takes part in the divine Office *chorally* or *in common* according to a calendar or a rite other than his own, satisfies in this way his obligation as to that part of the Office.

Likewise when one takes part in the votive Vespers of some external solemnity, he satisfies his obligation as to that part of the Office, provided the aforesaid Vespers were celebrated in their entirety and according to the rubrics.

Chapter IV

ON THE ARRANGEMENT OF THE DIVINE OFFICE

A) *On the Arrangement of the Divine Office in General*

142 (158). The compass of the divine Office for the various liturgical days has been stated above in numbers 13, 27, 34, 37.

143 (159). The quality of the divine Office to be recited, and the method of using the various parts of the Hours, according to the diversity of liturgical days, will be stated below in numbers 149–161.

144 (160). The manner of saying the various Hours is stated in the Ordinary of the Divine Office.

145 (161). The following have *Matins with three Nocturns*, namely, *nine psalms and nine lessons* :

a) feasts of the I and II class ;

b) the ferias of the sacred Triduum ;

c) the octave day of the Nativity of Our Lord ;

d) the Commemoration of all the Faithful departed.

146 (162). The following have *Matins with one Nocturn of nine psalms and three lessons* :

a) all Sundays except those of Paschal time ;

b) all ferias excepting those of the sacred Triduum, and those of Paschal time ;

c) all vigils, outside Paschal time ;

d) feasts of the III class, outside Paschal time ;

e) the days within the octave of the Nativity of Our Lord ;

f) the Saturday Office of Our Lady, outside Paschal time.

If the government of such a seminary is entrusted to Religious, the calendar of the universal Church is to be used also by the Religious who say the Office in common with the clerics, with the faculty of adding the feasts of the Title of the Order or Congregation and of the saintly Founder of the Religious to whom the government of the seminary is entrusted.

147 (163). During Paschal time, whether the Office be of the Season or of the Saints, *Matins is said with one Nocturn of three psalms and three lessons.*

148 (164). Feasts which have no I Vespers, and which, for any reason acquire them in accordance with the rubrics, take everything from I Vespers of the respective Common, with the exception of anything that may perhaps be given as proper for I Vespers.

B) *The Sunday Office*

149 (165). *The Sunday Office* belongs to Sundays on which no feast occurs which takes precedence over the Sunday.

The following, however, have a special arrangement of the Office :

a) Easter Sunday, Low Sunday, and Pentecost Sunday ;

b) The Sunday within the octave of the Nativity of Our Lord.

150 (166). The Sunday Office is arranged as follows:

a) *at I Vespers*: everything as in the Psalter for the preceding Saturday, and as in the office of the Season ;

b) *Compline* following is of the Saturday ;

c) *at Matins*: the invitatorium and hymn as in the Psalter or as in the Office of the Season ; antiphons, psalms, and versicle of the one Nocturn, as in the Psalter for Sunday ; the blessings, outside Paschal time, May he, May the divine, May the gospel ; but during Paschal time, the final three ; three lessons with their responsories : outside Paschal time, the first and second are from current Scripture (n. 203 A, *a*), the third is from the homily on the Gospel of the day (n. 203 A, *b*), but during Paschal time the three lessons are from the homily on the Gospel of the day (n. 203 B) ; the hymn Te Deum, which is omitted on the Sundays of Advent and from Septuagesima Sunday until the II Sunday of the Passion.

d) *At Lauds*: antiphons, unless proper ones are given, are from the Psalter ; psalms from the Sunday Psalter, scheme I or II according to the different Seasons (n. 180); little chapter, hymn and versicle, as in the Psalter or in the Office of the Season ; the remainder as in the Office of the Season.

e) *At Terce, Sext and None*: all as in the Psalter and in the Office of the Season.

f) *At II Vespers*: all as in the Psalter and in the Office of the Season.

g) *Compline*: of the Sunday.

C) *The Festive Office*

151 (167). The *festive Office* belongs to feasts of the I class. It is arranged as follows:

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a) *At I Vespers*: everything from the Proper or Common ;

b) *Compline* following I Vespers: of Sunday ;

c) *At Matins*: everything from the Proper or Common; the hymn Te Deum is said ;

d) *At Lauds*: everything from the Proper or Common, with the Psalms of Sunday from the first group ;

e) *At Terce, Sext, and None*: antiphons, the second, third, and fifth respectively from Lauds ; psalms of Sunday ; the rest from the Proper or Common ;

f) *At II Vespers*: everything from the Proper or Common;

g) *Compline*: of Sunday.

D) *The Semifestive Office*

152 (168). The *semifestive Office* belongs to feasts of the II class. It is arranged as follows:

a) *At Matins, Lauds, and Vespers*: everything as in the festive Office ;

b) *At Terce, Sext, and None*: antiphons and psalms from the Psalter for the current week day ; the rest, from the feast, as in the Proper or Common ;

c) *Compline*: of Sunday.

E) *The Ordinary Office*

153 (169). The *Ordinary Office* belongs to feasts of the III class and to the Saturday Office of Our Lady. It is arranged as follows:

a) *At Matins*: invitatory and hymn from the Proper or Common ; antiphons, psalms and versicle of the one Nocturn from the Psalter for the current weekday, unless proper ones or those from the Common are assigned (n. 161) ; lessons 1 and 2, with their responsories, from the Scripture as indicated in number 205 a ; lesson 3 of the feast (n. 205 *b*), with its own responsory. The hymn *Te Deum* is said ;

b) *At Lauds and Vespers*: antiphons and psalms as in the Psalter for the current weekday, unless proper ones or those from the Common are assigned (n. 161) ; the rest as in the Proper or Common.

c) *At Terce, Sext, and None*: antiphons and psalms as in the Psalter for the current day of the week ; the rest from the feast as in the Proper or Common ;

d) *Compline*: of the current weekday.

F) *The Ferial Office*

154 (170). The *ferial Office* belongs to all ferias and vigils, except:

a) the sacred Triduum ;

b) the vigil of the Nativity of Our Lord.

155 (171). The ferial Office is arranged as follows:

a) *At Matins*: invitatory and hymn from the Psalter or Ordinary according to the different seasons ; antiphons, psalms, and the versicle of the one Nocturn, from the current weekday ; *on ferias*, three lessons with their responsories from the current Scripture or from the homily on the Gospel of the day: *on vigils*, three proper lessons from the homily, with responsories from the current feria.

The hymn Te Deum is not said.

b) *At Lauds and at Vespers*: all as in the Psalter for the current weekday and as in the Office of the Season according to the different seasons. On ferias, the proper prayer is taken if there is one, otherwise that of the preceding Sunday is used ; on vigils of the saints the prayer of the preceding Sunday is said ; on other vigils the proper prayer is said.

c) *At Terce, Sext and None*: the antiphon according to the different Seasons, and the psalms from the Psalter for the current weekday ; little chapter and the rest as in the Psalter or in the Office of the Time. On ferias of Lenten season the prayer of Lauds is said ; on other ferias that of the preceding Sunday ; on vigils of the Saints the prayer of the preceding Sunday is said ; on other vigils the prayer is as at Lauds.

d) *Compline*: of the current weekday.

G) *Some Peculiarities in Arranging the Divine Office*

156 (172). *On Easter and Pentecost Sundays* and the days within their octaves and on Low Sunday, at the small Hours, the psalms are of the Sunday.

157 (173). *In the sacred Triduum, on the vigil of the Nativity of Our Lord, and in Offices of the dead*, the Office is arranged according to special rubrics, which are found in the Breviary in their respective places.

158 (175). *On feasts of Our Lord of the II class*, which occur on Septuagesima, Sexagesima, or Quinquagesima Sundays, for the small Hours the antiphons are taken from Lauds, as in a festive Office.

159 (175). *On the days within the octave of the Nativity of Our Lord* which are free from the feast of any Saint, the Office is arranged as follows:

a) *Matins* has nine psalms with only one antiphon and three lessons. The invitatory, hymn, and psalms are said as on the feast of the Nativity ; an antiphon, versicle and three lessons from the current Scripture, with their responsories, as indicated for each day.

b) *At Lauds*, psalms of Sunday with only one antiphon ; little chapter and hymn of the Sunday within the octave ; versicle, Blessed, antiphon, The Virgin Mother, prayer Grant, we beg of you.

c) *At the small Hours* the antiphons and psalms are from the current weekday ;

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the remainder as on the feast of the Nativity.

d) *At Vespers*, except for the 31st of December, the antiphons and psalms are taken from the II Vespers of the Nativity; but, from the little chapter on, the Office is of the octave, as in the Breviary, unless it is to be that of the following Sunday or of a following feast of the I class.

e) *Compline*: as on the feast of the Nativity.

160 (176). *On the Sunday within the octave of the Nativity of Our Lord*, the Office is arranged as it now is in the Breviary, but:

Matins has nine psalms with nine antiphons, a versicle from the first Nocturn of the feast, and three lessons.

As for the lessons of Matins, the following is to be observed:

a) if the Sunday falls on the 26th, 27th or 28th of December, the first and second lessons, with their responsories, are taken from the first Nocturn of Christmas Day, in the manner indicated in n. 205; the third, from the homily on the Gospel of the day (n. 203 *a*, *b*), with the ninth responsory.

b) if it falls on any other day, the first and second lessons are said from the current Scripture, and the third from the homily on the Gospel of the day, as in the Sunday Office (n. 203).

At the small Hours, antiphons and psalms are of the Sunday.

161 (177). On feasts of the III class, universal or particular, which for certain Hours have either proper antiphons and psalms from the common, or proper antiphons and specially assigned psalms, the special rubrics which are given in the respective places in the Breviary are to be observed.

Chapter V

THE DIFFERENT PARTS OF THE OFFICE

A) *The beginning and the end of the Hours*

162 (178). The canonical Hours, whether said *chorally*, *in common*, or *in private*, begin, without preamble, as follows:

a) *Matins*, from the verse O Lord, open my lips;

b) *Lauds, the small Hours and Vespers*, from the verse O God, make haste to my rescue;

c) *Compline* from the verse, Sir, ask for a blessing.

163 (179). So too the canonical Hours, whether *chorally*, *in common*, or *in private*, end as follows:

a) *Matins* (if separated from Lauds), *Lauds*, *Terce*, *Sext*, *None*, and *Vespers*; with the verse May the souls, unless some Hour or the conventual Mass is to follow.

b) *Compline*, with the blessing May the blessing of almighty God.

164 (180). In the offices of the sacred Triduum and of the dead, the Hours begin and end as noted in the Breviary.

B) *The Conclusion of the Office*

165 (181). The daily round of the divine Office closes after Compline with the antiphon Salve Regina with its versicle and prayer, and with the antiphon of the Holy Father Dominic, O Light, (or that of another Saint according to the custom of the Province or House) with its versicle and prayer, and May the souls.

C) *The Invitatory*

166 (182). The invitatory, with psalm 94, Come ring out, is said as described in the Ordinary, at the beginning of Matins in every Office except those of the sacred Triduum and of the feast of the Epiphany of Our Lord.

167 (183). At the end of the invitatory in Paschal time, an Alleluia is added, unless there already is one.

168 (184). The manner of taking the invitatory, according to the various liturgical days, is given above, where the arrangement of the Office is dealt with (nn. 149–161).

D) *Hymns*

169 (185). Hymns are said in every Hour, at the place indicated in the Ordinary. They are omitted, however, in Lauds of the Epiphany of the Lord, in Matins of the Epiphany of the Lord, from Matins of Holy Thursday to None of the Saturday before Low Sunday, and in the Office of the dead.

170 (186). At the small Hours and Compline, the hymns assigned for those Hours in the Psalter or in the Ordinary are always said, except on the feast of Pentecost and within its octave, at Terce.

171 (187). Proper hymns assigned to certain Hours are never transferred to another Hour.

172 (188). Each hymn is always said with the conclusion assigned to it in the Breviary, excluding any change whatsoever by reason of the feast or of the season.

173 (189). An Office that is commemorated never introduces its own proper doxology at the end of the hymns of the Office of the day.

E) *Antiphons*

174 (190). Antiphons are said at all the Hours after the psalms and canticles, and are one or several according to different Offices and Hours, as indicated in their proper place. Only on 1st class feasts are they said before, as well as after, the Benedictus and Magnificat.

175 (191). Antiphons are

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always said in their entirety at all Hours, major or minor,

The asterisk which is placed after the first words of the antiphon indicates how far the intonation should continue.

176 (192). Proper antiphons assigned to certain Hours, if they cannot be said, are not transferred but omitted.

177 (193). The antiphon at the Magnificat in the I Vespers of the first Sunday of August, September, October, and November, is the one which is found in the Breviary before the first Sunday of each of those months, and corresponds to the sacred book of Scripture which is to be read on that Sunday.

178 (195). At the end of the antiphons, in Paschal time, an Alleluia is added, unless there is one already. But from Septuagesima to Holy Saturday the Alleluia, if there is one in the antiphon, is omitted.

F) *Psalms and Canticles*

179 (196). The psalms at the various Hours are taken as indicated in the rules for arranging the Office according to the various liturgical days (nn. 149–161).

180 (197). At Matins on Wednesday, and on all days of the week at Lauds, two groups of psalms are indicated in the Psalter.

The second group of psalms is used:

a) on Sundays during the seasons of Septuagesima, Lent, and Passion time;

b) on all ferias during the seasons of Advent, Septuagesima, Lent and Passiontime, the Ember days of September, and on vigils of the II and III class outside Paschal time.

On other days the first group of psalms is taken.

181 (198). On I class feasts, if a canticle begins with the same words as those which make up the antiphon, those words are omitted, and the canticle begins with the word before which the antiphon stops, provided no Alleluia is to be added after the antiphon.

182 (199). Any psalm which cannot be said in the Hour to which it is specially assigned, is not transferred but omitted.

183 (200). The canticles Benedictus, Magnificat, and Nunc dimittis are said in their proper place as indicated in the Ordinary.

184 (201). At the end of the psalms and canticles, except the canticle Bless the Lord, the Glory be to the Father is said; it is omitted during the sacred Triduum.

In the Office of the dead, however, instead of the Glory be to the Father the verse Eternal rest is said, as indicated in its proper place.

At the small Hours on the commemoration of all the Faithful Departed neither the Glory be to the Father nor Eternal rest is said after each psalm, but the three psalms are said with only the antiphon Eternal rest.

185 (202). This sign ℣ indicates an inflexion in the first part of a verse in psalms and canticles, while the asterisk indicates a beat or pause in the middle of the verse; these are to be observed when the Office is recited *chorally* or *in common*.

G) *The Athanasian Creed*

186 (203). The Athanasian Creed was said only on the feast of the Most Holy Trinity, at Prime, after finishing the psalms and before reciting the antiphon.

H) *Versicles*

187 (204). Versicles are said at Matins after repeating the antiphon of the last psalm of each Nocturn. At Lauds, Vespers and Compline the versicle is said after the hymn, but at the small Hours, after the responsory. Furthermore, a versicle is said before Lauds.

188 (205). During the sacred Triduum, a versicle is said only in each of the Nocturns; on the feast and during the octave of Easter in the Nocturn, before Lauds, in the commemorations at Vespers and at the procession after Compline. In the Office of the dead, it is said in each Nocturn and at the other Hours as indicated in the respective places.

189 (206). In Paschal time an Alleluia is added to the versicles unless they already have one. Those versicles are excepted which in the Ordinary are given without an Alleluia.

190 (207). The method of taking the versicles, according to the various Offices and Hours, is given above in treating of the arrangement of the divine Office (nn. 149–161).

I) *The blessings before lessons*

191 (208). The blessings are said, at Matins, before the lessons of each Nocturn as indicated in the Ordinary. They are omitted in the Offices of the sacred Triduum and of the dead.

192 (209). On feasts of the Blessed Virgin Mary, and in the Saturday Office of the Blessed Mary proper blessings are recited; likewise there are proper blessings for the III Nocturn at Matins on the Nativity of Our Lord.

193 (210). The blessing is never changed before the short lesson at Compline.

L) *The lessons at Matins*

I — Lessons in general

194 (211). At the end of every Nocturn three lessons are said. Consequently,

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Offices of three Nocturns have nine lessons ; Offices of one Nocturn have three.

195 (212). The term " current Scripture " designates the lessons from Sacred Scripture which are assigned to the first or to the only Nocturn and which are arranged in a definite order for the various days in the Office of the Season.

196 (213). Lessons from current Scripture, if they cannot be said on the day to which they are assigned, are omitted, even though they be taken from the beginning of a book.

197 (214). Offices that are commemorated have no lesson in the Office of the day.

198 (215). Lessons from Scripture are read with the title of the sacred book from which they are taken, unless there is an express note to the contrary ; so too, lessons from a sermon or treatise or document of a Pope are read with their title and the name of the author ; likewise the name of the author is read at the beginning of lessons from the homily on the Gospel of the day.

199 (216). At the end of each lesson is said : Indeed, Lord, have mercy on us, to which the response is: Thanks be to God. This conclusion is omitted in Offices of the sacred Triduum and of the Dead, and when it is indicated that the following be said: Thus says the Lord God: " Turn to me and be saved." ℟. Thanks be to God.

II — The lessons in an Office of Three Nocturns

200 (217). The three lessons of the *first Nocturn* are from the Scripture, and are:

a) in a festive or semifestive Office, either proper or specially assigned or from the Common, except on the feast of All Saints ;

b) in the Offices of the sacred Triduum, proper.

201 (218). The three lessons of the second Nocturn are from the Scripture, and are:

a) in a festive or semifestive Office, from the life of the Saint, or from a sermon or treatise assigned to the day, as in the Proper or in the Common.

But if there are only one or two lessons that are proper or assigned, the number of three lessons is completed with lessons from the Common.

b) in Offices of the sacred Triduum, from the sermon assigned to the day.

202 (219). The three lessons of the *third Nocturn* are:

a) in a festive or semifestive Office, from the homily on the Gospel of the day, except on the feast of All Saints.

b) on the feast of All Saints and in Offices of the sacred Triduum, from the sermon assigned to the day.

III — The lessons in an Office of One Nocturn

203 (220). *In a Sunday Office*, the order of the three lessons is as follows:

A. Outside Paschal time

a) the first and second lessons are said from the current Scripture, as in the Proper.

The first lesson from Sacred Scripture is the one which is now noted in the Breviary as the first ; the second is made up of the second and third joined into one, omitting the intermediate responsory.

b) The *third lesson* is said from the homily on the Gospel for that day ; and that one is taken which is now found in the Breviary as the first of the third Nocturn.

B. During Paschal time

The three lessons are from the homily on the Gospel of the day.

204. *In the festive and semifestive office during Paschal time* the arrangement of the three lessons is as follows:

either three lessons from the homily on the gospel of the day (on the feasts of Easter, the Ascension of the Lord, Pentecost, the Annunciation of the B.V.M., St. Joseph, Workman, the Blessed Virgin Mary, Queen); *or* the first and second lessons, proper or specially assigned, from the Scripture ; the third from the life of a Saint (in the remaining feasts, scl. those of the Apostles and Evangelists and Saints O.P.).

205 (221). *In an ordinary Office*, whether outside Paschal time or during Paschal time, the order of the three lessons is as follows:

a) the first and second lessons are said from the Scripture ; and ordinarily from the current Scripture, unless they are proper or specially assigned.

The first lesson from Sacred Scripture is the one which is noted in the Breviary as the first ; the second is made up from the second and third joined into one, omitting the intermediate responsory.

b) the third lesson is of the feast, that is, it is a proper one. If there is no such lesson, the proper lessons (formerly of the second Nocturn) are said combined in one. If the feast has no proper lessons, for the third lesson the fourth from the Common is used.

206 (222). *In a ferial Office*, the order of the three lessons is as follows:

a) if it is an Office of a *vigil* or of a *feria which has a homily*, the three lessons are said from the homily on the Gospel of the day ;

b) if it is an Office of a *feria without a homily*, the three lessons are read from the current Scripture, just as they are in the Breviary.

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IV — Some peculiarities about the lessons

207 (223). The lessons of the Office of the dead are arranged in their own way, as is noted in the proper places.

208 (224). During the octaves of Easter and Pentecost the three lessons are said from the homily on the Gospel of the day.

209 (225). When Septuagesima Sunday comes, the lessons assigned to those Sundays and ferias after Epiphany which cannot have place, are entirely omitted that year. The same is true of the lessons of the Sundays after Pentecost, and the lessons of the ferias which follow those Sundays, which are impeded by the coming of the first Sunday of August; and also of the lessons of the months of August, September, October, and November, which are impeded by the coming of the first Sunday of the following month or the first Sunday of Advent.

M) *The responsories after the lessons of Matins*

I — Responsories in general

210 (226). After every lesson a responsory is said.

211 (227). The responsories are so connected with the lessons that they are to be taken in the same way as the lessons, unless there is express provision to the contrary.

212 (228). Responsories which cannot be said on their day are not transferred, but omitted.

213 (229). During Paschal time, at the end of every responsory, before the versicle, an Alleluia is added unless there is one already; but no Alleluia is added after the versicle.

214 (230). At the end of the last responsory of every Nocturn, after repeating the last part of the responsory, the Glory be to the Father is said, and then the same last part of the responsory is once more resumed, unless there is an indication to the contrary in the proper place. During Paschal time, after the Glory be to the Father, the Alleluia is at once resumed.

On ordinary Sundays, when the Te Deum is not said, the third responsory is repeated up to the versicle exclusive.

In Offices of Passion time, in the third responsory the Glory be to the Father is omitted, and in its place the responsory is repeated up to the versicle exclusive.

215 (231). Peculiarities which may occur in the saying of the responsories are indicated in their proper place.

II — The responsories in Offices of three Nocturns

216 (232). *Responsories of the three Nocturns* are arranged as follows:

a) ***in a festive or semi-festive Office*** they are proper or from the Common;

b) ***in the Offices of the sacred Triduum*** they are proper.

III — The responsories in Offices of one Nocturn.

217 (233). *In a Sunday Office*, the responsories are arranged as follows:

A. Outisde Paschal time

a) the first responsory is that which follows the first lesson;

b) the second is that which formerly was found after the third lesson. At the end of this responsory the Glory be to the Father and the repetition of the last part of the responsory are omitted;

c) the third is the responsory which used to be said after the third lesson from the homily.

B. During Paschal time

the three responsories which are placed after the lessons, are said.

218 (234). In an ordinary Office with lessons from current Scripture, the responsories, unless proper ones are provided, are arranged as follows:

a) the first responsory is that which is placed after the first lesson;

b) the second is that which is found after the third lesson, with the Glory be to the Father omitted;

c) the third is the ninth responsory of the respective Common, or else it is proper.

219 (235). *In an ordinary Office* with proper or specially assigned lessons from Scripture, the responsories are said as proper or from the Common, in the same order as above (n. 218).

220 (236). *In a ferial Office*, whether it is of the feria or of a vigil, the responsories from the current feria are said, as found in the Office of the Season.

N) The Hymn Te Deum

221 (237). The hymn Te Deum is said at Matins, after the last responsory:

a) on Low Sunday, Pentecost Sunday and in the Matins of Easter Sunday when recited by those who were not present at the Easter Vigil;

b) on Sundays of the II class, except the Sundays of Septuagesima, Sexagesima, and Quinquagesima;

c) on all feasts;

d) during the octaves of Christmas, Easter, and Pentecost;

e) in the Saturday Office of the Blessed Mary.

222 (238). The hymn Te Deum is omitted:

a) in Offices of the Season from the 1st Sunday of Advent to the vigil of Christmas inclusive; and from Septuagesima Sunday to Holy Saturday inclusive;

b) on vigils;

c) on all ferias;

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d) in the Office of the dead.

O) Little Chapters

223 (240). The little chapter is said at all the Hours except Matins, after the psalms and their antiphons are finished. It is omitted in Lauds of the Nativity of the Lord and from the Lauds of Holy Thursday to None of the Saturday before Low Sunday and in the Office of the Dead.

224 and 225 (241). At Compline the Little Chapter You, O Lord, are in the midst of us, is always said. At the other Hours the little chapter is taken from the Psalter or from the Office of the Season, from the Proper or from the Common, according to the various Offices (nn. 149–161).

P) Responsories at Vespers and Small Hours

226. At I Vespers of every feast a responsory is said after the little chapter ; similarly at I Vespers of Sunday when the Sunday sequence is started on its own first Sunday.

227 (243). Responsories are said at the small Hours and at Compline after the Little Chapter ; but they are omitted from Holy Thursday to None of the Saturday before Low Sunday, and in the Office of the dead.

228 (244). During Lent time, in the Sunday Office and in the festive and semi-festive Office, at Compline in place of the responsory Into your hands, the responsory In peace is said. At Terce, Sext and None the short responsories are taken from the same place as the Little Chapters.

229. During the Nativity Season and Paschal time and also on I class feasts outside the seasons of Septuagesima, Lent and Passion, the responsories at Terce, Sext, None and Compline are said with a double Alleluia.

Q) Prayers

230 (246). A prayer is said at the end of every Hour at the place indicated in the Ordinary. Matins is excepted when it is recited together with Lauds.

231 (247). Before the prayer, when the recitation is *choral* or *in common*, The Lord be with you is said, to which the response is: And also with you. When the recitation is *in private* or by persons who have not the order of Deaconate O Lord listen to my prayer is said, unless it has already been said, and the response is: And let my cry for help reach you. Then is said: Let us pray followed by the prayer. So too, in private recitation, O Lord listen to my prayer is said always instead of The Lord be with you.

232 (248). At Compline the prayer Visit this is said.

But other prayers are said on Holy Thursday and thenceforward until the Tuesday after Easter inclusive.

At the other Hours the prayer which is given in Lauds is taken. However, on the ferias of the Quarter Tense of Advent and of September the prayer of the preceding Sunday is said at Terce, Sext and None. On the ferias of Lent and Passion time there is a proper prayer at Vespers.

At I Vespers of feasts that have a vigil the proper prayer of the vigil is said. If, however, the vigil is omitted or if the feast is transferred to another day, the prayer of Lauds is said at I Vespers.

233 (249). The prayer of the Office of the day is always concluded with a longer ending. If one commemoration has been made, the prayer of the commemoration is ended like the first prayer. If two commemorations had been made, the final prayer ends like the first, but the intervening one, according to the different cases, ends with the shorter phrase Through Christ or Through the same Christ or Who lives and reigns with you or For you live and reign. Nevertheless, Let us pray is said before each prayer.

R) Commemorations

234 (250). Commemorations are made according to the rules given in the general rubrics, nn. 99–106.

235 (251). Commemorations are placed after the prayer of the Office of the day ; they are made by the antiphon placed at the Benedictus or at the Magnificat respectively in the Office which is commemorated, by the versicle which precedes it, and by the prayer.

236 (252). To make a commemoration of the Office of a Sunday, of the Octave of the Nativity, of a feria and of the vigil of the Ascension, the antiphon, versicle and prayer are taken from the Office of the Season. But to make a commemoration of the Office of the Saints, the antiphon, versicle and prayer are taken from the Proper or from the Common.

237 (253). In making commemorations, attention should be paid to the following:

a) in the same Hour, the same antiphon is never repeated ;

b) in the same commemoration, the antiphon and versicle never consist of the same words.

238 (258). If the prayer of the feast that is being celebrated is the same as that which is being commemorated, the prayer for the commemoration is changed to another from the same Common or from a similar one.

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239 (259). If the proper antiphon and versicle cannot be used for a commemoration at one of the Hours, they are not transferred but are omitted.

S) Preces

240 (260). The Preces are said in the ferial Office outside the Nativity Season and Paschal time, at Lauds, Terce, Sext, None and Vespers.

POPE CLEMENT XII

TO PERPETUATE THE MEMORY OF THE EVENT

Our beloved Son, Thomas Ripoll, Master General of the Dominican Order, has lately brought to Our notice that sometime beforehand our Predecessor of happy memory, Pope Innocent XI, at the instance of the Master General, Antoninus Cloche, issued a Brief to this effect: Innocent XI, Pope. To perpetuate the memory of the event. Our Beloved Son, Antoninus Cloche, Master General of the Dominican Order, has recently informed Us of his resolve to make available with due permission printed versions of Missal, Breviary, Diurnal, Martyrology, Formulary, Processional, Psalter, Office of the Blessed Virgin Mary, Calendar and other such books as are used for choral exercises, all of them intended to serve both sexes of the aforesaid Order. He is fearful, however, lest others should at any time edit the said books in improper fashion, and accordingly has asked Us to make suitable provision against such a contingency. Concurring therefore with the wishes of the said Antoninus, Master General, and absolving him from such excommunication, suspension, interdict, or like penalty as he may have incurred, We lay down as binding on all parties the norms which here follow.

All the Faithful without exception, but more especially typesetters, printers and booksellers, wheresoever exercising their trade, shall be subject to automatic excommunication and, should they belong to Our Own temporal dominions, shall be subject furthermore to a fine of five hundred golden ducats together with confiscation of their effects, should they presumptuously dare to reproduce, sell, or use for sordid gain the aforesaid books either wholly or in part, without the express permission in writing of the Master General of the Order for the time being, whose device, along with Our Own present Letter, shall figure either at the beginning or end of the said books. We enjoin on each and every one of Our Venerable Brethren, be they Archbishops, Bishops, Ordinaries and Vicars of Same, as well as any other Officials whatsoever and, where Our Own Papal States are concerned, Legates, Vice-Legates, Governors, Ministers, or other Officials, and on all whom it may concern, that they proceed against anyone presumptuous enough to act contrary to this obedience in the name of the aforesaid Order, and that

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suitable penalties be imposed for transgressions, with recourse, if such be deemed advisable, to the Secular Arm.

This provision obtains and will obtain, notwithstanding the force of Constitutions, Apostolic Letters and suchlike Statutes, Privileges and Indults granted, confirmed or devised against the sense of Our purpose stated above. We likewise expressly repudiate, in virtue of these present dispositions, any and every clause in the said documents pretending to depart from Our expressed intention. Furthermore, We direct that transcripts of this document, affixed to the books in question, signed by a Public Notary and bearing the seal of some Ecclesiastical Dignitary, shall everywhere be vested with the same authority, whether in judicial or extra-judicial forum, as the original itself. Given at Rome from St. Mary Major's, under the Seal of the Fisherman, on the fourteenth day of August 1688, in the twelfth year of Our Pontificate. I.F. Albanus. Seal ✠ of the Fisherman's Ring.

Wherefore, as the preceding article submits, the said Thomas, Master General of the Order of Preachers, wishing to preclude all and every possibility of deceit, requests us to ratify and confirm it with Our Apostolic Authority, and to this end We deign to give effect to the dispositions set out hereunder. Consonant with the desires of the same Thomas, Master General, and insofar as it is given to Us in the Lord, We absolve him from all excommunications, suspensions, interdicts and all ecclesiastical penalties however incurred, and We accede to his petition that the above-mentioned Letter of Our Predecessor, Pope Innocent XI, shall, insofar as the case requires, be vested with Our Apostolic Authority and take permanent effect.

Besides, We forbid members of the said Order of Preachers, male and female alike, under pain of privation of active and passive voice, Superiors moreover of whatever grade or dignity, under pain of suspension from office and automatic incapacity in respect of the same or similar for the future, should they presumptuously dare to have reproduced, wholly or in part, in a manner other than in the First of Cities and without the express permission in writing and the seal of the Master General for the time being, accompanied by one or other of these Letters, the Missal, Breviary, Diurnal, Martyrology, Formulary, Processional, Psalter, Office of the Blessed Virgin Mary, Calendar and other such books as are accustomed to be used for choral exercises. We also decree that these present Letters remain binding for all time and obtain exact effect, in despite of any attempts, knowingly or inadvertently, to modify them on the part of Ecclesiastical Judges, Delegates, Auditors of the Apostolic Palace, Cardinals of the Holy Roman Catholic Church, even Legates *a latere* and Nuncios of the same Apostolic See, all of whose interventions, should they conflict with the tenor of the aforesaid Letters,

are to be deemed simply null and void, allegations to the contrary notwithstanding. We enact, finally, that reproductions of these same Letters shall be accorded a place in the books in question, along with the signature of a Public Notary and the seal of some Ecclesiastical Dignitary, and that they shall enjoy exactly the same authority as the originals, either in judicial or extra-judicial context. Granted at Rome from St. Mary Major's, under the Seal of the Fisherman, on the first day of September in the year 1736, the seventh of Our Pontificate.

On behalf of the LORD CARDINAL OLIVERIO

P. L. JACQUET.

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THE YEAR AND ITS PARTS

The year comprises twelve months, or fifty-two weeks and one day; more precisely, 365 days and almost six hours: this being the time taken for the sun completely to traverse Zodiac. Every four years those extra six hours add up to one full day, and thus the fourth year to which this extra day is added is called bissextile, or a leap year.

Rectification of the year; its necessity: the Gregorian Calendar

The statement above that the year contains 365 days and six hours was not meant to convey that those six hours are exact or complete. In fact, the time falls some minutes short of six hours. At an earlier period in history the calendar was computed on the assumption that the year comprised 365 days and six hours exactly, thus erroneously giving those extra minutes to every year. In the course of time those extra minutes added up to ten days so that the vernal equinox had lost its proper place in the calendar.

The Council of Nice determined March 21 for the equinox and also restored the 14th day of the paschal moon to its proper place. But in the interval between the Council and the reformation of the calendar in 1582, an error of ten days had crept into the reckoning. To remedy this situation, Pope Gregory XIII not only restored the vernal equinox to its proper place, but arranged that in future no similar error would occur and that neither the vernal equinox nor the 14th day of the paschal moon would ever again be moved from their proper place.

To restore the vernal equinox to March 21, Pope Gregory decreed that in the month of October of the year 1582 the above-mentioned ten extra days should be taken from the calendar. Thus after the 4th of October, the feast of St. Francis, the following day was not the 5th but the 15th. In this way, the error which had crept in and steadily increased over so many years, was finally corrected.

To avoid the future possibility of March 21 not corresponding to the vernal equinox, Pope Gregory decreed that the custom of having a leap year every fourth year should continue, except in centenary years. With the exception of the year 1600, the next centenary to follow the reformation of the calendar, all future centenary years would be arranged as follows. In every four hundred years the first three centenaries would not be leap years, whereas the fourth centenary would be. Thus, the years 1700, 1800 and 1900 would not be leap years but in the year 2000 the customary bissextile day would be inserted so that the month of February would

have 29 days. This same procedure is to obtain in every subsequent four hundred years.

Ember days

Ember days (quarter tense) are the Wednesday and Friday of the weeks following the third Sunday of Advent, the first Sunday of Lent, Pentecost Sunday and the third Sunday of September.

The celebration of Matrimony

Matrimony may be contracted at any time during the year. 2. It is forbidden, however, to impart the solemn nuptial blessing from the first Sunday in Advent to the feast of the Nativity, inclusive, and from Ash Wednesday to Easter Sunday, inclusive. 3. Local ordinaries, taking into account the liturgical laws, may permit the solemn blessing even in those closed times if there should be a reasonable cause. In these circumstances the spouses are to be advised to abstain from excessive external pomp.

The nineteen year cycle of the golden number

This is the constant cycle of a nineteen year period and within it the golden number varies from 1 to 19. When the cycle of 19 years is completed, the golden number again reverts to 1.

For example: in the year 1577 the golden number of this cycle is 1; the following year, 1578, it is 2. In each succeeding year the golden number increases by one until eventually the golden number of 19 is reached in 1595. After this the cycle begins again so that in 1596 the golden number is once again 1 and the following year, 1597, it is 2 *etc.*

To find out the golden number for any particular year, the following table must be kept in mind. This table begins with the year 1582 when the calendar was reformed, and is valid for all future time. Thus the golden number for any year after 1582 may be worked out in accordance with this table.

6	7	8	9	10	11	12	13	14
15	16	17	18	19	1	2	3	4	5

The first number in this table is 6, which is the golden number corresponding to the year 1582. The second number, 7, is the golden number of the following year 1583, and so on. To find the golden number for any subsequent year (i.e. after 1882) the counting must be done within the framework of this table until the year in question is reached.

A short method of finding the golden number for any year

Take the number of the particular year and add 1. Then divide the sum by 19. What is left over as a result of this division will be the

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golden number for that particular year. If nothing is left over, then the golden number is 19.

Epacts and new moons

The epact is the number of days by which the common solar year, consisting of 365 days, exceeds the common lunar year which has only 354 days. In any given first year the epact is 11 which is the number of days which the common solar year has in excess of the common lunar year. In the second year the new moons will occur 11 days earlier than in the first. Thus the epact of the second year is 22, since the solar year will again exceed the lunar year by 11 days, and when these are added to the epact of the first year we have the total of 22. Now in the third year the new moons will occur 22 days earlier than the first year. However, the epact of this third year is 3 and not 33. The reason for this is as follows. Another addition of 11 to 22 gives 33 for the epact of the year; but in consequence of the insertion of the intercalary month this epact is reduced to 3. In like manner the epacts of all the following years of the cycle are obtained by successively adding 11 to the epact of the former year, and rejecting 30 as often as the sum exceeds that number.

Now, however, some further corrections must be explained. As already seen, each year not only has its own peculiar epact but its golden number as well. In the series of epacts the last one will be 29, which corresponds to the golden number 19. When this epact is reached, 12 days are to be added instead of the normal 11. When 12 is added to 29 we have the total of 41 and when 30 are rejected this leaves us once again with 11 to begin the series. The reason for this is to ensure that the last intercalary moon period, during the current golden number of 19, should have only 29 days. If this month were to contain 30 days such as the other six intercalary moon periods, then after a period of 19 solar years the new moons would cease to recur on the same days, but would gradually move towards the ends of the months. In fact, after a period of 19 years the new moon would recur one day late. This whole problem has been explained in the book on the reformation of the Roman calendar.

There are 19 epacts corresponding to the 19 golden numbers. The following table shows the relation between the two *before* the reformation of the calendar.

Table of epacts and corresponding golden numbers such as they were before the correction of the calendar.

Gold. num.	1	2	3	4	5	6	7	8	9	10	11	12
Epacts.	xi	xxii	iii	xiv	xxv	vi	xvii	xxviii	ix	xx	i	xii

13	14	15	16	17	18	19
xxiii	iv	xv	xxvi	vii	xviii	xxix

Seeing that the nineteen year cycle of the golden number is imperfect (since, as already explained, the new moons after a period of 19 solar years do not return to the same places), likewise the cycle of 19 epacts is imperfect. Consequently, the cycle has been rectified so that in future in place of the golden number and the above mentioned 19 epacts, we may use 30 epact numbers instead, beginning with 1 and progressively increasing to 30. In this series, however, the last epact which in the order of things should be 30, will not be signified by any number but simply by the sign*. The reason for this is that no epact could possibly be 30.

At different times a different set of 19 epacts, of the 30 mentioned above, will correspond to the 19 golden numbers. This variation is demanded by the co-relation of the solar and lunar years. The 19 epacts are to proceed as formerly by adding the same number 11, with the exception of the epact which corresponds to the golden number 19. In this particular case 12 is to be added instead of 11, and the reason for this exception is to ensure that the following epact will correspond to the golden number 1, as already explained.

The following table will exemplify this. It contains the golden numbers and the corresponding epacts from the year 1582 (when the calendar was reformed and 10 days removed) to the year 1700 exclusive. Whereas the common epacts should change in March, here they change at the beginning of the year, together with the golden number. In place of the old epacts, these new ones are now put forward.

Table of epacts and corresponding golden numbers from Oct. 15, 1582, inclusive, to the year 1700, exclusive.

Gold. num.	6	7	8	9	10	11	12	13	14	15	16	17
Epacts	xxvi	vii	xviii	xxix	x	xxi	ii	xiii	xxiv	v	xvi	xxvii

18	19	1	2	3	4	5
viii	xix	i	xii	xiii	iv	xv

If the epact for any particular year is sought, first of all find its golden number in the higher line of the table which covers the period. Immediately below the golden number the corresponding epact will be found, or at least the sign*. When this epact (or the sign*) is found in the calendar, this signifies that the new moon occurs on that particular day.

The golden number for any year will be found either by using the rule mentioned previously, or from any table of epacts which covers the period in question — a table which gives the first golden number to the first year of the period, and the second golden number to the following year, etc. In the same way the epact, without the golden number, may be found if there is a current valid table which gives the first epact to the first year of the period to be covered, and the second epact to the second year, etc.

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Example: The first table begins with the year 1582. This was the year in which the calendar was corrected and the ten days removed, so that from Oct. 15 in that year the table is valid. The first golden number in this table is 6 and immediately below and corresponding to this is the epact xxvi. Thus in this particular year the new moons occur on Oct. 27, Nov. 26 and Dec. 25. Similarly in the year 1583 (always presupposing the correction of the calendar) the golden number is 7 and we see in the same table that the epact is vii. This epact indicates the new moons for the entire calendar year. They occur on Jan. 24, Feb. 22 and March 24, etc.

Another table of epacts and corresponding golden numbers from the year 1700 inclusive to the year 1900 exclusive.

Gol. num.	10	11	12	13	14	15
Epacts.	ix	xx	i	xii	xxiii	iv
16	17	18	19	1	2	3
xv	xxvi	vii	xviii	*	xi	xxii
4	5	6	7	8		9
iii	xiv	xxv	vi	xvii		xxviii

Another table of epacts and corresponding golden numbers from the year 1900, inclusive to the year 2200, exclusive.

Gold. num.	1	2	3	4	5
Epacts.	xxix	x	xxi	ii	xiii
6	7	8	9	10	11	12
xxiv	v	xvi	xxvii	viii	xix	*
13	14	15	16	17	18	19
xi	xxii	iii	xiv	25	vi	xvii

To understand how this table of epacts is to be used, consider the following examples. The year 1901 has epact x placed under the golden number 2. In that year the new moons occur on Jan. 21, Feb. 19, March 21, etc. Likewise, the year 1902 has epact xxi under the golden number 3 and this enables us to discover in the calendar the new moons for the entire year: for instance, Jan. 10, Feb. 8 and March 10. The same information for any subsequent year may be got by using this table, going from left to right until the year in question is reached.

It will be noticed that the epact given for the year 1911 is not designated by any number but rather by the sign*, which is found under the golden number 12. In the calendar this sign will indicate the new moons for the entire year, i.e. on Jan. 1 and 31, on March 1 and 31 (the absence of the sign* in the calendar for the month of February indicates that when this epact is current there is no new moon in that month), on April 29, etc.

Finally, let us consider the year 1916 which in the last table given above has the golden number 17 and immediately under neath has epact 25 expressed in Arabic numerals, unlike the others. Wherever we find epact 25 (Arabic numerals) in the calendar of 1916, on that day the new moon will occur, as on Jan. 6, Feb. 4, March 6, April 4, etc. As often as epact 25 corresponds to golden numbers which are greater than 11, i.e. from 12 to 19, then it is to be written on the calendar in Arabic numerals. When, however, the same epact corresponds to golden numbers which are less than 12, i.e. from 1 to 11 inclusive, then it is to be written on the calendar in Roman numerals. This procedure is observed for epact 25 alone and never for any of the others, and the reason for this is to ensure that the lunar years are more perfectly co-ordinated with the solar years. For the same reason in six places of the calendar the two epacts xxv and xxiv are inserted.

Table of dominical letters from Oct. 15 1582 (after correction of the calendar) to the year 1700, inclusive.

c	b	A g	f	e	d	c b	A	g	f	e d	c	b	A
g f	e	d	c	b A	g	f	e	d c	b	A	g	f c	d

This table begins with the dominical letter c which corresponds to the year 1582 (when the calendar was corrected on Oct. 15). In the second cell of the table we have the letter b which corresponds to 1583, and in the third cell the letters A g which pertain to the year 1584 etc. The dominical letter for any subsequent year until 1700, exclusive, may be worked out within the framework of this table, going from left to right through the entire table and beginning again when necessary, until the year in question is reached.

If a particular year should have but one dominical letter, this signifies that it is a common year. If, however, it should have two dominical letters, then it is a leap year and the higher of the two letters refers to the dates of the Sundays from the beginning of the year to the feast of St. Matthias, Apostle (Feb. 24), whereas the lower letter will give the same information for the remainder of the year.

Example: Suppose that the dominical letter for the year 1587 is being sought. We know that the first cell of the table which contains the letter c refers to the year 1582. By simply counting the cells (and the years) along the same table we find in the sixth place the letter d which is the dominical letter of the year 1587. (Note, however, that even though a particular cell of the table contains two letters, it is still counted as one year.) Since the dominical letter of the year 1587 is simple and not compound, this means that it is not a leap year and consequently the same letter is valid all the year through.

Now suppose that the dominical letter for the year 1616 is being sought. First, we must go through the table again and again until we reach the cell corresponding to 1616. Eventually we arrive at the seventh cell of the table which contains two letters, c b. This indicates that it is a leap year and the higher letter, c, will give the dates for the Sundays from the

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beginning of the year to the feast of St. Matthias, while the lower letter, b, is valid for the remainder of the year.

Another table of dominical letters from the year 1901, inclusive, to the year 2100, exclusive.

f	e	d	c b	A	g	f	e	c d	b	A	g f	e	d
c	b A	g	f	e	d c	b	A	g	f e	d	c	b	A g

This table begins with the dominical letter f which corresponds to the year 1901. In the second cell of the table we have the letter e which refers to the year 1902, etc. The dominical letter for any subsequent year will be got by counting along the cells of the table (going from left to right through the entire table and beginning again when necessary) until the year in question is reached. Then, as already explained, if we find that the year has but one dominical letter, this signifies that it is a common year. If, however, it should have two dominical letters, then it is a leap year and the higher of the two letters will give the date for Sunday in the calendar from the beginning of the year to the feast of St. Matthias, Apostle, whereas the lower letter will give the same information for the remainder of the year.

Cycle of Indiction

The cycle of indiction is the constant rotation of a 15 year period so that the numbers of the years within the cycle constantly vary between 1 and 15. As used in Papal Bulls, January is considered the beginning of each year.

The cycle of indiction is often referred to in official and public documents. The following table will give us the number of any year within the cycle. While the table is valid for all future time, it begins with the year 1582, when the calendar was corrected.

Table of indiction from the year 1582

10	11	12	13		14	15	1
2	3	4	5	6	7	8	9

In this table the first number, 10, corresponds to the year 1582 and the second number 11 to the following year 1583 etc. The indiction of any subsequent year may be got from the same table by counting along the numbers of indiction (going from left to right through the entire table and beginning again when necessary) until the year in question is reached.

Movable feasts

The Council of Nice decreed that Easter on which the dates of all the other movable feasts depend it is to be celebrated on the Sunday which immediately

follows the 14th day of the moon of the first month. (According to the Hebrew calculation the first month is that in which the 14th day of the moon falls on the day of the vernal equinox, March 21, or which immediately follows it.)

The date of Easter may be calculated if we know the epact for any particular year. First, observe the calendar between March 8 and April 5 (both days inclusive). Notice on the same calendar the series of epacts which run concurrently with the days of the month. Now, between March 8 and April 5 (both days inclusive) find the epact of the year in question, and note the day which corresponds to it on the calendar. (The 14th day of the moon will be either the vernal equinox or some day subsequent to it, irrespective of the epact.) Having found the above-mentioned day somewhere between March 8 and April 5, then from this day (inclusive) count on 14 days in the calendar, and the Sunday which immediately follows this 14th day is Easter. (Note that it is the Sunday which follows the 14th day of the moon, to avoid Easter falling on the same day as the Jewish feast, and this would happen if the 14th day of the moon should be a Sunday.)

Example: For the year 1605 the epact is x and the dominical letter is b. When we consult the calendar between March 8 and April 5, inclusive, we find epact x listed opposite March 21. From March 21, inclusive, we count on the 14 days to find the 14th day of the moon. In this year it happens to be April 3, but we notice opposite this date in the calendar the dominical letter b, which indicates that in the year 1605 it is Sunday. Lest Easter should coincide with the Jewish Passover which is celebrated on this very day, the 14th day of the moon, we continue down the calendar until we find the next recurrence of the dominical letter b, i.e. the next Sunday, which in that year falls on April 10. In 1605, therefore, Easter is celebrated on April 10.

Next let us consider the case of 1604. Its epact is xxix and since it is a leap year, it has a double dominical letter, d c. Consulting the calendar between March 8 and April 5, inclusive, we find epact xxix opposite April 1. Then we count the 14 days to find the 14th day of the moon, and this happens to be April 14. At this particular time of the year (after the feast of St. Matthias) it is the second dominical letter which is current, i.e. c. Therefore, we continue down the calendar from April 14 (which represents the 14th day of the moon) until we arrive at the dominical letter c. We find it opposite April 18, and thus in the year 1604 Easter Sunday is celebrated on April 18.

Two distinct tables, one old and the other new, are given further on for the purpose of calculating all the movable feasts of any year. The old table is to be used in the

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following manner. On the left hand side of the table, find the current epact and then in the next column find the current dominical letter which is the next *below* the current epact. If it should happen that the current dominical letter is directly opposite the current epact, this is not to be taken, but the same letter when it occurs again immediately below. When the dominical letter is found in this way, the dates of all the movable feasts of the year are given directly opposite.

The following is an example of how this (older) table is to be used. The epact for the year 1606 is xxi and the dominical letter is A. Using the table we find epact xxi and then the dominical letter A which is immediately *below* it in the next column. Opposite dominical letter A we find all the necessary information regarding the dates of the movable feasts of the year: Septuagesima falls on Jan. 22, Ash Wednesday on Feb. 8, Easter on March 26, Ascension on May 4, Pentecost on May 14. Likewise, we are told that in this particular year there are 28 Sundays between Pentecost and Advent, and that Advent begins on Dec. 3.

The year 1605 will serve as another example. The epact is x and the dominical letter is b. In this case when the table is consulted it will be found that the dominical letter b is directly opposite epact x. Consequently it is necessary to go down the column of dominical letters to find b when it next occurs. Opposite this dominical letter b we find that in 1605 Septuagesima falls on Feb. 6, Ash Wednesday on Feb. 23, Easter on April 10, etc.

When there is question of a leap year, the same procedure must be observed as in the common year. When one or other of the two current dominical letters is found directly opposite the current epact, it will be necessary to read down the column and find similar letters when they next occur. This will give the requisite information for the movable feasts of the year.

Now let us consider the second (new) table and its use for finding the dates of the movable feasts. In the compartment or cell containing the current dominical letter, find the current epact. Directly across from this epact will be found the dates for all the movable feasts of the year.

Example: The year 1609 has d as dominical letter and epact xxiv. Having found epact xxiv in the cell adjoining the letter d in the table, the line corresponding to this epact in the same table gives the requisite information, i.e. Septuagesima falls on Feb. 15, Ash Wednesday on March 4, Easter on April 19, etc.

Whether the old or the new table is being used, when there is question of a leap year, it is more convenient to consider only the second dominical letter, i.e. that which is valid after the feast of St. Matthias. Then if we find that the dates given for

Septuagesima and Ash Wednesday are in January or February, one day is to be added to these by way of correction. As already explained, the first (higher) dominical letter given for a leap year is valid until the feast of St. Matthias. After this feast, which occurs in February, the second (lower) dominical letter is current, and the intercalary day has been inserted. Thus, Feb. 24 becomes Feb. 25, and Feb. 25 becomes Feb. 26, etc.

If during a leap year Ash Wednesday should fall in March, then there is no need to add an extra day (i.e. to that given in the table) since the second dominical letter (which is being used) is current and the intercalary day has already been inserted in February. Consequently, the days of the month are now corresponding to their appropriate numbers.

The rule of using *only* the second dominical letter when investigating the movable feasts of leap year is not merely a matter of convenience. If the leap year should have the current epact of xxiv or xxv and the dominical letters d c, then the second dominical letter *must* be used as otherwise the date of Septuagesima cannot be correctly calculated from the table. This will be illustrated by the third and fourth examples given below, i.e. for the years 4088 and 3784.

Example 1: The leap year 2096 has epact v and the dominical letters A g. When we take the second letter, g, to find the movable feasts, we see in the table that Septuagesima falls on Feb. 11 and Ash Wednesday on Feb. 28. When one day is added, the date for Septuagesima becomes Feb. 12, which in fact is a Sunday, and the date of Ash Wednesday becomes Feb. 29, which in fact is a Wednesday. The dates for Easter and the other movable feasts do not have to be changed but are exactly as stated in the table.

Example 2: The leap year 4088 has epact xxiv and the dominical letters d c. If we use the second dominical letter, c, to investigate the movable feasts, we find in the table that Septuagesima falls on Feb. 21: adding one day, this becomes Feb. 22, which in fact is a Sunday. Likewise, the table tells us that Ash Wednesday falls on March 10. Coming so late, the date of Ash Wednesday does not need to be changed.

Example 3: The leap year 3784 has epact xxv and the dominical letters d c. If, once again, we use the second letter, c, we find in the table that Septuagesima is due on February 21, and the usual addition of one day will change this to Feb. 22.

Example 4: In the case of the years 4088 and 3784, if we should use the first dominical letter, d, to find the date of Septuagesima, our information would be false. According to the table, the dominical letter d, when current with epact xxiv or xxv, gives the date Feb. 15 for Septuagesima. This is false. By using the second dominical letter, c, we find

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that in the same year Easter occurs on April 25 and Septuagesima on Feb. 22. (Cf. example 3.) This may be verified by counting back from the date of Easter to Septuagesima.

In the first of the two tables given below the golden numbers are to be found to the left of the column of epacts. The golden numbers are arranged in this table in the same order which they had *before* the calendar was corrected. The reason for this is to enable us to find the dates for Easter and the other movable feasts in the period between the Council of Nice and the year 1582, when the calendar was reformed. To find the dates of the movable feasts in any year during this period, use the golden number instead of the epact, employing the same method as when the epact is used. For instance, suppose that we wish to know the dates of the movable feasts in the year 1450, and that we already know that the golden number for that year was 7 and the dominical letter d. Having found the golden number 7 in the extreme left hand column, we look for the letter d which occurs immediately *below* it. The table informs us that in the year 1450, Septuagesima was celebrated on Feb. 1, Ash Wednesday on Feb. 18, Easter on April 5, etc.

Advent is always celebrated on the Sunday which is nearest the feast of St. Andrew, Apostle (Nov. 30), so that it will always occur between Nov. 27 and Dec. 3, both days inclusive. To find the exact date of Advent in any particular year, consult the calendar between Nov. 27 and Dec. 3. The day corresponding to the current dominical letter will be the Sunday of Advent. For example, if the current dominical letter should be g, then the Sunday of Advent falls on Dec. 2, since it is this date which corresponds to the letter g in the calendar.

After the old and the new paschal tables which are to be found immediately below, there is given a table in which the movable feasts have been calculated for a number of determined years. All this information has been acquired from the first two paschal tables which are valid for all time.

Former Easter Table Revised

Golden number	Epact cycle		Dominical letter	Septuagesima	Ash Wednesday	Easter	Ascension	Pentecost	Corpus Christi	Sunday after Pent.	1 Sunday of Advent
16		xxiii		Jan.	Feb.	Mar.	Apr.	May	May		
5		xxii	d	18	4	22	30	10	21	28	29 Nov.
		xxi	e	19	5	23	1 May	11	22	28	30
13		xx	f	20	6	24	2	12	23	28	1 Dec.
2		xix	g	21	7	25	3	13	24	28	2
		xviii	A	22	8	26	4	14	25	28	3
10		xvii	b	23	9	27	5	15	26	27	27 Nov.
		xvi	c	24	10	28	6	16	27	27	28
18		xv	d	25	11	29	7	17	28	27	29
7		xiv	e	26	12	30	8	18	29	27	30
		xiii	f	27	13	31	9	19	30	27	1 Dec.
15		xii	g	28	14	1 Apr.	10	20	31	27	2
4		xi	A	29	15	2	11	21	1 June	27	3
		x	b	30	16	3	12	22	2	26	27 Nov.
12		ix	c	31	17	4	13	23	3	26	28
1		viii	d	1 Feb.	18	5	14	24	4	26	29
		vii	e	2	19	6	15	25	5	26	30
9		vi	f	3	20	7	16	26	6	26	1 Dec.
		v	g	4	21	8	17	27	7	26	2
17		iv	A	5	22	9	18	28	8	26	3
6		iii	b	6	23	10	19	29	9	25	27 Nov.
		ii	c	7	24	11	20	30	10	25	28
14		i	d	8	25	12	21	31	11	25	29
3		*	e	9	26	13	22	1 June	12	25	30
		xxix	f	10	27	14	23	2	13	25	1 Dec.
11		xxviii	g	11	28	15	24	3	14	25	2
		xxvii	A	12	1 Mar.	16	25	4	15	25	3
19	25	xxvi	b	13	2	17	16	5	16	24	27 Nov.
8	xxv	xxiv	c	14	3	18	27	6	17	24	28
			d	15	4	19	28	7	18	24	29
			e	16	5	20	29	8	19	24	30
			f	17	6	21	30	9	20	24	1 Dec.
			g	18	7	22	31	10	21	24	2
			A	19	8	23	1 June	11	22	24	3
			b	20	9	24	2	12	23	23	27 Nov.
			c	21	10	25	3	13	24	23	28

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New Easter

Dominical letter	Epact cycle	Septua-gesima	Ash Wednesday
D	23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 * 29 28 27 26 xxv 25 24	18 Jan. 25 Jan. 1 Feb. 8 Feb. 15 Feb.	4 Feb. 11 Feb. 18 Feb. 25 Feb. 4 March
E	23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 * 29 28 27 26 xxv 25 24	19 Jan. 26 Jan. 2 Feb. 9 Feb. 16 Feb.	5 Feb. 12 Feb. 19 Feb. 26 Feb. 5 March
F	23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 * 29 28 27 26 xxv 25 24	20 Jan. 27 Jan. 3 Feb. 10 Feb. 17 Feb.	6 Feb. 13 Feb. 20 Feb. 27 Feb. 6 March
G	23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 * 29 28 27 26 xxv 25 24	21 Jan. 28 Jan. 4 Feb. 11 Feb. 18 Feb.	7 Feb. 14 Feb. 21 Feb. 28 Feb. 7 March
A	23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 * 29 28 27 26 xxv 25 24	22 Jan. 29 Jan. 5 Feb. 12 Feb. 19 Feb.	8 Feb. 15 Feb. 22 Feb. 1 March 8 March
B	23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 * 29 28 27 26 xxv 25 24	23 Jan. 30 Jan. 6 Feb. 13 Feb. 20 Feb.	9 Feb. 16 Feb. 23 Feb. 2 March 9 March
C	23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 * 29 28 27 26 xxv 25 24	24 Jan. 31 Jan, 7 Feb. 14 Feb. 21 Feb.	10 Feb. 17 Feb. 24 Feb. 3 March 10 March

Table Revised

Easter	Ascen-sion	Pente-cost	Corpus Christi	Sunday after Pent.	1 Sunday of Advent
22 Mar.	30 Apr.	10 May	21 May	28	29 Nov.
29 Mar.	7 May	17 May	28 May	27	29 Nov.
5 Apr.	14 May	24 May	4 June	26	29 Nov.
12 Apr.	21 May	31 May	11 June	25	29 Nov.
19 Apr.	28 May	7 June	18 June	24	29 Nov.
23 Mar.	1 May	11 May	22 May	28	30 Nov.
30 Mar.	8 May	18 May	29 May	27	30 Nov.
6 Apr.	15 May	25 May	5 June	26	30 Nov.
13 Apr.	22 May	1 June	12 June	25	30 Nov.
20 Apr.	29 May	8 June	19 June	24	30 Nov.
24 Mar.	2 May	12 May	23 May	28	1 Dec.
31 Mar.	9 May	19 May	30 May	27	1 Dec.
7 Apr.	16 May	26 May	6 June	26	1 Dec.
14 Apr.	23 May	2 June	13 June	25	1 Dec.
21 Apr.	30 May	9 June	20 June	24	1 Dec.
25 Mar.	3 May	13 May	24 May	28	2 Dec.
1 Apr.	10 May	20 May	31 May	27	2 Dec.
8 Apr.	17 May	27 May	7 June	26	2 Dec.
15 Apr.	24 May	3 June	14 June	25	2 Dec.
22 Apr.	31 May	10 June	21 June	24	2 Dec.
26 Mar.	4 May	14 May	25 May	28	3 Dec.
2 Apr.	11 May	21 May	1 June	27	3 Dec.
9 Apr.	18 May	28 May	8 June	26	3 Dec.
16 Apr.	25 May	4 June	15 June	25	3 Dec.
23 Apr.	1 June	11 June	22 June	24	3 Dec.
27 Mar.	5 May	15 May	26 May	27	27 Nov.
3 Apr.	12 May	22 May	2 June	26	27 Nov.
10 Apr.	19 May	29 May	9 June	25	27 Nov.
17 Apr.	26 May	5 June	16 June	24	27 Nov.
24 Apr.	2 June	12 June	23 June	23	27 Nov.
28 Mar.	6 May	16 May	27 May	27	28 Nov.
4 Apr.	13 May	23 May	3 June	26	28 Nov.
11 Apr.	20 May	30 May	10 June	25	28 Nov.
18 Apr.	27 May	6 June	17 June	24	28 Nov.
25 Apr.	3 June	13 June	24 June	23	28 Nov.

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Table of Movable Feasts

Year	Dom. Letter	Gold'n No.	Epacts	Septua-gesima	Ash Wednes-day	Easter
1966	b	10	viii	Feb. 6	Feb. 23	Apr. 10
1967	A	11	xix	Jan. 22	Feb. 8	Mar. 26
1968	g f	12	*	Feb. 11	Feb. 28	Apr. 14
1969	e	13	xi	Feb. 2	Feb. 19	Apr. 6
1970	d	14	xxii	Jan. 25	Feb. 11	Mar. 29
1971	e	15	iii	Feb. 7	Feb. 24	Apr. 11
1972	b A	16	xiv	Jan. 30	Feb. 16	Apr. 2
1973	g	17	25	Feb. 18	Mar. 7	Apr. 22
1974	f	18	vi	Feb. 10	Feb. 27	Apr. 14
1975	e	19	xvii	Jan. 26	Feb. 12	Mar. 30
1976	d c	1	xxix	Feb. 15	Mar. 3	Apr. 18
1977	b	2	x	Feb. 6	Feb. 23	Apr. 10
1978	A	3	xxi	Jan. 22	Feb. 8	Mar. 26
1979	g	4	ii	Feb. 11	Feb. 28	Apr. 15
1980	f e	5	xiii	Feb. 3	Feb. 20	Apr. 6
1981	d	6	xxiv	Feb. 15	Mar. 4	Apr. 19
1982	c	7	v	Feb. 7	Feb. 24	Apr. 11
1983	b	8	xvi	Jan. 30	Feb. 16	Apr. 3
1984	A g	9	xxvii	Feb. 19	Mar. 7	Apr. 22
1985	f	10	viii	Feb. 3	Feb. 20	Apr. 7
1986	e	11	xix	Jan. 26	Feb. 12	Mar. 30
1987	d	12	*	Feb. 15	Mar. 4	Apr. 19
1988	c b	13	xi	Jan. 31	Feb. 17	Apr. 3
1989	A	14	xxii	Jan. 22	Feb. 8	Mar. 26
1990	g	15	iii	Feb. 11	Feb. 28	Apr. 15
1991	f	16	xiv	Jan. 27	Feb. 13	Mar. 31
1992	e d	17	25	Feb. 16	Mar. 4	Apr. 19
1993	c	18	vi	Feb. 7	Feb. 24	Apr. 11

Table of Movable Feasts

Year	Ascen-sion	Pente-cost	Corpus Christi	Indicts	Sundays after Pentecost	1st Sunday of Advent	Mart. Letter.
1966	May 19	May 29	June 9	4	25	Nov. 27	h
1967	May 4	May 14	May 25	5	28	Dec. 3	u
1968	May 23	June 2	June 13	6	25	Dec. 1	P
1969	May 15	May 25	June 5	7	26	Nov. 30	l
1970	May 7	May 17	May 28	8	27	Nov. 29	C
1971	May 20	May 30	June 10	9	25	Nov. 28	c
1972	May 11	May 21	June 1	10	27	Dec. 3	p
1973	May 31	June 10	June 21	11	24	Dec. 2	F
1974	May 23	June 2	June 13	12	25	Dec. 1	f
1975	May 8	May 18	May 29	13	27	Nov. 30	s
1976	May 27	June 6	June 17	14	24	Nov. 28	N
1977	May 19	May 29	June 9	15	25	Nov. 27	k
1978	May 4	May 14	May 25	1	28	Dec. 3	B
1979	May 24	June 3	June 14	2	25	Dec. 2	b
1980	May 15	May 25	June 5	3	26	Nov. 30	n
1981	May 28	June 7	June 18	4	24	Nov. 29	E
1982	May 20	May 30	June 10	5	25	Nov. 28	e
1983	May 12	May 22	June 2	6	26	Nov. 27	r
1984	May 31	June 10	June 21	7	24	Dec. 2	H
1985	May 16	May 26	June 6	8	26	Dec. 1	h
1986	May 8	May 18	May 29	9	27	Nov. 30	u
1987	May 28	June 7	June 18	10	24	Nov. 29	P
1988	May 12	May 22	June 2	11	26	Nov. 27	l
1989	May 4	May 14	May 25	12	28	Dec. 3	C
1990	May 24	June 3	June 14	13	25	Dec. 2	c
1991	May 9	May 19	May 30	14	27	Dec. 1	p
1992	May 28	June 7	June 18	15	24	Nov. 29	F
1993	May 20	May 30	June 10	1	25	Nov. 28	f

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CALENDAR

Epact Cycle.	L. D.		D. M.	
				JANUARY
*	A	Kal.	1	OCTAVE OF CHRISTMAS I cl.
xxix	b	iv	2	
xxviii	c	iii	3	
xxvii	d	Prid.	4	
xxvi	e	Non.	5	
25 xxv	f	viii	6	THE EPIPHANY OF THE LORD I cl.
xxiv	g	vii	7	
xxiii	A	vi	8	
xxii	b	v	9	
xxi	c	iv	10	
xx	d	iii	11	
xix	e	Prid.	12	
xviii	f	Ides	13	COMMEMORATION OF THE BAPTISM OF O. L. J. C. II cl.
xvii	g	xix	14	St. Hilary, Bishop, Conf. and Doctor of the Church. III cl. Comm. of St. Felix, Priest and M.
xvi	A	xviii	15	Bl. Francis de Capillas, M., O. P. III cl. Comm. of St. Paul, First Hermit, Conf. Comm. of St. Maurus, Abb.
xv	b	xvii	16	St. Marcellus I, Pope and M. Comm.
xiv	c	xvi	17	St. Anthony, Abb. III cl.
xiii	d	xv	18	St. Margaret of Hungary. V., O. P. III cl. For II Order, II cl. Comm. of St. Prisca, V. and M. Septuagesima does not fall before this date.
xii	e	xiv	19	
x	f	xiii	20	SS. Fabian, Pope, and Sebastian, Mm. III cl.
x	g	xii	21	St. Agnes, V. and M. III cl.

Epact Cycle.	L. D.		D. M.	
ix	A	xi	22	St. Vincent, M. III cl.
viii	b	x	23	St. Raymond of Pennafort, Conf., O.P. II cl. Comm. of St. Emerentiana, V. and M.
vii	c	ix	24	St. Timothy, Bishop and M. Comm.
vi	d	viii	25	Conversion of St. Paul, Apostle. III cl.
v	e	vii	26	St. Polycarp, Bishop and M. Comm.
iv	f	vi	27	St. John Chrysostom, Bishop, Conf. and Doctor of the Church. III cl. Comm. of St. Julian, Bishop and Conf.
iii	g	v	28	St. Peter Nolasco, Conf. III cl. Comm. of second feast of St. Agnes.
ii	A	iv	29	St. Francis de Sales, Bishop, Conf. and Doctor of the Church. III cl.
i	b	iii	30	St. Martina, V. and M. Comm.
*	c	Prid.	31	St. John Bosco, Conf. III cl. Sunday between the octave of Christmas and the Epiphany, or, if there is none, January 2: THE MOST HOLY NAME OF JESUS II cl. First Sunday after Epiphany : THE HOLY FAMILY, JESUS, MARY, AND JOSEPH. II cl.
				FEBRUARY
xxix	d	Kal.	1	St. Ignatius, Bishop and M. III cl.
xxviii	e	iv	2	THE PURIFICATION OF THE BLESSED VIRGIN MARY. II cl.
xxvii	f	iii	3	St. Blaise, Bishop and M. Comm.
25 xxvi	g	Prid.	4	St. Andrew Corsini, Bishop and Conf. III cl. Ash Wednesday never falls before this date.
xxv xxiv	A	Non	5	St. Agatha, V. and M. III cl.
xxiii	b	viii	6	SS. Vedastus and Amandus, Bishops and Conff. Comm. Anniversary of Fathers and Mothers.
xxii	c	vii	7	St. Romuald, Abb. III cl.
xxi	d	vi	8	St. John of Matha, Conf. III cl.
xx	e	v	9	St. Cyril, Bishop of Alexandria, Conf. and Doctor of the Church. III cl.

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Epact Cycle	L. D.		D. M.	
xix	f	iv	10	St. Scholastica, V. III cl.
xviii	g	iii	11	Apparition of Blessed Virgin Mary Immaculate. III cl.
xvii	A	Prid.	12	Seven Holy Founders of Order of Servants of Blessed Virgin Mary, Confr. III cl.
xvi	b	Ides	13	St. Catherine de Ricci, V., O. P. III cl. For III Order, II cl.
xv	c	xvi	14	B. Jordan of Saxony, Conf., O. P. III cl. Comm. of St. Valentine, Priest and M.
xiv	d	xv	15	B. Henry Suso, Conf., O. P. III cl.
xiii	e	xiv	16	
xii	f	xiii	17	B. Reginald, Conf., O. P. Comm.
xi	g	xii	18	
x	A	xi	19	
ix	b	x	20	
viii	c	ix	21	Septuagesima does not fall after this date.
vii	d	viii	22	CHAIR OF ST. PETER, APOSTLE. II cl.
vi	e	vii	23	St. Peter Damian, Bishop, Conf. and Doctor of the Church. III cl.
v	f	vi	24	ST. MATTHIAS, APOSTLE. II cl.
iv	g	v	25	
iii	A	iv	26	
ii	b	iii	27	
i	c	Prid.	28	

In leap years the month of February has 29 days, and the feast of St. Matthias is celebrated on the 25th February and the 6th of the Kalends is repeated on the 25th. The dominical letter which was taken for the month of January is changed to the previous letter: so that if in January the dominical letter were A, it is changed to the previous letter, which is g, etc., and the letter f is used for both dates, 24th and 25th.

Epact Cycle.	L. D.		D. M.	
				MARCH
*	d	Kal.	1	St. Albinus, Bishop and Conf. Comm.
xxix	e	vi	2	
xxviii	f	v	3	
xxvii	g	iv	4	St. Casimir, King, Conf. III cl.
xxvi	A	iii	5	
25 xxv	b	Prid.	6	
xxiv	c	Non.	7	ST. THOMAS AQUINAS, CONF. O. P. AND DOCTOR OF THE CHURCH. I cl.
xxiii	d	viii	8	St. John of God, Conf. III cl.
xxii	e	vii	9	St. Frances of Rome, W. III cl.
xxi	f	vi	10	Ash Wednesday does not fall later than this date.
xx	g	v	11	
xix	A	iv	12	St. Gregory the Great, Pope, Conf. and Doctor of the Church. III cl.
xviii	b	iii	13	
xvii	c	Prid.	14	
xvi	d	Ides	15	
xv	e	xvii	16	
xiv	f	xvi	17	St. Patrick, Bp. and Conf. III cl.
xiii	g	xv	18	St. Cyril, Bishop of Jerusalem, Conf. and Doctor of the Church. III cl.
xii	A	xiv	19	ST. JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY, Conf. and Patron of the Universal Church. I cl.
xi	b	xiii	20	B. Ambrose Sansedonius, Conf. O. P. Comm.
x	c	xii	21	St. Benedict, Abb. III cl.
ix	d	xi	22	Easter is never earlier than this date.
viii	e	x	23	
vii	f	ix	24	St. Gabriel, Archangel. III cl.
vi	g	viii	25	THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. I cl.
v	A	vii	26	
iv	b	vi	27	St. John Damascene, Conf. and Doctor of the Church. III cl.
iii	c	v	28	
ii	d	iv	29	
i	e	iii	30	

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Epact Cycle.	L. D.		D. M.	
*	f	Prid.	31	Friday after the I Sunday of the Passion: The Compassion of the Blessed Virgin Mary. Comm.
				APRIL
xxix	g	Kal.	1	
xxviii	A	iv	2	St. Francis of Paula, Conf. III cl.
xxvii	b	iii	3	
25 xxvi	c	Prid.	4	St. Isidore, Bishop, Conf. and Doctor of the Church. III cl.
xxv xxiv	d	Non.	5	ST. VINCENT FERRER, Conf. O. P. II cl.
xxiii	e	viii	6	
xxii	f	vii	7	
xxi	g	vi	8	
xx	A	v	9	
xix	b	iv	10	
xviii	c	iii	11	St. Leo the Great, Pope, Conf. and Doctor of the Church. III cl.
xvii	d	Prid.	12	
xvi	e	Ides	13	
xv	f	xviii	14	SS. Tiburtius, Valerian and Maximus. Mm. Comm.
xiv	g	xvii	15	
xiii	A	xvi	16	
xii	b	xv	17	
xi	c	xiv	18	
x	d	xiii	19	
ix	e	xii	20	St. Agnes of Monte Pulciano, V., O. P. III cl. For II Ord. II cl.
viii	f	xi	21	St. Anselm, Bp., Conf. and Doct. of Church. III cl.
vii	g	x	22	
vi	A	ix	23	St. Geogre, M. Comm.
v	b	viii	24	Our Lord's Most holy Crown of Thorns. III cl.
iv	c	vii	25	Greater Litanies. II cl. ST. MARK, EVANGELIST. The last date for Easter.
iii	d	vi	26	
ii	e	v	27	
i	f	iv	28	St. Paul of the Cross. Conf. III cl. Comm. of St. Louis M. Grignion de Montfort, Conf., O. P.

Epact Cycle.	L. D.		D. M.	
*	g	iii	29	ST. PETER MARTYR, O. P II cl.
xxix	A	Prid.	30	ST. CATHERINE OF SIENA V., O. P. I cl. Ascension will not occur earlier.
				MAY
xxviii	b	Cal.	1	ST. JOSEPH THE WORKMAN, HUSBAND OF BL. VIRGIN MARY, CONF. I cl.
xxvii	c	vi	2	St. Athanasius, Bp., Conf. and Doct. of Church. III cl.
xxvi	d	v	3	SS. Alexander, Eventius and Theodolus, Mm. Comm.
25 xxv	e	iv	4	St. Monica, W. III cl.
xxiv	f	iii	5	St. Pius V, Pope and Conf., O. P. II cl.
xxiii	g	Prid.	6	
xxii	A	Non.	7	St. Stanislaus, Bp. and M. III cl.
xxi	b	viii	8	Bl. Virgin Mary, Mediatrix of all graces. III cl.
xx	c	vii	9	St. Gregory Nazianzen, Bp., Conf. and Doct. of Church. III cl.
xix	d	vi	10	ST. ANTONINUS, Bp. and Conf. O. P., II cl. Comm. of Sts. Gordian and Epimachus, Mm. Pentecost does not occur earlier.
xviii	e	v	11	SS. PHILIP AND JAMES, APOSTLES. II cl.
xvii	f	iv	12	SS. Nereus, Achilleus and Pancras, Mm. Comm.
xvi	g	iii	13	Bl. Imelda, V., O. P. Comm.
xv	A	Prid.	14	
xiv	b	Ides.	15	St. John Baptist de la Salle, Conf. III cl.
xiii	c	xvii	16	
xii	d	xvi	17	
xi	e	xv	18	St. Venantius, M. III cl.
x	f	xiv	19	St. Peter Celestine, Pope and Conf. III cl. Comm. of St. Pudentiana, V.
ix	g	xiii	20	
viii	A	xii	21	Corpus Christi does not occur earlier.
vii	b	xi	22	

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Epact Cycle.	L. D.		D. M.	
vi	c	x	23	
v	d	ix	24	Transfer of our holy Father, St. Dominic, Conf. III cl.
iv	e	viii	25	St. Urban I, Pope and M. Comm.
iii	f	vii	26	St. Philip Neri, Conf. III cl.
ii	g	vi	27	St. Bede the Venerable, Conf. and Doct. of Church. III cl.
i	A	v	28	
*	b	iv	29	Bl. William, O. P., and companions, Mm. Comm.
xxix	c	iii	30	
xxviii	d	Prid.	31	BL. VIRGIN MARY, QUEEN. II cl.
				Comm. of St. Petronilla, V.
				JUNE
xxvii	e	Cal.	1	St. Angela Merici, V. Comm.
25 xxvi	f	iv	2	Bl. Sadoc and companions, Mm. O. P. Comm.
				Comm. of Sts. Marcellinus, Priest, and Peter, Exorcist, Mm.
xxv xxiv	g	iii	3	Bl. Peter Sanz, Bp. and companions, Mm., O. P. III cl.
				Ascension will not occur later.
xxiii	A	Prid.	4	St. Francis Caracciolo, Conf. III cl.
xxii	b	Non.	5	
xxi	c	viii	6	St. Norbert, Bp. and Conf. III cl.
xx	d	vii	7	
xix	e	vi	8	St. Medard, Bp. and Conf. Comm.
xviii	f	v	9	Bl. Diana, Cecilia and Amata, Vv. O. P. Comm.
				Memory of Sts. Primus and Felicianus, Mm.
xvii	g	iv	10	Bl. John Dominic, Bp. and Conf., O. P. Comm.
xvi	A	iii	11	St. Barnabas, Apostle. III cl.
xv	b	Prid.	12	SS. Basilides, Cyrinus, Nabor and Nazarius, Mm. Comm.
xiv	c	Ides.	13	St. Anthony of Padua, Conf. and Doct. of Church. III cl.
				Pentecost will not occur later.
xiii	d	xviii	14	St. Basil the Great, Bp., Conf. and Doct. of Church. III cl.
xii	e	xvii	15	SS. Vitus, Modestus and Crescentia, Mm. Comm.
xi	f	xvi	16	SS. Quiricus and Julitta, Mm. Comm.

Epact Cycle.	L. D.		D. M.	
x	g	xv	17	
ix	A	xiv	18	St. Ephraem of Syria, Deacon, Conf. and Doct. of Church. III cl.
				Comm. of SS. Mark and Marcellian, Mm.
viii	b	xiii	19	SS. Gervase and Protase, Mm. Comm.
vii	c	xii	20	
vi	d	xi	21	
v	e	x	22	Bl. Innocent V, Pope and Conf., O. P. Comm.
iv	f	ix	23	Vigil. II cl.
iii	g	viii	24	NATIVITY OF ST. JOHN THE BAPTIST. I cl.
				Corpus Christi will not occur later.
ii	A	vii	25	
i	b	vi	26	SS. John and Paul, Mm. III cl.
*	c	v	27	
xxix	d	iv	28	Vigil. II cl.
xxviii	e	iii	29	SS. PETER AND PAUL, APOSTLES. I cl.
xxvii	f	Prid.	30	Commemoration of St.Paul, Apostle. III cl.
				JULY
xxvi	g	Cal.	1	THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST. I cl.
25 xxv	A	vi	2	THE VISITATION OF BL. VIRGIN MARY. II cl.
				Comm. of Sts. Processus and Martinian, Mm.
xxiv	b	v	3	St. Irenaeus, Bp. and M. III cl.
xxiii	c	iv	4	
xxii	d	iii	5	St. Anthony Mary Zaccaria, Conf. III cl.
xxi	e	Prid.	6	Anniversary of those buried in our cemeteries.
xx	f	Non.	7	St. Benedict XI, Pope and Conf., O. P. Comm.
xix	g	viii	8	
xviii	A	vii	9	SS. John, O. P. and companions, Mm. III cl.
xvii	b	vi	10	Seven Holy Brothers, Mm. III cl.
xvi	c	v	11	Bl. Ignatius Delgado, Dominic Henares, O. P., Bps. and companions, Mm. III cl.

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Epact Cycle.	L. D.		D. M.	
xv	d	iv	12	St. John Gualbert, Abb. III cl.
xiv	e	iii	13	Bl. James of Voragine, Bp. and Conf. O. P. Comm.
xiii	f	Prid.	14	St. Bonaventure, Bp., Conf., and Doct. of Church. III cl.
xii	g	Ides	15	St. Henry, Emperor, Conf. III cl.
xi	A	xvii	16	B. Virgin Mary of Mount Carmel. Comm.
x	b	xvi	17	Bl. Ceslaus, Conf., O. P. Comm.
ix	c	xv	18	St. Camillus de Lellis, Conf. III cl.
viii	d	xiv	19	St. Vincent de Paul, Conf. III cl.
vii	e	xiii	20	St. Jerome Emiliani, Conf. III cl. Comm. of St. Margaret, V. and M.
vi	f	xii	21	St. Praxedes, V. Comm.
v	g	xi	22	St. Mary Magdalen. III cl.
iv	A	x	23	St. Apollinaris, Bp. and M. Comm.
iii	b	ix	24	St. Christina, V. and M. Comm.
ii	c	viii	25	ST. JAMES, APOSTLE. II cl. Comm. of Sts. Christopher and Cucuphates, Mm.
i	d	vii	26	ST. ANN, MOTHER OF BL. VIRGIN MARY. II cl.
*	e	vi	27	Bb. Joseph, Melchior, Bps., O. P. and companions, Mm. III cl.
xxix	f	v	28	SS. Nazarius, Celsus and Pantaleon, Mm. Comm.
xxviii	g	iv	29	St. Martha, V. III cl. Comm. of SS. Felix, Simplicius, Faustinus and Beatrice, Mm.
xxvii	A	iii	30	Bl. Mannes, Conf., O. P. Comm. Comm. of SS. Abdon and Sennen, Mm.
25 xxvi	b	Prid.	31	St. Ignatius, Conf. III cl. Comm. of St. Germanus, Bp. and Conf.
				AUGUST
	c	Cal.	1	The Holy Machabees, Mm. Comm.
xxv xxiv xxiii	d	iv	2	St. Alphonsus Mary de Liguori, Bp., Conf., Doct. of Church. III cl. Comm. St. Stephen I, Pope and M.
xxii	e	iii	3	
xxi	f	Prid.	4	OUR HOLY FATHER ST. DOMINIC, CONF. I cl.
xx	g	Non.	5	Our Lady of the Snow. III cl.
xix	A	viii	6	TRANSFIGURATION OF THE LORD. II cl. Comm. SS. Xystus II, Pope, Felicissimus, and Beatus, Mm.

Epact Cycle.	L. D.		D. M.	
xviii	b	vii	7	St. Cajetan, Conf. III cl. Comm. of St. Donatus, Bp. and M.
xvii	c	vi	8	Bl. Joan of Aza, Mother of Our Holy Father St. Dominic. Comm. Comm. of SS. Cyriacus, Largus, and Smaragdus, Mm.
xvi	d	v	9	Vigil III cl.
xv	e	iv	10	ST. LAWRENCE, M. II cl.
xiv	f	iii	11	St. Tiburtius, M. Comm.
xiii	g	Prid.	12	St. Clare, V. III cl.
xii	A	Ides	13	SS. Hippolytus and companions, Mm. Comm.
xi	b	xix	14	Vigil II cl. Comm. St. Eusebius, Priest and Conf.
x	c	xviii	15	ASSUMPTION OF B. V. MARY. I cl.
ix	d	xvii	16	ST. JOACHIM, CONF., FATHER OF B.V.M. II cl.
viii	e	xvi	17	St. Hyacinth, Conf., O. P. III cl.
vii	f	xv	18	St. Agapitus, M. Comm.
vi	g	xiv	19	
v	A	xiii	20	St. Bernard, Abb., Doct. of Church. III cl.
iv	b	xii	21	St. Joan Frances Fremiot de Chantal, Widow. III cl.
iii	c	xi	22	IMMACULATE HEART OF B.V.M. II cl. Comm. SS. Timothy and Symphorianus, Mm.
ii	d	x	23	
i	e	ix	24	ST. BARTHOLOMEW, APOST. II cl.
*	f	viii	25	St. Louis, King, Conf. III cl.
xxix	g	vii	26	
xxviii	A	vi	27	St. Joseph Calasanctius, Conf. III cl. Comm. St. Rufus, Bp. and M.
xxvii	b	v	28	ST. AUGUSTINE, BP., CONF. & DOCT. OF CHURCH. II cl.
xxvi	c	iv	29	Beheading of St. John the Baptist. III cl. Comm. St. Sabina, M.
25 xxv	d	iii	30	St. Rose of Lima, V., O. P. III cl. Comm. SS. Felix and Adauctus, Mm.
xxiv	e	Prid.	31	St. Raymond Nonnatus, Conf. III cl.
				SEPTEMBER
xxiii	f	Cal.	1	St. Giles, Abb. Comm.

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Epact Cycle.	L. D.		D. M.	
xxii	g	iv	2	St. Stephen, Conf., King of Hungary. III cl.
xxi	A	iii	3	St. Pius X, Pope and Conf. III cl.
xx	b	Prid.	4	St. Marcellus, M. Comm.
xix	c	Non.	5	Anniversary of Domestics and Benefactors O. P.
xviii	d	viii	6	Bl. Bertrand of Garriga, Conf., O. P. Comm.
xvii	e	vii	7	
xvi	f	vi	8	BIRTHDAY OF B. V. M. II cl.
xv	g	v	9	St. Gorgonius, M. Comm.
xiv	A	iv	10	Bl. Alphonsus Navarette, O. P., and companions, Mm. III cl.
				Comm. St. Nicholas of Tolentino, Conf.
xiii	b	iii	11	SS. Protus and Hyacinth, Mm. Comm.
xii	c	Prid.	12	Most Holy Name of Mary III cl.
xi	d	Ides	13	
x	e	xviii	14	EXALTATION OF THE HOLY CROSS. II cl.
ix	f	xvii	15	SEVEN SORROWS OF B. V. M. II cl.
viii	g	xvi	16	SS. Cornelius, Pope and Cyprian Bp., Mm. III cl.
				Comm. St. Euphemia, V., M.
vii	A	xv	17	Comm. of Imprinting of Sacred Stigmata on St. Francis. Comm.
				Comm. St. Lambert, Bp., M.
vi	b	xiv	18	Bl. John Massias, Conf., O. P. III cl.
v	c	xiii	19	SS. Januarius, Bp., and companions, Mm. III cl.
iv	d	xii	20	Bl. Francis de Posadas, Conf., O.P. III cl.
iii	e	xi	21	ST. MATTHEW, APOST. AND EV. II cl.
ii	f	x	22	St. Maurice and companions, Mm. Comm.
i	g	ix	23	
*	A	viii	24	Comm. B. V. M. of Ransom. Comm.
xxix	b	vii	25	
xxviii	c	vi	26	
xxvii	d	v	27	SS. Cosmas and Damian, Mm. III cl.
25 xxvi	e	iv	28	
xxv xxiv	f	iii	29	ST. MICHAEL, ARCHANGEL. I cl.

Epact Cycle.	L. D.		D. M.	
xxiii	g	Prid.	30	St. Jerome, Priest, Conf., Doct. of Church. III cl.

OCTOBER

xxii	A	Cal.	1	St. Remigius, Bp. and Conf. Comm.
xxi	b	vi	2	Holy Guardian Angels. III cl.
				Comm. St. Leodegarius, Bp., M.
xx	c	v	3	St. Teresa of the Child Jesus. III cl.
xix	d	iv	4	HOLY FATHER ST. FRANCIS, FOUNDER OF ORDER OF FRIARS MINOR. II cl.
xviii	e	iii	5	Bl. Raymund of Capua, Conf., O. P. III cl.
xvii	f	Prid.	6	St. Bruno, Conf. III cl.
xvi	g	Non.	7	B. V. M. OF THE ROSARY. I cl.
xv	A	viii	8	St. Bridget, Widow. III cl.
				Comm. St. Mark, Pope, Conf.
				Comm. Ss. Sergius, Bacchus, Marcellus, and Apuleius, Mm.
xiv	b	vii	9	St. Louis Bertrand, Conf., O. P. III cl.
				Comm. Ss. Denis, Bp., and companions, Mm.
xiii	c	vi	10	
xii	d	v	11	
xi	e	iv	12	
x	f	iii	13	
ix	g	Prid.	14	St. Callistus I, Pope, M. III cl.
viii	A	Ides	15	St. Teresa, V. III cl.
vii	b	xvii	16	
vi	c	xvi	17	
v	d	xv	18	ST. LUKE, EV. II cl.
iv	e	xiv	19	St. Peter of Alcantara, Conf. III cl.
iii	f	xiii	20	
ii	g	xii	21	St. Ursula and companions, V. and M. Comm.
	A	xi	22	In consecrated churches: ANNIVERSARY OF THE DEDICATION OF THE CHURCH. I cl.
*	b	x	23	
xxix	c	ix	24	St. Raphael, Archangel. III cl.
xxviii	d	viii	25	SS. Crispin and Crispinian, Mm. Comm.
xxvii	e	vii	26	
xxvi	f	vi	27	

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Epact Cycle.	L. D.		D. M.	
25 xxv	g	v	28	SS. SIMON AND JUDE, APOSTLES II cl.
xxiv	A	iv	29	
xxiii	b	iii	30	
xxii	c	Prid.	31	St. Quintinus, M. Comm. Last Sunday of October: OUR LORD JESUS CHRIST, KING I cl.
				NOVEMBER
xxi	d	Cal.	1	FEAST OF ALL SAINTS. I cl.
xx	e	iv	2	COMMEMORATION OF ALL SOULS. I cl.
xix	f	iii	3	
xviii	g	Prid.	4	St. Charles, Bp., Conf. III cl. Comm. of Ss. Vitalis and Agricola, Mm.
xvii	A	Non.	5	St. Martin de Porres, Conf. O. P. III cl.
xvi	b	viii	6	BB. Jerome, Valentine, Francis, Hyacinth and companions, Mm., O. P. III cl.
xv	c	vii	7	
xiv	d	vi	8	The Four Holy Crowned Martyrs. Comm.
xiii	e	v	9	DEDICATION OF THE ARCH-BASILICA OF THE MOST HOLY SAVIOUR. II cl. Comm. St. Theodore M.
xii	f	iv	10	
xi	g	iii	11	St. Martin, Bp., Conf. III cl. Comm St. Menna, M.
x	A	Prid.	12	FEAST OF ALL SAINTS O. P. II cl.
ix	b	Ides	13	St. Brice, Bp., Conf. Comm. Anniversary of all dead Brothers and Sisters O. P.
viii	c	xviii	14	
vii	d	xvii	15	ST. ALBERT THE GREAT, BP., CONF., O. P., DOCT. OF CHURCH. II cl.
vi	e	xvi	16	
v	f	xv	17	St. Gregory Thaumaturgus, Bp., Conf. III cl.
iv	g	xiv	18	Dedication of the Basilica of the Apostles SS. Peter and Paul. III cl.

Epact Cycle.	L. D.		D. M.	
iii	A	xiii	19	St. Elizabeth, Widow. III cl.
ii	b	xii	20	St. Felix de Valois, Conf. III cl.
i	c	xi	21	Presentation B. V. M. III cl.
*	d	x	22	St. Cecilia, V., M. III cl.
xxix	e	ix	23	St. Clement I, Pope, M. III cl.
xxviii	f	viii	24	St. John of the Cross, Conf., Doct. of Church. III cl. Comm of St. Chrysogonus, M.
xxvii	g	vii	25	St. Catherine V., M. III cl.
25 xxvi	A	vi	26	
xxv xxiv	b	v	27	
xxiii	c	iv	28	
xxii	d	iii	29	St. Saturninus, M. Comm.
xxi	e	Prid.	30	ST. ANDREW, AP. II cl.
				DECEMBER
xx	f	Cal.	1	Bl. John of Vercelli, Conf., O. P. Comm.
xix	g	iv	2	St. Bibiana, V., M. III cl.
xviii	A	iii	3	St. Francis Xavier, Conf. III cl.
xvii	b	Prid.	4	St. Peter Chrysologus, Bp., Conf., Doct. of Church. III cl. Comm. of St. Barbara, V. and M.
xvi	c	Non.	5	
xv	d	viii	6	St. Nicholas, Bp., Conf. III cl.
xiv	e	vii	7	St. Ambrose, Bp., Conf., Doct. of Church. III cl.
xiii	f	vi	8	IMMACULATE CONCEPTION B. V. M. I cl.
xii	g	v	9	
xi	A	iv	10	
x	b	iii	11	St. Damasus I, Pope, Conf. III cl.
ix	c	Prid.	12	
viii	d	Ides	13	St. Lucy, V., M. III cl.
vii	e	xix	14	
vi	f	xviii	15	
v	g	xvii	16	
iv	A	xvi	17	
iii	b	xv	18	
ii	c	xiv	19	
i	d	xiii	20	St. Dominic of Syles, Abb. Comm.
*	e	xii	21	ST. THOMAS, AP. II cl.
xxix	f	xi	22	Patronage of B. V. M. Comm.
xxviii	g	x	23	
xxvii	A	ix	24	**Vigil** I cl.

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Epact Cycle.	L. D.		D. M.	
xxvi	b	viii	25	BIRTH OF THE LORD (Christmas) I cl. with octave. In the second Mass, comm. St. Ananstasia, M.
25 xxv	c	vii	26	ST. STEPHEN, PROTOMARTYR II cl.
xxiv	d	vi	27	ST. JOHN, AP., EV. II cl.
xxiii	e	v	28	HOLY INNOCENTS, Mm. II cl.
xxii	f	iv	29	DAY WITHIN THE OCTAVE OF CHRISTMAS II cl. Comm. St. Thomas, Bp., M.
xxi	g	iii	30	DAY WITHIN THE OCTAVE OF CHRISTMAS II cl.
xx	A	Prid.	31	DAY WITHIN THE OCTAVE OF CHRISTMAS II cl. Comm. of St. Sylvester I, Pope, Conf.

TABLES OF THE LITURGICAL DAYS

SUNDAYS

Sundays of the I class

First, second, third and fourth of Advent.
First, second, third and fourth of Lent.
First and second of the Passion.
Easter Sunday.
Low Sunday.
Pentecost Sunday.

Sundays of the II class

All other Sundays not mentioned above.

FERIAS

Ferias of the I class

Ash Wednesday.
All ferias of Holy Week.

Ferias of the II class

Ferias of Advent from December 17 to 23.
Ember Days of Advent, Lent and September.

Ferias of the III class

Ferias of Advent to December 16 inclusive, apart from Ember Days.
The ferias of Lent and Passion time not mentioned above.

Ferias of the IV class

All other ferias not mentioned above.

VIGILS

Vigils of the I class

Vigil of Christmas.
Vigil of Pentecost.

Vigils of the II class

Vigil of the Ascension of Our Lord.
Vigil of the Assumption of the Blessed Virgin Mary.
Vigil of the Birthday of St. John the Baptist.
Vigil of SS. Peter and Paul, Apostles.

Vigil of the III class

Vigil of St. Lawrence, Martyr.

OCTAVES

Octaves of the I class

Octave of Easter.
Octave of Pentecost.

Octave of the II class

Octave of Christmas.

FEASTS OF THE I CLASS

In the calendar of the Universal Church

Birth of the Lord.
Epiphany of the Lord.
Pasch of the Resurrection.
Ascension of the Lord.
Pentecost.
Feast of the Most Holy Trinity.
Feast of the Most Holy Body of Christ (Corpus Christi).
Feast of the Most Sacred Heart of Jesus.
Feast of the Most Precious Blood of Our Lord Jesus Christ.
Feast of Our Lord Jesus Christ the King.
Immaculate Conception of the Blessed Virgin Mary.

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Annunciation of the Blessed Virgin Mary.
Assumption of the Blessed Virgin Mary.
Feast of St. Joseph, Husband the Blessed Virgin Mary, of Confessor, Patron of the Universal Church.
Feast of St. Joseph the Workman, Husband of the Blessed Virgin Mary, Confessor.
Feast of St. Michael the Archangel.
Birthday of St. John the Baptist.
Feast of SS. Peter and Paul, Apostles.
Feast of All Saints.
Other liturgical days of the I class
Octave day of Christmas.
Commemoration of All the Faithful Departed.

IN THE CALENDAR OF THE ORDER

Anniversary of the Dedication of the Church itself.
Feast of Our Lady of the Rosary.
Feast of St. Dominic, Confessor, Founder of the Order of Preachers.
Feast of St. Thomas Aquinas, Confessor, O. P. and Doctor of the Church.
Feast of St. Catherine of Siena, Virgin, O. P.

IN PARTICULAR CALENDARS OF PROVINCES OR HOUSES

Feast of a principal patron of a nation, of a region or province, whether ecclesiastical or civil, of a diocese.
Anniversary of the dedication of the cathedral church.
Feast of a principal patron of a locality or town or city.
Titular feast of the church itself.
Feast of a principal patron of a religious province.
Other proper and indult feasts of the I class, movable or fixed.

FEASTS OF THE II CLASS

IN THE CALENDAR OF THE UNIVERSAL CHURCH

Feast of the Most Holy Name of Jesus.
Feast of the Holy Family, Jesus, Mary and Joseph.
Commemoration of the Baptism of Our Lord Jesus Christ.
Transfiguration of Our Lord Jesus Christ.
Feast of the Exaltation of the Holy Cross.
Dedication of the Archbasilica of the Most Holy Saviour.
Purification of the Blessed Virgin Mary.
Feast of the Blessed Virgin Mary, Queen.
Visitation of the Blessed Virgin Mary.
Feast of the Immaculate Heart of the Blessed Virgin Mary.
Birthday of the Blessed Virgin Mary.
Feast of the Seven Sorrows of the Blessed Virgin Mary.
"Birthday" feasts of the Apostles and Evangelists, namely:
- Feast of St. Andrew, Apostle (30 Nov.).
- Feast of St. Thomas, Apostle (21 Dec.).
- Feast of St. John, Apostle and Evangelist (27 Dec.).
- Feast of St. Matthias, Apostle (24 or 25 Feb.).

- Feast of St. Mark, Evangelist (25 Apr.).
- Feast of SS. Philip and James, Apostles (11 May).
- Feast of St. James, Apostle (25 July).
- Feast of St. Bartholomew, Apostle (24 Aug.).
- Feast of St. Matthew, Apostle and Evangelist (21 Sept.).
- Feast of St. Luke, Evangelist (18 Oct.).
- Feast of SS. Simon and Jude, Apostles (28 Oct.).

Feast of St. Stephen, Protomartyr.
Feast of the Holy Innocents, Martyrs.
Feast of the Chair of St. Peter, Apostle (22 Feb.).
Feast of St. Ann, Mother of the Blessed Virgin Mary.
Feast of St. Lawrence, Martyr.
Feast of St. Joachim, Father of the Blessed Virgin Mary.

IN THE CALENDAR OF THE ORDER

Feast of St. Raymond of Pennafort, Conf., O. P.
Feast of St. Peter, Martyr, O. P.
Feast of St. Pius, Pope and Conf., O. P.
Feast of St. Antoninus, Bp. and Conf., O. P.
Feast of St. Augustine, Bp. and Conf., Doctor of the Church.
Feast of St. Francis, Conf., Founder of the Order of Friars Minor.
Feast of All Saints, O. P.
Feast of St. Albert Gt., O. P., Bp., Conf., Doctor of the Church.

IN PARTICULAR CALENDARS OF PROVINCES OR HOUSES

Feast of a secondary patron of a nation, of a region or province, whether ecclesiastical or civil, of a diocese, of a city or town.
Feast of a secondary patron of a religious province.
Other proper and indult feasts of the II class, movable or fixed.

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Table of Occurrence

	and day within II class octave	" day within I class octave	" particular III class feast	" universal III class feast	" particular II class feast	" universal II class feast	" particular I class feast	" universal I class feast	" II class vigil	" I class vigil	" III class feria of Lent and Passion time	" III class feria of Advent	" II class feria	" I class feria	" II class Sunday	" I class Sunday
Universal I cl. feast	0	7	1	1	1	1	6	8	1	7	3	3	3	7	3	7
Particular I cl. feast	3	7	1	1	1	1	8	7	1	7	3	3	3	7	3	7
Universal II cl. feast	3	2	4	4	4	0	2	2	4	2	3	3	3	2	5	2
Particular II cl feast.	0	2	4	4	9	5	2	2	4	2	3	3	5	2	5	2
Universal III cl feast.	0	2	5	0	5	5	2	2	5	2	5	3	5	2	2	2
Particular III cl. feast	0	2	9	4	5	5	2	2	5	2	5	3	5	2	2	2
II cl. vigil	0	0	4	4	5	5	2	2	0	0	0	0	0	0	2	0
III cl. vigil	0	0	5	0	5	0	2	0	0	0	0	0	0	0	2	0

1 Office of 1st, nothing of 2nd
2 Office of 2nd nothing of 1st
3 Office of 1st, com. of 2nd at Lauds & Vespers
4 Office of 1st, com. of 2nd at Lauds
5 Office of 2nd, com. of 1st at Lauds
6 Office of 1st, transfer of 2nd
7 Office of 2nd, transfer of 1st
8 Office of higher. transfer of other
9 Office of movable feast, com. of other at Lauds

Table of Concurrence

	with I class feast	" II class Sunday	" I class Sunday
I class Sunday	1	0	0
II class Sunday	2	0	0
I class feria	1	0	0
II class feria	2	0	0
III class feria	2	0	0
IV class feria	3	0	0
I class feast	1	1	1
II class feast	3	1	3
III class feast	3	3	3
Day within II class octave	2	3	0

1 Vespers of current Office, commemoration of following

2 Vespers of following Office, commemoration of current

3 Vespers of following, nothing of current

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NOTES ON THE TABLES OF OCCURRENCE AND CONCURRENCE

1. A I or II class feast of the Lord occurring on a Sunday takes the place of that Sunday with all rights and privileges ; hence there is no commemoration of the Sunday.

2. If two feasts of the same divine Person or two feasts of the same Saint or Blessed occur together, the Office is of the feast holding the higher place in the table of precedence, and the other is omitted.

3. If a I or II class feast of the Lord concurs with any Sunday, or vice versa, the Vespers are ordered according to the table of concurrence, but there is never a commemoration of the concurring Sunday in the Vespers of the feast of the Lord, nor vice versa.

4. The Ember Days of September and II or III class vigils of Saints, if impeded, are not commemorated in the Office, but only in Mass, in accordance with the rubrics.

INDULGENCES

Granted for the Recitation of the Divine Office

1. Clerics in Holy Orders, who devoutly recite the entire Divine Office even when separated into parts, before the Blessed Sacrament whether exposed for public adoration or reserved in the Tabernacle, are granted :

A plenary indulgence, if they make their confession, receive Holy Communion and pray for the Pope's intentions (Pope Pius XI, Oct. 23, 1930).

Those, however, who recite only a part of the Divine Office before the Blessed Sacrament, as above, are granted :

A partial indulgence for each canonical Hour (Pope Pius XI, May 18, 1933).

Moreover, those clerics who have duly obtained the commutation of the Divine Office into other prayers, if they recite these prayers devoutly before the Blessed Sacrament, as above, may gain :

A plenary indulgence, on condition of confession, Holy Communion and prayer for the Pope's intentions (Pope Pius XI, Nov. 7, 1932).

2. The pardon and indulgences formerly granted for the recitation of the prayer Sacrosanctae are attached to the final antiphon of the Blessed Virgin Mary.

Accordingly, to those who recite the aforesaid final antiphons of the Blessed Virgin Mary, there is granted :

A partial indulgence (Pope Pius XI, Dec. 1, 1933).

Besides, to clerics in Holy Orders and priests, Pope Leo X granted the remission of the defects and faults in its recital arising from human frailty.

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Further Instruction on the proper Implementation of the Constitution on Sacred Liturgy

cf. n. 19. Until the reform of the divine office shall have been completed, on days of the first and second class which have matins with three nocturns, it suffices to say merely one of these nocturns. In accordance with the rubrics, the hymn *Te Deum* is said after the responsory to the third lesson of the nocturn. During the Sacred Triduum, the special rubrics in the breviary are to be observed.

n. 20. In private recitation the blessing before the lessons is omitted, as is also the conclusion, " Indeed Lord," at the end of the lessons.

n. 21. When Lauds and Vespers are recited with the people, the Little Chapter may be replaced by a longer reading from sacred scripture. This text may be taken, for example, from Matins, or from the mass of the day, or from the ferial lectionary. If desirable, a short homily may be added. Before the prayer, however, the prayer of the faithful may be inserted, unless mass follows immediately.

When these elements are inserted it is sufficient to say merely three psalms, according to the following method: at Lauds, one of the first three psalms is chosen, followed by the canticle and the last of the psalms: at Vespers, however, three psalms may be chosen from the five.

n. 22. When Compline is recited with the people participating, the psalms from Sunday may always be used.

ORDINARY OF THE DIVINE OFFICE

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ORDINARY OF THE DIVINE OFFICE

At all the Hours throughout the whole year the divine office, unless otherwise indicated, is carried out in the way shown in the rubrics of this Ordinary.

MATINS

℣. O Lord open my lips.
℟. And my mouth shall declare your praise.
℣. O God, make haste to my rescue.
℟. Lord, come to my aid.

Then the brethren make the sign of the cross. They do likewise at all the Hours.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Compline of the Saturday before Septuagesima until Compline of Spy Wednesday, in place of the Alleluia is said :

Praise be to you, Lord, King of eternal glory.

Then is said the appropriate invitatory. It is repeated wholly or from the division made by the asterisk, alternately after each verse of the psalm, as follows.

Psalm 94

Come, ring out our joy to the Lord ; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord.

The complete invitatory is said.

℣. A mighty God is the Lord, a great king above all gods. The Lord will not abandon his people. In his hand are the depths of the earth ; the heights of the mountains are his.

The second part of the invitatory is said. In the following verse of the psalm a genuflexion is made at

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the words, " Come in ; let us bow and bend low, let us kneel before the God."

℣. To him belongs the sea, for he made it and the dry land shaped by his hands. Come in ; let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

The complete invitatory is said.

℣. O that today you would listen to his voice ! " Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test ; when they tried me, though they saw my work."

The second part of the invitatory is said.

℣. " For forty years I was wearied of these people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger: ' Never shall they enter my rest '."

The complete invitatory is said.

℣. Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

The second part of the invitatory is said.

The complete invitatory is then repeated.

After this the Hymn corresponding to the invitatory is said.

In an Office of nine lessons

I Nocturn

After the hymn, three psalms and their appropriate antiphons are said, followed by the versicle required by the Office of the day.

After the versicle there is said in secret :

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 those who trespass against us.

And when this has been said there is added aloud :

And lead us not into temptation. ℟. But deliver us from evil.

The foregoing is always observed before the 1st, 4th and 7th lessons, except in the three days before Easter.

Then follows :

Sir, ask for a blessing.

Before the 1st lesson

Blessing May the eternal Father bless us with an everlasting blessing. ℟. Amen.

The request Sir, ask for a blessing, is made, and a blessing given, before all lessons except in the three days before Easter and in the Office of the dead.

In each Nocturn, lessons are then said, as specified in the Office of the day.

The title of each lesson should always be read unless it is printed in red.

All lessons end with

Indeed, Lord, have mercy on us. ℟. Thanks be to God,

except in the three days before Easter, in the Commemoration of All the Faithful departed and in the Office of the dead and whenever Thus says the Lord etc. is indicated as the conclusion of the lesson.

After each lesson the appropriate responsory is said, and at the end of the last responsory of each Nocturn there is added Glory be to the Father and to the Son and to the Holy Spirit. The responsory is then repeated as indicated in its proper place.

Before the 2nd lesson

Blessing May the only-begotten Son of God graciously bless and help us. ℟. Amen.

Before the 3rd lesson

Blessing May the grace of the Holy Spirit enlighten our minds and our hearts. ℟. Amen.

II Nocturn

Three psalms and their antiphons and a versicle are said as in the 1st Nocturn.

Before the 4th lesson

Blessing May God the Father all-powerful be kind and gentle to us. ℟. Amen.

Before the 5th lesson

Blessing May the mercy of Christ lead us to the joys of paradise. ℟. Amen.

Before the 6th lesson

Blessing May God inflame in our hearts the fire of his love. ℟. Amen.

III Nocturn

Three psalms, their antiphons and a versicle are said as in the 1st and 2nd Nocturns.

Before the 7th lesson

If a homily does not follow,

Blessing May he who lives and reigns for ever, bless us. ℟. Amen.

If a homily follows,

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

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There follows :

Reading from the holy Gospel according to N.

The words Reading from the holy Gospel according to N. are always said before beginning the Gospel which precedes the homily.

Before the 8th lesson

Blessing May the divine assistance remain always with us. ℟. Amen.

Before the 9th lesson

Blessing May the King of Angels bring us to the company of the heavenly citizens. ℟. Amen.

¶ On the feast of Christmas there are special blessings indicated for the 8th and 9th lessons.

¶ On feasts of the Blessed Virgin Mary the special blessings indicated in the Common of her feasts are said.

In an Office of three lessons

After the hymn, outside Paschal time nine psalms with their appropriate antiphons are said—in Paschal time, however, three psalms with one antiphon—followed by the versicle required by the Office of the day.

After the versicle the Our Father is said in secret but ended aloud with : And lead us not into temptation. ℟. But deliver us from evil.

Then the lessons and responsories as required by the Office of the day are said, preceded by three blessings as follows :

¶ On Sundays outside Paschal time :

Before the 1st lesson

Blessing May he who lives and reigns for ever, bless us. ℟. Amen.

Before the 2nd lesson

Blessing May the divine assistance remain always with us. ℟. Amen.

Before the 3rd lesson

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

¶ When a homily on the Gospel of the day is not being read, three blessings are given according to the order of the Nocturns, namely, the first three on Mondays and Thursdays, the second three on Tuesdays and Fridays and the last three on Wednesdays and Saturdays (unless the Office of the Blessed Virgin Mary is being said). The first three blessings are given on the Sundays of Paschal time unless a homily on the Gospel of the day is being read.

¶ When a homily on the Gospel of the day is being read, the last three blessings are always used, either from the Common, or, if the Office is of the Blessed Virgin Mary, from the Proper.

¶ On Saturdays when the Office is of the Blessed Virgin Mary three special blessings are given as indicated in the appropriate place.

After the last lesson the Te Deum is said if prescribed by the rubrics (n. 221).

Ambrosian Hymn

We sing in praise that you are God : * we acknowledge that you are Lord.

All the world worships you, * the everlasting Father.

All the angels sing to you, * the heavens and all the heavenly Powers.

The Cherubim and Seraphim sing to you * in unceasing chorus :

Holy,
Holy,
Holy * Lord God of Hosts.

The heavens and the earth * are full of the majesty of your glory.

The glorious choir of Apostles * sings your praise.

The venerable company of Prophets * sings your praise.

The white-robed army of Martyrs * sings your praise.

Throughout the entire world * Holy Church bears witness to you,

The Father * boundless in majesty ;

Your true and only Son * equally to be worshipped ;

The Counsellor, too, * the Holy Spirit.

You, O Christ, * are the king of glory.

You are the eternal Son * of the Father.

When, to save man, you were about to become man * you did not disdain the virgin's womb.

When you had overcome the sting of death * you opened up the kingdom of heaven to those who believe.

You are enthroned at God's right hand * in the glory of the Father.

We believe that you * are the judge that is to come.

The following verse is said kneeling.

We therefore beseech you to help your servants * whom you have redeemed in your precious blood.

Make them to be counted among your saints * in everlasting glory.

Lord, save your people, * bless your heritage.

Be their shepherd * and carry them for ever.

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Day by day * we bless you.

And we praise your name always * we praise it for ever.

Be gracious, Lord, * and for this day guard us from sin.

Have mercy on us, Lord, * have mercy on us.

May your love be upon us, O Lord * as we place all our hope in you.

In you, O Lord, I take refuge ; * let me never be put to shame.

After the Te Deum or the last responsory, when Matins is separated from Lauds, the following is said :

The Lord be with you.
℟. And also with you.

This versicle The Lord be with you is not said in the recitation of the Divine Office *by one alone*, nor by those who have not been ordained deacons ; but the following is said in its place, here and at the other Hours also, unless it has just been said :

℣. O Lord, listen to my prayer.
℟. And let my cry for help reach you.

Let us pray.

And the prayer is said as at Lauds.

After the prayer there is added :

The Lord be with you.
℟. And also with you.

Or :

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

Let us bless the Lord.
℟. Thanks be to God.

May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

Before Lauds, the versicle appropriate to the Office of the day is said.

LAUDS

℣. O God, make. Glory. As it was. Alleluia, or Praise be to you, Lord.

Then the psalms and the canticle are said under one, or five, antiphons as specified in the Office of the day.

When the antiphon has been repeated after the last psalm, the little chapter, the hymn and the versicle are said, as specified in the Office of the day.

¶ At the end of every little chapter the response Thanks be to God is made.

After the versicle the following canticle is said together with the appropriate antiphon.

Canticle of Zechari'ah
Luke I

Blessed be the Lord, the God of Israel ! * He has visited his people and redeemed them.

He has raised up for us a mighty saviour * in the house of David his servant,

As he promised by the lips of holy men, * those who were his prophets from of old.

A saviour who would free us from our foes, * from the hands of all who hate us.

So his love for our fathers is fulfilled * and his holy covenant remembered.

He swore to Abraham our father to grant us, that free from fear, * and saved from the hands of our foes,

We might serve him in holiness and justice * all the days of our life in his presence.

As for you, little child, * you shall be called a prophet of God, the Most High.

You shall go ahead of the Lord * to prepare his ways before him,

To make known to his people their salvation * through forgiveness of all their sins,

The loving-kindness of the heart of our God * who visits us like the Dawn from on high.

He will give light to those in darkness, those who dwell in the shadow of death * and guide us into the way of peace.

Glory be to the Father and to the Son, * and to the Holy Spirit.

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

When the antiphon has been recited after the canticle, if the *preces* are not to be recited, there follows immediately The Lord be with you together with the prayer and other verses to conclude the Hour, as indicated below.

WAY TO SAY PRECES

In the ferial Office, outside Nativity season and Paschal time, when the antiphon has been repeated after the canticle there follows :

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father in secret. And lead us not into temptation. ℟. But deliver us from evil.

When the *preces* have been said, or, if they are not to be recited, when the antiphon has been repeated after the canticle, there follows :

The Lord be with you.
℟. And also with you.

Then the appropriate prayer is said.

Amen having been answered at the end of the prayer, the commemorations if any, are made. Commemorations consist of

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antiphon, versicle, and a prayer preceded by Let us pray but without The Lord be with you.

The various prayers are concluded as indicated in the rubrics (n. 107), p. xxx.

After the prayer or prayers (if more than one is to be said) there follows :

The Lord be with you.
℟. And also with you.
Let us bless the Lord.
℟. Thanks be to God.

After the response Thanks be to God Lauds are concluded as indicated below.

After the response Thanks be to God there follows :

May the souls of the faithful departed through the mercy of God rest in peace. ℟. Amen.

The foregoing is always said after every Hour and after the conventual Mass, unless another Hour follows immediately, except from Maundy Thursday to the Mass of the Easter Vigil inclusive ; neither is it said after the Mass or Office of the dead, for, at the end of these, May they rest in peace. ℟. Amen is said.

When two or more Hours are said without interval, or the conventual Mass and an Hour, then May the souls is said only at the end of the last Hour or of the Mass as the case may be, except, as already indicated, after the Mass or Office of the dead.

TERCE, SEXT AND NONE

℣. O God, make. Glory. As it was. Alleluia or Praise be to you, Lord.

Hymn as in the Psalter.

After the hymn, three psalms with one antiphon are said as specified for the Office of the day.

When the antiphon has been repeated after the last psalm the little chapter, responsory and versicle specified for the Office of the day are said.

WAY TO SAY PRECES

In the ferial Office, outside Nativity season and Paschal time, there follows after the versicle :

Lord, have mercy. Christ have mercy. Lord, have mercy. Our Father in secret And lead us not into temptation. ℟. But deliver us from evil.

When the *preces* have been said, or, if they are not to be recited, after the versicle there follows :

The Lord be with you.
℟. And also with you.

The appropriate prayer is said.

After the prayer, to which the response Amen is made, there follows :

The Lord be with you.
℟. And also with you.
Let us bless the Lord.
℟. Thanks be to God.

VESPERS

℣. O God, make. Glory. As it was. Alleluia or Praise be to you, Lord.

Then the psalms are said under one or five antiphons as specified in the Office of the day.

When the antiphon has been repeated after the last psalm, the little chapter, (responsory), the hymn and the versicle are said as specified in the Office of the day.

In First Vespers of any feast a responsory is said after the little chapter ; likewise in First Vespers of Sunday if a Sunday sequence begins on that Sunday.

After the versicle the following canticle is said together with the appropriate antiphon.

Canticle of the Blessed Virgin Mary Luke I

My soul glorifies the Lord, * my spirit rejoices in God, my Saviour.

He looks on his servant in her nothingness ; * henceforth all ages will call me blessed.

The Almighty works marvels for me. * Holy his name !

His mercy is from age to age, * on those who fear him.

He puts forth his arm in strength * and scatters the proud-hearted.

He casts the mighty from their thrones * and raises the lowly.

He fills the starving with good things, * sends the rich away empty.

He protects Israel, his servant, * remembering his mercy,

The mercy he promised to our fathers, * for Abraham and his sons for ever.

Glory be to the Father and to the Son, * and to the Holy Spirit.

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

When the antiphon has been repeated after the canticle, if the *preces* are not to be recited, there follows immediately The Lord be with you together with the prayer and other verses to conclude the Hour, as indicated below.

PRECES

In the ferial Office, outside Nativity season and Paschal time, when the antiphon has been repeated after the canticle there follows :

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Lord, have mercy. Christ have mercy. Lord, have mercy. Our Father in secret And lead us not into temptation. ℟. But deliver us from evil.

When the *preces* have been said, or, if they are not to be recited, when the antiphon has been repeated after the canticle, there follows :

The Lord be with you. ℟. And also with you.

The appropriate prayer is said.

Amen having been answered at the end of the prayer the commemorations, if any, are made. Commemorations consist of antiphon, versicle and a prayer preceded by Let us pray but without The Lord be with you.

The various prayers are concluded as indicated in the rubrics (n. 107), p. xxx

After the prayer or prayers (if more than one are to be said) there follows:

The Lord be with you. ℟. And also with you.

Let us bless the Lord. ℟. Thanks be to God.

COMPLINE

Sir, ask for a blessing.

Blessing May the all-powerful and merciful Lord grant us a peaceful night and a perfect end. ℟. Amen.

Lesson 1 Peter 5

Brethren: Be sober, be watchful ! Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith. Indeed, Lord, have mercy on us. ℟. Thanks be to God.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Examination of Conscience or Our Father in secret.

When Compline is said as the last prayer at the end of the day, the Our Father that should be said here is omitted and in its stead *in choir* and *in common* there is an examination of conscience lasting for a reasonable length of time. This practice may fittingly be observed also in the recitation *by one alone.*

After the Our Father, or after the examination of conscience, the Prelate says:

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints and to you, brethren, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

The choir answers :

May almighty God have mercy on you and

forgive you all your sins : may he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life.

The Prelate responds : Amen.

The choir repeats :

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints and to you, Father, that I have sinned exceedingly by thought, word, deed and omission, through my fault: I beseech you to pray for me.

After which the Prelate adds :

May almighty God have mercy on you and forgive you all your sins : may he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life.
℟. Amen.

¶ If a priest does not preside, all present say the following once only, and simultaneously :

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, and to all the saints, that I have sinned exceedingly by thought, word, deed and omission, through my fault : I beseech blessed Mary ever virgin, blessed Dominic our father, and all the saints to pray for me.

After which the one who presides adds :

May almighty God have mercy on us and forgive us all our sins : may he free us from all evil, keep us safe and strengthen us in every good work, and bring us to eternal life.

The choir answers : Amen.

¶ When the Office is recited by one alone he says :

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, and to all the saints, that I have sinned exceedingly by thought, word, deed and omission, through my fault : I beseech blessed Mary ever virgin, blessed Dominic our father, and all the saints, to pray for me.

May almighty God have mercy on me and forgive me all my sins : may he free me from all evil, keep me safe and strengthen me in every good work, and bring me to eternal life. Amen.

The Confession is followed by :

℣. Revive us now, God our helper ! ℟. Put an end to your grievance against us.

℣. O God, make haste to my rescue. ℟. Lord

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come to my aid. Glory. As it was. Alleluia or Praise be to you, Lord.

Three psalms and an antiphon are then said as specified in the Office of the day. When the antiphon has been repeated after the last psalm there follows :

Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name ; leave us not, O Lord our God. ℟. Thanks be to God.

℟. Into your hands, Lord, * I commit my spirit. Into your hands. ℣. You have redeemed me, Lord, God of truth. I commit my spirit. – Glory. – Into your hands.

Hymn

To you, before the close of day,
Creator of the world, we pray
That, with accustomed kindness you
Would guard and keep us ever true.

May no ill dreams disturb our ease,
No nightly fears or fantasies ;
Tread underfoot our ghostly foe,
That no defilement we may know.

Almighty Father, this accord
Through Jesus Christ, your Son, our Lord,
Who with the Holy Spirit true
For ever reigns in bliss with you.
Amen.

℣. Guard us, Lord, as the apple of your eye. ℟. Hide us in the shadow of your wings.

Canticle of Simeon Luke 2

At last, all - powerful Master, you give leave to your servant * to go in peace, according to your promise.

For my eyes have seen your salvation * which you have prepared for all nations,

The light to enlighten the Gentiles * and give glory to Israel your people.

Ant. Keep us safe, Lord, while we are awake and guard us as we sleep, that we may keep watch with Christ and rest in peace.

The Lord be with you. ℟. And also with you.

Let us pray **Prayer**

Visit this house, we beseech you, Lord, and drive far away all snares of the enemy. May your holy angels who dwell here, keep us in peace. And may your blessing rest always upon us. Through our Lord. ℟. Amen.

The Lord be with you. ℟. And also with you.

Let us bless the Lord. ℟. Thanks be to God.

If it is given by a Prelate, the blessing is given as follows :

May the blessing of almighty God, the Father, the Son and the Holy Spirit come down to you and remain for ever. ℟. Amen.

But if given by any one else to us is said instead of to you.

There follows:

Ant. Hail, O Queen, mother of mercy ; hail, our life, our delight and our hope ! To you we cry, exiled children of Eve ; to you we send up our sighs, mourning and weeping, in this vale of tears. So then, our advocate, turn your eyes of mercy towards us, and after this our exile, show to us the blessed fruit of your womb, Jesus. O gentle, O loving, O kind virgin Mary. P. T. Alleluia.

℣. Permit me to sing your praises, holy Virgin ! P. T. Alleluia. ℟. Strengthen me against your enemies. P. T. Alleluia.

Let us pray **Prayer**

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal. Through Christ our Lord.

The following antiphon, ℣. and prayer in honour of our holy Father, Dominic, may then be added unless a memory of another Saint is made in accordance with local custom:

Ant. Light of the church, teacher of truth, rose of patience, ivory of chastity, you freely poured forth the waters of wisdom; preacher of grace, unite us with the blessed. P. T. Alleluia.

℣. Blessed Father, Dominic, pray for us. P. T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P. T. Alleluia.

Let us pray **Prayer**

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved through the patronage of the blessed Dominic, your confessor and our father. Through Christ our Lord.

And then is added:

May the souls of the faithful departed through the mercy of God rest in peace. ℟. Amen.

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FROM THE I SUNDAY OF LENT TO THE I SUNDAY OF THE PASSION

In the Office of Sundays and feasts, the responsory In peace is said in place of the responsory Into your hands. On all other days, the responsory Into your hands is said.

℟. In peace * I will lie down and sleep comes at once.

The response is not repeated but is followed immediately by

℣. I will give no sleep to my eyes, to my eyelids will give no slumber. – I will lie down and sleep comes at once. – Glory. ℟. In peace.

Hymn

You are, O Christ, the light and day
Who chases nightly shades away ;
Yourself, the light of light confessed,
Proclaim to us the brightness blest.

O holy Lord, we pray that you
May guard us well this whole night through ;
In you, O let us find repose
All peaceful till the night shall close.

Let not dull sleep our spirits quell,
Ward off from us the foe from hell,
Nor let the flesh with him unite
To make us guilty in your sight.

Then let our eyes due slumber take,
But hearts to you for ever wake ;
And may your right arm from above
Shield all who turn to you with love.

O strong Defender, hear our prayer,
Repel our foes and break each snare ;
Control your servants, be their guide,
Who for their ransom bled and died.

Remember us, O Lord, we pray
In weary body here today ;
From every ill the soul defend,
Be with us, Lord, until the end.

Almighty Father, this accord
Through Jesus Christ, your Son, our Lord,
Who, with the Holy Spirit true,
For ever reigns in bliss with you.
Amen.

℣. Guard us Lord, as the apple of your eye. ℟. Hide us in the shadow of your wings.

The following antiphon is said at the Canticle of Simeon every day until the III Sunday of Lent exclusive, except on feasts of the Blessed Virgin Mary.

Ant. Watch over us, eternal Saviour, that the wily tempter may not lay hold on us, for you have been made our helper for evermore.

But the following antiphon is said at the same Canticle every day from the III Sunday of Lent until the I Sunday of the Passion exclusive, except on feasts of the Blessed Virgin Mary.

Ant. In the midst of life we are in death. To whom do we look for help but to you, Lord, whose anger, with good reason, is enkindled because of our sins ? * Holy God, holy Mighty One, holy and merciful Saviour, give us not over to bitter death!

℣. Do not reject us now that we are old ; when our strength fails do not forsake us, Lord. – Holy God.

FROM THE I SUNDAY OF THE PASSION TO HOLY THURSDAY

Omitting the responsory In peace, in its place, when the Office is of the Season, is said the responsory Into your hands without Glory.

℟. Into your hands, Lord, * I commit my spirit. – Into your hands. You have redeemed me, Lord, God of truth. – I commit my spirit. And in place of Glory the ℟. Into your hands is repeated.

But on feasts of the Saints the responsory Into your hands is said with Glory in the usual manner.

Hymn O Christ, you are the light and day and versicle Guard us, Lord, as above.

The following antiphon is said at the Canticle of Simeon every day except on feasts of the Blessed Virgin Mary.

Ant. O King, resplendent in the midst of your saints, ever worthy of praise yet surpassing all words! You, O Lord, are in the midst of us, and we are called by your holy name ; leave us not, you are our God. And on the day of judgment, O blessed King, may you deign to place us among your saints and chosen ones.

FROM LOW SUNDAY TO TRINITY SUNDAY

The antiphon Alleluia, alleluia, alleluia, is said to the psalms (unless Compline of the Blessed Virgin Mary is being said).

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Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name; leave us not, O Lord, our God. ℟. Thanks be to God.

℟. Into your hands, Lord, I commit my spirit, * alleluia, alleluia. – Into your hands. ℣. You have redeemed me, Lord, God of truth. – Alleluia, alleluia. – Glory. – Into your hands.

Hymn

Redemption, Jesus, all divine,
Whom here we love, for whom we pine,
God, working our creation's plan,
And, in the latter time, made man :

What love of yours was that which led
To take our woes upon your head,
And pangs and cruel death to bear,
To ransom us from death's despair!

You pierced the halls of Limbo bare,
Gave freedom to your captives there ;
And now you sit in victor's pride
Triumphant at the Father's side.

Let very mercy force you still
To spare us, conquering each ill ;
We pray you grant us our request,
That seeing you we may be blest.

From Low Sunday to the Ascension the last two verses are :

Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

From the Ascension to Pentecost the last two verses are :

Be you our joy, be you our Lord,
Who are to be our great reward ;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay,
Ascending o'er the stars today ;

With Father and the Spirit be
All glory yours eternally.
Amen.

On the feast of Pentecost and during its octave the last two verses are :

As you in every holy breast
Have placed indwelling grace to rest ;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son,
To Counsellor let praise be done ;
And may the Son on us below
The Holy Spirit's gift bestow.
Amen.

℣. Guard us, Lord, as the apple of your eye, alleluia. ℟. Hide us in the shadow of your wings, alleluia.

The following antiphons are said daily at the Canticle of Simeon during the appropriate seasons, even on feasts of the Saints, unless Compline of the Blessed Virgin Mary is being said.

During Easter time
Ant. at Nunc Dimittis.

Alleluia. The Lord has risen, alleluia, as he told you, alleluia, alleluia.

During Ascension time
Ant. at Nunc Dimittis.

Alleluia. When Christ ascended on high, alleluia, he led a host of captives, alleluia, alleluia.

On the feast of Pentecost and during its octave :

Ant. at Nunc Dimittis.

Alleluia. The Spirit, the Counsellor, alleluia, will teach you all things, alleluia, alleluia.

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THE PSALTER

SUNDAY

MATINS

All as in the Ordinary p. 1, except the following :

Throughout the year

Invit. Come, ring out our joy to the Lord : * hail the rock who saves us.

Continued as follows :

℣. Let us come before him, giving thanks, with songs let us hail the Lord.

Then the Invitatory is repeated :

Come, ring out our joy to the Lord : hail the rock who saves us.

℣. A mighty God is the Lord, a great king above all gods. The Lord will not abandon his people. In his hand are the depths of the earth ; the heights of the mountains are his.

Hail the rock who saves us.

℣. To him belongs the sea, for he made it, and the dry land shaped by his hands. Come in ; let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

Come, ring out our joy to the Lord : hail the rock who saves us.

℣. O that today you would listen to his voice ! " Harden not your hearts as at Meribah, as on that day at Massah in the desert, when your fathers put me to the test ; when they tried me, though they saw my work."

Hail the rock who saves us.

℣. " For forty years I was wearied of these people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger : ' Never shall they enter my rest.' "

Come, ring out our joy

to the Lord : hail the rock who saves us.

℣. Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

Hail the rock who saves us.

Come, ring out our joy to the Lord : hail the rock who saves us.

During Advent

Hymn

Proceeding forth, O Word sublime,
From Father born before all time ;
You came, a child, the world to aid,
As years their downward course displayed.

Each breast be lightened from above,
Each heart be kindled with your love ;
That we, who hear your call today,
At length may cast earth's joys away.

And so, when you, our Judge, come nigh,
All secret deeds of men to try,
You give, for sin, pangs, rightly won,
And joy to just, for deeds well done.

No longer then to suffer pain
The sad result of sinful stain ;
But with the blessed may we be
For ever from all evil free.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally.
Amen.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch, singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

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During Lent

Hymn

O only hope of all below
Who will the full reward bestow ;
Regard your servants one and all,
Who unto you devoutly call.

Our faithful conscience tells us true
We bitterly offended you ;
We pray you, cleanse us by your grace,
And every stain of sin efface.

If you will not, who shall condone ?
Send pardon, for 'tis yours alone :
And grant, O Lord, that we may pray
To you from hearts all clean this day.

Thus may our fast your favour gain,
Who did this time of fast ordain ;
That fitly we the mystic fare
Of paschal sacraments may share.

This grant us, Blessed Trinity,
Supreme and wondrous Deity,
Who through all ages glorified,
Will still one God unchanged abide.
Amen.

During Passion Time

Hymn

Sing, my tongue, the noble battle
With completed victory rife ;
O'er the cross, that Victor's trophy,
Tell the triumph of the strife ;
How the world's Redeemer conquered
By surrendering his life.

God, his Maker, with compassion
When the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this tree, the ruin
Brought by first tree to dispel.

This, the work of our salvation
He appointed to atone ;
To the traitor's wiles opposing
Art more subtle than his own ;
And from there would bring the healing,
Where the harm had first been sown.

Wherefore, then, with sacred fullness
Of appointed time complete,
He was sent, the world's creator,

From the Father's heavenly seat ;
And, from virgin born, proceeded,
God made Man, the foe to meet.

There he lies an infant weeping
Where the narrow manger stands ;
And his limbs the virgin mother
Warm enfolds in swaddling bands ;
Snugly thus, with garment wrapping,
Binding feet and legs and hands.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever three and ever one ;
Consubstantial, co-eternal,
While unending ages run.
Amen.

During Easter time

Hymn

Dawn's shining light bedecks the sky,
And heaven thunders victor cry ;
The glad earth shouts her triumph high,
While mournful hell groans in reply.

For he, the King of sovereign might ;
Destroys the power of death and night ;
And trampling hell by victor's right,
Frees those who wait there from their plight.

Fast barred beneath the stone of late,
Where watchful guard of soldiers wait,
Now, shining in triumphant state,
He rises victor from death's gate.

Hell's pains are loosed, and tears are fled,
Captivity is captive led ;
The angel, crowned with light, has said,
" The Lord is risen from the dead ! "

Apostles mournful yet remain
For their own Lord so lately slain ;
That Lord whom servants all profane
Condemned to death and bitter pain.

Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

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All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

Nocturn

In Paschal time, three psalms only are said, and with one antiphon, even on ferial days.

Psalm 1

Happy indeed is the man who follows not the counsel of the wicked ; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade ; * and all that he does shall prosper.

Not so are the wicked, not so ! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just ;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Glory be to the Father and to the Son * and to the Holy Spirit.

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

¶ This verse Glory is always said at the end of all psalms and canticles unless otherwise indicated.

In Advent : Ant. 1.

Behold, the most high King is coming, with great power, to save the nations, alleluia.

Outside of Advent and Paschal time : Ant. 1.

Happy indeed is the man who ponders the law of the Lord.

Psalm 2

Why this tumult among nations, * among peoples this useless murmuring ?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

" Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs ; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

" It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord :) ℣ The Lord said to me : " You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth ;

Serve the Lord with awe * and trembling, pay him your homage.

Lest he be angry and you perish ; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

In Advent : Ant. 2.

Strengthen the weak hands; be strong and say, " Behold, our God will come and save us," alleluia.

Outside of Advent and Paschal time : Ant. 2.

Serve the Lord with awe and trembling, pay him your homage.

Psalm 3

How many are my foes, O Lord ! * How many are rising up against me !

How many are saying about me : * " There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord. * He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord ; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked !

O Lord of salvation * bless your people !

In Advent : Ant. 3.

Rejoice everyone, and be glad : for behold the avenging Lord will come, with recompense : he will come and save us.

Outside Advent and Paschal time : Ant. 3.

Arise, Lord ; save me, my God.

In Easter time

Ant. Christ has risen and appeared in splendour to his people, whom he has redeemed in his blood, alleluia.

℣. The Lord has risen, alleluia.

℟. As he told you, alleluia.

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In Ascension time

Ant. Alleluia, alleluia, alleluia.

℣. Your majesty, O God, is praised, alleluia.
℟. Above the heavens, alleluia.

Psalm 8

How great is your name, O Lord our God, * through all the earth !

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind,* mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

In Advent : Ant. 4.

Rejoice and be glad, daughter of Jerusalem : behold, your King comes to you : do not fear, Sion, for your deliverance will quickly come.

Outside Advent and Paschal time : Ant. 4.

How great is your name, Lord, through all the earth!

Psalm 9, i

I will praise you, Lord, with all my heart ; * I will recount all your wonders.

I will rejoice in you and be glad, * and sing psalms to your name, O Most High.

See how my enemies turn back, * how they stumble and perish before you.

You upheld the justice of my cause ; * you sat enthroned, judging with justice.

You have checked the nations, destroyed the wicked ; * you have wiped out their name for ever and ever.

The foe is destroyed, eternally ruined. * You uprooted their cities ; their memory has perished.

But the Lord sits enthroned for ever. * He has set up his throne for judgment ;

He will judge the world with justice, * he will judge

the peoples with his truth.

For the oppressed let the Lord be a stronghold, * a stronghold in times of distress.

Those who know your name will trust you : * you will never forsake those who seek you.

In Advent : Ant. 5.

Christ our King will come, whom John proclaimed to be the Lamb who was to come.

Outside Advent and Paschal time : Ant. 5.

You sat enthroned, judging with justice.

Psalm 9, ii

Sing psalms to the Lord who dwells in Sion. * Proclaim his mighty works among the peoples ;

For the Avenger of blood has remembered them, * and has not forgotten the cry of the poor.

Have pity on me, Lord, see my sufferings, * you who save me from the gates of death ;

That I may recount all your praise at the gates of the city of Sion * and rejoice in your saving help.

The nations have fallen in the pit which they made, * their feet caught in the snare they laid.

The Lord has revealed himself, and given judgment. * The wicked are snared in the work of their own hands.

Let the wicked go down among the dead, * all the nations forgetful of God.

For the needy shall not always be forgotten * nor the hopes of the poor be in vain.

Arise, Lord, let men not prevail ! * Let the nations be judged before you.

Lord, strike them with terror, * let the nations know they are but men.

In Advent : Ant. 6.

" Behold, I am coming soon, bringing my recompense," says the Lord, " to repay everyone for what he has done."

Outside Advent and Paschal time : Ant. 6.

Arise, Lord, let men not prevail.

Psalm 9, iii

Lord, why do you stand afar off * and hide yourself in times of distress ?

The poor man is devoured by the pride of the wicked : * he is caught in the schemes that others have made.

For the wicked man boasts of his heart's desires; * the covetous blasphemes and spurns the Lord.

In his pride the wicked

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says : " He will not punish. * There is no God." Such are his thoughts.

His path is ever untroubled ; your judgment is far from his mind. * His enemies he regards with contempt.

He thinks: "Never shall I falter : * misfortune shall never be my lot."

His mouth is full of cursing, guile, oppression,* mischief and deceit under his tongue.

He lies in wait among the reeds ; * the innocent he murders in secret.

His eyes are on the watch for the helpless man. * He lurks in hiding like a lion in his lair ;

He lurks in hiding to seize the poor ; * he seizes the poor man and drags him away.

He crouches, preparing to spring, * and the helpless fall beneath his strength.

He thinks in his heart : " God forgets, * he hides his face, he does not see."

In Advent : Ant. 7.

The angel Gabriel spoke to Mary, saying, " Hail, full of grace, the Lord is with you : blessed are you among women."

Outside Advent and Paschal time : Ant. 7.

Lord, why do you stand afar off ?

Psalm 9, iv

Arise then, Lord, lift up your hand ! * O God, do not forget the poor !

Why should the wicked spurn the Lord * and think in his heart : " He will not punish " ?

But you have seen the trouble and sorrow, * you note it, you take it in hand.

The helpless trusts himself to you ; * for you are the helper of the orphan.

Break the power of the wicked and the sinner ! * Punish his wickedness till nothing remains !

The Lord is king for ever and ever. * The heathen shall perish from the land he rules.

Lord, you hear the prayer of the poor ; * you strengthen their hearts ;

You turn your ear to protect the rights of the orphan and oppressed : * so that mortal man may strike terror no more.

In Advent : Ant. 8.

What sort of greeting is this, then, for my soul is disquieted : I am to give birth to the King and he will not violate the seal of my virginity ?

Outside Advent and Paschal time : Ant. 8.

Arise then, Lord, lift up your hand.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul : * "Fly like a bird to its mountain.

See the wicked bracing their bow ; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do ? "

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world ; * his gaze tests mortal men.

The Lord tests the just and the wicked : * the lover of violence he hates.

He sends fire and brimstone on the wicked ; * he sends a scorching wind as their lot.

The Lord is just and loves justice : * the upright shall see his face.

In Advent : Ant. 9.

At the coming of the most high King let the hearts of men be cleansed, that we may worthily go to meet him, for behold, he will come and will not delay.

℣. Out of Sion's perfect beauty he shines. ℟. Our God comes.

Outside Advent and Paschal time : The Lord is just and loves justice.

Throughout the year and in Septuagesima :

℣. My eyes watch through the night. ℟. To ponder your promise, Lord.

During Lent :

℣. He says to the Lord " My refuge, ℟. My stronghold, my God."

During Passion time :

℣. Rescue my soul from the sword. ℟. My life from the grip of these dogs.

The Ambrosian Hymn is said after the third responsory on all Sundays (when the Office is of the Sunday) except during Advent and from Septuagesima to Easter Sunday exclusive.

Ambrosian Hymn

We sing in praise that you are God : * we acknowledge that you are Lord.

All the world worships you, * the everlasting Father.

All the angels sing to you, * the heavens and all the heavenly Powers ;

The Cherubim and Seraphim sing to you * in unceasing chorus :

Holy,
Holy,
Holy * Lord God of Hosts.

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The heavens and the earth * are full of the majesty of your glory.
The glorious choir of Apostles * sings your praise.
The venerable company of Prophets * sings your praise.
The white-robed army of Martyrs * sings your praise.
Throughout the entire world * Holy Church bears witness to you,
The Father * boundless in majesty ;
Your true and only Son * equally to be worshipped ;
The Counsellor, too, * the Holy Spirit.
You, O Christ, * are the king of glory.
You are the eternal Son * of the Father.
When, to save man, you were about to become man * you did not disdain the virgin's womb.
When you had overcome the sting of death * you opened up the kingdom of heaven to those who believe.
You are enthroned at God's right hand * in the glory of the Father.
We believe that you * are the judge that is to come.

The following verse is said kneeling.

We therefore beseech you to help your servants * whom you have redeemed in your precious blood.
Make them to be counted among your saints * in everlasting glory.
Lord, save your people, * bless your heritage.
Be their shepherd * and carry them for ever.
Day by day * we bless you.
And we praise your name always * we praise it for ever.
Be gracious, Lord, * and for this day guard us from sin.
Have mercy on us, Lord, *have mercy on us.
May your love be upon us, O Lord, * as we place all our hope in you.
In you, O Lord, I take refuge ; * let me never be put to shame.

Remainder as in the Ordinary, p. 6.

Versicles before Lauds I

In the Sunday Office

During Advent :

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year :

℣. High above all nations is the Lord. ℟. Above the heavens his glory.

During Paschal time :

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

LAUDS I

On all Sundays of the year, except from Septuagesima to the second Sunday of Passion time (Palm Sunday) inclusive.

All as in the Ordinary, p. 6, except the following :

In Advent : The antiphons are from Lauds of the current Sunday, as in the Office of the Season.

During Paschal time the psalms and the canticle are said with the single Alleluia antiphon.

1 Psalm 92

The Lord is king, with majesty enrobed ; the Lord has robed himself with might, * he has girded himself with power.
The world you made firm, not to be moved ; your throne has stood firm from of old. * From all eternity, O Lord, you are.
The waters have lifted up, O Lord, the waters have lifted up their voice, * the waters have lifted up their thunder.
Greater than the roar of mighty waters, more glorious than the surgings of the sea, * the Lord is glorious on high.
Truly your decrees are to be trusted. * Holiness is fitting to your house, O Lord, until the end of time.

Ant. 1 Alleluia, the Lord is king, he has robed himself with majesty, alleluia.

2 Psalm 99

Cry out with joy to the Lord, all the earth.
Serve the Lord with gladness. * Come before him, singing for joy.
Know that he, the Lord, is God. He made us, we belong to him, * we are his people, the sheep of his flock.
Go within his gates, giving thanks. Enter his courts with songs of praise. * Give thanks to him and bless his name.
Indeed, how good is the Lord, eternal his merciful love. * He is faithful from age to age.

Ant. 2 Cry out with joy to the Lord, all the earth, alleluia.

3 Psalm 62

O God, you are my God, for you I long ; * for you my soul is thirsting.
My body pines for you * like a dry, weary land without water.

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So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night

For you have been my help ; * in the shadow of your wings I rejoice.

My soul clings to you ; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God ; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

Ant. 3 I will bless you all my life, Lord : in your name I will lift up my hands, alleluia.

4 Canticle of the Three Young Men Dan. 3, 57-88 and 56

Bless the Lord, all works of the Lord, * sing praise to him and highly exalt him for ever.

Bless the Lord, you angels of the Lord, * bless the Lord, you heavens.

Bless the Lord, all waters above the heaven, * bless the Lord, you powers.

Bless the Lord, sun and moon, * bless the Lord, stars of heaven.

Bless the Lord, all rain and dew, * bless the Lord, all winds.

Bless the Lord, fire and heat, * bless the Lord, winter cold and summer heat.

Bless the Lord, dews and snow, * bless the Lord, ice and cold.

Bless the Lord, frosts and snows, * bless the Lord, nights and days.

Bless the Lord, light and darkness, * bless the Lord, lightnings and clouds.

Let the earth bless the Lord ; * let it sing praise to him and highly exalt him for ever.

Bless the Lord, mountains and hills, * bless the Lord, all things that grow on the earth.

Bless the Lord, you springs, * bless the Lord, seas and rivers.

Bless the Lord, you whales and all creatures that move in the waters, * bless the Lord, all birds of the air.

Bless the Lord, all beasts and cattle, * bless the Lord, you sons of men.

Bless the Lord, O Israel, * sing praise to him and highly exalt him for ever.

Bless the Lord, you priests of the Lord, * bless the Lord, you servants of the Lord.

Bless the Lord, spirits and souls of the righteous, * bless the Lord, you who are holy and humble in heart.

Bless the Lord, Hananiah, Azariah and Mishael, * sing praise to him and highly exalt him for ever.

Let us bless the Father and the Son and the Holy Spirit ; * sing praise to him and highly exalt him for ever.

Blessed are you, O Lord, in the firmament of heaven; * and to be sung and glorified for ever.

¶ Neither Glory be nor Amen is said here.

Ant. 4 Into the furnace, at the king's command, were thrown the three young men, who, unafraid of the fiery flame, were saying, " Blessed be God," alleluia.

Psalm 148

Praise the Lord from the heavens, * praise him in the heights.

Praise him, all his angels, * praise him, all his host.

Praise him, sun and moon, * praise him, shining stars.

Praise him, highest heavens * and the waters above the heavens.

Let them praise the name of the Lord. * He commanded : they were made.

He fixed them for ever, * gave a law which shall not pass away.

Praise the Lord from the earth, * sea creatures and all oceans,

Fire and hail, snow and mist, * stormy winds that obey his word ;

All mountains and hills, * all fruit trees and cedars.

Beasts, wild and tame, * reptiles and birds on the wing ;

All earth's kings and peoples, * earth's princes and rulers ;

Young men and maidens, * old men together with children.

Let them praise the name of the Lord * for he alone is exalted.

The splendour of his name * reaches beyond heaven and earth.

He exalts the strength of his people. * He is the praise of all his saints,

Of the sons of Israel, * of the people to whom he comes close.

Outside Advent and Paschal time : Ant. 5 Alleluia, praise the Lord from the heavens, alleluia, alleluia.

In Paschal time : Alleluia, alleluia, alleluia.

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During the year

Little Chapter Rev. 7

Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever. Amen.

℟. Thanks be to God.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit;
His is the glory, which, through all creation,
Ever re-echoes.
Amen.

℣. The Lord is king.
℟. He has robed himself with majesty.

During Easter time

Little Chapter Rom. 6

Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

Hymn

With gentle voice the angel gave
The women tidings at the grave:
"Forthwith your Master shall you see;
He goes before to Galilee."

And while with fear and joy they pressed
To tell these tidings to the rest,
The Lord, their living Lord, they meet,
And see his form and kiss his feet.

Disciples at this news, with speed
To Galilee at once proceed,
That there they may behold once more
The Lord's loved face, as oft before.

In this bright joyous Paschal day,
The sun shines out with purer ray;
When Christ, to earthly sight made plain,
The glad Apostles see again.

The wounds to them Christ then did show,
Which in his radiant body glow;

And they, aloud, declared and said,
"The Lord has risen from the dead."

O gentle Christ, the King most kind,
Possess the heart, control the mind,
That we may justly give you praise
In fitting worship all our days.

Creator great, be you our guide.
In this the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

The rest as in the Ordinary p. 6.

¶ The foregoing psalms and canticle for Sunday are said also, under antiphons proper to the Office of the day, on the vigil of Christmas, the Sunday within the octave and the octave day of Christmas, within the octaves of Christmas, Easter and Pentecost, on I and II class feasts and on III class feasts which have proper antiphons at Lauds.

Versicles before Lauds II

In Septuagesima:

℣. High above all nations is the Lord. ℟. Above the heavens his glory.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me, pressed by my foes.

LAUDS II

On the Sundays from Septuagesima to the second Sunday of Passion time (Palm Sunday) inclusive.

All as in the Ordinary, p. 6, except the following:

Antiphons from Lauds of the current Sunday, as in the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

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O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse.

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion : * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

2 Psalm 117

Give thanks to the Lord for he is good, * for his love has no end.

Let the sons of Israel say : * " His love has no end."

Let the sons of Aaron say : * " His love has no end."

Let those who fear the Lord say : * " His love has no end."

I called to the Lord in my distress ; * he answered and freed me.

The Lord is at my side ; I do not fear. * What can man do against me ?

The Lord is at my side as my helper : * I shall look down on my foes.

It is better to take refuge in the Lord * than to trust in men :

It is better to take refuge in the Lord * than to trust in princes.

The nations all encompassed me ; * in the Lord's name I crushed them.

They compassed me, compassed me about ; * in the Lord's name I crushed them.

They compassed me about like bees ; they blazed like a fire among thorns. * In the Lord's name I crushed them.

I was thrust, thrust down and falling, * but the Lord was my helper.

The Lord is my strength and my song ; * he was my saviour.

There are shouts of joy and victory * in the tents of the just.

The Lord's right hand has triumphed ; * his right hand raised me up.

The Lord's right hand has triumphed ; * I shall not die, I shall live and recount his deeds.

I was punished, I was punished by the Lord, * but not doomed to die.

Open to me the gates of holiness : * I will enter and give thanks.

This is the Lord's own gate * where the just may enter.

I will thank you for you have given answer * and you are my saviour.

The stone which the builders rejected * has become the corner stone.

This is the work of the Lord, * a marvel in our eyes.

This day was made by the Lord ; * we rejoice and are glad.

O Lord, grant us salvation ; * O Lord, grant success.

Blessed in the name of the Lord * is he who comes.

We bless you from the house of the Lord ; * the Lord God is our light.

Go forward in procession with branches * even to the altar.

You are my God, I thank you. * My God, I praise you.

Give thanks to the Lord for he is good ; * for his love has no end.

3 Psalm 62

O God, you are my God, for you I long ; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my

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life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night.

For you have been my help ; * in the shadow of your wings I rejoice.

My soul clings to you ; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God ; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

4 The Canticle of the Three Young Men Dan. 3, 52-57

Blessed are you, O Lord, God of our fathers, * and to be praised and highly exalted for ever.

And blessed is your glorious, holy name, * and to be highly praised and highly exalted for ever.

Blessed are you in the temple of your holy glory, * and to be extolled and highly glorified for ever.

Blessed are you upon the throne of your kingdom, * and to be extolled and highly exalted for ever.

Blessed are you, who sit upon cherubim and look upon the deeps, * and to be praised and highly exalted for ever.

Blessed are you in the firmament of heaven, * and to be sung and glorified for ever.

Bless the Lord, all works of the Lord. * Sing praise to him and highly exalt him for ever.

Glory be to the Father.

5 Psalm 148

Praise the Lord from the heavens, * praise him in the heights.

Praise him, all his angels, * praise him, all his host.

Praise him, sun and moon, * praise him, shining stars.

Praise him, highest heavens * and the waters above the heavens.

Let them praise the name of the Lord. * He commanded : they were made.

He fixed them for ever, * gave a law which shall not pass away.

Praise the Lord from the earth, * sea creatures and all oceans,

Fire and hail, snow and mist, * stormy winds that obey his word ;

All mountains and hills,* all fruit trees and cedars,

Beasts, wild and tame, * reptiles and birds on the wing ;

All earth's kings and peoples, * earth's princes and rulers ;

Young men and maidens, * old men together with children.

Let them praise the name of the Lord * for he alone is exalted.

The splendour of his name * reaches beyond heaven and earth.

He exalts the strength of his people. * He is the praise of all his saints,

Of the sons of Israel, * of the people to whom he comes close.

Remainder as in the Office of the Season.

TERCE

All as in the Ordinary p. 8, except the following :

On the feast of Pentecost and during its octave the hymn Come O Creator is said instead of that which follows.

Hymn

O Holy Spirit, ever One
With both the Father and the Son,
Come now, O God, and spread, we pray,
Your presence in our hearts today.
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.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 118, iii

Teach me the demands of your statutes * and I will keep them to the end.

Train me to observe your law, * to keep it with my heart.

Guide me in the path of your commands ; * for there is my delight.

Bend my heart to your will * and not to love of gain.

Keep my eyes from what is false : * by your word, give me life.

Keep the promise you have made * to the servant who fears you.

Keep me from the scorn I dread, * for your decrees are good.

See, I long for your precepts : * then in your justice, give me life.

Lord, let your love come upon me, * the saving help of your promise.

And I shall answer those

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who taunt me * for I trust in your word.

Do not take the word of truth from my mouth * for I trust in your decrees.

I shall always keep your law * for ever and ever.

I shall walk in the path of freedom * for I seek your precepts.

I will speak of your will before kings * and not be abashed.

Your commands have been my delight ; * these I have loved.

I will worship your commands and love them * and ponder your statutes.

Psalm 118, iv

Remember your word to your servant * by which you gave me hope.

This is my comfort in sorrow * that your promise gives me life.

Though the proud may utterly deride me * I keep to your law.

I remember your decrees of old * and these, Lord, console me.

I am seized with indignation at the wicked * who forsake your law.

Your statutes have become my song * in the land of exile.

I think of your name in the night-time * and I keep your law.

This has been my blessing, * the keeping of your precepts.

My part, I have resolved, O Lord, * is to obey your word.

With all my heart I implore your favour * show the mercy of your promise.

I have pondered over my ways * and returned to your will.

I made haste and did not delay * to obey your commands.

Though the nets of the wicked ensnared me * I remembered your law.

At midnight I will rise and thank you * for your just decrees.

I am a friend of all who revere you, * who obey your precepts.

Lord, your love fills the earth. * Teach me your statutes.

Psalm 118, v

Lord, you have been good to your servant * according to your word.

Teach me discernment and knowledge * for I trust in your commands.

Before I was afflicted I went astray * but now I keep your word.

You are good and your deeds are good ; * teach me your statutes.

Though proud men smear me with lies * yet I keep your precepts.

Their minds are closed to good * but your law is my delight.

It was good for me to be

afflicted, * to learn your statutes.

The law from your mouth means more to me * than silver and gold.

It was your hands that made me and shaped me : * help me to learn your commands.

Your faithful will see me and rejoice * for I trust in your word.

Lord, I know that your decrees are right, * that you afflicted me justly.

Let your love be ready to console me * by your promise to your servant.

Let your love come to me and I shall live * for your law is my delight.

Shame the proud who harm me with lies * while I ponder your precepts.

Let your faithful turn to me, * those who know your will.

Let my heart be blameless in your statutes * lest I be ashamed.

Throughout the year and during Nativity Season :

Ant. Alleluia, guide me, Lord, in the path of your commands, alleluia, alleluia.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

On other Sundays and on feasts the antiphon is from the Proper.

During Advent

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

℟. Come and set us free, * Lord God of hosts. – Come. ℣. Let your face shine on us and we shall be saved. – Lord. – Glory. Come.

℣. The nations shall fear the name of the Lord. ℟. And all the earth's kings your glory.

Throughout the year

Little Chapter 1 John 4

God is love, and he who abides in love abides in God, and God abides in him.

℟. Bend my heart, O God, * to your will. – Bend. ℣. Keep my eyes from what is false ; by your word, give me life. – To your will. – Glory. – Bend. ℣. You have been my help, Lord, do not abandon me. ℟. Nor forsake me, O God my help.

Fom Septuagesima Sunday to Palm Sunday inclusive, the little chapter, ℟. and ℣. are taken from the Office of the Season.

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During Easter time

Little Chapter Rom. 6

Christ being raised from the dead will never die again ; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

℟. The Lord has risen, * alleluia, alleluia. – The Lord. ℣. As he told you. – Alleluia. – Glory. – The Lord.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

Remainder as in the Ordinary p. 8.

SEXT

All as in the Ordinary p. 8, except the following :

Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire ;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 118, vi

I yearn for your saving help ; * I hope in your word.

My eyes yearn to see your promise. * When will you console me ?

Though parched and exhausted with waiting * I remember your statutes.

How long must your servant suffer ? * When will you sentence my oppressors ?

For me the proud have dug pitfalls, * against your law.

Your commands are all true ; * then help me when lies oppress me.

They almost made an end of me on earth * but I kept your precepts.

Because of your love give me life * and I will do your will.

Your word, O Lord, for ever * stands firm in the heavens :

Your truth lasts from age to age, * like the earth you created.

By your decree it endures to this day ; * for all things serve you.

Had your law not been my delight * I would have died in my affliction.

I will never forget your precepts * for with them you give me life.

Save me, for I am yours * since I seek your precepts.

Though the wicked lie in wait to destroy me * yet I ponder on your will.

I have seen that all perfection has an end * but your command is boundless.

Psalm 118, vii

Lord, how I love your law ! * It is ever in my mind.

Your command makes me wiser than my foes ; * for it is mine for ever.

I have more insight than all who teach me * for I ponder your will.

I have more understanding than the old * for I keep your precepts.

I turn my feet from evil paths * to obey your word.

I have not turned away from your decrees ; * you yourself have taught me.

Your promise is sweeter to my taste * than honey in the mouth.

I gain understanding from your precepts * and so I hate false ways.

Your word is a lamp for my steps * and a light for my path.

I have sworn and have determined * to obey your decrees.

Lord, I am deeply afflicted : * by your word give me life.

Accept, Lord, the homage of my lips * and teach me your decrees.

Though I carry my life in my hands, * I remember your law.

Though the wicked try to ensnare me * I do not stray from your precepts.

Your will is my heritage for ever, * the joy of my heart.

I set myself to carry out your statutes * in fullness, for ever.

Psalm 118, viii

I have no love for half-hearted men : * my love is for your law.

You are my shelter, my shield ; * I hope in your word.

Leave me, you who do evil ; * I will keep God's command.

If you uphold me by your promise I shall live ; * let my hopes not be in vain.

Sustain me and I shall be saved * and ever observe your statutes.

You spurn all who swerve from your statutes ; * their cunning is in vain.

You throw away the wicked like dross : * so I love your will.

I tremble before you in terror ; * I fear your decrees.

I have done what is right

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and just * let me not be oppressed.

Vouch for the welfare of your servant * lest the proud oppress me.

My eyes yearn for your saving help * and the promise of your justice.

Treat your servant with love * and teach me your statutes.

I am your servant, make me understand; * then I shall know your will.

It is time for the Lord to act * for your law has been broken.

That is why I love your commands * more than finest gold.

That is why I rule my life by your precepts: * I hate false ways.

Throughout the year and during Nativity Season: Ant. Alleluia, save me, Lord, for I am yours, alleluia, alleluia.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

On other Sundays and on feasts the antiphon is from the Proper.

During Advent

Little Chapter Jer. 23

In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: The Lord is our righteousness.

℟. Let us see, O Lord, * your mercy. – Let. ℣. And give us your saving help. – Your mercy. – Glory. – Let.

℣. O Lord, remember me out of the love you have for your people. ℟. Come to me, Lord, with your help.

Throughout the year

Little Chapter 2 Cor. 13

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

℟. Thanks be to God.

℟. For ever, O Lord, * your word stands firm. – For ever. ℣. In the heaven(your truth lasts from age to age. – Your word. – Glory. – For ever.

℣. The Lord is my shepherd; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

From Septuagesima Sunday to Palm Sunday inclusive, the little chapter, ℟. and ℣. are taken from the Office of the Season.

During Easter time

Little Chapter Col. 3

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth.

℟. The Lord has risen indeed, * alleluia, alleluia. – The Lord. ℣. And has appeared to Simon. – Alleluia. – Glory. – The Lord.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

Remainder as in the Ordinary p. 8.

NONE

All as in the Ordinary p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 118, ix

Your will is wonderful indeed; * therefore I obey it.

The unfolding of your word gives light * and teaches the simple.

I open my mouth and I sigh * as I yearn for your commands.

Turn and show me your mercy; * show justice to your friends.

Let my steps be guided by your promise; * let no evil rule me.

Redeem me from man's oppression * and I will keep your precepts.

Let your face shine on your servant * and teach me your decrees.

Tears stream from my eyes * because your law is disobeyed.

Lord, you are just indeed; * your decrees are right.

You have imposed your will with justice * and with absolute truth.

I am carried away by anger * for my foes forget your word.

Your promise is tried in the fire, * the delight of your servant.

Although I am weak and despised * I remember your precepts.

Your justice is eternal justice * and your law is truth.

Though anguish and distress have seized me, * I

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delight in your commands.
The justice of your will is eternal : * if you teach me, I shall live.

Psalm 118, x

I call with all my heart ; Lord, hear me, * I will keep your statutes.
I call upon you, save me * and I will do your will.
I rise before dawn and cry for help, * I hope in your word.
My eyes watch through the night * to ponder your promise.
In your love hear my voice, O Lord ; * give me life by your decrees.
Those who harm me unjustly draw near : * they are far from your law.
But you, O Lord, are close : * your commands are truth.
Long have I known that your will * is established for ever.
See my affliction and save me * for I remember your law.
Uphold my cause and defend me ; * by your promise, give me life.
Salvation is far from the wicked * who are heedless of your statutes.
Numberless, Lord, are your mercies ; * with your decrees give me life.
Though my foes and oppressors are countless * I have not swerved from your will.
I look at the faithless with disgust ; * they ignore your promise.
See how I love your precepts ; * in your mercy give me life.
Your word is founded on truth : * your decrees are eternal.

Psalm 118, xi

Though princes oppress me without cause * I stand in awe of your word.
I take delight in your promise * like one who finds a treasure.
Lies I hate and detest * but your law is my love.
Seven times a day I praise you * for your just decrees.
The lovers of your law have great peace ; * they never stumble.
I await your saving help, O Lord, * I fulfil your commands.
My soul obeys your will * and loves it dearly.
I obey your precepts and your will ; * all that I do is before you.
Lord, let my cry come before you : * teach me by your word.
Let my pleading come before you ; * save me by your promise.
Let my lips proclaim your praise * because you teach me your statutes.

Let my tongue sing your promise * for your commands are just.
Let your hand be ready to help me, * since I have chosen your precepts.
Lord, I long for your saving help * and your law is my delight.
Give life to my soul that I may praise you. * Let your decrees give me help.
I am lost like a sheep ; seek your servant * for I remember your commands.

Throughout the year and during Nativity season :
Ant. Alleluia, let your face, Lord, shine on your servant, alleluia, alleluia.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

On other Sundays and on feasts the antiphon is from the Proper.

During Advent

Little Chapter Isa. 2

It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills ; and all the nations shall flow to it.

℟. Upon you, Jerusalem, * the Lord will arise. – Upon. ℣. And his glory will be seen upon you. – The Lord. – Glory. – Upon.

℣. God of hosts, bring us back. ℟. Let your face shine on us and we shall be saved.

Throughout the year

Little Chapter 1 John 5

There are three witnesses in heaven : the Father, the Word, and the Holy Spirit. And these three are one.

℟. I call with all my heart ; * Lord, hear me. – I call. ℣. I will keep your statutes. – Lord. – Glory. – I call.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

From Septuagesima Sunday to Palm Sunday inclusive, the little chapter, ℟. and ℣. are taken from the Office of the Season.

During Easter time

Little Chapter Col. 3

When Christ who is our life appears, then you also will appear with him in glory.

℟. The Lord has risen from the tomb, * alleluia, alleluia. – The Lord. ℣. Who hung upon the cross for us. – Alleluia, – Glory. The Lord.

℣. The disciples were glad, alleluia. ℟. When they saw the Lord, alleluia.

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Remainder as in the Ordinary, p. 8.

Sunday at II Vespers

II VESPERS

All as in the Ordinary p. 9, except the following : During Paschal time : the psalms are said with the single antiphon, Alleluia.

Psalm 109

The Lord's revelation to my Master : * " Sit on my right : I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains ; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * " You are a priest for ever, a priest like Melchizedeck of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies ; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Ant. 1 The Lord's revelation to my Master : "Sit on my right."

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth : * his precepts are all of them sure,

Standing firm for ever and ever : * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom ; all who do so prove themselves wise. * His praise shall last for ever !

Ant. 2 Great are the works of the Lord ; to be pondered by all who love them.

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth ; * the children of the upright are blessed.

Riches and wealth are in his house ; * his justice stands firm for ever.

He is a light in the darkness for the upright : * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver : * he will be remembered for ever.

He has no fear of evil news ; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear ; * he will see the downfall of his foes.

Open-handed, he gives to the poor ; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away ; * the desire of the wicked leads to doom.

Ant. 3 He who fears the Lord takes delight in his commands.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord !

May the name of the Lord be blessed * both now and for evermore !

From the rising of the sun to its setting * praised be the name of the Lord !

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne,

Yet stoops from the heights to look down, * to look down upon heaven and earth ?

From the dust he lifts up the lowly, * from the dungheap he raises the poor.

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Ant. 4 May the name of the Lord be blessed for evermore.

Psalm 113

When Israel came forth from Egypt, * Jacob's sons from an alien people,

Judah became the Lord's temple, * Israel became his kingdom.

The sea fled at the sight : * the Jordan turned back on its course.

The mountains leapt like rams * and the hills like yearling sheep.

Why was it, sea, that you fled, * that you turned back, Jordan, on your course ?

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Mountains, that you leapt like rams, * hills, like yearling sheep?

Tremble, O earth, before the Lord, * in the presence of the God of Jacob,

Who turns the rock into a pool * and flint into a spring of water.

Not to us, Lord, not to us, * but to your name give the glory,

For the sake of your love and your truth, * lest the heathen say: "Where is their God?"

But our God he is in the heavens; * he does whatever he wills.

Their idols are silver and gold, * the work of human hands.

They have mouths but they cannot speak; * they have eyes but they cannot see;

They have ears but they cannot hear; * they have nostrils but they cannot smell.

With their hands they cannot feel; ℣ with their feet they cannot walk. * No sound comes from their throats.

Their makers will become like them: * so will all who trust in them.

Sons of Israel, trust in the Lord; * he is their help and their shield.

Sons of Aaron, trust in the Lord; * he is their help and their shield.

You who fear him, trust in the Lord; * he is their help and their shield.

He remembers us, will give us his blessing; * he will bless the sons of Israel. He will bless the sons of Aaron.

The Lord will bless those who fear him, * the little no less than the great.

To you may the Lord grant increase, * to you and all your children.

May you be blessed by the Lord, * the maker of heaven and earth.

The heavens belong to the Lord * but the earth he has given to men.

The dead shall not praise the Lord, * nor those who go down into the silence.

But we who live bless the the Lord * now and for ever. Amen.

Outside Paschal time:
Ant. 5 But our God is in the heavens; he does whatever he wills.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

During Advent

Little Chapter Jer. 23

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Hymn

Creator of the starry height,
The faithful's everlasting light,
You have, O Christ, redeemed us all,
In mercy hear us as we call.

For, grieving that all living breath
Should perish by the law of death;
Salvation for the world you wrought,
And healing to the guilty brought.

When this world's night began to fall,
As goes a bridegroom from his hall,
You came out from your palace-room,
The Virgin Mother's stainless womb.

Before your boundless majesty
The whole creation bows the knee;
And things on earth, with those on high,
Beneath your sway subjected lie.

O Holy One, to you we pray,
Who are to come at judgment day;
Protect us now from every blow,
Here aimed at us by crafty foe.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, power and glory be
From age to age eternally. Amen.

℣. Shower, O heavens, from above, and let the skies rain down righteousness.

℟. Let the earth open, that salvation may sprout forth.

Throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Hymn

O blest Creator of the light
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,

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They lose the gift of endless life ;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain,
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

During Lent

Little Chapter 2 Cor. 6

We entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation."

Hymn

O Maker of the world, give ear !
Accept the prayer and own the tear,
Up towards your seat of mercy sent
In this most holy fast of Lent.

The secrets of each heart you see,
You know all our infirmity;
Again to you with tears we go,
Again to us your mercy show.

Our sins are many, nor yet less
Forgive to those who sin confess ;
And to the glory of your name
Set right our weakness and our shame.

So mortify we every sense
By grace of outward abstinence ;
That from each stain and spot of sin
The soul may keep her fast within.

O grant us, blessed Trinity,
Grant, undivided Unity,
That this our fast and abstinence
May bring the fruits of penitence.
Amen.

℣. For you has God commanded his angels. ℟. To keep you in all your ways.

During Passion time

Little Chapter Jer. 11

But, O Lord of hosts, who judges righteously, who tries the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause, O Lord, my God.

Hymn

The royal banners, forword go,
The cross shines forth in mystic glow ;
On which our Maker, to redeem,
Did hang incarnate from the beam.

On this the Lord, whom all revere,
Was wounded by the fatal spear ;
To wash us clean from every sin,
Came blood and water from within.

Fulfilled is all that David told
In true prophetic song of old ;
"Amidst the nations, God," said he,
" Has reigned and triumphed from the tree."

O tree of beauty, tree of light,
O tree with royal purple bright !
O tree long chosen from of old
Those limbs so holy to uphold.

The blessed tree whose branches bare
Upheld the world's high ransom fair ;
As body's balance, weighed it well,
And took away its prey from Hell.

Kneel until the words
To you, eternal Three.

O cross, our one reliance, hail !
This holy Passion-time, avail
To give the just increase of grace,
And pardoning, all guilt efface.

To you, eternal Three in One,
Let homage true by all be done ;
Those whom by cross you did restore,
Keep safe and govern evermore.
Amen.

℣. Rescue me, Lord, from evil men. ℟. From the violent keep me safe.

During Easter Time

Little Chapter Rom. 6

Christ being raised from the dead will never die again ; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

Hymn

The Lamb's high banquet we await,
In snow-white robes of royal state ;
And now, the Red Sea's channel past,
To Christ our prince we sing at last.

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Upon the altar of the cross
His body has redeemed our loss ;
And tasting of his blood, bright red,
We live to God with him our Head.

That Paschal eve, protected well
From devastating angel's spell,
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ, our Paschal Lamb, is slain,
The Lamb of God that knows no stain ;
The true oblation offered here,
Our own unleavened bread sincere.

O great, O worthy Victim true,
The power of hell is crushed by you ;
A captive people, ransomed, live,
And prize of life once more you give.

For Christ, arising from the dead,
From conquered hell, triumphant, sped ;
He thrust the tyrant down enchained,
And Paradise for man regained.

Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

The rest as in the Ordinary p. 9.

COMPLINE

Sir, ask for a blessing.

Blessing : May the all-powerful and merciful Lord grant us a peaceful night and a perfect end. ℟. Amen.

Lesson 1 Peter 5

Brethren : Be sober, be watchful ! Your adversary the devil, prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith. Indeed, Lord, have mercy on us. ℟. Thanks be to God.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Examination of conscience or Our Father in secret.

Here the I confess is said as in the Ordinary p.10.

℣. Revive us now, God our helper ! ℟. Put an end to your grievance against us.

℣. O God, make haste to my rescue. ℟. Lord, come to my aid. Glory. As it was. Alleluia, or Praise be to you, Lord.

Psalm 4

When I call, answer me, O God of justice ; * from anguish you released me, have mercy and hear me !

O men, how long will your hearts be closed, * will you love what is futile and seek what is false ?

It is the Lord who grants favours to those whom he loves ; * the Lord hears me whenever I call him.

Fear him ; do not sin : * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

" What can bring us happiness ?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once.

For you alone, Lord, * make me dwell in safety.

Psalm 90

He who dwells in the shelter of the Most High * and abides in the shade of the Almighty,

Says to the Lord : " My refuge, * my stronghold, my God in whom I trust ! "

It is he who will free you from the snare * of the fowler who seeks to destroy you.

He will conceal you with his pinions * and under his wings you will find refuge.

You will not fear the terror of the night * nor the arrow that flies by day,

Nor the plague that prowls in the darkness * nor the scourge that lays waste at noon.

A thousand may fall at your side, * ten thousand fall at your right,

You it will never approach ; * his faithfulness is buckler and shield.

Your eyes have only to look * to see how the wicked are repaid,

You who have said : " Lord, my refuge ! " * and have made the Most High your dwelling.

Upon you no evil shall fall, * no plague approach where you dwell.

For you has he com-

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manded his angels, * to keep you in all your ways.

They shall bear you upon their hands * lest you strike your foot against a stone.

On the lion and the viper you will tread * and trample the young lion and the dragon.

His love he set on me, so I will rescue him; * protect him for he knows my name.

When he calls I shall answer: "I am with you." * I will save him in distress and give him glory.

With length of life I will content him; * I shall let him see my saving power.

Psalm 133

O come, bless the Lord, * all you who serve the Lord,

Who stand in the house of the Lord, * in the courts of the house of our God.

Lift up your hands to the holy place * and bless the Lord through the night.

May the Lord bless you from Sion, * he who made both heaven and earth.

Outside Paschal time: Ant. Have mercy and hear me, Lord.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

The Alleluia antiphon is always said from the Saturday after Easter until the Friday within the octave of Pentecost inclusive, unless otherwise stated.

The Sunday psalms given above are likewise said at Compline on the last three days of Holy Week and on the Commemoration of all the Faithful Departed; they are also said, with the antiphon specified, throughout Nativity Season, during the octaves of Easter and Pentecost, and on first and second class feasts.

Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name; leave us not, O Lord our God.

℟. Into your hands, Lord, * I commit my spirit. – Into your hands.

℣. You have redeemed me, Lord, God of truth. – I commit my spirit. – Glory. – Into your hands.

Hymn

To you, before the close of day,
Creator of the world, we pray
That, with accustomed kindness you
Would guard and keep us ever true.

May no ill dreams disturb our ease,
No nightly fears or fantasies;

Tread underfoot our ghostly foe,
That no defilement we may know.

Almighty Father, this accord
Through Jesus Christ, your Son Our Lord,
Who, with the Holy Spirit true,
For ever reigns in bliss with you.
Amen.

℣. Guard us, Lord, as the apple of your eye. Hide us in the shadow of your wings.

The Canticle of Simeon
Luke 2

At last, all-powerful Master, you give leave to your servant * to go in peace, according to your promise.

For my eyes have seen your salvation * which you have prepared for all nations.

The light to enlighten the Gentiles * and give glory to Israel your people.

Ant. Keep us safe, Lord, while we are awake and guard us as we sleep, that we may keep watch with Christ and rest in peace.

The Lord be with you.
℟. And also with you.

Let us pray **Prayer**

Visit this house, we beseech you, Lord, and drive far away all snares of the enemy. May your holy angels who dwell here, keep us in peace. And may your blessing rest always upon us. Through our Lord.

The Lord be with you.
℟. And also with you.

Let us bless the Lord.
℟. Thanks be to God.

If it is given by a Prelate, the blessing is given as follows:

May the blessing of almighty God, the Father, the Son and the Holy Spirit come down to you and remain for ever. ℟. Amen.

If given by anyone else, to us is said, instead of to you.

Then follows:

Ant. Hail O Queen, mother of mercy; hail, our life, our delight and our hope! To you we cry, exiled children of Eve; to you we send up our sighs, mourning and weeping, in this vale of tears. So then, our advocate, turn your eyes of mercy towards us, and after this our exile, show to us the blessed fruit of your womb, Jesus. O gentle, O loving, O kind Virgin Mary. P.T. Alleluia.

℣. Permit me to sing your praises, holy Virgin! P.T. Alleluia. ℟. Strengthen me against your enemies. P.T. Alleluia.

Prayer

Grant, we beseech you, Lord God, that we of

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your household may enjoy unfailing health of mind and body, and through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal. Through Christ our Lord.

Ant. Light of the Church, teacher of truth, rose of patience, ivory of chastity, you freely poured forth the waters of wisdom; preacher of grace, unite us with the blessed. P. T. Alleluia.

℣. Blessed Father, Dominic, pray for us. P. T. Alleluia. ℟. That we may be worthy of the promises of Christ. P. T. Alleluia.

Prayer

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved, through the patronage of the blessed Dominic, your confessor and our father. Through Christ our Lord.

And then is added:

May the souls of the faithful departed through the mercy of God rest in peace. ℟. Amen.

FROM THE I SUNDAY OF LENT TO THE I SUNDAY OF THE PASSION

In the office of Sundays and feasts, the responsory In peace is said in place of the responsory Into your hands.

On all other days, the responsory Into your hands is said.

℟. In peace * I will lie down and sleep comes at once.

The response is not repeated but is followed immediately by

℣. I will give no sleep to my eyes, to my eyelids will give no slumber. – I will lie down and sleep comes at once. – Glory. ℟. In peace.

Hymn

You are, O Christ, the light and day
Who chases nightly shades away ;
Yourself, the light of light confessed,
Proclaim to us the brightness blest.

O holy Lord, we pray that you
May guard us well this whole night through ;
In you, O let us find repose
All peaceful till the night shall close.

Let not dull sleep our spirits quell,
Ward off from us the foe from hell,
Nor let the flesh with him unite,
To make us guilty in your sight.

Then let our eyes due slumber take,
But hearts to you for ever wake ;
And may your right arm from above
Shield all who turn to you with love.

O strong Defender, hear our prayer,
Repel our foes and break each snare ;
Control your servants, be their guide,
Who for their ransom bled and died.

Remember us, O Lord, we pray
In weary body here today ;
From every ill the soul defend,
Be with us, Lord, until the end.

Almighty Father, this accord,
Through Jesus Christ, your Son, our Lord ;
Who, with the Holy Spirit true,
For ever reigns in bliss with you.
Amen.

℣. Guard us, Lord, as the apple of your eye. ℟. Hide us in the shadow of your wings.

The following antiphon is said at the Canticle of Simeon every day until the III Sunday of Lent exclusive, except on feasts of the Blessed Virgin Mary.

Ant. Watch over us, eternal Saviour, that the wily tempter may not lay hold on us, for you have been our helper for evermore.

The following antiphon is said at the Canticle of Simeon every day from the III Sunday of Lent until the I Sunday of the Passion exclusive, except on feasts of the Blessed Virgin Mary.

Ant. In the midst of life we are in death. To whom do we look for help but to you, Lord, whose anger with good reason, is enkindled because of our sins? * Holy God, holy Mighty One, holy, merciful Saviour, give us not over to bitter death!

℣. Do not reject us now that we are old ; when our strength fails, do not forsake us, Lord. – Holy God.

Remainder is unchanged.

FROM THE I SUNDAY OF THE PASSION TO HOLY THURSDAY

Omitting the responsory In peace, in its place is said the following:

℟. Into your hands, Lord, * I commit my spirit. – Into your hands. ℣. You have redeemed me, Lord, God of truth. – I commit my spirit.

And in place of Glory, the ℟. Into your hands, is repeated. (On feasts of the

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Saints, however, the responsory Into your hands, with Glory is said).

The hymn You are, O Christ, the light and day, and the versicle Guard us Lord as on page 14.

The following antiphon is said at the Canticle of Simeon every day, except on feasts of the Blessed Virgin Mary.

Ant. O, King! resplendent in the midst of your saints, ever worthy of praise yet surpassing all words: you, O Lord, are in the midst of us and we are called by your holy name; leave us not, you are our God. And on the day of judgment, O blessed King, may you deign to place us among your saints and chosen ones.

From Low Sunday to Trinity Sunday

The antiphon Alleluia, alleluia, alleluia, is said after the psalms (unless Compline of the Blessed Virgin Mary is being said).

Little Chapter Jer. 14

You, O Lord, are in the midst of us, and we are called by your holy name; leave us not, O Lord our God.

℟ Into your hands, O Lord, I commit my spirit, * alleluia, alleluia. – Into your hands. ℣. You have redeemed me, O Lord, God of truth. – Alleluia, alleluia. Glory. – Into your hands.

Hymn

Redemption, Jesus, all divine,
Whom here we love, for whom we pine,
God, working our creation's plan,
And, in the latter time, made man:

What love of yours was that which led
To take our woes upon your head,
And pangs and cruel death to bear,
To ransom us from death's despair!

You pierced the halls of Limbo bare,
Gave freedom to your captives there;
And now you sit in victor's pride
Triumphant at the Father's side.

Let very mercy force you still
To spare us, conquering each ill;
We pray you grant us our request;
That seeing you we may be blest.

From Low Sunday to the Ascension the last two verses are:

Creator great, be you our guide
In this the joy of Eastertide;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today;
With Fathers and the Spirit be
All glory yours eternally.
Amen.

From the Ascension to Pentecost the last two verses are:

Be you our joy, be you our Lord,
Who are to be our great reward;
O let our glory be in you,
For ever and for ever true.

All glory, Lord, to you we pay
Ascending o'er the stars to-day;
With Father and the Spirit be
All glory yours eternally.
Amen.

On the feast of Pentecost and during its octave the last two verses are:

As you in every holy breast
Have placed in dwelling grace to rest;
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Sing praise to Father and to Son
To Counsellor let praise be done;
And may the Son on us below
The Holy Spirit's gift bestow.
Amen.

℣. Guard us . . . , Alleluia. ℟. Hide us . . . , Alleluia.

The following antiphons are said at the Canticle of Simeon daily during the appropriate seasons, even on feasts of the Saints, but not when Compline of the Blessed Virgin Mary is being said.

During Easter time
Ant. at Nunc Dimittis.

Alleluia. The Lord has risen, alleluia, as he told you, alleluia, alleluia.

During Ascension time
Ant. at Nunc Dimittis.

Alleluia. Christ ascending on high, alleluia, led a host of captives, alleluia, alleluia.

On the feast of Pentecost and during its octave:
Ant. at Nunc Dimittis.

Alleluia. The Spirit, the Counsellor, alleluia, will teach you all things, alleluia, alleluia.

Remainder is unchanged.

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MONDAY

MATINS

All as in the Ordinary p. 1, except the following :

The Ferial Office

The following invitatory is said on Monday throughout the year and during Septuagesima and Lent.

Invit. Come, * ring out our joy to the Lord.

In the first verse of the psalm the words : Come, ring out our joy to the Lord, are not said, but after the recitation of the invitatory there follows at once :

Hail the rock who saves us : Let us come before him, giving thanks, with songs let us hail the Lord.

The whole invitatory is repeated.

A mighty God is the Lord, a great king above all gods. The Lord will not abandon his people. In his hand are the depths of the earth ; the heights of the mountains are his.

The second part of the invitatory is repeated.

To him belongs the sea, for he made it, and the dry land shaped by his hands. Come in : let us bow and bend low ; let us kneel before the God who made us, for he is our God and we the people who belong to his pasture, the flock that is led by his hand.

The whole invitatory is repeated.

O that today you would listen to his voice ! "Harden not your hearts as at Meribah, as on that day at Massah in the desert, when your fathers put me to the test ; when they tried me, though they saw my work."

The second part of the invitatory is repeated.

" For forty years I was wearied of these people and I said : ' Their hearts are astray, these people do not know my ways.' Then I took an oath in my anger : ' Never shall they enter my rest.' "

The whole invitatory is repeated.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

The second part of the invitatory is repeated.

Then the whole invitatory is repeated.

Throughout the year and during Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch, singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

Nocturn

During Paschal time, three psalms, with the single Alleluia antiphon, are said according to the week, on this and on the other weekdays, from the Monday after Low Sunday to the vigil of Pentecost, both in the Office of the Season and in that of the Saints.

I

Psalm 13

The fool has said in his heart : * " There is no God above."

Their deeds are corrupt, depraved ; * not a good man is left.

From heaven the Lord looks down * on the sons of men

To see if any are wise, * if any seek God.

All have left the right path, * depraved, every one :

There is not a good man left, * no, not even one.

Will the evil-doers not understand ? ℣ They eat up my people as though they ate bread : * they never pray to the Lord.

See how they tremble with fear without cause for fear : * for God is with the just.

You may mock the poor man's hope, * but his refuge is the Lord.

O that Israel's salvation might come from Sion ! ℣ When the Lord delivers his people from bondage, * then Jacob will be glad and Israel rejoice.

Ant. 1 From heaven the Lord looks down on the sons of men.

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain ?

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He who walks without fault ; * he who acts with justice

And speaks the truth from his heart ; * he who does not slander with his tongue ;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord ;

He who keeps his pledge, come what may ; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 2 He who acts with justice shall dwell on your holy mountain, O Lord.

Psalm 16

Lord, hear a cause that is just, * pay heed to my cry.

Turn your ear to my prayer : * no deceit is on my lips.

From you may my judgment come forth. * Your eyes discern the truth.

You search my heart, you visit me by night. * You test me and you find in me no wrong.

My words are not sinful as are men's words. * I kept from violence because of your word,

I kept my feet firmly in your paths ; * there was no faltering in my steps.

I am here and I call, you will hear me, O God. * Turn your ear to me ; hear my words.

Display your great love, you whose right hand saves your friends * from those who rebel against them.

Guard me as the apple of your eye. * Hide me in the shadow of your wings from the violent attack of the wicked.

My foes encircle me with deadly intent. * Their hearts tight shut, their mouths speak proudly.

They advance against me, ℣ and now they surround me. * Their eyes are watching to strike me to the ground

As though they were lions ready to claw * or like some young lion crouched in hiding.

Lord, arise, confront them, strike them down ! * Let your sword rescue my soul from the wicked ;

Let your hand, O Lord, rescue me from men, * from men whose reward is in this present life.

You give them their fill of your treasures ; they rejoice in abundance of offspring * and leave their wealth to their children.

As for me, in my justice I shall see your face * and be filled, when I awake, with the sight of your glory.

Ant. 3 Turn your ear to me, Lord ; hear my words.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

II

Psalm 17, i

I love you, Lord, my strength, * my rock, my fortress, my saviour.

My God is the rock where I take refuge ; * my shield, my mighty help, my stronghold.

The Lord is worthy of all praise : * when I call I am saved from my foes.

The waves of death rose about me ; * the torrents of destruction assailed me ;

The snares of the grave entangled me ; * the traps of death confronted me.

In my anguish I called to the Lord ; * I cried to my God for help.

From his temple he heard my voice ; * my cry came to his ears.

Then the earth reeled and rocked ; * the mountains were shaken to their base : they reeled at his terrible anger.

Smoke came forth from his nostrils and scorching fire from his mouth : * coals were set ablaze by its heat.

He lowered the heavens and came down, * a black cloud under his feet.

He came enthroned on the cherubim, * he flew on the wings of the wind.

He made the darkness his covering, * the dark waters of the clouds, his tent.

A brightness shone out before him * with hailstones and flashes of fire.

The Lord thundered in the heavens ; * the Most High let his voice be heard.

He shot his arrows, scattered the foe, * flashed his lightnings, and put them to flight.

The bed of the ocean was revealed ; * the foundations of the world were laid bare

At the thunder of your threat, O Lord, * at the blast of the breath of your anger.

Ant. 4 I love you, Lord, my strength.

Psalm 17, ii

From on high he reached down and seized me ; * he drew me forth from the mighty waters.

He snatched me from my powerful foe, * from my enemies whose strength I could not match.

They assailed me in the day of my misfortune, * but the Lord was my support.

He brought me forth into freedom, * he saved me because he loved me.

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He rewarded me because I was just, * repaid me, for my hands were clean,

For I have kept the way of the Lord * and have not fallen away from my God.

For his judgments are all before me : * I have never neglected his commands.

I have always been upright before him ; * I have kept myself from guilt.

He repaid me because I was just * and my hands were clean in his eyes.

You are loving with those who love you : * you show yourself perfect with the perfect.

With the sincere you show yourself sincere, * but the cunning you outdo in cunning.

For you save a humble people * but humble the eyes that are proud.

You, O Lord, are my lamp, * my God who lightens my darkness.

With you I can break through any barrier, * with my God I can scale any wall.

As for God, his ways are perfect ; * the word of the Lord, purest gold.

He indeed is the shield * of all who make him their refuge.

For who is God but the Lord ? * Who is a rock but our God ?

The God who girds me with strength * and makes the path safe before me.

My feet you made swift as the deer's ; * you have made me stand firm on the heights.

You have trained my hands for battle * and my arms to bend the heavy bow.

Ant. 5 The Lord repaid me because I was just.

Psalm 17, iii

You gave me your saving shield ; * you upheld me, trained me with care.

You gave me freedom for my steps ; * my feet have never slipped.

I pursued and overtook my foes, * never turning back till they were slain.

I smote them so they could not rise ; * they fell beneath my feet.

You girded me with strength for battle ; * you made my enemies fall beneath me,

You made my foes take flight ; * those who hated me I destroyed.

They cried, but there was no one to save them ; * they cried to the Lord, but in vain.

I crushed them fine as dust before the wind ; * trod them down like dirt in the streets.

You saved me from the feuds of the people * and put me at the head of the nations.

People unknown to me served me : * when they heard of me they obeyed me.

Foreign nations came to me cringing : ℣ foreign nations faded away. * They came trembling out of their strongholds.

Long life to the Lord, my rock ! * Praised be the God who saves me,

The God who gives me redress * and subdues people under me,

You saved me from my furious foes. ℣ You set me above my assailants. * You saved me from violent men,

So I will praise you, Lord, among the nations: * I will sing a psalm to your name.

He has given great victories to his king and shown his love for his anointed, * for David and his sons for ever.

Ant. 6 Long life to the Lord ! Praised be the God who saves me.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

III

Psalm 19

May the Lord answer in time of trial ; * may the name of Jacob's God protect you.

May he send you help from his shrine * and give you support from Sion.

May he remember all your offerings * and receive your sacrifice with favour.

May he give you your heart's desire * and fulfil every one of your plans.

May we ring out our joy at your victory and rejoice in the name of our God. * May the Lord grant all your prayers.

I am sure now that the Lord * will give victory to his anointed,

Will reply from his holy heaven * with the mighty victory of his hand.

Some trust in chariots or horses, * but we in the name of the Lord.

They will collapse and fall, * but we shall hold and stand firm.

Give victory to the king, O Lord, * give answer on the day we call.

Ant. 7 May the Lord answer in time of trial.

Psalm 20

O Lord, your strength gives joy to the king; * how your saving help makes him glad !

You have granted him his heart's desire ; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his

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head a crown of pure gold.
He asked you for life and this you have given, * days that will last from age to age.
Your saving help has given him glory. * You have laid upon him majesty and splendour,
You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.
The king has put his trust in the Lord : * through the mercy of the Most High he shall stand firm.
His hand will seek and find all his foes, * his right hand find out those that hate him.
You will burn them like a blazing furnace * on the day when you appear.
And the Lord shall destroy them in his anger ; * fire will swallow them up.
You will wipe out their race from the earth * and their children from the sons of men.
Though they plan evil against you, * though they plot, they shall not prevail.
For you will force them to retreat ; * at them you will aim with your bow.
O Lord, arise in your strength ; * we shall sing and praise your power.

Ant. 8 O Lord, your strength gives joy to the king.

Psalm 29

I will praise you, Lord, you have rescued me * and have not let my enemies rejoice over me.
O Lord, I cried to you for help * and you, my God, have healed me.
O Lord, you have raised my soul from the dead, * restored me to life from those who sink into the grave.
Sing psalms to the Lord, you who love him, * give thanks to his holy name.
His anger lasts but a moment ; his favour through life. * At night there are tears, but joy comes with dawn.
I said to myself in my good fortune : * " Nothing will ever disturb me."
Your favour had set me on a mountain fastness, * then you hid your face and I was put to confusion.
To you, Lord, I cried, * to my God I made appeal :
" What profit would my death be, my going to the grave ? * Can dust give you praise or proclaim your truth ?"
The Lord listened and had pity. * The Lord came to my help.
For me you have changed my mourning into dancing, * you removed my sackcloth and girdled me with joy.
So my soul sings psalms to you unceasingly. * O Lord my God, I will thank you for ever.

Outside Paschal time :

Ant. 9 I will praise you, Lord, you have rescued me.

In the ferial Office throughout the year, during Septuagesima, and on feasts outside Paschal time:

℣. Sing psalms to the Lord, you who love him. ℟. Give thanks to his holy name.

In the ferial Office during Advent :

℣. Out of Sion's perfect beauty he shines. ℟. Our God comes.

In the ferial Office during Christmas time :

℣. The Word became flesh. ℟. And dwelt among us.

In the ferial Office during Epiphany time :

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

In the ferial Office during Lent :

℣. He says to the Lord : "My refuge. ℟. My stronghold, my God."

In the ferial Office during Passion time :

℣. Rescue my soul from the sword, O God ℟. My life from the grip of these dogs.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

In the ferial Office and on feasts during Ascension time :

℣. Your majesty, O God, is praised, alleluia. ℟. Above the heavens, alleluia.

Remainder as in the Ordinary p. 5.

Versicles before Lauds I

in the ferial Office

During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year :

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time :

℣. At your resurrection,

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Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

LAUDS I

With the exception of vigils, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, and on feasts celebrated at any time of the year.

All as in the Ordinary p. 7, except the following :

During Paschal time : All the psalms and the canticle are said with the single Alleluia antiphon on this and on the other weekdays, from the Monday after Low Sunday to the vigil of Pentecost, both in the Office of the Season and in that of the Saints.

Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy !

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues peoples under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy ; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations ; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 1 Cry to God with shouts of joy.

Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me ;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil ; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do

evil : * you destroy all who lie.

The deceitful and bloodthirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait ; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences ; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them ; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord : * you surround him with favour as with a shield.

Ant. 2 Attend to the sound of my cries, my King and my God.

Psalm 28

O give the Lord you sons of God, * give the Lord glory and power ;

Give the Lord the glory of his name. * Adore the Lord in his holy court.

The Lord's voice resounding on the waters, * the Lord on the immensity of waters ;

The voice of the Lord, full of power, * the voice of the Lord, full of splendour.

The Lord's voice shattering the cedars, * the Lord shatters the cedars of Lebanon ;

He makes Lebanon leap like a calf * and Sirion like a young wild-ox.

(The Lord's voice flashes * flames of fire.)

The Lord's voice shaking the wilderness, * the Lord shakes the wilderness of Kadesh ;

The Lord's voice rending the oak tree * and stripping the forest bare.

The God of glory thunders. * In his temple they all cry : " Glory ! "

The Lord sat enthroned over the flood ; * the Lord sits as king for ever.

The Lord will give strength to his people, * the Lord will bless his people with peace.

Ant. 3 The God of glory thunders ; give him the glory of his name.

The Canticle of David
1 Pa. 29, 10-13

Blessed are you, O Lord, the God of Israel our

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father, * for ever and ever.

Yours, O Lord, is the greatness, and the power, * and the glory, and the victory, and the majesty ;

For all that is in the heavens and in the earth is yours. * Yours is the kingdom, O Lord, and you are exalted as head above all.

Both riches and honour come from you, * and you rule over all.

In your hand are power and might ; * and in your hand it is to make great and to give strength to all.

And now we thank you, our God, * and praise your glorious name.

Ant. 4 Our God, we praise your glorious name.

Psalm 116

O praise the Lord, all you nations, * acclaim him all you peoples !

Strong is his love for us;* he is faithful for ever.

Outside Paschal time :
Ant. 5 O praise the Lord, all you nations !

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

In the ferial Office throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light ; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning ;
Lightsome and blushing, dawn of day returning !
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Blessed be the Lord, the God of Israel, for he has visited and freed us.

Preces are said.

Remainder as in the Ordinary p. 7.

Versicles before Lauds II

During Advent :
℣. Send forth, Lord,

the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima :
℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent :
℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time :
℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

LAUDS II

Lauds II are said on ferial days in Advent, from the Monday after Septuagesima Sunday to the Monday of Holy Week inclusive, and on second and third class vigils outside Paschal time, when the office is ferial.

All as in the Ordinary p. 7, except the following :

On the Monday before Christmas Eve and on the Monday of Holy Week the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. *
In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my

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helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion : * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Have mercy on me, God, in your kindness.

2 Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me ;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil ; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil : * you destroy all who lie.

The deceitful and bloodthirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait ; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences ; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them ; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord : * you surround him with favour as with a shield.

Ant. 2 Lead me, Lord, in your justice.

3 Psalm 28

O give the Lord you sons of God, * give the Lord glory and power ;

Give the Lord the glory of his name. * Adore the Lord in his holy court.

The Lord's voice resounding on the waters, * The Lord on the immensity of waters ;

The voice of the Lord, full of power, * the voice of the Lord, full of splendour.

The Lord's voice shattering the cedars, * the Lord shatters the cedars of Lebanon ;

He makes Lebanon leap like a calf * and Sirion like a young wild-ox.

(The Lord's voice flashes * flames of fire.)

The Lord's voice shaking the wilderness, * the Lord shakes the wilderness of Kadesh ;

The Lord's voice rending the oak tree * and stripping the forest bare.

The God of glory thunders. * In his temple they all cry : " Glory ! "

The Lord sat enthroned over the flood ; * the Lord sits as king for ever.

The Lord will give strength to his people, * the Lord will bless his people with peace.

Ant. 3 The Lord will give strength and bless his people with peace.

4 **The Canticle of Isaiah**
Is. 12, 1-6

I will give thanks to you, O Lord, for though you were angry with me, * your anger turned away, and you comforted me.

Behold, God is my salvation ; * I will trust, and will not be afraid ;

For the Lord God is my strength and my song, * and he has become my salvation.

With joy you will draw water * from the wells of salvation

And you will say in that day : * " Give thanks to the Lord, call upon his name ;

Make known his deeds among the nations, * proclaim that his name is exalted.

Sing praises to the Lord, for he has done gloriously ; * let this be known in all the earth.

Shout, and sing for joy, O inhabitant of Sion, * for great in your midst is the Holy One of Israel."

Ant. 4 Your anger turned away, Lord, and you comforted me.

5 Psalm 116

O praise the Lord, all you nations, * acclaim him all you peoples !

Strong is his love for us;* he is faithful for ever.

Ant. 5 O praise the Lord ! Strong is his love for us.

Throughout the year the little chapter, the hymn,

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the versicle and the antiphon for the Benedictus are the same as those given above for Lauds I, p. 70.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I p. 70; the antiphon for the Benedictus is taken from the Office of the Season.

TERCE

All as in the Ordinary, p. 8, except the following :

Hymn

O Holy Spirit, ever One
With both the Father and the Son ;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

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.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

The antiphons to be said outside Paschal time are also said on feasts celebrated during Advent, Lent and Passion time.

In the ferial Office during Advent, Lent (from the Monday after the first Sunday of Lent) and Passion time (to the Wednesday of Holy Week inclusive), the antiphons for Terce, Sext and None are given here and elsewhere in their respective places in the Psalter.

During Paschal time the Alleluia antiphon on this and on other weekdays is said at Terce, Sext and None, from the Monday after Low Sunday until the Vigil of Pentecost both when the office is of the Season and when it is of a Saint.

Psalm 26, i

The Lord is my light and my help ; * whom shall I fear ?

The Lord is the stronghold of my life ; * before whom shall I shrink ?

When evil-doers draw near to devour my flesh, * it is they, my enemies and foes, who stumble and fall.

Though an army encamp against me * my heart would not fear.

Though war break out against me * even then would I trust.

There is one thing I ask of the Lord, for this I long, * to live in the house of the Lord, all the days of my life,

To savour the sweetness of the Lord, * to behold his temple.

For there he keeps me safe in his tent * in the day of evil.

He hides me in the shelter of his tent, * on a rock he sets me safe.

And now my head shall be raised * above my foes who surround me

And I shall offer within his tent * a sacrifice of joy.

I will sing * and make music for the Lord.

Psalm 26, ii

O Lord, hear my voice when I call ; * have mercy and answer.

Of you my heart has spoken : " Seek his face."

It is your face, O Lord, that I seek ; * hide not your face.

Dismiss not your servant in anger ; * you have been my help.

Do not abandon or forsake me, * O God my help !

Though father and mother forsake me, * the Lord will receive me.

Instruct me, Lord, in your way ; * on an even path lead me.

When they lie in ambush protect me * from my enemy's greed.

False witnesses rise against me, * breathing out fury.

I am sure I shall see the Lord's goodness * in the land of the living.

Hope in him, hold firm and take heart. * Hope in the Lord !

Psalm 27

To you, O Lord, I call, * my rock, hear me.

If you do not heed I shall become * like those in the grave.

Hear the voice of my pleading * as I call for help,

As I lift up my hands in prayer * to your holy place.

Do not drag me away with the wicked, * with the evil-doers,

Who speak words of peace to their neighbours * but with evil in their hearts.

Repay them as their actions deserve * and the malice of their deeds.

Repay them for the work of their hands ; * give them their deserts.

For they ignore the deeds of the Lord and the work of his hands. * (May he ruin them and never rebuild them.)

Blessed be the Lord * for he has heard my cry, my appeal.

The Lord is my strength and my shield ; * in him my heart trusts.

I was helped, my heart rejoices * and I praise him with my song.

The Lord is the strength of his people, * the stronghold where his anointed find salvation.

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Save your people ; bless Israel your heritage. * Be their shepherd and carry them for ever.

Outside Paschal time : Ant. The Lord is my light and my help.

During Advent : Ant. Come, Lord, and do not delay ; take away the sins of your people Israel.

During Lent : Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time : Ant. You have taken up my cause, O Lord ; you have protected my life, O Lord, my God.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for you are my praise.

℟. Heal my soul,* for I have sinned against you. – Heal. ℣. As for me, I said: " Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord ; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.
Remainder as in the Ordinary, p. 8.

SEXT

All as in the Ordinary, p. 8, except the following :

Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire ;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 30, i

In you, O Lord, I take refuge. * Let me never be put to shame.

In your justice, set me free, * hear me and speedily rescue me.

Be a rock of refuge for me, * a mighty stronghold to save me.

For you are my rock, my stronghold. * For your name's sake, lead me and guide me.

Release me from the snares they have hidden * for you are my refuge, Lord.

Into your hands I commend my spirit. * It is you who will redeem me, Lord.

O God of truth, you detest * those who worship false and empty gods.

As for me, I trust in the Lord : * let me be glad and rejoice in your love.

You who have seen my affliction * and taken heed of my soul's distress,

Have not handed me over to the enemy, * but set my feet at large.

Psalm 30, ii

Have mercy on me, O Lord, * for I am in distress.

Tears have wasted my eyes, * my throat and my heart.

For my life is spent with sorrow * and my years with sighs.

Affliction has broken down my strength * and my bones waste away.

In the face of all my foes * I am a reproach,

An object of scorn to my neighbours * and of fear to my friends.

Those who see me in the street * run far away from me.

I am like a dead man, forgotten in men's hearts, * like a thing thrown away.

I have heard the slander of the crowd, * fear is all around me,

As they plot together against me, * as they plan to take my life.

But as for me, I trust in you, Lord. * I say : " You are my God.

My life is in your hands, deliver me * from the hands of those who hate me.

Let your face shine on your servant. * Save me in your love.

Let me not be put to shame for I call you, * but let the wicked be put to shame !

Let them be silenced in the grave, * let lying lips be dumb,

That speak haughtily against the just * with pride and contempt."

Psalm 30, iii

How great is the goodness, Lord, * that you keep for those who fear you,

That you show to those who trust you * in the sight of men.

You hide them in the shelter of your presence * from the plotting of men :

You keep them safe within your tent * from disputing tongues.

Blessed be the Lord who has shown me the wonders

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of his love * in a fortified city.

" I am far removed from your sight," * I said in my alarm.

Yet you heard the voice of my plea * when I cried for help.

Love the Lord, all you saints. * He guards his faithful

But the Lord will repay to the full * those who act with pride.

Be strong, let your heart take courage, * all who hope in the Lord.

Outside Paschal time : Ant. In your justice, set me free, O Lord.

During Advent : Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. We commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time : Ant. O my people, what have I done to you? In what have I wearied you? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office

throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

NONE

All as in the Ordinary p. 8, except the following :

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 31

Happy the man whose offence is forgiven, * whose sin is remitted.

O happy the man to whom the Lord imputes no guilt, * in whose spirit is no guile.

I kept it secret and my frame was wasted. * I groaned all the day long

For night and day your hand * was heavy upon me.

Indeed, my strength was dried up * as by the summer's heat.

But now I have acknowledged my sins ; * my guilt I did not hide.

I said : " I will confess * my offence to the Lord."

And you, Lord, have forgiven * the guilt of my sin.

So let every good man pray to you * in the time of need.

The floods of water may reach high * but him they shall not reach.

You are my hiding place, O Lord ; you save me from distress. * (You surround me with cries of deliverance.)

I will instruct you and teach you * the way you should go ;

I will give you counsel * with my eye upon you.

Be not like horse and mule, unintelligent, needing bridle and bit, * else they will not approach you.

Many sorrows has the wicked * but he who trusts in the Lord, loving mercy surrounds him.

Rejoice, rejoice in the Lord, * exult, you just !

O come, ring out your joy, * all you upright of heart.

Psalm 32, i

Ring out your joy to the Lord, O you just ; * for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, * with a ten-stringed lute sing him songs.

O sing him a song that is new, * play loudly, with all your skill.

For the word of the Lord is faithful * and all his works to be trusted.

The Lord loves justice and right * and fills the earth with his love.

By his word the heavens were made, * by the breath of his mouth all the stars.

He collects the waves of the ocean ; * he stores up the depths of the sea.

Let all the earth fear the Lord, * all who live in the world revere him.

He spoke ; and it came to be. * He commanded ; it sprang into being.

He frustrates the designs of the nations, * he defeats the plans of the peoples.

His own designs shall stand for ever, * the plans of his heart from age to age.

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Psalm 32, ii

They are happy, whose God is the Lord, * the people he has chosen as his own.

From the heavens the Lord looks forth, * he sees all the children of men.

From the place where he dwells he gazes * on all the dwellers on the earth,

He who shapes the hearts of them all * and considers all their deeds.

A king is not saved by his army, * nor a warrior preserved by his strength.

A vain hope for safety is the horse; * despite its power it cannot save.

The Lord looks on those who revere him, * on those who hope in his love,

To rescue their souls from death, * to keep them alive in famine.

Our soul is waiting for the Lord. * The Lord is our help and our shield.

In him do our hearts find joy. * We trust in his holy name.

May your love be upon us, O Lord, * as we place all our hope in you.

Outside Paschal time: Ant. Exult, you just, and ring out your joy, all you upright of heart!

During Advent: Ant. At your coming, set us free, Lord.

During Lent: Ant. We commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good? Yet they have dug a pit for my life.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

VESPERS

All as in the Ordinary, p. 8, except the following:

During Paschal time: On this and on the other weekdays, from the Monday after Low Sunday to the Friday before the vigil of Pentecost, the psalms are said with one Alleluia antiphon only, both in the Office of the Season and in that of the Saints.

Psalm 114

I love the Lord for he has heard * the cry of my appeal;

For he turned his ear to me * in the day when I called him.

They surrounded me, the snares of death, with the anguish of the tomb; * they caught me, sorrow and distress.

I called on the Lord's name. * O Lord my God, deliver me!

How gracious is the Lord, and just; * our God has compassion.

The Lord protects the simple hearts; * I was helpless so he saved me.

Turn back, my soul, to your rest * for the Lord has been good;

He has kept my soul from death, (my eyes from tears) * and my feet from stumbling.

I will walk in the presence of the Lord * in the land of the living.

Ant. 1 The Lord has turned his ear to me.

Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Ant. 2 My vows to the Lord I will fulfil before all his people.

Psalm 119

To the Lord in the hour of my distress * I call and he answers me.

"O Lord, save my soul from lying lips, * from the tongue of the deceitful."

What shall he pay you in return, * O treacherous tongue?

The warrior's arrows sharpened * and coals, red-hot, blazing.

Alas, that I abide a stranger in Meshech, *

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dwell among the tents of Kedar !

Long enough have I been dwelling * with those who hate peace.

I am for peace, but when I speak, * they are for fighting.

Ant. 3 I call and the Lord answers me.

Psalm 120

I lift up my eyes to the mountains : * from where shall come my help ?

My help shall come from the Lord * who made heaven and earth.

May he never allow you to stumble ! * Let him sleep not, your guard.

No, he sleeps not nor slumbers, * Israel's guard.

The Lord is your guard and your shade ; * at your right side he stands.

By day the sun shall not smite you * nor the moon in the night.

The Lord will guard you from evil, * he will guard your soul.

The Lord will guard your going and coming * both now and for ever.

Ant. 4 My help shall come from the Lord who made heaven and earth.

Psalm 121

I rejoiced when I heard them say : * " Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the thrones of judgment * of the house of David.

For the peace of Jerusalem pray : * " Peace be to your homes !

May peace reign in your walls, * in your palaces, peace ! "

For love of my brethren and friends * I say : " Peace upon you ! "

For love of the house of the Lord * I will ask for your good.

Outside Paschal time :

Ant. 5 I rejoiced at what I heard them say.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day ;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain,
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.

Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year

Magnif. ant. My soul glorifies the Lord, for God looks on my nothingness.

In Septuagesima the antiphon for the Magnificat is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

COMPLINE

Remainder as in the Ordinary p. 10, except the following :

Psalm 6

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked ;

My soul is racked with pain. * But you, O Lord . . . how long ?

Return, Lord, rescue my soul. * Save me in your merciful love ;

For in death no one remembers you ; * from the grave, who can give you praise ?

I am exhausted with my groaning ; ℣ every night I drench my pillow with tears ; * I bedew my bed with weeping.

My eye wastes away with grief ; * I have grown old surrounded by my foes.

Leave me, all you who

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do evil ; * for the Lord has heard my weeping.

The Lord has heard my plea ; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Psalm 7, i

Lord God, I take refuge in you. * From my pursuer save me and rescue me,

Lest he tear me to pieces like a lion * and drag me off with no one to rescue me.

Lord God, if my hands have done wrong, * if I have paid back evil for good, I who saved my unjust oppressor :

Then let my foe pursue me and seize me, ℣ let him trample my life to the ground * and lay my soul in the dust.

Lord, rise up in your anger, * rise against the fury of my foes ;

My God, awake ! * You will give judgment.

Let the company of nations gather round you, * taking your seat above them on high.

(The Lord is judge of the peoples.) Give judgment for me, Lord ; * I am just and innocent of heart.

Put an end to the evil of the wicked ! Make the just stand firm, * you who test mind and heart, O just God !

Psalm 7, ii

God is the shield that protects me, * who saves the upright of heart.

God is a just judge slow to anger ; * but he threatens the wicked every day, men who will not repent.

God will sharpen his sword ; * he has braced his bow and taken aim.

For them he has prepared deadly weapons ; * he barbs his arrows with fire.

Here is one who is pregnant with malice, * conceives evil and brings forth lies.

He digs a pitfall, digs it deep ; * and in the trap he has made he will fall.

His malice will recoil on himself ; * on his own head his violence will fall.

I will thank the Lord for his justice : * I will sing to the Lord, the Most High.

Outside Paschal time :

Ant. Save me, Lord, in your merciful love.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

The Alleluia antiphon is said on this and the other weekdays, from the Saturday before Low Sunday to the Friday before the vigil of Pentecost.

The remainder as in the Ordinary, p. 12.

TUESDAY

MATINS

All as in the Ordinary p. 1, except the following :

The ferial Office

The following invitatory is said on Tuesdays throughout the year and during Septuagesima and Lent.

Invit. Hail the rock, * who saves us.

Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

Nocturn

I

Psalm 34, i

O Lord, plead my cause against my foes ; * fight those who fight me.

Take up your buckler and shield ; * arise to help me.

Take up the javelin and the spear * against those who pursue me.

O Lord, say to my soul:* " I am your salvation."

Let those who seek my life * be shamed and disgraced.

Let those who plan evil against me * be routed in confusion.

Let them be like chaff before the wind ; * let God's angel scatter them.

Let their path be slippery and dark ; * let God's angel pursue them.

They have hidden a net for me wantonly ; * they have dug a pit.

Let ruin fall upon them * and take them by surprise.

Let them be caught in the net they have hidden ; * let them fall into their pit.

But my soul shall be joyful in the Lord * and rejoice in his salvation.

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My whole being will say : * " Lord, who is like you
Who rescue the weak from the strong * and the poor from the oppressor ?"

Ant. 1 O Lord, fight those who fight me.

Psalm 34, ii

Lying witnesses arise * and accuse me unjustly.
They repay me evil for good : * my soul is forlorn.
When they were sick I went into mourning, * afflicted with fasting.
My prayer was ever on my lips, * as though for a brother, a friend.
I went as though mourning a mother, * bowed down with grief.
Now that I am in trouble they gather, * they gather and mock me.
They take me by surprise and strike me * and tear me to pieces.
They provoke me with mockery on mockery * and gnash their teeth.
O Lord, how long will you look on ? * Come to my rescue !
Save my life from these raging beasts, * my soul from these lions.

Ant. 2 Save my life from their malice, O Lord.

Psalm 34, iii

I will thank you in the great assembly * and praise you amid the throng.
Do not let my lying foes * rejoice over me.
Do not let those who hate me unjustly * wink eyes at each other.
They wish no peace to the peaceful * who live in the land.
They make deceitful plots * and with mouths wide open
Their cry against me is: * " Yes ! We saw you do it!"
O Lord, you have seen, do not be silent, * do not stand afar off !
Awake, stir to my defence, * to my cause, O God !
Vindicate me, Lord, in your justice, * do not let them rejoice.
Do not let them think : " Yes ! we have won, * we have brought him to an end ! "
Let them be shamed and brought to disgrace * who rejoice at my misfortune.
Let them be covered with shame and confusion * who raise themselves against me.
Let there be joy for those who love my cause. * Let them say without end :
" Great is the Lord who delights * in the peace of his servant."
Then my tongue shall speak of your justice * and all the day long of your praise.

Ant. 3 Awake, Lord, stir to my defence !

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

II

Psalm 36, i

Do not fret because of the wicked ; * do not envy those who do evil :
For they wither quickly like grass * and fade like the green of the fields.
If you trust in the Lord and do good, * then you will live in the land and be secure.
If you find your delight in the Lord, * he will grant your heart's desire.
Commit your life to the Lord, * trust in him and he will act,
So that your justice breaks forth like the light, * your cause like the noonday sun.
Be still before the Lord and wait in patience ; * do not fret at the man who prospers ;
A man who makes evil plots * to bring down the needy and the poor.
Calm your anger and forget your rage ; * do not fret, it only leads to evil.
For those who do evil shall perish ; * the patient shall inherit the land.
A little longer—and the wicked shall have gone. * Look at his place, he is not there.
But the humble shall own the land * and enjoy the fullness of peace.
The wicked man plots against the just * and gnashes his teeth against him ;
But the Lord laughs at the wicked * for he sees that his day is at hand.
The sword of the wicked is drawn, * his bow is bent to slaughter the upright.
Their sword shall pierce their own hearts * and their bows shall be broken to pieces.

Ant. 4 Do not fret at the man who prospers and does evil.

Psalm 36, ii

The just man's few possessions * are better than the wicked man's wealth ;
For the power of the wicked shall be broken * and the Lord will support the just.
He protects the lives of the upright, * their heritage will last for ever.
They shall not be put to shame in evil days, * in time of famine their food shall not fail.
But all the wicked shall perish * and all the enemies of the Lord.

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They are like the beauty of the meadows, * they shall vanish, they shall vanish like smoke.

The wicked man borrows and cannot repay, * but the just man is generous and gives.

Those blessed by the Lord shall own the land, * but those he has cursed shall be destroyed.

The Lord guides the steps of a man * and makes safe the path of one he loves.

Though he stumble he shall never fall * for the Lord holds him by the hand.

I was young and now I am old, but I have never seen the just man forsaken * nor his children begging for bread.

All the day he is generous and lends * and his children become a blessing.

Then turn away from evil and do good * and you shall have a home for ever ;

For the Lord loves justice * and will never forsake his friends.

The unjust shall be wiped out for ever * and the children of the wicked destroyed.

The just shall inherit the land ; * there they shall live for ever.

Ant. 5 The power of the wicked shall be broken, and the Lord will support the just.

Psalm 36, iii

The just man's mouth utters wisdom * and his lips speak what is right ;

The law of his God is in his heart, * his steps shall be saved from stumbling.

The wicked man watches for the just * and seeks occasion to kill him.

The Lord will not leave him in his power * nor let him be condemned when he is judged.

Then wait for the Lord, keep to his way. * It is he who will free you from the wicked,

Raise you up to possess the land * and see the wicked destroyed.

I have seen the wicked triumphant, * towering like a cedar of Lebanon.

I passed by again ; he was gone. * I searched ; he was nowhere to be found.

See the just man, mark the upright, * for the man of peace a future lies in store,

But sinners shall all be destroyed. * No future lies in store for the wicked.

The salvation of the just comes from the Lord, * their stronghold in time of distress.

The Lord helps them and delivers them * and saves them : for their refuge is in him.

Ant. 6 See the just man, mark the upright.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

III

Psalm 37, i

O Lord, do not rebuke me in your anger ; * do not punish me, Lord, in your rage.

Your arrows have sunk deep in me ; * your hand has come down upon me.

Through your anger all my body is sick : * through my sin, there is no health in my limbs.

My guilt towers higher than my head ; * it is a weight too heavy to bear.

My wounds are foul and festering, * the result of my own folly.

I am bowed and brought to my knees. * I go mourning all the day long.

All my frame burns with fever ; * all my body is sick.

Spent and utterly crushed, * I cry aloud in anguish of heart.

O Lord, you know all my longing : * my groans are not hidden from you.

My heart throbs, my strength is spent ; * the very light has gone from my eyes.

Ant. 7 Do not punish me, Lord, in your rage.

Psalm 37, ii

My friends avoid me like a leper ; * those closest to me stand afar off.

Those who plot against my life lay snares ; * those who seek my ruin speak of harm, planning treachery all the day long.

But I am like a deaf man who cannot hear, * like a dumb man who cannot open his mouth.

I am like a man who hears nothing * in whose mouth is no defence.

I count on you, O Lord:* it is you, Lord God, who will answer.

I pray: " Do not let them mock me, * those who triumph if my foot should slip."

For I am on the point of falling * and my pain is always before me.

I confess that I am guilty * and my sin fills me with dismay.

My wanton enemies are numberless * and my lying foes are many.

They repay me evil for good * and attack me for seeking what is right.

O Lord, do not forsake me ! * My God, do not stay afar off !

Make haste and come to my help, * O Lord, my God, my saviour !

Ant. 8 Make haste and

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come to my help, O Lord, my mighty help !

Psalm 38

I said: " I will be watchful of my ways * for fear I should sin with my tongue.

I will put a curb on my lips * when the wicked man stands before me."

I was dumb, silent and still. * His prosperity stirred my grief.

My heart was burning within me. * At the thought of it, the fire blazed up and my tongue burst into speech :

" O Lord, you have shown me my end, how short is the length of my days. * Now I know how fleeting is my life.

You have given me a short span of days ; my life is as nothing in your sight. * A mere breath, the man who stood so firm,

A mere shadow, the man passing by, a mere breath the riches he hoards, * not knowing who will have them."

And now, Lord, what is there to wait for ? * In you rests all my hope.

Set me free from all my sins, * do not make me the taunt of the fool.

I was silent, not opening my lips, * because this was all your doing.

Take away your scourge from me. * I am crushed by the blows of your hand.

You punish man's sins and correct him ; * like the moth you devour all he treasures.

Mortal man is no more than a breath ; * O Lord, hear my prayer.

O Lord, turn your ear to my cry. * Do not be deaf to my tears.

In your house I am a passing guest, * a pilgrim, like all my fathers.

Look away that I may breathe again * before I depart to be no more.

Outside Paschal time : Ant. 9 Lord, take away your scourge from me.

In the ferial Office throughout the year, during Septuagesima and on feasts outside Paschal time :

℣. O God, do not be deaf to me ; give way to me. ℟. In your house I am a passing guest, a pilgrim.

In the ferial Office during Advent.:

℣. There shall go forth a shoot from the stump of Jesse. ℟. And a branch shall grow out of his roots.

In the ferial Office during Christmas time :

℣. The Lord has made known. ℟. His salvation.

In the ferial Office during Epiphany time :

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.

In the ferial Office during Lent :

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

In the ferial Office during Passion time :

℣. Save my life from the jaws of these lions, Lord. ℟. My poor soul from the horns of these oxen.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

In the ferial Office and on feasts during Ascension time :

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

Remainder as in the Ordinary, p. 5.

Versicles before Lauds I

In the ferial Office
During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time :

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

LAUDS I

With the exception of vigils, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, and on feasts celebrated at any time of the year.

All as in the Ordinary, p. 7, except the following:

Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day.

Tell among the nations his glory * and his wonders among all the peoples.

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The Lord is great and worthy of praise, to be feared above all gods ; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power,* give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: " God is king." The world he made firm in its place ; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 1 O sing to the Lord, bless his name.

Psalm 42

Defend me, O God, and plead my cause * against a godless nation.

From deceitful and cunning men * rescue me, O God.

Since you, O God, are my stronghold, * why have you rejected me ?

Why do I go mourning * oppressed by the foe ?

O send forth your light and your truth ; * let these be my guide.

Let them bring me to your holy mountain * to the place where you dwell.

And I will come to the altar of God, * the God of my joy.

My redeemer, I will thank you on the harp, * O God, my God.

Why are you cast down, my soul, * why groan within me ?

Hope in God ; I will praise him still, * my saviour and my God.

Ant. 2 My saviour, my God.

Psalm 66

O God, be gracious and bless us * and let your face shed its light upon us.

So will your ways be known upon earth * and all nations learn your saving help.

Let the peoples praise you, O God ; * let all the peoples praise you.

Let the nations be glad and exult * for you rule the world with justice.

With fairness you rule the peoples, * you guide the nations on earth.

Let the peoples praise you, O God ; * let all the peoples praise you.

The earth has yielded its fruit, * for God, our God, has blessed us.

May God still give us his blessing * till the ends of the earth revere him.

Let the peoples praise you, O God ; * let all the peoples praise you.

Ant. 3 Let your face shed its light upon us, Lord.

Canticle of Tobit
Tob. 13, 1-10

Blessed is God who lives for ever, * and blessed is his kingdom.

For he afflicts, and he shows mercy ; he leads down to Hades, and brings up again, * and there is no one who can escape his hand.

Acknowledge him before the nations, O sons of Israel ; * for he has scattered us among them.

Make his greatness known there, * and exalt him in the presence of all the living ;

Because he is our Lord and God, * he is our Father for ever.

He will afflict us for our iniquities ; * and again he will show mercy,

And will gather us from all the nations * among whom you have been scattered.

If you turn to him with all your heart and with all your soul, * to do what is true before him,

Then he will turn to you * and will not hide his face from you.

But see what he will do with you ; * give thanks to him with your full voice.

Praise the Lord of righteousness, * and exalt the King of the ages.

I give him thanks in the land of my captivity, * and I show his power and majesty to a nation of sinners.

Turn back, you sinners, and do right before him; * who knows if he will accept you and have mercy on you ?

I exalt my God ; my soul exalts the king of heaven, * and will rejoice in his majesty.

Ant. 4 Exalt the King of the ages.

Psalm 134

Praise the name of the Lord, * praise him, servants of the Lord,

Who 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 a psalm to his name for he is loving.

For the Lord has chosen Jacob for himself * and Is-

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rael for his own possession.
For I know the Lord is great, * that our Lord is high above all gods.
The Lord does whatever he wills, * in heaven, on earth, in the seas.
He summons clouds from the ends of the earth; ☩ makes lightning produce the rain; * from his treasuries he sends forth the wind.
The first-born of the Egyptians he smote, * of man and beast alike.
Signs and wonders he worked in the midst of your land, O Egypt, * against Pharaoh and all his servants.
Nations in their greatness he struck * and kings in their splendour he slew.
Sihon, king of the Amorites, Og, the king of Bashan, * and all the kingdoms of Canaan.
He let Israel inherit their land; * on his people their land he bestowed.
Lord, your name stands for ever, * unforgotten from age to age:
For the Lord does justice for his people; * the Lord takes pity on his servants.
Pagan idols are silver and gold, * the work of human hands.
They have mouths but they cannot speak; * they have eyes but they cannot see.
They have ears but they cannot hear; * there is never a breath on their lips.
Their makers will become like them * and so will all who trust in them!
Sons of Israel, bless the Lord! * Sons of Aaron, bless the Lord!
Sons of Levi, bless the Lord! * You who fear him, bless the Lord!
From Sion may the Lord be blessed, * he who dwells in Jerusalem!

Outside Paschal time:
Ant. 5 Praise the name of the Lord, all who stand in the house of the Lord.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

In the ferial Office throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.

Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. The Lord has raised up for us a mighty Saviour in the house of David, his servant.

Preces are said.
Remainder as in the Ordinary, p. 7.

Versicles before Lauds II

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

LAUDS II

Lauds II are said on ferial days in Advent, from the Tuesday after Septuagesima Sunday to the Tuesday of Holy Week inclusive, and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary p. 7, except the following:

On the Tuesday before Christmas Eve and on the Tuesday of Holy Week the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.
O wash me more and more from my guilt * and cleanse me from my sin.
My offences truly I know them; * my sin is always before me.
Against you, you alone, have I sinned; * what is evil in your sight I have done.

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That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Blot out my offence, Lord, in your compassion.

2 Psalm 42

Defend me, O God, and plead my cause * against a godless nation.

From deceitful and cunning men * rescue me, O God.

Since you, O God, are my stronghold, * why have you rejected me?

Why do I go mourning * oppressed by the foe?

O send forth your light and your truth; * let these be my guide.

Let them bring me to your holy mountain * to the place where you dwell.

And I will come to the altar of God, * the God of my joy.

My redeemer, I will thank you on the harp, * O God, my God.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will

praise him still, * my saviour and my God.

Ant. 2 O God, plead my cause against a godless nation.

3 Psalm 66

O God, be gracious and bless us * and let your face shed its light upon us.

So will your ways be known upon earth * and all nations learn your saving help.

Let the peoples praise you, O God; * let all the peoples praise you.

Let the nations be glad and exult * for you rule the world with justice.

With fairness you rule the peoples, * you guide the nations on earth.

Let the peoples praise you, O God; * let all the peoples praise you.

The earth has yielded its fruit * for God, our God, has blessed us.

May God still give us his blessing * till the ends of the earth revere him.

Let the peoples praise you, O God; * let all the peoples praise you.

Ant. 3 O God, be gracious and bless us.

4 The Canticle of Hezekiah
Is. 38, 10-20

I said, In the noontide of my days I must depart; * I am consigned to the gates of Sheol for the rest of my years.

I said, I shall not see the Lord * in the land of the living;

I shall look upon man no more * among the inhabitants of the world.

My dwelling is plucked up and removed from me * like a shepherd's tent;

Like a weaver I have rolled up my life; ℣ he cuts me off from the loom; * from day to night you bring me to an end;

I cry for help until morning; * like a lion he breaks all my bones;

From day to night you bring me to an end; * like a swallow or a crane I clamour, I moan like a dove.

My eyes are weary * with looking upward.

O Lord, I am oppressed; be my security! * But what can I say? For he has spoken to me, and he himself has done it.

All my sleep has fled * because of the bitterness of my soul.

O Lord, by these things men live, and in all these is the life of my spirit. * Oh, restore me to health and make me live!

Lo, it was for my welfare that I had great bitterness; ℣ but you have held back my life from the pit of destruction, * for you have cast all my sins behind your back.

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For Sheol cannot thank you, death cannot praise you ; * those who go down to the pit cannot hope for your faithfulness.

The living, the living, he thanks you, as I do this day ; * the father makes known to the children your faithfulness.

The Lord will save me, and we will sing to stringed instruments * all the days of our life, at the house of the Lord.

Ant. 4 Restore me to health, Lord, and make me live !

5 Psalm 134

Praise the name of the Lord, * praise him, servants of the Lord,

Who 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 a psalm to his name for he is loving.

For the Lord has chosen Jacob for himself * and Israel for his own possession.

For I know the Lord is great, * that our Lord is high above all gods.

The Lord does whatever he wills, * in heaven, on earth, in the seas.

He summons clouds from the ends of the earth ; ℣ makes lightning produce the rain ; * from his treasuries he sends forth the wind.

The first-born of the Egyptians he smote, * of man and beast alike.

Signs and wonders he worked in the midst of your land, O Egypt, * against Pharaoh and all his servants.

Nations in their greatness he struck * and kings in their splendour he slew.

Sihon, king of the Amorites, Og, the king of Bashan, * and all the kingdoms of Canaan.

He let Israel inherit their land ; * on his people their land he bestowed.

Lord, your name stands for ever, * unforgotten from age to age :

For the Lord does justice for his people ; * the Lord takes pity on his servants.

Pagan idols are silver and gold, * the work of human hands.

They have mouths but they cannot speak ; * they have eyes but they cannot see.

They have ears but they cannot hear ; * there is never a breath on their lips.

Their makers will become like them * and so will all who trust in them !

Sons of Israel, bless the Lord ! * Sons of Aaron, bless the Lord !

Sons of Levi, bless the Lord ! * You who fear him, bless the Lord !

From Sion may the Lord be blessed, * he who dwells in Jerusalem !

Ant. 5 Praise the Lord, for he is kind and takes pity on his servants.

Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Benedictus are the same as those given above for Lauds I, p. 94.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 94 ; the antiphon for the Benedictus is taken from the Office of the Season.

TERCE

All as in the Ordinary, p. 8, except the following :

Hymn

O Holy Spirit, ever One
With both the Father and the Son ;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

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.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 39, i

I waited, I waited for the Lord and he stooped down to me ; * he heard my cry.

He drew me from the deadly pit, * from the miry clay.

He set my feet upon a rock * and made my footsteps firm.

He put a new song into my mouth, * praise of our God.

Many shall see and fear * and shall trust in the Lord.

Happy the man who has placed * his trust in the Lord

And has not gone over to the rebels * who follow false gods.

How many, O Lord my God, are the wonders and designs * that you have worked for us ; you have no equal.

Should I proclaim and speak of them, * they are more than I can tell !

You do not ask for sacrifice and offerings, * but an open ear.

You do not ask for holocaust and victim. * Instead, here am I.

In the scroll of the book it stands written * that I

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should do your will.

My God, I delight in your law * in the depth of my heart.

Psalm 39, ii

Your justice I have proclaimed * in the great assembly.

My lips I have not sealed; * you know it, O Lord.

I have not hidden your justice in my heart * but declared your faithful help.

I have not hidden your love and your truth * from the great assembly.

O Lord, you will not withhold * your compassion from me.

Your merciful love and your truth * will always guard me.

For I am beset with evils too many to be counted. * My sins have fallen upon me and my sight fails me.

They are more than the hairs of my head * and my heart sinks.

O Lord, come to my rescue, * Lord, come to my aid.

Psalm 39, iii

O let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm.

Let them be appalled, covered with shame, * who jeer at my lot.

O let there be rejoicing and gladness * for all who seek you.

Let them ever say: "The Lord is great," * who love your saving help.

As for me, wretched and poor, * the Lord thinks of me.

You are my rescuer, my help, * O God, do not delay.

Outside Paschal time: Ant. The Lord has looked kindly upon me, and has heard my plea.

During Advent: Ant. Come, Lord, and do not delay; take away the sins of your people Israel.

During Lent: Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord; you have protected my life, O Lord, my God.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed; save me and I shall be saved; for you are my praise.

℟. Heal my soul,* for I have sinned against you.– Heal. ℣. As for me, I said: "Lord have mercy on me."– For. – Glory. – Heal.

℣. You have been my help, O Lord; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.

SEXT

All as in the Ordinary p. 8, except the following:

Hymn

O mighty Ruler, God most true,
You guide creation's phases too;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 40

Happy the man who considers the poor and the weak. * The Lord will save him in the day of evil,

Will guard him, give him life, make him happy in the land * and will not give him up to the will of his foes.

The Lord will help him on his bed of pain, * he will bring him back from sickness to health.

As for me, I said: "Lord, have mercy on me, * heal my soul for I have sinned against you."

My foes are speaking evil against me. * "How long before he dies and his name be forgotten?"

They come to visit me and speak empty words, * their hearts full of malice, they spread it abroad.

My enemies whisper together against me. * They all weigh up the evil which is on me:

"Some deadly thing has fastened upon him, * he will not rise again from where he lies."

Thus even my friend, in whom I trusted, * who ate my bread, has turned against me.

But you, O Lord, have mercy on me. * Let me rise once more and I will repay them.

By this I shall know that you are my friend, * if my foes do not shout in

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triumph over me.

If you uphold me I shall be unharmed * and set in your presence for evermore.

Blessed be the Lord, the God of Israel, from age to age. * Amen. Amen.

Psalm 41, i

Like the deer that yearns for running streams, * so my soul is yearning for you, my God.

My soul is thirsting for God, the God of my life; * when can I enter and see the face of God?

My tears have become my bread, by night, by day, * as I hear it said all the day long: "Where is your God?"

These things will I remember * as I pour out my soul:

How I would lead the rejoicing crowd * into the house of God,

Amid cries of gladness and thanksgiving, * the throng wild with joy.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

Psalm 41, ii

My soul is cast down within me * as I think of you,

From the country of Jordan and Mount Hermon, * from the Hill of Mizar.

Deep is calling on deep, in the roar of waters: * your torrents and all your waves swept over me.

By day the Lord will send his loving kindness; * by night I will sing to him, praise the God of my life.

I will say to God, my rock: "Why have you forgotten me? * Why do I go mourning oppressed by the foe?"

With cries that pierce me to the heart, * my enemies revile me,

Saying to me all the day long: * "Where is your God?"

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

Outside Paschal time: Ant. If you uphold me, Lord, I shall be set in your presence.

During Advent: Ant. O Lord, rouse up your might, and come to our help.

During Lent: Ant. We commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you? In what have I wearied you? Answer me!

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary p. 8.

NONE

All as in the Ordinary p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray;
But let a holy death accord
Eternal glory's great reward.

So, living Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 43, i

We heard with our own ears, O God, * our fathers have told us the story

Of the things you did in their days, * you yourself, in days long ago.

To plant them you uprooted the nations: * to let them spread you laid peoples low.

No sword of their own won the land; * no arm of their own brought them victory.

It was your right hand, your arm and the light of your face: * for you loved them.

It is you, my king, my God, * who granted victories to Jacob.

Through you we beat down our foes; * in your name we trampled our aggressors.

For it was not in my bow that I trusted, * nor yet was I saved by my sword:

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It was you who saved us from our foes, * it was you who put our foes to shame.

All the day long our boast was in God * and we praised your name without ceasing.

Psalm 43, ii

Yet now you have rejected us, disgraced us: * you no longer go forth with our armies.

You make us retreat from the foe * and our enemies plunder us at will.

You make us like sheep for the slaughter * and scatter us among the nations.

You sell your own people for nothing * and make no profit by the sale.

You make us the taunt of our neighbours, * the mockery and scorn of all who are near.

Among the nations, you make us a byword, * among the peoples a thing of derision.

All the day long my disgrace is before me: * my face is covered with shame

At the voice of the taunter, the scoffer, * at the sight of the foe and avenger.

This befell us though we had not forgotten you; * though we had not been false to your covenant,

Though we had not withdrawn our hearts; * though our feet had not strayed from your path.

Yet you have crushed us in a place of sorrows * and covered us with the shadow of death.

Psalm 43, iii

Had we forgotten the name of our God * or stretched out our hands to another god

Would not God have found this out, * he who knows the secrets of the heart?

It is for you that we face death all the day long * and are counted as sheep for the slaughter.

Awake, O Lord, why do you sleep? * Arise, do not reject us for ever!

Why do you hide your face * and forget our oppression and misery?

For we are brought down low to the dust; * our body lies prostrate on the earth.

Stand up and come to our help! * Redeem us because of your love!

Outside Paschal time: Ant. It was you who saved us, O Lord, and we praised your name without ceasing.

During Advent: Ant. At your coming, set us free, Lord.

During Lent: Ant. We commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good? Yet they have dug a pit for my life.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

VESPERS

All as in the Ordinary p. 8, except the following:

Psalm 122

To you have I lifted up my eyes * you who dwell in the heavens:

My eyes, like the eyes of slaves * on the hand of their lords.

Like the eyes of a servant * on the hand of her mistress,

So our eyes are on the Lord our God * till he show us his mercy.

Have mercy on us, Lord, have mercy. * We are filled with contempt.

Indeed all too full is our soul with the scorn of the rich, * (with the proud man's disdain).

Ant. 1 You who dwell in the heavens, have mercy on us.

Psalm 123

"If the Lord had not been on our side," * this is Israel's song.

"If the Lord had not been on our side * when men rose against us,

Then would they have swallowed us alive * when their anger was kindled.

Then would the waters have engulfed us, * the torrent gone over us;

Over our head would have swept * the raging waters."

Blessed be the Lord who did not give us * a prey to their teeth!

Our life, like a bird, has escaped * from the snare of the fowler.

Indeed the snare has been broken * and we have escaped.

Our help is in the name

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of the Lord, * who made heaven and earth.

Ant. 2 Our help is in the name of the Lord.

Psalm 124

Those who put their trust in the Lord are like Mount Sion, that cannot be shaken, * that stands for ever.

Jerusalem ! The mountains surround her, * so the Lord surrounds his people both now and for ever.

For the sceptre of the wicked shall not rest * over the land of the just

For fear that the hands of the just * should turn to evil.

Do good, Lord, to those who are good, * to the upright of heart ;

But the crooked and those who do evil, drive them away ! * On Israel, peace !

Ant. 3 The Lord surrounds his people both now and for ever.

Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said * " What marvels the Lord worked for them ! "

What marvels the Lord worked for us ! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing :

They come back, they come back, full of song, * carrying their sheaves.

Ant. 4 What marvels the Lord worked for us ! Indeed we were glad.

Psalm 126

If the Lord does not build the house, * in vain do its builders labour ;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hand of a warrior.

O the happiness of the man * who has filled his quiver with these arrows !

He will have no cause for shame * when he disputes with his foes in the gateways.

Outside Paschal time :
Ant. 5 May the Lord build the house for us and watch over the city.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day ;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year
Magnif. ant. My spirit rejoices in God, my Saviour.

In Septuagesima the antiphon for the Magnificat is taken from the Office of the Season.
Preces are said.
Remainder as in the Ordinary, p. 9.

COMPLINE

All as in the Ordinary, p. 10, except the following:

Psalm 11

Help, O Lord, for good men have vanished: * truth has gone from the sons of men.

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Falsehood they speak one to another, * with lying lips, with a false heart.

May the Lord destroy all lying lips, * the tongue speaking high-sounding words,

Those who say: "Our tongue is our strength; * our lips are our own, who is our master?"

"For the poor who are oppressed and the needy who groan * I myself will arise," says the Lord.

"I will grant them the salvation * for which they thirst."

The words of the Lord are words without alloy, * silver from the furnace, seven times refined.

It is you, O Lord, who will take us in your care * and protect us for ever from this generation.

See how the wicked prowl on every side, * while the worthless are prized highly by the sons of men.

Psalm 12

How long, O Lord, will you forget me? * How long will you hide your face?

How long must I bear grief in my soul, this sorrow in my heart day and night? * How long shall my enemy prevail?

Look at me, answer me, Lord my God! * Give light to my eyes lest I fall asleep in death,

Lest my enemy say: "I have overcome him"; * lest my foes rejoice to see my fall.

As for me, I trust in your merciful love. * Let my heart rejoice in your saving help:

Let me sing to the Lord for his goodness to me, * singing psalms to the name of the Lord, the Most High.

Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup; * it is you yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel, * who even at night directs my heart.

I keep the Lord ever in my sight: * since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Outside Paschal time:
Ant. It is you, O Lord, who will take us in your care and protect us for ever.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary p. 12.

WEDNESDAY

MATINS

All as in the Ordinary p. 1, except the following:

The ferial Office

The following invitatory is said on Wednesdays throughout the year and during Septuagesima and Lent.

Invit. The mighty God, the Lord, * come, let us adore.

Ps. 94 Come p. 1.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch singing all in chorus,

May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

Nocturn
I

Psalm 44, i

My heart overflows with noble words. To the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and

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graciousness is poured upon your lips : * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh ; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice ; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Ant. 1 You are the fairest of the children of men and graciousness is poured upon your lips.

Psalm 44, ii

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy ; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 2 May the peoples praise you, God, from age to age.

Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken ; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth ; * the bow he breaks, the spear he snaps. He burns the shields with fire.

" Be still and know that I am God, * supreme among the nations, supreme on the earth ! "

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 3 Our God is a helper in time of distress.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen from the tomb, alleluia.
℟. Who hung upon the cross for us, alleluia.

II

Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city !

God, in the midst of its citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw ; at once they were astounded ; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled. * Mount Sion rejoices ;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk

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all round it; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God,

Our God for ever and always. * It is he who leads us.

Ant. 4 The Lord is great and worthy to be praised in the city of our God.

Psalm 48, i

Hear this, all you peoples, give heed, all who dwell in the world, * men both low and high, rich and poor alike!

My lips will speak words of wisdom. * My heart is full of insight.

I will turn my mind to a parable, * with the harp I will solve my problem.

Why should I fear in evil days * the malice of the foes who surround me,

Men who trust in their wealth, * and boast of the vastness of their riches?

For no man can buy his own ransom, * or pay a price to God for his life.

The ransom of his soul is beyond him. * He cannot buy life without end, nor avoid coming to the grave.

He knows that wise men and fools must both perish* and leave their wealth to others.

Their graves are their homes for ever, their dwelling place from age to age, * though their names spread wide through the land.

In his riches, man lacks wisdom: * he is like the beasts that are destroyed.

Ant. 5 My lips will speak words of wisdom; my heart is full of insight.

Psalm 48, ii

This is the lot of the self-confident, * who have others at their beck and call.

Like sheep they are driven to the grave, where death shall be their shepherd * and the just shall become their rulers.

With the morning their outward show vanishes * and the grave becomes their home.

But God will ransom me from death * and take my soul to himself.

Then do not fear when a man grows rich, * when the glory of his house increases.

He takes nothing with him when he dies, * his glory does not follow him below.

Though he flattered himself while he lived: * "Men will praise me for doing well for myself,"

Yet he will go to join his fathers, * who will never see the light any more.

In his riches, man lacks wisdom: * he is like the beasts that are destroyed.

Ant. 6 Do not fear; the glory of the rich man does not follow him down to the tomb.

During Paschal time:

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

1

Apart from vigils and the September Quarter Tense, the following three psalms are said on ferial days throughout the year, on ferial days during Nativity season and Paschal time, on Christmas Eve and the vigil of Ascension and on feasts celebrated at any time during the year, when psalm 50 Have mercy on me is not said at Lauds.

III

Psalm 49, i

The God of gods, the Lord, has spoken and summoned the earth, * from the rising of the sun to its setting.

Out of Sion's perfect beauty he shines. * (Our God comes, he keeps silence no longer.)

Before him fire devours,* around him tempest rages.

He calls on the heavens and the earth * to witness his judgment of his people.

"Summon before me my people * who made covenant with me by sacrifice."

The heavens proclaim his justice, * for he, God, is the judge.

"Listen, my people, I will speak; * Israel, I will testify against you,

For I am God your God. * I accuse you, lay the charge before you.

I find no fault with your sacrifices, * your offerings are always before me.

I do not ask more bullocks from your farms, * nor goats from among your herds.

For I own all the beasts of the forest, * beasts in their thousands on my hills.

I know all the birds in the sky, * all that moves in the field belong to me.

Were I hungry, I would not tell you, * for I own the world and all its holds.

Do you think I eat the flesh of bulls, * or drink the blood of goats?

Pay your sacrifice of thanksgiving to God * and render him your votive offerings.

Call on me in the day of distress. * I will free you and you shall honour me."

Ant. 7 The God of gods, the Lord, has spoken.

Psalm 49, ii

(But God says to the wicked:) "How can

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you recite my commandments * and take my covenant on your lips,

You who despise my law * and throw my words to the winds,

You who see a thief and go with him ; * who throw in your lot with adulterers,

Who unbridle your mouth for evil * and whose tongue is plotting crime,

You who sit and malign your brother * and slander your own mother's son.

You do this, and should I keep silence ? * Do you think that I am like you ?

Mark this, you who never think of God, * lest I seize you and you cannot escape ;

A sacrifice of thanksgiving honours me * and I will show God's salvation to the upright."

Ant. 8 Mark this, you who never think of God.

Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge.

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Outside Paschal time : Ant. 9 You will be pleased with lawful sacrifice on your altar, Lord.

In the ferial Office throughout the year and on feasts outside Paschal time :

℣. Make me hear rejoicing and gladness. ℟. That the bones you have crushed may thrill.

In the ferial Office during Christmas time :

℣. He will say to me. ℟. You are my father.

In the ferial Office during Epiphany time :

℣. Before you, O God, all the earth shall bow. ℟. And sing to you, sing to your name.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

In the ferial Office and on feasts during Ascension time :

℣. Christ ascending on high, alleluia. ℟. Led a host of captives, alleluia.

The rest as in the Ordinary, p. 5.

2

The following three psalms are said on ferial days in Advent, from the Wednesday after Septuagesima Sunday to the Wednesday of Holy Week inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when psalm 50 Have mercy on me is said at Lauds.

Psalm 49, i

The God of gods, the Lord, has spoken and summoned the earth, * from the rising of the sun to its setting.

Out of Sion's perfect beauty he shines. * (Our God comes, he keeps silence no longer.)

Before him fire devours,* around him tempest rages.

He calls on the heavens and the earth * to witness his judgment of his people.

" Summon before me my people * who made covenant with me by sacrifice."

The heavens proclaim his justice, * for he, God, is the judge.

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Ant. 7 The God of gods, the Lord, has spoken.

Psalm 49, ii

"Listen, my people, I will speak ; * Israel, I will testify against you.

For I am God your God. * I accuse you, lay the charge before you.

I find no fault with your sacrifices, * your offerings are always before me.

I do not ask more bullocks from your farms, * nor goats from among your herds.

For I own all the beasts of the forest, * beasts in their thousands on my hills.

I know all the birds in the sky, * all that moves in the field belong to me.

Were I hungry, I would not tell you, * for I own the world and all it holds.

Do you think I eat the flesh of bulls, * or drink the blood of goats ?

Pay your sacrifice of thanksgiving to God * and render him your votive offerings.

Call on me in the day of distress. * I will free you and you shall honour me."

Ant. 8 Pay your sacrifice of thanksgiving to God.

Psalm 49, iii

(But God says to the wicked:) "How can you recite my commandments * and take my covenant on your lips,

You who despise my law * and throw my words to the winds,

You who see a thief and go with him ; * who throw in your lot with adulterers,

Who unbridle your mouth for evil * and whose tongue is plotting crime,

You who sit and malign your brother * and slander your own mother's son.

You do this, and should I keep silence ? * Do you think that I am like you ?

Mark this, you who never think of God, * lest I seize you and you cannot escape ;

A sacrifice of thanksgiving honours me * and I will show God's salvation to the upright."

Ant. 9 Mark this, you who never think of God.

In the ferial Office:
During Advent:

℣. The Lord is coming forth out of his holy place. ℟. He will come to save his people.

Throughout the year and during Septuagesima:

℣. A sacrifice of thanksgiving honours me. ℟. And I will show God's salvation to the upright.

During Lent:

℣. He will conceal you with his pinions. ℟. And

under his wings you will find refuge.

During Passion time:

℣. Do not sweep me away with sinners, O God. ℟. Nor my life with bloodthirsty men.

The rest as in the Ordinary, p. 5.

Versicles before Lauds I

in the ferial Office
During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time:

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

LAUDS I

Apart from vigils and the September Quarter Tense, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, on the vigil of Ascension and on feasts celebrated at any time of the year.

All as in the Ordinary p. 7, except the following:

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment ; * his throne, justice and right.

A fire prepares his path;* it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice ; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad ; the people of Judah rejoice* because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints ; * He sets them free from the wicked.

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Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 1 The Lord is king, let earth rejoice.

Psalm 64

To you our praise is due in Sion, O God. * To you we pay our vows, you who hear our prayer.

To you all flesh will come with its burden of sin. * Too heavy for us, our offences, but you wipe them away.

Blessed he whom you choose and call * to dwell in your courts.

We are filled with the blessings of your house, * of your holy temple.

You keep your pledge with wonders, O God our saviour, * the hope of all the earth and of far distant isles.

You uphold the mountains with your strength, * you are girded with power.

You still the roaring of the seas, * (the roaring of their waves) and the tumult of the peoples.

The ends of the earth stand in awe * at the sight of your wonders.

The lands of sunrise and sunset * you fill with your joy.

You care for the earth, give it water, * you fill it with riches.

Your river in heaven brims over * to provide its grain.

And thus you provide for the earth; * you drench its furrows,

You level it, soften it with showers, * you bless its growth.

You crown the year with your goodness. * Abundance flows in your steps, in the pastures of the wilderness it flows.

The hills are girded with joy, * the meadows covered with flocks,

The valleys are decked with wheat. * They shout for joy, yes, they sing.

Ant. 2 To you our praise is due in Sion, O God.

Psalm 100

My song is of mercy and justice; * I sing to you, O Lord.

I will walk in the way of perfection. * O when, Lord, will you come?

I will walk with blameless heart * within my house;

I will not set before my eyes * whatever is base.

I will hate the ways of the crooked; * they shall not be my friends.

The false-hearted must keep far away; * the wicked I disown.

The man who slanders his neighbour in secret * I will bring to silence.

The man of proud looks and haughty heart * I will never endure.

I look to the faithful in the land * that they may dwell with me.

He who walks in the way of perfection * shall be my friend.

No man who practises deceit * shall live within my house.

No man who utters lies shall stand * before my eyes.

Morning by morning I will silence * all the wicked in the land,

Uprooting from the Lord's city * all who do evil.

Ant. 3 I sing to you, O Lord, I will walk in the way of perfection.

The Canticle of Judith
Judith 16, 15-21

I will sing to my God * a new song:

O Lord, you are great and glorious, * wonderful in strength, invincible.

Let all your creatures serve you, * for you spoke and they were made.

You sent forth your spirit, and it formed them;* there is none that can resist your voice.

For the mountains shall be shaken to their foundations with the waters; * at your presence the rocks shall melt like wax,

But to those who fear you * you will continue to show mercy.

For every sacrifice as a fragrant offering is a small thing, ℣ and all fat for burnt offerings to you is a very little thing, * but he who fears the Lord shall be great for ever.

Woe to the nations that rise up against my people! The Lord Almighty will take vengeance on them * in the day of judgment;

Fire and worms he will give to their flesh; * they shall weep in pain for ever.

Ant. 4 O Lord, you are great and glorious, and wonderful in strength.

Psalm 145

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes, * in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God,

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.

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It is he who gives bread to the hungry, * the Lord, who sets prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord, who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

Outside Paschal time: Ant. 5 I will praise my God all my days.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty,
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory which through all creation
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. The Lord has freed us from the hands of all who hate us.

Preces are said.

Remainder as in the Ordinary p. 7.

Versicles before Lauds II

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima:

℣. May your love be upon us, O Lord. ℟. As we place our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

LAUDS II

Lauds II are said on ferial days in Advent, from the Wednesday after Septuagesima Sunday to the Wednesday of Holy Week inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary p. 7, except the following:

On the Wednesday before Christmas Eve and on the Wednesday of Holy Week the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them; * my sin is always before me.

Against you, you alone, have I sinned; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit.* A humbled, contrite heart you will not spurn.

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In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Wash me more and more from my guilt, O Lord.

2 Psalm 64

To you our praise is due in Sion, O God. * To you we pay our vows, you who hear our prayer.

To you all flesh will come with its burden of sin. * Too heavy for us, our offences, but you wipe them away.

Blessed he whom you choose and call * to dwell in your courts.

We are filled with the blessings of your house, * of your holy temple.

You keep your pledge with wonders, O God our saviour, * the hope of all the earth and of far distant isles.

You uphold the mountains with your strength, * you are girded with power.

You still the roaring of the seas, * (the roaring of their waves) and the tumult of the peoples.

The ends of the earth stand in awe * at the sight of your wonders.

The lands of sunrise and sunset * you fill with your joy.

You care for the earth, give it water, * you fill it with riches.

Your river in heaven brims over * to provide its grain.

And thus you provide for the earth; * you drench its furrows,

You level it, soften it with showers, * you bless its growth.

You crown the year with your goodness. * Abundance flows in your steps, in the pastures of the wilderness it flows.

The hills are girded with joy, * the meadows covered with flocks,

The valleys are decked with wheat. * They shout for joy, yes, they sing.

Ant. 2 You, O God, wipe away our offences.

3 Psalm 100

My song is of mercy and justice; * I sing to you, O Lord.

I will walk in the way of perfection. * O when, Lord, will you come?

I will walk with blameless heart * within my house;

I will not set before my eyes * whatever is base.

I will hate the ways of the crooked; * they shall not be my friends.

The false-hearted must keep far away; * the wicked I disown.

The man who slanders his neighbour in secret * I will bring to silence.

The man of proud looks and haughty heart * I will never endure.

I look to the faithful in the land * that they may dwell with me.

He who walks in the way of perfection * shall be my friend.

No man who practises deceit * shall live within my house.

No man who utters lies shall stand * before my eyes.

Morning by morning I will silence * all the wicked in the land,

Uprooting from the Lord's city * all who do evil.

Ant. 3 I will walk with blameless heart, Lord.

4 Canticle of Anna 1 Kings, 2, 1-10

My heart exults in the Lord; * my strength is exalted in the Lord.

My mouth derides my enemies, * because I rejoice in your salvation.

There is none holy like the Lord, * there is none besides you; there is no rock like our God.

Talk no more so very proudly, * let not arrogance come from your mouth;

For the Lord is a God of knowledge, * and by him actions are weighed.

The bows of the mighty are broken, * but the feeble gird on strength.

Those who were full have hired themselves out for bread, * but those who were hungry have ceased to hunger.

The barren has borne seven, * but she who has many children is forlorn.

The Lord kills and brings to life; * he brings down to Sheol and raises up.

The Lord makes poor and makes rich; * he brings low, he also exalts.

He raises up the poor from the dust; * he lifts the needy from the ash heap,

To make them sit with princes * and inherit a seat of honour.

For the pillars of the earth are the Lord's, * and on them he has set the world.

He will guard the feet of his faithful ones; ℣ but the wicked shall be cut off in darkness; * for not by might shall a man prevail.

The adversaries of the Lord shall be broken to pieces; * against them he will thunder in heaven.

The Lord will judge the ends of the earth; ℣ he will give strength to his king, *

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and exalt the power of his anointed.

Ant. 4 My heart exults in the Lord, who brings low and also exalts.

5 Psalm 145

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes, * in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God,

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.

It is he who gives bread to the hungry, * the Lord, who sets prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord, who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

Ant. 5 My soul, give praise to the Lord, who raises up those who are bowed down, and who loves the just.

Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Canticle of Zachary are the same as those given above for Lauds I, p. 120.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 120; the antiphon for the Canticle of Zachary is taken from the Office of the Season.

TERCE

All as in the Ordinary, p. 8, except the following:

Hymn

O Holy Spirit, ever One
With both the Father and the Son;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

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.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 53

O God, save me by your name; * by your power, uphold my cause.

O God, hear my prayer;* listen to the words of my mouth.

For proud men have risen against me, ruthless men seek my life. * They have no regard for God.

But I have God for my help. * The Lord upholds my life.

Let the evil recoil upon my foes: * you who are faithful, destroy them.

I will sacrifice to you with willing heart * and praise your name for it is good:

For you have rescued me from all my distress * and my eyes have seen the downfall of my foes.

Psalm 54

O God, listen to my prayer, * do not hide from my pleading,

Attend to me and reply;* with my cares, I cannot rest.

I tremble at the shouts of the foe, * at the cries of the wicked;

For they bring down evil upon me. * They assail me with fury.

My heart is stricken within me, * death's terror is on me,

Trembling and fear fall upon me * and horror overwhelms me.

O that I had wings like a dove * to fly away and be at rest.

So I would escape far away * and take refuge in the desert.

I would hasten to find a shelter from the raging wind, * from the destructive storm, O Lord, and from their plotting tongues.

For I can see nothing but violence and strife in the city. * Night and day they patrol high on the city walls.

It is full of wickedness and evil; * it is full of sin.

Its streets are never free * from tyranny and deceit.

If this had been done by an enemy * I could bear his taunts.

If a rival had risen against me, * I could hide from him.

But it is you, my own companion, * my intimate friend!

(How close was the friendship between us) * We walked together in harmony in the house of God.

May death fall suddenly upon them! * Let them go to the grave:

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For wickedness dwells in their homes * and deep in their hearts.

Psalm 54, ii

As for me, I will cry to God * and the Lord will save me.

Evening, morning and at noon * I will cry and lament.

He will deliver my soul in peace * in the attack against me:

For those who fight me are many, * but he hears my voice.

God will hear and will humble them, * the eternal judge:

For they will not amend their ways. * They have no fear of God.

The traitor has turned against his friends; * he has broken his word.

His speech is softer than butter, * but war is in his heart.

His words are smoother than oil, * but they are naked swords.

Entrust your cares to the Lord * and he will support you.

He will never allow * the just man to stumble.

But you, O God, will bring them down * to the pit of death.

Deceitful and blood-thirsty men shall not live half their days. * O Lord, I will trust in you.

Outside Paschal time: Ant. I have God for my help: the Lord upholds my life.

During Advent: Ant. Come, Lord, and do not delay; take away the sins of your people Israel.

During Lent: Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord; you have protected my life, O Lord, my God.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: "Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.

SEXT

All as in the Ordinary p. 8, except the following:

Hymn

O mighty Ruler, God most true,
You guide creation's phases too;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 55

Have mercy on me, God, men crush me; * they fight me all day long and oppress me.

My foes crush me all the day long, * for many fight proudly against me.

When I fear, I will trust in you, * in God whose word I praise.

In God I trust, I shall not fear: * what can mortal man do to me?

All day long they distort my words, * all their thought is to harm me.

They band together in ambush, * track me down and seek my life.

Repay them, God, for their crimes; * in your anger, cast down the peoples.

You have kept an account of my wanderings; you have kept a record of my tears; * (are they not written in your book?)

Then my foes will be put to flight on the day that I call to you. * This I know, that God is on my side.

In God, whose word I praise, in the Lord, whose word I praise, * in God I trust; I shall not fear: what can mortal man do to me?

I am bound by the vows I have made you. * O God, I will offer you praise

For you rescued my soul from death, * you kept my feet from stumbling

That I may walk in the presence of God * in the light of the living.

Psalm 56

Have mercy on me, God, have mercy * for in you my soul has taken refuge.

In the shadow of your wings I take refuge * till the storms of destruction pass by.

I call to God the Most

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High, * to God who has always been my help.

May he send from heaven and save me and shame those who assail me. * May God send his truth and his love.

My soul lies down among lions, * who would devour the sons of men.

Their teeth are spears and arrows, * their tongue a sharpened sword.

O God, arise above the heavens ; * may your glory shine on earth !

They laid a snare for my steps, * my soul was bowed down.

They dug a pit in my path * but fell in it themselves.

My heart is ready, O God, my heart is ready. * I will sing, I will sing your praise.

Awake my soul, awake lyre and harp, * I will awake the dawn.

I will thank you, Lord, among the peoples, * praise you among the nations ;

For your love reaches to the heavens * and your truth to the skies.

O God, arise above the heavens ; * may your glory shine on earth !

Psalm 57

Do you truly speak justice, you who hold divine power? * Do you mete out fair judgment to the sons of men?

No, in your hearts you devise injustice ; * your hands deal out violence to the land.

In their wickedness they have gone astray from their birth: * they wandered among lies as soon as they were born.

Their venom is like the venom of the snake ; * they are heedless as the adder that turns a deaf ear

For fear it should hear the snake-charmer's voice, * the voice of the skilful dealer in spells.

O God, break the teeth in their mouths, * tear out the fangs of these wild beasts, O Lord !

Let them vanish like water that runs away: * let them wither like grass that is trodden underfoot:

Let them be like the snail that dissolves into slime: * like a woman's miscarriage that never sees the sun.

Before they put forth thorns, like a bramble, * let them be swept away, green wood or dry !

The just shall rejoice at the sight of vengeance ; * they shall bathe their feet in the blood of the wicked.

" Truly," men shall say, " the just are rewarded. * Truly, there is a God who does justice on earth. "

Outside Paschal time:
Ant. In God I trust, I shall not fear: what can mortal man do to me?

During Advent: Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. May we commend ourselves through great endurance in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you? In what have I wearied you ? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.
Remainder as in the Ordinary p. 8.

NONE

All as in the Ordinary, p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 58, i

Rescue me, God, from my foes ; * protect me from those who attack me.

O rescue me from those who do evil * and save me from blood-thirsty men.

See, they lie in wait for my life ; * powerful men band together against me.

For no offence, no sin of mine, Lord, * for no guilt of mine they rush to take their stand.

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Awake, come to my aid and see ! * Lord of hosts, you are Israel's God.

Rouse yourself and punish the nations ; * show no mercy to evil traitors.

Each evening they come back like dogs. * They howl and roam about the city,

They prowl in search of food, * they snarl till they have their fill.

See how they gabble open-mouthed ; their lips are filled with insults. * " For who," they say, "will hear us ? "

But you, Lord, will laugh them to scorn. * You make light of all the nations.

O my Strength, it is you to whom I turn, * for you, O God, are my stronghold, the God who shows me love.

Psalm 58, ii

O God, come to my aid and let me look in triumph on my foes. * God, kill them lest my people be seduced ;

Rout them by your power, lay them low. * It is you, O Lord, who are our shield.

For the sins of their mouths and their lips, for the curses and lies that they speak * let them be caught in their pride.

Destroy them, Lord, in your anger. * Destroy them till they are no more.

Let men know that God is the ruler * over Jacob and the ends of the earth.

Each evening they come back like dogs. * They howl and roam about the city,

They prowl in search of food, * they snarl till they have their fill.

As for me, I will sing of your strength * and each morning acclaim your love

For you have been my stronghold, * a refuge in the day of my distress.

O my Strength, it is you to whom I turn, * for you, O God, are my stronghold, the God who shows me love.

Psalm 59

O God, you have rejected us and broken us. * You have been angry ; come back to us.

You have made the earth quake, torn it open. * Repair what is shattered for it sways.

You have inflicted hardships on your people * and made us drink a wine that dazed us.

You have given those who fear you a signal * to flee from the enemy's bow.

O come and deliver your friends, * help with your right hand and reply.

From his holy place God has made this promise: * " I will triumph and divide the land of Shechem, I will measure out the valley of Succoth.

Gilead is mine and Manasseh, Ephraim I take for my heart, * Judah for my commander's staff.

Moab I will use for my washbowl ; on Edom I will plant my shoe. * Over the Philistines I will shout in triumph."

But who will lead me to conquer the fortress ? * Who will bring me face to face with Edom ?

Will you utterly reject us, O God, * and no longer march with our armies ?

Give us help against the foe: * for the help of man is vain.

With God we shall do bravely * and he will trample down our foes.

Outside Paschal time : Ant. You are the God who shows me love.

During Advent: Ant. At your coming, set us free, Lord.

During Lent: Ant. May we commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good ? Yet they have dug a pit for my life.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

VESPERS

All as in the Ordinary, p. 8, except the following:

Psalm 127

O blessed are those who fear the Lord * and walk in his ways !

By the labour of your hands you shall eat. * You will be happy and prosper ;

Your wife like a fruitful vine * in the heart of your house ;

Your children like shoots of the olive, * around your table.

Indeed thus shall be

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blessed * the man who fears the Lord.

May the Lord bless you from Sion * all the days of your life !

May you see your children's children in a happy Jerusalem ! * On Israel, peace !

Ant. 1 O blessed are those who fear the Lord.

Psalm 128

" They have pressed me hard from my youth,"* this is Israel's song.

" They have pressed me hard from my youth * but could never destroy me.

They ploughed my back like ploughmen, * drawing long furrows.

But the Lord, who is just, * has destroyed the yoke of the wicked."

Let them be shamed and routed, * those who hate Sion !

Let them be like grass on the roof * that withers before it flowers.

With that no reaper fills his arms, * no binder makes his sheaves

And those passing by will not say : " On you the Lord's blessing ! " * " We bless you in the name of the Lord."

Ant. 2 Let those who hate Sion be shamed.

Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption,

Israel indeed he will redeem * from all its iniquity.

Ant. 3 Out of the depths I cry to you, O Lord.

Psalm 130

O Lord, my heart is not proud * nor haughty my eyes.

I have not gone after things too great * nor marvels beyond me.

Truly I have set my soul * in silence and peace.

A weaned child on its mother's breast, * even so is my soul.

O Israel, hope in the Lord * both now and for ever.

Ant. 4 O Lord, my heart is not proud.

Psalm 131

O Lord, remember David * and all the hardships he endured,

The oath he swore to the Lord, * his vow to the Strong One of Jacob.

" I will not enter the house where I live * nor go to the bed where I rest.

I will give no sleep to my eyes, * to my eyelids will give no slumber

Till I find a place for the Lord, * a dwelling for the Strong One of Jacob."

At Ephrata we heard of the ark ; * we found it in the plains of Yearim.

" Let us go to the place of his dwelling ; * let us go to kneel at his footstool."

Go up, Lord, to the place of your rest, * you and the ark of your strength.

Your priests shall be clothed with holiness : * your faithful shall ring out their joy.

For the sake of David your servant * do not reject your anointed.

The Lord swore an oath to David ; * he will not go back on his word:

"A son, the fruit of your body, * will I set upon your throne.

If they keep my covenant in truth * and my laws that I have taught them,

Their sons also shall rule * on your throne from age to age."

For the Lord has chosen Sion ; * he has desired it for his dwelling:

" This is my resting-place for ever, * here have I chosen to live.

I will greatly bless her produce, * I will fill her poor with bread.

I will clothe her priests with salvation * and her faithful shall ring out their joy.

There the stock of David will flower: * I will prepare a lamp for my anointed.

I will cover his enemies with shame * but on him my crown shall shine."

Outside Paschal time: Ant. The Lord has chosen Sion for his dwelling.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

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Your wisdom joined in
right array
The morn and eve, and
named them day;
Night comes with all its
darkest fears,
Regard your people's pray-
ers and tears.

Lest sunk in sin, o'ercome
by strife,
They lose the gift of end-
less life;
While thinking but the
thoughts of time,
They weave new chains of
woe and crime.

But grant them grace that
they may strain,
The heavenly gate and
prize to gain,
Each harmful lure aside to
cast,
And purge away each error
past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsel-
lor,
Who lives and reigns for
evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year

Magnif. Ant. The Lord looks on my nothingness, and the Almighty works marvels for me.

In Septuagesima the antiphon for the Canticle of the Blessed Virgin Mary is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

COMPLINE

All as in the Ordinary, p. 10, except the following:

Psalm 33, i

I will bless the Lord at all times, * his praise always on my lips;

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me; * from all my terrors he set me free.

Look towards him and be radiant; * let your faces not be abashed.

This poor man called; the Lord heard him * and rescued him from all his distress.

The angel of the Lord is encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.

Psalm 33, ii

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.

Many are the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked; * those who hate the good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Psalm 60

O God, hear my cry! * Listen to my prayer!

From the end of the earth I call: * my heart is faint.

On the rock too high for me to reach * set me on high,

O you who have been my refuge, * my tower against the foe.

Let me dwell in your tent for ever * and hide in the shelter of your wings.

For you, O God, hear my prayer * and grant me the heritage of those who fear you.

May you lengthen the life of the king: * may his years cover many generations.

May he ever sit enthroned before God: * bid love and truth be his protection.

So I will always praise your name * and day after day fulfil my vows.

Outside Paschal time:

Ant. The angel of the Lord is encamped around those who revere him, to rescue them.

During Paschal time:

Ant. Alleluia, alleluia, alleluia.

The rest as in the Ordinary, p. 12.

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THURSDAY

MATINS

All as in the Ordinary, p. 1, except the following:

The ferial Office

The following invitatory is said on Thursdays throughout the year and during Septuagesima and Lent.

Invit. The great King, the Lord, * come, let us adore.

Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

Nocturn

I

Psalm 61

In God alone is my soul at rest ; * my help comes from him.

He alone is my rock, my stronghold, * my fortress: I stand firm.

How long will you all attack one man * to break him down,

As though he were a tottering wall, * or a tumbling fence?

Their plan is only to destroy: * they take pleasure in lies.

With their mouth they utter blessing * but in their heart they curse.

In God alone be at rest, my soul ; * for my hope comes from him.

He alone is my rock, my stronghold, * my fortress: I stand firm.

In God is my safety and glory, * the rock of my strength.

Take refuge in God all you people. * Trust him at all times.

Pour out your hearts before him * for God is our refuge.

Common folk are only a breath, * great men an illusion.

Placed in the scales, they rise ; * they weigh less than a breath.

Do not put your trust in oppression * nor vain hopes on plunder.

Do not set your heart on riches * even when they increase.

For God has said only one thing: only two do I know: * that to God alone belongs power

And to you, Lord, love; * and that you repay each man according to his deeds.

Ant. 1 In God is my safety and glory : take refuge in God.

Psalm 65, i

Cry out with joy to God all the earth, * O sing to the glory of his name.

O render him glorious praise. * Say to God : "How tremendous your deeds !

Because of the greatness of your strength * your enemies cringe before you.

Before you all the earth shall bow ; * shall sing to you, sing to your name ! "

Come and see the works of God, * tremendous his deeds among men.

He turned the sea into dry land, * they passed through the river dry-shod.

Let our joy then be in him ; * he rules for ever by his might.

His eyes keep watch over the nations: * let rebels not rise against him.

O peoples, bless our God, * let the voice of his praise resound,

Of the God who gave life to our souls * and kept our feet from stumbling.

For you, O God, have tested us, * you have tried us as silver is tried:

You led us, God, into the snare ; * you laid a heavy burden on our backs.

You let men ride over our heads ; * we went through fire and through water but then you brought us relief.

Ant. 2 Come and see the works of the Lord ; let the voice of his praise resound.

Psalm 65, ii

Burnt offering I bring to your house ; * to you I will pay my vows,

The vows which my lips have uttered, * which my mouth spoke in my distress.

I will offer burnt offerings of fatlings with the smoke of burning rams. * I will offer bullocks and goats.

Come and hear, all who fear God. * I will tell what he did for my soul:

To him I cried aloud, *

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with high praise ready on my tongue.

If there had been evil in my heart, * the Lord would not have listened.

But truly God has listened ; * he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer * nor withhold his love from me.

Ant. 3 Come and hear, all who fear God, what he did for my soul.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

II

Psalm 67, i

Let God arise, let his foes be scattered. * Let those who hate him flee before him.

As smoke is blown away so will they be blown away ; * like wax that melts before the fire, so the wicked shall perish at the presence of God.

But the just shall rejoice at the presence of God, * they shall exult and dance for joy.

O sing to the Lord, make music to his name ; ℣ make a highway for him who rides on the clouds. * Rejoice in the Lord, exult at his presence.

Father of the orphan, defender of the widow, * such is God in his holy place.

God gives the lonely a home to live in ; ℣ he leads the prisoners forth into freedom: * but rebels must dwell in a parched land.

When you went forth, O God, at the head of your people,* when you marched across the desert, the earth trembled:

The heavens melted at the presence of God, * at the presence of God, Israel's God.

You poured down, O God, a generous rain: * when your people were starved you gave them new life.

It was there that your people found a home, * prepared in your goodness, O God, for the poor.

Ant. 4 Let God arise, let his foes be scattered.

Psalm 67, ii

The Lord gives the word to the bearers of good tidings: * " The Almighty has defeated a numberless army

And kings and armies are in flight, in flight * while you were at rest among the sheepfolds."

At home the women already share the spoil. * They are covered with silver as the wings of a dove,

Its feathers brilliant with shining gold * and jewels flashing like snow on Mount Zalmon.

The mountains of Bashan are mighty mountains;* high-ridged mountains are the mountains of Bashan.

Why look with envy, you high-ridged mountains, at the mountain where God has chosen to dwell ? * It is there that the Lord shall dwell for ever.

The chariots of God are thousands upon thousands. * The Lord has come from Sinai to the holy place.

You have gone up on high ; ℣ you have taken captives, receiving men in tribute, O God, * even those who rebel, into your dwelling, O Lord.

May the Lord be blessed day after day. * He bears our burdens, God our saviour.

This God of ours is a God who saves. * The Lord our God holds the keys of death.

And God will smite the head of his foes, * the crown of those who persist in their sins.

The Lord said: " I will bring them back from Bashan ; * I will bring them back from the depth of the sea.

Then your feet will tread in their blood * and the tongues of your dogs take their share of the foe."

Ant. 5 This God of ours is a God who saves, the Lord holds the keys of death.

Psalm 67, iii

They see your solemn procession, O God, * the procession of my God, of my king, to the sanctuary:

The singers in the forefront, the musicians coming last, * between them, maidens sounding their timbrels.

" In festive gatherings, bless the Lord ; * bless God, O you who are Israel's sons."

There is Benjamin, least of the tribes, at the head, ℣ Judah's princes, a mighty throng,* Zebulun's princes, Naphtali's princes.

Show forth, O God, show forth your might, * your might, O God, which you have shown for us,

For the sake of your temple high in Jerusalem,* may kings come to you bringing their tribute.

Threaten the wild beast that dwells in the reeds, * the bands of the mighty and lords of the peoples.

Let them bow down offering silver. * Scatter the peoples who delight in war.

Princes will make their way from Egypt: * Ethiopia will stretch out her hands to God.

Kingdoms of the earth,

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sing to God, praise the Lord * who rides on the heavens, the ancient heavens.

He thunders his voice, his mighty voice. * Come, acknowledge the power of God.

His glory is over Israel ; his might is in the skies. God is to be feared in his holy place. * He is the Lord, Israel's God.

He gives strength and power to his people. * Blessed be God !

Ant. 6 In festive gatherings, bless the Lord, bless God.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

III

Psalm 68, i

Save me, O God, * for the waters have risen to my neck.

I have sunk into the mud of the deep * and there is no foothold.

I have entered the waters of the deep * and the waves overwhelm me.

I am wearied with all my crying, * my throat is parched.

My eyes are wasted away * from looking for my God.

More numerous than the hairs on my head * are those who hate me without cause.

Those who attack me with lies * are too much for my strength.

How can I restore what I have never stolen ? * O God, you know my sinful folly ; my sins you can see.

Let not those who hope in you be put to shame * through me, Lord of hosts:

Let not those who seek you be dismayed * through me, God of Israel.

It is for you that I suffer taunts, * that shame covers my face,

That I have become a stranger to my brothers, * an alien to my own mother's sons.

I burn with zeal for your house * and taunts against you fall on me.

When I afflict my soul with fasting * they make it a taunt against me.

When I put on sackcloth in mourning * then they make me a byword,

The gossip of men at the gates, * the subject of drunkards' songs.

This is my prayer to you, * my prayer for your favour.

Ant. 7 Save me, O God, for the waters have risen to my neck.

Psalm 68, ii

In your great love, answer me, O God, * with your help that never fails:

Rescue me from sinking in the mud ; * save me from my foes.

Save me from the waters of the deep * lest the waves overwhelm me.

Do not let the deep engulf me * nor death close its mouth on me.

Lord, answer, for your love is kind ; * in your compassion, turn towards me.

Do not hide your face from your servant ; * answer quickly for I am in distress.

Come close to my soul and redeem me ; * ransom me pressed by my foes.

You know how they taunt and deride me ; * my oppressors are all before you.

Taunts have broken my heart ; * I have reached the end of my strength.

I looked in vain for compassion, * for consolers ; not one could I find.

For food they gave me poison ; * in my thirst they gave me vinegar to drink.

Let their table be a snare to them * and their festive banquets a trap.

Let their eyes grow dim and blind ; * let their limbs tremble and shake.

Pour out your anger upon them, * let the heat of your fury overtake them.

Let their camp be left desolate ; * let no one dwell in their tents:

For they persecute one whom you struck ; * they increase the pain of him you wounded.

Charge them with guilt upon guilt ; * let them never be found just in your sight.

Blot them out from the book of the living ; * do not enrol them among the just.

Ant. 8 Lord, ransom me pressed by my foes.

Psalm 68, iii

As for me in my poverty and pain * let your help, O God, lift me up.

I will praise God's name with a song ; * I will glorify him with thanksgiving.

A gift pleasing God more than oxen, * more than beasts prepared for sacrifice.

The poor when they see it will be glad * and God-seeking hearts will revive ;

For the Lord listens to the needy * and does not spurn his servants in their chains.

Let the heavens and the earth give him praise, * the sea and all its living creatures.

For God will bring help to Sion and rebuild the cities of Judah * and men shall dwell there in possession.

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The sons of his servants shall inherit it ; * those who love his name shall dwell there.

Outside Paschal time :
Ant. 9 Hearts that seek the Lord will revive.

In the ferial Office throughout the year, during Septuagesima and on feasts outside Paschal time:

℣. I will praise God's name with a song. ℟. I will glorify him with thanksgiving.

In the ferial Office during Advent:

℣. Out of Sion's perfect beauty he shines. ℟. Our God comes.

In the ferial Office during Christmas time:

℣. The Word became flesh. ℟. And dwelt among us.

In the ferial Office during Epiphany:

℣. The kings of Tarshish and the sea coasts shall pay him tribute. ℟. The kings of Sheba and Seba shall bring him gifts.

In the ferial Office during Lent:

℣. He says to the Lord: " My refuge. ℟. My stronghold, my God."

In the ferial Office during Passion time:

℣. Rescue my soul from the sword, O God. ℟. My life from the grip of these dogs.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time:

℣. The Lord has risen, alleluia. ℟. As he told you, alleluia.

In the ferial Office and on feasts during Ascension time:

℣. Your majesty, O God, is praised, alleluia. ℟. Above the heavens, alleluia.

The rest as in the Ordinary, p. 5.

Versicles before Lauds I

in the ferial Office
During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time:

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

LAUDS I

With the exception of vigils, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time, and on feasts celebrated at any time of the year.

All as in the Ordinary, p. 7, except the following:

Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation ; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder ; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord: for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 1 Acclaim the King, the Lord.

Psalm 89

O Lord, you have been our refuge * from one generation to the next.

Before the mountains were born or the earth or the world brought forth, * you are God, without beginning or end.

You turn men back into dust and say: * " Go back, sons of men."

To your eyes a thousand years are like yesterday, come and gone, * no more than a watch in the night.

You sweep men away like a dream, * like grass which springs up in the morning.

In the morning it springs up and flowers: * by evening it withers and fades.

So we are destroyed in your anger * struck with terror in your fury.

Our guilt lies open before you ; * our secrets in the light of your face.

All our days pass away in your anger. * Our life is over like a sigh.

Our span is seventy

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years * or eighty for those who are strong.

And most of these are emptiness and pain. * They pass swiftly and we are gone.

Who understands the power of your anger * and fears the strength of your fury?

Make us know the shortness of our life * that we may gain wisdom of heart.

Lord, relent! Is your anger for ever? * Show pity to your servants.

In the morning, fill us with your love; * we shall exult and rejoice all our days.

Give us joy to balance our affliction * for the years when we knew misfortune.

Show forth your work to your servants; * let your glory shine on their children.

Let the favour of the Lord be upon us: ℣ give success to the work of our hands, * (give success to the work of our hands.)

Ant. 2 O Lord, you have been our refuge.

Psalm 35

Sin speaks to the sinner * in the depths of his heart.

There is no fear of God * before his eyes.

He so flatters himself in his mind * that he knows not his guilt.

In his mouth are mischief and deceit. * All wisdom is gone.

He plots the defeat of goodness * as he lies on his bed.

He has set his foot on evil ways, * he clings to what is evil.

Your love, Lord, reaches to heaven; * your truth to the skies.

Your justice is like God's mountain, * your judgments like the deep.

To both man and beast you give protection. * O Lord, how precious is your love.

My God, the sons of men * find refuge in the shelter of your wings.

They feast on the riches of your house; * they drink from the stream of your delight.

In you is the source of life * and in your light we see light.

Keep on loving those who know you, * doing justice for upright hearts.

Let the foot of the proud not crush me * nor the hand of the wicked cast me out.

See how the evil-doers have fallen! * Flung down, they shall never arise.

Ant. 3 Your love, Lord, reaches to heaven.

The Canticle of Jeremiah
Jer. 31, 10-14

Hear the word of the Lord, O nations, * and declare it in the coastlands afar off;

Say, "He who scattered Israel will gather him, * and will keep him as a shepherd keeps his flock."

For the Lord has ransomed Jacob, * and has redeemed him from hands too strong for him.

They shall come and sing aloud on the height of Sion, * and they shall be radiant over the goodness of the Lord,

Over the grain, the wine, and the oil, * and over the young of the flock and the herd;

Their life shall be like a watered garden, * and they shall languish no more.

Then shall the maidens rejoice in the dance, * and the young men and the old shall be merry.

I will turn their mourning into joy, * I will comfort them, and give them gladness for sorrow.

I will feast the soul of the priests with abundance, * and my people shall be satisfied with my goodness.

Ant. 4 "My people shall be satisfied with my goodness," says the Lord.

Psalm 146

Praise the Lord for he is good: sing to our God for he is loving: * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles,

He heals the brokenhearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth,

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

Outside Paschal time:

Ant. 5 To our God our praise is due.

During Paschal time:

Ant. Alleluia, alleluia, alleluia.

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In the ferial Office
throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty,
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory which through all creation
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Let us serve the Lord in holiness and he will free us from our foes.

Preces are said.

Remainder as in the Ordinary, p. 7.

Versicles before Lauds II

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

LAUDS II

Lauds II are said on ferial days in Advent, from the Thursday after Septuagesima Sunday to the Thursday after I Sunday of Passion time inclusive, and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary, p. 7, except the following:

On the Thursday before Christmas Eve the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them; * my sin is always before me.

Against you, you alone, have I sinned; * what is evil is your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 Against you, you alone, Lord, have I sinned; have mercy on me.

2 Psalm 89

O Lord, you have been our refuge * from one generation to the next.

Before the mountains were born or the earth or the world brought forth, *

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you are God, without beginning or end.

You turn men back into dust and say : * " Go back, sons of men."

To your eyes a thousand years are like yesterday, come and gone, * no more than a watch in the night.

You sweep men away like a dream, * like grass which springs up in the morning.

In the morning it springs up and flowers : * by evening it withers and fades.

So we are destroyed in your anger * struck with terror in your fury.

Our guilt lies open before you ; * our secrets in the light of your face.

All our days pass away in your anger. * Our life is over like a sigh.

Our span is seventy years * or eighty for those who are strong.

And most of these are emptiness and pain. * They pass swiftly and we are gone.

Who understands the power of your anger * and fears the strength of your fury ?

Make us know the shortness of our life * that we may gain wisdom of heart.

Lord, relent ! Is your anger for ever ? * Show pity to your servants.

In the morning, fill us with your love ; * we shall exult and rejoice all our days.

Give us joy to balance our affliction * for the years when we knew misfortune.

Show forth your work to your servants ; * let your glory shine on their children.

Let the favour of the Lord be upon us : ℣ give success to the work of our hands. * (give success to the work of our hands).

Ant. 2 Lord, relent, show pity to your servants.

3 Psalm 35

Sin speaks to the sinner * in the depths of his heart.

There is no fear of God * before his eyes.

He so flatters himself in his mind * that he knows not his guilt.

In his mouth are mischief and deceit. * All wisdom is gone.

He plots the defeat of goodness * as he lies on his bed.

He has set his foot on evil ways, * he clings to what is evil.

Your love, Lord, reaches to heaven ; * your truth to the skies.

Your justice is like God's mountain, * your judgments like the deep.

To both man and beast you give protection. * O

Lord, how precious is your love.

My God, the sons of men * find refuge in the shelter of your wings.

They feast on the riches of your house ; * they drink from the stream of your delight.

In you is the source of life * and in your light we see light.

Keep on loving those who know you, * doing justice for upright hearts.

Let the foot of the proud not crush me * nor the hand of the wicked cast me out.

See how the evil-doers have fallen ! * Flung down, they shall never arise.

Ant. 3 O God, precious is your love.

4 The Canticle of Moses

Ex. 15, 1-19

I will sing to the Lord, for he has triumphed gloriously ; * the horse and his rider he has thrown into the sea.

The Lord is my strength and my song, * and he has become my salvation ;

This is my God, and I will praise him, * my father's God, and I will exalt him.

The Lord is a man of war ; the Lord is his name. * Pharaoh's chariots and his host he cast into the sea ;

And his picked officers are sunk in the Red Sea ; ℣ the floods cover them ; * they went down into the depths like a stone.

Your right hand, O Lord, glorious in power, ℣ your right hand, O Lord, shatters the enemy. * In the greatness of your majesty you overthrow your adversaries ;

You send forth your fury, it consumes them like stubble. * At the blast of your nostrils the waters piled up,

The floods stood up in a heap ; * the deeps congealed in the heart of the sea.

The enemy said, " I will pursue, I will overtake, I will divide the spoils, * my desire shall have its fill of them.

I will draw my sword,* my hand shall destroy them."

You blew with your wind, the sea covered them ; * they sank as lead in the mighty waters.

Who is like you, O Lord, among the gods ? * Who is like you, majestic in holiness, terrible in glorious deeds, doing wonders ?

You stretched out your right hand, the earth swallowed them. * You led in your steadfast love the

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people whom you have redeemed,

You have guided them by your strength * to your holy abode.

The peoples have heard, they tremble; * pangs have seized on the inhabitants of Philistia.

Now are the chiefs of Edom dismayed; ℣ the leaders of Moab, trembling seizes them; * all the inhabitants of Canaan have melted away.

Terror and dread fall upon them; * because of the greatness of your arm,

They are as still as a stone, till your people, O Lord, pass by, * till the people pass by whom you have purchased.

You will bring them in, and plant them on your own mountain, * the place, O Lord, which you have made for your abode,

The sanctuary, O Lord, which your hands have established. * The Lord will reign for ever and ever.

For when the horses of Pharaoh with his chariots and his horsemen went into the sea, * the Lord brought back the waters of the sea upon them;

But the people of Israel walked on dry ground * in the midst of the sea.

Ant. 4 The Lord is my strength and my song, and he has become my salvation.

5 Psalm 146

Praise the Lord for he is good; sing to our God for he is loving: * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles,

He heals the broken-hearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth,

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

Ant. 5 Praise the Lord, who heals the broken-hearted and binds up all their wounds.

Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Canticle of Zachary are the same as those given above for Lauds I, p. 146.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 146; the antiphon for the Canticle of Zachary is taken from the Office of the Season.

TERCE

All as in the Ordinary, p. 8, except the following:

Hymn

O Holy Spirit, ever One
With both the Father and the Son;
Come now, O God, and spread, we pray,
Your presence in our hearts today.

Let flesh and lips and heart and mind
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 72, i

How good God is to Israel, * to those who are pure of heart.

Yet my feet came close to stumbling, * my steps had almost slipped

For I was filled with envy of the proud * when I saw how the wicked prosper.

For them there are no pains; * their bodies are sound and sleek.

They have no share in men's sorrows; * they are not stricken like others.

So they wear their pride like a necklace, * they clothe themselves with violence.

Their hearts overflow with malice, * their minds seethe with plots.

They scoff; they speak with malice; * from on high they plan oppression.

They have set their mouths in the heavens * and their tongues dictate to the earth.

Psalm 72, ii

So the people turn to follow them * and drink in all their words.

They say: "How can God know? * Does the Most High take any notice?"

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Look at them, such are the wicked, * but untroubled, they grow in wealth.

How useless to keep my heart pure * and wash my hands in innocence,

When I was stricken all day long, * suffered punishment day after day.

Then I said: "If I should speak like that, * I should betray the race of your sons."

I strove to fathom this problem, * too hard for my mind to understand,

Until I pierced the mysteries of God * and understood what becomes of the wicked.

Psalm 72, iii

How slippery the paths on which you set them; * you make them slide to destruction.

How suddenly they come to their ruin, * wiped out, destroyed by terrors.

Like a dream one wakes from, O Lord, * when you wake you dismiss them as phantoms.

And so when my heart grew embittered * and when I was cut to the quick,

I was stupid and did not understand, * no better than a beast in your sight.

Yet I was always in your presence; * you were holding me by my right hand.

You will guide me by your counsel * and so you will lead me to glory.

What else have I in heaven but you? * Apart from you I want nothing on earth.

My body and my heart faint for joy; * God is my possession for ever.

All those who abandon you shall perish; * you will destroy all those who are faithless.

To be near God is my happiness. * I have made the Lord God my refuge.

I will tell of all your works * at the gates of the city of Sion.

Outside Paschal time: Ant. How good God is to Israel, to those who are pure of heart.

During Advent: Ant. Come, Lord, and do not delay, take away the sins of your people Israel.

During Lent: Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord; you have protected my life, O Lord, my God.

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: "Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.
Remainder as in the Ordinary, p. 8.

SEXT

All as in the Ordinary p. 8, except the following:

Hymn

O mighty Ruler, God most true,
You guide creation's phases too;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 73, i

Why, O God, have you cast us off for ever? * Why blaze with anger against the sheep of your pasture?

Remember your people whom you chose long ago, ז the tribe you redeemed to be your own possession, * the mountain of Sion where you made your dwelling.

Turn your steps to these places that are utterly ruined! * The enemy has laid waste the whole of the sanctuary.

Your foes have made uproar in your house of prayer: ז they have set up their emblems, their foreign emblems, * high above the entrance to the sanctuary.

Their axes have battered the wood of its doors. * They have struck together with hatchet and pickaxe.

O God, they have set your sanctuary on fire: * they have razed and profaned the place where you dwell.

They said in their hearts: "Let us utterly crush them: * let us burn every shrine of God in the land."

There is no sign from

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God, nor have we a prophet, * we have no one to tell us how long it will last.

Psalm 73, ii

How long, O God, is the enemy to scoff? * Is the foe to insult your name for ever?

Why, O Lord, do you hold back your hand? * Why do you keep your right hand hidden?

Yet God is our king from time past, * the giver of help through all the land.

It was you who divided the sea by your might, * who shattered the heads of the monsters in the sea.

It was you who crushed Leviathan's heads * and gave him as food to the untamed beasts.

It was you who opened springs and torrents; * it was you who dried up ever-flowing rivers.

Yours is the day and yours is the night. * It was you who appointed the light and the sun:

It was you who fixed the bounds of the earth: * you who made both summer and winter.

Psalm 73, iii

Remember this, Lord, and see the enemy scoffing; * a senseless people insults your name.

Do not give Israel, your dove, to the hawk * nor forget the life of your poor servants for ever.

Remember your covenant; * every cave in the land is a place where violence makes its home.

Do not let the oppressed return disappointed; * let the poor and the needy bless your name.

Arise, O God, and defend your cause! * Remember how the senseless revile you all the day.

Do not forget the clamour of your foes, * the daily increasing uproar of your foes.

Outside Paschal time: Ant. Lord, remember your people whom you chose long ago.

During Advent: Ant. O Lord, rouse up your might and come to our help.

During Lent: Ant. May we commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you? In what have I wearied you? Answer me!

During Paschal time: Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

NONE

All as in the Ordinary, p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 74

We give thanks to you, O God, we give thanks and call upon your name. * We recount your wonderful deeds.

"When I reach the appointed time, * then I will judge with justice.

Though the earth and all who dwell in it may rock, * it is I who uphold its pillars.

I say to the boastful: 'Do not boast,' * to the wicked: 'Do not flaunt your strength,

Do not flaunt your strength on high. * Do not speak with insolent pride.'"

For neither from the east nor from the west, * nor from desert or mountains comes judgment,

But God himself is the judge. * One he humbles, another he exalts.

The Lord holds a cup in his hand, * full of wine, foaming and spiced.

He pours it; they drink it to the dregs: * all the wicked on the earth must drain it.

As for me, I will rejoice for ever * and sing psalms to Jacob's God.

He shall break the power

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of the wicked, * while the strength of the just shall be exalted.

Psalm 75, i

God is made known in Judah ; * in Israel his name is great.

He set up his tent in Jerusalem * and his dwelling place in Sion.

It was there he broke the flashing arrows, * the shield, the sword, the armour.

You, Lord, are resplendent, * more majestic than the everlasting mountains.

The warriors, despoiled, slept in death ; * the hands of the soldiers were powerless.

At your threat, O God of Jacob, * horse and rider lay stunned.

Psalm 75, ii

You, you alone, strike terror. * Who shall stand when your anger is roused ?

You uttered your sentence from the heavens ; * the earth in terror was still

When God arose to judge, * to save the humble of the earth.

Men's anger will serve to praise you ; * its survivors surround you in joy.

Make vows to your God and fulfil them. * Let all pay tribute to him who strikes terror,

Who cuts short the breath of princes, * who strikes terror in the kings of the earth.

Outside Paschal time : Ant. We call upon your name, Lord ; we recount your wonderful deeds.

During Advent : Ant. At your coming, set us free, Lord.

During Lent : Ant. May we commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time: Ant. Is evil a recompense for good ? Yet they have dug a pit for my life.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, O Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

VESPERS

All as in the Ordinary, p. 8, except the following:

Psalm 132

How good and how pleasant it is, * brothers dwelling in unity !

It is like precious oil upon the head * running down upon the beard,

Running down upon Aaron's beard * upon the collar of his robes.

It is like the dew of Hermon which falls * on the heights of Sion.

For there the Lord gives his blessing, * life for ever.

Ant. 1 How good and how pleasant it is, brothers dwelling in unity !

Psalm 135, i

O give thanks to the Lord for he is good, * for his great love is without end.

Give thanks to the God of gods, * for his great love is without end.

Give thanks to the Lord of lords, * for his great love is without end ;

Who alone has wrought marvellous works, * for his great love is without end ;

Whose wisdom it was made the skies, * for his great love is without end ;

Who fixed the earth firmly on the seas, * for his great love is without end.

It was he who made the great lights, * for his great love is without end,

The sun to rule in the day, * for his great love is without end,

The moon and stars in the night, * for his great love is without end.

Ant. 2 Give thanks to the Lord for his great love is without end.

Psalm 135, ii

The first-born of the Egyptians he smote, * for his great love is without end.

He brought Israel out from their midst, * for his great love is without end ;

Arm outstretched, with power in his hand, * for his great love is without end.

He divided the Red Sea in two, * for his great love is without end ;

He made Israel pass through the midst, * for his great love is without end ;

He flung Pharaoh and his force in the sea, * for his great love is without end.

Through the desert his people he led, * for his great love is without end.

Nations in their greatness he struck, * for his great love is without end.

Kings in their splendour

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he slew, * for his great love is without end.

Sihon, king of the Amorites, * for his great love is without end,

And Og, the king of Bashan, * for his great love is without end.

He let Israel inherit their land, * for his great love is without end.

On his servant their land he bestowed, * for his great love is without end.

He remembered us in our distress, * for his great love is without end.

And he snatched us away from our foes, * for his great love is without end.

He gives food to all living things, * for his great love is without end.

To the God of heaven give thanks, * for his great love is without end.

Ant. 3 Give thanks to the Lord for he remembered us in our distress.

Psalm 136

By the rivers of Babylon there we sat and wept,* remembering Sion ;

On the poplars that grew there * we hung up our harps.

For it was there that they asked us, our captors, for songs, * our oppressors, for joy.

" Sing to us," they said,* " one of Sion's songs."

O how could we sing the song of the Lord * on alien soil ?

If I forget you, Jerusalem, * let my right hand wither !

O let my tongue cleave to my mouth * if I remember you not,

If I prize not Jerusalem * above all my joys !

Remember, O Lord against the sons of Edom * the day of Jerusalem ;

When they said: " Tear it down ! * Tear it down to its foundations ! "

O Babylon, destroyer, he is happy who repays you * the ills you brought on us.

He shall seize and shall dash * your children on the rock !

Ant. 4 Let my tongue cleave to my mouth if I remember you not, Jerusalem.

Psalm 137

I thank you, Lord, with all my heart, * you have heard the words of my mouth.

Before the angels I will bless you. * I will adore before your holy temple.

I thank you for your faithfulness and love * which excel all we ever knew of you.

On the day I called, you answered ; * you increased the strength of my soul.

All earth's kings shall thank you * when they hear the words of your mouth.

They shall sing of the Lord's ways: * "How great is the glory of the Lord ! "

The Lord is high yet he looks on the lowly * and the haughty he knows from afar.

Though I walk in the midst of affliction * you give me life and frustrate my foes.

You stretch out your hand and save me, * your hand will do all things for me.

Your love, O Lord, is eternal, * discard not the work of your hands.

Outside Paschal time :
Ant. 5 I thank you, Lord, for your faithfulness and love.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named them day;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life ;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year
Magnif. ant. God puts forth his arm in strength

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and scatters the proud-hearted.

In Septuagesima the antiphon for the Canticle of the Blessed Virgin Mary is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

COMPLINE

All as in the Ordinary, p. 10, except the following:

Psalm 69

O God, make haste to my rescue, * Lord, come to my aid !

Let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm,

Let them retreat, covered with shame, * who jeer at my lot.

Let there be rejoicing and gladness * for all who seek you.

Let them say for ever: " God is great," * who love your saving help.

As for me, wretched and poor, * come to me, O God.

You are my rescuer, my help, * O Lord, do not delay.

Psalm 70, i

In you, O Lord, I take refuge ; * let me never be put to shame.

In your justice rescue me, free me : * pay heed to me and save me.

Be a rock where I can take refuge, a mighty stronghold to save me ; * for you are my rock, my stronghold.

Free me from the hand of the wicked, * from the grip of the unjust, of the oppressor.

It is you, O Lord, who are my hope, * my trust, O Lord, since my youth.

On you I have leaned from my birth, from my mother's womb you have been my help. * My hope has always been in you.

My fate has filled many with awe * but you are my strong refuge.

My lips are filled with your praise, * with your glory all the day long.

Do not reject me now that I am old ; * when my strength fails do not forsake me.

For my enemies are speaking about me ; * those who watch me take counsel together

Saying: " God has forsaken him ; follow him, * seize him ; there is no one to save him."

O God, do not stay far off: * my God, make haste to help me !

Psalm 70, ii

Let them be put to shame and destroyed, * all those who seek my life.

Let them be covered with shame and confusion,* all those who seek to harm me.

But as for me, I will always hope * and praise you more and more.

My lips will tell of your justice and day by day of your help * (though I can never tell it all).

I will declare the Lord's mighty deeds * proclaiming your justice, yours alone.

O God, you have taught me from my youth * and I proclaim your wonders still.

Now that I am old and grey-headed, * do not forsake me, God.

Let me tell of your power to all ages, * praise your strength and justice to the skies,

Tell of you who have worked such wonders. * O God, who is like you ?

You have burdened me with bitter troubles * but you will give me back my life.

You will raise me from the depths of the earth ; * you will exalt me and console me again.

So I will give you thanks on the lyre * for your faithful love, my God.

To you will I sing with the harp * to you, the Holy One of Israel.

When I sing to you my lips shall rejoice * and my soul, which you have redeemed.

And all day long my tongue * shall tell the tale of your justice:

For they are put to shame and disgraced, * all those who seek to harm me.

Outside Paschal time :

Ant. You are my rescuer, my help, O Lord.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

The rest as in the Ordinary, p. 12.

FRIDAY

MATINS

All as in the Ordinary, p. 1, except the following:

The ferial Office

The following invitatory is said on Fridays throughout the year and during Septuagesima and Lent.

Invit. The Lord our God, * Come, let us adore.

Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,

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Hymns to our Master, with
our best endeavour,
Sweetly intoning.

So to our Monarch singing
all in chorus,
May we then merit with his
saints to enter
Mansions eternal, ever
there possessing
Joy beatific.

This may He grant us,
God for ever blessed,
Father eternal, Son and
Holy Spirit,
His is the glory, which
through all creation
Ever re-echoes.
Amen.

Nocturn

I

Psalm 77, i

Give heed, my people to my teaching ; * turn your ear to the words of my mouth.

I will open my mouth in a parable * and reveal hidden lessons of the past.

The things we have heard and understood, * the things our fathers have told us

We will not hide from their children * but will tell them to the next generation:

The glories of the Lord and his might * and the marvellous deeds he has done,

The witness he gave to Jacob, * the law he established in Israel.

He gave a command to our fathers * to make it known to their children

That the next generation might know it, * the children yet to be born.

They too should arise and tell their sons * that they too should set their hope in God

And never forget God's deeds * but keep every one of his commands:

So that they might not be like their fathers, * a defiant and rebellious race,

A race whose heart was fickle, * whose spirit was unfaithful to God.

Ant. 1 The Lord gave witness to Jacob ; he established a law in Israel.

Psalm 77, ii

The sons of Ephraim, armed with the bow, * turned back in the day of battle.

They failed to keep God's covenant * and would not walk according to his law.

They forgot the things he had done, * the marvellous deeds he had shown them.

He did wonders in the sight of their fathers, * in Egypt, in the plains of Zoan.

He divided the sea and led them through * and made the waters stand up like a wall.

By day he led them with a cloud: * by night, with a light of fire.

He split the rocks in the desert. * He gave them plentiful drink as from the deep.

He made streams flow out from the rock * and made waters run down like rivers.

Ant. 2 God did wonders in the sight of their fathers.

Psalm 77, iii

Yet still they sinned against him ; * they defied the Most High in the desert.

In their heart they put God to the test * by demanding the food they craved.

They even spoke against God. * They said: " Is it possible for God to prepare a table in the desert ?

It was he who struck the rock, * water flowed and swept down in torrents.

But can he also give us bread ? * Can he provide meat for his people ?"

When he heard this the Lord was angry. * A fire was kindled against Jacob,

His anger rose against Israel * for having no faith in God ; for refusing to trust in his help.

Yet he commanded the clouds above * and opened the gates of heaven.

He rained down manna for their food, * and gave them bread from heaven.

Mere men ate the bread of angels. * He sent them abundance of food:

He made the east wind blow from heaven * and roused the south wind by his might.

He rained food on them like dust, * winged fowl like the sands of the sea.

He let it fall in the midst of their camp * and all around their tents.

So they ate and had their fill ; * for he gave them all they craved.

But before they had sated their craving, while the food was still in their mouths, * God's anger rose against them.

He slew the strongest among them, * struck down the flower of Israel.

Ant. 3 The Lord opened the gates of heaven ; he rained down manna for their food.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

II

Psalm 77, iv

Despite this they went on sinning ; * they had no faith in his wonders :

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So he ended their days like a breath * and their years in sudden ruin.

When he slew them then they would seek him, * return and seek him in earnest.

They would remember that God was their rock, * God the Most High their redeemer.

But the words they spoke were mere flattery ; * they lied to him with their lips.

For their hearts were not truly with him ; * they were not faithful to his covenant.

Yet he who is full of compassion * forgave their sin and spared them.

So often he held back his anger * when he might have stirred up his rage.

He remembered they were only men, * a breath that passes never to return.

How often they defied him in the wilderness * and caused him pain in the desert !

Yet again they put God to the test * and grieved the Holy One of Israel.

Ant. 4 God was their rock, and the Most High their redeemer.

Psalm 77, v

They did not remember his deeds * nor the day he saved them from the foe ;

When he worked his miracles in Egypt, * his wonders in the plains of Zoan:

When he turned their rivers into blood * and made their streams impossible to drink.

He sent dog-flies against them to devour them * and swarms of frogs to molest them.

He gave their crops to the grub, * the fruit of their labour to the locust.

He destroyed their vines with hail, * their sycamore trees with frost.

He gave up their cattle to plague, * their flocks and herds to pestilence.

He turned on them the heat of his anger, * fury, rage and havoc,

A troop of destroying angels. * He gave free course to his anger.

He did not spare them from death * but gave their lives to the plague.

He struck all the first-born in Egypt, * the finest flower in the dwellings of Ham.

Then he brought forth his people like sheep ; * like a flock he guided them in the desert.

He led them safely with nothing to fear, * while the sea engulfed their foes.

So he brought them to his holy land, * to the mountain which his right hand had won.

He drove out the nations before them, * and divided the land for their heritage.

Their tents he gave as a dwelling * to each one of Israel's tribes.

Still they put God to the proof and defied him ; * they refused to obey the Most High.

They strayed, as faithless as their fathers, * like a bow on which the archer cannot count.

They angered him with their mountain shrines ; * made him jealous with the idols they served.

Ant. 5 The Lord saved them from the foe.

Psalm 77, vi

God saw this and was filled with fury : * he utterly rejected Israel.

He forsook his dwelling place in Shiloh, * the tent where he lived among men.

He gave his ark into captivity, * his glorious ark into the hands of the foe.

He gave up his people to the sword, * in his anger against his chosen ones.

So war devoured their young men, * their maidens had no wedding songs ;

Their priests fell by the sword * and their widows made no lament.

Then the Lord awoke as if from sleep, * like a warrior overcome with wine.

He struck his enemies from behind * and put them to everlasting shame.

He rejected the tent of Joseph ; * He did not choose the tribe of Ephraim

But he chose the tribe of Judah, * the hill of Sion which he loves.

He built his shrine like the heavens, * or like the earth which he made firm for ever.

And he chose David his servant * and took him away from the sheepfolds.

From the care of the ewes he called him to be shepherd of Jacob his people, * of Israel his own possession.

He tended them with blameless heart, * with discerning mind he led them.

Ant. 6 The Lord built his shrine like the earth.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

During Easter time:

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

During Ascension time:

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

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III

Psalm 78

O God, the nations have invaded your land, they have profaned your holy temple. * They have made Jerusalem a heap of ruins.

They have handed over the bodies of your servants as food to feed the birds of heaven * and the flesh of your faithful to the beasts of the earth.

They have poured out bolod like water in Jerusalem, * leaving no one to bury the dead.

We have become the taunt of our neighbours, * the mockery and scorn of those who surround us.

How long, O Lord ? Will you be angry for ever, * how long will your anger burn like fire ?

Pour out your rage on the nations, * the nations that do not know you.

Pour out your rage on the kingdoms * that do not call on your name ;

For they have devoured Jacob * and laid waste the land where he dwells.

Do not hold the guilt of our fathers against us. * Let your compassion hasten to meet us for we are in the depths of distress.

O God our saviour, come to our help, * come for the sake of the glory of your name.

O Lord our God, forgive us our sins ; * rescue us for the sake of your name.

Why should the nations say : " Where is their God ?" * Let us see the nations around us repaid with vengeance for the blood of your servants that was shed !

Let the groans of the prisoners come before you ; * let your strong arm reprieve those condemned to die.

Pay back to our neighbours seven times over * the taunts with which they taunted you, O Lord.

But we, your people, the flock of your pasture, will give you thanks for ever and ever. * We will tell your praise from age to age.

Ant. 7 O God our saviour, come to our help ; O Lord our God, forgive us our sins.

Psalm 80

Ring out your joy to God our strength, * shout in triumph to the God of Jacob.

Raise a song and sound the timbrel, * the sweet-sounding harp and the lute,

Blow the trumpet at the new moon, * when the moon is full, on our feast.

For this is Israel's law, * a command of the God of Jacob.

He imposed it as a rule on Joseph, * when he went out against the land of Egypt.

A voice I did not know said to me: * " I freed your shoulder from the burden ;

Your hands were freed from the load. * You called in distress and I saved you.

I answered, concealed in the storm cloud, * at the waters of Meribah I tested you.

Listen, my people, to my warning, * O Israel, if only you would heed !

Let there be no foreign god among you, * no worship of an alien god.

I am the Lord your God, who brought you from the land of Egypt. * Open wide your mouth and I will fill it.

But my people did not heed my voice * and Israel would not obey,

So I left them in their stubbornness of heart * to follow their own designs.

O that my people would heed me, * that Israel would walk in my ways !

At once I would subdue their foes, * turn my hand against their enemies.

The Lord's enemies would cringe at their feet * and their subjection would last for ever.

But Israel I would feed with finest wheat * and fill them with honey from the rock."

Ant. 8 Israel, I am the Lord your God, who brought you from the land of Egypt.

Psalm 82

O God, do not keep silent, * do not be dumb and unmoved, O God,

For your enemies raise a tumult. * Those who hate you lift up their heads.

They plot against your people, * conspire against those you love.

They say : " Come, let us destroy them as a nation ; * let the name of Israel be forgotten."

They conspire with a single mind, * they make common alliance against you,

The camps of Edom and of Ishmael, * the camps of Moab and Hagar,

The land of Ammon and Amalek, * Philistia, with the people of Tyre.

Assyria too is their ally * and joins hands with the sons of Lot.

Treat them like Midian, like Sisera, * like Jabin at the River Kishon,

The men who were destroyed at Endor, * whose bodies rotted on the ground.

Make their captains like Oreb and Zeëb, * all their princes like Zebah and Zalmunna,

The men who said: * " Let us take the fields of God for ourselves."

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My God, scatter them like chaff, * drive them like straw in the wind !

As fire that burns away the forest, * as the flame that sets the mountains ablaze,

Drive them away with your tempest * and fill them with terror at your storm.

Cover their faces with shame, * till they seek your name, O Lord.

Shame and terror be theirs for ever, * let them be disgraced, let them perish !

Let them know that your name is the Lord, * the Most High over all the earth.

Outside Paschal time : Ant. 9 O God, do not keep silent, for your enemies lift up their heads.

In the ferial Office throughout the year during Septuagesima and on feasts outside Paschal time:

℣. Let them know that your name is the Lord. ℟. The Most High over all the earth.

In the ferial Office during Advent:

℣. There shall go forth a shoot from the stump of Jesse. ℟. And a branch shall grow out of his roots.

In the ferial Office during Christmas time:

℣ The Lord has made known. ℟. His salvation.

In the ferial Office during Epiphany time:

℣. All those from Sheba shall come. ℟. They shall bring gold and frankincense.

In the ferial Office during Lent:

℣. It is he who will free you from the snare of the fowler. ℟. Who seeks to destroy you.

In the ferial Office during Passion time:

℣. Save my life from the jaws of these lions, Lord. ℟. My poor soul from the horns of these oxen.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office and on feasts during Easter time :

℣. The Lord has risen indeed, alleluia. ℟. And has appeared to Simon, alleluia.

In the ferial Office and on feasts during Ascension time:

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

Remainder as in the Ordinary, p. 5.

Versicles before Lauds I

in the ferial Office During Christmas time:

℣. To us a child is born. ℟. To us a son is given.

During Epiphany time:

℣. We have seen his star in the East. ℟. And have come to worship him.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Easter time:

℣. At your resurrection, Christ, alleluia. ℟. Let heaven and earth rejoice, alleluia.

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

LAUDS I

With the exception of vigils and the September Quarter Tense, Lauds I are said on ferial days throughout the year, on ferial days during Nativity Season and Paschal time and on feasts occurring at any time of the year.

All as in the Ordinary, p. 7, except the following:

Psalm 98

The Lord is king; the peoples tremble. ℣ He is throned on the cherubim; earth quakes. * The Lord is great in Sion.

He is supreme over all the peoples. ℣ Let them praise his name, so terrible and great. * He is holy, full of power.

You are a king who loves what is right; you have established equity, justice and right; * you have established them in Jacob.

Exalt the Lord our God; bow down before Sion, his footstool. * He the Lord is holy.

Among his priests were Aaron and Moses, among those who invoked his name was Samuel. * They invoked the Lord and he answered.

To them he spoke in the pillar of cloud. They did his will; * they kept the law, which he, the Lord, had given.

O Lord our God, you answered them. For them you were a God who forgives; * yet you punished all their offences.

Exalt the Lord our God; bow down before his holy mountain * for the Lord our God is holy.

Ant. 1 Exalt the Lord our God; bow down before his holy mountain.

Psalm 142

Lord, listen to my prayer: * turn your ear to my appeal.

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You are faithful, you are just ; * give answer.

Do not call your servant to judgment * for no one is just in your sight.

The enemy pursues my soul ; * he has crushed my life to the ground ;

He has made me dwell in darkness * like the dead, long forgotten.

Therefore my spirit fails ; * my heart is numb within me.

I remember the days that are past: I ponder all your works. * I muse on what your hand has wrought

And to you I stretch out my hands. * Like a parched land my soul thirsts for you.

Lord, make haste and give me answer ; * for my spirit fails within me.

Do not hide your face * lest I become like those in the grave.

In the morning let me know your love * for I put my trust in you.

Make me know the way I should walk : * to you I lift up my soul.

Rescue me, Lord, from my enemies ; * I have fled to you for refuge.

Teach me to do your will, * for you, O Lord, are my God.

Let your good spirit guide me * in ways that are level and smooth.

For your name's sake, Lord, save my life ; * in your justice save my soul from distress.

In your love make an end of my foes ; destroy all those who oppress me * for I am your servant, O Lord.

Ant. 2 Rescue me, Lord, from my enemies ; I have fled to you for refuge.

Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper ! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease ?

Will you not restore again our life * that your people may rejoice in you ?

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness

have met ; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Ant. 3 O Lord, you once favoured your land ; you forgave the guilt of your people.

The Canticle of Isaiah
Is. 45, 15-26

Truly, you are a God who hides yourself, * O God of Israel, the Saviour.

All of them are put to shame and confounded, * the makers of idols go in confusion together.

But Israel is saved by the Lord with everlasting salvation ; * you shall not be put to shame or confounded to all eternity.

For thus says the Lord, who created the heavens, * (he is God!), who formed the earth and made it ; (he established it ;

He did not create it a chaos, he formed it to be inhabited!) : * "I am the Lord and there is no other.

I did not speak in secret,* in a land of darkness ;

I did not say to the offspring of Jacob, 'Seek me in chaos.' * I the Lord speak the truth, I declare what is right.

Assemble yourselves and come, draw near together, * you survivors of the nations !

They have no knowledge who carry about their wooden idols, * and keep on praying to a god that cannot save.

Declare and present your case ; let them take counsel together ! * Who told this long ago ? Who declared it of old ?

Was it not I, the Lord ? And there is no other god besides me, * a righteous God and a Saviour ; there is none besides me.

Turn to me and be saved, all the ends of the earth ! * For I am God, and there is no other.

By myself I have sworn, from my mouth has gone forth in righteousness * a word that shall not return.

'To me every knee shall bow, * every tongue shall swear.'

Only in the Lord, it shall be said of me, are righteousness and strength ; * to him shall come and be ashamed, all who were incensed against him.

In the Lord all the offspring of Israel * shall triumph and glory."

Ant. 4 In the Lord all the offspring of Israel shall triumph and glory.

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Psalm 147

O praise the Lord, Jerusalem ! * Sion, praise your God !

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch ;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations ; * he has not taught them his decrees.

Outside Paschal time : Ant. 5 O praise the Lord, Jerusalem !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light ; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning ;
Lightsome and blushing, dawn of day returning !
With all our powers, to the great Almighty
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he give us, of a Father's goodness,
Mansions in heaven.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation,
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Through the loving-kindness of the heart of our God, he visits us like the dawn from on high.

Preces are said.

Remainder as in the Ordinary, p. 7.

Versicles before Lauds II

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year and in Septuagesima:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

LAUDS II

Lauds II are said on ferial days in Advent, from the Friday after Septuagesima Sunday to the Friday after I Sunday of Passion time inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary, p. 7, except the following:

On the Friday before Christmas Eve the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of

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your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

They you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 A humbled, contrite heart you will not spurn.

2 Psalm 142

Lord, listen to my prayer:* turn your ear to my appeal.

You are faithful, you are just ; * give answer.

Do not call your servant to judgment * for no one is just in your sight.

The enemy pursues my soul ; * he has crushed my life to the ground ;

He has made me dwell in darkness * like the dead, long forgotten.

Therefore my spirit fails ; * my heart is numb within me.

I remember the days that are past: I ponder all your works. * I muse on what your hand has wrought

And to you I stretch out my hands. * Like a parched land my soul thirsts for you.

Lord, make haste and give me answer ; * for my spirit fails within me.

Do not hide your face * lest I become like those in the grave.

In the morning let me know your love * for I put my trust in you.

Make me know the way I should walk : * to you I lift up my soul.

Rescue me, Lord, from my enemies ; * I have fled to you for refuge.

Teach me to do your will, * for you, O Lord, are my God.

Let your good spirit guide me * in ways that are level and smooth.

For your name's sake, Lord, save my life ; * in your justice save my soul from distress.

In your love make an end of my foes ; destroy all those who oppress me, * for I am your servant, O Lord.

Ant. 2 For your name's sake, Lord, in your justice, save my life.

3 Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper ! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease ?

Will you not restore again our life * that your people may rejoice in you ?

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness have met ; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Ant. 3 Will you not restore again our life that your people may rejoice in you ?

4 The Canticle of Habakkuk Hab. 3, 1-19

Lord, I have heard of your fame, * I stand in awe at your deeds.

Do them again in our days, in our days make them known ! * In spite of your anger, have compassion.

God comes forth from Teman, * the Holy One comes from Mount Paran.

His splendour covers the sky * and his glory fills the earth.

His brilliance is like the light, rays flash from his hands, * there his power is hidden.

Pestilence walks before him, * plague follows in his steps.

He stands ; the earth trembles. * He looks ; the nations start with fear.

The ancient mountains writhe, the eternal hills break apart ; * he acts as he did of old.

I see dread in the tents of Kushan, * trembling in the homes of Midian.

Is your anger, Lord,

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against the rivers, ℣ is your fury against the sea * that you ride upon your horses, ride on your victorious chariots?

You strip the sheath from your bow, ℣ you shoot shaft upon shaft. * You split the earth with streams of water.

The mountains see you and shiver, ℣ torrents of rain sweep down, * the deep gives forth its roar.

The sun forgets its rising, * the moon stands still in its shelter.

At the light of your arrows they vanish, * at the gleam of your flashing spear.

You stride over the earth in anger, * you trample the nations in fury.

You march out to save your people, * to save the one you have anointed.

You have wiped out the family of the wicked, * you have razed his house to the ground.

Your shafts pierce the chief of his army who stormed out, exultant, to rout us, * as though to devour the poor in their den.

You have trodden down his horses in the sea, * in the raging of the mighty waters.

This I heard and I tremble with terror, * my lips quiver at the sound.

Weakness invades my bones, * my steps fail beneath me.

Yet I calmly wait for the doom * that will fall upon the people who assail us.

For even though the fig does not blossom, * nor fruit grow on the vine,

Even though the olive crops fail, * and fields produce no harvest,

Even though flocks vanish from the folds * and stalls stand empty of cattle.

Yet I will rejoice in the Lord * and exult in God my saviour.

The Lord my God is my strength. ℣ He makes me leap like the deer, * he guides me to the high places.

Ant. 4 In spite of your anger, Lord, have compassion.

5 Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God!

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. 5 Sion, praise your God, who makes known to Israel his decrees.

Throughout the year the little chapter, the hymn, the versicle and the antiphon for the Canticle of Zachary are the same as those given above for Lauds I, p. 172.

During Septuagesima the little chapter, the hymn and the versicle are the same as those given above for Lauds I, p. 172; the antiphon for the Canticle of Zachary is taken from the Office of the Season.

TERCE

All as in the Ordinary, p. 8, except the following:

Hymn

O Holy Spirit, ever One
With both the Father and the Son;
Come now, O God, and spread, we pray,
Your presence in our hearts to-day.

Let flesh and lips and heart and mind
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 79,

O shepherd of Israel, hear us, * you who lead Joseph's flock,

Shine forth from your cherubim throne * upon Ephraim, Benjamin, Manasseh.

O Lord, rouse up your might, * O Lord, come to our help.

God of hosts, bring us back; * let your face shine on us and we shall be saved.

Lord God of hosts, how long * will you frown on your people's plea?

You have fed them with tears for their bread, * an abundance of tears for their drink.

You have made us the taunt of our neighbours, * our enemies laugh us to scorn.

God of hosts, bring us back; * let your face shine on us and we shall be saved.

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Psalm 79, ii

You brought a vine out of Egypt ; * to plant it you drove out the nations.

Before it you cleared the ground ; * it took root and spread through the land.

The mountains were covered with its shadow, * the cedars of God with its boughs.

It stretched out its branches to the sea, * to the Great River it stretched out its shoots.

Then why have you broken down its walls ? * It is plucked by all who pass by.

It is ravaged by the boar of the forest, * devoured by the beasts of the field.

God of hosts, turn again, we implore, * look down from heaven and see.

Visit this vine and protect it, * the vine your right hand has planted.

Men have burnt it with fire and destroyed it. * May they perish at the frown of your face.

May your hand be on the man you have chosen, * the man you have given your strength.

And we shall never forsake you again: * give us life that we may call upon your name.

God of hosts, bring us back ; * let your face shine on us and we shall be saved.

Psalm 81

God stands in the divine assembly. * In the midst of the gods he gives judgment.

" How long will you judge unjustly * and favour the cause of the wicked ?

Do justice for the weak and the orphan, * defend the afflicted and the needy.

Rescue the weak and the poor ; * set them free from the hand of the wicked.

Unperceiving, they grope in the darkness * and the order of the world is shaken.

I have said to you: ' You are gods * and all of you, sons of the Most High.'

And yet, you shall die like men, * you shall fall like any of the princes."

Arise, O God, judge the earth, * for you rule all the nations.

Outside Paschal time : Ant. O Lord, rouse up your might to help us.

During Advent : Ant. Come, Lord, and do not delay ; take away the sins of your people Israel.

During Lent : Ant. The days of penance have come to us, that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord ; you have protected my life, O Lord, my God.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little chapter Jer. 17

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: " Lord have mercy on me."– For. – Glory. – Heal. ℣. You have been my help, O Lord ; do not abandon me. ℟. Nor forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.

SEXT

All as in the Ordinary p. 8, except the following:

Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.

Extinguish every flame of ire
And take away all harmful fire ;
To body frail, true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 83, i

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood ;

She lays her young by your altars * Lord of hosts, my king and my God.

They are happy, who dwell in your house, * for ever singing your praise.

They are happy, whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever

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growing strength, * they will see the God of gods in Sion.

Psalm 83, ii

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield ; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you !

Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God !

" Babylon and Egypt I will count among those who know me ; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called ' Mother ' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * " These are her children "

And while they dance they will sing: * " In you all find their home."

Outside Paschal time : Ant. They are happy who dwell in your house.

During Advent : Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. May we commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time: Ant. O my people, what have I done to you ? In what have I wearied you ? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless.

℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

NONE

All as in the Ordinary, p. 8, except the following:

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 88, i

I will sing for ever of your love, O Lord ; * through all ages my mouth will proclaim your truth.

Of this I am sure, that your love lasts for ever, * that your truth is firmly established as the heavens.

" I have made a covenant with my chosen one ; * I have sworn to David my servant :

I will establish your dynasty for ever * and set up your throne through all ages."

The heavens proclaim your wonders, O Lord ; * the assembly of your holy ones proclaims your truth.

For who in the skies can compare with the Lord * or who is like the Lord among the sons of God ?

A God to be feared in the council of the holy ones, * great and dreadful to all around him.

O Lord God of hosts, who is your equal ? * You are mighty, O Lord, and truth is your garment.

It is you who rule the sea in its pride ; * it is you who still the surging of its waves.

It is you who trod Rahab underfoot like a corpse, * scattering your foes with your mighty arm.

The heavens are yours, the world is yours. * It is you who founded the earth and all it holds ;

It is you who created the North and the South. * Tabor and Hermon shout with joy at your name.

Yours is a mighty arm,

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O Lord ; * your hand is strong, your right hand ready.

Justice and right are the pillars of your throne, * love and truth walk in your presence.

Happy the people who acclaim such a king, * who walk, O Lord, in the light of your face,

Who find their joy every day in your name, * who make your justice the source of their bliss.

For it is you, O Lord, who are the glory of their strength ; * it is by your favour that our might is exalted:

For our ruler is in the keeping of the Lord ; * our king in the keeping of the Holy One of Israel.

Psalm 88, ii

Of old you spoke in a vision. * To your friends the prophets you said:

" I have set the crown on a warrior, * I have exalted one chosen from the people.

I have found David my servant * and with my holy oil anointed him.

My hand shall always be with him * and my arm shall make him strong.

The enemy shall never outwit him * nor the evil man oppress him.

I will beat down his foes before him * and smite those who hate him.

My truth and my love shall be with him ; * by my name his might shall be exalted.

I will stretch out his hand to the Sea * and his right hand as far as the River.

He will say to me: ' You are my father, * my God, the rock who saves me.'

And I will make him my first-born, * the highest of the kings of the earth.

I will keep my love for him always ; * for him my covenant shall endure.

I will establish his dynasty for ever, * make his throne as lasting as the heavens.

If his sons forsake my law * and refuse to walk as I decree

And if ever they violate my statutes, * refusing to keep my commands ;

Then I will punish their offences with the rod, * then I will scourge them on account of their guilt.

But I will never take back my love : * my truth will never fail.

I will never violate my covenant * nor go back on the word I have spoken.

Once for all, I have sworn by my holiness. * ' I will never lie to David.

His dynasty shall last for ever. * In my sight his throne is like the sun ;

Like the moon, it shall endure for ever, * a faithful witness in the skies.' "

Psalm 88, iii

And yet you have spurned, rejected, * you are angry with the one you have anointed.

You have broken your covenant with your servant * and dishonoured his crown in the dust.

You have broken down all his walls * and reduced his fortresses to ruins.

He is despoiled by all who pass by: * he has become the taunt of his neighbours.

You have exalted the right hand of his foes ; * you have made all his enemies rejoice.

You have made his sword give way, * you have not upheld him in battle.

You have brought his glory to an end ; * you have hurled his throne to the ground.

You have cut short the years of his youth ; * you have heaped disgrace upon him.

How long, O Lord ? Will you hide yourself for ever ? * How long will your anger burn like a fire ?

Remember, Lord, the shortness of my life * and how frail you have made the sons of men.

What man can live and never see death ? * Who can save himself from the grasp of the grave ?

Where are your mercies of the past, O Lord, * which you have sworn in your faithfulness to David ?

Remember, Lord, how your servant is taunted, * how I have to bear all the insults of the peoples.

Thus your enemies taunt me, O Lord, * mocking your anointed at every step.

Blessed be the Lord for ever. * Amen, amen !

Outside Paschal time : Ant. Love and truth walk in your presence, Lord.

During Advent : Ant. At your coming, set us free, Lord.

During Lent: Ant. May we commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time : Ant. Is evil a recompense for good ? Yet they have dug a pit for my life.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

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℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, O Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

VESPERS

All as in the Ordinary, p. 8, except the following:

Psalm 138, i

O Lord, you search me and you know me, * you know my resting and my rising, * you discern my purpose from afar.

You mark when I walk or lie down, * all my ways lie open to you.

Before ever a word is on my tongue * you know it, O Lord, through and through.

Behind and before you besiege me, * your hand, ever laid upon me.

Too wonderful for me, this knowledge, * too high, beyond my reach.

O where can I go from your spirit, * or where can I flee from your face?

If I climb the heavens, you are there. * If I lie in the grave, you are there.

If I take the wings of the dawn * and dwell at the sea's furthest end,

Even there your hand would lead me, * your right hand would hold me fast.

If I say: "Let the darkness hide me * and the light around me be night,"

Even darkness is not dark for you * and the night is as clear as the day.

For it was you who created my being, * knit me together in my mother's womb.

Ant. 1 O Lord, you search me and you know me.

Psalm 138, ii

I thank you for the wonder of my being, * for the wonders of all your creation.

Already you knew my soul, * my body held no secret from you

When I was being fashioned in secret * and moulded in the depths of the earth.

Your eyes saw all my actions, * they were all of them written in your book;

Every one of my days was decreed * before one of them came into being.

To me, how mysterious your thoughts, * the sum of them not to be numbered!

If I count them, they are more than the sand; * to finish, I must be eternal, like you.

O God, that you would slay the wicked! * Men of blood, keep far away from me!

With deceit they rebel against you * and set your designs at naught.

Do I not hate those who hate you, * abhor those who rise against you?

I hate them with a perfect hate * and they are foes to me.

O search me, God, and know my heart. * O test me and know my thoughts.

See that I follow not the wrong path * and lead me in the path of life eternal.

Ant. 2 The wonders of all your creation, Lord! Already you knew my soul.

Psalm 139

Rescue me, Lord, from evil men; * from the violent keep me safe,

From those who plan evil in their hearts * and stir up strife every day;

Who sharpen their tongue like an adder's, * with the poison of viper on their lips.

Lord, guard me from the hands of the wicked; from the violent keep me safe; * they plan to make me stumble.

The proud have hidden a trap, have spread out lines in a net, * set snares across my path.

I have said to the Lord: "You are my God." * Lord, hear the cry of my appeal!

Lord my God, my mighty help, * you shield my head in the battle.

Do not grant the wicked their desire * nor let their plots succeed.

Those surrounding me lift up their heads. * Let the malice of their speech overwhelm them.

Let coals of fire rain upon them. * Let them be flung in the abyss, no more to rise.

Let the slanderer not endure upon the earth. * Let evil hunt the violent man to death!

I know that the Lord will avenge the poor, * that he will do justice for the needy.

Truly the just will praise your name: * the upright shall live in your presence.

Ant. 3 Do not forsake me, Lord, my mighty help.

Psalm 140

I have called to you, Lord; hasten to help me! * Hear my voice when I cry to you.

Let my prayer come before you like incense, * the raising of my hands like an evening oblation.

Lord, set a guard over my mouth; * keep watch at the door of my lips!

Do not turn my heart to things that are wrong, *

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to evil deeds with men who are sinners.

Never allow me to share in their feasting. * If a good man strikes or reproves me it is kindness;

But let the oil of the wicked not anoint my head. * Let my prayer be ever against their malice.

Their princes were thrown down by the side of the rock: * then they understood that my words were kind.

As a millstone is shattered to pieces on the ground, * so their bones were strewn at the mouth of the grave.

To you, Lord God, my eyes are turned: * in you I take refuge; spare my soul!

From the trap they have laid for me keep me safe: * keep me from the snares of those who do evil.

Let the wicked fall into the traps they have set * whilst I pursue my way unharmed.

Ant. 4 I have called to you, Lord; hasten to help me!

Psalm 141

With all my voice I cry to the Lord, * with all my voice I entreat the Lord.

I pour out my trouble before him; * I tell him all my distress

While my spirit faints within me. * But you, O Lord, know my path.

On the way where I shall walk * they have hidden a snare to entrap me.

Look on my right and see: * there is not one who takes my part.

I have no means of escape, * not one who cares for my soul.

I cry to you, O Lord. I have said: "You are my refuge, * all I have left in the land of the living."

Listen then to my cry * for I am in the depths of distress.

Rescue me from those who pursue me * for they are stronger than I.

Bring my soul out of this prison * and then I shall praise your name.

Around me the just will assemble * because of your goodness to me.

Outside Paschal time:
Ant. 5 Bring my soul out of this prison, Lord, and then I shall praise your name.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter 2 Thess. 3

May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Hymn

O blest Creator of the light,
Who makes the day with radiance bright,
And o'er the forming world did call
The light from chaos first of all.

Your wisdom joined in right array
The morn and eve, and named it day;
Night comes with all its darkest fears,
Regard your people's prayers and tears.

Lest sunk in sin, o'ercome by strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain,
Each harmful lure aside to cast,
And purge away each error past.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Throughout the year

Magnif. ant. The Lord casts the mighty from their thrones and raises the lowly.

In Septuagesima the antiphon for the Canticle of the Blessed Virgin Mary is taken from the Office of the Season.

Preces are said.

Remainder as in the Ordinary, p. 9.

COMPLINE

All as in the Ordinary, p. 10, except the following:

Psalm 76, i

I cry aloud to God, * cry aloud to God that he may hear me.

In the day of my distress * I sought the Lord.

At night my hands were raised without ceasing; * my soul refused to be consoled.

I remembered my God and I groaned. * I pondered and my spirit fainted.

You withheld sleep from my eyes. * I was troubled, I could not speak.

I thought of the days of long ago * and remembered the years long past.

At night I mused within my heart. * I pondered and my spirit questioned.

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" Will the Lord reject us for ever? * Will he show us his favour no more?

Has his love vanished for ever? * Has his promise come to an end?

Does God forget his mercy * or in anger withhold his compassion?"

I said: " This is what causes my grief; * that the way of the Most High has changed."

I remember the deeds of the Lord, * I remember your wonders of old,

I muse on all your works * and ponder your mighty deeds.

Psalm 76, ii

Your ways, O God, are holy. * What god is great as our God?

You are the God who works wonders. * You showed your power among the peoples.

Your strong arm redeemed your people, * the sons of Jacob and Joseph.

The waters saw you, O God, the waters saw you and trembled; * the depths were moved with terror.

The clouds poured down rain, the skies sent forth their voice; * your arrows flashed to and fro.

Your thunder rolled round the sky, your flashes lighted up the world. * The earth was moved and trembled

When your way led through the sea, your path through the mighty waters * and no one saw your footprints.

You guided your people like a flock * by the hand of Moses and Aaron.

Psalm 85

Turn your ear, O Lord, and give answer * for I am poor and needy.

Preserve my life, for I am faithful: * save the servant who trusts in you.

You are my God, have mercy on me, Lord, * for I cry to you all the day long.

Give joy to your servant, O Lord, * for to you I lift up my soul.

O Lord, you are good and forgiving, * full of love to all who call.

Give heed, O Lord, to my prayer * and attend to the sound of my voice.

In the day of distress I will call * and surely you will reply.

Among the gods there is none like you, O Lord; * nor work to compare with yours.

All the nations shall come to adore you * and glorify your name, O Lord:

For you are great and do marvellous deeds, * you who alone are God.

Show me, Lord, your way so that I may walk in your truth. * Guide my heart to fear your name.

I will praise you, Lord

my God, with all my heart * and glorify your name for ever;

For your love to me has been great: * you have saved me from the depths of the grave.

The proud have risen against me; ruthless men seek my life: * to you they pay no heed.

But you, God of mercy and compassion, * slow to anger, O Lord,

Abounding in love and truth, * turn and take pity on me.

O give your strength to your servant * and save your handmaid's son.

Show me a sign of your favour that my foes may see to their shame * that you console me and give me your help.

Outside Paschal time:
Ant. I cry aloud to the Lord; nor does God forget his mercy.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary, p. 12.

SATURDAY

MATINS

All as in the Ordinary, p. 9, except the following:

The ferial Office

The following invitatory is said on Saturdays throughout the year and during Lent.

Invit. People of the Lord, flock of his pasture, * come, let us adore.
Ps. 94 Come, p. 1.

Throughout the year and in Septuagesima

Hymn

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with our best endeavour,
Sweetly intoning.

So to our Monarch, singing all in chorus,
May we then merit with his saints to enter
Mansions eternal, ever there possessing
Joy beatific.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit,
His is the glory, which through all creation
Ever re-echoes.
Amen.

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Nocturn

I

Psalm 104, i

Give thanks to the Lord, tell his name, * make known his deeds among the peoples.

O sing to him, sing his praise ; * tell all his wonderful works !

Be proud of his holy name, * let the hearts that seek the Lord rejoice.

Consider the Lord and his strength ; * constantly seek his face.

Remember the wonders he has done, * his miracles, the judgments he spoke.

O children of Abraham, his servant, * O Sons of the Jacob he chose.

He, the Lord, is our God: * his judgments prevail in all the earth.

He remembers his covenant for ever, * his promise for a thousand generations,

The covenant he made with Abraham, * the oath he swore to Isaac.

He confirmed it for Jacob as a law, * for Israel as a covenant for ever.

He said: " I am giving you a land, * Canaan, your appointed heritage."

When they were few in number, * a handful of strangers in the land,

When they wandered from country to country * and from one kingdom to another,

He allowed no one to oppress them ; * he admonished kings on their account :

" Do not touch my anointed ; * do no harm to any of my prophets."

Ant. 1 The Lord our God remembers his covenant for ever.

Psalm 104, ii

But he called down a famine on the land ; * he broke the staff that supported them.

He had sent a man before them, * Joseph, sold as a slave.

His feet were put in chains, * his neck was bound with iron,

Until what he said came to pass * and the Lord's word proved him true.

Then the king sent and released him ; * the ruler of the peoples set him free,

Making him master of his house * and ruler of all he possessed,

To instruct his princes as he pleased * and to teach his elders wisdom.

So Israel came into Egypt, * Jacob lived in the country of Ham.

He gave his people increase ; * he made them stronger than their foes,

Whose hearts he turned to hate his people * and to deal deceitfully with his servants.

Then he sent Moses his servant * and Aaron the man he had chosen.

Through them he showed his marvels * and his wonders in the country of Ham.

Ant. 2 The Lord gave his people increase ; he made them stronger than their foes.

Psalm 104, iii

He sent darkness, and dark was made * but Egypt resisted his words.

He turned the waters into blood * and caused their fish to die.

Their land was alive with frogs, * even in the halls of their kings.

He spoke ; the dog-fly came * and gnats covered the land.

He sent hail-stones in place of the rain * and flashing fire in their land.

He struck their vines and fig-trees ; * he shattered the trees through their land.

He spoke ; the locusts came, * young locusts, too many to be counted.

They ate up every blade in the land ; * they ate up all the fruit of their fields.

He struck all the first-born in their land, * the finest flower of their sons.

He led out Israel with silver and gold. * In his tribes were none who fell behind.

Egypt rejoiced when they left * for dread had fallen upon them.

He spread a cloud as a screen * and fire to give light in the darkness.

When they asked for food he sent quails ; * he filled them with bread from heaven.

He pierced the rock to give them water ; * it gushed forth in the desert like a river.

For he remembered his holy word, * which he gave to Abraham his servant.

So he brought out his people with joy, * his chosen ones with shouts of rejoicing.

And he gave them the land of the nations. * They took the fruit of other men's toil,

That thus they might keep his precepts, * that thus they might observe his laws.

Ant. 3 God brought out his people with joy, his chosen ones with shouts of rejoicing.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

℣. The Lord has risen from the tomb, alleluia.

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℟. Who hung upon the cross for us, alleluia.

II

Psalm 105, i

O give thanks to the Lord for he is good ; * for his great love is without end.

Who can tell the Lord's mighty deeds ? * Who can recount all his praise ?

They are happy who do what is right, * who at all times do what is just.

O Lord, remember me * out of the love you have for your people.

Come to me, Lord, with your help * that I may see the joy of your chosen ones

And may rejoice in the gladness of your nation * and share the glory of your people.

Our sin is the sin of our fathers ; * we have done wrong, our deeds have been evil.

Our fathers when they were in Egypt * paid no heed to your wonderful deeds.

They forgot the greatness of your love ; * at the Red Sea defied the Most High.

Yet he saved them for the sake of his name, * in order to make known his power.

He threatened the Red Sea ; it dried up * and he led them through the deep as through the desert.

He saved them from the hand of the foe ; * he saved them from the grip of the enemy.

The waters covered their oppressors ; * not one of them was left alive.

Then they believed in his words: * then they sang his praises.

But they soon forgot his deeds * and would not wait upon his will.

They yielded to their cravings in the desert * and put God to the test in the wilderness.

He granted them the favour they asked * and sent disease among them.

Ant. 4 The Lord saved them for the sake of his name.

Psalm 105, ii

Then they rebelled, envious of Moses * and of Aaron, the Lord's holy one.

The earth opened and swallowed up Dathan * and buried the clan of Abiram.

Fire blazed up against their clan * and flames devoured the rebels.

They fashioned a calf at Horeb * and worshipped an image of metal,

Exchanging the God who was their glory * for the image of a bull that eats grass.

They forgot the God who was their saviour, * who had done such great things in Egypt,

Such portents in the land of Ham, * such marvels at the Red Sea.

For this he said he would destroy them, ℣ but Moses, the man he had chosen, stood in the breach before him, * to turn back his anger from destruction.

Then they scorned the land of promise: * they had no faith in his word.

They complained inside their tents * and would not listen to the voice of the Lord.

So he raised his hand to swear an oath * that he would lay them low in the desert ;

Would scatter their sons among the nations * and disperse them throughout the lands.

They bowed before the Baal of Peor ; * ate offerings made to lifeless gods.

They roused him to anger with their deeds * and a plague broke out among them.

Then Phinehas stood up and intervened. * Thus the plague was ended.

And this was counted in his favour * from age to age for ever.

Ant. 5 They forgot the God who was their saviour.

Psalm 105, iii

They provoked him at the waters of Meribah. * Through their fault it went ill with Moses ;

For they made his heart grow bitter * and he uttered words that were rash.

They failed to destroy the peoples * as the Lord had given command,

But instead they mingled with the nations * and learned to act like them.

They worshipped the idols of the nations * and these became a snare to entrap them.

They even offered their own sons * and their daughters in sacrifice to demons.

They shed the blood of the innocent, the blood of their sons and daughters ℣ whom they offered to the idols of Canaan. * The land was polluted with blood.

So they defiled themselves by their deeds * and broke their marriage bond with the Lord

Till his anger blazed against his people : * he was filled with horror at his chosen ones.

So he gave them into the hand of the nations * and their foes became their rulers.

Their enemies became their oppressors ; * they were subdued beneath their hand.

Time after time he rescued them, but in their malice they dared to defy him * and sank low through their guilt.

In spite of this he paid

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heed to their distress, * so often as he heard their cry.

For their sake he remembered his covenant. * In the greatness of his love he relented

And he let them be treated with mercy * by all who held them captive.

O Lord, our God, save us ! * Gather us from among the nations

That we may thank your holy name * and make it our glory to praise you.

Blessed be the Lord, God of Israel, * for ever, from age to age.

Let all the people cry out : * "Amen ! Amen ! "

Ant. 6 In spite of this the Lord paid heed to their distress, so often as he heard their cry.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

During Easter time :
℣. The Lord has risen from the tomb, alleluia.
℟. Who hung upon the cross for us, alleluia.

During Ascension time :
℣. Christ ascending on high, alleluia. ℟. Led a host of captives, alleluia.

III

Psalm 106, i

"O give thanks to the Lord for he is good;* for his great love is without end."

Let them say this, the Lord's redeemed, * whom he redeemed from the hand of the foe

And gathered from far-off lands, * from east and west, north and south.

Some wandered in the desert, in the wilderness, * finding no way to a city they could dwell in.

Hungry they were and thirsty ; * their soul was fainting within them.

Then they cried to the Lord in their need * and he rescued them from their distress

And he led them along the right way, * to reach a city they could dwell in.

Let them thank the Lord for his love, * for the wonders he does for men.

For he satisfies the thirsty soul ; * he fills the hungry with good things.

Some lay in darkness and in gloom, * prisoners in misery and chains,

Having defied the words of God * and spurned the counsels of the Most High.

He crushed their spirit with toil ; * they stumbled; there was no one to help.

Then they cried to the Lord in their need * and he rescued them from their distress.

He led them forth from darkness and gloom * and broke their chains to pieces.

Ant. 7 They cried to the Lord and he rescued them from their distress.

Psalm 106, ii

Let them thank the Lord for his goodness, * for the wonders he does for men:

For he bursts the gates of bronze * and shatters the iron bars.

Some were sick on account of their sins * and afflicted on account of their guilt.

They had a loathing for every food ; * they came close to the gates of death.

Then they cried to the Lord in their need * and he rescued them from their distress.

He sent forth his word to heal them * and saved their life from the grave.

Let them thank the Lord for his love, * for the wonders he does for men.

Let them offer a sacrifice of thanks * and tell of his deeds with rejoicing.

Some sailed to the sea in ships * to trade on the mighty waters.

These men have seen the Lord's deeds, * the wonders he does in the deep.

For he spoke ; he summoned the gale, ☩ tossing the waves of the sea up to heaven and back into the deep ; * their soul melted away in their distress.

They staggered, reeled like drunken men, * for all their skill was gone.

Then they cried to the Lord in their need * and he rescued them from their distress.

He stilled the storm to a whisper: * all the waves of the sea were hushed.

They rejoiced because of the calm * and he led them to the haven they desired.

Ant. 8 These men have seen God's deeds, the wonders he does.

Psalm 106, iii

Let them thank the Lord for his love, * the wonders he does for men.

Let them exalt him in the gathering of the people* and praise him in the meeting of the elders.

He changes streams into a desert, * springs of water into thirsty ground,

A fruitful land into a salt waste, * for the wickedness of those who live there.

But he changes desert into streams, * thirsty ground into springs of water.

There he settles the hungry * and they build a city to dwell in.

They sow fields and plant their vines ; * these yield crops for the harvest.

He blesses them ; they grow in numbers. * He does not let their herds decrease.

He pours contempt upon

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princes, * makes them wander in trackless wastes.

They diminish, are reduced to nothing * by oppression, evil and sorrow.

But he raises the needy from distress ; * makes families numerous as a flock.

The upright see it and rejoice * but all who do wrong are silenced.

Whoever is wise, let him heed these things * and consider the love of the Lord.

Outside Paschal time : Ant. 9 The upright see it and rejoice, and consider the love of God.

In the ferial Office throughout the year and also on feasts and in the Saturday Office of the blessed Virgin Mary outside Paschal time:

℣. Let them exalt the Lord in the gathering of the people. ℟. And praise him in the meeting of the elders.

In the ferial Office during Advent:

℣. The Lord is coming forth out of his holy place. ℟. He will come to save his people.

In the ferial Office during Lent:

℣. He will conceal you with his pinions. ℟. And under his wings you will find refuge.

In the ferial Office during Passion time:

℣. Do not sweep me away with sinners, O God, ℟. Nor my life with bloodthirsty men.

During Paschal time : Ant. Alleluia, alleluia, alleluia.

On feasts and in the Saturday Office of the blessed Virgin Mary during Easter time:

℣. The Lord has risen from the tomb, alleluia. ℟. Who hung upon the cross for us, alleluia.

On feasts and in the Saturday Office of the blessed Virgin Mary during Ascension time:

℣. God goes up with shouts of joy, alleluia. ℟. The Lord goes up with trumpet blast, alleluia.

On the Vigil of Pentecost:

℣. When Christ ascended on high, alleluia. ℟. He led a host of captives, alleluia.

The rest as in the Ordinary, p. 5.

Versicles before Lauds I

in the ferial Office

During Ascension time:

℣. I am ascending to my Father and your Father, alleluia. ℟. To my God and your God, alleluia.

LAUDS I

Lauds I are said on feasts occurring at any time of the year, at the Saturday Office of the blessed Virgin Mary and on the vigil of Pentecost.

All as in the Ordinary, p. 7, except the following :

Psalm 149

Sing a new song to the Lord, * his praise in the assembly of the faithful.

Let Israel rejoice in its Maker, * let Sion's sons exult in their king.

Let them praise his name with dancing * and make music with timbrel and harp.

For the Lord takes delight in his people. * He crowns the poor with salvation.

Let the faithful rejoice in their glory, * shout for joy and take their rest.

Let the praise of God be on their lips * and a two-edged sword in their hand,

To deal out vengeance to the nations * and punishment on all the peoples ;

To bind their kings in chains * and their nobles in fetters of iron ;

To carry out the sentence pre-ordained: * this honour is for all his faithful.

Ant. 1 Let Sion's sons exult in their king.

Psalm 91

It is good to give thanks to the Lord, * to make music to your name, O Most High,

To proclaim your love in the morning * and your truth in the watches of the night,

On the ten-stringed lyre and the lute, * with the murmuring sound of the harp.

Your deeds, O Lord, have made me glad ; * for the work of your hands I shout with joy.

O Lord, how great are your works ! * How deep are your designs !

The foolish man cannot know this * and the fool cannot understand.

Though the wicked spring up like grass and all who do evil thrive : * they are doomed to be eternally destroyed.

But you, Lord, are eternally on high. * See how your enemies perish ; all doers of evil are scattered.

To me you give the wild-ox's strength ; * you anoint me with the purest oil.

My eyes looked in triumph on my foes ; * my ears heard gladly of their fall.

The just will flourish like the palm-tree * and grow like a Lebanon cedar.

Planted in the house of

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the Lord * they will flourish in the courts of our God,

Still bearing fruit when they are old, * still full of sap, still green,

To proclaim that the Lord is just; * in him, my rock, there is no wrong.

Ant. 2 O Lord, how great are your works!

Psalm 63

Hear my voice, O God, as I complain, * guard my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords; * they aim bitter words like arrows

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course; * they conspire to lay secret snares.

They say: "Who will see us? * Who can search out our crimes?"

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

Then all men will fear; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 3 The just will rejoice in the Lord and fly to him for refuge.

The Canticle of Ecclesiasticus
Ecclus. 36, 1-16

Have mercy upon us, O Lord, the God of all, * and look upon us,

And cause the fear of you * to fall upon all the nations.

Lift up your hand against foreign nations * and let them see your might.

As in us you have been sanctified before them, * so in them be you magnified before us;

And let them know you, as we have known * that there is no God but you, O Lord.

Show signs anew, and work further wonders; * make your hand and your right arm glorious.

Rouse your anger and pour out your wrath; * destroy the adversary and wipe out the enemy.

Hasten the day, and remember the appointed time, * and let people recount your mighty deeds.

Let him who survives be consumed in the fiery wrath, * and may those who harm your people meet destruction.

Crush the heads of rulers of the enemy, * who say, "There is no one but ourselves."

Gather all the tribes of Jacob, * and give them their inheritance, as at the beginning.

Have mercy, O Lord, upon the people called by your name, * upon Israel, whom you have likened to a first-born son.

Have pity on the city of your sanctuary, * Jerusalem, the place of your rest.

Fill Sion with the celebration of your wonderful deeds, * and your temple with your glory.

Ant. 4 Spread towards us, Lord, the radiance of your steadfast love.

Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Outside Paschal time:
Ant. 5 Let everything that lives and that breathes give praise to the Lord.

During Paschal time:
Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary, p. 7.

Versicles before Lauds II

During Advent:

℣. Send forth, Lord, the Lamb, the ruler of the earth. ℟. From Petra of the desert to the mountain of the daughter of Sion.

Throughout the year:

℣. May your love be upon us, O Lord. ℟. As we place all our hope in you.

During Lent:

℣. They shall bear you upon their hands. ℟. Lest you strike your foot against a stone.

During Passion time:

℣. Come close to my soul and redeem me. ℟. Ransom me pressed by my foes.

LAUDS II

Lauds II are said on the Saturdays of Advent, from the Saturday after Ash

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Wednesday to the Saturday after I Sunday of Passion time inclusive, during the September Quarter Tense and on second and third class vigils outside Paschal time, when the Office is ferial.

All as in the Ordinary, p. 7, except the following:

On the Saturday before Christmas Eve the antiphons are taken from the Office of the Season.

1 Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion : * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 In your goodness, Lord, show favour to Sion.

2 Psalm 91

It is good to give thanks to the Lord * to make music to your name, O Most High,

To proclaim your love in the morning * and your truth in the watches of the night,

On the ten-stringed lyre and the lute, * with the murmuring sound of the harp.

Your deeds, O Lord, have made me glad ; * for the work of your hands I shout with joy.

O Lord, how great are your works ! * How deep are your designs !

The foolish man cannot know this * and the fool cannot understand.

Though the wicked spring up like grass and all who do evil thrive: * they are doomed to be eternally destroyed.

But you, Lord, are eternally on high. * See how your enemies perish ; all doers of evil are scattered.

To me you give the wild-ox's strength ; * you anoint me with the purest oil.

My eyes looked in triumph on my foes ; * my ears heard gladly of their fall.

The just will flourish like the palm-tree * and grow like a Lebanon cedar.

Planted in the house of the Lord * they will flourish in the courts of our God,

Still bearing fruit when they are old, * still full of sap, still green,

To proclaim that the Lord is just ; * in him, my rock, there is no wrong.

Ant. 2 The Lord God is just and in him, my rock, there is no wrong.

3 Psalm 63

Hear my voice, O God, as I complain, * guard my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords ; * they aim bitter words like arrows

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course ; * they conspire to lay secret snares.

They say : " Who will see us ? * Who can search out our crimes ? "

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

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Then all men will fear ; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 3 Guard my life, Lord, from dread of the foe.

4 The Canticle of Moses Deut. 32, 1-18

Give ear, O heavens, and I will speak ; * and let the earth hear the words of my mouth.

May my teaching drop as the rain, * my speech distil as the dew,

As the gentle rain upon the tender grass, * and as the showers upon the herb.

For I will proclaim the name of the Lord. * Ascribe greatness to our God.

The Rock, his work is perfect ; * for all his ways are justice.

A God of faithfulness and without iniquity, just and right is he. * They have dealt corruptly with him,

They are no longer his children because of their blemish ; * they are a perverse and crooked generation.

Do you thus requite the Lord, * you foolish and senseless people ?

Is not he your father, * who created you, who made you and established you ?

Remember the days of old, * consider the years of many generations ;

Ask your father, and he will show you ; * your elders, and they will tell you.

When the Most High gave to the nations their inheritance, * when he separated the sons of men,

He fixed the bounds of the peoples * according to the number of the sons of God.

For the Lord's portion is his people, * Jacob his allotted heritage.

He found him in a desert land, * and in the howling waste of the wilderness ;

He encircled him, he cared for him, * he kept him as the apple of his eye.

Like an eagle that stirs up its nest, * that flutters over its young,

Spreading out its wings, catching them, * bearing them on its pinions,

The Lord alone did lead him, * and there was no foreign god with him.

He made him ride on the high places of the earth, * and he ate the produce of the field ;

And he made him suck honey out of the rock, * and oil out of the flinty rock.

Curds from the herd, and milk from the flock, * with fat of lambs and rams,

Herds of Bashan, and goats, with the finest of the wheat, * and of the blood of the grape you drank wine.

But Jesh'urun waxed fat, and kicked ; * you waxed fat, you grew thick, you became sleek ;

Then he forsook God who made him, * and scoffed at the Rock of his salvation.

They stirred him to jealousy with strange gods;* with abominable practices they provoked him to anger.

They sacrificed to demons which were no gods, * to gods they had never known,

To new gods that had come in of late, * whom your fathers had never dreaded.

You were unmindful of the Rock that begot you, * and you forgot the God who gave you birth.

Ant. 4 The Lord will have compassion on his servants, and will make expiation for the land of his people.

5 Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Ant. 5 Praise the Lord's surpassing greatness.

In the ferial Office
throughout the year

Little Chapter Rom. 13

The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armour of light ; let us conduct ourselves becomingly as in the day.

Hymn

See, the dim shadows of the night are waning,
Lightsome and blushing, dawn of day returning!
With all our powers, to the great Almighty,
Pray we devoutly.

So shall our Maker, of his great compassion,
Banish all sickness, kindly health bestowing ;
And may he give us, of a Father's goodness,
Mansions in heaven.

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This may he grant us, God
for ever blessed,
Father eternal, Son and
Holy Spirit,
His is the glory, which
through all creation
Ever re-echoes.
Amen.

℣. On you, Lord, I muse through the night. ℟. For you have been my help.

Bened. ant. Give light, Lord, to those in darkness, those who dwell in the shadow of death, and guide us into the way of peace.

Preces are said.
Remainder as in the Ordinary, p. 7.

TERCE

All as in the Ordinary, p. 8, except the following :

Hymn

O Holy Spirit, ever One
With both the Father
and the Son ;
Come now, O God, and
spread, we pray,
Your presence in our hearts
today.

Let flesh and lips and heart
and mind
Sound forth our witness to
mankind ;
And love light up our
mortal frame
Till others catch the living
flame.

So, loving Father, let it be
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for
evermore.
Amen.

Psalm 101,

O Lord, listen to my prayer * and let my cry for help reach you.

Do not hide your face from me * in the day of my distress.

Turn your ear towards me * and answer me quickly when I call.

For my days are vanishing like smoke, * my bones burn away like a fire.

My heart is withered like the grass. * I forget to eat my bread.

I cry with all my strength * and my skin clings to my bones.

I have become like a pelican in the wilderness, * like an owl in desolate places.

I lie awake and I moan * like some lonely bird on a roof.

All day long my foes revile me ; * those who hate me use my name as a curse.

The bread I eat is ashes ; * my drink is mingled with tears.

In your anger, Lord, and your fury * you have lifted me up and thrown me down.

My days are like a passing shadow * and I wither away like the grass.

But you, O Lord, will endure for ever * and your name from age to age.

Psalm 101, ii

You will arise and have mercy on Sion : ℣ for this is the time to have mercy, * (yes, the time appointed has come)

For your servants love her very stones, * are moved with pity even for her dust.

The nations shall fear the name of the Lord * and all the earth's kings your glory,

When the Lord shall build up Sion again * and appear in all his glory.

Then he will turn to the prayers of the helpless ; * he will not despise their prayers.

Let this be written for ages to come * that a people yet unborn may praise the Lord ;

For the Lord leaned down from his sanctuary on high. * He looked down from heaven to the earth

That he might hear the groans of the prisoners * and free those condemned to die.

The sons of your servants shall dwell untroubled * and their race shall endure before you

That the name of the Lord may be proclaimed in Sion * and his praise in the heart of Jerusalem,

When peoples and kingdoms are gathered together * to pay their homage to the Lord.

Psalm 101, iii

He has broken my strength in midcourse ; * he has shortened the days of my life.

I say to God: " Do not take me away before my days are complete, * you, whose days last from age to age.

Long ago you founded the earth * and the heavens are the work of your hands.

They will perish but you will remain. * They will all wear out like a garment.

You will change them like clothes that are changed. * But you neither change, nor have an end."

Outside Paschal time : Ant. Let my cry for help reach you, Lord, do not hide your face from me.

During Advent : Ant. Come, Lord, and do not delay ; take away the sins of your people Israel.

During Lent : Ant. The days of penance have come to us that sins may be atoned for and souls may be healed.

During Passion time: Ant. You have taken up my cause, O Lord ; you have

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protected my life, O Lord, my God.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

In the ferial Office
throughout the year and during Septuagesima

Little Chapter Jer. 17

Heal me, O Lord, and I shall be healed ; save me, and I shall be saved ; for you are my praise.

℟. Heal my soul, * for I have sinned against you. – Heal. ℣. As for me, I said: "Lord have mercy on me." – For. – Glory. – Heal.

℣. You have been my help, O Lord ; do not abandon me. ℟. And do not forsake me, O God my help.

Preces are said.

Remainder as in the Ordinary, p. 8.

SEXT

All as in the Ordinary, p. 8, except the following :

Hymn

O mighty Ruler, God most true,
You guide creation's phases too ;
You morning form with splendour bright,
And kindle noon with fires of light.
Extinguish every flame of ire
And take away all harmful fire ;
To body frail true health impart,
And peace surpassing to the heart.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 103, i

Bless the Lord, my soul ! * Lord God, how great you are,

Clothed in majesty and glory, * wrapped in light as in a robe !

You stretch out the heavens like a tent. * Above the rains you build your dwelling.

You make the clouds your chariot, * you walk on the wings of the wind,

You make the winds your messengers * and flashing fire your servants.

You founded the earth on its base, * to stand firm from age to age.

You wrapped it with the ocean like a cloak: * the waters stood higher than the mountains.

At your threat they took to flight ; * at the voice of your thunder they fled.

They rose over the mountains and flowed down * to the place which you had appointed.

You set limits they might not pass * lest they return to cover the earth.

You make springs gush forth in the valleys: * they flow in between the hills.

They give drink to all the beasts of the field ; * the wild-asses quench their thirst.

On their banks dwell the birds of heaven ; * from the branches they sing their song.

Psalm 103, ii

From your dwelling you water the hills ; * earth drinks its fill of your gift.

You make the grass grow for the cattle * and the plants to serve man's needs,

That he may bring forth bread from the earth * and wine, to cheer man's heart ;

Oil, to make his face shine * and bread to strengthen man's heart.

The trees of the Lord drink their fill, * the cedars he planted on Lebanon ;

There the birds build their nests : * on the tree-top the stork has her home.

The goats find a home on the mountains * and rabbits hide in the rocks.

You made the moon to mark the months ; * the sun knows the time for its setting.

When you spread the darkness it is night * and all the beasts of the forest creep forth.

The young lions roar for their prey * and ask their food from God.

At the rising of the sun they steal away * and go to rest in their dens.

Man goes forth to his work, * to labour till evening falls.

Psalm 103, iii

How many are your works, O Lord ! In wisdom you have made them all. * The earth is full of your riches.

There is the sea, vast and wide, with its moving swarms past counting, * living things great and small.

The ships are moving there * and the monsters you made to play with.

All of these look to you * to give them their food in due season.

You give it, they gather it up : * you open your hand, they have their fill.

You hide your face, they are dismayed ; you take back your spirit, they die, * returning to the dust from which they came.

You send forth your spirit, they are created ; * and you renew the face of the earth.

May the glory of the Lord last for ever ! * May the Lord rejoice in his works !

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He looks on the earth and it trembles ; * the mountains send forth smoke at his touch.

I will sing to the Lord all my life, * make music to my God while I live.

May my thoughts be pleasing to him. * I find my joy in the Lord.

Let sinners vanish from the earth and the wicked exist no more. * Bless the Lord, my soul.

Outside Paschal time : Ant. Lord, my God, how great you are !

During Advent : Ant. O Lord, rouse up your might and come to our help.

During Lent : Ant. We commend ourselves through great endurance, in much hunger, with the weapons of righteousness.

During Passion time : Ant. O my people, what have I done to you ? In what have I wearied you ? Answer me !

During Paschal time : Ant. Alleluia, alleluia, alleluia.

In the ferial Office throughout the year and during Septuagesima

Little Chapter Gal. 6

Bear one another's burdens, and so fulfil the law of Christ.

℟. I will bless the Lord * at all times. – I will bless. ℣. His praise always on my lips. – At all times. – Glory. – I will bless.

℣. The Lord is my shepherd ; there is nothing I shall want. ℟. Fresh and green are the pastures where he gives me repose.

Preces are said.

Remainder as in the Ordinary, p. 8.

NONE

All as in the Ordinary, p. 8, except the following :

Hymn

O God, creation's mighty force,
Yourself unmoved, all motion's source ;
From morning light till evening's ray,
Through every change you guide the day.

O give clear eventide, we pray,
So that our life may never stray ;
But let a holy death accord
Eternal glory's great reward.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Psalm 108, i

O God, whom I praise, do not be silent : * for the mouths of deceit and wickedness are opened against me.

They speak to me with lying tongues ; * they beset me with words of hate and attack me without cause.

In return for my love they accuse me * while I pray for them.

They repay me evil for good, * hatred for love.

Appoint a wicked man as his judge : * let an accuser stand at his right.

When he is judged let him come out condemned;* let his prayer be considered as sin.

Let the days of his life be few ; * let another man take his office.

Let his children become fatherless orphans * and his wife become a widow.

Let his children be wanderers and beggars * driven from the ruins of their home.

Let the creditor seize all his goods ; * let strangers take the fruit of his work.

Let none show him any mercy * nor pity his fatherless children.

Let all his sons be destroyed * and with them their name be blotted out.

Psalm 108, ii

Let his father's guilt be remembered, * his mother's sin be retained.

Let it always stand before the Lord, * that their memory may be cut off from the earth.

For he did not think of showing mercy but pursued the poor and the needy, * hounding the wretched to death.

He loved cursing ; let curses fall on him. * He scorned blessing ; let blessing pass him by.

He put on cursing like his coat ; * let it soak into his body like water ; let it sink like oil into his bones ;

Let it be like the clothes that cover him, * like a girdle he cannot take off !

Let the Lord thus repay my accusers, * all those who speak evil against me.

For your name's sake act in my defence ; * in the goodness of your love be my rescuer.

Psalm 108, iii

For I am poor and needy * and my heart is pierced within me.

I fade like an evening shadow ; * I am shaken off like a locust.

My knees are weak from fasting ; * my body is thin and gaunt.

I have become an object of scorn, * all who see me toss their heads.

Help me, Lord my God ; * save me because of your love.

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Let them know that this is your work, * that this is your doing, O Lord.

They may curse but you will bless. * Let my attackers be put to shame but let your servant rejoice.

Let my accusers be clothed with dishonour, * covered with shame as with a cloak.

Loud thanks to the Lord are on my lips. * I will praise him in the midst of the throng,

For he stands at the poor man's side * to save him from those who condemn him.

Outside Paschal time :

Ant. O God, do not be silent, for they beset me with words of hate.

During Advent : Ant. At your coming, set us free, Lord.

During Lent : Ant. We commend ourselves through great endurance, with the weapons of righteousness and the power of God.

During Passion time :

Ant. Is evil a recompense for good? Yet they have dug a pit for my life.

During Paschal time :

Ant. Alleluia, alleluia, alleluia.

In the ferial Office throughout the year and during Septuagesima

Little Chapter 1 Cor. 6

You were bought with a price. So glorify God in your body.

℟. Redeem me, Lord, * and show me your mercy. – Redeem me. ℣. For my foot stands on level ground: I will bless the Lord in the assembly. – And show me. – Glory. – Redeem me.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

Preces are said.

Remainder as in the Ordinary, p. 8.

I VESPERS OF SUNDAY

All as in the Ordinary, p. 8, except the following :

Psalm 143, i

Blessed be the Lord, my rock who trains my arms for battle, * who prepares my hands for war.

He is my love, my fortress ; * he is my stronghold, my saviour,

My shield, my place of refuge. * He brings peoples under my rule.

Lord, what is man that you care for him, * mortal man, that you keep him in mind ;

Man, who is merely a breath * whose life fades like a passing shadow?

Lower your heavens and come down ; * touch the mountains ; wreathe them in smoke.

Flash your lightnings ; rout the foe, * shoot your arrows and put them to flight.

Reach down from heaven and save me ; * draw me out from the mighty waters, from the hands of alien foes

Whose mouths are filled with lies, * whose hands are raised in perjury.

Ant. 1 Blessed be the Lord, my stronghold, my saviour.

Psalm 143, ii

To you, O God, will I sing a new song ; * I will play on the ten-stringed lute

To you who give kings their victory, * who set David your servant free.

You set him free from the evil sword ; * you rescued him from alien foes

Whose mouths were filled with lies, * whose hands were raised in perjury.

Let our sons then flourish like saplings * grown tall and strong from their youth :

Our daughters graceful as columns, * adorned as though for a palace.

Let our barns be filled to overflowing * with crops of every kind ;

Our sheep increasing by thousands, myriads of sheep in our fields, * our cattle heavy with young,

No ruined wall, no exile,* no sound of weeping in our streets.

Happy the people with such blessings ; * happy the people whose God is the Lord.

Ant. 2 Happy the people whose God is the Lord.

Psalm 144, i

I will give you glory, O God my King, * I will bless your name for ever.

I will bless you day after day * and praise your name for ever.

The Lord is great, highly to be praised, * his greatness cannot be measured.

Age to age shall proclaim your works, * shall declare your mighty deeds,

Shall speak of your splendour and glory, * tell the tale of your wonderful works.

They will speak of your terrible deeds, * recount your greatness and might.

They will recall your abundant goodness ; * age to age shall ring out your justice.

Ant. 3 The Lord is great, highly to be praised ;

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his greatness cannot be measured.

Psalm 144, ii

The Lord is kind and full of compassion, * slow to anger, abounding in love.

How good is the Lord to all, * compassionate to all his creatures.

All your creatures shall thank you, O Lord, * and your friends shall repeat their blessing.

They shall speak of the glory of your reign * and declare your might, O God,

To make known to men your mighty deeds * and the glorious splendour of your reign.

Yours is an everlasting kingdom ; * your rule lasts from age to age.

Ant. 4 How good is the Lord to all, compassionate to all his creatures !

Psalm 144, iii

The Lord is faithful in all his words * and loving in all his deeds.

The Lord supports all who fall * and raises all who are bowed down.

The eyes of all creatures look to you * and you give them their food in due time.

You open wide your hand, * grant the desires of all who live.

The Lord is just in all his ways * and loving in all his deeds.

He is close to all who call him, * who call on him from their hearts.

He grants the desires of those who fear him, * he hears their cry and he saves them.

The Lord protects all who love him ; * but the wicked he will utterly destroy.

Let me speak the praise of the Lord, * let all mankind bless his holy name for ever, for ages unending.

Outside Paschal time :
Ant. 5 The Lord is faithful in all his words and loving in all his deeds.

During Paschal time :
Ant. Alleluia, alleluia, alleluia.

Throughout the year

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

When the responsory occurs it is said here.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise ;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord.
℟. And may your mercy come down to us.

During Easter time

Little Chapter Rom. 6

Christ being raised from the dead will never die again ; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God.

(A responsory is said at I Vespers of the Fourth Sunday after Easter.)

Hymn

The Lamb's high banquet we await
In snow-white robes of royal state ;
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.

Upon the altar of the cross
His body has redeemed our loss ;
And tasting of his blood bright red,
We live to God with him our Head.

That Paschal eve, protected well
From devastating angel's spell,
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ our Paschal Lamb is slain,
The Lamb of God that knows no stain ;
The true oblation offered here,
Our own unleavened bread sincere.

O great, O worthy Victim true,
The power of hell is crushed by you ;
A captive people, ransomed, live,
And prize of life once more you give.

For Christ, arising from the dead,
From conquered hell triumphant, sped ;
He thrust the tyrant down enchained,
And Paradise for man regained.

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Creator great, be you our guide
In this the joy of Eastertide ;
Whene'er assaults of death impend,
Your people strengthen and defend.

All glory, Lord, to you we pay,
Arisen from the dead, today ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. Stay with us, Lord, alleluia. ℟. For it is toward evening, alleluia.

Remainder as in the Ordinary, p. 9.

COMPLINE

All as in the Ordinary, p. 10, except the following:

Psalm 87

Lord my God, I call for help by day ; * I cry at night before you.

Let my prayer come into your presence. * O turn your ear to my cry.

For my soul is filled with evils ; * my life is on the brink of the grave.

I am reckoned as one in the tomb: * I have reached the end of my strength,

Like one alone among the dead ; * like the slain lying in their graves ;

Like those you remember no more, * cut off, as they are, from your hand.

You have laid me in the depths of the tomb, * in places that are dark, in the depths.

Your anger weighs down upon me: * I am drowned beneath your waves.

You have taken away my friends * and made me hateful in their sight.

Imprisoned, I cannot escape ; * my eyes are sunken with grief.

I call to you, Lord, all the day long ; * to you I stretch out my hands.

Will you work your wonders for the dead? * Will the shades stand and praise you?

Will your love be told in the grave * or your faithfulness among the dead?

Will your wonders be known in the dark * or your justice in the land of oblivion?

As for me, Lord, I call to you for help: * in the morning my prayer comes before you.

Lord, why do you reject me? * Why do you hide your face?

Wretched, close to death from my youth, * I have borne your trials ; I am numb.

Your fury has swept down upon me ; * your terrors have utterly destroyed me.

They surround me all the day like a flood, * they assail me all together.

Friend and neighbour you have taken away : * my one companion is darkness.

Psalm 102, i

My soul, give thanks to the Lord, * all my being, bless his holy name.

My soul, give thanks to the Lord * and never forget all his blessings.

It is he who forgives all your guilt, * who heals every one of your ills,

Who redeems your life from the grave, * who crowns you with love and compassion,

Who fills your life with good things, * renewing your youth like an eagle's.

The Lord does deeds of justice, * gives judgment for all who are oppressed.

He made known his ways to Moses * and his deeds to Israel's sons.

The Lord is compassion and love, * slow to anger and rich in mercy.

His wrath will come to an end ; * he will not be angry for ever.

He does not treat us according to our sins * nor repay us according to our faults.

For as the heavens are high above the earth * so strong is his love for those who fear him.

As far as the east is from the west * so far does he remove our sins.

Psalm 102, ii

As a father has compassion on his sons, * the Lord has pity on those who fear him ;

For he knows of what we are made, * he remembers that we are dust.

As for man, his days are like grass ; * he flowers like the flower of the field ;

The wind blows and he is gone * and his place never sees him again.

But the love of the Lord is everlasting * upon those who hold him in fear ;

His justice reaches out to children's children when they keep his covenant in truth, * when they keep his will in their mind.

The Lord has set his sway in heaven * and his kingdom is ruling over all.

Give thanks to the Lord, all his angels, ℣ mighty in power, fulfilling his word, * who heed the voice of his word.

Give thanks to the Lord, all his hosts, * his servants who do his will.

Give thanks to the Lord, all his works, in every place where he rules. * My soul, give thanks to the Lord !

Outside Paschal time :
Ant. Let my prayer come into your presence, Lord.

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During Paschal time : Ant. Alleluia, alleluia, alleluia.

Remainder as in the Ordinary, p. 12.

On every Saturday throughout the year, after the recitation of the Hail, O Queen, with its ℣. Permit, and prayer Grant we beseech you, the Litany of the Blessed Virgin and the invocation Mary, maid with its ℣. and prayer, p. 28 ⋆ are said in choir.

OFFICE OF THE SEASON

Feast of the Most Holy Trinity

I CLASS

I VESPERS

Ant. to psalms O blessed, revered and glorious Trinity, Father, Son and Holy Spirit.

Psalm. Praise O servants, etc. [1]

Little Chapter Rom. 11

O the depth of the riches and wisdom and knowledge of God ! How unsearchable are his judgments and how inscrutable his ways!

℟. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity ⋆ for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Hymn

Be with us, Holy Trinity,
Who are one only Deity,
In glory equal, hear our call,
O everlasting source of all.

For all the armies of the sky
Adore you, praise and magnify;
While nature, in her triple frame,
For ever sanctifies your name.

Genuflexion during the following two lines.

We, too, your servants, homage pay,
Adoring reverently today;
O join to that celestial song
The praises of our suppliant throng !

Light, wholly One, we you confess,
With triple praise we rightly bless;

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Each spirit sings, in praise, your name,
Whom First and Last we all acclaim.

The Father, unbegotten one,
And equally his only Son,
And Holy Spirit too we praise,
The Triune God, through all our days,
Amen.

℣. Let us bless the Father and the Son together with the Holy Spirit.
℟. Let us sing praise to him and highly exalt him for ever.

Magnif. ant. Thank you, God, thank you, Trinity one and true, Deity one and supreme, Unity one and holy.

Prayer

Almighty, eternal God, you have granted to your servants by professing the true faith to acknowledge the glory of the eternal Trinity, and in the might of majesty to adore Oneness. We beg that by the strength of that same faith, we may be protected against all evil. Through.

Compline of the Sunday

MATINS

Invit. The true God, One in Trinity and Trinity in One, * Come, let us adore.

Hymn as in I Vespers

I Nocturn

Psalm 8

How great is your name, O Lord our God, * through all the earth !

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

Ant. 1 Be with us, God, one, almighty; the Father, the Son, and the Holy Spirit.

Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun ; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

Ant. 2 We acknowledge you One in substance, Three in Persons.

Psalm 23

The Lord is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord ? * Who shall stand in his holy place ?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour).

He shall receive blessings from the Lord * and

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reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 3 We profess that in you existence, life and understanding are always identical.

℣. Let us bless the Father, and the Son, together with the Holy Spirit.
℟. i. Let us sing praise to him and highly exalt him for ever.

From the Prophet Isaiah

Lesson i Chapter 6

In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." And the foundations of the thresholds shook at the voice of him who called and the house was filled with smoke.

℟. God, our God, has blessed us. May God still give us his blessing * till the ends of the earth revere him. ℣. O God, be gracious and bless us. – Till the ends.

From the blessed apostle John's book of the Revelation

Lesson ii Chapter 4

After this I looked, and lo, in heaven an open door! And lo, a throne stood in heaven with one seated on the throne! And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald. Round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads. From the throne issue flashes of lightning, and voices and peals of thunder, and before the throne burn seven torches of fire, which are the seven spirits of God; and before the throne there is as it were a sea of glass, like crystal. And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind. And day and night they never cease to sing, "Holy, holy, holy is the Lord God Almighty, who was and is and is to come!"

℟. ii. Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name. ℣. Let his glory fill the earth. Amen! Amen! – Ever blessed.

From the blessed apostle John's First Letter

Lesson iii Chapter 5

For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. Who is it that overcomes the world but he who believes that Jesus is the Son of God? This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the witness, because the Spirit is the truth. There are three witnesses in heaven, the Father, the Word, and the Holy Spirit: and these three are one.

℟. iii. What God is great as our God? * You are the God who works wonders. ℣. You showed your power among the peoples: your strong arm redeemed your people. – You are the God. – Glory. – Who works wonders.

II Nocturn

Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy!

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues people under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise. * Sing praise to our king, sing praise!

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God,

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 4 We call to you, we adore you, we praise you, O blessed Trinity!

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Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city !

God, in the midst of its citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw, at once they were astounded ; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled. * Mount Sion rejoices ;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk all round it ; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God,

Our God for ever and always. * It is he who leads us.

Ant. 5 Our hope, our salvation, our glory, O blessed Trinity.

Psalm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the great river to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate, * all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.

From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live; * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like Lebanon ; * may men flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed be his glorious name.

Let his glory fill the earth. * Amen ! Amen !

Ant. 6 Set us free, save us, sanctify us, O blessed Trinity !

℣. Blessed are you, O Lord, in the firmament of heaven. ℟. And to be sung and glorified for ever.

From the book On Faith, addressed to Peter, by St. Fulgentius, Bishop

Lesson iv Chapter 1

The faith, which the holy patriarchs and prophets received from God before the Incarnation of his Son, which too, the holy apostles received from the Lord himself in person, and, taught by the Holy Spirit, not only preached by word of mouth, but also left embodied in writing for the wholesome instruction of their followers, that same faith proclaims that the one God is a Trinity, that is, the Father, the Son and the Holy Spirit. But it would not be a true Trinity if one and the same person were termed Father, Son and Holy Spirit.

℟. iv. The Lord is great and mighty, * his wisdom can never be measured. ℣. The Lord is great, highly to be praised, his greatness cannot be measured. – His wisdom.

Lesson v

For if the Father, Son and Holy Spirit were one person just as they are one substance, then there

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would be nothing at all whereby one could truly speak of a Trinity. Again, if the Father, Son and Holy Spirit were so utterly different in their natures as they are distinct from each other in their persons, there might indeed be a Trinity, but there would not be one God. But in that one true God, the Trinity, it must be verified not alone that God is one, but also that he is triune. The true God, then, is a Trinity in the persons and one in the one nature.

℟. v. Glory to Father and to Son begotten, and to you also, Spirit life-bestowing, of each the equal, one God everlasting* through all the ages. ℣. Grant to us the fruits of joy; bestow the gifts of grace. Loose the chains of discord and seal the bonds of peace. – Through all the ages.

Lesson vi

By this unity of nature, the Father is wholly in the Son and in the Holy Spirit; the Son is wholly in the Father and in the Holy Spirit; the Holy Spirit, also, is wholly in the Father and in the Son. None of these exists apart from the others. For no one of them either precedes another in eternity, or surpasses in greatness, or outstrips in power. Thus, as far as the unity of the divine nature is concerned, the Father neither precedes, nor is he greater than, the Son and the Holy Spirit. Likewise, as if antecedent to or greater by nature, the eternity and immensity of the Son can neither precede nor surpass the eternity and immensity of the Holy Spirit.

℟. vi Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. Glory. – For endless ages.

III Nocturn

Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are

majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power,* give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king." The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and the earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord; for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 The Father is love, Christ is grace, their fellowship is the Holy Spirit: O blessed Trinity.

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path;* it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice* because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his name.

Ant. 8 The Father is true, the Son is truth, the Holy Spirit is truth: O blessed Trinity.

Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

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The Lord has made known his salvation ; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it thunder ; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord ; for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 9 So the Father, Word and Counsellor are one substance: O blessed Trinity.

℣. By his word the heavens were made. ℟. By the breath of his mouth, all the stars.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 28

At that time, Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Etc.

Homily of St. Gregory Nazianzen

Discourse on the Faith, near the beginning.

What catholic is unaware that the Father is really Father, the Son really Son, and the Holy Spirit really Holy Spirit? For the Lord himself says to his apostles: " Go therefore and baptize all nations in the name of the Father and of the Son and of the Holy Spirit." This is that perfect Trinity consisting in a unity, which we affirm to be but one substance. For we do not make divisions in God as in a bodily thing, but in accordance with the power of the divine nature, which is in no way bound by matter, we both believe that the Persons really correspond to the names and we testify to the unity of the Godhead.

℟. vii. Praise, glory and thanksgiving be to you * for endless ages, O blessed Trinity. ℣. And blessed is your glorious, holy name, and to be highly praised and highly exalted. – For endless ages.

Lesson viii

We do not say, as some have thought, that the Son of God is an extension of one part from another part ; neither do we understand the word, apart from that which it signifies, as the mere sound of a voice, but we believe that the three names, which are three persons, are one essence, one majesty, one power. And therefore we profess one God, because the unity of majesty prevents us from using the plural form ' gods.' Finally, the world over, we speak of the Father and the Son, but we cannot and ought not say that they are two gods.

℟. viii. Let us bless the Father and the Son together with the Holy Spirit: let us sing praise to him and highly exalt him * for ever. ℣. Blessed are you, Lord, in the firmament of heaven, and to be sung and glorified. – For ever.

Lesson ix

Not indeed that God's Son is not God. On the contrary, he is true God from true God. Because we know that the Son of God comes from the one Father and from no other, for this reason we say that God is one. It was this that the apostles and the prophets handed down. It was this that the Lord himself taught when he said, " I and the Father are one." The word " one" refers as I have said to the Oneness of the Deity: the word " are " to the Persons.

℟. ix. To the Supreme Trinity, the indivisible God, be one divinity, equal glory, the same eternal majesty ; the Father, Son and Holy Spirit, * who controls the whole universe by his laws. ℣. May the blessed Godhead of the Father and the Son, equally with the life-giving Spirit, bestow grace upon us. – Who controls. Glory. – Who controls.

Before Lauds. ℣. The Lord is great, highly to be praised. ℟. His greatness cannot be measured.

LAUDS

Antiphons (and at the Hours)

1. Glory be to you, O Trinity, equally one God before all ages, now and for ever.

Psalm The Lord is king, etc. p. 29.

2. Praise and endless glory be for ever to God the Father and the Son together with the Holy Counsellor.

3. From every voice let the glory of praise resound to the Father and to his

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begotten Son ; equally let it re-echo to the Holy Spirit in everlasting praise.

4. May our voices always resound in everlasting praise to God the Father, to his co-equal Son, and to you, Holy Spirit.

5. From whom are all things, through whom are all things, to whom are all things ; to him be glory for ever.

Little Chapter Rom 11

O the depth of the riches and wisdom and knowledge of God ! How unsearchable are his judgments and how inscrutable his ways !

Hymn

O Trinity most worshipful
And Unity most wonderful ;
O Power inexhaustible
In substance indivisible.

O Purity, O Charity,
O Peace and Immortality,
Supreme in glory evermore,
Of Father, Son, and Counsellor.

As faith crowns those who pray to you
And dutifully trust in you ;
The needy, view with pity kind,
And cleanse all meanness from the mind.

The Father unbegotten one
And equally his only Son,
And Holy Spirit too we praise,
The Triune God through all our days.
Amen.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

Bened. ant. Blessed be the Creator and Ruler of all, the holy and indivisible Trinity, now and always through endless ages.

Prayer

Almighty, eternal God, you have granted to your servants by professing the true faith to acknowledge the glory of the eternal Trinity, and in the might of majesty to adore Oneness. We beg that by the strength of that same faith, we may be protected against all evil. Through.

At the Small Hours, psalms from Sunday

TERCE

Ant. Praise and endless glory be for ever to God the Father and to the Son together with the Holy Counsellor.

Little Chapter Rom. 11

O the depth of the riches and wisdom and knowledge of God ! How unsearchable are his judgments and how inscrutable his ways !

℟. Let us bless the Father and the Son together with the Holy Spirit, ⋆ alleluia, alleluia. – Let us bless. ℣. Let us sing praise to him and highly exalt him for ever. – Alleluia. – Glory. – Let us bless.

℣. Blessed are you, O Lord, in the firmament of heaven. ℟. And to be sung and glorified for ever.

Prayer

Almighty, eternal God, you have granted to your servants by professing the true faith to acknowledge the glory of the eternal Trinity, and in the might of majesty to adore Oneness. We beg that by the strength of that same faith we may be protected against all evil. Through.

SEXT

Ant. From every voice let the glory of praise resound to the Father and to his begotten Son ; equally let it re-echo to the Holy Spirit in everlasting praise.

Little Chapter 2 Cor. 13

The grace of Our Lord Jesus Christ and the charity of God, and the fellowship of the Holy Spirit be with you all.

℟. Blessed are you, O Lord, in the firmament of heaven, ⋆ alleluia, alleluia. – Blessed. ℣. And to be sung and glorified for ever. – Alleluia. – Glory. – Blessed.

℣. By his word the heavens were made. ℟. By the breath of his mouth all the stars.

NONE

Ant. From whom are all things, through whom are all things, to whom are all things ; to him be glory for ever.

Little Chapter 1 John 5

There are three witnesses in heaven: the Father, the Word and the Holy Spirit ; and these three are One.

℟. By his word the heavens were made, ⋆ alleluia, alleluia. – By his word. ℣. By the breath of his mouth all the stars. – Alleluia. – Glory. – By his word.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

II VESPERS

Psalm 109

The Lord's revelation to my Master: ⋆ " Sit on my right: I will put your foes beneath your feet."

The Lord will send from

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Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains ; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies ; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth: * his precepts are all of them sure,

Standing firm for ever and ever: * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom ; all who do so prove themselves wise. * His praise shall last for ever !

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth ; * the children of the upright are blessed.

Riches and wealth are in his house ; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news ; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear ; * he will see the downfall of his foes.

Open-handed, he gives to the poor ; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away ; * the desire of the wicked leads to doom.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord !

May the name of the Lord be blessed * both now and for evermore !

From the rising of the sun to its setting * praised be the name of the Lord !

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth ?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 116

O praise the Lord all you nations, * acclaim him all you peoples !

Strong is his love for us;* he is faithful for ever.

Ant. Glory be to you, O Trinity, equally one God before all ages, now and for ever.

Little Chapter Rom. 11

O the depth of the riches and wisdom and knowledge of God ! How unsearchable are his judgments and how inscrutable his ways !

Hymn

Be with us, Holy Trinity,
Who are one only Deity,
In glory equal, hear our call,
O everlasting source of all.

For all the armies of the sky
Adore you, praise and magnify;
While nature, in her triple frame,
For ever sanctifies your name.

Genuflexion during the following two lines.

We, too, your servants, homage pay,
Adoring reverently today ;
O join to that celestial song
The praises of our suppliant throng !

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Light, wholly One, we you confess,
With triple praise we rightly bless;
Each spirit sings, in praise, your name
Whom First and Last we all acclaim.

The Father, unbegotten one,
And equally his only Son,
And Holy Spirit too we praise
The Triune God through all our days. Amen.

℣. Let us bless the Father and the Son together with the Holy Spirit.
℟. Let us sing praise to him and highly exalt him for ever.

Magnif. ant. With whole heart and voice we confess, praise, and bless you, God the Father unbegotten, and you the only-begotten Son, and you the Holy Spirit Counsellor: to you be glory for ever.

Prayer

Almighty, eternal God, you have granted to your servants by professing the true faith to acknowledge the glory of the eternal Trinity, and in the might of majesty to adore Oneness. We beg that by the strength of that same faith, we may be protected against all evil. Through.

Compline of the Sunday.

Monday

MATINS

Here begins the first book of Kings

Lesson i Chapter 1

There was a certain man of Ramatha′im-zo′phim of the hill country of E′phraim whose name was Elka′nah the son of Jero′-ham, son of Eli′hu, son of Tohu, son of Zuph, an E′phraimite. He had two wives; the name of one was Hannah, and the name of the other Penin′nah. And Penin′nah had children, but Hannah had no children. Now this man used to go up year by year from his city to worship and to sacrifice to the Lord of hosts at Shiloh, where the two sons of Eli, Hophni and Phin′ehas, were priests of the Lord.

℟. God listens to every one. He sent his angel and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

This sequence is read until the First Sunday in August.

Lesson ii

On the day when Elka′-nah sacrificed, he would give portions to Penin′nah his wife and to all her sons and daughters; and, although he loved Hannah, he would give Hannah only one portion, because the Lord had closed her womb. And her rival used to provoke her sorely, to irritate her, because the Lord had closed her womb. So it went on year by year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. And Elka′nah, her husband, said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?"

℟. ii. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the door-post of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. And she vowed a vow and said, "O Lord of hosts, if you will indeed look on the affliction of your maidservant, and remember me, and not forget your maidservant, but will give to your maidservant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head."

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people and I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom. – Glory. – For ever.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers; and since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments we may be pleasing to you both in desire and in deed. Through.

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Tuesday

MATINS

From the first book of Kings

Lesson i Chapter 1

And in due time Hannah conceived and bore a son and she called his name Samuel, for she said, " I have asked him of the Lord." And the man Elka'nah and all his house went up to offer to the Lord the yearly sacrifice, and to pay the vow. But Hannah did not go up, for she said to her husband, "As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord, and abide there for ever."

℟. i. Direct your heart to the Lord and serve him only * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will deliver you.

Lesson ii

Elka'nah her husband said to her, " Do what seems best to you, wait until you have weaned him; only may the Lord establish his word." So the woman remained and nursed her son, until she weaned him. And when she had weaned him, she took him up with her, along with a three-year-old bull, an ephah of flour, and a skin of wine; and she brought him to the house of the Lord at Shiloh.

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: " Saul has slain his thousands and David his ten thousands"? – And took away.

Lesson iii

And the child was young. Then they slew the bull, and they brought the child to Eli. And she said, " Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the Lord. For this child I prayed; and the Lord has granted my petition which I made to him. Therefore I have lent him to the Lord; as long as he lives, he is lent to the Lord." And they worshipped the Lord there.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday

MATINS

From the first book of Kings

Lesson i Chapter 2

Now the sons of Eli were worthless men; they had no regard for the Lord. The custom of the priests with the people was that when any man offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand, and he would thrust it into the pan, or kettle, or cauldron, or pot; all that the fork brought up the priest would take for himself.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open * toward this house, day and night. ℣. Look down Lord from your holy habitation, from heaven. – Toward this house.

Lesson ii

So they did at Shiloh to all the Israelites who came there. Moreover, before the fat was burned, the priest's servant would come and say to the man who was sacrificing, " Give meat for the priest to roast; for he will not accept boiled meat from you, but raw." And the man used say to him, " Let them burn the fat first, and then take as much as you wish."

℟. ii. My sins outnumber the sands of the seashore so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

He would say, " No, you must give it now; and if not, I will take it by force." Thus the sin of the young men was very great in the sight of the Lord; for the men treated the offering of the Lord with contempt. Samuel was ministering before the Lord a boy girded with a linen ephod. And his mother used to make for him a little robe and take it to him each year, when she went up with her husband to offer the yearly sacrifice.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a

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whirlwind, Eli'sha cried, ✱ "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, Master, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers; and since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments we may be pleasing to you both in desire and in deed. Through.

Thursday

The feast of Corpus Christi is celebrated. The Office was composed by St. Thomas Aquinas.

Feast
OF THE MOST HOLY BODY OF CHRIST

I CLASS

I VESPERS

Ant. to psalms A priest for ever, after the order of Melchizedek, Christ the Lord offered bread and wine.

Psalm Praise O servants of the Lord, etc. [1]

Little Chapter 1 Cor. 11

The Lord Jesus, on the night that he was betrayed, took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you."

℟. A man once gave a great banquet, and sent his servant to say to those who had been invited, "Come, ✱ for all is now ready." ℣. Come, eat of my bread and drink of the wine I have mixed. – For all is now ready. – Glory. – For all is now ready.

Hymn

Sing my tongue the sacred Mystery
Of the glorious body made,
Of the precious blood outpouring—

Both the fruit of noble maid—
By the King of all the nations
For the world's redemption paid.

Given for us, to us descending,
Born of virgin chaste was he,
And on earth by life and teaching
Spread the truth to make us free;
Then with sacred celebration
Closed his life most wondrously.

On the night of that last supper
Seated with his brethren band,
He observed the Law most fully
And the feast it did command;
Then, as food to his apostles,
Gives himself with his own hand.

Word made Flesh, true bread he changes
By a word, his flesh to be;
Wine to blood of Christ transforming,
Though the eye no change may see;
Faith alone provides assurance,
If the heart sincere should be.

Genuflexion until Honour.

Humbly then in veneration
This great Mystery we adore;
For the ancient rite surrenders
To the new for evermore;
Faith divine supplies abundance
Where frail senses cannot soar.

Honour, praise and exaltation
To the Father and the Son,
Power, too, and joy and blessing
And salvation for all won;
To the One from both proceeding,
Be an equal worship done.
Amen.

℣. You supplied them with bread from heaven, alleluia. ℟. Providing in itself every pleasure, alleluia.

Magnif. ant. What a delightful spirit is yours, Lord! For, to show your goodness toward your children, you fill the starving with good things, providing them from heaven with a most delightful bread; but the rich who are disdainful, you send away empty.

Prayer

O God, who left to us in this wonderful Sacrament a memorial of your passion,

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grant us, we pray, so to venerate the sacred mysteries of your body and blood that we may always find within us the fruit of your redemption. For you live.

COMPLINE

Psalms as on Sunday.

Nunc dimittis ant. Alleluia. The bread which I shall give, alleluia, is my flesh, for the life of the world, alleluia, alleluia.

MATINS

Invit. Let us adore Christ, the King who rules the nations. * He gives abundance to the spirit of those who feed on him.

Hymn

In these Solemnities
May holy joy be found,
And from the inmost heart
Let sacred praise resound.
So let the old recede,
Be everything made new;
New heart, new voice, be
new each deed.

Now is recalled to mind
That supper last of all,
When Christ, as is believed,
Gave to his brethren all,
Both the unleavened bread
And lamb that did fulfil
Laws made of old for the
Fathers.

After the symbol lamb,
After the feast was done,
To his disciples, then,
Christ gave them, everyone,
His very body true,
Whole and entire to each.
So we proclaim did he feed
them.

Food to the feeble ones,
He his own body gave,
And, to the downcast souls,
Cup of his blood to save.
Saying, "Receive, each one.
This cup I pass to you.
Take then, drink of it
everyone."

Thus does he institute
That sacred Sacrifice,
And its dread ministry
To priests alone applies;
These, then, most fittingly,
First should themselves
partake,
Later to give to all others.

Bread of the angels blest,
Made bread of human
kind!
In this, true heaven's bread,
Symbols fulfilment find.
O truth most wonderful!
See, he receives the Lord,
Needy, servant and lowly
one!

O Godhead One in Three
Graciously hear our cry,
And, as we worship you,
Come to us from on high;
Through your own
heavenly paths,
Lead, where we long to go,
Into the light you inhabit.
Amen.

I Nocturn

Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1 At the time of his death, the Lord gave health-bringing fruit to be savoured.

Psalm 4

When I call, answer me, O God of justice; * from anguish you released me, have mercy and hear me!

O men, how long will your hearts be closed, * will you love what is futile and seek what is false?

It is the Lord who grants favours to those whom he loves; * the Lord hears me whenever I call him.

Fear him, do not sin, * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

"What can bring us happiness?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once,

For you alone, Lord, * make me dwell in safety.

Ant. 2 From the abundance of the fruit of corn and wine, the faithful rest in the peace of Christ.

Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose their gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who

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are my portion and my cup ; * it is yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me !

I will bless the Lord who gives me counsel, * who even at night directs my heart.

I keep the Lord ever in my sight : * since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad ; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Ant. 3 It is in the sharing of the chalice where God himself is received, and not in the blood of calves, that the Lord has brought us together.

℣. He gave them bread from heaven, alleluia. ℟. Mere men ate the bread of angels, alleluia.

From the book of Exodus

Lesson i Chapter 12

The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months ; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers' houses, a lamb for a household ; and if the household is too small for a lamb, then a man and his neighbour next to his house shall take according to the number of persons ; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old ; you shall take it from the sheep or from the goats ; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two door-posts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted ; with unleavened bread and bitter herbs they shall eat it.

℟. i. On the Passover, in the evening, the assembly of the congregation of Israel shall kill the young goat * and they shall eat the flesh with unleavened bread. ℣. Christ, our paschal lamb, has been sacrificed: let us therefore celebrate

the festival with the unleavened bread of sincerity and truth. – And they.

Lesson ii Chapter 16

As Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. And the Lord said to Moses, "I have heard the murmurings of the people of Israel ; say to them, 'At twilight you shall eat flesh, and in the morning you shall be filled with bread ; then you shall know that I am the Lord your God.'" In the evening quails came up and covered the camp ; and in the morning dew lay round about the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoar-frost on the ground. When the people of Israel saw it, they said to one another, "What is it ?" For they did not know what it was. And Moses said to them, "It is the bread which the Lord has given you to eat."

℟. ii. You shall eat flesh and you shall be filled with bread. * It is the bread which the Lord has given you to eat. ℣. It was not Moses who gave you the bread from heaven ; my Father gives you the true bread from heaven. – It is.

From the third book of Kings

Lesson iii Chapter 19

Eli'jah came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom tree ; and he asked that he might die, saying, "It is enough ; now, O Lord, take away my life ; for I am no better than my fathers." And he lay down and slept under a broom tree ; and behold, an angel touched him, and said to him, "Arise and eat." And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank, and lay down again. And the angel of the Lord came a second time, and touched him, and said, "Arise and eat, else the journey will be too great for you." And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God.

℟. iii. Eli'jah looked and saw at his head a cake baked on hot stones. Ris-

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ing, he ate and drank * and went in the strength of that food to the mount of God.
℣. If anyone eats of this bread, he will live for ever.–
And went. – Glory. – To the mount of God.

II Nocturn

Psalm 19

May the Lord answer in time of trial ; * may the name of Jacob's God protect you.

May he send you help from his shrine * and give you support from Sion.

May he remember all your offerings * and receive your sacrifice with favour.

May he give you your heart's desire * and fulfil every one of your plans.

May we ring out our joy at your victory and rejoice in the name of our God. * May the Lord grant all our prayers.

I am sure now that the Lord * will give victory to his anointed,

Will reply from his holy heaven * with the mighty victory of his hand.

Some trust in chariots or horses, * but we in the name of the Lord.

They will collapse and fall, * but we shall hold and stand firm.

Give victory to the king, O Lord, * give answer on the day we call.

Ant. 4 May the Lord remember your offering and receive your sacrifice with favour.

Psalm 22

The Lord is my shepherd ; * there is nothing I shall want.

Fresh and green are the pastures * where he gives me repose.

Near restful waters he leads me, * to revive my drooping spirit.

He guides me along the right path ; * he is true to his name.

If I should walk in the valley of darkness * no evil would I fear.

You are there with your crook and your staff ; * with these you give me comfort.

You have prepared a banquet for me * in the sight of my foes.

My head you have anointed with oil ; * my cup is overflowing.

Surely goodness and kindness shall follow me * all the days of my life.

In the Lord's own house shall I dwell * for ever and ever.

Ant. 5 The Lord's banquet is prepared for us in the sight of all our foes.

Psalm 41

Like the deer that yearns for running streams, * so my soul is yearning for you, my God.

My soul is thirsting for God, the God of my life ; * when can I enter and see the face of God ?

My tears have become my bread, by night, by day, * as I hear it said all the day long: " Where is your God ?"

These things I will remember * as I pour out my soul:

How I would lead the rejoicing crowd * into the house of God,

Amid cries of gladness and thanksgiving, * the throng wild with joy.

Why are you cast down, my soul, * why groan within me ?

Hope in God ; I will praise him still, * my saviour and my God.

My soul is cast down within me * as I think of you,

From the country of Jordan and Mount Hermon, * from the hill of Mizar.

Deep is calling on deep, in the roar of waters ; * your torrents and all your waves swept over me.

By day the Lord will send his loving kindness ; * by night I will sing to him, praise the God of my life.

I will say to God, my rock: " Why have you forgotten me ? * Why do I go mourning oppressed by the foe ?"

With cries that pierce me to the heart, * my enemies revile me,

Saying to me all the day long: * " Where is your God ?"

Why are you cast down, my soul, * why groan within me ?

Hope in God ; I will praise him still, * my saviour and my God.

Ant. 6 Let the guests at the Lord's banquet celebrate the feast amid cries of gladness.

℣. He fed them with finest wheat, alleluia. ℟. And filled them with honey from the rock, alleluia.

Sermon of St. Thomas Aquinas

Opusculum 57. Lesson iv

The immeasurable blessings of divine favour, which have been showered upon the people of God, confer on them an inestimable dignity. What great nation is there, or ever was, that has a God so near to it as the Lord our God is to us ! For the only-begotten Son of God, willing that we should share in his divinity, assumed our nature. He was made man, that he might make men divine. And what is more, he gave back to us for our salvation, all

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that he had assumed belonging to us. For he offered to God the Father, for our reconciliation, his own body as a victim on the altar of the cross. He shed his blood, at one and the same time, a ransom and a purification, that being redeemed from wretched slavery we might be washed clean of all sins.

℟. iv. The bread which I shall give for the life of the world is my flesh. The Jews therefore disputed, saying: * "How can this man give us his flesh to eat?" ℣. The people spoke against the Lord: "We loathe this worthless food." – How can.

Lesson v

But that the remembrance of so great a favour might remain with us, he left to be taken by the faithful, under the appearance of bread and wine, his body for food and his blood for drink. O precious and wonderful banquet, health-giving and full of all delight! For what can be more precious than this banquet, in which not the flesh of calves and goats, as in the old law, but Christ true God, is set before us to eat? What is more wonderful than this Sacrament? For in it the substance of the bread and wine is changed into the body and blood of Christ, and therefore Christ, perfect God and man, is contained under the appearance of a little bread and wine.

℟. v. As they were eating, Jesus took bread, and blessed and broke it, and gave to the disciples and said, * "Take, eat, this is my body." ℣. The men of my tent have said: "Who is there that has not been filled with his meat?" – Take, eat.

Lesson vi

He is therefore eaten by the faithful, but in no way is he mangled. Indeed when the Sacrament is divided, he remains whole under each particle. The accidents, however, remain here without any subject. And this, that faith may be exercised when what is visible is invisibly received, hidden under another appearance; furthermore, that the senses, which judge of the accidents according to appearances, may be preserved from error. No sacrament is more health-giving than this one, in which sins are cleansed, virtues increased, and the mind enriched with abundance of all spiritual gifts. It is offered in the church for the living and the dead,

so that what was instituted for the salvation of all, may profit all.

℟. vi. Jesus took the cup after supper, saying, "This cup, which is poured out for you, is the new covenant in my blood. * Do this in remembrance of me." ℣. My soul continually thinks of it and is bowed down within me. – Do this. – Glory. – Do this.

III Nocturn

Psalm 42

Defend me, O God, and plead my cause * against a godless nation.

From deceitful and cunning men * rescue me, O God.

Since you, O God, are my stronghold, * why have you rejected me?

Why do I go mourning * oppressed by the foe?

O send forth your light and your truth; * let these be my guide.

Let them bring me to your holy mountain * to the place where you dwell.

And I will come to the altar of God, * the God of my joy.

My redeemer, I will thank you on the harp, * O God, my God.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

Ant. 7 I will come to the altar of God, I will receive Christ who renews my youth.

Psalm 80

Ring out your joy to God our strength, * shout in triumph to the God of Jacob.

Raise a song and sound the timbrel, * the sweet-sounding harp and the lute,

Blow the trumpet at the new moon, * when the moon is full, on our feast.

For this is Israel's law, * a command of the God of Jacob.

He imposed it as a rule on Joseph, * when he went out against the land of Egypt.

A voice I did not know said to me: * "I freed your shoulder from the burden;

Your hands were freed from the load. * You called in distress and I saved you.

I answered, concealed in the storm cloud, * at the waters of Meribah I tested you.

Listen, my people, to my warning, * O Israel, if only you would heed!

Let there be no foreign god among you, * no worship of an alien god.

I am the Lord your God, who brought you out from the land of Egypt. * Open

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wide your mouth and I will fill it.

But my people did not heed my voice * and Israel would not obey,

So I left them in their stubbornness of heart * to follow their own designs.

O that my people would heed me, * that Israel would walk in my ways !

At once I would subdue their foes, * turn my hand against their enemies.

The Lord's enemies would cringe at their feet, * and their subjection would last for ever.

But Israel I would feed with finest wheat * and fill them with honey from the rock.

Ant. 8 The Lord has fed us with finest wheat: and filled us with honey from the rock.

Psalm 83

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood ;

She lays her young by your altars, * Lord of hosts, my king and my God.

They are happy, who dwell in your house, * for ever singing your praise.

They are happy, whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever-growing strength, * they will see the God of gods in Sion.

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield ; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you !

Ant. 9 From your altar, Lord, we receive Christ, in whom our hearts and souls ring out their joy.

℣. May you bring forth bread from the earth, alleluia. ℟. And wine to cheer man's heart, alleluia.

Reading from the holy Gospel according to John

Lesson vii Chapter 6

At that time: Jesus said to the crowds of Jews: " My flesh is food indeed and my blood is drink indeed." Etc.

Homily of St. Augustine, Bishop

Treatise 26 on John, near the end.

Men seek by eating and drinking to dispel hunger and thirst, but truly the only food or drink that will bring about this, is that which will render those who partake of it free from death and decay, the very bond of fellowship of the saints where there is peace and unity, full and perfect. Furthermore, as men of God perceived before us, it was for that purpose that Our Lord Jesus Christ presented his body and blood in those things which, out of many elements, are made into one. One of these is made one out of many grains, the other coalesces from the blending of many grapes.

℟. vii. He who eats my flesh and drinks my blood * abides in me and I in him. ℣. For what great nation is there that has a god so near to it as the Lord our God is to us. – Abides.

Lesson viii

Then he explains how this, of which he speaks, will be done, and what it means to eat his body and drink his blood. " He who eats my flesh and drinks my blood, abides in me and I in him." This, then, is to eat that food and drink of that drink—to abide in Christ and have him abiding in oneself. And so, the man who does not abide in Christ and in whom Christ does not abide, undoubtedly does not spiritually either eat his flesh or drink his blood, though he may physically and visibly press the Sacrament of Christ's body and blood with his teeth. Rather, is he eating and drinking the Sacrament of so great a reality to his own condemnation. For, being unclean, he had presumed to approach Christ's Sacrament, which no one receives worthily unless he be clean. Of such as this latter is said, " Blessed are the pure in heart, for they shall see God."

℟. viii. The living Father sent me and I live because of the Father, * so he who eats me will live because of me. ℣. The Lord has fed him with the bread of life and understanding. – So he who eats me.

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Lesson ix

"As the living Father sent me, and I live because of the Father, so he who eats me will live because of me." It is as if he were to say, "That I live because of the Father, which means that I subordinate my life to him, as to one who is greater, was attained by that emptying of self for which he sent me. But that anyone should live because of me, is attained by that communion whereby he eats me. I, then, being brought low, live because of the Father, while man, raised up, lives because of me." If, however, the phrase, "I live because of the Father," is used because he proceeds from the latter, and not vice versa, such a statement indicates no inequality between them. Nor in saying, "So he who eats me will live because of me," did he indicate exact equality between himself and us, but, rather, pointed out the grace won for us by the Mediator.

℟. ix. One bread, we who are many, are one body, * for of the one bread and of the one cup we all partake. ℣. You provided, in your goodness, O God, for the poor: to those who are of one mind, you give a home. – For of. – Glory. – We all partake.

Before Lauds ℣. I eat my honeycomb with my honey, alleluia. ℟. I drink my wine with my milk, alleluia.

LAUDS

Antiphons (and at the Hours)

1. Wisdom has built her house. She has mixed her wine, she has also set her table, alleluia.

Psalm The Lord is King, etc. p. 29.

2. You gave your people the food of angels: you supplied them from heaven with bread, alleluia.

3. Christ's food is rich; he shall yield royal dainties, alleluia.

4. The holy priests offer the burnt offering and the bread to God, alleluia.

5. To him who conquers I will give some of the hidden manna and a new name, alleluia.

Little Chapter 1 Cor. 11

The Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it and said: "This is my body which is for you."

Hymn

Proceeding forth, the Word sublime,
Though leaving not the Father's side,
Commenced his work upon the earth
And reached, at last, life's eventide.

He whom disciple soon would sell
To jealous men who sought to kill,
First gave, as very food of life,
Himself to his disciples still.

To whom beneath a twofold sign
He gave his blood, his flesh to eat,
That of the double substance there
He might replenish man complete.

At birth, he gave himself as friend,
At table, then, our food to be,
At death, as ransom for mankind,
Enthroned, as prize eternally.

O saving Sacrifice divine
That opens wide the heavenly door,
Attacks press on from foe malign,
Give strength! Bring help, we you implore.

Unto the One and Triune Lord
Be glory all the ages through,
Who life unending will bestow
On us in our true home with you.
Amen.

℣. He established peace on your borders, alleluia. ℟. He feeds you with finest wheat, alleluia.

Bened. ant. I am the living bread which came down from heaven. If anyone eats of this bread, he will live for ever, alleluia.

Prayer

O God, who left to us in this wonderful Sacrament a memorial of your passion, grant us, we pray, so to venerate the sacred mysteries of your body and blood that we may always find within us the fruit of your redemption. For you live.

At the Hours, psalms from Sunday.

TERCE

Ant. You gave your people the food of angels: you supplied them from heaven with bread, alleluia.

Little chapter 1 Cor. 11

The Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you."

℟. He gave them bread from heaven, * alleluia, alleluia. – He gave. ℣.

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Mere man ate the bread of angels. – Alleluia. – Glory. – He gave.

℣. He fed them with finest wheat, alleluia. ℟. And filled them with honey from the rock, alleluia.

SEXT

Ant. Christ's food is rich ; he shall yield royal dainties, alleluia.

Little Chapter 1 Cor. 11

For as often as you eat this bread and drink the cup, you proclaim the Lord's death, until he comes.

℟. He fed them with finest wheat, * alleluia, alleluia. – He fed them. ℣. And filled them with honey from the rock. – Alleluia. – Glory. – He fed them.

℣. May you bring forth bread from the earth, alleluia. ℟. And wine to cheer man's heart, alleluia.

NONE

Ant. To him who conquers, I will give some of the hidden manna and a new name, alleluia.

Little Chapter 1 Cor. 11

Whoever eats the bread or drinks the cup of the Lord in an unworthy manner, will be guilty of profaning the body and blood of the Lord.

℟. May you bring forth bread from the earth, * alleluia, alleluia. – May you. ℣. And wine to cheer man's heart. – Alleluia, alleluia. – Glory. – May you.

℣. He established peace on your borders, alleluia. ℟. He feeds you with finest wheat, alleluia.

II VESPERS

Psalm 109

The Lord's revelation to my Master ; * " Sit on my right : I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains ; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * " You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of nations, will heap high the bodies ; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people, * by giving them the lands of the nations.

His works are justice and truth: * his precepts are all of them sure.

Standing firm for ever and ever: * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom ; all who do so prove themselves wise. * His praise shall last for ever!

Psalm 115

I trusted, even when I said : * " I am sorely afflicted,"

And when I said in my alarm: * " No man can be trusted."

How can I repay the Lord * for his goodness to me ?

The cup of salvation I will raise ; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I ; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord,* in your midst, O Jerusalem.

Psalm 127

O blessed are those who fear the Lord * and walk in his ways !

By the labour of your hands you shall eat. * You will be happy and prosper ;

Your wife like a fruitful vine * in the heart of your house ;

Your children like shoots of the olive, * around your table.

Indeed thus shall be blessed * the man who fears the Lord.

May the Lord bless you from Sion * all the days of your life !

May you see your child-

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ren's children in a happy Jerusalem ! * On Israel, peace !

Psalm 147

O praise the Lord, Jerusalem ! * Sion praise your God !

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch ;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations ; * he has not taught them his decrees.

Ant. Widsom has built her house. She has mixed her wine, she has also set her table, alleluia.

Little Chapter 1 Cor. 11

The Lord Jesus, on the night when he was betrayed, took bread and, when he had given thanks, he broke it and said, " This is my body which is for you."

Hymn

Sing my tongue the sacred Mystery
Of the glorious body made,
Of the precious blood outpouring—
Both the fruit of noble maid—
By the King of all the nations
For the world's redemption paid.

Given for us, to us descending,
Born of virgin chaste was he,
And on earth by life and teaching
Spread the truth to make us free ;
Then with sacred celebration
Closed his life most wondrously.

On the night of that last supper
Seated with his brethren band,
He observed the Law most fully
And the feast it did command ;
Then, as food to his apostles,
Gives himself with his own hand.

Word made Flesh, true bread he changes
By a word, his flesh to be ;
Wine to blood of Christ transforming,
Though the eye no change may see ;
Faith alone provides assurance,
If the heart sincere should be.

Genuflexion until Honour.

Humbly then in veneration
This great Mystery we adore ;
For the ancient rite surrenders
To the new for evermore ;
Faith divine supplies abundance
Where frail senses cannot soar.

Honour, praise and exaltation
To the Father and the Son,
Power, too, and joy and blessing
And Salvation for all won ;
To the One from both proceeding,
Be an equal worship done.
Amen.

℣. You supplied them with bread from heaven, alleluia. ℟. Providing in itself every pleasure, alleluia.

Magnif. ant. O sacred banquet in which Christ is received: the remembrance of his passion is renewed ; the soul is filled with grace, and a pledge of future glory is given to us ! Alleluia, alleluia.

Prayer

O God, who left to us in this wonderful Sacrament a memorial of your passion, grant us, we pray, so to venerate the sacred mysteries of your body and blood that we may always find within us the fruit of your redemption. For you live.

COMPLINE

Psalms as on Sunday.

Nunc dimittis ant. Alleluia. The bread which I shall give, alleluia, is my flesh for the life of the world, alleluia, alleluia.

Friday

MATINS

From the first book of Kings.

Lesson i Chapter 2

And there came a man of God to Eli, and said to him, " Thus the Lord has said, ' I revealed myself to the house of your father when they were in Egypt subject to the house of Pharaoh. And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod

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before me; and I gave to the house of your father all my offerings by fire from the people of Israel. Why then look with greedy eye at my sacrifices and my offerings which I commanded, and honour your sons above me by fattening yourselves upon the choicest parts of every offering of my people Israel?' "

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will deliver you.

Lesson ii

"Therefore the Lord God of Israel declares: 'I promised that your house and the house of your father should go in and out before me for ever'; but now the Lord declares: 'Far be it from me; for those who honour me I will honour, and those who despise me shall be lightly esteemed. Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house. Then in distress you will look with envious eye on all the prosperity which shall be bestowed upon Israel; and there shall not be an old man in your house for ever. The man of you whom I shall not cut off from my altar shall be spared to weep out his eyes and grieve his heart; and all the increase of your house shall die by the sword of men.' "

℟. ii Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: "Saul has slain his thousands and David his ten thousands"? – And took away.

Lesson iii

"'And this which shall befall your two sons, Hophni and Phin'ehas, shall be the sign to you: both of them shall die on the same day. And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind; and I will build him a sure house, and he shall go in and out before my anointed for ever. And every one who is left in your house shall come to implore him for a piece of silver or a loaf of bread, and shall say, "Put me, I pray you, in one of the priest's places, that I may eat a morsel of bread."' "

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers; and since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments we may be pleasing to you both in desire and in deed. Through.

Saturday

MATINS

From the first book of Kings

Lesson i Chapter 3

Now the boy Samuel was ministering to the Lord under Eli. And the word of the Lord was rare in those days; there was no frequent vision. At that time Eli, whose eyesight had begun to grow dim, so that he could not see, was lying down in his own place; the lamp of God had not yet gone out, and Samuel was lying down within the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!"

℟. i Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Second responsory to be said on vigils:

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight, I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson ii

He ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and

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lay down. And the Lord called again, " Samuel ! " And Samuel arose and went to Eli, and said, " Here I am, for you called me." But, he said, " I did not call, my son ; lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, " Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, " Go lie down ; and if he calls you, you shall say, ' Speak, Lord, for your servant hears.' " So Samuel went and lay down in his place. And the Lord came and stood forth, calling as at other times, " Samuel ! Samuel ! " And Samuel said, " Speak, Lord, for your servant hears."

℟. ii. (iii.) And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, Master, let me inherit a double share of your spirit." Then he said, " If you see me as I am being taken from you it shall be so." – My father. – Glory. – My father.

Prayer

O God, strength of those who put their trust in you, graciously hear our prayers ; and, since, without you, weak mortals can do nothing, give us the help of your grace, so that in following your commandments, we may be pleasing to you both in desire and in deed. Through.

II SUNDAY AFTER PENTECOST

II CLASS

I VESPERS

Antiphons and psalms as in psalter for Saturday p. 210.

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. The Lord, who delivered me from the mouth of the lion and freed me from the paw of the wild beast, *he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is. – Glory. – He it is.

This responsory is said to-day only.

Hymn

O Trinity of blessed light
O Unity of princely might,
As fiery sun now goes its way
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise ;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity. Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Speak, Lord, for your servant hears.

Prayer

Grant us, Lord, a lasting fear and love of your holy name ; for you never fail to guide those whom you firmly establish in your love. Through.

MATINS

From the first book of Kings

Lesson i Chapter 3

Then the Lord said to Samuel, " Behold, I am about to do a thing in Israel, at which the two ears of every one that hears it will tingle. On that day I will fulfil against Eli all that I have spoken concerning his house, from beginning to end. And I tell him that I am about to punish his house for ever, for the iniquity which he knew, because his sons were blaspheming God, and he did not restrain them."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

" Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering for ever." Samuel lay until morning ; then he opened the doors of the house of the Lord. And Samuel was afraid to tell the vision to

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Eli. But Eli called Samuel and said, " Samuel, my son." And he said, " Here I am." And Eli said, " What was it he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." So Samuel told him everything and hid nothing from him. And he said, " It is the Lord: let him do what seems good to him."

℟. ii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people, and I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom.

Reading from the holy Gospel according to Luke

Lesson iii Chapter 14

At that time, Jesus told the Pharisees this parable: A man once gave a great banquet and invited many. Etc.

Homily of Pope St. Gregory

Homily 36 on the Gospel.

Bodily and spiritual pleasures, dearest brethren, usually differ in this way. The absence of bodily pleasures intensifies the longing for them; but, when present, they are indulged in and straightway produce, in the one who enjoyed them, a distaste consequent upon over-indulgence. Spiritual pleasures, on the other hand, seem unattractive when one does not possess them; but, once enjoyed, they are longed for, and the more one experiences them the more does one hunger for them. In anticipation, bodily pleasures seem attractive, but realisation proves disappointing; spiritual pleasures, however, in anticipation seem of little account, but realisation proves much more pleasing.

℟. iii And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, Master, let me inherit a double share of your spirit." Then he said, " If you see me as I am being taken away from you, it shall be so." – My father, my father. – Glory.– My father, my father.

On the following Sundays, until Advent exclusive, in place of the responsory

And it came to pass, the responsory Honour will be said.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, " Come; for all is now ready," alleluia.

Prayer

Grant us, Lord, a lasting fear and love of your holy name; for you never fail to guide those whom you firmly establish in your love. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Go out quickly into the streets and lanes of the city, and compel the poor and maimed and blind and lame to come in, that my house may be filled, alleluia.

Monday

MATINS

From the first book of Kings

Lesson i Chapter 4

Now Israel went out to battle against the Philistines; they encamped at Ebene'zer, and the Philistines encamped at Aphek. The Philistines drew up in line against Israel, and when the battle spread, Israel was defeated by the Philistines, who slew about four thousand men on the field of battle.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

And when the troops came to the camp, the elders of Israel said, " Why has the Lord put us to rout today before the Philistines? Let us bring the ark of the covenant of the Lord here from Shiloh, that he may come among us and save us from the power of our enemies." So the people sent to Shiloh, and brought from there the ark of the covenant of the Lord of hosts, who is enthroned on the cherubim.

℟. ii. The Lord, who delivered me from the mouth of the lion and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣.

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May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii.

And the two sons of Eli, Hophni and Phin'ehas, were there with the ark of the covenant of God. When the ark of the covenant of the Lord came into the camp, all Israel gave a mighty shout, so that the earth resounded. And when the Philistines heard the noise of the shouting, they said, " What does this great shouting in the camp of the Hebrews mean?" And they learned that the ark of the Lord had come to the camp.

℣. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, ✱ establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Prayer

Grant us, Lord, a lasting fear and love of your holy name; for you never fail to guide those whom you firmly establish in your love. Through.

Tuesday

MATINS

From the first book of Kings

Lesson i Chapter 4

A man of Benjamin ran from the battle line, and came to Shiloh the same day, with his clothes rent and with earth upon his head. When he arrived, Eli was sitting upon his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out. When Eli heard the sound of the outcry, he said, " What is this uproar?" Then the man hastened and came and told Eli.

℟. i. Direct your heart to the Lord and serve him only, ✱ and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will deliver you.

Lesson ii

Now Eli was ninety-eight years old and his eyes were set, so that he could not see. And the man said to Eli, " I am he who has come from the battle; I fled from the battle today." And he said, " How did it go, my son?" He who brought the tidings answered and said, " Israel has fled before the Philistines, and there has been a great slaughter among the people; your two sons also, Hophni and Phin'ehas, are dead, and the ark of God has been captured."

℟. ii. Saul has slain his thousands and David his ten thousands for the hand of the Lord was with him; he struck the Philistine ✱ and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: " Saul has slain his thousands and David his ten thousands "? – And took away.

Lesson iii

When he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate; and his neck was broken and he died, for he was an old man, and heavy. He had judged Israel forty years. Now his daughter-in-law, the wife of Phin'ehas, was with child, and about to give birth. And when she heard the tidings that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth; for her pains came upon her.

℟. iii Mountains of Gilbo'a, let there be no dew or rain upon you, ✱ where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday

MATINS

From the first book of Kings

Lesson i Chapter 5

When the Philistines captured the ark of God, they carried it from Ebene'zer to Ashdod; then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside Dagon. And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the ark of the Lord. So they took Dagon and put him back in his place. But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the

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ark of the Lord, and the head of Dagon and both his hands were lying cut off upon the threshold; only the trunk of Dagon was left to him.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open ✱ toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

The hand of the Lord was heavy upon the people of Ashdod, and he terrified and afflicted them with tumours, both Ashdod and its territory. And when the men of Ashdod saw how things were, they said, "The ark of the God of Israel must not remain with us; for his hand is heavy upon us and upon Dagon our god." So they sent and gathered together all the lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath."

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath ✱ and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

So they brought the ark of the God of Israel there. But after they had brought it around, the hand of the Lord was against the city, causing a very great panic, and he afflicted the men of the city, both young and old, so that tumours broke out upon them. So they sent the ark of God to Ekron. But when the ark of God came to Ekron, the people of Ekron cried out, "They have brought around to us the ark of the God of Israel to slay us and our people." They sent therefore and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it return to its own place, that it may not slay us and our people." For there was a deathly panic throughout the whole city. The hand of God was very heavy there.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha

cried, ✱ "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you it shall be so." – My father. – Glory. – My father.

Prayer

Grant us, Lord, a lasting fear and love of your holy name; for you never fail to guide those whom you firmly establish in your love. Through.

Thursday

MATINS

From the first book of Kings

Lesson i Chapter 6

The ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners and said, "What shall we do with the ark of the Lord? Tell us with what we shall send it to its place." They said, "If you send away the ark of the God of Israel, do not send it empty, but by all means return him a guilt offering. Then you will be healed, and it will be known to you why his hand does not turn away from you."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, ✱ and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

"Why should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? After he had made sport of them, did they not let the people go, and they departed? Now then, take and prepare a new cart and two milch cows upon which there has never come a yoke, and yoke the cows to the cart, but take their calves home, away from them. And take the ark of the Lord and place it on the cart, and put in a box at its side the figures of gold, which you are returning to him as a guilt offering. Then send it off, and let it go its way. And watch; if it goes up on the way to its own land, to Beth-she'mesh, then it is he who has done us this great harm; but if not, then we shall know that it is not his hand that struck us, it happened to us by chance." The men did so.

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℟. ii. The Lord, who delivered me from the mouth of the lion and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And the cows went straight in the direction of Beth-she′-mesh along one highway, lowing as they went; they turned neither to the right nor to the left, and the lords of the Philistines went after them as far as the border of Beth-she′-mesh. Now the people of Beth-she′-mesh were reaping their wheat harvest in the valley; and when they lifted up their eyes and saw the ark, they rejoiced to see it. The cart came into the field of Joshua of Beth-she′-mesh, and stopped there. A great stone was there; and they split up the wood of the cart and offered the cows as a burnt offering to the Lord. And the Levites took down the ark of the Lord.

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Prayer

Grant us, Lord, a lasting fear and love of your holy name; for you never fail to guide those whom you firmly establish in your love. Through.

Friday

Feast of

The Most Sacred Heart of Jesus

I Class

I VESPERS

Ant. to psalms Praise the Lord; strong is his love for us.

Psalms Praise, O servants, etc. [1]

Little Chapter Ephes. 3

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God.

℟. As the Father has loved me so have I loved you. * Abide in my love. ℣. If you keep my commandments you will abide in my love, just as I have kept my Father's commandments and abide in his love. – Abide. – Glory. – Abide.

Hymn

See how the army of our sins,
A cruel army, proud and fierce,
The heart of God, most innocent,
Ungratefully and basely pierce!

Our sins direct the cruel stroke
Made by the thrust of soldier's lance;
The dreaded sharpness of its point
Our crimes with mortal guilt enhance.

From out that opened heart is born
The holy Church, of Christ the bride;
Behold, the ark to save our race,
The door, this wound made in his side.

Hence comes an everlasting stream
Of grace in wondrous sevenfold flood,
That we may there our robes defiled,
Cleanse in the Lamb's most precious blood.

It were a shame, again by sin
That blessed Heart to lacerate;
Instead, the flames which tell his love
Let us in spirit emulate.

All glory be to you, O Lord,
Who from your heart all grace outpour;
With Father and with Spirit blest
In every age, for evermore. Amen.

℣. Take my yoke upon you and learn from me. ℟. For I am gentle and lowly in heart.

Magnif. ant. I came to cast fire upon the earth; and would that it were already enkindled!

Prayer

O God, from the heart of your Son, wounded by our sins, you mercifully shower upon us the infinite treasures of love; grant, we beg you, that as we offer him our devoted and dutiful service, we may also fittingly perform our work of reparation. Through the same.

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COMPLINE

Psalms from Sunday

Nunc dimittis ant.

Alleluia. With joy you will draw, alleluia, from the wells of salvation, alleluia, alleluia.

MATINS

Invit. The heart of Jesus wounded with love for us, * come, let us adore.

Hymn

O great Creator of the world,
Mankind's Redeemer, Christ the blest;
True God from God, in whom we see
The Father's image clear expressed !

By love alone you were impelled
To take our mortal flesh to you,
And what the former Adam lost,
As second Adam to renew.

That self-same all creative love,
Which made the sea and stars and earth,
Took pity on our ancient woes
And broke the bondage of our birth.

Never in your heart permit
The strength of that high love to wane !
For from this well the nations draw
The grace that cleanses every stain.

For this the pain of wounds was borne,
For this the lance was driven in ;
And forth the blood and water ran
To cleanse us from the guilt of sin.

All glory be to you, O Lord,
Who from your heart all grace outpour ;
With Father and with Spirit blest
In every age, for evermore. Amen.

I Nocturn

Psalm 32

Ring out your joy to the Lord, O you just ; * for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, * with a ten-stringed lute sing him songs.

O sing him a song that is new, * play loudly, with all your skill.

For the word of the Lord is faithful * and all his works to be trusted.

The Lord loves justice and right * and fills the earth with his love.

By his word the heavens were made, * by the breath of his mouth all the stars.

He collects the waves of the ocean ; * he stores up the depths of the sea.

Let all the earth fear the Lord, * all who live in the world revere him.

He spoke ; and it came to be. * He commanded, it sprang into being.

He frustrates the designs of the nations, * he defeats the plans of the peoples.

His own designs shall stand for ever, * the plans of his heart from age to age.

They are happy, whose God is the Lord, * the people he has chosen as his own.

From the heavens the Lord looks forth, * he sees all the children of men.

From the place where he dwells he gazes * on all the dwellers on the earth,

He who shapes the hearts of them all * and considers all their deeds.

A king is not saved by his army, * nor a warrior preserved by his strength.

A vain hope for safety is the horse ; * despite its power it cannot save.

The Lord looks on those who revere him, * on those who hope in his love,

To rescue their souls from death, * to keep them alive in famine.

Our soul is waiting for the Lord. * The Lord is our help and our shield.

In him do our hearts find joy. * We trust in his holy name.

May your love be upon us, O Lord, * as we place all our hope in you.

Ant. 1 The plans of his heart are from age to age.

Psalm 35

Sin speaks to the sinner * in the depths of his heart.

There is no fear of God * before his eyes.

He so flatters himself in his mind * that he knows not his guilt.

In his mouth are mischief and deceit. * All wisdom is gone.

He plots the defeat of goodness * as he lies on his bed.

He has set his foot on evil ways, * he clings to what is evil.

Your love, Lord, reaches to heaven ; * your truth to the skies.

Your justice is like God's mountain, * your judgments like the deep.

To both man and beast you give protection. * O Lord, how precious is your love.

My God, the sons of men * find refuge in the shelter of your wings.

They feast on the riches of your house ; * they drink from the stream of your delight.

In you is the source of life * and in your light we see light.

Keep on loving those who know you, * doing

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justice for upright hearts.

Let the foot of the proud not crush me * nor the hand of the wicked cast me out.

See how the evil-doers have fallen ! * Flung down, they shall never arise.

Ant. 2 In you is the source of light. We drink from the stream of your delight, Lord.

Psalm 40

Happy the man who considers the poor and the weak. * The Lord will save him in the day of evil,

Will guard him, give him life, make him happy in the land * and will not give him up to the will of his foes.

The Lord will help him on his bed of pain, * he will bring him back from sickness to health.

As for me, I said: "Lord, have mercy on me, * heal my soul for I have sinned against you."

My foes are speaking evil against me. * " How long before he dies and his name be forgotten ?"

They come to visit me and speak empty words, * their hearts full of malice, they spread it abroad.

My enemies whisper together against me. * They all weigh up the evil which is on me ;

" Some deadly thing has fastened upon him, * he will not rise again from where he lies."

Thus even my friend, in whom I trusted, * who ate my bread, has turned against me.

But you, O Lord, have mercy on me. * Let me rise once more and I will repay them.

By this I shall know that you are my friend, * if my foes do not shout in triumph over me.

If you uphold me I shall be unharmed * and set in your presence for evermore.

Blessed be the Lord, the God of Israel from age to age. * Amen. Amen.

Ant. 3 My friend who ate my bread has turned against me.

℣. Take my yoke upon you and learn from me.
℟. For I am gentle and lowly in heart.

From the Prophet Jeremiah

Lesson i Chapter 24

Thus says the Lord, the God of Israel: " Like these good figs, so I will regard as good the exiles from Judah, whom I have sent away from this place to the land of the Chalde'ans. I will set my eyes upon them for good, and I will bring them back to this land. I will build them up, and not tear them down ; I will plant them, and not uproot them. I will give them a heart to know that I am the Lord ; and they shall be my people and I will be their God, for they shall return to me with their whole heart." Thus says the Lord God: " Turn to me and be saved."

℟. i I will make with them an everlasting covenant that I will not turn away from doing good to them ; and I will put the fear of me in their hearts, * that they may not turn from me. ℣. I will rejoice in doing them good with all my heart. – That.

Lesson ii Chapter 30

Thus says the Lord: "Behold, I will restore the fortunes of the tents of Jacob, and have compassion on his dwellings ; the city shall be rebuilt upon its mound, and the palace shall stand where it used to be. Out of them shall come songs of thanksgiving, and the voices of those who make merry. Their prince shall be one of themselves, their ruler shall come forth from their midst ; I will make him draw near, and he shall approach me, for who would dare of himself to approach me ?—says the Lord. And you shall be my people, and I will be your God." Behold the storm of the Lord ! Wrath has gone forth, a whirling tempest ; it will burst upon the head of the wicked. The fierce anger of the Lord will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand this." Thus says the Lord God: "Turn to me and be saved."

℟. ii If this had been done by an enemy I could bear his taunts. * But it is you, my own companion ! How close was the friendship between us ! ℣. If a rival had risen against me, I could hide from him. – But it is you.

Lesson iii Chapter 31

" At that time," says the Lord, " I will be the God of all the families of Israel, and they shall be my people." Thus says the Lord: " The people who survived the sword found grace in the wilderness ; when Israel sought for rest, the Lord appeared to him from afar. I have loved you with an everlasting love ; therefore I have continued my faithfulness to you. Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land

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of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." Thus says the Lord God: "Turn to me and be saved."

℟. iii. When we were dead through our trespasses, God made us alive together with Christ, * out of the great love with which he loved us. ℣. That in the coming ages he might show the immeasurable riches of his grace. – Out of. – Glory. – Out of.

II Nocturn

Psalm 46

All peoples clap your hands, * cry to God with shouts of joy!

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues people under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations; * God reigns on his holy throne.

The princes of the people are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 4 God is king of all the earth; he is king over the nations.

Psalm 60

O God, hear my cry! * Listen to my prayer!

From the end of the earth I call: * my heart is faint.

On the rock too high for me to reach * set me on high,

O you who have been my refuge, * my tower against the foe.

Let me dwell in your tent for ever * and hide in the shelter of your wings.

For you, O God, hear my prayer * and grant me the heritage of those who fear you.

May you lengthen the life of the king: * may his years cover many generations.

May he ever sit enthroned before God: * bid love and truth be his protection.

So I will always praise your name * and day after day fulfil my vows.

Ant. 5 My heart is faint; on the rock too high for me to reach set me on high.

Psalm 93

O Lord, avenging God, * avenging God, appear!

Judge the earth, arise, * give the proud what they deserve!

How long, O Lord, shall the wicked, * how long shall the wicked triumph?

They bluster with arrogant speech; * the evildoers boast to each other.

They crush your people, Lord, * they afflict the ones you have chosen.

They kill the widow and the stranger * and murder the fatherless child.

And they say: "The Lord does not see; * the God of Jacob pays no heed."

Mark this, most senseless of people; * fools, when will you understand?

Can he who made the ear, not hear? * Can he who formed the eye, not see?

Will he who trains nations, not punish? * Will he who teaches men, not have knowledge?

(The Lord knows the thoughts of men. * He knows they are no more than a breath.)

Happy the man whom you teach, O Lord, * whom you train by means of your law:

To him you give peace in evil days * while the pit is being dug for the wicked.

The Lord will not abandon his people * nor forsake those who are his own:

For judgment shall again be just * and all true hearts shall uphold it.

Who will stand up for me against the wicked? * Who will defend me against those who do evil?

If the Lord were not to help me, * I would soon go down into the silence.

When I think: "I have lost my foothold"; * your mercy, Lord, holds me up.

When cares increase in my heart * your consolation calms my soul.

Can judges who do evil be your friends? * They do injustice under cover of law;

They attack the life of the just * and condemn innocent blood.

As for me, the Lord will be a stronghold; * my God will be the rock where I take refuge.

He will repay them for their wickedness, destroy them for their evil deeds. * The Lord, our God, will destroy them.

Ant. 6 When cares increase in my heart, your consolation calms my soul.

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℣. As for me, I said, " Lord, have mercy on me. ℟. Heal my soul for I have sinned against you."

Lesson iv

Among the wonderful developments in sacred doctrine and devotion by which the plan of divine wisdom is ever more sharply defined in the church, scarcely any stands out more clearly than the increase in devotion to the most Sacred Heart of Jesus. Often in the past, the Fathers, the Doctors and the Saints paid tribute to our Saviour's love for us, saying that the wound opened in the side of Christ was the hidden source of all graces. Since the Middle Ages, when popular piety began to be characterised by a more delicate devotion to the sacred humanity of our Saviour, contemplative souls made it a habit of penetrating beyond that wound to the heart itself wounded with love for men. From that time on, such contemplation became so usual for certain dedicated souls that there was scarcely a country or a religious order which did not bear abundant witness to this practice. In more recent times, especially when heretics were trying, by claims of false piety, to wean the Christian peoples away from the most holy Eucharist, devotion to the Sacred Heart began to be practised publicly. This was achieved principally through the efforts of Saint John Eudes, who is rightly regarded as being the promoter of public devotion to the Sacred Hearts of Jesus and Mary.

℟. iv The Lord is close to all who call on him, ✱ to all who call on him from their hearts. ℣. The Lord is kind and full of compassion, slow to anger, abounding in love. – To all.

Lesson v

God chose his own instrument by which he might fully and perfectly establish world-wide devotion to the most Sacred Heart of Jesus. This instrument was a humble virgin of the order of the Visitation, St. Margaret Mary Alacoque, who from an early age was filled with love for the sacrament of the Eucharist. Christ the Lord, appearing to her many times, made her aware of the riches of his divine heart and of its desires. Of these apparitions, the most celebrated was that in which Jesus appeared to her as she was praying before the Blessed Sacrament. Showing her his most Sacred Heart, he complained that in return

for its great love he received nothing but insults from ungrateful men. He asked her to try to have a new feast established on the Friday after the octave of Corpus Christi, so that through this feast his heart would be honoured as is fitting, and due reparation made for sins against him in the Sacrament of his love. Everyone is aware of the many great obstacles encountered by the handmaid of God in her efforts to carry out his commands. But strengthened by the Lord himself and vigorously supported by her spiritual directors, who strove with extraordinary zeal to promote this devotion, she faithfully endeavoured, until death, to fulfil the task entrusted to her from heaven.

℟. v I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, ✱ and revealed them to babes. ℣. Yes, Father, for such was your gracious will. – And revealed.

Lesson vi

At length, in the year 1765, Pope Clement XIII approved a Mass and Office in honour of the most Sacred Heart of Jesus. The feast was extended to the whole church by Pius IX. After that, devotion to the most Sacred Heart of Jesus, like a river at the flood, spread throughout the whole world, sweeping away all obstacles. At the dawn of the new century a jubilee year having been proclaimed, Leo XIII desired that the entire human race should be consecrated to the most Sacred Heart. This consecration took place in all the churches of the catholic world with solemn ceremony and was the occasion of a great increase in this devotion. Whole nations as well as individual families were drawn to it and many of these devoted themselves to the Divine Heart and placed themselves at his disposal. Finally Pope Pius XI raised the feast of the most Sacred Heart of Jesus to the rank of first class with an octave, that the rank of the feast might more fully correspond to the devotion of christian people, now so clearly widespread. Moreover, in atonement for the rights denied to Christ, the greatest of kings and most loving Lord, and to show contrition for the sins of all men, he ordered that an act of reparation be recited on this day each year in all christian churches throughout the world.

℟. vi. All the nations

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shall come * to adore you, Lord. ℣. They shall glorify your name: for you are great and do marvellous deeds. – To adore. – Glory. – To adore.

III Nocturn

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment ; * his throne, justice and right.

A fire prepares his path;* it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice ; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits worship him.

Sion hears and is glad ; the people of Judah rejoice* because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil ; he guards the souls of his saints ; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord ; * give glory to his holy name.

Ant. 7 You who love the Lord, give glory to his holy name.

Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation ; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder ; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy,

At the presence of the Lord : for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 8 All the ends of the earth have seen the salvation of our God.

Psalm 107

My heart is ready, O God ; * I will sing, sing your praise.

Awake, my soul ; awake, lyre and harp. * I will awake the dawn.

I will thank you, Lord, among the peoples, * praise you among the nations ;

For your love reaches to the heavens * and your truth to the skies.

O God, arise above the heavens ; * may your glory shine on earth !

O come and deliver your friends ; * help with your right hand and reply.

From his holy place God has made this promise : ℣ "I will triumph and divide the land of Shechem ; * I will measure out the valley of Succoth.

Gilead is mine and Manasseh. Ephraim I take for my helmet, * Judah for my commander's staff.

Moab I will use for my washbowl, on Edom I will plant my shoe. * Over the Philistines I will shout in triumph."

But who will lead me to conquer the fortress ? * Who will bring me face to face with Edom ?

Will you utterly reject us, O God, * and no longer march with our armies ?

Give us help against the foe: * for the help of man is vain.

With God we shall do bravely * and he will trample down our foes.

Ant. 9 I will praise you among the nations, for your love reaches to the heavens.

℣. He makes us remember his wonders. The Lord is compassion. ℟. He gives food to those who fear him.

Reading from the holy Gospel according to John

Lesson vii Chapter 19

At that time, since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Etc.

Homily of St. Bonaventure, Bishop

Book concerning the Tree of Life, number 30

Divine Providence permitted that one of the soldiers should open the

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sacred side of Christ, piercing it with a lance. This was allowed that the church might be formed from Christ's side as he slept upon the cross and to fulfil the Scripture which says: " They shall look on him whom they have pierced." As blood and water flowed forth the price of our salvation was paid. Issuing from the hidden spring of his heart, it gave the sacraments of the church the power to confer the life of grace. To those already alive in Christ it was a draught from the living spring, welling up to eternal life. Arise then, Soul, friend of Christ ! Do not cease to keep vigil. Place there your mouth whence you may draw water from the wells of salvation.

℟. vii. And I, when I am lifted up from the earth, * I will draw all men to myself. ℣. He said this to show by what death he was to die. – I will draw.

Lesson viii

Concerning the Mystical Life. Chap. 3

Having once drawn near to the heart of the most adorable Lord Jesus, and since it is good for us to be here, let us not easily be torn away from it. How good and how pleasant it is to dwell in this heart ! Your heart is a great treasure, a precious pearl which we have found in the dug-up field that is your body. Who would cast away this pearl ? Rather will I give all other pearls, exchange all my thoughts and affections and purchase it for myself. I will entrust all my anxieties to the heart of the good Jesus, and he will support me without fail. And so, adorable Jesus, having found this heart of yours, which is mine also, I will pray to you, my God. Let my prayers enter into that sacred Shrine where they will be heard: indeed draw me entirely into your heart.

℟. viii. Let us therefore be imitators of God * and let us walk in love. ℣. As Christ loved us and gave himself up for us. – And let us walk.

Lesson ix

For this, was your side pierced, that an entrance might lie open to us. For this, was your heart wounded, that freed from outside disturbances, we might dwell there. Still more, it was wounded that through the visible wound we might perceive the invisible wound of love. How better could this ardour be shown, than that he allowed not only the body but also the heart itself to be wounded with a lance ? Thus, the wound in the flesh shows forth the wound in the spirit. Who would not love this heart, so deeply wounded ? Who would not return love to one so loving ? Who would not embrace one so chaste ? Let us, who are still in the flesh, return, in so far as we can, love to him who loves us, embrace him who was wounded for us, whose hands and feet, side and heart were dug by the undutiful tenant-vinedressers. Let us pray, too, that with the dart of his love he may touch our hearts, still hard and unrepentant, and that he may graciously keep us enclosed in the bonds of his love.

℟. ix. As the Father has loved me so have I loved you. * Abide in my love. ℣. If you keep my commandments you will abide in my love, just as I have kept my Father's commandments and abide in his love. – Abide in my love. – Glory. – Abide in my love.

Before Lauds.

℣. The Lord is compassion and love. ℟. Slow to anger and rich in mercy.

LAUDS

Antiphons (and at the Hours)

1. One of the soldiers pierced his side with a spear and at once there came out blood and water.

Psalm The Lord is king, etc. p. 29.

2. Jesus stood up and proclaimed, " If anyone thirst, let him come to me and drink."

3. God loved us with an everlasting love, therefore, being lifted up from the earth and taking pity on us, he drew us to his heart.

4. Come to me all you who labour and are heavy laden, and I will give you rest.

5. My son, give me your heart and let your eyes observe my ways.

Little Chapter Ephes. 3

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God.

Hymn

O Heart, the Ark that holds the law,
Not that whence bondage came of old ;
But law of pardon and of grace
And law of mercy manifold.

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O Heart, for this new covenant
The spotless shrine unto us given ;
The Temple, holier than of old,
Its veil more helpful than that riven.

For, love decreed that you should bear,
From wounding thrust, the open sore ;
That, of the love invisible,
The hidden wounds we might adore.

Beneath this sign of love, behold,
A victim, bloodied, mystic, lies ;
And Christ as Priest has offered up
In both these ways his sacrifice.

What loved one will not love requite ?
What soul redeemed refuses love,
Nor chooses in this heart to find
His everlasting home above ?

All glory be to you, O Lord,
Who from your heart all grace outpour ;
With Father and with Spirit blest
In every age, for evermore. Amen.

℣. With joy you will draw water. ℟. From the wells of salvation.

Bened. ant. For these things took place that the Scripture might be fulfilled, which says, " They shall look on him whom they have pierced."

Prayer

O God, from the heart of your Son, wounded for our sins, you mercifully shower upon us the infinite treasures of love ; grant, we beg you, that as we offer him our devoted and dutiful service, we may also fittingly perform our work of reparation. Through the same.

At the Hours, Psalms from the Sunday.

TERCE

Ant. Jesus stood up and proclaimed, " If anyone thirst let him come to me and drink."

Little Chapter as in Lauds.

℟. Take my yoke upon you and learn from me, * alleluia, alleluia. – Take my yoke. ℣. For I am gentle and lowly in heart. – Alleluia. – Glory. – Take my yoke.

℣. As for me, I said, " Lord, have mercy on me. ℟. Heal my soul for I have sinned against you."

SEXT

Ant. God loved us with an everlasting love, therefore, being lifted up from the earth and taking pity on us, he drew us to his heart.

Little Chapter Ephes. 3

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his spirit in the inner man, and that Christ may dwell in your hearts through faith.

℟. As for me, I said, " Lord, have mercy on me," * alleluia, alleluia. – As for me. ℣. " Heal my soul for I have sinned against you." – Alleluia. – Glory. – As for me.

℣. He makes us remember his wonders. The Lord is compassion. ℟. He gives food to those who fear him.

NONE

Ant. My son, give me your heart and let your eyes observe my ways.

Little Chapter Ephes. 3

That you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breath and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

℟. He makes us remember his wonders. The Lord is compassion, * alleluia, alleluia. – He makes. ℣. He gives food to those who fear him. – Alleluia. - Glory. – He makes.

℣. With joy you will draw water. ℟. From the wells of salvation.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * " Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains ; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. *

"You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the

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bodies ; * heads shall be shattered far and wide.

He will drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord ; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him ; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth: * his precepts are all of them sure,

Standing firm for ever and ever: * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom ; all who do so prove themselves wise. * His praise shall last for ever !

Psalm 115

I trusted, even when I said. * " I am sorely afflicted,"

And when I said in my alarm: * " No man can be trusted."

How can I repay the Lord * for his goodness to me ?

The cup of salvation I will raise ; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I ; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Psalm 127

O blessed are those who fear the Lord * and walk in his ways !

By the labour of your hands you shall eat. * You will be happy and prosper ;

Your wife like a fruitful vine * in the heart of your house ;

Your children like shoots of the olive, * around your table.

Indeed thus shall be blessed * the man who fears the Lord.

May the Lord bless you from Sion * all the days of your life !

May you see your children's children in a happy Jerusalem ! * On Israel, peace !

Psalm 147

O praise the Lord, Jerusalem ! * Sion, praise your God !

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch ;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations ; * he has not taught them his decrees.

Ant. One of the soldiers pierced his side with a spear and at once there came out blood and water.

Little Chapter Ephes. 3

To me, though I am the least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ and to make all men see what is the plan of the mystery hidden for ages in God.

Hymn

See how the army of our sins,
A cruel army, proud and fierce,
The heart of God, most innocent,
Ungratefully and basely pierce !

Our sins direct the cruel stroke
Made by the thrust of soldier's lance ;
The dreaded sharpness of its point
Our crimes with mortal guilt enhance.

From out that opened heart is born
The holy Church, of Christ the bride ;
Behold, the ark to save our race,
The door, this wound made in his side.

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Hence comes an everlasting stream
Of grace in wondrous sevenfold flood,
That we may there our robes defiled,
Cleanse in the Lamb's most precious blood.

It were a shame again by sin
That blessed Heart to lacerate;
Instead, the flames which tell his love
Let us in spirit emulate.

All glory be to you, O Lord,
Who from your heart all grace outpour;
With Father and with Spirit blest
In every age, for evermore. Amen.

℣. Take my yoke upon you and learn from me. ℟. For I am gentle and lowly in heart.

Magnif. ant. When they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

Prayer

O God, from the heart of your Son, wounded for our sins, you mercifully shower upon us the infinite treasures of love; grant, we beg you, that as we offer him our devoted and dutiful service, we may also fittingly perform our work of reparation. – Through the same.

COMPLINE

Psalms from Sunday.

Nunc dimittis ant. Alleluia. With joy you will draw, alleluia, from the wells of salvation, alleluia, alleluia.

Saturday
MATINS

From the first book of Kings

Lesson i Chapter 7

And the men of Kir'iath-je'arim came and took up the ark of the Lord, and brought it to the house of Abin'adab on the hill; and they consecrated his son, Elea'zar, to have charge of the ark of the Lord. From the day that the ark was lodged at Kir'iath-je'arim, a long time passed, some twenty years, and all the house of Israel lamented after the Lord.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Second responsory to be said on vigils.

℟. (ii.) My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me: Against you, you alone. have I sinned. – And what is evil.

Lesson ii

Then Samuel said to all the house of Israel, "If you are returning to the Lord with all your heart, then put away the foreign gods and the Ash'taroth from among you, and direct your heart to the Lord, and serve him only, and he will deliver you out of the hand of the Philistines." So Israel put away the Ba'als and the Ash'taroth, and they served the Lord only. Then Samuel said, "Gather all Israel at Mizpah, and I will pray to the Lord for you." So they gathered at Mizpah, and drew water and poured it out before the Lord, and fasted on that day, and said there, "We have sinned against the Lord." And Samuel judged the people of Israel at Mizpah. Now when the Philistines heard that the people of Israel had gathered at Mizpah, the lords of the Philistines went up against Israel.

℟. ii. (iii.) And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried: * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, Master, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. (Glory. – My father.)

Prayer

Grant us, Lord a lasting fear and love of your holy name; for you never fail to guide those whom you firmly establish in your love. Through.

III SUNDAY AFTER PENTECOST

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

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Magnif. ant. All from Dan to Beer-sheba knew that Samuel was established as a prophet of the Lord.

Prayer

O God, guardian of those who trust in you, without whom nothing is strong, nothing holy, increase your mercy towards us. With you as our ruler and guide, may we so pass through the good things of this world as not to lose those of the world to come. Through.

MATINS

From the first book of Kings

Lesson i Chapter 8

When Samuel became old, he made his sons judges over Israel. The name of his first-born son was Jo'el, and the name of his second, Abi'jah; they were judges in Beer-sheba. Yet his sons did not walk in his ways, but turned aside after gain; they took bribes and perverted justice. Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Behold, you are old and your sons do not walk in your ways; now appoint for us a king to govern us like all the nations."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

But the thing displeased Samuel when they said, "Give us a king to govern us." And Samuel prayed to the Lord. And the Lord said to Samuel, "Hearken to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them. According to all the deeds which they have done to me, from the day I brought them out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. Now then, hearken to their voice; only, you shall solemnly warn them, and show them the ways of the king who shall reign over them." So Samuel told all the words of the Lord to the people who were asking a king from him.

℟. ii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing.

Reading from the holy Gospel according to Luke

Lesson iii Chapter 15

At that time, the tax collectors and sinners were drawing near to hear Jesus. Etc.

Homily of Saint Gregory, Pope

Homily 34 on the Gospels

You have heard, my brothers, in the reading from the Gospel, how sinners and tax collectors came to our Redeemer, and how he received them, not only talking with them, but also eating with them. The Pharisees seeing this were scornful. From which, understand that true justice has compassion, but false justice has scorn. And, indeed, the just are rightly in the habit of looking down on sinners. But that which is done in the haughtiness of pride is one thing, that which is done out of zeal for discipline is quite another thing.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity, * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. What man of you having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? Alleluia.

Prayer

O God, guardian of those who trust in you, without whom nothing is strong, nothing holy, increase your mercy towards us. With you as our ruler and guide, may we so pass through the good things of this world as not to lose those of the world to come. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. What woman having ten silver coins, if she loses one coin,

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does not light a lamp and sweep the house and seek diligently until she finds it?

Monday
MATINS

From the first book of Kings

Lesson i — Chapter 8

But the people refused to listen to the voice of Samuel; and they said, "No! but we will have a king over us, that we also may be like all the nations, and that our king may govern us and go before us and fight our battles." And when Samuel had heard all the words of the people, he repeated them in the ears of the Lord.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, ✱ and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii — Chapters 8 and 9

And the Lord said to Samuel, "Hearken to their voice, and make them a king." Samuel then said to the men of Israel, "Go every man to his city." There was a man of Benjamin whose name was Kish, the son of Abi'el, son of Zeror, son of Becor'ath, son of Aphi'ah, a Benjaminite, a man of wealth; and he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he; from his shoulders upward he was taller than any of the people.

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, ✱ he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

Now the asses of Kish, Saul's father, were lost. So Kish said to Saul his son, "Take one of the servants with you, and arise, go and look for the asses." And they passed through the hill country of E'phraim and passed through the land of Shal'ishah, but they did not find them. And they passed through the land of Sha'alim, but they were not there. Then they passed through the land of Benjamin, but they did not find them.

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went ✱ establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies."– Establishing. – Glory. – For ever.

Tuesday
MATINS

From the first book of Kings

Lesson i — Chapter 9

When they came to the land of Zuph, Saul said to his servant who was with him, "Come, let us go back, lest my father cease to care about the asses and become anxious about us." But he said to him, "Behold, there is a man of God in this city, and he is a man that is held in honour; all that he says comes true. Let us go there; perhaps he can tell us about the journey on which we have set out." Then Saul said to his servant, "But if we go, what can we bring the man? For the bread in our sacks is gone, and there is no present to bring the man of God. What have we?" The servant answered Saul again, "Here, I have with me the fourth part of a shekel of silver, and I will give it to the man of God, to tell us our way."

℟. i. Direct your heart to the Lord and serve him only, ✱ and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

And Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was. As they went up the hill to the city, they met young maidens coming out to draw water, and said to them, "Is the seer here?" They answered, "He is; behold, he is just ahead of you. Make haste; he has come just now to the city, because the people have a sacrifice today on the high place. As soon as you enter the city, you will find him, before he goes up to the high place to eat; for the people will not eat until he comes, since he must bless the sacrifice; afterward those eat who are invited. Now go up, for

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you will meet him immediately."

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David, of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

So they went up to the city. As they were entering the city, they saw Samuel coming out toward them on his way up to the high place. Now the day before Saul came, the Lord had revealed to Samuel: "Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines; for I have seen the affliction of my people, because their cry has come to me." When Samuel saw Saul, the Lord told him, "Here is the man of whom I spoke to you! He it is who shall rule over my people."

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

O God, guardian of those who trust in you, without whom nothing is strong, nothing holy, increase your mercy towards us. With you as our ruler and guide, may we so pass through the good things of this world as not to lose those of the world to come. Through.

Wednesday

MATINS

From the first book of Kings

Lesson i Chapter 9

Then Saul approached Samuel in the gate, and said, "Tell me where is the house of the seer?" Samuel answered Saul, "I am the seer; go up before me to the high place, for today you shall eat with me, and in the morning I will let you go and will tell you all that is on your mind. As for your asses that were lost three days ago, do not set your mind on them, for

they have been found. And for whom is all that is desirable in Israel? Is it not for you and all your father's house?"

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

Saul answered, "Am I not a Benjaminite, from the least of the tribes of Israel? And is not my family the humblest of all the families of the tribe of Benjamin? Why then have you spoken to me in this way?" Then Samuel took Saul and his servant and brought them into the hall and gave them a place at the head of those who had been invited, who were about thirty persons.

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight, I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

And Samuel said to the cook, "Bring the portion I gave you, of which I said to you 'Put it aside.'" So the cook took up the leg and the upper portion and set them before Saul; and Samuel said, "See, what was kept is set before you. Eat; because it was kept for you until the hour appointed, that you might eat with the guests." So Saul ate with Samuel that day.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried: * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Prayer

O God, guardian of those who trust in you, without whom nothing is strong, nothing holy, increase your mercy towards us. With you as our ruler and guide, may we so pass through the good things of

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this world as not to lose those of the world to come. Through.

Thursday

MATINS

From the first book of Kings

Lesson i Chapter 10

Then Samuel took a vial of oil and poured it on his head, and kissed him and said, " Has not the Lord anointed you to be prince over his people Israel? And you shall reign over the people of the Lord and you will save them from the hand of their enemies round about. And this shall be the sign to you that the Lord has anointed you to be prince over his heritage. When you depart from me today you will meet two men by Rachel's tomb in the territory of Benjamin at Zelzak, and they will say to you, ' The asses which you went to seek are found, and now your father has ceased to care about the asses and is anxious about you saying, " What shall I do about my son? " ' "

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

" Then you shall go on from there further and come to the oak of Tabor; three men going up to God at Bethel will meet you there, one carrying three kids, another carrying three loaves of bread, and another carrying a skin of wine. And they will greet you and give you two loaves of bread, which you shall accept from their hand."

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

" After that you shall come to Gib'eath-elokim, where there is a garrison of the Philistines; and there, as you come to the city, you will meet a band of prophets coming down from the high place with harp, tambourine, flute, and lyre before them, prophesying. Then the spirit of the Lord will come mightily upon you, and you shall prophesy with them and be turned into another man."

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people, and I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Friday

MATINS

From the first book of Kings

Lesson i Chapter 10

Now Samuel called the people together to the Lord at Mizpah; and he said to the people of Israel. " Thus says the Lord, the God of Israel, ' I brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians and from the hand of all the kingdoms that were oppressing you.' But you have this day rejected your God, who saves you from all your calamities and your distresses; and you have said, ' No! but set a king over us.' Now therefore present yourselves before the Lord by your tribes and by your thousands."

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you out of the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

Then Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot. He brought the tribe of Benjamin near by its families, and the family of the Matrites was taken by lot; finally he brought the family of the Matrites near man by man, and Saul the son of Kish was taken by lot. But when they sought him, he could not be found. So they inquired again of the Lord, " Did the man come hither?" and the Lord said, " Behold, he has hidden himself among the baggage." Then they ran and fetched him from there; and when he stood among the people, he was taller than any of the people from his shoulders upward. And Samuel said to all the

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people, " Do you see him whom the Lord has chosen? There is none like him among all the people." And all the people shouted, " Long live the king ! "

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him ; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, " Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

Then Samuel told the people of the rights and duties of kingship ; and he wrote them in a book and laid it up before the Lord. Then Samuel sent all the people away, each one to his home. Saul also went to his home at Gib'e-ah, and with him went men of valour whose hearts God had touched. But some worthless fellows said, " How can this man save us?" And they despised him, and brought him no present. But he held his peace.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you ; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

O God, guardian of those who trust in you, without whom nothing is strong, nothing holy, increase your mercy towards us. With you as our ruler and guide, may we so pass through the good things of this world so as not to lose those of the world to come. Through.

Saturday
MATINS

From the first book of Kings

Lesson i Chapter 11

Then Nahash the Ammonite went up and besieged Ja'besh-gil'ead ; and all the men of Jabesh said to Nahash, " Make a treaty with us, and we will serve you." But Nahash the Ammonite said to them, " On this condition I will make a treaty with you, that I gouge out all your right eyes, and thus put disgrace upon all Israel."

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day ; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Second responsory to be said on vigils:

℟. (ii.) My sins outnumber the sands of the seashore, so many have I committed ; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson ii

The elders of Jabesh said to him, " Give us seven days respite that we may send messengers through all the territory of Israel. Then, if there is no one to save us, we will give ourselves up to you." When the messengers came to Gib'e-ah of Saul, they reported the matter in the ears of the people ; and all the people wept aloud. Now Saul was coming from the field behind the oxen ; and Saul said, " What ails the people, that they are weeping?" So they told him the tidings of the men of Jabesh. And the spirit of God came mightily upon Saul when he heard these words, and his anger was greatly kindled. He took a yoke of oxen, and cut them in pieces and sent them throughout all the territory of Israel by the hand of messengers, saying, " Whoever does not come out after Saul and Samuel, so shall it be done to his oxen ! "

℟. ii. (iii.) And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, " If you see me as I am being taken from you, it shall be so." – My father. – (Glory. – My father.)

IV SUNDAY AFTER PENTECOST

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. So David prevailed over the Philis-

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tine with a sling and with a stone, in the name of the Lord.

Prayer

Lord, grant us, we pray, that the course of this world may, by your arrangement, be guided for us in peace, and that your church may serve you joyfully and undisturbed. Through.

MATINS

From the first book of Kings

Lesson i Chapter 12

And Samuel said to all Israel, "Behold, I have hearkened to your voice in all that you have said to me, and have made a king over you. And now, behold, the king walks before you; and I am old and grey, and behold, my sons are with you; and I have walked before you from my youth until this day. Here I am; testify against me before the Lord and before his anointed. Whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it? Testify against me and I will restore it to you." They said, "You have not defrauded us or oppressed us or taken anything from any man's hand."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

And he said to them, "The Lord is witness against you, and his anointed is witness this day, that you have not found anything in my hand." And they said, "He is witness." And Samuel said to the people, "The Lord is witness, who appointed Moses and Aaron and brought your fathers up out of the land of Egypt. Now therefore stand still, that I may plead with you before the Lord concerning all the saving deeds of the Lord which he performed for you and for your fathers. When Jacob went into Egypt and the Egyptians oppressed them, then your fathers cried to the Lord and the Lord sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them dwell in this place. But they forgot the Lord

their God; and he sold them into the hand of Sis'era, commander of the army of Jabin king of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. And they cried to the Lord and said, 'We have sinned, because we have forsaken the Lord, and have served the Ba'als and the Ash'taroth; but now deliver us out of the hand of our enemies, and we will serve you.' And the Lord sent Jerubba'al and Barak, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you dwelt in safety."

℟. ii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing.

Reading from the holy Gospel according to Luke

Lesson iii Chapter 5

At that time, while the people pressed upon Jesus to hear the word of God, he was standing by the lake of Gennesaret. Etc.

Homily of Saint Ambrose, Bishop

Book 4 on Luke chap. 5 near the end

Since the Lord bestowed health on so many, no matter what their disease, neither time nor place could keep back the people who wished to be healed. Evening fell and still they followed him; he came to the borders of the lake, still they pressed on. And so the Lord went up into Peter's boat. This is the boat which, according to Matthew, was recently tossing about on the sea, and, according to Luke, is filled with fishes. So you may recognise that in the beginning, the church is tossed about, but afterwards is filled to overflowing. For the fish are they who steer their way through this life. There (in the account of Matthew) Christ is sleeping in the midst of his disciples, here he is teaching; he sleeps with the lukewarm but watches with the perfect.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity,* for endless ages. ℣. Light unending to the Trinity,

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everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Jesus got into a boat, and sitting down he taught the crowds, alleluia.

Prayer

Lord, grant us, we pray, that the course of this world may, by your arrangement, be guided for us in peace, and that your church may serve you joyfully and undisturbed. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Master, we toiled all night and took nothing ! But at your word I will let down the nets.

Monday

MATINS

From the first book of Kings

Lesson i Chapter 13

And the Philistines mustered to the fight with Israel thirty thousand chariots, and six thousand horsemen, and troops like the sand on the seashore in multitude: they came up and encamped in Michmash, to the east of Beth-a'ven. When the men of Israel saw that they were in straits (for the people were hard pressed), the people hid themselves in caves and in holes and in rocks and in tombs and in cisterns, or crossed the fords of the Jordan to the land of Gad and Gilead. Saul was still at Gilgal, and all the people followed him trembling.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

He waited seven days, the time appointed by Samuel; but Samuel did not come to Gilgal, and the people were scattering from him. So Saul said, "Bring the burnt offering here to me, and the peace offerings." And he offered the burnt offering. As soon as he had finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him and salute him. Samuel said, "What have you done?" And Saul said, "When I saw that the people were scattering from me, and that you did not come within the days appointed, and that the Philistines had mustered at Michmash, I said, 'Now the Philistines will come down upon me at Gilgal, and I have not entreated the favour of the Lord'; so I forced myself and offered the burnt offering."

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And Samuel said to Saul, "You have done foolishly; you have not kept the commandment of the Lord your God, which he commanded you; for now the Lord would have established your kingdom over Israel for ever. But now your kingdom shall not continue; the Lord has sought out a man after his own heart; and the Lord has appointed him to be prince over his people, because you have not kept what the Lord commanded you."

℟. iii. "I took you out of your father's house," says the Lord," and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom. – Glory. – For ever.

Tuesday

MATINS

From the first book of Kings

Lesson i Chapter 14

And Jonathan said to the young man who bore his armour, "Come, let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us; for nothing can hinder the Lord from saving by many or by few." And his armour-bearer said to him, "Do all that your mind inclines you to; behold, I am with you, as is your mind so is mine." Then said Jonathan, "Behold, we will cross over to the men, and we will show ourselves to them. If they say to us, 'Wait

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until we come to you,' then we will stand still in our place, and we will not go up to them. But if they say, 'Come up to us,' then we will go up; for the Lord has given them into our hand. And this shall be the sign to us."

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

So both of them showed themselves to the garrison of the Philistines; and the Philistines said, "Look, Hebrews are coming out of the holes where they have hid themselves." And the men of the garrison hailed Jonathan and his armour-bearer, and said, "Come up to us, and we will show you a thing." And Jonathan said to his armour-bearer, "Come up after me; for the Lord has given them into the hand of Israel." Then Jonathan climbed up on his hands and feet, and his armour-bearer after him. And they fell before Jonathan, and his armour-bearer killed them after him; and that first slaughter, which Jonathan and his armour-bearer made, was of about twenty men within as it were half a furrow's length in an acre of land.

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

And there was a panic in the camp, in the field, and among all the people; the garrison and even the raiders trembled; the earth quaked; and it became a very great panic. And the watchmen of Saul in Gib'e-ah of Benjamin looked; and behold, the multitude was surging hither and thither. Then Saul said to the people who were with him, "Number and see who has gone from us." And when they had numbered, behold, Jonathan and his armour-bearer were not there.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

Lord, grant us, we pray, that the course of this world may, by your arrangement, be guided for us in peace, and that your church may serve you joyfully and undisturbed. Through.

Wednesday
MATINS

From the first book of Kings

Lesson i Chapter 15

And Samuel said to Saul, "The Lord sent me to anoint you king over his people Israel; now therefore hearken to the words of the Lord. Thus says the Lord of hosts, 'I will punish what Am'alek did to Israel in opposing them on the way, when they came up out of Egypt. Now go and smite Am'alek, and utterly destroy all that they have; do not spare them, but kill both man and woman, infant and suckling, ox and sheep, camel and ass.'"

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

So Saul summoned the people, and numbered them in Tela'im, two hundred thousand men of Judah. And Saul came to the city of Am'alek, and lay in wait in the valley. And Saul said to the Ken'ites, "Go, depart, go down from among the Amal'ekites, lest I destroy you with them; for you showed kindness to all the people of Israel when they came out of Egypt." So the Ken'ites departed from among the Amal'ekites. And Saul defeated the Amal'ekites, from Hav'ilah as far as Shur, which is east of Egypt. And he took Agag the king of the Amal'ekites alive, and utterly destroyed all the people with the edge of the sword.

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone,

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have I sinned. – And what is evil.

Lesson iii

But Saul and the people spared Agag, and the best of the sheep and of the oxen and the fatlings, and the lambs, and all that was good, and would not utterly destroy them ; all that was despised and worthless they utterly destroyed. The word of the Lord came to Samuel: " I repent that I have made Saul king ; for he has turned back from following me, and has not performed my commandments." And Samuel was angry ; and he cried to the Lord all night.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried: * " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Prayer

Lord, grant us, we pray, that the course of this world may, by your arrangement, be guided for us in peace, and that your church may serve you joyfully and undisturbed. Through.

Thursday
MATINS

From the first book of Kings

Lesson i Chapter 15

Then Samuel said to Saul, " Stop ! I will tell you what the Lord said to me this night." And he said to him, " Say on." And Samuel said, " Though you are little in your own eyes, are you not the head of the tribes of Israel ? The Lord anointed you king over Israel. And the Lord sent you on a mission, and said, ' Go, utterly destroy the sinners, the Amal'ekites, and fight against them until they are consumed.' "

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

" Why then did you not obey the voice of the Lord ? Why did you swoop

on the spoil, and do what was evil in the sight of the Lord ?" And Saul said to Samuel, " I have obeyed the voice of the Lord, I have gone on the mission which the Lord sent me, I have brought Agag the king of Am'alek, and I have utterly destroyed the Amal'ekites. But the people took of the spoil, sheep and oxen, the best of the things devoted to destruction, to sacrifice to the Lord your God in Gilgal."

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And Samuel said, " Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as iniquity and idolatry."

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people, and I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom. – Glory. – For ever.

Friday
MATINS

From the first book of Kings

Lesson i Chapter 16

The Lord said to Samuel, " How long will you grieve over Saul, seeing I have rejected him from being king over Israel ? Fill your horn with oil and go ; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." And Samuel said, " How can I go ? If Saul hears it, he will kill me." And the Lord said, " Take a heifer with you, and say, ' I have come to sacrifice to the Lord.' And invite Jesse to the sacrifice, and I will show you what you shall do ; and you shall anoint for me him whom I name to you."

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver

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you out of the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" And he said, "Peaceably; I have come to sacrifice to the Lord; consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons, and invited them to the sacrifice. When they came, he looked on Eli'ab and thought, "Surely the Lord's anointed is before him."

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance: "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart." Then Jesse called Abin'adab, and made him pass before Samuel. And he said, "Neither has the Lord chosen this one." And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The Lord has not chosen these."

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

Lord, grant us, we pray, that the course of this world may, by your arrangement, be guided for us in peace, and that your church may serve you joyfully and undisturbed. Through.

Saturday
MATINS

From the first book of Kings

Lesson i — Chapter 16

Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him. And Saul's servants said to him, "Behold now, an evil spirit from God is tormenting you. Let our lord now command your servants, who are before you, to seek out a man who is skilful in playing the lyre; and when the evil spirit from God is upon you, he will play it, and you will be well."

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day: that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Second responsory to be said on vigils:

℟. (ii.) My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight, I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson ii

So Saul said to his servants, "Provide for me a man who can play well, and bring him to me." One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skilful in playing, a man of valour, a man of war, prudent in speech, and a man of good presence; and the Lord is with him." Therefore Saul sent messengers to Jesse, and said, "Send me David your son, who is with the sheep." And Jesse took an ass laden with bread, and a skin of wine and a kid, and sent them by David his son to Saul. And David came to Saul, and entered his service. And Saul loved him greatly, and he became his armour-bearer. And Saul sent to Jesse saying, "Let David remain in my service, for he has found favour in my sight."

℟. ii. (iii.) And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried: * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." - My father. - (Glory. - My father.)

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V SUNDAY AFTER PENTECOST

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Is not this David of whom they sang in the dance: " Saul has slain his thousands, and David his ten thousands" ?

Prayer

O God, you have prepared good things as yet unseen for those who love you. Pour into our hearts a desire for your love ; so that loving you in all things and above all things, we may attain that fulfilment of your promises which surpasses all longing. Through.

MATINS

From the first book of Kings

Lesson i Chapter 17

And there came out from the camp of the Philistines a champion named Goliath, of Gath, whose height was six cubits and a span. He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. And he had greaves of bronze on his legs, and a javelin of bronze slung between his shoulders. And the shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron ; and his shield-bearer went before him.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

He stood and shouted to the ranks of Israel, " Why have you come out to draw up for battle ? Am I not a Philistine, and are you not servants of Saul ? Choose a man for yourselves, and let him come down to me. If he is able to fight with me and kill me, then we will be your servants ; but if I prevail against him and kill him, then you shall be our servants and serve us." And the Philistine said, " I defy the ranks of Israel this day ; give me a man that we may fight together." When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid. Now David was the son of an Eph'rathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years. The three eldest sons of Jesse had followed Saul to the battle ; and the names of his three sons who went to the battle were Eli'ab the first born, and next to him Abin'adab, and the third Shammah. David was the youngest ; the three eldest followed Saul. But David went back and forth from Saul to feed his father's sheep at Bethlehem.

℟. ii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom.

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 5

At that time, Jesus said to his disciples: " Unless your righteousness exceeds that of the scribes and Pharisees you will never enter the kingdom of heaven." Etc.

Homily of St. Augustine, Bishop

Bk. 1 on the Lord's Sermon on the Mount, chapter 9.

The righteousness of the Pharisees is that they shall not kill: the righteousness of those who are to enter the kingdom of heaven is that they should not be angry without cause. Not to kill, is therefore but the minimum commanded, and whoever breaks that shall be called least in the kingdom of heaven. But whoever fulfils this command, not to kill, will not immediately be great, and fit for the kingdom of heaven. Still he has attained to a certain degree. He will be made perfect, however, if he does not become angry without cause. If he succeeds in this, he will be all the more removed from murder.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity,* for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless

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ages. – Glory. – For endless ages.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. You have heard that it was said to the men of old, " You shall not kill ; and whoever kills shall be liable to judgment."

Prayer

O God, you have prepared good things as yet unseen for those who love you. Pour into our hearts a desire for your love, so that, loving you in all things and above all things, we may attain that fulfilment of your promises which surpasses all longing. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go ; first be reconciled to your brother, and then come and offer your gift, alleluia.

Monday

MATINS

From the first book of Kings

Lesson i Chapter 17

And Jesse said to David his son, " Take for your brothers an ephah of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers ; also take these ten cheeses to the commander of their thousand. See how your brothers fare, and bring some token from them." Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and he anointed me with the oil his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

And David rose early in the morning, and left the sheep with a keeper, and took the provisions, and went, as Jesse had commanded him ; and he came to the encampment as the host was going forth to the battle line, shouting the war cry. And Israel and the Philistines drew up for battle, army against army.

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And David left the things in charge of the keeper of the baggage, and ran to the ranks, and went and greeted his brothers. As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and spoke the same words as before. And David heard him.

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing your kingdom. – Glory. – For ever.

Prayer

O God, you have prepared good things as yet unseen for those who love you. Pour into our hearts a desire for your love ; so that, loving you in all things and above all things, we may attain that fulfilment of your promises which surpasses all longing. Through.

Tuesday

MATINS

Lesson i Chapter 17

When the words which David spoke were heard, they repeated them before Saul ; and he sent for him. And David said to Saul, " Let no man's heart fail because of him ; your servant will go and fight against this Philistine." And Saul said to David, " You are not able to go against this Philistine to fight with him ; for you are but a youth, and he has been a man of war from his youth."

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

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Lesson ii

But David said to Saul, "Your servant used to keep sheep for his father; and when there came a lion, or a bear, and took a lamb from the flock, I went after him and smote him and delivered it out of his mouth; and if he arose against me, I caught him by the beard, and smote him and killed him. Your servant has killed both lions and bears."

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

"And this uncircumcised Philistine shall be like one of them, seeing he has defied the armies of the living God." And David said, "The Lord who delivered me from the paw of the lion and from the paw of the bear, will deliver me from the hand of this Philistine."

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

O God, you have prepared good things as yet unseen for those who love you. Pour into our hearts a desire for your love; so that, loving you in all things and above all things, we may attain that fulfilment of your promises, which surpasses all longing. Through.

Wednesday
MATINS

From the first book of Kings

Lesson i Chapter 17

Then he (David) took his staff in his hand, and chose five smooth stones from the brook, and put them in his shepherd's bag or wallet; his sling was in his hand, and he drew near to the Philistine. And the Philistine came on and drew near to David, with his shield-bearer in front of him.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes

before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

And when the Philistine looked, and saw David he disdained him; for he was but a youth, ruddy and comely in appearance. And the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine said to David "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field."

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you down, and cut off your head; and I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so."– My father. – Glory. – My father.

Thursday
MATINS

From the first book of Kings

Lesson i Chapter 18

As they were coming home, when David returned from slaying the Philistine, the women came

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out of all the cities of Israel, singing and dancing, to meet King Saul, with timbrels, with songs of joy, and with instruments of music. And the women sang to one another as they made merry, " Saul has slain his thousands, and David his ten thousands." And Saul was very angry, and this saying displeased him ; he said, " They have ascribed to David ten thousands, and to me they have ascribed thousands ; and what more can he have but the kingdom ?"

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, ✱ and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

And Saul eyed David from that day on. And on the morrow an evil spirit from God rushed upon Saul, and he raved within his house, while David was playing the lyre, as he did day by day. Saul had his spear in his hand ; and Saul cast the spear, for he thought, " I will pin David to the wall." But David evaded him twice.

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, ✱ he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

Saul was afraid of David, because the Lord was with him but had departed from Saul. So Saul removed him from his presence, and made him a commander of a thousand ; and he went out and came in before the people. And David had success in all his undertakings ; for the Lord was with him. And when Saul saw that he had great success, he stood in awe of him. But all Israel and Judah loved David ; for he went out and came in before them.

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, ✱ establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Prayer

O God, you have prepared good things as yet unseen for those who love you. Pour into our hearts a desire for your love ; so that, loving you in all things and above all things, we may attain that fulfilment of your promises which surpasses all longing. Through.

Friday
MATINS

From the first book of Kings

Lesson i Chapter 19

And Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David. And Jonathan told David, " Saul my father seeks to kill you ; therefore take heed to yourself in the morning, stay in a secret place and hide yourself ; and I will go out and stand beside my father in the field where you are, and I will speak to my father about you ; and if I learn anything I will tell you."

℟. i. Direct your heart to the Lord and serve him only, ✱ and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

And Jonathan spoke well of David to Saul his father, and said to him, "Let not the king sin against his servant David ; because he has not sinned against you, and because his deeds have been of good service to you; for he took his life in his hand and he slew the Philistine, and the Lord wrought a great victory for all Israel. You saw it, and rejoiced ; why then will you sin against innocent blood by killing David without cause ?" And Saul hearkened to the voice of Jonathan ; Saul swore, "As the Lord lives, he shall not be put to death."

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him ; he struck the Philistine ✱ and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, " Saul has slain his thousands, and David his ten thousands " ? – And took away.

Lesson iii

And there was war again ; and David went out and fought with the Philistines, and made a great

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slaughter among them, so that they fled before him. Then an evil spirit from the Lord came upon Saul, as he sat in his house with his spear in his hand; and David was playing the lyre. And Saul sought to pin David to the wall with the spear; but he eluded Saul, so that he struck the spear into the wall. And David fled, and escaped.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Saturday

MATINS

From the first book of Kings

Lesson i Chapter 20

So Jonathan knew that his father was determined to put David to death. And Jonathan rose from the table in fierce anger and ate no food the second day of the month, for he was grieved for David, because his father had disgraced him. In the morning Jonathan went out into the field to the appointment with David, and with him a little lad.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Second responsory to be said on Vigils:

℟. (ii.) My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson ii

And he said to his lad, "Run and find the arrows which I shoot." As the lad ran, he shot an arrow beyond him. And when the lad came to the place of the arrow which Jonathan had shot, Jonathan called after the lad and said, "Is not the arrow beyond you?"

And Jonathan called after the lad, "Hurry, make haste, stay not." So Jonathan's lad gathered up the arrows, and came to his master. But the lad knew nothing; only Jonathan and David knew the matter. And Jonathan gave his weapons to his lad, and said to him, "Go and carry them to the city." And as soon as the lad had gone, David rose from beside the stone heap and fell on his face to the ground, and bowed three times; and they kissed one another, and wept with one another.

℟. ii. (iii.) And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – (Glory. – My father.)

Prayer

O God, you have prepared good things as yet unseen for those who love you. Pour into our hearts a desire for your love; so that, loving you in all things and above all things, we may attain that fulfilment of your promises which surpasses all longing. Through.

VI SUNDAY AFTER PENTECOST

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. King Saul was angry and said: "To me they have ascribed a thousand, and to the son of Jesse ten thousand."

Prayer

From you alone, God of strength, comes all that is good! Implant in our hearts love for your name, and increase in us true religion; thus will you foster what there is of good in us, and, with fatherly care, guard what you have fostered. Through.

MATINS

Here begins the second book of Kings

Lesson i Chapter 1

After the death of Saul, when David had returned from the slaughter of the Amal'ekites, David remained two days in Ziklag; and on the third day, behold, a man came from Saul's camp, with his

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clothes rent and earth upon his head. And when he came to David, he fell to the ground and did obeisance. David said to him, "Where do you come from?" And he said to him, "I have escaped from the camp of Israel."

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep, ✱ and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

And David said to him, "How did it go? Tell me." And he answered, "The people have fled from the battle, and many of the people also have fallen and are dead; and Saul and his son Jonathan are also dead." Then David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?" And the young man who told him said, "By chance I happened to be on Mount Gilbo'a; and there was Saul leaning upon his spear; and lo, the chariots and the horsemen were close upon him. And when he looked behind him, he saw me, and called to me. And I answered 'Here I am.' And he said to me, 'Who are you?' I answered him, 'I am an Amal'ekite.' And he said to me, 'Stand beside me and slay me, for anguish has seized me, and yet my life still lingers.' So I stood beside him, and slew him, because I was sure that he could not live after he had fallen; and I took the crown which was on his head and the armlet which was on his arm, and I have brought them here to my lord."

℟. ii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, ✱ establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth; and I gave you rest from all your enemies."– Establishing.

Reading from the holy Gospel according to Mark

Lesson iii Chapter 8

In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him, and said to them, "I have compassion on the crowd, because they have been

with me now three days, and have nothing to eat." Etc.

Homily of St. Ambrose, Bishop

Book 6, Chapter 9 of St. Luke near the beginning

The food of heavenly grace was distributed. But note to whom distribution was made. Not to the idle, not to those in the city, that is, to Jewish officialdom or those attached to earthly prestige; but to such as sought Christ in the desert. It is those who are not disdainful that Christ receives; and he, the Word of God, speaks to them not about worldly things but about the Kingdom of God. It is to those who carry the open sores of physical suffering that he willingly applies his healing medicine.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity ✱ for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty

Bened. ant. I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and if I send them away hungry, they will faint on the way, alleluia.

Prayer

From you alone, God of strength, comes all that is good! Implant in our hearts love for your name, and increase in us true religion; thus will you foster what there is of good in us, and, with fatherly care, guard what you have fostered. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. And Jesus, took the seven loaves, and having given thanks, he blessed them and broke them and gave them to his disciples to set before the people; and they set them before the crowd, alleluia.

Monday

MATINS

From the second book of Kings

Lesson i Chapter 2

After this David inquired of the Lord, "Shall I go up into any of the cities

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of Judah?" And the Lord said to him, "Go up." David said, "To which shall I go up?" And he said, "To Hebron." So David went up there, and his two wives also, Ahin'o-am of Jezreel, and Ab'igail the widow of Nabal of Carmel. And David brought up his men who were with him, every one with his household; and they dwelt in the towns of Hebron.

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep, ✱ and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

And the men of Judah came, and there they anointed David king over the house of Judah. When they told David, "It was the men of Ja'besh-gil'ead who buried Saul," David sent messengers to the men of Ja'besh-gil'ead, and said to them, "May you be blessed by the Lord, because you showed this loyalty to Saul your lord, and buried him!"

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, ✱ he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

"Now may the Lord show steadfast love and faithfulness to you! And I will do good to you because you have done this thing. Now therefore let your hands be strong, and be valiant; for Saul your lord is dead, and the house of Judah has anointed me king over them."

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, ✱ establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies.–Establishing your kingdom. – Glory. – For ever.

Prayer

From you alone, God of strength, comes all that is good! Implant in our hearts love for your name, and increase in us true religion; thus will you foster what there is of good in us, and, with fatherly care, guard what you have fostered. Through.

Tuesday
MATINS

From the second book of Kings

Lesson i — Chapter 5

Then all the tribes of Israel came to David at Hebron, and said, "Behold, we are your bone and flesh. In times past, when Saul was king over us, it was you that led out and brought in Israel; and the Lord said to you, 'You shall be shepherd of my people Israel, and you shall be prince over Israel.'" So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the Lord.

℟. i. Direct your heart to the Lord and serve him only, ✱ and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

And they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. At Hebron he reigned over Judah seven years and six months; and at Jerusalem he reigned over all Israel and Judah thirty-three years. And the king and his men went to Jerusalem against the Jeb'usites, the inhabitants of the land.

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine ✱ and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

And they said to David, "You will not come in here, but the blind and the lame will ward you off" — thinking, "David cannot come in here." Nevertheless David took the stronghold of Sion, that is, the city of David. And David said on that day, "Whoever would smite the Jebusites, let him get up the water shaft to attack the lame and the blind, who are hated by David's soul." Therefore it is said, "The blind and the lame shall not come into the house."

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℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday

MATINS

From the second book of Kings

Lesson i Chapter 6

David again gathered all the chosen men of Israel, thirty thousand. And David arose and went with all the people who were with him from Ba'ale-judah, to bring up from there the ark of God, which is called by the name of the Lord of hosts who sits enthroned on the cherubim. And they carried the ark of God upon a new cart, and brought it out of the house of Abin'adab which was on the hill.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

Uzzah and Ahi'o, the sons of Abin'adab, were driving the new cart with the ark of God; and Ahi'o went before the ark. And David and all the house of Israel were making merry before the Lord with all their might, with songs and lyres and harps and tambourines and castanets and cymbals.

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. And the anger of the Lord was kindled against Uzzah; and God smote him there because he

put forth his hand to the ark; and he died there beside the ark of God. And David was angry because the Lord had broken forth upon Uzzah.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so."– My father. – Glory. – My father.

Prayer

From you alone, God of strength, comes all that is good! Implant in our hearts love for your name, and increase in us true religion; thus will you foster what there is of good in us, and, with fatherly care, guard what you have fostered. Through.

Thursday

MATINS

From the second book of Kings

Lesson i Chapter 6

And it was told King David, "The Lord has blessed the household of O'bed-e'dom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of O'bed-e'dom to the city of David with rejoicing; and when those who bore the ark of the Lord had gone six paces, he sacrificed an ox and a fatling.

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

And David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the horn. As the ark of the Lord came into the city of David, Michal the daughter of Saul looked out of the window, and saw King David leaping and dancing before the Lord; and she despised him in her heart.

℟. ii. The Lord who delivered me from the mouth of the lion, and

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freed me from the paw of the wild beast ✱ he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And they brought in the ark of the Lord, and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the Lord. And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord of hosts, and distributed among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins.

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, ✱ establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Friday

MATINS

From the second book of Kings

Lesson 1 Chapter 7

Now when the king dwelt in his house, and the Lord had given him rest from all his enemies round about, the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells in a tent." And Nathan said to the king, "Go, do all that is in your heart; for the Lord is with you."

℟. i. Direct your heart to the Lord and serve him only, ✱ and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

But that same night the word of the Lord came Nathan, "Go and tell my servant David, 'Thus says the Lord: Would you build me a house to dwell in? I have not dwelt in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling, in all places where I have moved

with all the people of Israel.'"

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine ✱ and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

"'Did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"' Now therefore thus you shall say to my servant David, 'Thus says the Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel; and I have been with you wherever you went.'"

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, ✱ where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Prayer

From you alone, God of strength, comes all that is good! Implant in our hearts love for your name, and increase in us true religion; thus will you foster what there is of good in us, and, with fatherly care, guard what you have fostered. Through.

Saturday

MATINS

From the second book of Kings

Lesson i Chapter 8

After this David defeated the Philistines and subdued them, and David took Meth'eg-am'mah out of the hand of the Philistines. And he defeated Moab, and measured them with a line, making them lie down on the ground; two lines he measured to be put to death, and one full line to be spared. And the Moabites became servants to David and brought tribute.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open ✱ toward this house day and night. ℣. Look down,

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Lord, from your holy habitation, from heaven. – Toward this house.

A second responsory to be said on Vigils:

℟. (ii.) My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson ii

David also defeated Hadade'zer the son of Rehob, king of Zobah, as he went to restore his power at the river Euphra'tes. And David took from him a thousand and seven hundred horsemen, and twenty thousand foot soldiers; and David hamstrung all the chariot horses, but left enough for a hundred chariots. And when the Syrians of Damascus came to help Hadade'zer, king of Zobah, David slew twenty-two thousand men of the Syrians. Then David put garrisons in Aram of Damascus; and the Syrians became servants to David and brought tribute. And the Lord gave victory to David wherever he went. And David took the shields of gold which were carried by the servants of Hadade'zer, and brought them to Jerusalem.

℟. ii. (iii.) And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father – (Glory. – My father.)

VII SUNDAY AFTER PENTECOST

II class

If this Sunday occurs between the 1st and 7th of August, the Magnificat antiphon and the lessons for Sunday and the week are taken from the 1st week in August, page 362, the remainder of the books of Kings being omitted.

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Who among all in your kingdom was found so faithful as David, going out, coming back and going forth at the king's command?

Prayer

O God, whose providence arranges all things without any error, we earnestly beg you to take away all that is harmful and to bestow everything that will be for our good. Through.

MATINS

From the second book of Kings

Lesson i Chapter 11

In the spring of the year, the time when kings go forth to battle, David sent Jo'ab, and his servants with him, and all Israel; and they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem. It happened, late one afternoon, when David arose from his couch and was walking upon the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful.

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

And David sent and inquired about the woman. And one said, "Is not this Bathshe'ba, the daughter of Eli'an, the wife of Uri'ah the Hittite?" So David sent messengers, and took her; and she came to him, and he lay with her. (Now she was purifying herself from her uncleanness.) Then she returned to her house. And the woman conceived; and she sent and told David, "I am with child." So David sent word to Jo'ab, "Send me Uri'ah the Hittite." And Jo'ab sent Uri'ah to David. When Uri'ah came to him, David asked how Jo'ab was doing, and how the people fared, and how the war prospered. Then David said to Uri'ah, "Go down to your house, and wash your feet." And Uri'ah went out of the king's house, and there followed him a present from the king. But Uri'ah slept at the door of the king's house with all the servants of his lord, and did not go down to his house.

℟. ii. "I took you out of your father's house," says

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the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing.

Lesson iii is taken from the homily on the gospel of this Sunday p. 509.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

¶ Antiphons to the Benedictus and Magnificat, as also the prayers, that are to be said on this and on the other Sundays after Pentecost, are to be found on p. 509.

Monday
MATINS

From the second book of Kings

Lesson i — Chapter 11

Uri'ah said to David, " The ark and Israel and Judah dwell in booths; and my lord Jo'ab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing." Then David said to Uri'ah, " Remain here today also, and tomorrow I will let you depart."

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

So Uri'ah remained in Jerusalem that day, and the next. And David invited him, and he ate in his presence and drank, so that he made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house. In the morning David wrote a letter to Jo'ab, and sent it by the hand of Uri'ah. In the letter he wrote: "Set Uri'ah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down and die."

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And as Jo'ab was besieging the city, he assigned Uri'ah to the place where he knew there were valiant men. And the men of the city came out and fought with Jo'ab; and some of the servants of David among the people fell. Uri'ah the Hittite was slain also. Then Jo'ab sent and told David all the news about the fighting.

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Tuesday
MATINS

From the second book of Kings

Lesson i — Chapter 12

And the Lord sent Nathan to David. He came to him, and said to him, " There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children; it used to eat of his morsel, and drink from his cup, and lie in his bosom, and it was like a daughter to him.

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

Now there came a traveller to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared it for the man who had come to him." Then David's anger

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was greatly kindled against the man; and he said to Nathan, "As the Lord lives, the man who has done this deserves to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him: he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? –And took away.

Lesson iii

Nathan said to David, "You are the man. Thus says the Lord, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul; and I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if this were too little, I would add to you as much more. Why have you despised the word of the Lord, to do what is evil in his sight? You have smitten Uri'ah the Hittite with the sword, and have taken his wife to be your wife and have slain him with the sword of the Ammonites.'"

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you* where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday
MATINS

From the second book of Kings

Lesson i Chapter 15

After this Ab'salom got himself a chariot and horses, and fifty men to run before him. And Ab'salom used to rise early and stand beside the way of the gate; and when any man had a suit to come before the king for judgment, Ab'salom would call to him, and say, "From what city are you?" And he would say, "Your servant is of such and such a tribe in Israel."

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day: that your ears be attentive and your eyes may open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

Ab'salom would say to him, "See, your claims are good and right; but there is no man deputed by the king to hear you." Ab'salom said moreover, "Oh that I were judge in the land! Then every man with a suit or cause might come to me, and I would give him justice." And whenever a man came near to do obeisance to him, he would put out his hand, and take hold of him, and kiss him.

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

Thus Ab'salom did to all of Israel who came to the king for judgment; so Ab'salom stole the hearts of the men of Israel. And at the end of four years Ab'salom said to the king, "Pray let me go and pay my vow, which I have vowed to the Lord, in Hebron. For your servant vowed a vow, while I dwelt at Geshur in Aram, saying, 'If the Lord will indeed bring me back to Jerusalem, then I will offer worship to the Lord.'"

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Thursday
MATINS

From the second book of Kings

Lesson i Chapter 15

And while Ab'salom was offering the sacrifices, he sent for Ahith'ophel the Gi'lonite, David's counsellor, from his city Giloh. And the conspiracy grew strong, and the people with Ab'salom kept increasing. And a messenger came to David, saying, "The hearts of the men of Israel have gone after Ab'salom." Then David said to all his servants who were with him at

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Jerusalem, "Arise, and let us flee; or else there will be no escape for us from Ab'salom."

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

"Go in haste, lest he overtake us quickly, and bring down evil upon us, and smite the city with the edge of the sword." And the king's servants said to the king, "Behold, your servants are ready to do whatever my lord the king decides." So the king went forth, and all his household after him. And the king left ten concubines to keep the house.

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And the king went forth, and all the people after him; and they halted at the last house. And all his servants passed by him; all the Cher'ethites, and all the Pel'ethites, and all the six hundred Gittites who had followed him from Gath, passed on before the king. Then the king said to It'tai the Gittite, "Why do you also go with us?"

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Friday

MATINS

From the second book of Kings

Lesson i Chapter 18

Then David mustered the men who were with him, and set over them commanders of thousands and commanders of hundreds. And David sent forth the army, one third under the command of Jo'ab, one third under the command of Abi'shai the son of

Zeru'iah, Jo'ab's brother, and one third under the command of It'tai the Gittite. And the king said to the men, "I myself will also go out with you."

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

But the men said, "You shall not go out. For if we flee, they will not care about us. If half of us die, they will not care about us. But you are worth ten thousand of us; therefore it is better that you send us help from the city." The king said to them, "Whatever seems best to you I will do." So the king stood at the side of the gate.

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

And all the army marched out by hundreds and by thousands. And the king ordered Jo'ab and Abi'shai and It'tai, "Deal gently for my sake with the young man Ab'salom." And all the people heard when the king gave orders to all the commanders about Ab'salom. So the army went out into the field against Israel; and the battle was fought in the forest of E'phraim.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gil'boa. – Where fell. – Glory. – The mighty ones of Israel

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Saturday

MATINS

From the second book of Kings

Lesson i Chapter 18

And Ab'salom chanced to meet the servants of David. Ab'salom was riding upon his mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on.

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And a certain man saw it, and told Jo'ab, " Behold, I saw Ab'salom hanging in an oak."

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

Jo'ab said to the man who told him, " What, you saw him! Why then did you not strike him there to the ground? I would have been glad to give you ten pieces of silver and a girdle." But the man said to Jo'ab, " Even if I felt in my hand the weight of a thousand pieces of silver, I would not put forth my hand against the king's son; for in our hearing the king commanded you and Abi'shai and It'tai, 'For my sake protect the young man Ab'salom.' On the other hand, if I had dealt treacherously against his life (and there is nothing hidden from the king), then you yourself would have stood aloof." Jo'ab said, " I will not waste time like this with you." And he took three darts in his hand, and thrust them into the heart of Ab'salom, while he was still alive in the oak. And ten young men, Jo'ab's armour-bearers, surrounded Ab'salom and struck him, and killed him.

℟. ii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, " If you see me as I am being taken from you, it shall be so." – My father.

VIII SUNDAY AFTER PENTECOST

II class

If this Sunday occurs between the 1st and 7th of August, the Magnificat antiphon and the lessons for Sunday and the week are taken from the 1st week in August, p. 362, the remainder of the books of Kings being omitted.

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. I am distressed for you, my brother Jonathan; very wonderful was your love to me, passing the love of women. As a mother loves her only son, so did I love you. The bow of Jonathan turned not back, his shield in battle never turned aside, and his spear was never turned away.

Prayer

We ask you, Lord, to grant us the spirit always to think and do what is right. May we, who cannot exist without you, be able to live according to your will. Through.

MATINS

Here begins the third book of Kings

Lesson i Chapter 1

Now King David was old and advanced in years; and although they covered him with clothes, he could not get warm. Therefore his servants said to him, " Let a young maiden be sought for my lord the king, and let her wait upon the king, and be his nurse; let her lie in your bosom, that my lord the king may be warm." So they sought for a beautiful maiden throughout all the territory of Israel, and found Ab'ishag the Shu'nammite, and brought her to the king.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep; * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

The maiden was very beautiful; and she became the king's nurse and ministered to him; but the king knew her not. Now Adoni'jah the son of Haggith exalted himself, saying, " I will be king "; and he prepared for himself chariots and horsemen, and fifty men to run before him. His father had never at any time displeased him by asking, " Why have you done thus and so?" He was also a very handsome man; and he was born next after Ab'salom. He conferred with Jo'ab the son of Zeru'iah and with Abi'athar the priest; and they followed Adoni'jah and helped him. But Zadok the priest, and Benai'ah the son of Jehoi'ada, and Nathan the prophet, and Shim'e-i, and Re'i, and David's mighty men were not with Adoni'jah. Adoni'jah sacrificed sheep, oxen, and fatlings by the Serpent's Stone, which is beside En-ro'gel, and he

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invited all his brothers, the king's sons, and all the royal officials of Judah, but he did not invite Nathan the prophet or Benai'ah or the mighty men or Solomon his brother.

℟. ii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." —Establishing.

Lesson iii is taken from the homily on the gospel of this Sunday, p. 510.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the third book of Kings

Lesson i Chapter 1

And Nathan said, "My lord the king, have you said, 'Adoni'jah shall reign after me, and he shall sit upon my throne'? For he has gone down this day, and has sacrificed oxen, fatlings and sheep in abundance, and has invited all the king's sons, Jo'ab the commander of the army, and Abi'athar the priest; and behold, they are eating and drinking before him, and saying, 'Long live King Adoni'jah!' But me, your servant, and Zadok the priest, and Benai'ah the son of Jehoi'ada, and your servant Solomon, he has not invited."

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep: * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

"Has this thing been brought about by my lord the king and you have not told your servants who should sit on the throne of my lord the king after him?" Then King David answered, "Call Bathshe'ba to me." So she came into the king's presence, and stood before the king. And the king swore saying, "As the Lord lives, who has redeemed

my soul out of every adversity, as I swore to you by the Lord, the God of Israel, saying, 'Solomon your son shall reign after me, and he shall sit upon my throne in my stead'; even so will I do this day."

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

King David said, "Call to me Zadok the priest, Nathan the prophet, and Benai'ah the son of Jehoiada." So they came before the king. And the king said to them, "Take with you the servants of your lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon; and let Zadok the priest and Nathan the prophet there anoint him king over Israel; then blow the trumpet, and say, 'Long live King Solomon!'"

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Tuesday

MATINS

From the third book of Kings

Lesson i Chapter 1

So Zadok the priest, Nathan the prophet, and Benai'ah the son of Jehoi'ada, and the Cher'ethites and the Pel'ethites, went down and caused Solomon to ride on King David's mule, and brought him to Gihon. There Zadok the priest took the horn of oil from the tent, and anointed Solomon. Then they blew the trumpet and all the people said, "Long live King Solomon!" And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise.

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your

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enemies. ℣. Put away the foreign gods from among you. – And he.

Lesson ii

Adoni'jah and all the guests who were with him heard it as they finished feasting. And when Jo'ab heard the sound of the trumpet, he said, "What does this uproar in the city mean?" While he was still speaking, behold, Jonathan the son of Abi'athar the priest came; and Adoni'jah said, "Come in, for you are a worthy man and bring good news."

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him: he struck the Philistine ⋆ and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

Jonathan answered Adoni'jah, "No, for our lord King David has made Solomon king; and the king has sent him with Zadok the priest, Nathan the prophet, and Benai'ah, the son of Jehoi'ada and the Cher'ethites and the Pel'ethites; and they have caused him to ride on the king's mule; and Zadok the priest, and Nathan the prophet have anointed him king at Gihon; and they have gone up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard."

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, ⋆ where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday

MATINS

From the third book of Kings

Lesson i — Chapter 2

When David's time to die drew near, he charged Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do and wherever you turn; that

the Lord may establish his word which he spoke concerning me, saying, 'If your sons take heed to their way, to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a man on the throne of Israel.'"

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open ⋆ toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

"'Moreover you know also what Jo'ab the son of Zeru'iah did to me, how he dealt with the two commanders of the armies of Israel, Abner the son of Ner, and Ama'sa the son of Jether, whom he murdered, avenging in time of peace blood which had been shed in war, and putting innocent blood upon the girdle about my loins, and upon the sandals of my feet.'"

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath ⋆ and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

"'Act therefore according to your wisdom, but do not let his grey head go down to Sheol in peace. But deal loyally with the sons of Barzil'lai the Gileadite, and let them be among those who eat at your table; for with such loyalty they met me when I fled from Ab'salom your brother.'"

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, ⋆ "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Thursday

MATINS

From the third book of Kings

Lesson i — Chapter 2

So Solomon sat upon the throne of David his

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father; and his kingdom was firmly established. Then Adoni'jah the son of Haggith came to Bath-she'ba the mother of Solomon. And she said, "Do you come peaceably?" He said, "Peaceably." Then he said, "I have something to say to you." She said, "Say on." He said, "You know that the kingdom was mine, and that all Israel fully expected me to reign; however, the kingdom has turned about and become my brother's, for it was his from the Lord."

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep: * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed me.

Lesson ii

"And now I have one request to make of you; do not refuse me." She said to him, "Say on." And he said, "Pray ask King Solomon—he will not refuse you—to give me Ab'ishag the Shu'nammite as my wife." Batheshe'ba said, "Very well; I will speak for you to the king."

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

So Bathshe'ba went to King Solomon, to speak to him on behalf of Adoni-'jah. And the king arose to meet her, and bowed down to her; then he sat on his throne, and had a seat brought for the king's mother; and she sat on his right. Then she said, "I have one small request to make of you; do not refuse me." And the king said to her, "Make your request, my mother; for I will not refuse you." She said, "Let Ab'ishag the Shu'nammite be given to Adoni-'jah your brother as his wife."

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Friday

MATINS

From the third book of Kings

Lesson i Chapter 3

So the kingdom was established in the hand of Solomon. Solomon made a marriage alliance with Pharaoh king of Egypt; he took Pharaoh's daughter, and brought her into the city of David, until he had finished building his own house and the house of the Lord and the wall around Jerusalem. The people were sacrificing at the high places, however, because no house had yet been built for the name of the Lord.

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

Solomon loved the Lord, walking in the statutes of David his father; only, he sacrificed and burnt incense at the high places. And the king went to Gibeon to sacrifice there, for that was the great high place; Solomon used to offer a thousand burnt offerings upon that altar, at Gibeon.

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

The Lord appeared to Solomon in a dream by night; and God said, "Ask what I shall give you." And Solomon said, "You have shown great and steadfast love to your servant David my father, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you; and you have kept for him this great and steadfast love, and have given him a son to sit on his throne this day."

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. Where fell. – Glory. – The mighty ones of Israel.

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Saturday

MATINS

From the third book of Kings

Lesson i Chapter 9

When Solomon had finished building the house of the Lord and the king's house and all that Solomon desired to build, the Lord appeared to Solomon a second time, as he had appeared to him at Gibeon. And the Lord said to him, " I have heard your prayer and your supplication, which you have made before me; I have consecrated this house which you have built, and put my name there for ever; my eyes and my heart will be there for all time."

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

"And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my ordinances, then I will establish your royal throne over Israel for ever, as I promised David your father, saying, 'There shall not fail you a man upon the throne of Israel.' But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes which I have set before you, but go and serve other gods and worship them, then I will cut off Israel from the land which I have given them; and the house which I have consecrated for my name I will cast out of my sight; and Israel will become a proverb and a byword among all peoples."

℟. ii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * " My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, " If you see me as I am being taken from you, it shall be so." – My father.

IX SUNDAY AFTER PENTECOST

II class

If this Sunday occurs between the 1st and the 7th of August, the Magnificat antiphon and the lessons for Sunday and the week are taken from the 1st week in August, p. 362, the remainder of the books of Kings being omitted.

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Then David spoke to the Lord, when he saw the angel who was smiting the people, and said, " True, I have sinned, and I have done wickedly; but these sheep, what have they done?"

Prayer

Open, Lord, the ears of your mercy to our prayers; and, that you may grant the petitions of those who ask, make them seek only that which is pleasing to you. Through.

MATINS

From the third book of Kings

Lesson i Chapter 10

Now when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels bearing spices, and very much gold, and precious stones; and when she came to Solomon, she told him all that was on her mind. And Solomon answered all her questions; there was nothing hidden from the king which he could not explain to her.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast.– And anointed.

Lesson ii

And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings which he offered at the house of the Lord, there was no more spirit in her. And she said to the king, "The report was true which I heard in my own land of your affairs and of

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your wisdom, but I did not believe the reports until I came and my own eyes had seen it, and, behold, the half was not told me ; your wisdom and prosperity surpass the report which I heard. Happy are your wives ! Happy are these your servants, who continually stand before you and hear your wisdom ! Blessed be the Lord your God, who has delighted in you and set you on the throne of Israel ! Because the Lord loved Israel for ever, he has made you king, that you may execute justice and righteousness." Then she gave the king a hundred and twenty talents of gold, and a very great quantity of spices, and precious stones.

℟. ii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth ; and I gave you rest from all your enemies." – Establishing.

Lesson iii is taken from the homily on the gospel of this Sunday p. 511.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday
MATINS

From the third Book of Kings

Lesson i Chapter 10

Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, besides that which came from the traders and from the traffic of the merchants, and from all the kings of Arabia and from the governors of the land.

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

King Solomon made two hundred large shields of beaten gold ; six hundred shekels of gold went into each shield. And he made three hundred shields of beaten gold; three minas of gold went into each shield ; and the king put them in the House of the Forest of Lebanon. The king also made a great ivory throne, and overlaid it with the finest gold. The throne had six steps.

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And at the back of the throne was a calf's head, and on each side of the seat were arm rests and two lions standing beside the arm rests, while twelve lions stood there, one on each end of a step on the six steps. The like of it was never made in any kingdom.

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth ; and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Tuesday
MATINS

From the third book of Kings

Lesson i Chapter 10

Thus King Solomon excelled all the kings of the earth in riches and in wisdom. And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses and mules, so much year by year.

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he.

Lesson ii

And Solomon gathered together chariots and horsemen ; he had fourteen hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. And the king made silver as com-

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mon in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephe'lah.

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

And Solomon's import of horses was from Egypt and Ku'e, and the king's traders received them from Ku'e at a price. A chariot could be imported from Egypt for six hundred shekels of silver, and a horse for a hundred and fifty; and so through the king's traders they were exported to all the kings of the Hittites and the kings of Syria.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday
MATINS

From the third book of Kings

Lesson i Chapter 11

Now King Solomon loved many foreign women; the daughter of Pharaoh, and Moabite, Ammonite, E'domite, Sido'nian, and Hittite women, from the nations concerning which the Lord had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods."

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

Solomon clung to these in love. He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For when Solomon was old his wives turned away his heart after other gods; and his heart was not wholly true to the Lord his God, as was the heart of David his father.

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned. – And what is evil.

Lesson iii

For Solomon went after Ash'toreth the goddess of the Sido'nians, and after Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the Lord, and did not wholly follow the Lord, as David his father had done. Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Thursday
MATINS

From the third book of Kings

Lesson i Chapter 11

And at that time, when Jerobo'am went out of Jerusalem, the prophet Ahi'jah the Shi'lonite found him on the road. Now Ahi'jah had clad himself with a new garment; and the two of them were alone in the open country. Then Ahi'jah laid hold of the new garment that was on him, and tore it into twelve pieces. And he said to Jerobo'am, "Take for yourself ten pieces; for thus says the Lord, the God of Israel, 'Behold, I am about to tear the kingdom from the hand of Solomon, and will give you ten tribes.'"

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

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Lesson ii

" ' (But he shall have one tribe, for the sake of my servant David and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel), because he has forsaken me, and worshipped Ash'toreth the goddess of the Sido'nians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and has not walked in my ways, doing what is right in my sight and keeping my statutes and my ordinances, as David his father did.' "

℟. ii. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

" ' Nevertheless I will not take the whole kingdom out of his hand; but I will make him ruler all the days of his life, for the sake of David my servant whom I chose, who kept my commandments and my statutes; but I will take the kingdom out of his son's hand, and will give it to you, ten tribes. Yet to his son I will give one tribe.' "

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Friday

MATINS

From the third book of Kings

Lesson i Chapters 11 & 12

And Solomon slept with his fathers and was buried in the city of David, his father; and Rehobo'am his son reigned in his stead. Rehobo'am went to Shechem, for all Israel had come to Shechem to make him king. And when Jerobo'am the son of Nebat heard of it (for he was still in Egypt whither he had fled from King Solomon), then Jerobo'am returned from Egypt. And they sent and called him.

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

And Jerobo'am and all the assembly of Israel came and said to Rehobo'am, " Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke upon us, and we will serve you." He said to them, " Depart for three days, then come again to me."

℟. ii. Saul has slain his thousands, and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, " Saul has slain his thousands, and David his ten thousands "? – And took away.

Lesson iii

So the people went away. Then King Rehobo'am took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, " How do you advise me to answer these people?" And they said to him, " If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants for ever."

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. Where fell. – Glory. – The mighty ones of Israel.

Saturday

MATINS

From the third book of Kings

Lesson i Chapter 12

So Jerobo'am and all the people came to Rehobo'am the third day, as the king said, " Come to me again the third day." And the king answered the people harshly, and forsaking the counsel which the old men had given him, he spoke to them according to the counsel of the young men, saying, " My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions."

℟. i. Listen, Lord, to the cry and to the prayer

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which your servant makes before you this day: that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

So the king did not hearken to the people; for it was a turn of affairs brought about by the Lord that he might fulfil his word, which the Lord spoke by Ahi'jah the Shi-'lonite to Jerobo'am the son of Nebat. And when all Israel saw that the king did not hearken to them, the people answered the king, "What portion have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David." So Israel departed to their tents. But Rehobo'am reigned over the people of Israel who dwelt in the cities of Judah. Then King Rehobo'am sent Ador'am, who was taskmaster over the forced labour, and all Israel stoned him to death with stones. And King Rehobo'am made haste to mount his chariot, to flee to Jerusalem.

℟. ii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father.

X SUNDAY AFTER PENTECOST

II class

If this Sunday occurs between the 1st and the 7th of August, the Magnificat antiphon and the lessons for Sunday and the week are taken from the 1st week in August, p. 362, the remainder of the books of Kings being omitted.

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Mountains of Gilbo'a, let there be no dew or rain upon you! For there the shield of the mighty was defiled, the shield of Saul not anointed with oil. How are the mighty fallen in the midst of the battle! Jonathan lies slain upon your high places. Saul and Jonathan, beloved and lovely! In life

and in death they were not divided!

Prayer

O God, you show your almighty power chiefly by being forgiving and merciful. Increase your mercy towards us so that as we hasten towards those things that you have promised, you may make us to share in the heavenly treasures. Through.

MATINS

Here begins the fourth book of Kings

Lesson i Chapter 1

After the death of Ahab, Moab rebelled against Israel. Now Ahazi'ah fell through the lattice in his upper chamber in Samar'ia, and lay sick; so he sent messengers, telling them, "Go, inquire of Ba'al-ze'bub, the god of Ekron, whether I shall recover from this sickness." But the angel of the Lord said to Eli'jah the Tishbite, "Arise, go up to meet the messengers of the king of Samar'ia, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Ba'al-ze'bub, the god of Ekron?' Now therefore thus says the Lord, 'You shall not come down from the bed to which you have gone, but you shall surely die.'"

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep, * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

So Eli'jah went. The messengers returned to the king, and he said to them, "Why have you returned?" And they said to him, "There came a man to meet us, and said to us, 'Go back to the king who sent you, and say to him, Thus says the Lord, Is it because there is no God in Israel that you are sending to inquire of Ba'al-ze'bub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone, but shall surely die.'" He said to them, "What kind of man was he who came to meet you and told you these things?" They answered him, "He wore a garment of haircloth, with a girdle of leather about his loins." And he said, "It is Eli'jah the Tishbite." Then the king sent to him a captain of fifty men with his fifty. He went up to Eli'jah, who was sitting on the top of a hill, and said to him, "O man of God, the

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king says, ' Come down.' " But Eli'jah answered the captain of fifty, " If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven, and consumed him and his fifty.

℟. ii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing.

Lesson iii is taken from the homily on the gospel of this Sunday, p. 512.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the fourth book of Kings

Lesson i Chapter 1

Again the king sent the captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Eli'jah, and entreated him, " O man of God, I pray you, let my life, and the life of these fifty servants of yours, be precious in your sight. Lo, fire came down from heaven, and consumed the two former captains of fifty men with their fifties; but now let my life be precious in your sight."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

Then the angel of the Lord said to Eli'jah, " Go down with him; do not be afraid of him." So he arose and went down with him to the king, and said to him, " Thus says the Lord, ' Because you have sent messengers to inquire of Ba'al-ze'bub, the god of Ekron,—is it because there is no God in Israel to inquire of his word?—therefore you shall not come down from the bed to which you have gone, but you shall surely die.' "

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

So he died according to the word of the Lord which Eli'jah had spoken. Jehor'am, his brother, became king in his stead in the second year of Jehor-'am the son of Jehosh-'aphat, king of Judah, because Ahazi'ah had no son. Now the rest of the acts of Ahazi'ah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies. – Establishing. – Glory. – For ever.

Tuesday

MATINS

From the fourth book of Kings

Lesson i Chapter 2

Now when the Lord was about to take Eli'jah up to heaven by a whirlwind, Eli'jah and Eli'sha were on their way from Gilgal. And Eli'jah said to Eli'sha, " Tarry here, I pray you; for the Lord has sent me as far as Bethel." But Eli'sha said, " As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. And the sons of the prophets who were in Bethel came out to Eli'sha, and said to him, " Do you know that today the Lord will take away your master from over you?" And he said, "Yes, I know it; hold your peace."

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he.

Lesson ii

Eli'jah said to him, " Eli-'sha, tarry here, I pray you; for the Lord has sent me to Jericho." But he said, "As the Lord lives, and as you yourself live, I

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will not leave you." So they came to Jericho. The sons of the prophets who were at Jericho drew near to Eli'sha, and said to him, "Do you know that today the Lord will take away your master from over you?" And he answered, "Yes, I know it; hold your peace."

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

Then Eli'jah said to him, "Tarry here, I pray you; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the sons of the prophets also went, and stood at some distance from them, as they both were standing by the Jordan.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel! ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday
MATINS

From the fourth book of Kings

Lesson i Chapter 2

Then Eli'jah took his mantle, and rolled it up, and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground. When they had crossed, Eli'jah said to Eli'sha, "Ask what I shall do for you, before I am taken from you." And Eli'sha said, "I pray you, let me inherit a double share of your spirit."

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

And he said, "You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you; but if you do not see me, it shall not be so." And as they still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Eli'jah went up by a whirlwind into heaven. And Eli'sha saw it and he cried, "My father, my father! the chariots of Israel and its horsemen!"

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone have I sinned. – And what is evil.

Lesson iii

And he saw him no more. Then he took hold of his own clothes and rent them in two pieces. And he took up the mantle of Eli'jah that had fallen from him, and went back and stood on the bank of the Jordan. Then he took the mantle of Eli'jah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Eli'jah?" And when he had struck the water, the water was parted to the one side and to the other; and Eli'sha went over.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Thursday
MATINS

From the fourth book of Kings

Lesson i Chapter 6

Now the sons of the prophets said to Eli'sha, "See, the place where we dwell under your charge is too small for us. Let us go to the Jordan and each of us get there a log, and let us make a place for us to dwell there." And he answered, "Go." Then one of them said, "Be pleased to go with your servants." And he answered, "I will go." So he went with them.

℟. i. God listens to everyone. He sent his angel, and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed

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me from the paw of the wild beast. – And anointed.

Lesson ii

And when they came to the Jordan, they cut down trees. But as one was felling a log, his axe head fell into the water ; and he cried out,"Alas, my master! It was borrowed." Then the man of God said, " Where did it fall ?" When he showed him the place, he cut off a stick, and threw it in there, and made the iron float. And he said, " Take it up." So he reached out his hand and took it.

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, ✱ he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

Once when the king of Syria was warring against Israel, he took counsel with his servants, saying, "At such and such a place shall be my camp." But the man of God sent word to the king of Israel, " Beware that you do not pass this place, for the Syrians are going down there." And the king of Israel sent to the place of which the man of God told him. Thus he used to warn him, so that he saved himself there more than once or twice.

℟. iii. " I took you out of your father's house," says the Lord, " and appointed you to feed the flock of my people. I have been with you wherever you went, ✱ establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Friday

MATINS

From the fourth book of Kings

Lesson i Chapter 6

When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was round about the city. And the servant said, "Alas, my master ! What shall we do ?" He said, " Fear not, for those who are with us are more than those who are with them." Then Eli'sha prayed, and said, " O Lord, I pray you, open his eyes that he may see."

℟. i. Direct your heart

to the Lord and serve him only, ✱ and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

So the Lord opened the eyes of the young man, and he saw ; and, behold, the mountain was full of horses and chariots of fire round about Eli'sha. And when the Syrians came down against him, Eli'sha prayed to the Lord, and said, " Strike this people, I pray thee, with blindness." So he struck them with blindness in accordance with the prayer of Eli'sha. And Eli'sha said to them, " This is not the way, and this is not the city ; follow me, and I will bring you to the man whom you seek."

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him ; he struck the Philistine ✱ and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, " Saul has slain his thousands and David his ten thousands " ? – And took away.

Lesson iii

And he led them to Samar'ia. As soon as they entered Samar'ia, Eli'sha said, " O Lord, open the eyes of these men, that they may see." So the Lord opened their eyes, and they saw ; and lo, they were in the midst of Samar'ia. When the king of Israel saw them he said to Eli'sha, " My father, shall I slay them ? Shall I slay them ?" He answered, " You shall not slay them. Would you slay those whom you have taken captive with your sword and with your bow ?"

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, ✱ where fell the mighty ones of Israel ! ℣. All you mountains round about, may the Lord visit you ; but let him pass by Gilbo'a. - Where fell. - Glory. – The mighty ones of Israel.

Saturday

MATINS

From the fourth book of Kings

Lesson i Chapter 8

Now Eli'sha had said to the woman whose son he had restored to life, "Arise, and depart with your household, and sojourn wherever you can ; for the Lord has called for a famine, and it will come upon the land for seven years." So the woman

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arose, and did according to the word of the man of God; she went with her household and sojourned in the land of the Philistines seven years.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

And at the end of the seven years, when the woman returned from the land of the Philistines, she went forth to appeal to the king for her house and her land. Now the king was talking with Geha'zi the servant of the man of God, saying, "Tell me all the great things that Eli'sha has done." And while he was telling the king how Eli'sha had restored the dead to life, behold, the woman whose son he had restored to life appealed to the king for her house and her land. And Geha'zi said, "My lord, O King, here is the woman, and here is her son whom Eli'sha restored to life." And when the king asked the woman, she told him. So the king appointed an official for her, saying, "Restore all that was hers, together with all the produce of the fields from the day that she left the land until now."

℟. ii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father.

XI SUNDAY AFTER PENTECOST

II class

If this Sunday occurs between the 1st and the 7th of August, the Magnificat antiphon and the lessons for Sunday and the week are taken from the 1st week in August, p. 362, the remainder of the books of Kings being omitted.

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. But King David going about with veiled face, mourned his

son, saying: "O Ab'salom, my son! My son, Ab'salom! Would I had died instead of you, my son Ab'salom!"

Prayer

Almighty, eternal God, your infinite goodness surpasses anything that we might deserve or even desire. Pour out your mercy upon us, forgiving us those things that trouble conscience, and giving us the grace for which we would not presume to ask. Through.

MATINS

From the fourth book of Kings

Lesson i Chapter 8

Now Eli'sha came to Damascus. Ben-ha-'dad the king of Syria was sick; and when it was told him, "The man of God has come here," the king said to Haz'ael, "Take a present with you and go to meet the man of God, and inquire of the Lord through him, saying, 'Shall I recover from this sickness?'" So Haz'ael went to meet him, and took a present with him, all kinds of goods of Damascus, forty camel loads. When he came and stood before him, he said, "Your son Ben-ha'dad king of Syria has sent me to you, saying, 'Shall I recover from this sickness?'"

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep: * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

And Eli'sha said to him, "Go, say to him, 'You shall certainly recover'; but the Lord has shown me that he shall certainly die." And he fixed his gaze and stared at him, until he was ashamed. And the man of God wept. And Haz'ael said, "Why does my lord weep?" He answered, "Because I know the evil that you will do to the people of Israel; you will set on fire their fortresses, and you will slay their young men with the sword, and dash in pieces their little ones, and rip up their women with child." And Haz'ael said, "What is your servant, who is but a dog, that he should do this great thing?" Eli'sha answered, "The Lord has shown me that you are to be king over Syria." Then he departed from Eli-'sha, and came to his master, who said to him, "What did Eli'sha say to you?" And he answered, "He told me that you

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would certainly recover." But on the morrow he took the coverlet and dipped it in water and spread it over his face, till he died. And Haz'ael became king in his stead.

℟. ii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing.

Lesson iii is taken from the homily on the gospel of this Sunday p. 513.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℟. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday
MATINS

From the fourth book of Kings

Lesson i Chapter 13

Now when Eli'sha had fallen sick with the illness of which he was to die, Jo'ash king of Israel went down to him, and wept before him, crying, "My father, my father! The chariots of Israel and its horsemen!" And Eli'sha said to him, "Take a bow and arrows"; so he took a bow and arrows. Then he said to the king of Israel, "Draw the bow"; and he drew it. And Eli'sha laid his hands upon the king's hands. And he said, "Open the window eastward."

℟. i. God listens to everyone. He sent his angel and took me from my father's sheep: * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

And he opened it. Then Eli'sha said, "Shoot"; and he shot. And he said, "The Lord's arrow of victory, the arrow of victory over Syria! For you shall fight the Syrians in Aphek until you have made an end of them." And he said, "Take the arrows"; and he took them. And he said to the king of Israel, "Strike the ground with them"; and he struck three times, and stopped. Then the man of God was angry with him, and said, "You should have struck five or six times; then you would have struck down Syria until you had made an end of it, but now you will strike down Syria only three times."

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

So Eli'sha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year. And as a man was being buried, lo, a marauding band was seen and the man was cast into the grave of Eli'sha; and as soon as the man touched the bones of Eli'sha, he revived, and stood on his feet.

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people, and I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth; and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Tuesday
MATINS

From the fourth book of Kings

Lesson i Chapter 18

In the third year of Hoshe'a son of Elah, king of Israel, Hezeki'ah the son of Ahaz, king of Judah, began to reign. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechari'ah. And he did what was right in the eyes of the Lord, according to all that David his father had done. He removed the high places, and broke the pillars and cut down the Ashe'rah.

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had burned incense to it; it was called Nehush'tan. He trusted in the Lord the God of Israel;

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so that there was none like him among all the kings of Judah after him, nor among those who were before him. For he held fast to the Lord; he did not depart from following him, but kept the commandments which the Lord commanded Moses.

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands, and David his ten thousands"? – And took away.

Lesson iii

And the Lord was with him; wherever he went forth, he prospered. He rebelled against the king of Assyria, and would not serve him. He smote the Philistines as far as Gaza and its territory, from watchtower to fortified city. In the fourth year of King Hezeki'ah, which was the seventh year of Hoshe'a son of Elah, king of Israel, Shalmane'ser king of Assyria came up against Samar'ia and besieged it and took it.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel! ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Wednesday
MATINS

From the fourth book of Kings

Lesson i Chapter 20

The rest of the deeds of Hezeki'ah, and all his might, and how he made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah? And Hezeki'ah slept with his father; and Manas'seh his son reigned in his stead.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day; that your ears be attentive and your eyes may be open * toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii Chapter 21

Manas'seh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. His mother's name was Heph'zibah. And he did what was evil in the

sight of the Lord, according to the abominable practices of the nations whom the Lord drove out before the people of Israel. For he built the high places which Hezeki'ah his father had destroyed.

℟. ii. My sins outnumber the sands of the seashore, so many have I committed; and I am not worthy to see the height of heaven because of the enormity of my offences, for I have provoked your wrath * and what is evil in your sight I have done. ℣. My offences truly I know them; my sin is always before me. Against you, you alone have I sinned. – And what is evil.

Lesson iii

And he erected altars for Ba'al, and made an Ashe'rah, as Ahab king of Israel had done, and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord had said, "In Jerusalem will I put my name." And he built altars for all the host of heaven in the two courts of the house of the Lord. And he burned his son as an offering and practised soothsaying and augury.

℟. iii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, * "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father. – Glory. – My father.

Thursday
MATINS

From the fourth book of Kings

Lesson i Chapter 23

And the king (Josiah) went up to the house of the Lord, and with him all the men of Judah and all the inhabitants of Jerusalem, and the priests and the prophets, all the people, both small and great; and he read in their hearing all the words of the book of the covenant which had been found in the house of the Lord. And the king stood by the pillar and made a covenant before the Lord, to walk after the Lord and to keep his commandments and his testimonies and his statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book; and all the people joined in the covenant.

℟. i. God listens to everyone. He sent his

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angel, and took me from my father's sheep * and anointed me with the oil of his mercy. ℣. The Lord who delivered me from the mouth of the lion and freed me from the paw of the wild beast. – And anointed.

Lesson ii

And the king commanded Hilki'ah, the high priest, and the priests of the second order, and the keepers of the threshold, to bring out of the temple of the Lord all the vessels made for Ba'al, for Ashe'rah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel.

℟. ii. The Lord who delivered me from the mouth of the lion, and freed me from the paw of the wild beast, * he it is who will deliver me from the hands of my enemies. ℣. May God send his truth and his love. He delivered my soul from among lions. – He it is.

Lesson iii

And he deposed the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places at the cities of Judah and round about Jerusalem; those also who burned incense to Ba'al, to the sun, and the moon, and the constellations, and all the host of the heavens. And he brought out the Ashe'rah from the house of the Lord, outside Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and beat it to dust and cast the dust of it upon the graves of the common people.

℟. iii. "I took you out of your father's house," says the Lord, "and appointed you to feed the flock of my people. I have been with you wherever you went, * establishing your kingdom for ever. ℣. And I made for you a great name, like the name of the great ones of the earth, and I gave you rest from all your enemies." – Establishing. – Glory. – For ever.

Friday

MATINS

From the fourth book of Kings

Lesson i Chapter 23

Moreover, the altar at Bethel, the high place erected by Jerobo'am the son of Nebat, who made Israel to sin, that altar with the high place he pulled down and he broke in pieces its stones, crushing them to dust; also he burned the Ashe'rah. And

as Josi'ah turned, he saw the tombs there on the mount; and he sent and took the bones out of the tombs, and burned them upon the altar, and defiled it, according to the word of the Lord which the man of God proclaimed, who had predicted these things.

℟. i. Direct your heart to the Lord and serve him only, * and he will deliver you from the hands of your enemies. ℣. Put away the foreign gods from among you. – And he will.

Lesson ii

Then he said, "What is yonder monument that I see?" And the men of the city told him, "It is the tomb of the man of God who came from Judah and predicted these things which you have done against the altar at Bethel." And he said, "Let him be; let no man move his bones." So they let his bones alone, with the bones of the prophet who came out of Samar'ia.

℟. ii. Saul has slain his thousands and David his ten thousands, for the hand of the Lord was with him; he struck the Philistine * and took away the reproach from Israel. ℣. Is not this David of whom they sang in the dance, "Saul has slain his thousands and David his ten thousands"? – And took away.

Lesson iii

Moreover, Josi'ah put away the mediums and the wizards and the teraphim and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish the words of the law which were written in the book that Hilki'ah the priest found in the house of the Lord. Before him there was no king like him, who turned to the Lord with all his heart and with all his soul and with all his might.

℟. iii. Mountains of Gilbo'a, let there be no dew or rain upon you, * where fell the mighty ones of Israel. ℣. All you mountains round about, may the Lord visit you; but let him pass by Gilbo'a. – Where fell. – Glory. – The mighty ones of Israel.

Saturday

MATINS

From the fourth book of Kings

Lesson i Chapters 24 & 25

And Zedeki'ah rebelled against the king of Babylon. And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnez'zar, king of Baby-

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lon, came with all his army against Jerusalem, and laid siege to it; and they built siegeworks against it round about. So the city was besieged till the eleventh year of King Zedeki'ah. On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land.

℟. i. Listen, Lord, to the cry and to the prayer which your servant makes before you this day, that your ears be attentive and your eyes may be open ✱ toward this house day and night. ℣. Look down, Lord, from your holy habitation, from heaven. – Toward this house.

Lesson ii

Then a breach was made in the city; the king with all the men of war fled by night by the way of the gate between the two walls, by the king's garden, though the Chalde'ans were around the city. And they went in the direction of the Arabah. But the army of the Chalde'ans pursued the king, and overtook him in the plains of Jericho: and all his army was scattered from him. Then they captured the king, and brought him up to the king of Babylon at Riblah, who passed sentence upon him. They slew the sons of Zedeki'ah before his eyes, and put out the eyes of Zedeki'ah, and bound him in fetters and took him to Babylon.

℟. ii. And it came to pass that as the Lord was taking Eli'jah up to heaven by a whirlwind, Eli'sha cried, ✱ "My father, my father, the chariots of Israel and its horsemen. ℣. I pray you, let me inherit a double share of your spirit." Then he said, "If you see me as I am being taken from you, it shall be so." – My father, my father, the chariots of Israel and its horsemen.

I SUNDAY OF AUGUST

II class

If the first Sunday falls on a day from August 1 to 3, the month has five Sundays, and the current Scripture is read in its entirety as it is found in the Breviary.

If, however, the first Sunday falls on a day from August 4 to 7, the month has only four Sundays, and that part of current Scripture which is assigned to the fifth week is omitted.

I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of

mercies and God of all comfort, who comforts us in all our affliction.

℟. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; ✱ by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own. – Glory. – By my own.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity. Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. All wisdom comes from the Lord and is with him for ever.

¶ Today and until Advent the prayer said at I Vespers is that of the current Sunday after Pentecost as given below, p. 509.

MATINS

Here begin the Proverbs of Solomon

Lesson i Chapter 1

The proverbs of Solomon, son of David, king of Israel: That men may know wisdom and instruction, understand words of insight, receive instruction in wise dealing, righteousness, justice, and equity; that prudence may be given to the simple, knowledge and discretion to the youth—the wise man also may hear and increase in learning, and the man of understanding acquire skill, to understand a proverb and a figure, the words of the wise and their riddles.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, ✱ before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a

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master workman. – Before all the hills.

This series, In the beginning, is read until first Sunday of September.

Lesson ii

The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction. Hear, my son, your father's instruction, and reject not your mother's teaching; for they are a fair garland for your head, and pendants for your neck. My son, if sinners entice you, do not consent. If they say, "Come with us, let us lie in wait for blood, let us wantonly ambush the innocent; like Sheol let us swallow them alive and whole, like those who go down to the Pit; we shall find all precious goods, we shall fill our houses with spoil; throw in your lot among us, we will all have one purse"—my son, do not walk in the way with them, hold back your foot from their paths; for their feet run to evil, and they make haste to shed blood. For in vain is a net spread in the sight of any bird; but these men lie in wait for their own blood, they set an ambush for their own lives.

℟. ii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me. – Glory. – But feed me.

Monday
MATINS

From the Proverbs of Solomon

Lesson i Chapter 6

There are six things which the Lord hates, seven which are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and a man who sows discord among brothers. My son, keep your father's commandment, and forsake not your mother's teaching.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water,

before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

Bind them upon your heart always; tie them about your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life, to preserve you from the evil woman, from the smooth tongue of the adventuress. Do not desire her beauty in your heart, and do not let her capture you with her eyelashes.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

Do not men despise a thief if he steals to satisfy his appetite when he is hungry? And if he is caught, he will pay sevenfold; he will give all the goods of his house. He who commits adultery has no sense; he who does it destroys himself. Wounds and dishonour will he get, and his disgrace will not be wiped away.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory. – At all times.

Tuesday
MATINS

From the Proverbs of Solomon

Lesson i Chapter 9

Wisdom has built her house, she has set up her seven pillars. She has slaughtered her beasts, she has mixed her wine, she has also set her table. She has sent out her maids to call from the highest places in the town, "Whoever is simple, let him turn in here!" To him who is without sense she says, "Come, eat of my bread and drink of the wine I have mixed."

℟. i. Give me, Lord,

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the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

"Leave simpleness, and live, and walk in the way of insight." He who corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury. Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

Teach a righteous man and he will increase in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. If you are wise, you are wise for yourself; if you scoff, you alone will bear it.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light; * all good things came to me along with her. ℣. I said to wisdom, "You are my sister"; I called insight my intimate friend. – All good. – Glory. – All good.

Wednesday
MATINS

From the Proverbs of Solomon

Lesson i — Chapter 16

The plans of the mind belong to man, but the answer of the tongue is from the Lord. All the ways of a man are pure in his own eyes, but the Lord weighs the spirit. Commit your work to the Lord, and your plans will be established. The Lord has made everything for its purpose, even the wicked for the day of trouble. Everyone who is arrogant is an abomination to the Lord; be assured, he will not go unpunished.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii

The beginning of a good life is to act righteously; it is more acceptable to God than the offering of sacrifices. By loyalty and faithfulness iniquity is atoned for, and by the fear of the Lord a man avoids evil. When a man's ways please the Lord, he makes even his enemies to be at peace with him. Better is a little with righteousness than great revenues with injustice.

℟. ii. Great are your judgments, Lord, and hard to describe. * You have exalted and glorified your people. ℣. You guided your people like a flock, by the hand of Moses and Aaron. - You have exalted.

Lesson iii

A man's mind plans his way, but the Lord directs his steps. Inspired decisions are on the lips of a king; his mouth does not sin in judgment. A just balance and scales are the Lord's; all the weights in the bag are his work. It is an abomination to kings to do evil, for the throne is established by righteousness. Righteous lips are the delight of a king, and he loves him who speaks what is right.

℟. iii. Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me neither. – Glory. – But feed me.

Thursday
MATINS

From the Proverbs of Solomon

Lesson i — Chapter 18

He who is estranged seeks pretexts to break out against all sound judgment. A fool takes no pleasure in understanding, but only in expressing his opinion. When wickedness comes, contempt comes also; and with dishonour comes disgrace. The words of a man's mouth are deep waters; the fountain of wisdom is a gushing stream.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot

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me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

It is not good to be partial to a wicked man, or to deprive a righteous man of justice. A fool's lips bring strife and his mouth invites a flogging. A fool's mouth is his ruin, and his lips are a snare to himself. The words of a whisperer are like delicious morsels; they go down into the inner parts of the body. Fear casts down the slothful, and the effeminate shall go hungry.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

He who is slack in his work is a brother to him who destroys. The name of the Lord is a strong tower; the righteous man runs into it and is safe. A rich man's wealth is his strong city, and like a high wall protecting him. Before destruction a man's heart is haughty, but humility goes before honour. If one gives answer before he hears, it is his folly and shame.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory.– At all times.

Friday
MATINS

From the Proverbs of Solomon

Lesson i Chapter 22

A good name is to be chosen rather than great riches, and favour is better than silver or gold. The rich and the poor meet together; the Lord is the maker of them all. A prudent man sees danger and hides himself; but the simple go on, and suffer for it. The reward for humility and fear of the Lord is riches and honour and life.

℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reje[illegible]e from among your

servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

Thorns and snares are in the way of the perverse; he who guards himself will keep far from them. Train up a child in the way he should go, and when he is old he will not depart from it. The rich rules over the poor, and the borrower is the slave of the lender. He who sows injustice will reap calamity, and the rod of his fury will fail.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

He who has a bountiful eye will be blessed, for he shares his bread with the poor. Drive out a scoffer, and strife will go out, and quarrelling and abuse will cease. He who loves purity of heart, and whose speech is gracious, will have the king as his friend.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light; * all good things came to me along with her. ℣. I said to wisdom, "You are my sister"; I called insight my intimate friend. – All good. – Glory. – All good.

Saturday
MATINS

From the Proverbs of Solomon

Lesson i Chapter 23

Hear, my son, and be wise, and direct your mind in the way. Be not among winebibbers, or among gluttonous eaters of meat; for the drunkard and the glutton will come to poverty, and drowsiness will clothe a man with rags. Hearken to your father who begot you, and do not despise your mother when she is old.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

The second responsory to be said on vigils:

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℟. (ii.) Great are your judgments, Lord, and hard to describe. * You have exalted and glorified your people. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – You have exalted.

Lesson ii

Buy truth, and do not sell it; buy wisdom, instruction, and understanding. The father of the righteous will greatly rejoice; he who begets a wise son will be glad in him. Let your father and mother be glad, let her who bore you rejoice. My son, give me your heart, and let your eyes observe my ways. For a harlot is a deep pit; an adventuress is a narrow well. She lies in wait like a robber and increases the faithless among men. Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine, those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent, and stings like an adder.

℟. ii. (iii.) Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me neither. –(Glory. – But feed me.)

II SUNDAY OF AUGUST

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Wisdom has built her house, she has set up her seven pillars, she has conquered nations, by her own power she has trodden on the neck of the proud and haughty.

MATINS

Here begins the book of Ecclesiastes

Lesson i Chapter 1

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, says the Preacher, vanity of vanities! All is vanity. What does man gain by all the toil at which he toils under the sun? A generation goes, and a generation comes, but the earth remains for ever. The sun rises and the sun goes down, and hastens to the

place where it rises. The wind blows to the south, and goes round to the north; round and round goes the wind, and on its circuits the wind returns.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, *before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

All streams run to the sea, but the sea is not full; to the place where the streams flow, there they flow again. All things are full of weariness; a man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun. Is there a thing of which it is said, "See, this is new"? It has been already, in the ages before us. There is no remembrance of former things, nor will there be any remembrance of later things yet to happen among those who come after. I the Preacher have been king over Israel in Jerusalem. And I applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to the sons of men to be busy with. I have seen everything that is done under the sun; and behold, all is vanity and a striving after wind.

℟. ii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, *that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity, *for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

From the book of Ecclesiastes

Lesson i Chapter 3

I have seen the business that God has given to the sons of men to be busy with. He has made every-

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thing beautiful in its time ; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end. I know that there is nothing better for them than to be happy and enjoy themselves as long as they live.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place,* before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

It is also God's gift to man that everyone should eat and drink and take pleasure in all his toil. I know that whatever God does endures for ever ; nothing can be added to it, nor anything taken from it ; God has made it so, in order that men should fear before him. That which is, already has been ; that which is to be, already has been ; and God seeks what has been driven away.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea ; in every people and nation I have got a possession ; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

I saw under the sun that in the place of justice, even there was wickedness, and in the place of righteousness, even there was wickedness. I said in my heart, God will judge the righteous and the wicked, for he has appointed a time for every matter, and for every work. I said in my heart with regard to the sons of men that God is testing them to show them that they are but beasts. For the fate of the sons of men and the fate of beasts is the same ; as one dies, so dies the other.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory.– At all times.

Tuesday
MATINS

From the book of Ecclesiastes

Lesson i — Chapter 4

Better is a poor and wise youth than an old and foolish king, who will no longer take advice, even though he had gone from prison to the throne or in his own kingdom had been born poor. I saw all the living who move about under the sun, as well as that youth, who was to stand in his place.

℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

There was no end of all the people ; he was over all of them. Yet those who come later will not rejoice in him. Surely this also is vanity and a striving after wind. Guard your steps when you go to the house of God ; to draw near to listen is better than to offer the sacrifice of fools ; for they do not know that they are doing evil.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire ; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven, and you upon earth, therefore let your words be few. For a dream comes with much business, and a fool's voice with many words. When you vow a vow to God, do not delay paying it ; for he has no pleasure in fools.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light ; * all good things came to me along with her. ℣. I said to wisdom, " You are my sister " ; I called insight my intimate friend. – All good. – Glory. – All good.

Wednesday
MATINS

From the book of Ecclesiastes

Lesson i — Chapter 7

Why must a man seek things that are beyond him ? For who knows what is good for man while he lives the few days of his vain life, which he passes

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like a shadow? For who can tell man what will be after him under the sun? A good name is better than precious ointment; and the day of death, than the day of birth.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii.

It is better to go to the house of mourning than to go to the house of feasting; for this is the end of all men, and the living will lay it to heart. Sorrow is better than laughter, for by sadness of countenance the heart is made glad. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

℟. ii. Great are your judgments, Lord, and hard to describe. * You have exalted and glorified your people. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – You have exalted.

Lesson iii

It is better for a man to hear the rebuke of the wise than to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fools; this also is vanity. Surely oppression makes the wise man foolish, and a bribe corrupts the mind. Better is the end of a thing than its beginning, and the patient in spirit is better than the proud in spirit.

℟. iii. Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me neither. – Glory. – But feed me.

Thursday
MATINS

From the book of Ecclesiastes

Lesson i — Chapter 9

There are righteous men and wise men, and their deeds are in the hand of God; whether it is love or hate man does not know. Everything before them is vanity since one fate comes to all, to the righteous and the wicked, to the good and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

As is the good man, so is the sinner; and he who swears is as he who shuns an oath. This is an evil in all that is done under the sun, that one fate comes to all; also the hearts of men are full of evil, and madness is in their hearts while they live, and after that they go to the dead. But he who is joined with all the living has hope.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

A living dog is better than a dead lion. For the living know that they will die, but the dead know nothing, and they have no more reward; but the memory of them is lost. Their love and their hate and their envy have already perished, and they have no more for ever any share in all that is done under the sun.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory. – At all times.

Friday
MATINS

From the book of Ecclesiastes

Lesson i — Chapter 10

Woe to you, O land, when your king is a child, and your princes feast in the morning! Happy are you, O land, when your king is the son of free men, and your princes feast at the proper time, for strength, and not for drunkenness! Through sloth the roof sinks in and through indolence the house leaks. Bread is made for laughter, and wine gladdens life, and money answers everything.

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℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii Chapters 10 & 11

Even in your thought, do not curse the king, nor in your bedchamber curse the rich ; for a bird of the air will carry your voice, or some winged creature tell the matter. Cast your bread upon the waters, for you will find it after many days. Give a portion to seven, or even to eight, for you know not what evil may happen on earth.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

If the clouds are full of rain, they empty themselves on the earth ; and if a tree falls to the south or to the north, in the place where the tree falls, there it will lie. He who observes the wind will not sow ; and he who regards the clouds will not reap. As you do not know how the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light ; * all good things came to me along with her. ℣. I said to wisdom, " You are my sister " ; I called insight my intimate friend. – All good. – Glory. – All good.

Saturday

MATINS

From the book of Ecclesiastes

Lesson i Chapter 12

Remember also your Creator in the days of your youth, before the evil days come, and the years draw nigh, when you will say, " I have no pleasure in them " ; before the sun and the light and the moon and the stars are darkened and the clouds return after the rain ; in the day when the keepers of the house

tremble, and the strong men are bent, and the grinders cease because they are few, and those that look through the windows are dimmed—

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

The second responsory to be said on vigils:

℟. (ii.) Great are your judgments, Lord, and hard to describe. * You have exalted and glorified your people. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – You have exalted.

Lesson ii

And the doors on the street are shut ; when the sound of the grinding is low, and one rises up at the voice of a bird, and all the daughters of song are brought low ; they are afraid also of what is high, and terrors are in the way ; the almond tree blossoms, the grasshopper drags itself along and desire fails ; because man goes to his eternal home, and the mourners go about the streets ; before the silver cord is snapped, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returns to the earth as it was, and the spirit returns to God who gave it. Vanity of vanities, says the Preacher, all is vanity. Besides being wise, the Preacher also taught the people knowledge, weighing and studying and arranging proverbs with great care.

℟. ii. (iii.) Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you ; deny them not to me before I die. – Give me neither. - (Glory - But feed.)

III SUNDAY OF AUGUST

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Wisdom cries aloud in the streets: " If anyone loves wisdom let him come to me and he will find it. And when he has found it he will be blessed if he holds it fast."

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MATINS

Here begins the book of Wisdom

Lesson i Chapter 1

Love righteousness, you rulers of the earth, think of the Lord with uprightness, and seek him with sincerity of heart; because he is found by those who do not put him to the test, and manifests himself to those who do not distrust him. For perverse thoughts separate men from God, and when his power is tested, it convicts the foolish; because wisdom will not enter a deceitful soul, nor dwell in a body enslaved to sin.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

For a holy and disciplined spirit will flee from deceit, and will rise and depart from foolish thoughts, and will be ashamed at the approach of unrighteousness. For wisdom is a kindly spirit and will not free a blasphemer from the guilt of his words; because God is witness of his inmost feelings, and a true observer of his heart, and a hearer of his tongue. Because the Spirit of the Lord has filled the world, and that which holds all things together knows what is said; therefore no one who utters unrighteous things will escape notice, and justice, when it punishes, will not pass him by. For inquiry will be made into the counsels of an ungodly man, and a report of his words will come to the Lord, to convict him of his lawless deeds; because a jealous ear hears all things, and the sound of murmurings does not go unheard. Beware then of useless murmuring, and keep your tongue from slander.

℟. ii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn.

The third lesson is from the homily on the Gospel of the current Sunday after Pentecost:

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the book of Wisdom

Lesson i Chapter 2

For the wicked reasoned unsoundly, saying to themselves, "Short and sorrowful is our life, and there is no remedy when a man comes to his end, and no one has been known to return from Hades. Because we were born by mere chance, and hereafter we shall be as though we had never been; because the breath in our nostrils is smoke, and reason is a spark kindled by the beating of our hearts. When it is extinguished, the body will turn to ashes, and the spirit will dissolve like empty air.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

Our life will pass away like the traces of a cloud, and be scattered like mist that is chased by the rays of the sun and overcome by its heat. For our allotted time is the passing of a shadow, and there is no return from our death, because it is sealed up and no one turns back.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

Come, therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth. Let us take our fill of costly wine and perfumes, and let no flower of spring pass by us. Let us crown ourselves with rosebuds before they wither. Let none of us fail to share in our revelry, everywhere let us leave signs of enjoyment, because this is our portion, and this our lot.

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℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory.– At all times.

Tuesday
MATINS

From the book of Wisdom

Lesson i Chapter 9

Send wisdom forth from the holy heavens, and from the throne of your glory send her, that she may be with me and toil, and that I may learn what is pleasing to you. For she knows and understands all things, and she will guide me wisely in my actions and guard me with her glory. Then my works will be acceptable, and I shall judge your people justly, and shall be worthy of the throne of my father.

℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

For what man can learn the counsel of God? Or who can discern what the Lord wills? For the reasoning of mortals is worthless, and our designs are likely to fail, for a perishable body weighs down the soul, and this earthly tent burdens the thoughtful mind.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

We can hardly guess at what is on earth, and what is at hand we find with labour; but who has traced out what is in the heavens? Who has learned your counsel, unless you have given wisdom and sent your holy Spirit from on high? And thus the paths of those on earth were set right, and men were taught what pleases you.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light; * all good things came to me along with her. ℣. I said to wisdom, "You are my sister"; I called insight my intimate friend. – All good. – Glory. – All good.

Wednesday
MATINS

From the book of Wisdom

Lesson i Chapters 9 & 10

It was wisdom that saved all those who pleased you, Lord, from the beginning of time. Wisdom protected the first-formed father of the world, when he alone had been created; she delivered him from his transgression, and gave him strength to rule all things, but when an unrighteous man departed from her in his anger, he perished because in rage he slew his brother. When the earth was flooded because of him, wisdom again saved it, steering the righteous man by a paltry piece of wood.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii

Wisdom also, when the nations in wicked agreement had been confounded, recognised the righteous man and preserved him blameless before God, and kept him strong in the face of his compassion for his child. Wisdom rescued a righteous man when the ungodly were perishing; he escaped the fire that descended on the Five Cities. Evidence of their wickedness still remains: a continually smoking wasteland, plants bearing fruit that does not ripen, and a pillar of salt standing as a monument to an unbelieving soul.

℟. ii. Great are your judgments, Lord, and hard to describe. * You have exalted and glorified your people. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – You have exalted.

Lesson iii

For because they passed wisdom by, they not only were hindered from recognising the good, but also left for mankind a reminder of their folly, so that their failures could never go unnoticed. Wisdom rescued from troubles those who served her. When a righteous man fled from his brother's wrath, she guided him on straight paths; she showed him the kingdom of God.

℟. iii. Remove far from

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me, Lord, falsehood and lying; ✱ give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me neither. – Glory. – But feed me.

Thursday
MATINS

From the book of Wisdom

Lesson i Chapter 10

A holy people and blameless race wisdom delivered from a nation of oppressors. She entered the soul of a servant of the Lord, and withstood dread kings with wonders and signs. She gave to holy men the reward of their labours; she guided them along a marvellous way, and became a shelter to them by day, and a starry flame through the night.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, ✱ before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

She brought them over the Red Sea, and led them through deep waters; but she drowned their enemies, and cast them up from the depth of the sea. Therefore the righteous plundered the ungodly; they sang hymns, O Lord, to your holy name, and praised with one accord your defending hand—

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; ✱ by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii Chapters 10, 11

Because wisdom opened the mouth of the dumb, and made the tongues of babes speak clearly. Wisdom prospered their works by the hand of a holy prophet. They journeyed through an uninhabited wilderness, and pitched their tents in untrodden places. They withstood their enemies and fought off their foes. When they thirsted they called upon

you, and water was given them out of flinty rock, and slaking of thirst from hard stone.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, ✱ that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory. – At all times.

Friday
MATINS

From the book of Wisdom

Lesson i Chapter 11

You have arranged all things by measure and number and weight. For it is always in your power to show great strength, and who can withstand the might of your arm? Because the whole world before you is like a speck that tips the scales, and like a drop of morning dew that falls upon the ground. But you are merciful to all, for you can do all things, and you overlook men's sins, that they may repent.

℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, ✱ for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

For you love all things that exist, and have loathing for none of the things which you have made, for you would not have made anything if you had hated it. How would anything have endured if you had not willed it? Or how would anything not called forth by you have been preserved? You spare all things, for they are yours, O Lord, who love the living.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, ✱ and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii Chapter 12

For your immortal spirit is in all things. Therefore you correct little by little those who trespass, and remind and warn them of the things wherein they sin, that they may be freed from wickedness and put

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their trust in you, O Lord. You are righteous and rule all things righteously, deeming it alien to your power to condemn him who does not deserve to be punished.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light ; ✱ all good things came to me along with her. ℣. I said to wisdom, " You are my sister " ; I called insight my intimate friend. – All good. – Glory. – All good.

Saturday
MATINS

From the book of Wisdom

Lesson i Chapter 16

For you have power over life and death ; you lead men down to the gates of Hades and back again. A man in his wickedness kills another, but he cannot bring back the departed spirit, nor set free the imprisoned soul. To escape from your hand is impossible ; for the ungodly, refusing to know you, were scourged by the strength of your arm, pursued by unusual rains and hail and relentless storms, and utterly consumed by fire.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. ✱ His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii

For—most incredible of all—in the water, which quenches all things, the fire had still greater effect, for the universe defends the righteous. At one time the flame was restrained, so that it might not consume the creatures sent against the ungodly, but that seeing this they might know that they were being pursued by the judgment of God ; and at another time even in the midst of water it burned more intensely than fire, to destroy the crops of the unrighteous land. Instead of these things you gave your people the food of angels, and without their toil you supplied them from heaven with bread ready to eat, providing every pleasure and suited to every taste.

℟. ii. Remove far from me, Lord, falsehood and lying ; ✱ give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you ; deny them not to me before I die. – Give me neither.

IV SUNDAY OF AUGUST

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. The Lord created me at the beginning of his work, the first of his acts of old ; when there were no depths I was brought forth ; when he established the heavens I was there beside him, like a master workman.

MATINS

Here begins the book of Ecclesiasticus

Lesson i Chapter 1

All wisdom comes from the Lord and is with him for ever. The sand of the sea, the drops of rain, and the days of eternity—who can count them ? The height of heaven, the breadth of the earth, the abyss, and wisdom—who can search them out ? Wisdom was created before all things, and prudent understanding from eternity. The root of wisdom—to whom has it been revealed ? Her clever devices—who knows them ? The source of wisdom is God's word in the highest heaven, and her ways are the eternal commandments.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, ✱ before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

The root of wisdom—to whom has it been revealed ? Her clever devices—who knows them ? The knowledge of wisdom—to whom was it manifested ? And her abundant experience—who has understood it ? There is One who is wise, greatly to be feared, sitting upon his throne. The Lord himself created wisdom ; he saw her and apportioned her, he poured her out upon all his works. She dwells with all flesh according to his gift, and he supplied her to those who love him. The fear of the Lord is glory and exultation, and gladness and a crown of rejoicing. The fear of the Lord delights the heart, and gives gladness and joy and long life. With him who fears the Lord it will go well at the end ; on the day of his death he will be blessed.

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The love of God is worthy wisdom.

℟. ii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn.

The third lesson is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday
MATINS

From the book of Ecclesiasticus

Lesson i Chapter 1

To fear the Lord is the root of wisdom, and her branches are long life. In the treasuries of wisdom is understanding and godly use of knowledge, but wisdom is an abomination to a sinner. The fear of the Lord drives away sin. Unrighteous anger cannot be justified, for a man's anger tips the scale to his ruin.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

A patient man will endure until the right moment, and then joy will burst forth for him. He will hide his words until the right moment, and the lips of many will tell of his good sense. In the treasuries of wisdom are wise sayings, but godliness is an abomination to a sinner. If you desire wisdom, keep the commandments, and the Lord will supply it for you.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea ; in every people and nation I have got a possession ; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

For the fear of the Lord is wisdom and instruction, and he delights in fidelity and meekness. Do not disobey the fear of the Lord ; do not approach him with a divided mind. Be not a hypocrite in men's sight, and keep watch over your lips. Do not exalt yourself lest you fall, and thus bring dishonour upon yourself.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory. – At all times.

Tuesday
MATINS

From the book of Ecclesiasticus

Lesson i Chapter 2

You who fear the Lord, wait for his mercy ; and turn not aside, lest you fall. You who fear the Lord, trust in him, and your reward will not fail ; you who fear the Lord, hope for good things, for everlasting joy and mercy. You who fear the Lord, love him and your hearts will be enlightened.

℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

Consider the ancient generations and see: who ever trusted in the Lord and was put to shame? Or who ever persevered in the fear of the Lord and was forsaken? Or who ever called upon him and was overlooked? For the Lord is compassionate and merciful ; he forgives sins and saves in time of affliction. He protects all who seek him sincerely.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

Woe to timid hearts and to slack hands, and to the sinner who walks along

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two ways! Woe to the faint heart, for it has no trust! Therefore it will not be sheltered. Woe to you who have lost your endurance! You who have left the right road for the wrong.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light; * all good things came to me along with her. ℣. I said to wisdom, "You are my sister"; I called insight my intimate friend. – All good. – Glory. – All good.

Wednesday
MATINS

From the book of Ecclesiasticus

Lesson i Chapter 3

The children of wisdom form the assembly of the righteous. Listen to me, your father, O children; and act accordingly, that you may be kept in safety. For the Lord honoured the father above the children, and he confirmed the right of the mother over her sons. He who loves God atones for his sins, and keeps himself from them, and when he prays he will be heard.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii

And whoever glorifies his mother is like one who lays up treasure. Whoever honours his father will be gladdened by his own children, and when he prays he will be heard. Whoever glorifies his father will have long life; and whoever obeys the Lord will refresh his mother. Whoever fears the Lord will honour his father; he will serve his parents as his masters.

℟. ii. Great are your judgments, Lord, and hard to describe. * You have exalted and glorified your people. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – You have exalted.

Lesson iii

Honour your father by word and deed, that a blessing from him may come upon you. For a father's blessing strengthens the houses of the children, but a mother's curse uproots their foundations. Do not glorify yourself by dishonouring your father, for your father's dishonour is no glory to you.

℟. iii. Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me neither. – Glory. – But feed me.

Thursday
MATINS

From the book of Ecclesiasticus

Lesson i Chapter 3

A stubborn mind will be afflicted at the end, and whoever loves danger will perish by it. A double-dealing mind will have no success, and an evil mind will be brought low. A stubborn mind will be burdened by troubles, and the sinner will heap sin upon sin. The affliction of the proud has no healing, for a plant of wickedness has taken root in him.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

The mind of an intelligent man will ponder a parable, and an attentive ear is the wise man's desire. The wise and understanding man will keep himself from sin, and in the works of righteousness he will have success. Water extinguishes a blazing fire: so almsgiving atones for sin. Whoever requites favours gives thought to the future; at the moment of his falling he will find support.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii Chapter 4

My son, deprive not the poor of his living, and do not keep needy eyes waiting. Do not grieve the one who is hungry, nor anger a man in want. Do not add to the troubles of an angry mind, nor delay your gift to a beggar. Do not reject an afflicted suppliant, nor turn your face away from the poor.

℟. iii. Send forth wisdom, Lord, from the throne

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of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory. – At all times.

Friday
MATINS

From the book of Ecclesiasticus

Lesson i Chapter 4

Wisdom exalts her sons and gives help to those who seek her. Whoever loves her loves life, and those who seek her early will be filled with joy. Whoever holds her fast will obtain glory, and the Lord will bless the place she enters. Those who serve her will minister to the Holy One ; the Lord loves those who love her.

℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

He who obeys her will judge the nations, and whoever gives heed to her will dwell secure. If he has faith in her he will obtain her ; and his descendants will remain in possession of her. For at first she will walk with him on tortuous paths, she will bring fear and cowardice upon him, and will torment him by her discipline until she trusts him, and she will test him with her ordinances.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

Then she will come straight back to him and gladden him, and will reveal her secrets to him. She will make him rich with store of true knowledge, and will enable him to discern the right. If he goes astray she will forsake him, and hand him over to his ruin.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light ; * all good things came to me

along with her. ℣. I said to wisdom, " You are my sister " ; I called insight my intimate friend. – All good. – Glory. – All good.

Saturday
MATINS

From the book of Ecclesiasticus

Lesson i Chapter 4

My son, observe the right time, and beware of evil ; and do not bring shame on yourself. For there is a shame which brings sin, and there is a shame which is glory and favour. Do not show partiality, to your own harm, or deference, to your downfall. Do not refrain from speaking at the crucial time, and do not hide your wisdom.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii

For wisdom is known through speech, and education through the words of the tongue. Never speak against the truth, but be mindful of your ignorance. Do not be ashamed to confess your sins, and do not try to stop the current of a river. Do not subject yourself to a foolish fellow, nor show partiality to a ruler. Strive even to death for the truth and the Lord God will fight for you. Do not be reckless in your speech, or sluggish and remiss in your deeds. Do not be like a lion in your home, nor be a faultfinder with your servants. Let not your hand be extended to receive, but withdrawn when it is time to repay.

℟. ii. Remove far from me, Lord, falsehood and lying ; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you ; deny them not to me before I die. – Give me neither.

V SUNDAY OF AUGUST

II class

If there is not room for this Sunday in the month of August it is omitted, along with the accompanying weekdays.

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟.

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And may your mercy come down to us.

Magnif. ant. I dwell in high places and my throne is in a pillar of cloud.

MATINS

From the book of Ecclesiasticus

Lesson i Chapter 5

Do not set your heart on your wealth, nor say "I have enough." Do not follow your inclination and strength, walking according to the desires of your heart. Do not say, "Who will have power over me?" for the Lord will surely punish you. Do not say, "I sinned, and what happened to me?" for the Lord is slow to anger. Do not be so confident of atonement that you add sin to sin.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

Do not say, "His mercy is great, he will forgive the multitude of my sins," for both mercy and wrath are with him, and his anger rests on sinners. Do not delay to turn to the Lord, nor postpone it from day to day; for suddenly the wrath of the Lord will go forth, and at the time of punishment you will perish. Do not depend on dishonest wealth, for it will not benefit you in the day of calamity. Do not winnow with every wind, nor follow every path: the double-tongued sinner does that. Be steadfast in your understanding, and let your speech be consistent. Be quick to hear, and be deliberate in answering. If you have understanding, answer your neighbour; but if not, put your hand on your mouth. Glory and dishonour come from speaking, and a man's tongue is his downfall. Do not be called a slanderer, and do not lie in ambush with your tongue.

℟. ii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn.

The third lesson is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the book of Ecclesiasticus

Lesson i Chapter 7

Do no evil, and evil will never befall you. Stay away from wrong, and it will turn away from you. My son, do not sow the furrows of injustice, and you will not reap a sevenfold crop. Do not seek from the Lord the highest office, nor the seat of honour from the king. Do not assert your righteousness before the Lord, nor display your wisdom before the king.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

Do not seek to become a judge, lest you be unable to remove iniquity, lest you be partial to a powerful man, and thus put a blot on your integrity. Do not offend against the public, and do not disgrace yourself among the people. Do not commit a sin twice; even for one you will not go unpunished. Do not be fainthearted in your prayer, nor neglect to give alms.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

Do not say, "He will consider the multitude of my gifts, and when I make an offering to the Most High God he will accept it." Do not ridicule a man who is bitter in soul, for there is One who abases and exalts. Do not devise a lie against your brother,

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nor do the like to a friend. Refuse to utter any lie, for the habit of lying serves no good. Do not prattle in the assembly of the elders, nor repeat yourself in your prayer.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory.– At all times.

Tuesday

MATINS

From the book of Ecclesiasticus

Lesson i Chapter 10

A wise magistrate will educate his people, and the rule of an understanding man will be well ordered. Like the magistrate of the people, so are his officials; and like the ruler of the city, so are all its inhabitants. An undisciplined king will ruin his people, but a city will grow through the understanding of its rulers. The government of the earth is in the hands of the Lord, and over it he will raise up the right man for the time. The success of a man is in the hands of the Lord, and he confers his honour upon the person of the scribe.

℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

Do not be angry with your neighbour for any injury, and do not attempt anything by acts of insolence. Arrogance is hateful before the Lord and before men, and injustice is outrageous to both. Sovereignty passes from nation to nation on account of injustice and insolence and wealth. How can he who is dust and ashes be proud? For even in life his bowels decay.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul. ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

A long illness baffles the physician; the king of today will die tomorrow. For when a man is dead, he will inherit creeping things, and wild beasts, and worms. The beginning of man's pride is to depart from the Lord; his heart has forsaken his Maker. For the beginning of pride is sin and the man who clings to it pours out abominations. Therefore the Lord brought upon them extraordinary afflictions, and destroyed them utterly.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light; * all good things came to me along with her. ℣. I said to wisdom, "You are my sister"; I called insight my intimate friend. – All good. – Glory. – All good.

Wednesday

MATINS

From the book of Ecclesiasticus

Lesson i Chapter 13

Whoever touches pitch will be defiled, and whoever associates with a proud man will become like him. Do not lift a weight beyond your strength, nor associate with a man mightier and richer than you. How can the clay pot associate with the iron kettle? The pot will strike against it, and will itself be broken. A rich man does wrong, and he even adds reproaches; a poor man suffers wrong, and he must add apologies. A rich man will exploit you if you can be of use to him, but if you are in need he will forsake you. If you own something, he will live with you; he will drain your resources and he will not care.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii

Take care not to be led astray, and not to be humiliated in your feasting. When a powerful man invites you, be reserved; and he will invite you the more often. Do not push forward, lest you be repulsed; and do not remain at a distance, lest you be forgotten. Do not try to treat him as an equal, nor trust his abundance of words; for he will test you through much talk, and while he

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smiles he will be examining you. Cruel is he who does not keep words to himself; he will not hesitate to injure or to imprison.

℟. ii. Great are your judgments, Lord, and hard to describe. * You have exalted and glorified your people. ℣. You guided your people like a flock, by the hand of Moses and Aaron. – You have exalted.

Lesson iii

Keep words to yourself and be very watchful, for you are walking about with your own downfall. When you hear these things, wake from sleep. All your life love God, and call on him for your salvation. Every creature loves its like, and every person his neighbour; all living beings associate by species, and a man clings to one like himself. What fellowship has a wolf with a lamb? No more has a sinner with a godly man. What peace is there between a hyena and a dog? And what peace between a rich man and a poor man?

℟. iii. Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me neither. – Glory. – But feed me.

Thursday

MATINS

From the book of Ecclesiasticus

Lesson i Chapter 14

Blessed is the man who does not blunder with his lips and need not suffer grief for sin. Blessed is he whose heart does not condemn him, and who has not given up his hope. Riches are not seemly for a stingy man; and of what use is property to an envious man? Whoever accumulates by depriving himself, accumulates for others; and others will live in luxury on his goods. If a man is mean to himself, to whom will he be generous? He will not enjoy his own riches.

℟. i. In the beginning, before God made the earth, before he established the depths, before he brought forth the springs of water, before the mountains were set in place, * before all the hills, he, the Lord, begot me. ℣. When he established the heavens I was there beside him like a master workman. – Before all the hills.

Lesson ii

No one is meaner than the man who is grudging to himself, and this is the retribution for his baseness; even if he does good, he does it unintentionally, and betrays his baseness in the end. Evil is the man with a grudging eye; he averts his face and disregards people. A greedy man's eye is not satisfied with a portion, and mean injustice withers the soul. A stingy man's eye begrudges bread, and it is lacking at his table.

℟. ii. Alone I have made the circuit of the vault of heaven, and have walked in the waves of the sea; in every people and nation I have got a possession; * by my own power I trod on the neck of the proud and haughty. ℣. I dwell in high places and my throne is in a pillar of cloud. – By my own.

Lesson iii

My son, treat yourself well, according to your means, and present worthy offerings to the Lord. Remember that death will not delay, and the decree of Hades has not been shown to you. Do good to a friend before you die, and reach out and give to him as much as you can. Do not deprive yourself of a happy day; let not your share of desired good pass by you. Will you not leave the fruit of your labours to another, and what you acquired by toil to be divided by lot? Give, and take, and beguile yourself, because in Hades one cannot look for luxury.

℟. iii. Send forth wisdom, Lord, from the throne of your glory that she may be with me and toil, * that I may learn what is pleasing to you at all times. ℣. Give me, Lord, the wisdom that sits by your throne. – That I may learn. – Glory. – At all times.

Friday

MATINS

From the book of Ecclesiasticus

Lesson i Chapter 21

Have you sinned, my son? Do so no more, but pray about your former sins. Flee from sin as from a snake; for if you approach sin, it will bite you. Its teeth are lion's teeth, and destroy the souls of men. All lawlessness is like a two-edged sword; there is no healing for its wound. Terror and violence will lay waste riches; thus the house of the proud will be laid waste.

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℟. i. Give me, Lord, the wisdom that sits by your throne, and do not reject me from among your servants, * for I am your servant and the son of your maidservant. ℣. Send her from the throne of your glory that she may be with me and toil. – For I.

Lesson ii

The prayer of a poor man goes from his lips to the ears of God, and his judgment comes speedily. Whoever hates reproof walks in the steps of the sinner, but he that fears the Lord will repent in his heart. He who is mighty in speech is known from afar; but the sensible man, when he slips, is aware of it. A man who builds his house with other people's money is like one who gathers stones for his burial mound. An assembly of the wicked is like tow gathered together, and their end is a flame of fire.

℟. ii. Lord, Father and God of my life, abandon me not to evil designs, do not give me haughty eyes, and remove from me evil desire; take away lust from me, * and do not surrender me to a shameless soul ℣. Do not abandon me, Lord, lest my mistakes should be multiplied and my sins abound. – And do not surrender.

Lesson iii

The way of sinners is smoothly paved with stones, but at its end is the pit of Hades. Whoever keeps the law controls his thoughts, and wisdom is the fulfilment of the fear of the Lord. He who is not clever cannot be taught, but there is a cleverness which increases bitterness. The knowledge of a wise man will increase like a flood, and his counsel like a flowing spring.

℟. iii. I loved wisdom more than health or beauty, and I chose to have her rather than light; * all good things came to me along with her. ℣. I said to wisdom, "You are my sister"; I called insight my intimate friend. All good. – Glory. – All good.

Saturday
MATINS

From the book of Ecclesiasticus

Lesson i Chapter 32

If they make you master of the feast, do not exalt yourself; be among them as one of them; take good care of them and then be seated; when you have fulfilled your duties, take your place, that you may be merry on their account and receive a wreath for your excellent leadership. Speak, you who are older, for it is fitting that you should, but with accurate knowledge, and do not interrupt the music.

℟. i. To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever. ℣. Love of wisdom is the keeping of her laws, for all wisdom is the fear of the Lord. – His praise.

Lesson ii

Where there is entertainment, do not pour out talk; do not display your cleverness out of season. A ruby seal in a setting of gold is a concert of music at a banquet of wine. A seal of emerald in a rich setting of gold is the melody of music with good wine. Speak, young man, if there is need of you, but no more than twice, and only if asked. Speak concisely, say much in few words; be as one who knows and yet holds his tongue. Among the great do not act as their equal; and when another is speaking, do not babble. Lightning speeds before the thunder, and approval precedes a modest man. Leave in good time and do not be the last; go home quickly and do not linger. Amuse yourself there, and do what you have in mind, but do not sin through proud speech. And for these things bless him who made you and satisfies you with his good gifts.

℟. ii. Remove far from me, Lord, falsehood and lying; * give me neither poverty nor riches, but feed me with the food that is needful for me. ℣. Two things I ask of you; deny them not to me before I die. – Give me neither.

I SUNDAY OF SEPTEMBER

II class

If the first Sunday falls on September 1 or 2, the month has five Sundays, and the entire current Scripture is read as it is found in the Breviary.

If, however, the first Sunday falls on a day from 3 to 7 September, the month has only four Sundays, and that part of current Scripture assigned to the fifth week is omitted.

I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. My sighing comes as

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my bread, and my groanings are poured out like water. For the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet, I have no rest, * but your indignation comes upon me, Lord. ℣. In truth I have no help in me, and any resource is driven from me. – But your indignation. - Glory. - But your.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise ;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. When Job had heard what the messengers had to say he bore it patiently and said, "Shall we receive good at the hand of the Lord, and shall we not receive evil?" In all this Job did not sin, or charge God with wrong.

MATINS

Here begins the book of Job

Lesson i Chapter 1

There was a man in the land of Uz, whose name was Job: and that man was blameless and upright, one who feared God, and turned away from evil. There were born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses, and very many servants ; so that this man was the greatest of all the people of the east.

℟. i. Shall we receive good at the hand of the Lord and shall we not receive evil? The Lord gave and the Lord has taken away: * blessed be the name of the Lord. ℣. Naked I came from my mother's womb and naked shall I return. – Blessed.

This series Shall we receive is read until the third Sunday of September.

Lesson ii

His sons used to go and hold a feast in the house of each on his day ; and they would send and invite their three sisters to eat and drink with them. And when the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all ; for Job said, " It may be that my sons have sinned, and cursed God in their hearts." Thus Job did continually. Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan, " Whence have you come?" Satan answered the Lord, " From going to and fro on the earth, and from walking up and down on it." And the Lord said to Satan, " Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" Then Satan answered the Lord, " Does Job fear God for naught? Have you not put a hedge about him and his house and all that he has, on every side? "

℟. ii. O that my vexation were weighed, and all my calamity laid * in the balances. ℣. For then it would be heavier than the sand of the sea. – In the balances.

The third lesson is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. The night racks my bones, and the pain that gnaws me takes no rest ; with violence it siezes my garment. * God has cast me into the mire, and I have become like dust and ashes. ℣. O watcher of men, why have you made me your mark, why have I become a burden to you? Let me alone, Lord, for my days are a breath. – God has cast. – Glory. – And I have become.

Monday

MATINS

From the book of Job

Lesson i Chapter 2

Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. And the Lord said to Satan, " Whence have you come? " Satan answered the Lord, " From going to and fro on the earth, and from walking up and down on it." And

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the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity although you moved me against him, to destroy him without cause."

℟. i. Shall we receive good at the hand of the Lord and shall we not receive evil? The Lord gave and the Lord has taken away: * blessed be the name of the Lord. ℟. Naked I came from my mother's womb and naked shall I return. – Blessed.

Lesson ii

Then Satan answered the Lord, "Skin for skin! All that a man has he will give for his life. But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face." And the Lord said to Satan, "Behold, he is in your power; only spare his life."

℟. ii. My sighing comes as my bread, and my groanings are poured out like water. For the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet, I have no rest, * but your indignation comes upon me, Lord. ℣. In truth I have no help in me, and any resource is driven from me. – But your indignation.

Lesson iii

So Satan went forth from the presence of the Lord, and afflicted Job with loathsome sores from the sole of his foot to the crown of his head. And he took a potsherd with which to scrape himself, and sat among the ashes. Then his wife said to him, "Do you still hold fast your integrity? Curse God, and die." But he said to her, "You speak as one of the foolish women would speak. Shall we receive good at the hand of God, and shall we not receive evil?"

℟. iii. O that my vexation were weighed, and all my calamity laid * in the balances. ℣. For then it would be heavier than the sand of the sea. – In the balances. – Glory. – In the balances.

Tuesday
MATINS

From the book of Job

Lesson i Chapter 3

After this, Job opened his mouth and cursed the day of his birth. And Job said: "Let the day perish wherein I was born, and the night which said, 'A man-child is conceived.' Let that day be darkness! May God above not seek it, nor light shine upon it. Let gloom and deep darkness claim it. Let clouds dwell upon it; let the blackness of the day terrify it."

℟. i. How forceful are honest words! Do you think that you can reprove words and bargain over your friend? * But now be pleased to look at me. ℣. My vindication is at hand. Is there any wrong on my tongue? - But now.

Lesson ii

"That night—let thick darkness seize it! let it not rejoice among the days of the year, let it not come into the number of the months. Yes, let that night be barren; let no joyful cry be heard in it. Let those curse it who curse the day, who are skilled to rouse up Levi'athan. Let the stars of its dawn be dark; let it hope for light, but have none, nor see the eyelids of the morning; because it did not shut the doors of my mother's womb, nor hide trouble from my eyes."

℟. ii. My flesh is clothed with worms and dirt; my skin hardens, then breaks out afresh. * Remember me, Lord, that my life is a breath. ℣. My days are like a passing shadow, and I wither away like the grass. – Remember me, Lord.

Lesson iii

"Why did I not die at birth, come forth from the womb and expire? Why did the knees receive me? Or why the breasts, that I should suck? For then I should have lain down and been quiet; I should have slept; then I should have been at rest, with kings and counsellors of the earth who rebuilt ruins for themselves, or with princes who had gold, who filled their houses with silver."

℟. iii. The days of my life are few; let me alone, Lord, that I may find a little comfort before I go * to the land of gloom and deep darkness. ℣. Look away that I may breathe again before I depart. – To the land. – Glory. – To the land.

Wednesday
MATINS

From the book of Job

Lesson i Chapter 4

Then Eliphaz the Temanite answered: "If one ventures a word with you, will you be offended? Yet who can keep from speaking? Behold, you

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have instructed many, and you have strengthened the weak hands. Your words have upheld him who was stumbling, and you have made firm the feeble knees. But now it has come to you, and you are impatient; it touches you, and you are dismayed."

℟. i. Remember me, God, that my life is a breath; * the eye of him who sees me will behold me no more. ℣. My eye will never again see good. – The eye.

Lesson ii

"Is not your fear of God your confidence, and the integrity of your ways your hope? Think now, who that was innocent ever perished? Or where were the upright cut off? As I have seen, those who plough iniquity and sow trouble reap the same. By the breath of God they perish, and by the blast of his anger they are consumed."

℟. ii. Hide me not, Lord, from your face; withdraw your hand from me, * and let not dread of you terrify me. ℣. Correct me, Lord, in just measure, not in your anger, lest you bring me to nothing. – And let not dread.

Lesson iii

"The roar of the lion, the voice of the fierce lion, the teeth of the young lions, are broken. The strong lion perishes for lack of prey, and the whelps of the lioness are scattered. Now a word was brought to me stealthily, my ear received the whisper of it."

℟. iii. The night racks my bones, and the pain that gnaws **me** takes no rest; with violence it seizes my garment. * God has cast me into the mire, and I have become like dust and ashes. ℣. O watcher of men, why have you made me your mark, why have I become a burden to you? Let me alone, Lord, for my days are a breath. – God has cast. – Glory. – And I have become.

Thursday
MATINS

From the book of Job

Lesson i Chapter 6

Then Job answered: "O that my vexation were weighed, and all my calamity laid in the balances! For then it would be heavier than the sand of the sea; therefore my words have been rash. For the arrows of the Almighty are in me; my spirit drinks their poison; the terrors of God are arrayed against me."

℟. i. Shall we receive good at the hand of the Lord and shall we not receive evil? The Lord gave and the Lord has taken away: * blessed be the name of the Lord. ℣. Naked I came from my mother's womb and naked shall I return. – Blessed.

Lesson ii

"Does the wild ass bray when he has grass, or the ox low over his fodder? Can that which is tasteless be eaten without salt, or is there any taste in the slime of the purslane? My appetite refuses to touch them; they are as food that is loathsome to me."

℟. ii. My sighing comes as my bread, and my groanings are poured out like water. For the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet, I have no rest, * but your indignation comes upon me, Lord. ℣. In truth I have no help in me, and any resource is driven from me. – But your indignation.

Lesson iii

"O that I might have my request, and that God would grant my desire; that it would please God to crush me, that he would let loose his hand and cut me off! This would be my consolation; I would even exult in pain unsparing; for I have not denied the words of the Holy One. What is my strength, that I should wait? And what is my end, that I should be patient?"

℟. iii. O that my vexation were weighed, and all my calamity laid * in the balances. ℣. For then it would be heavier than the sand of the sea. – In the balances. – Glory. – In the balances.

Friday
MATINS

From the book of Job

Lesson i Chapter 7

Has not man a hard service upon earth, and are not his days like the days of a hireling? Like a slave who longs for the shadow, and like a hireling who looks for his wages, so I am allotted months of emptiness, and nights of misery are apportioned to me. When I lie down I say, "When shall I arise?" But the night is long, and I am full of tossing till the dawn.

℟. i. How forceful are honest words! Do you think that you can reprove words and bargain over your friend? * But now be pleased to look at me. ℣. My vindication is at hand. Is there any wrong on my tongue? – But now.

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Lesson ii

My flesh is clothed with worms and dirt ; my skin hardens, then breaks out afresh. My days are swifter than a weaver's shuttle, and come to their end without hope. Remember that my life is a breath ; my eye will never again see good. The eye of him who sees me will behold me no more ; while your eyes are upon me, I shall be gone.

℟. ii. My flesh is clothed with worms and dirt ; my skin hardens, then breaks out afresh. * Remember me, Lord, that my life is a breath. ℣. My days are like a passing shadow, and I wither away like the grass. – Remember me, Lord.

Lesson iii

As the cloud fades and vanishes, so he who goes down to Sheol does not come up ; he returns no more to his house, nor does his place know him any more. Therefore I will not restrain my mouth ; I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul.

℟. iii. The days of my life are few ; let me alone, Lord, that I may find a little comfort before I go * to the land of gloom and deep darkness. ℣. Look away that I may breathe again before I depart. – To the land. – Glory. – To the land.

Saturday

MATINS

From the book of Job

Lesson i Chapter 9

Then Job answered : " Truly I know that it is so: But how can a man be just before God ? If one wished to contend with him, one could not answer him once in a thousand times. He is wise in heart, and mighty in strength – who has hardened himself against him, and succeeded ? – he who removes mountains, and they know it not, when he overturns them in his anger."

℟. i. Remember me, God, that my life is a breath, * the eye of him who sees me will behold me no more. ℣. My eyes will never again see good. – The eye.

Lesson ii

"He who shakes the earth out of its place, and its pillars tremble ; who commands the sun, and it does not rise ; who seals up the stars ; who alone stretched out the heavens, and trampled the waves of the sea ; who made the Bear and Orion, the Pleiades and the chambers of the south ; who does great things beyond understanding, and marvellous things without number. Lo, he passes by me, and I see him not ; he moves on, but I do not perceive him. Behold, he snatches away ; who can hinder him ? Who will say to him, " What do you ? " God will not turn back his anger ; beneath him bowed the helpers of Rahab. How then can I answer him, choosing my words with him ? Though I am innocent, I cannot answer him ; I must appeal for mercy to my accuser."

℟. ii. The night racks my bones, and the pain that gnaws me takes no rest ; with violence it seizes my garment. * God has cast me into the mire, and I have become like dust and ashes. ℣. O watcher of men, why have you made me your mark, why have I become a burden to you ? Let me alone, Lord, for my days are a breath. – God has cast.

II SUNDAY OF SEPTEMBER

II class

I VESPERS

℣. Let evening prayer rise up to you, Lord. ℟. And let your mercy come down to us.

Magnif. ant. In all this Job did not sin, or charge God with wrong.

MATINS

From the book of Job

Lesson i Chapter 27

And Job again took up his discourse, and said: "As God lives, who has taken away my right, and the Almighty, who has made my soul bitter ; as long as my breath is in me, and the spirit of God is in my nostrils ; my lips will not speak falsehood, and my tongue will not utter deceit. Far be it from me to say that you are right ; till I die I will not put away my integrity from me. "

℟. i. Shall we receive good at the hand of the Lord and shall we not receive evil ? The Lord gave and the Lord has taken away: * blessed be the name of the Lord. ℣. Naked I came from my mother's womb and naked shall I return. – Blessed.

Lesson ii

I hold fast my righteousness, and will not let it go ; my heart does not reproach me for any of my days. Let my enemy be as the wicked, and let him that rises up against me be as the unrighteous. For what is the hope of the godless

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when God cuts him off, when God takes away his life? Will God hear his cry, when trouble comes upon him? Will he take delight in the Almighty? Will he call upon God at all times? I will teach you concerning the hand of God; what is with the Almighty I will not conceal. Behold, all of you have seen it yourselves; why then have you become altogether vain? This is the portion of a wicked man with God, and the heritage which oppressors receive from the Almighty: If his children are multiplied, it is for the sword; and his offspring have not enough to eat. Those who survive him, the pestilence buries, and their widows make no lamentation.

℟. ii. O that my vexation were weighed, and all my calamity laid * in the balances. ℣. For then it would be heavier than the sand of the sea. – In the balances.

The third lesson is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday
MATINS

From the book of Job

Lesson i Chapter 38

The Lord answered Job out of the whirlwind: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it?"

℟. i. Shall we receive good at the hand of the Lord and shall we not receive evil? The Lord gave and the Lord has taken away: * blessed be the name of the Lord. ℣ Naked I came from my mother's womb and naked shall I return. – Blessed.

Lesson ii

"On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy? Or who shut in the sea with doors, when it burst forth from the womb; when I made

clouds its garment, and thick darkness its swaddling band?"

℟. ii. My sighing comes as my bread, and my groanings are poured out like water. For the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet, I have no rest, * but your indignation comes upon me, Lord. ℣. In truth I have no help in me, and any resource is driven from me. – But your indignation.

Lesson iii

"I prescribed bounds for it, and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed.' Have you commanded the morning since your days began, and caused the dawn to know its place, that it might take hold of the skirts of the earth, and the wicked be shaken out of it?"

℟. iii. O that my vexation were weighed, and all my calamity laid * in the balances. ℣. For then it would be heavier than the sand of the sea. – In the balances. – Glory. – In the balances.

Tuesday
MATINS

From the book of Job

Lesson i Chapter 39

"Do you know when the mountain goats bring forth? Do you observe the calving of the hinds? Can you number the months that they fulfil, and do you know the time when they bring forth, when they crouch, bring forth their offspring, and are delivered of their young? Their young ones become strong; they grow up in the open, they go forth, and do not return to them."

℟. i. How forceful are honest words! Do you think that you can reprove words and bargain over your friend? * But now be pleased to look at me. ℣. My vindication is at hand. Is there any wrong on my tongue? – But now.

Lesson ii

"Who has let the wild ass go free? Who has loosed the bonds of the swift ass, to whom I have given the steppe for his home, and the salt land for his dwelling place? He scorns the tumult of the city; he hears not the shouts of the driver. He ranges the mountains as his pasture, and he searches after every green thing."

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℟. ii. My flesh is clothed with worms and dirt; my skin hardens, then breaks out afresh. ✱ Remember me, Lord, that my life is a breath. ℣. My days are like a passing shadow, and I wither away like the grass. – Remember me, Lord.

Lesson iii

"Is the wild ox willing to serve you? Will he spend the night at your crib? Can you bind him in the furrow with ropes, or will he harrow the valleys after you? Will you depend on him because his strength is great, and will you leave to him your labour? Do you have faith in him that he will return, and bring your grain to your threshing floor?"

℟. iii. The days of my life are few; let me alone, Lord, that I may find a little comfort before I go ✱ to the land of gloom and deep darkness. ℣. Look away that I may breathe again before I depart. – To the land. – Glory. – To the land.

Wednesday
MATINS

From the book of Job

Lesson i — Chapter 39

"Do you give the horse his might? Do you clothe his neck with strength? Do you make him leap like the locust? His majestic snorting is terrible. He paws in the valley, and exults in his strength; he goes out to meet the weapons. He laughs at fear, and is not dismayed; he does not turn back from the sword. Upon him rattle the quiver, the flashing spear and the javelin."

℟. Remember me, God, that my life is a breath; ✱ the eye of him who sees me will behold me no more. ℣. My eye will never again see good. – The eye.

Lesson ii

"With fierceness and rage he swallows the ground; he cannot stand still at the sound of the trumpet. When the trumpet sounds, he says, "Aha!" He smells the battle from afar, the thunder of the captains, and the shouting. Is it by your wisdom that the hawk soars, and spreads his wings toward the south? Is it at your command that the eagle mounts up and makes his nest on high?"

℟. ii. Hide me not, Lord, from your face; withdraw your hand from me, ✱ and let not dread of you terrify me. ℣. Correct me, Lord, in just measure, not in your anger, lest you bring me to nothing. – And let not dread.

Lesson iii

"On the rock he dwells and makes his home in the fastness of the rocky crag. Thence he spies out the prey; his eyes behold it afar off. His young ones suck up blood; and where the slain are, there is he." And the Lord said to Job: "Shall a fault-finder contend with the Almighty? He who argues with God, let him answer it."

℟. iii. The night racks my bones, and the pain that gnaws me takes no rest; with violence it siezes my garment. ✱ God has cast me into the mire, and I have become like dust and ashes. ℣. O watcher of men, why have you made me your mark, why have I become a burden to you? Let me alone, Lord, for my days are a breath. – God has cast. – Glory. – And I have become.

Thursday
MATINS

From the book of Job

Lesson i — Chapter 40

Then the Lord answered Job out of the whirlwind: "Gird up your loins like a man; I will question you, and you declare to me. Will you even put me in the wrong? Will you condemn me that you may be justified? Have you an arm like God, and can you thunder with a voice like his? Deck yourself with majesty and dignity; clothe yourself with glory and splendour."

℟. i. Shall we receive good at the hand of the Lord and shall we not receive evil? The Lord gave and the Lord has taken away: ✱ blessed be the name of the Lord. ℣. Naked I came from my mother's womb and naked shall I return. – Blessed.

Lesson ii

"Pour forth the overflowings of your anger, and look on everyone that is proud, and abase him. Look on everyone that is proud, and bring him low; and tread down the wicked where they stand. Hide them all in the dust together; bind their faces in the world below. Then will I also acknowledge to you, that your own right hand can give you victory. Behold, Be'hemoth, which I made as I made you; he eats grass like an ox."

℟. ii. My sighing comes as my bread, and my groanings are poured out like water. For the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet, I have no rest, ✱ but your indignation comes

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upon me, Lord. ℣. In truth I have no help in me, and any recourse is driven from me. – But your indignation.

Lesson iii

"Can you draw out Levi'athan with a fishhook, or press down his tongue with a cord? Can you put a rope in his nose, or pierce his jaw with a hook? Will he make many supplications to you? Will he speak to you soft words? Will he make a covenant with you to take him for your servant for ever? Will you play with him as with a bird, or will you put him on leash for your maidens?"

℟. iii. O that my vexation were weighed, and all my calamity laid ✱ in the balances. ℣. For then it would be heavier than the sand of the sea. – In the balances. – Glory. – In the balances.

Friday
MATINS

From the book of Job

Lesson i Chapter 42

Then Job answered the Lord: "I know that you can do all things, and that no purpose of yours can be thwarted. 'Who is this that hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. 'Hear, and I will speak; I will question you, and you declare to me.' I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes."

℟. i. How forceful are honest words! Do you think that you can reprove words and bargain over your friend? ✱ But now be pleased to look at me. ℣. My vindication is at hand. Is there any wrong on my tongue? – But now.

Lesson ii

After the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite: "My wrath is kindled against you and against your two friends; for you have not spoken of me what is right, as my servant Job has. Now therefore take seven bulls and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering."

℟. ii. My flesh is clothed with worms and dirt; my skin hardens, then breaks out afresh. ✱ Remember me, Lord, that my life is a breath. ℣. My days are like a passing shadow, and I wither away like the grass. – Remember me, Lord.

Lesson iii

"And my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly; for you have not spoken of me what is right, as my servant Job has." So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Na'amathite went and did what the Lord had told them; and the Lord accepted Job's prayer.

℟. iii. The days of my life are few; let me alone, Lord, that I may find a little comfort before I go ✱ to the land of gloom and deep darkness. ℣. Look away that I may breathe again before I depart. - To the land. – Glory. – To the land.

Saturday
MATINS

From the book of Job

Lesson i Chapter 42

And the Lord restored the fortunes of Job, when he had prayed for his friends; and the Lord gave Job twice as much as he had before. Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house; and they showed him sympathy and comforted him for all the evil that the Lord had brought upon him.

℟. i. Remember me, God, that my life is a breath; ✱ the eye of him who sees me will behold me no more. ℣. My eye will never again see good. – The eye.

Lesson ii

And each of them gave him a piece of money and a ring of gold. And the Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first Jemi'mah; and the name of the second Kezi'ah; and the name of the third Ker'enhap'puch. And in all the land there were no women so fair as Job's daughters; and their father gave them inheritance among their brothers. And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, four generations. And Job died, an old man, and full of days.

℟. ii. The night racks my bones, and the pain that gnaws me takes no rest; with violence it siezes my garment. ✱ God has cast me into the mire, and I

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have become like dust and ashes. ℣. O watcher of men, why have you made me your mark, why have I become a burden to you? Let me alone, Lord, for my days are a breath. – God has cast.

III SUNDAY OF SEPTEMBER

II class

I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. Bless God on every occasion; ask him that your ways may be made straight, * and that your paths and plans may always prosper. ℣. Strive to do the things that please him, sincerely and with all your strength – And that. – Glory. – And that.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you
To Counsellor Spirit, glory be
Both now and for eternity. Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Raphael, the angel, went in and saluted Tobias thus: "May happiness be always with you." Tobias answered him, "What happiness is there for me who lives in darkness and never sees the light of day?" The angel said to him, "Have courage; you will soon be cured by God."

MATINS

Here begins the book of Tobias

Lesson 1 Chapter 1

Tobias of the tribe and city of Nephtali (which is in the upper parts of Galilee above Naasson, beyond the way that leads to the west, having on the right hand the city of Sephet), when he was made captive in the days of Salmanasar, king of the Assyrians, even in his captivity

forsook not the way of truth, but every day gave all he could get to his brethren, his fellow-captives, that were of his kindred. And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

This series I beg, Lord, is read until the first Sunday of October.

Lesson ii

Moreover, when all went to the golden calves which Jerobo'am king of Israel had made, he alone fled the company of all, and went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first fruits and tithes, so that in the third year he gave all his tithes to the proselytes, and strangers. These and such like things did he observe when but a boy according to the law of God. But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name, and from his infancy he taught him to fear God, and to abstain from all sin. And when by the captivity, he with his wife and his son and all his tribe was come to the city of Ninive, when all ate of the meats of the Gentiles, he kept his soul and never was defiled with their meats.

℟. ii. It is time for me to return to him who sent me; but you, bless God * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Lord, almighty King, who rules over all things, the universe is in your power and there is no one who can oppose your will; deliver us * for the sake of your name. ℣. Hear our prayer, Lord, and turn our mourning into feasting. – For the sake. – Glory. – For the sake.

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Monday
MATINS

From the book of Tobias

Lesson i Chapter 2

But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house, he said to his son, "Go, and bring some of our tribe that fear God, to feast with us." And when he had gone, returning he told him that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner and came fasting to the body. And taking it up he carried it privately to his house, that after the sun was down, he might bury him cautiously.

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii

And when he had hidden the body, he ate bread with mourning and fear, remembering the word which the Lord spoke by Amos the prophet: "Your festival days shall be turned into lamentation and mourning." So when the sun was down, he went and buried him. Now all his neighbours blamed him, saying, "Once already commandment was given for you to be slain because of this matter, and you did scarce escape the sentence of death, and do you again bury the dead?"

℟. ii. Bless God on every occasion; ask him that your ways may be made straight, * and that your paths and plans may always prosper. ℣. Strive to do the things that please him, sincerely and with all your strength. – And that.

Lesson iii

But Tobias, fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them. Now it happened one day, that being wearied with burying, he came to his house, and cast himself down by the wall and slept. And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.

℟. iii. It is time for me to return to him who sent me; but you, bless God * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things for he has treated you with mercy. – And proclaim. – Glory. – And proclaim.

Tuesday
MATINS

From the book of Tobias

Lesson i Chapter 4

Therefore, when Tobias thought that his prayer was heard that he might die, he called to him Tobias his son, and said to him, "Hear, my son, the words of my mouth, and lay them as a foundation in your heart. When God shall take my soul, you shall bury my body: and you shall honour your mother all the days of her life: for you must be mindful what and how great perils she suffered for you in her womb."

℟. i. Adonái, Lord, great and wonderful God, who saved us by the hand of a woman; * hear the prayers of your servants. ℣. Blessed are you, Lord. You do not abandon those who rely on you; and you bring low those who glory in their own strength. – Hear.

Lesson ii

"And when she also shall have ended the time of her life, bury her by me. And all the days of your life have God in your mind: and take heed you never consent to sin, nor transgress the commandments of the Lord our God. Give alms out of your substance, and turn not away your face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from you."

℟. ii. Master, Lord of heaven and earth, creator of the waters, king of all your creation, * hear the prayers of your servants. ℣. The prayer of the meek and humble has always pleased you, Lord. – Hear the prayers.

Lesson iii

"According to your ability be merciful. If you have much, give abundantly: if you have little, take care even so to bestow willingly a little. For thus you store up to yourself a good reward for the day of necessity. For alms deliver from all sin and from death, and will not suffer the soul to go into darkness."

℟. iii. My hope I have never put in anyone but you, God of Israel. * Your anger gives way to mercy, and in time of affliction you forgive men all their sins. ℣. Lord, God of heaven and earth,

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have pity on the humiliation of our people. – Your anger. – Glory. – And in time.

Wednesday

QUARTER TENSE

II class

MATINS

Reading from the holy Gospel according to Mark

Lesson i Chapter 9

At that time, one of the crowd answered Jesus, " Teacher, I brought my son to you, for he has a dumb spirit." Etc.

Homily from St. Bede, the Venerable, Priest

On Mark 9, bk. 3, ch. 38

Mark recalls that this possessed boy was deaf and dumb, while Matthew adds that he was a lunatic. He typifies those of whom it is written: "The fool changes like the moon." Such people never remain constant, but are always waxing and waning, as they change from one vice to another. They are dumb, in the sense that they do not confess the faith; deaf, since they do not even listen to the word of truth. They foam, dissolved, as it were, by their stupidity. They grind their teeth, as they flare up with anger and rage. They waste away, in the sense that they languish in numbing idleness; for they live flabbily, never hardened by the training of virtue.

℟. i. Strengthen me, King and Ruler of the saints; * inspire in me right and well-spoken words. ℣. Give us, Lord, time to repent; do not destroy the mouth of those who praise you. – Inspire in me.

Lesson ii

The saying " It has often cast him into the fire and into the water " designates the major crimes of human folly. For the burning of fire must be taken to refer to the heat of anger, and water to the gross pleasures of the flesh which tend to swamp the mind with their delights. Or again, the possessed boy is thrown into that fire by which the hearts of adulterers are set alight, and into those waters which tend to quench charity. It is significant that when the Lord drives out the evil spirit from the man, he, at the same time, commands him never to return. A man is only really delivered from the tyranny of the devil when he avoids returning, by evil living, to the sins from which he has

once been cleansed through penance.

℟. ii. Praise the Lord our God, * for he did not forsake those who trusted in him; he accomplished through me the mercy which he promised to the house of Israel. ℣. Praise the Lord all you nations, acclaim him all you peoples. – For he did not.

Lesson iii

And he said to them: " This kind of devil cannot be driven out by anything but prayer and fasting." While teaching the apostles how the most evil of all demons is to be cast out, he, at the same time, instructs all of us how to live. He wants us to know that the most serious temptations from evil spirits or from men, are to be conquered by fasting and prayer; also that the anger of God, when it is stirred up to vengeance by our crimes, can be soothed by this special remedy. Fasting, however, is to be taken in a broad sense. It includes abstinence, not alone from food, but from every allurement of the flesh; indeed, it means restraining oneself from all sinful passions.

℟. iii. Lord, almighty King, who rules over all things, the universe is in your power and there is no one who can oppose your will; deliver us * for the sake of your name. ℣. Hear our prayer, Lord, and turn our mourning into feasting. – For the sake. – Glory. – For the sake.

Prayer

Grant to your servants who pray to you, we beseech you, Lord, that, as we abstain from food for our bodies, we may likewise abstain from evil in our souls. Through.

This prayer is said at Lauds and Vespers. At the other Hours the prayer is that of the Sunday.

Thursday

MATINS

From the book of Tobias

Lesson i Chapter 6

And Tobias went forward, and the dog followed him, and he lodged the first night by the river Tigris. And he went out to wash his feet, and behold a monstrous fish came up to devour him. And Tobias, being afraid of him, cried out with a loud voice, saying, " Sir, he comes upon me." And the angel said to him, " Take him by the gill, and draw him to you."

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℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences, nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just, and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii

And when he had done so, he drew him out upon the land, and he began to pant before his feet. Then the angel said to him, "Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for you: for these are necessary for useful medicines." And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted, as much as might serve them till they came to Rages and the city of the Medes.

℟. ii. Bless God on every occasion; ask him that your ways may be made straight, * and that your paths and plans may always prosper. ℣. Strive to do the things that please him, sincerely and with all your strength. – And that.

Lesson iii

Then Tobias asked the angel, and said to him, "I beseech you, brother Azarias, tell me what remedies are these things good for, which you have bidden me keep of the fish?" And the angel, answering, said to him, "If you put a little piece of its heart upon coals, the smoke thereof drives away all kind of devils either from man or from woman, so that they come no more to them. And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured."

℟. iii. It is time for me to return to him who sent me; but you, bless God * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim. – Glory. – And proclaim.

Friday

QUARTER TENSE
II class
MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 7

At that time, one of the Pharisees asked him to eat with him, and he went to the Pharisee's house, and sat at table. And behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment. Etc.

Homily of St. Gregory, Pope

Homily 33 on the Gospels

It is clear, brethren, that, since this woman had formerly been involved in sinful pursuits, she had used ointment as a perfume for her body. What she had, then, to her shame, lavished on herself, she now, to her credit, offers God. Her eyes had lusted after earthly pleasures, but now those same eyes smart with repentance, and she weeps. She had arranged her hair to set off her features, but now she dries the tears with it. She had spoken vain things with her lips, but now, as she kisses the Lord's feet, those lips are set to follow the footsteps of her Redeemer. For every delight which she took in herself, she now finds a corresponding sacrifice of herself. She transforms a list of crimes into a list of virtues. Everything in her life of guilt which slighted God, would now, in her life of repentance, serve him.

℟. i. Adonai, Lord, great and wonderful God, who saved us by the hand of a woman; * hear the prayers of your servants. ℣. Blessed are you, Lord. You do not abandon those who rely on you; and you bring low those who glory in their own strength.–Hear.

Lesson ii

Who is symbolized by this sinful woman, who comes to weep at the feet of the Lord, if not the converted gentile world? She came with an alabaster flask, poured out the ointment, stood close behind the Lord, wet his feet with tears and wiped them with her hair; and all the while she kept kissing those feet which she had moistened and dried. It is we, therefore, we ourselves who are typified by this woman—provided we return to the Lord with all our heart if we should have committed sin, and provided we imitate her sorrowing repentance. For what is expressed by ointment if not the fragrance of a good reputation? When, therefore, we perform good works, which scatter abroad in the church the fragrance of good reputation, we are, in fact, pouring ointment on the body of the Lord.

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℟. ii. Master, Lord of heaven and earth, creator of the waters, king of all your creation, * hear the prayers of your servants. ℣. The prayer of the meek and humble has always pleased you, Lord. – Hear the prayers.

Lesson iii

The woman stood by the feet of Jesus. We stood aside from the footsteps of the Lord when, as sinners, we refused to follow in his path. But when, after having sinned, we are converted to a true state of repentance, we begin to stand, like this woman, close by the feet of Jesus. For we follow in his footsteps, rather than resist him. The woman moistened his feet with her tears. We ourselves really do this when we are moved to compassion towards the less fortunate members of the Lord, when we share the sufferings of the saints, treating their sorrows as our own. With her hair the woman dried the feet which she had moistened with her tears. We dry the feet of the Lord with our hair when, from our superfluous goods, we show charity to the saints. She kissed the feet which she has dried. We, also, do this in the fullest sense if we resolutely love those whom we support by our alms.

℟. iii. My hope I have never put in anyone but you, God of Israel. * Your anger gives way to mercy, and in time of affliction you forgive men all their sins. ℣. Lord, God of heaven and earth, have pity on the humiliation of our people. – Your anger. – Glory. – And in time.

Prayer

Almighty God, we devotedly celebrate these holy rites each year ; grant, we beseech you, that we may be pleasing to you in body and mind. Through.

This prayer is said at Lauds and Vespers. At the other Hours the prayer is that of Sunday.

Saturday

QUARTER TENSE

II class

MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 13

At that time Jesus told this parable to the crowd: "A man had a fig tree planted in his vineyard ; and he came seeking fruit on it and found none." Etc.

Homily of St. Gregory, Pope

Homily 31 on the Gospels

In his gospel our Lord and Redeemer sometimes speaks by words, at other times by deeds. Sometimes the words refer to one thing, the deeds to another ; but it may also happen that words and deeds refer to the same thing. You have heard in the gospel, brethren, about two objects, the barren fig tree and the deformed woman ; and both of them are treated with loving care. But the Lord simply told about the fig tree in a parable ; whereas he performed the cure of the woman as an actual demonstration. However, both the barren fig tree and the deformed woman signify the same thing. And the sparing of the fig tree signifies the same thing as the cure of the woman.

℟. i. Strengthen me, King and Ruler of the saints ; * inspire in me right and well-spoken words. ℣. Give us, Lord, time to repent ; do not destroy the mouth of those who praise you. – Inspire in me.

Lesson ii

What does the fig tree symbolize if not human nature ? And is not the same thing suggested by the deformed woman ? Human nature was well rooted, like the fig tree, and well formed, like the woman. But once it fell into sin, by its own free choice it ceased to produce the fruit of good works, and lost the state of moral righteousness. Indeed, it was because it plunged wilfully into sin and would not bear the fruit of obedience, that human nature lost its state of righteousness. It was made in the likeness of God. But, failing to respect its own dignity, it showed no interest in preserving what God had planted or created. This was the third time the Lord of the vineyard came to inspect the fig tree. That is to say, he sought out mankind before the Mosaic Law, under the Law, and in the era of grace. In the first age he waited, in the second he warned, and in the third he came in person.

℟. ii. Praise the Lord our God, * for he did not forsake those who trusted in him: he accomplished through me the mercy which he promised to the house of Israel. ℣. Praise the Lord all you nations, acclaim him all you peoples. – For he did not.

Lesson iii

He came before the Law, in the sense that each

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man knew, through the exercise of his natural intelligence, how to act in accordance with his own nature, and how to behave towards his neighbour. He came in the Law, in the sense that he taught through his commands. He came after the Law, by grace, for he showed his gracious presence by actual manifestation. The lord of the vineyard complains that in each of the three years he failed to find fruit. That is to say, there were always some evil-minded men whom the inner law of nature did not correct; nor did the precepts of the law educate them; nor did the miracle of his Incarnation convert them. What is represented by the vinedresser if not the hierarchy? By presiding over the church they, indeed, take care of the Lord's vineyard.

℟. iii. Lord, almighty King, who rules over all things, the universe is in your power and there is no one who can oppose your will; deliver us * for the sake of your name. ℣. Hear our prayer, Lord, and turn our mourning into feasting. – For the sake. – Glory. – For the sake.

Prayer

Grant, we beseech you, Lord, that, as we deny food to our bodies, so may we abstain from the vices that beset us. Through.

This prayer is said only at Lauds. At the other Hours the prayer is that of the preceding Sunday.

IV SUNDAY OF SEPTEMBER

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Do not recall my offences, Lord, nor those of my parents; and do not take vengeance because of my sins.

MATINS

Here begins the book of Judith

Lesson i Chapter 1

Now Arphaxad, king of the Medes, had brought many nations under his dominion, and he built a very strong city, which he called Ecbatana, of stones squared and hewed. He made the walls thereof seventy cubits broad, and thirty cubits high: and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet. And he made the gates thereof according to the height of the towers.

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii Chapters 1 & 2

Now in the twelfth year of his reign, Nebuchadnez'zar king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him, in the great plain which is called Ragua, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch the king of the Elicians. Then was the kingdom of Nebuchadnez'zar exalted, and his heart was elevated. And he called all the ancients, and all the governors, and his officers of war, and communicated to them the secret of his counsel: and he said that his thoughts were to bring all the earth under his empire. And when this saying pleased them all, Nebuchadnez'zar, the king, called Holofernes the general of his armies, and said to him, "Go out against all the kingdoms of the west, and against them especially that despised my commandment."

℟. ii. It is time for me to return to him who sent me; but you, bless God * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the book of Judith

Lesson i Chapter 3

For Nebuchadnez'zar the king had commanded him (Holofernes) to destroy all the gods of the earth, that he only might be called god by those nations which could be brought under

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him by the power of Holofernes. And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa, and he took possession of their cities, and stayed there for thirty days.

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just, and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii Chapter 4

Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him. Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples. And they sent into all Samar'ia round about, as far as Jericho, and seized upon all the tops of the mountains: and they compassed their towns with walls, and gathered together corn for provision for war.

℟. ii. Bless God on every occasion; ask him that your ways may be made straight, * and that your paths and plans may always prosper. ℣. Strive to do the things that please him, sincerely and with all your strength. – And that.

Lesson iii

And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings and prayers, both they and their wives. And the priests put on haircloths, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with haircloth. And they cried to the Lord the God of Israel with one accord.

℟. iii. It is time for me to return to him who sent me; but you, bless God * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim. – Glory. – And proclaim.

Tuesday
MATINS
From the book of Judith

Lesson i Chapter 7

But Holofernes on the next day gave orders to

his army to go up against Bethulia. Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken, and who had been brought away out of the provinces and cities of all the youth. All these prepared themselves to fight against the children of Israel.

℟. i. Adonai, Lord, great and wonderful God, who saved us by the hand of a woman; * hear the prayers of your servants. ℣. Blessed are you, Lord. You do not abandon those who rely on you; and you bring low those who glory in their own strength. – Hear.

Lesson ii

But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord that the God of Israel would show his mercy upon his people. And taking their arms of war, they posted themselves at the places, which by a narrow pathway lead directly between the mountains: and they guarded them all day and all night.

℟. ii. Master, Lord of heaven and earth, creator of the waters, king of all your creation, * hear the prayers of your servants. ℣. The prayer of the meek and humble has always pleased you, Lord. – Hear the prayers.

Lesson iii

Now Holofernes, in going round about, found that the fountain which supplied them with water ran through an aqueduct without the city on the south side, and he commanded their aqueduct to be cut off. Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.

℟. iii. My hope I have never put in anyone but you, God of Israel. * Your anger gives way to mercy, and in time of affliction you forgive men all their sins. ℣. Lord, God of heaven and earth, have pity on the humiliation of our people. – Your anger. – Glory. – And in time.

Wednesday
MATINS
From the book of Judith

Lesson i Chapter 8

Judith his (Manasses's) relict was a widow now three years and six months. And she made herself a

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private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel. And she was exceedingly beautiful, and her husband left her great riches, and very many servants.

℟. i. Strengthen me, King and Ruler of the saints; ✱ inspire in me right and well-spoken words. ℣. Give us, Lord, time to repent; do not destroy the mouth of those who praise you. – Inspire in me.

Lesson ii

When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi. And they came to her, and she said to them, "What is this word, by which Ozias has consented to give up the city to the Assyrians, if within five days there come no aid to us? And who are you that tempt the Lord?"

℟. ii. Praise the Lord our God, ✱ for he did not forsake those who trusted in him: he accomplished through me the mercy which he promised to the house of Israel. ℣. Praise the Lord all you nations, acclaim him all you peoples. – For he did not.

Lesson iii

"This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation. And therefore let us humble our souls before him, and continuing in a humble spirit in his service, let us ask the Lord with tears that according to his will so he would show his mercy to us: that as our heart is troubled by their pride, so also we may glorify in our humility."

℟. iii. Lord, almighty King, who rules over all things, the universe is in your power and there is no one who can oppose your will; deliver us ✱ for the sake of your name. ℣. Hear our prayer, Lord, and turn our mourning into feasting. – For the sake. – Glory. – For the sake.

Thursday
MATINS

From the book of Judith

Lesson i Chapter 10

And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before

the Lord. And she called her maid, and going into her house she took off her haircloth, and put away the garments of her widowhood, and she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness.

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences, nor those of my parents, and do not take vengeance because of my sins; ✱ for you deliver those who wait for you, Lord. ℣. All your judgments are just, and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii

And she put sandals on her feet, and took her bracelets and lilies and earlets and rings, and adorned herself with all her ornaments. And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, but from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely.

℟. ii. Bless God on every occasion; ask him that your ways may be made straight, ✱ and that your paths and plans may always prosper. ℣. Strive to do the things that please him, sincerely and with all your strength. – And that.

Lesson iii

And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out. And when they came to the gates of the city, they found Ozias and the ancients of the city waiting. And when they saw her they were astonished, and admired her beauty exceedingly. But they asked her no question, only they let her pass.

℟. iii. It is time for me to return to him who sent me; but you, bless God ✱ and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim. – Glory. – And proclaim.

Friday
MATINS

From the book of Judith

Lesson i Chapter 10

And it came to pass, when she went down the

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hill, about break of day, that the watchmen of the Assyrians met her and stopped her, saying, "Whence come you or whither go you?" And she answered, "I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight."

℟. i. Adonai, Lord, great and wonderful God, who saved us by the hand of a woman; ✱ hear the prayers of your servants. ℣. Blessed are you, Lord. You do not abandon those who rely on you; and you bring low those who glory in their own strength. – Hear.

Lesson ii

"For this reason I thought with myself saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets and show him by what way he may take them, without the loss of one man of his army." And when the men had heard her words they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

℟. ii. Master, Lord of heaven and earth, creator of the waters, king of all your creation, ✱ hear the prayers of your servants. ℣. The prayer of the meek and humble has always pleased you, Lord. – Hear the prayers.

Lesson iii

And they said to her, "You have saved your life by taking this resolution to come down to our lord. And be assured of this, that when you shall stand before him, he will treat you well and you will be most acceptable to his heart." And they brought her to the tent of Holofernes, telling him of her. And when she was come into his presence, forthwith Holofernes was caught by his eyes.

℟. iii. My hope I have never put in anyone but you, God of Israel. ✱ Your anger gives way to mercy, and in time of affliction you forgive men all their sins. ℣. Lord, God of heaven and earth, have pity on the humiliation of our people. – Your anger. – Glory. – And in time.

Saturday
MATINS

From the book of Judith

Lesson i Chapter 13

And Judith was alone in the chamber. But

Holofernes lay on his bed, fast asleep, being exceedingly drunk. And Judith spoke to her maid to stand without before the chamber, and to watch. And Judith stood before the bed praying with tears and the motion of her lips in silence, saying, "Strengthen me, O Lord, God of Israel, and in this hour look on the works of my hands, that as you have promised, you may raise up Jerusalem your city: and that I may bring to pass that which I have purposed, having a belief that it might be done by you."

℟. i. Strengthen me, King and Ruler of the saints; ✱ inspire in me right and well-spoken words. ℣. Give us, Lord, time to repent; do not destroy the mouth of those who praise you. – Inspire in me.

Lesson ii

And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it. And when she had drawn it out, she took him by the hair of his head, and said, "Strengthen me, O Lord God, at this hour." And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body. And after a while, she went out and delivered the head of Holofernes to her maid and bade her put it into her wallet. And they two went out according to their custom, as it were to prayer. And they passed the camp, and having compassed the valley, they came to the gate of the city. And Judith from afar off cried to the watchmen upon the walls, "Open the gates, for God is with us, who hath shown his power in Israel."

℟. ii. Lord, almighty King, who rules over all things, the universe is in your power and there is no one who can oppose your will; deliver us ✱ for the sake of your name. ℣. Hear our prayer, Lord, and turn our mourning into feasting. – For the sake.

V SUNDAY OF SEPTEMBER

II class

If room for this Sunday is unavailable, then it and its week are omitted.

II VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Adonai, Lord, great and wonderful God, who saved us by the

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hand of a woman, hear the prayers of your servants.

MATINS

Here begins the book of Esther

Lesson i Chapter 1

In the days of Ahasue'rus, the Ahasue'rus who reigned from India to Ethiopia over one hundred and twenty-seven provinces, in those days when King Ahasue'rus sat on his royal throne in Susa the capital, in the third year of his reign he gave a banquet for all his princes and servants, the army chiefs of Persia and Media and the nobles and governors of the provinces being before him, while he showed the riches of his royal glory and the splendour and pomp of his majesty.

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii

Queen Vashti also gave a banquet for the women in the palace which belonged to King Ahasue'rus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehu'man, Biztha, Harbo'na, Bigtha and Abag'tha, Zethar and Carkas, the seven eunuchs who served King Ahasue'rus as chamberlains, to bring Queen Vashti before the king with her royal crown, in order to show the peoples and the princes her beauty; for she was fair to behold. But Queen Vashti refused to come at the king's command conveyed by the eunuchs. At this the king was enraged, and his anger burned within him. Then the king said to the wise men who knew the times—for this was the king's procedure toward all who were versed in law and judgment—"According to the law, what is to be done to Queen Vashti, because she has not performed the command of King Ahasue'rus conveyed by the eunuchs?"

℟. ii. It is time for me to return to him who sent me; but you, bless God * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim.

Lesson iii

Lesson iii is from the homily on the gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the book of Esther

Lesson i Chapter 2

After these things, when the anger of King Ahasue'rus had abated, he remembered Vashti and what she had done and what had been decreed against her. Then the king's servants who attended him said, "Let beautiful young virgins be sought out for the king. And let the king appoint officers in all the provinces of his kingdom to gather all the beautiful young virgins to the harem in Susa the capital."

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii

Now there was a Jew in Susa the capital whose name was Mor'decai, the son of Ja'ir, the son of Shim'ei, son of Kish, a Benjaminite, who had been carried away from Jerusalem among the captives carried away with Jeconi'ah king of Judah, whom Nebuchadnez'zar, king of Babylon, had carried away. He had brought up Hadas'sah, that is Esther, the daughter of his uncle, for she had neither father nor mother; the maiden was beautiful and lovely.

℟. ii. Bless God on every occasion; ask him that your ways may be made straight, * and that your paths and plans may always prosper. ℣. Strive to do the things that please him, sincerely and with all your strength. – And that.

Lesson iii

When her father and her mother died, Mor'cai adopted her as his own daughter. So when the king's order and his edict

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were proclaimed, and when many maidens were gathered in Susa, the capital, in custody of Hegai, Esther also was taken into the king's palace and put in custody of Hegai who had charge of the women. And the maiden pleased him and won his favour.

℟. iii. It is time for me to return to him who sent me; but you, bless God * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim. – Glory. – And proclaim.

Tuesday
MATINS

From the book of Esther

Lesson i Chapter 2

When the turn came for Esther the daughter of Ab'ihail the uncle of Mor'decai, who had adopted her as his own daughter, to go in to the king, she asked for nothing except what Hegai the king's eunuch, who had charge of the women, advised. Now Esther found favour in the eyes of all who saw her because of her great beauty.

℟. i. Adonai, Lord, great and wonderful God, who saved us by the hand of a woman; * hear the prayers of your servants. ℣. Blessed are you, Lord. You do not abandon those who rely on you; and you bring low those who glory in their own strength. – Hear.

Lesson ii

And when Esther was taken to King Ahasue'rus into his royal palace in the tenth month, which is the month of Tebeth, in the seventh year of his reign, the king loved Esther more than all the women, and she found grace and favour in his sight more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti.

℟. ii. Master, Lord of heaven and earth, creator of the waters, king of all your creation * hear the prayers of your servants. ℣. The prayer of the meek and humble has always pleased you, Lord. – Hear the prayers.

Lesson iii

And in those days, as Mor'decai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs, who guarded the threshold, became angry and sought to lay hands on King Ahasue'rus. And this came to the knowledge of Mor'decai, and he told it to Queen Esther, and

Esther told the king in the name of Mor'decai.

℟. iii. My hope I have never put in anyone but you, God of Israel. * Your anger gives way to mercy, and in time of affliction you forgive men all their sins. ℣. Lord, God of heaven and earth, have pity on the humiliation of our people. – Your anger. – Glory. – And in time.

Wednesday
MATINS

From the book of Esther

Lesson i Chapter 3

After these things King Ahasue'rus promoted Haman the Agagite, the son of Hammeda'tha, and advanced him and set his seat above all the princes who were with him. And all the king's servants who were at the king's gate bowed down and did obeisance to Haman; for the king had so commanded concerning him. But Mor'decai did not bow down or do obeisance. Then the king's servants who were at the king's gate said to Mor'decai, "Why do you transgress the king's command?"

℟. i. Strengthen me, King and Ruler of the saints; * inspire in me right and well-spoken words. ℣. Give us, Lord, time to repent; do not destroy the mouth of those who praise you. – Inspire in me.

Lesson ii

And when they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mor'decai's words would avail; for he had told them that he was a Jew. And when Haman saw that Mor'decai did not bow down or do obeisance to him, Haman was filled with fury. But he disdained to lay hands on Mor'decai alone.

℟. ii. Praise the Lord our God, * for he did not forsake those who trusted in him: he accomplished through me the mercy which he promised to the house of Israel. ℣. Praise the Lord all you nations, acclaim him all you peoples. – For he did not.

Lesson iii

So, as they had made known to him the people of Mor'decai, Haman sought to destroy all the Jews, the people of Mor'decai, throughout the whole kingdom of Ahasue'rus. In the first month, which is the month of Nisan, in the twelfth year of King Ahasue'rus, they cast Pur, that is the lot, before Haman

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day after day; and they cast it month after month till the twelfth month, which is the month of Adar.

℟. iii. Lord, almighty King, who rules over all things, the universe is in your power and there is no one who can oppose your will; deliver us * for the sake of your name. ℣. Hear our prayer, Lord, and turn our mourning into feasting. – For the sake. – Glory. – For the sake.

Thursday
MATINS

From the book of Esther

Lesson i — Chapter 5

On the third day Esther put on her royal robes and stood in the inner court of the king's palace, opposite the king's hall. The king was sitting on his royal throne inside the palace opposite the entrance to the palace; and when the king saw Queen Esther standing in the court, she found favour in his sight and he held out to Esther the golden sceptre that was in his hand. Then Esther approached and touched the top of the sceptre.

℟. i. I beg, Lord, that you loose me from the bond of this reproach, or else take me away from the earth. Do not recall my offences nor those of my parents, and do not take vengeance because of my sins; * for you deliver those who wait for you, Lord. ℣. All your judgments are just and all your ways mercy and truth; and now, Lord, think of me. – For you deliver.

Lesson ii

And the king said to her, "What is it, Queen Esther? What is your request? It shall be given you, even to the half of my kingdom." And Esther said, "If it please the king, let the king and Haman come this day to a dinner that I have prepared for the king." Then said the king, "Bring Haman quickly, that we may do as Esther desires." So the king and Haman came to the dinner that Esther had prepared.

℟. ii. Bless God on every occasion; ask him that your ways may be made straight, * and that your paths and plans may always prosper. ℣. Strive to do the things that please him, sincerely and with all your strength. – And that.

Lesson iii

And as they were drinking wine, the king said to Esther, "What is your petition? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled." But Esther said, "My petition and my request is: If I have found favour in the sight of the king, and if it please the king to grant my petition and fulfil my request, let the king and Haman come tomorrow to the dinner which I will prepare for them, and tomorrow I will do as the king has said."

℟. iii. It is time for me to return to him who sent me; but you, bless God, * and proclaim all his wonderful works. ℣. Praise him in the sight of all living things, for he has treated you with mercy. – And proclaim. – Glory. – And proclaim.

Friday
MATINS

From the book of Esther

Lesson i — Chapter 6

On that night the king could not sleep; and he gave orders to bring the book of memorable deeds, the chronicles, and they were read before the king. And it was found written how Mor'decai had told about Bigthan and Teresh, two of the king's eunuchs, who guarded the threshold, and who had sought to lay hands upon King Ahasue'rus. And the king said, "What honour or dignity has been bestowed on Mor'decai for this?" The king's servants who attended him said, "Nothing has been done for him."

℟. i. Adonai, Lord, great and wonderful God, who saved us by the hand of a woman; * hear the prayers of your servants. ℣. Blessed are you, Lord. You do not abandon those who rely on you; and you bring low those who glory in their own strength. – Hear.

Lesson ii

And the king said, "Who is in the court?" Now Haman had just entered the outer court of the king's palace to speak to the king about having Mor'decai hanged on the gallows that he had prepared for him. So the king's servants told him, "Haman is there, standing in the court." And the king said, "Let him come in." So Haman came in, and the king said to him, "What shall be done to the man whom the king delights to honour?"

℟. ii. Master, Lord of heaven and earth, creator of the waters, king of all your creation, * hear the prayers of your servants.

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℣. The prayer of the meek and humble has always pleased you, Lord. – Hear the prayers.

Lesson iii

And Haman said to himself, "Whom would the king delight to honour more than me?" And Haman said to the king, "For the man whom the king delights to honour, let royal robes be brought, which the king has worn, and the horse which the king has ridden, and on whose head a royal crown is set; and let the robes and the horse be handed over to one of the king's most noble princes; let him array the man whom the king delights to honour, and let him conduct the man on horseback through the open square of the city, proclaiming before him: 'Thus shall it be done to the man whom the king delights to honour.'"

℟. iii. My hope I have never put in anyone but you, God of Israel. * Your anger gives way to mercy, and in time of affliction you forgive men all their sins. ℣. Lord, God of heaven and earth, have pity on the humiliation of our people. – Your anger. – Glory. – And in time.

Saturday

MATINS

From the book of Esther

Lesson i Chapter 7

So the king and Haman went in to feast with Queen Esther. And on the second day, as they were drinking wine, the king again said to Esther, "What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled." Then Queen Esther answered, "If I have found favour in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request."

℟. i. Strengthen me, King and Ruler of the saints; * inspire in me right and well-spoken words. ℣. Give us, Lord, time to repent; do not destroy the mouth of those who praise you. – Inspire in me.

Lesson ii

"For we are sold, I and my people, to be destroyed, to be slain, and to be annihilated. If we had been sold merely as slaves, men and women, I would have held my peace; for our affliction is not to be compared with the loss to the king." Then King Ahasue'rus said to Queen Esther, "Who is he, and where is he, that would presume to do this?" And Esther said, "A foe and enemy! This wicked Haman!" Then said Harbona, one of the eunuchs in attendance on the king, "Moreover, the gallows which Haman has prepared for Mor'decai, whose word saved the king, is standing in Haman's house, fifty cubits high." And the king said, "Hang him on that." So they hanged Haman on the gallows which he had prepared for Mor'decai. Then the anger of the king abated.

℟. ii. Lord, almighty King, who rules over all things, the universe is in your power and there is no one who can oppose your will; deliver us * for the sake of your name. ℣. Hear our prayer, Lord, and turn our mourning into feasting. – For the sake.

I SUNDAY OF OCTOBER

II class

If the first Sunday falls on a day from October 1 to 3, the month has five Sundays, and the current Scripture is read in its entirety as it is found in the Breviary.

If, however, the first Sunday falls on a day from October 4 to 7, the month has only four Sundays, and that part of current Scripture which is assigned to the fifth week is omitted.

I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be

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To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you.
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. May the Lord open your heart to his law and his commandments, and may he bring peace.

MATINS

Here begins the first book of Maccabees

Lesson i Chapter 1

After Alexander son of Philip, the Macedonian, who came from the land of Kittim, had defeated Darius, king of the Persians and the Medes, he succeeded him as king. (He had previously become king of Greece). He fought many battles, conquered strongholds, and put to death the kings of the earth. He advanced to the ends of the earth, and plundered many nations: and the earth became quiet before him.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days ; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you ; and may he not forsake you in time of evil. – May he grant.

¶ This series May the Lord is read until the first Sunday of November.

Lesson ii

He was exalted, and his heart was lifted up. He gathered a very strong army and ruled over countries, nations, and princes, and they became tributary to him. After this he fell sick and perceived that he was dying. So he summoned his most honoured officers, who had been brought up with him from youth, and divided his kingdom among them while he was still alive. And after Alexander had reigned twelve years, he died. Then his officers began to rule, each in his own place. They all put on crowns after his death, and so did their sons after them for many years ; and they caused many evils on the earth. From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king ; he had been a hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks.

℟. ii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: * and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was. – Glory. – Among the people,

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Monday

MATINS

From the first book of Maccabees

Lesson i Chapter 1

When Antiochus saw that his kingdom was established, he determined to become king of the land of Egypt, that he might reign over both kingdoms. So he invaded Egypt with a strong force, with chariots and elephants and cavalry and with a large fleet. He engaged Ptolemy king of Egypt in battle, and Ptolemy turned and fled before him, and many were wounded and fell.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days ; * may he grant you salvation and deliver you from evil. ℟. May the Lord hear your prayers and be reconciled to you ; and may he not forsake you in time of evil. – May he grant.

Lesson ii

And they captured the fortified cities in the land of Egypt, and he plundered the land of Egypt. After subduing Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came to Jerusalem with a strong force and arrogantly entered the sanctuary.

℟. ii. May the Lord hear your prayers and be reconciled to you ; * and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

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Lesson iii

And he took the golden altar, the lampstand for the light, and all its utensils. He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off. He took the silver and the gold, and the costly vessels; he took also the hidden treasures which he found. Taking them all, he departed to his own land.

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. ✶ Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Tuesday

MATINS

From the first book of Maccabees

Lesson i Chapter 1

Two years later the king sent to the cities of Judah a chief collector of tribute, and he came to Jerusalem with a large force. Deceitfully he spoke peaceable words to them, and they believed him; but he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel. He plundered the city, burned it with fire, and tore down its houses and its surrounding walls.

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, ✶ that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

And they took captive the women and children, and seized the cattle. And they fortified the city of David with a great strong wall and strong towers, and it became their citadel. And they stationed there a sinful people, lawless men. These strengthened their position; they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great snare.

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. ✶ And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did

to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

It became an ambush against the sanctuary, an evil adversary of Israel continually. On every side of the sanctuary they shed innocent blood; they even defiled the sanctuary. Because of them the residents of Jerusalem fled; she became a dwelling of strangers; she became strange to her offspring, and her children forsook her. Her sanctuary became desolate as a desert.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: ✶ and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Wednesday

MATINS

From the first book of Maccabees

Lesson i Chapter 1

And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land, to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and feasts, to defile the sanctuary and the priests.

℟. i. Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. ✶ As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

And he ordered them to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals, and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, so that they should forget the law and change all the ordinances. "And whoever does not obey the command of the king shall die."

℟. ii. With hymns and thanksgivings they blessed the Lord, ✶ the Lord almighty who shows great kindness to Israel and gives them victory. ℣. They decorated the front of the temple with golden crowns and dedicated the altar to

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the Lord. – The Lord almighty.

Lesson iii

In such words he wrote to his whole kingdom. And he appointed inspectors over all the people and commanded the cities of Judah to offer sacrifice, city by city. Many of the people, everyone who forsook the law, joined them, and they did evil in the land; they drove Israel into hiding in every place of refuge they had.

℟. iii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: ✱ and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was. – Glory. – Among the people.

Thursday

MATINS

From the first book of Maccabees

Lesson i Chapter 2

In those days Mattathi'as the son of John, son of Simeon, a priest of the sons of Jo'arib, moved from Jerusalem and settled in Mo'dein. He had five sons, John surnamed Gaddi, Simon called Thassi, Judas called Maccabe'us, Elea'zar called Av'aran, and Jonathan called Apphus.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days; ✱ may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil – May he grant.

Lesson ii

He saw the blasphemies being committed in Judah and Jerusalem, and said, "Alas! Why was I born to see this, the ruin of my people, the ruin of the holy city, and to dwell there when it was given over to the enemy, the sanctuary given over to aliens? Her temple has become like a man without honour."

℟. ii. May the Lord hear your prayers and be reconciled to you; ✱ and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

Lesson iii

"Her glorious vessels have been carried into captivity. Her babes have been killed in her streets, her youths by the sword of the foe. What

nation has not inherited her palaces and has not seized her spoils? All her adornment has been taken away; no longer free, she has become a slave."

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. ✱ Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Friday

MATINS

From the first book of Maccabees

Lesson i Chapter 2

Then the king's officers spoke to Mattathi'as as follows: "You are a leader, honoured and great in this city, and supported by sons and brothers. Now be the first to come and do what the king commands, as all the Gentiles and the men of Judah and those that are left in Jerusalem have done. Then you and your sons will be numbered among the friends of the king, and you and your sons will be honoured with silver and gold and many gifts."

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, ✱ that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

But Mattathi'as answered and said in a loud voice: "Even if all the nations that live under the rule of the king obey him, and have chosen to do his commandments, departing each one from the religion of his fathers, yet I and my sons and my brothers will live by the covenant of our fathers. God be merciful to us. Far be it from us to desert the law and the ordinances."

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. ✱ And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

"We will not obey the king's words by turning aside from our religion to the right hand or to the left." When he had finished speaking these

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words, a Jew came forward in the sight of all to offer sacrifice upon the altar in Mo'dein, according to the king's command. When Mattathi'as saw it, he burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him upon the altar.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: * and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Saturday
MATINS

From the first book of Maccabees

Lesson i Chapter 2

Then many who were seeking righteousness and justice went down to the wilderness to dwell there, they, their sons, their wives, and their cattle, because evils pressed heavily upon them. And it was reported to the king's officers, and to the troops in Jerusalem, the city of David, that men who had rejected the king's command had gone down to the hiding places in the wilderness. And many pursued them.

℟. i. Judas said to Simon, his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. * As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant; for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

They overtook them; and they encamped opposite them and prepared for battle against them on the sabbath day. And they said to them, "Enough of this! Come out and do what the king commands, and you will live." But they said, "We will not come out, nor will we do what the king commands and so profane the sabbath day." Then the enemy hastened to attack them. But they did not answer them or hurl a stone at them or block up their hiding places, for they said, "Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly." So they attacked them on the sabbath, and they died, with their wives and children

and cattle, to the number of a thousand persons.

℟. ii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: * and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was.

II SUNDAY OF OCTOBER

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Give peace, Lord, in our days; for it is none other than you, our God, who fights for us.

MATINS

From the first book of Maccabees

Lesson i Chapter 2

Then there united with them a company of Hasidae'ans, mighty warriors of Israel, every one who offered himself willingly for the law. And all who became fugitives to escape their troubles joined them and reinforced them. They organised an army, and struck down sinners in their anger and lawless men in their wrath; the survivors fled to the Gentiles for safety.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

And Mattathi'as and his friends went about and tore down the altars; they forcibly circumcised all the uncircumcised boys that they found within the borders of Israel. They hunted down the arrogant men, and the work prospered in their hands. They rescued the law out of the hands of the Gentiles and kings, and they never let the sinner gain the upper hand. Now the days drew near for Mattathi'as to die, and he said to his sons: "Arrogance and reproach have now become strong; it is a time of ruin and furious anger. Now, my children, show zeal for the law, and give your lives for the covenant of our fathers. Remember the deeds of the fathers, which they did in their generations; and receive great honour and an everlasting name."

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℟. ii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the first book of Maccabees

Lesson i Chapters 2 & 3

Then Mattathi'as blessed them, and was gathered to his fathers. He died in the one hundred and forty-sixth year and was buried in the tomb of his fathers at Mo'dein. And all Israel mourned for him with great lamentation. Then Judas his son, who was called Maccabe'us, took command in his place. All his brothers and all who had joined his father helped him; they gladly fought for Israel.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

He extended the glory of his people. Like a giant he put on his breastplate; he girded on his armour of war and waged battles, protecting the host by his sword. He was like a lion in his deeds, like a lion's cub roaring for prey. He searched out and pursued the lawless; he burned those who troubled his people.

℟. ii. May the Lord hear your prayers and be reconciled to you; * and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

Lesson iii

Lawless men shrank back for fear of him; all the evildoers were confounded; and deliverance prospered by his hand. He embittered many kings, but he made Jacob glad by his deeds,

and his memory is blessed for ever. He went through the cities of Judah; he destroyed the ungodly out of the land; thus he turned away wrath from Israel.

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Tuesday

MATINS

From the first book of Maccabees

Lesson i Chapter 3

But Apollo'nius gathered together Gentiles and a large force from Samar'ia to fight against Israel. When Judas learned of it, he went out to meet him, and he defeated and killed him. Many were wounded and fell, and the rest fled. Then they seized their spoils; and Judas took the sword of Apollo'nius, and used it in battle the rest of his life.

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, * that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

Now when Seron, the commander of the Syrian army, heard that Judas had gathered a large company, including a body of faithful men who stayed with him and went out to battle, he said, "I will make a name for myself and win honour in the kingdom. I will make war on Judas and his companions, who scorn the king's command." And again a strong army of ungodly men went up with him to help him, to take vengeance on the sons of Israel.

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. * And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

When he approached the ascent of Beth-ho'ron, Judas went out to meet him with a small company. But when they saw the army coming to meet them, they

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said to Judas, "How can we, few as we are, fight against so great and strong a multitude? And we are faint, for we have eaten nothing today." Judas replied, "It is easy for many to be hemmed in by few, for in the sight of Heaven there is no difference between saving by many or by few."

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: * and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Wednesday

MATINS

From the first book of Maccabees

Lesson i Chapter 3

And the congregation assembled to be ready for battle, and to pray and ask for mercy and compassion. Jerusalem was uninhabited like a wilderness; not one of her children went in or out. The sanctuary was trampled down, and the sons of aliens held the citadel; it was a lodging place for the Gentiles. Joy was taken from Jacob; the flute and the harp ceased to play.

℟. i. Judas said to Simon, his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. * As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

So they assembled and went to Mizpah, opposite Jerusalem, because Israel formerly had a place of prayer in Mizpah. They fasted that day, put on sackcloth and sprinkled ashes on their heads, and rent their clothes. And they opened the book of the law to inquire into those matters about which the Gentiles were consulting the images of their idols.

℟. ii. With hymns and thanksgivings they blessed the Lord, * the Lord almighty who shows great kindness to Israel and gives them victory. ℣. They decorated the front of the temple with golden crowns and dedicated the altar to the Lord. – The Lord almighty.

Lesson iii

They also brought the garments of the priesthood and the first fruits and the tithes, and they stirred up the Naz'irites who had completed their days; and they cried aloud to Heaven saying, "What shall we do with these? Where shall we take them? Your sanctuary is trampled down and profaned, and your priests mourn in humiliation."

℟. iii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord;* and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was. Glory. – Among the people.

Thursday

MATINS

From the first book of Maccabees

Lesson i Chapter 4

Lysias mustered sixty thousand picked infantrymen and five thousand cavalry to subdue them. They came into Judea and encamped at Beth-hor'on, and Judas met them with ten thousand men. When he saw that the army was strong, he prayed, saying, "Blessed are you, O Saviour of Israel, who crushed the attack of the mighty warrior by the hand of your servant David, and gave the camp of the Philistines into the hands of Jonathan, the son of Saul and of the man who carried his armour."

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil – May he grant.

Lesson ii

"So do you hem in this army by the hand of your people Israel, and let them be ashamed of their troops and their cavalry. Fill them with cowardice; melt the boldness of their strength; let them tremble in their destruction. Strike them down with the sword of those who love you, and let all who know your name praise you with hymns." Then both sides attacked, and there fell of the army of Lysias five thousand men.

℟. ii. May the Lord hear your prayers and be reconciled to you; * and may he not forsake you in time of evil. ℣. May he give you all a heart to worship

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him and to do his will. – And may he not forsake.

Lesson iii

And when Lysias saw the rout of his troops and observed the boldness which inspired those of Judas, and how ready they were either to live or to die nobly, he departed to Antioch and enlisted mercenaries, to invade Judea again with an even larger army. Then said Judas and his brothers, "Behold, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it."

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. ✱ Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Friday
MATINS

From the first book of Maccabees

Lesson i — Chapter 4

Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary. He chose blameless priests devoted to the law, and they cleansed the sanctuary and removed the defiled stones to an unclean place. They deliberated what to do about the altar of burnt offering, which had been profaned.

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, ✱ that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

And they thought it best to tear it down, lest it bring reproach upon them, for the Gentiles had defiled it. So they tore down the altar, and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them. Then they took unhewn stones, as the law directs, and built a new altar like the former one.

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. ✱ And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts. They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple. Then they burned incense on the altar and lighted the lamps on the lampstand, and these gave light in the temple.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: ✱ and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Saturday
MATINS

From the first book of Maccabees

Lesson i — Chapter 4

They offered sacrifice, as the law directs, on the new altar of burnt offering which they had built. At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals. All the people fell on their faces and worshipped and blessed Heaven, who had prospered them.

℟. i. Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. ✱ As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

So they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness; they offered a sacrifice of deliverance and praise. They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and furnished them with doors. There was very great gladness among the people, and the reproach of the Gentiles was removed. Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of the dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of Chislev. At that time they fortified Mount Sion with high walls and

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strong towers round about, to keep the Gentiles from coming and trampling them down as they had done before.

℟. ii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: * and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was.

III SUNDAY OF OCTOBER

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Might is yours, yours is the kingdom. Lord, and you are exalted as head above all: give peace, Lord, in our days.

MATINS

Here begins the second book of Maccabees

Lesson i Chapter 1

The Jewish brethren in Jerusalem and those in the land of Judea, to their Jewish brethren in Egypt, greeting and good peace. May God do good to you and may he remember his covenant with Abraham and Isaac and Jacob, his faithful servants. May he give you all a heart to worship him and to do his will with a strong heart and a willing spirit. May he open your heart to his law and his commandments, and may he bring peace. May he hear your prayers and be reconciled to you, and may he not forsake you in time of evil. We are now praying for you here.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

In the reign of Demetrius, in the one hundred and sixty-ninth year, we Jews wrote to you, in the critical distress which came upon us in those years after Jason and his company revolted from the holy land and the kingdom and burned the gate and shed innocent blood. We besought the Lord and we were heard. In the one hundred and eighty-eighth year, those in in Jerusalem and those in Judea and the senate and Judas, to the Jews in

Egypt, greeting and good health. Having been saved by God out of grave dangers we thank him greatly for taking our side against the king. Blessed in every way be our God, who has brought judgment upon those who have behaved impiously. Since on the twenty-fifth day of Chislev we shall celebrate the purification of the temple, we thought it necessary to notify you, in order that you also may celebrate the feast of booths and the feast of the fire given when Nehemi'ah, who built the temple and the altar, offered sacrifices.

℟. ii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the second book of Maccabees

Lesson i Chapter 1

And while the sacrifice was being consumed, the priests offered prayer—the priests and everyone. Jonathan led, and the rest responded, as did Nehemi'ah. The prayer was to this effect: " O Lord, Lord God, Creator of all things, who are awe-inspiring and strong and just and merciful, who alone are King and are kind, who alone are bountiful, who alone are just and almighty and eternal, who rescues Israel from every evil, who chose the fathers and consecrated them, accept this sacrifice on behalf of all your people Israel and preserve your portion and make it holy."

℟. i. May the Lord open your heart to his law and his commandments and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

"Gather together our scattered people, set free those who are slaves

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among the Gentiles, look upon those who are rejected and despised, and let the Gentiles know that you are our God. Afflict those who oppress and are insolent with pride. Plant your people in your holy place, as Moses said." Then the priests sang hymns until the sacrifice was completed.

℟. ii. May the Lord hear your prayers and be reconciled to you; ✱ and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

Lesson iii

And when the materials of the sacrifice were consumed Nehemi'ah ordered that the liquid that was left should be poured upon large stones. When this was done, a flame blazed up; but when the light from the altar shone back, it went out. When this matter became known, it was reported to the king of the Persians that, in the place where the exiled priests had hidden the fire, the liquid had appeared with which Nehemi'ah and his associates had burned the materials of the sacrifice.

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. ✱ Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Tuesday
MATINS

From the second book of Maccabees

Lesson i Chapter 2

One finds in the records that Jeremiah the prophet ordered those who were being deported to take some of the fire, as has been told, and that the prophet after giving them the law instructed those who were being deported not to forget the commandments of the Lord, nor to be led astray in their thoughts upon seeing the gold and silver statues and their adornment. And with other similar words he exhorted them that the law should not depart from their hearts.

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, ✱ that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

It was also in the writing that the prophet, having received an oracle, ordered that the tent and the ark should follow with him, and that he went out to the mountain where Moses had gone up and had seen the inheritance of God. And Jeremiah came and found a cave, and he brought there the tent and the ark and the altar of incense, and he sealed up the entrance.

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. ✱ And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

Some of those who followed him came up to mark the way, but could not find it. When Jeremiah learned of it, he rebuked them and declared: "The place shall be unknown until God gathers his people together again and shows his mercy. And then the Lord will disclose these things, and the glory of the Lord and the cloud will appear, as they were shown in the case of Moses, and as Solomon asked that the place should be specially consecrated."

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: ✱ and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle.– And the strength. – Glory. – And the strength.

Wednesday
MATINS

From the second book of Maccabees

Lesson i Chapter 3

While the holy city was inhabited in unbroken peace and the laws were very well observed because of the piety of the high priest Oni'as and his hatred of wickedness, it came about that the kings themselves honoured the place and glorified the temple with the finest presents, so that even Seleu'cus, the king of Asia, defrayed from his own revenues all the expenses connected with the service of the sacrifices.

℟. i. Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. ✱ As his will in heaven may be, so he will do." ℣. Gird

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yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

But a man named Simon, of the tribe of Benjamin, who had been made captain of the temple, had a disagreement with the high priest about the administration of the city market; and when he could not prevail over Oni'as he went to Apollo'nius of Tarsus, who at that time was governor of Coelesyria and Phoenic'ia. He reported to him that the treasury in Jerusalem was full of untold sums of money, so that the amount of the funds could not be reckoned, and that they did not belong to the account of the sacrifices, but that it was possible for them to fall under the control of the king.

℟. ii. With hymns and thanksgivings they blessed the Lord, ✱ the Lord almighty who shows great kindness to Israel and gives them victory. ℣. They decorated the front of the temple with golden crowns and dedicated the altar to the Lord. – The Lord almighty.

Lesson iii

When Apollonius met the king, he told him of the money about which he had been informed. The king chose Heliodor'us, who was in charge of his affairs, and sent him with commands to effect the removal of the aforesaid money. Heliodor'us at once set out on his journey ostensibly to make a tour of inspection of the cities of Coelesyria and Phoeni'cia, but in fact to carry out the king's purpose.

℟. iii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: ✱ and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was. – Glory. – Among the people.

Thursday

MATINS

From the second book of Maccabees

Lesson i Chapter 3

Heliodor'us set a day and went in, to direct the inspection of the temple funds. There was no little distress throughout the whole city. The priests prostrated themselves before the altar in their priestly garments and called toward heaven upon him who had given the law about deposits, that he should keep them safe for those who had deposited them. To see the appearance of the high priest was to be wounded at heart, for his face and the change in his colour disclosed the anguish of his soul.

℟. i. May the Lord open your heart to his law and his commandments and may he bring peace in your days; ✱ may be grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

For terror and bodily trembling had come over the man, which plainly showed to those who looked at him the pain lodged in his heart. People also hurried out of their houses in crowds to make a general supplication because the holy place was about to be brought into contempt. Women, girded with sackcloth under their breasts, thronged the streets.

℟. ii. May the Lord hear your prayers and be reconciled to you; ✱ and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

Lesson iii

Some of the maidens who were kept indoors ran together to the gates, and some to the walls, while others peered out of the windows. And holding up their hands to heaven, they all made entreaty. There was something pitiable in the prostration of the whole populace and the anxiety of the high priest in his great anguish.

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. ✱ Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Friday

MATINS

From the second book of Maccabees

Lesson i Chapter 3

Heliodor'us went on with what had been decided. But when he arrived at the treasury with his bodyguard, then and there the Sovereign of spirits and of all authority caused so great a manifestation that all who had been so bold as to accompany him were astounded by the power of God, and became faint with terror.

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℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, * that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

For there appeared to them a magnificently caparisoned horse, with a rider of frightening mien, and it rushed furiously at Heliodor'us and struck at him with its front hoofs. Its rider was seen to have armour and weapons of gold. Two young men also appeared to him, remarkably strong, gloriously beautiful and splendidly dressed, who stood on each side of him and scourged him continuously, inflicting many blows on him.

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. * And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

Heliodor'us suddenly fell to the ground and deep darkness came over him; his men took him up and put him on a stretcher and carried him away, this man who had just entered the aforesaid treasury with a great retinue and all his bodyguard but was now unable to help himself; and they recognised clearly the sovereign power of God; while he lay prostrate, speechless, because of the divine intervention, and deprived of any hope of recovery.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: * and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Saturday

MATINS

From the second book of Maccabees

Lesson i Chapter 5

About this time Antiochus made his second invasion of Egypt. And it happened that over all the city, for almost forty days, there appeared golden-clad horsemen charging through the air, in companies fully armed with lances and drawn swords—troops of horsemen drawn up, attacks and counter-attacks made on this side and on that, brandishing of shields, massing of spears, hurling of missiles, the flash of golden trappings, and armour of all sorts.

℟. i. Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. * As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

Therefore all men prayed that the apparition might prove to have been a good omen. When a false rumour arose that Antiochus was dead, Jason took no less than a thousand men and suddenly made an assault upon the city. When the troops upon the wall had been forced back and at last the city was being taken, Menela'us took refuge in the citadel. But Jason kept relentlessly slaughtering his fellow citizens, not realising that success at the cost of one's kindred is the greatest misfortune, but imagining that he was setting up trophies of victory over enemies and not over fellow countrymen. He did not gain control of the government, however; and in the end got only disgrace from his conspiracy, and fled again into the country of the Ammonites. Finally he met a miserable end. Accused before Ar'etas the ruler of the Arabs, fleeing from city to city, pursued by all men, hated as a rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was cast ashore in Egypt.

℟. ii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: * and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was.

IV SUNDAY OF OCTOBER

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

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Magnif. ant. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. As his will in heaven may be, so he will do.

MATINS

From the second book Maccabees

Lesson i Chapter 6

Not long after this, the king (Antiochus) sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God, and also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus, and to call the one in Geri'zim the temple of Zeus the Friend of Strangers, as did the people who dwelt in that place. Harsh and utterly grievous was the onslaught of evil. For the temple was filled with debauchery and revelling by the Gentiles, who dallied with harlots and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfit.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

The altar was covered with abominable offerings which were forbidden by the laws. A man could neither keep the sabbath, nor observe the feasts of his fathers, nor as much as confess himself to be a Jew. On the monthly celebration of the king's birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when the feast of Diony'sus came, they were compelled to walk in the procession in honour of Diony'sus, wearing wreaths of ivy. At the suggestion of Ptol'emy a decree was issued to the neighbouring Greek cities, that they should adopt the same policy toward the Jews and make them partake of the sacrifices, and should slay those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them. For example, two women were brought in for having circumcised their children. These women they publicly paraded about the city, with their babies

hung at their breasts, then hurled them down headlong from the wall.

℟. ii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the second book of Maccabees

Lesson i Chapter 6

Elea'zar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine's flesh. But he, welcoming death with honour rather than life with pollution, went up to the rack of his own accord, spitting out the flesh, as men ought to go who have the courage to refuse things that it is not right to taste, even for the natural love of life.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

Those who were in charge of that unlawful sacrifice took the man aside, because of their long acquaintance with him, and privately urged him to bring meat of his own providing, proper for him to use, and pretend that he was eating the flesh of the sacrificial meal which had been commanded by the king, so that by doing this he might be saved from death, and be treated kindly on account of his old friendship with them.

℟. ii. May the Lord hear your prayers and be reconciled to you; * and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

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Lesson iii

But making a high resolve, worthy of his years and the dignity of his old age and the grey hairs which he had reached with distinction and his excellent life even from childhood, and moreover according to the holy God-given law, he declared himself quickly, telling them to send him to Hades. "Such pretence is not worthy of our time of life," he said, "lest many of the young should suppose that Elea'zar in his ninetieth year has gone over to an alien religion, and through my pretence, for the sake of living a brief moment longer, they should be led astray because of me."

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. ✱ Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Tuesday

MATINS

From the second book of Maccabees

Lesson i Chapter 7

It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and cords, to partake of unlawful swine's flesh. One of them, acting as their spokesman, said, "What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers." The king fell into a rage, and gave orders that pans and cauldrons be heated. These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on.

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, ✱ that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to

die nobly, saying, "The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song which bore witness against the people to their faces, when he said, 'And he will have compassion on his servants.'"

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. ✱ And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

After the first brother had died in this way, they brought forward the second for their sport. They tore off the skin of his head with the hair, and asked him, "Will you eat rather than have your body punished limb by limb?" He replied in the language of his fathers, and said to them, "No." Therefore he in turn underwent tortures as the first brother had done.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: ✱ and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Wednesday

MATINS

From the second book of Maccabees

Lesson i Chapter 7

After him the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands, and said nobly, "I got these from heaven, and because of his laws I disdain them, and from him I hope to get them back again." As a result the king himself and those with him were astonished at the young man's spirit, for he regarded his sufferings as nothing.

℟. i. Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. ✱ As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

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Lesson ii

When he too had died, they maltreated and tortured the fourth in the same way. And when he was near death, he said, "One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. But for you there will be no resurrection to life!" Next they brought forward the fifth and maltreated him. But he looked at the king, and said, "Because you have authority among men, mortal though you are, you do what you please. But do not think that God has forsaken our people. Keep on, and see how his mighty power will torture you and your descendants!"

℟. ii. With hymns and thanksgivings they blessed the Lord, * the Lord almighty who shows great kindness to Israel and gives them victory. ℣. They decorated the front of the temple with golden crowns and dedicated the altar to the Lord. – The Lord almighty.

Lesson iii

After him they brought forward the sixth. And when he was about to die, he said, "Do not deceive yourself in vain. For we are suffering these things on our own account, because of our sins against our own God. Therefore astounding things have happened. But do not think that you will go unpunished for having tried to fight against God!" The mother was especially admirable and worthy of honourable memory. Though she saw her seven sons perish within a single day, she bore it with good courage because of her hope in the Lord. She encouraged each of them in the language of their fathers. She was filled with a noble spirit and with wisdom.

℟. iii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: * and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was. – Glory. – Among the people.

Thursday
MATINS

From the second book of Maccabees

Lesson i Chapter 7

Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful

tone. The youngest brother being still alive, Antiochus not only appealed to him in words, but promised with oaths that he would make him rich and enviable if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs. Since the young man would not listen to him at all, the king called the mother to him and urged her to advise the youth to save himself.

℟. i. May the Lord open your heart to his law and his commandments and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

After much urging on his part, she undertook to persuade her son. But, leaning close to him, she spoke in their native tongue as follows, deriding the cruel tyrant: "My son, have pity on me. I carried you nine months in my womb, and nursed you for three years, and have reared you and brought you up to this point in your life, and have taken care of you. I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognise that God did not make them out of things that existed. Thus also mankind comes into being."

℟. ii. May the Lord hear your prayers and be reconciled to you; * and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

Lesson iii

"Do not fear this butcher, but prove worthy of your brothers. Accept death, so that in God's mercy I may get you back again with your brothers." While she was still speaking the young man said, "What are you waiting for? I will not obey the king's command, but I obey the command of the law that was given to our fathers through Moses. But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God. For we are suffering because of our own sins."

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and

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strong, just and merciful. – Give peace. – Glory. – In our days.

Friday

MATINS

From the second book of Maccabees

Lesson i Chapter 8

But Judas, who was also called Maccabe'us, and his companions secretly entered the villages and summoned their kinsmen and enlisted those who had continued in the Jewish faith, and so they gathered about six thousand men. They besought the Lord to look upon the people who were oppressed by all, and to have pity on the temple which had been profaned by ungodly men, and to have mercy on the city which was being destroyed and about to be levelled to the ground, and to hearken to the blood that cried out to him.

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, * that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

And soon as Maccabe'us got his army organised the Gentiles could not withstand him, for the wrath of the Lord had turned to mercy. Coming without warning, he would set fire to towns and villages. He captured strategic positions and put to flight not a few of the enemy. He found the nights most advantageous for such attacks. And talk of his valour spread everywhere.

℟. ii. Do not fear the assault of the enemy; remember how our fathers were saved. * And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

When Philip saw that the man was gaining ground little by little, and that he was pushing ahead with more frequent successes, he wrote to Ptol'emy, the Governor of Coelesyria and Phoenic'ia, for aid to the king's government. And Ptol'emy promptly appointed Nica'nor the son of Patroc'lus, one of the king's chief friends, and

sent him, in command of no fewer than twenty thousand Gentiles of all nations, to wipe out the whole race of Judea.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: * and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Saturday

MATINS

From the second book of Maccabees

Lesson i Chapter 8

But Maccabe'us gathered his men together, to the number of six thousand, and exhorted them not to be frightened by the enemy and not to fear the great multitude of Gentiles who were wickedly coming against them, but to fight nobly, keeping before their eyes the lawless outrage which the Gentiles had committed against the holy place, and the torture of the derided city, and besides, the overthrow of their ancestral way of life.

℟. i. Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil'ead. * As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

Moreover he told them of the times when help came to their ancestors; both the time of Sennacherib, when one hundred and eighty-five thousand perished, and the time of the battle with the Galatians that took place in Babylonia, when eight thousand in all went into the affair, with four thousand Macedonians; and when the Macedonians were hard pressed, the eight thousand, by the help that came to them from heaven, destroyed one hundred and twenty thousand and took much booty. Besides, he appointed Elea'zar to read aloud from the holy book, and gave the watchword, "God's Help"; then, leading the first division himself, he joined battle with Nica'nor. With the Almighty as their ally, they slew more than nine thousand of the enemy and wounded and disabled

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most of Nica'nor's army, and forced them all to flee.

℟. ii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord:* and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was.

V SUNDAY OF OCTOBER

On the Sunday falling between October 25 and 31 inclusive, the feast of Our Lord Jesus Christ the King, as given in the Proper of the Saints, is celebrated.

Monday

This week is omitted if there is no room for it in October.

MATINS

From the second book of Maccabees

Lesson i Chapter 9

About that time, Antiochus had retreated in disorder from the region of Persia. For he had entered the city called Persepolis, and attempted to rob the temples and control the city. Therefore the people rushed to the rescue with arms, and Antiochus and his men were defeated, with the result that Antiochus was put to flight by the inhabitants and beat a shameful retreat. While he was in Ecbat'ana, news came to him of what had happened to Nica'nor and the forces of Timothy.

℟. i. May the Lord open your heart to his law and his commandments and may he bring peace in your days; * may he grant you salvation and deliver you from evil. ℣. May the Lord hear your prayers and be reconciled to you; and may he not forsake you in time of evil. – May he grant.

Lesson ii

Transported with rage, he conceived the idea of turning upon the Jews the injury done by those who had put him to flight; so he ordered his charioteer to drive without stopping until he completed the journey. But the judgment of heaven rode with him! For in his arrogance he said, "When I get there I will make Jerusalem a cemetery of Jews." But the all-seeing Lord, the God of Israel, struck him an incurable and unseen blow.

℟. ii. May the Lord hear your prayers and be reconciled to you; * and

may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

Lesson iii

As soon as he had ceased speaking he was seized with a pain in his bowels for which there was no relief and with sharp internal tortures—and that very justly, for he had tortured the bowels of others with many and strange inflictions. Yet he did not in any way stop his insolence, but was even more filled with arrogance, breathing fire in his rage against the Jews, and giving orders to hasten the journey. And so it came about that he fell out of his chariot as it was rushing along, and the fall was so hard as to torture every limb of his body.

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Tuesday

MATINS

From the second book of Maccabees

Lesson i Chapter 9

Thus Antiochus who had just been thinking that he could command the waves of the sea, in his superhuman arrogance, and imagining that he could weigh the high mountains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all. And so the ungodly man's body swarmed with worms, and while he was still living in anguish and pain, his flesh rotted away, and because of his stench the whole army felt revulsion at his decay.

℟. i. Our enemies are come together and they boast of their power; break their strength, Lord, and scatter them, * that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

Because of his intolerable stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven. Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses under the scourge of God,

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for he was tortured with pain every moment. And when he could not endure his own stench, he uttered these words: " It is right to be subject to God, and no mortal should think that he is equal to God."

℟. ii. Do not fear the assault of the enemy ; remember how our fathers were saved. * And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

Then the abominable fellow made a vow to the Lord, who would no longer have mercy on him, stating that the holy city, which he was hastening to level to the ground and to make a cemetery, he was now declaring to be free ; and the Jews, whom he had not considered worth burying but had planned to throw out with their children to the beasts, for the birds to pick, he would make, all of them, equal to citizens of Athens.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: * and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

Wednesday
MATINS

For the second book Maccabees

Lesson i Chapter 9

But when his sufferings did not in any way abate, for the judgment of God had justly come upon him, he gave up all hope for himself and wrote to the Jews the following letter, in the form of supplication. This was its content: " To his worthy Jewish citizens, Antiochus their king and general sends hearty greetings and good wishes for their health and prosperity. If you and your children are well and your affairs are as you wish, I am glad."

℟. i. Judas said to Simon his brother,"Choose your men and go and rescue your brethren in Galilee ; I and Jonathan my brother will go to Gil'ead. * As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant : for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

" On my way back from the region of Persia I suffered an annoying illness, and I have deemed it necessary to take thought for the general security of all. I do not despair of my condition, for I have good hope of recovering from my illness."

℟. ii. With hymns and thanksgivings they blessed the Lord, * the Lord almighty who shows great kindness to Israel and gives them victory. ℣. They decorated the front of the temple with golden crowns and dedicated the altar to the Lord. – The Lord almighty.

Lesson iii

" But I observed that my father, on the occasions when he made expeditions into the upper country, appointed his successor, so that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would not be troubled, for they would know to whom the government was left. Moreover, I understand how the princes along the borders and the neighbours to my kingdom keep watching for opportunities and waiting to see what will happen. So I have appointed my son Antiochus to be king."

℟. iii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord:* and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was. – Glory. – Among the people.

Thursday
MATINS

From the second book of Maccabees

Lesson i Chapter 15

When Nica'nor heard that Judas and his men were in the region of Samar'ia, he made plans to attack them with complete safety on the day of rest. And when the Jews who were compelled to follow him said, " Do not destroy so savagely and barbarously but show respect for the day which he who sees all things has honoured and hallowed above other days," the thrice-accursed wretch asked if there were a sovereign in heaven who had commanded the keeping of the sabbath day.

℟. i. May the Lord open your heart to his law and his commandments, and may he bring peace in your days ; * may he grant you salvation and deliver you

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from evil. ℣. May the Lord hear your prayers and be reconciled to you ; and may he not forsake you in time of evil. – May he grant.

Lesson ii

And when they declared, " It is the living Lord himself, the Sovereign in heaven, who ordered us to observe the seventh day," he replied, "And I am a sovereign also, on earth, and I command you to take up arms and finish the king's business." Nevertheless, he did not succeed in carrying out his abominable design. This Nica'nor in his utter boastfulness and arrogance had determined to erect a public monument of victory over Judas and his men.

℟. ii. May the Lord hear your prayers and be reconciled to you ; ✱ and may he not forsake you in time of evil. ℣. May he give you all a heart to worship him and to do his will. – And may he not forsake.

Lesson iii

But Maccabe'us did not cease to trust with all confidence that he would get help from the Lord. And he exhorted his men not to fear the attack of the Gentiles, but to keep in mind the former times when help had come to them from heaven, and now to look for the victory which the Almighty would give them. Encouraging them from the law and the prophets, and reminding them also of the struggles they had won, he made them the more eager.

℟. iii. Might is yours, yours is the kingdom, Lord, and you are exalted as head above all. ✱ Give peace, Lord, in our days. ℣. O God, Creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Friday
MATINS

From the second book of Maccabees

Lesson i Chapter 15

What he saw was this: Oni'as, who had been high priest, a noble and good man, of modest bearing and gentle manner, one who spoke fittingly and had been trained from childhood in all that belongs to excellence, was praying with outstretched hands for the whole body of the Jews. Then likewise a man appeared, distinguished by his grey hair and dignity, and of marvellous majesty

and authority. And Oni'as spoke, saying, " This is a man who loves the brethren and prays much for the people and the holy city, Jeremiah, the prophet of God."

℟. i. Our enemies are come together and they boast of their power ; break their strength, Lord, and scatter them, ✱ that they may know that it is none other than you, our God, who fights for us. ℣. Rout them by your power, lay them low ; it is you, O Lord, who are our shield. – That they may know.

Lesson ii

Jeremiah stretched out his right hand and gave to Judas a golden sword, and as he gave it he addressed him thus: " Take this holy sword, a gift from God, with which you will strike down your adversaries." Encouraged by the words of Judas, so noble and so effective in arousing valour and awaking manliness in the souls of the young, they determined not to carry on a campaign but to attack bravely, and to decide the matter, by fighting hand to hand with all courage, because the city and the sanctuary and the temple were in danger.

℟. ii. Do not fear the assault of the enemy ; remember how our fathers were saved. ✱ And now let us cry to heaven, and our God will have pity on us. ℣. Remember the awe-inspiring things he did to Pharao and his army in the Red Sea. – And now let us cry.

Lesson iii

When all were now looking forward to the coming decision, and the enemy was already close at hand with their army drawn up for battle, the elephants strategically stationed and the cavalry deployed on the flanks, Maccabe'us, perceiving the hosts that were before him and the varied supply of arms and the savagery of the elephants, stretched out his hands towards heaven and called upon the Lord who works wonders ; for he knew that it is not by arms, but as the Lord decides, that he gains the victory for those who deserve it.

℟. iii. The sun shone upon the shields of gold and the hills were ablaze with them: ✱ and the strength of the nations was destroyed. ℣. For the army was very large and strong. But Judas and his army advanced to the battle. – And the strength. – Glory. – And the strength.

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Saturday
MATINS

From the second book of Maccabees

Lesson i Chapter 15

Nica′nor and his men advanced with trumpets and battle songs; and Judas and his men met the enemy in battle with invocation to God and prayers. So, fighting with their hands and praying to God in their hearts, they laid low no less than thirty-five thousand men, and were greatly gladdened by God's manifestation. When the action was over and they were returning with joy, they recognised Nica′nor, lying dead, in full armour.

℟. i. Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gil′ead. ✱ As his will in heaven may be, so he will do." ℣. Gird yourselves and be valiant: for it is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary. – As his will.

Lesson ii

Then there was shouting and tumult, and they blessed the Sovereign Lord in the language of their fathers. And the man who was ever in body and soul the defender of his fellow citizens, the man who maintained his youthful goodwill toward his countrymen, ordered them to cut off Nica′nor's head and arm and carry them to Jerusalem. And when he arrived there and had called his countrymen together and stationed the priests before the altar, he sent for those who were in the citadel. He showed them the vile Nica′nor's head and that profane man's arm, which had been boastfully stretched out against the holy house of the Almighty; and he cut out the tongue of the ungodly Nica′nor and said that he would give it piecemeal to the birds and hang up these rewards of his folly opposite the sanctuary. And they all, looking to heaven, blessed the Lord who had manifested himself, saying, "Blessed is he who has kept his own place undefiled."

℟. ii. They decorated the front of the temple with golden crowns, and dedicated the altar to the Lord: ✱ and there was very great gladness among the people. ℣. With hymns and thanksgivings they blessed the Lord. – And there was.

I SUNDAY OF NOVEMBER

II class

If the first Sunday falls on the 1 or 2 of November, the month has five Sundays, but the last one is the first Sunday of Advent so that there are only four weeks for Current Scripture. Likewise the month has only four Sundays if the first falls on the 3, 4, or 5 of November. In these cases the Current Scripture assigned for the second week is omitted.

If, however, the first Sunday falls on the 6 or 7 of November, the month has four Sundays, but the last is the first of Advent so that there are only three weeks for Current Scripture. In this case the Current Scripture assigned for the first and second week is omitted.

I VESPERS

Little Chapter 2 Cor. 1

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction.

℟. Observe, Lord, from your holy throne and think of us; O my God, incline your ear, and hear; ✱ open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open your eyes. – Glory. – Open your eyes.

Hymn

O Trinity of blessed light,
O Unity of princely might,
As fiery sun now goes its way,
O spread within our hearts your ray.

To you our morning song of praise,
To you our evening prayer we raise;
O may our suppliant glory be
To sing your praise eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity. Amen.

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. I saw the Lord sitting upon a high throne: the whole earth was full of his glory and his train filled the temple.

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MATINS

Here begins the book of the Prophet Ezekiel

Lesson i Chapter 1

In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens were opened, and I saw visions of God. On the fifth day of the month (it was the fifth year of the exile of King Jehoiachin), the word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chalde'ans by the river Chebar; and the hand of the Lord was upon him there. As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. – Indeed Lord.

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

¶ This series I saw the Lord is read until the first Sunday of Advent.

Lesson ii

And from the midst of it came the likeness of four living creatures. And this was their appearance: they had the form of men, but each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: their wings touched one another; they went everyone straight forward, without turning as they went. As for the likeness of their faces, each had the face of a man in front; the four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle at the back. Such were their faces. And their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies; and each went straight forward without turning as they went. – Indeed, Lord.

℟. ii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none.

Lesson iii is from the homily of the Gospel of the current Sunday after Pentecost.

℟. Worthy of praise is the people whom the Lord of hosts has blessed, saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are. – Glory. – Israel, you are.

Monday
MATINS

From Ezekiel the Prophet

Lesson i Chapter 2

And when I saw it I fell upon my face, and I heard the voice of one speaking. And he said to me, "Son of man, stand upon your feet, and I will speak with you." And when he spoke to me, the Spirit entered into me and set me upon my feet; and I heard him speaking to me. And he said to me, "Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me." Thus says the Lord God: "Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

Lesson ii

"They and their fathers have transgressed against me to this very day. The people also are impudent and stubborn: I send you to them; and you shall say to them, 'Thus says the Lord God.' And whether they hear or refuse to hear (for they are a rebellious house) they will know that there has been a prophet among them." Thus says the Lord God: "Turn to me and be saved."

℟. ii. Observe, Lord, from your holy throne and think of us; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open your eyes.

Lesson iii

"And you, son of man, be not afraid of them, nor be afraid of their words, though briers and thorns are with you and you sit upon scorpions; be not afraid of their words nor be dismayed at their looks, for they are a rebellious house. And you shall speak my words to them, whether they hear or refuse to hear; for they are a rebellious

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house." Thus says the Lord God: "Turn to me and be saved."

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Tuesday
MATINS

From Ezekiel the Prophet

Lesson i — Chapter 3

And he said to me, "Son of man, eat what is offered to you; eat this scroll, and go, speak to the house of Israel." So I opened my mouth, and he gave me the scroll to eat. And he said to me, "Son of man, eat this scroll that I give you and fill your stomach with it." Then I ate it; and it was in my mouth as sweet as honey. Thus says the Lord God: "Turn to me and be saved."

℟. i. Upon your walls, Jerusalem, I have set watchmen; all the day and all the night they shall never be silent, * praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and they shall declare my glory among the nations. – Praising.

Lesson ii

And he said to me, "Son of man, go, get you to the house of Israel, and speak with my words to them. For you are not sent to a people of foreign speech and a hard language, but to the house of Israel— not to many peoples of foreign speech and a hard language, whose words you cannot understand. Surely, if I sent you to such, they would listen to you. But the house of Israel will not listen to you; for they are not willing to listen to me:"— Thus says the Lord God: "Turn to me and be saved."

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power; * save those who cry to you, Lord, God of Israel. ℣. Deliver us in accordance with your marvellous works and give glory to your name. – Save those.

Lesson iii

"Because all the house of Israel are of a hard forehead and of a stubborn heart. Behold, I have made your face hard against their faces, and your forehead hard against their foreheads. Like adamant harder than flint have I made your forehead; fear them not, nor be dismayed at their looks, for they are a rebellious house." Moreover he said to me, "Son of man, all my words that I shall speak to you receive in your heart, and hear with your ears." Thus says the Lord God: "Turn to me and be saved."

℟. iii. We longed for peace but it did not come; we looked for good but behold terror; we acknowledge our sins, Lord, * do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Do not. – Glory. – Do not.

Wednesday
MATINS

From the Prophet Ezekiel

Lesson i — Chapter 3

"Then the Spirit lifted me up, and as the glory of the Lord arose from its place, I heard behind me the sound of a great earthquake; it was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels beside them, that sounded like a great earthquake. The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, the hand of the Lord being strong upon me:"— Thus says the Lord God: "Turn to me and be saved."

℟. i. I am hemmed in on every side and do not know what choice to make. * It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii

"And I came to the exiles at Tela'bib, who dwelt by the river Chebar. And I sat there overwhelmed among them seven days. And at the end of seven days, the word of the Lord came to me: 'Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me.'" Thus says the Lord God: "Turn to me and be saved."

℟. ii. The Lord sent his angel and shut the lions' mouths, and they have not touched me, * because I was found blameless before him. ℣. May God send his truth and his love. He delivered my soul from

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among lions. – Because I was found.

Lesson iii

"If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand. But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity; but you will have saved your life." Thus says the Lord God: "Turn to me and be saved."

℟. Worthy of praise is the people whom the Lord of hosts has blessed, saying, "You are my handiwork, * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are. – Glory. – Israel, you are.

Thursday
MATINS

From the Prophet Ezekiel

Lesson i Chapter 4

"And you, O son of man, take a brick and lay it before you, and portray upon it a city, even Jerusalem; and put siegeworks against it, and build a siege wall against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about. And take an iron plate, and place it as an iron wall between you and the city; and set your face toward it, and let it be in a state of siege, and press the siege against it. This is a sign for the house of Israel." Thus says the Lord God: "Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

Lesson ii

"Then lie upon your left side, and I will lay the punishment of the house of Israel upon you; for the number of the days that you lie upon it, you shall bear their punishment. For I assign to you a number of days, three hundred and ninety days, equal to the number of the years of their punishment; so long shall you bear the punishment of the house of Israel." Thus says the Lord God: "Turn to me and be saved."

℟. ii. Observe, Lord, from your holy throne and think of us; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open your eyes.

Lesson iii

"And when you have completed these, you shall lie down a second time, but on your right side, and bear the punishment of the house of Judah; forty days I assign you, a day for each year. And you shall set your face toward the siege of Jerusalem, with your arm bared; and you shall prophesy against the city. And, behold, I will put cords upon you, so that you cannot turn from one side to the other, till you have completed the days of your siege." Thus says the Lord God: "Turn to me and be saved."

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Friday
MATINS

From the Prophet Ezekiel

Lesson i Chapter 5

"And you, O son of man, take a sharp sword; use it as a barber's razor and pass it over your head and your beard; then take balances for weighing, and divide the hair. A third part you shall burn in the fire in the midst of the city, when the days of the siege are completed; and a third part you shall take and strike with the sword round about the city; and a third part you shall scatter to the wind, and I will unsheathe the sword after them." Thus says the Lord God: "Turn to me and be saved."

℟. i. Upon your walls, Jerusalem, I have set watchmen; all the day and all the night they shall never be silent, * praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and they shall declare my glory among the nations. – Praising.

Lesson ii

"And you shall take from these a small number, and bind them in the skirts of your robe. And of these again you shall take some, and cast them into the fire, and burn them in the fire;

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from there a fire will come forth into all the house of Israel. Thus says the Lord God: This is Jerusalem; I have set her in the centre of the nations, with countries round about her. And she has wickedly rebelled against my ordinances more than the nations, and against my statutes more than the countries round about her." Thus says the Lord God: "Turn to me and be saved."

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power; * save those who cry to you, Lord God of Israel. ℣. Deliver us in accordance with your marvellous works, and give glory to your name. – Save those.

Lesson iii

"For she had rejected my ordinances and did not walk in my statutes. Therefore thus says the Lord God: Because you are more turbulent than the nations that are round about you, and have not walked in my statutes or kept my ordinances, but have acted according to the ordinances of the nations that are round about you; therefore thus says the Lord God: Behold, I, even I, am against you; and I will execute judgments in the midst of you in the sight of the nations." Thus says the Lord God: "Turn to me and be saved."

℟. iii. We longed for peace but it did not come; we looked for good, but behold terror; we acknowledge our sins, Lord, * do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Do not. – Glory. – Do not.

Saturday
MATINS

From the Prophet Ezekiel

Lesson i Chapter 6

The word of the Lord came to me: "Son of man, set your face toward the mountains of Israel, and prophesy against them, and say, You mountains of Israel, hear the word of the Lord God! Thus says the Lord God to the mountains and the hills, to the ravines and the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places. Your altars shall become desolate, and your incense altars shall be broken; and I will cast down your slain before your idols." Thus says the Lord God: "Turn to me and be saved."

℟. i. I am hemmed in on every side and do not know what choice to make. * It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii

"And I will lay the dead bodies of the people of Israel before their idols; and I will scatter your bones round about your altars. Wherever you dwell your cities shall be waste and your high places ruined so that your altars will be waste and ruined, your idols broken and destroyed, your incense altars cut down, and your works wiped out. And the slain shall fall in the midst of you, and you shall know that I am the Lord. Yet I will leave some of you alive. When you have among the nations some who escape the sword, and when you are scattered through the countries, then those of you who escape will remember me among the nations where they are carried captive, when I have broken their wanton heart which has departed from me, and blinded their eyes which turn wantonly after their idols." Thus says the Lord God: "Turn to me and be saved."

℟. ii. Worthy of praise is the people whom the Lord of hosts has blessed saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are.

II SUNDAY OF NOVEMBER

This Sunday and week are always omitted as there is no room for them, in accordance with the rubrics given above, on p. 477.

III SUNDAY OF NOVEMBER

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Lord, King of kings, you hold together the thrones of the heavens and look upon the deeps; you weigh the mountains and enclose the earth in the palm of your hand; hear us, Lord, as we groan.

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MATINS

Here begins the book of the Prophet Daniel

Lesson i Chapter 1

In the third year of the reign of Jehoi'akim king of Judah, Nebuchadnez'zar king of Babylon, came to Jerusalem and besieged it. And the Lord gave Jehoi'akim king of Judah into his hand, with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god. Then the king commanded Ash'penaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility, youths without blemish, handsome and skilful in all wisdom, endowed with knowledge, understanding learning, and competent to serve in the king's palace, and to teach them the letters and language of the Chalde'ans. – Indeed, Lord.

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory ; * and his train filled the temple. ℣. Above him stood the seraphim ; each had six wings. – And his train.

Lesson ii

The king assigned them a daily portion of the rich food which the king ate and of the wine which he drank. They were to be educated for three years, and at the end of that time they were to stand before the king. Among these were Daniel, Hanani'ah, Mish'ael, and Azari'ah of the tribe of Judah. And the chief of the eunuchs gave them names: Daniel he called Belteshaz'zar, Hanani'ah he called Shadrach, Mish'ael he called Meshach, and Azari'ah he called Abed'nego. But Daniel resolved that he would not defile himself with the king's rich food, or with the wine which he drank ; therefore he asked the chief of the eunuchs to allow him not to defile himself. And God gave Daniel favour and compassion in the sight of the chief of the eunuchs ; and the chief of the eunuchs said to Daniel, " I fear lest my lord the king, who appointed your food and your drink, should see that you were in poorer condition than the youths who are of your own age. So you would endanger my head with the king." – Indeed, Lord.

℟. ii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness : * she has none to comfort her but you, God. ℣.

She weeps bitterly in the night, tears on her cheeks. – She has none.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the Prophet Daniel

Lesson i Chapter 7

In the first year of Belshaz'zar king of Babylon, Daniel had a dream and visions of his head as he lay in his bed. Then he wrote down the dream, and told the sum of the matter. Daniel said, " I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. And four great beasts came up out of the sea, different from one another." – Indeed, Lord.

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings.– And his train.

Lesson ii

" The first was like a lion and had eagle's wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand upon two feet like a man ; and the mind of a man was given to it. And behold, another beast, a second one, like a bear. It was raised up on one side; it had three ribs in its mouth between its teeth ; and it was told, ' Arise, devour much flesh.' " – Indeed, Lord.

℟. ii. Observe, Lord, from your holy throne and think of us ; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open your eyes.

Lesson iii

" After this I looked, and lo, another, like a leopard, with four wings of a bird on its back ; and the beast had four heads ; and dominion was given to it. After this I saw in the night visions, and behold, a fourth beast, terrible and dreadful and exceedingly strong ; and it had great iron teeth ; it devoured and

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broke in pieces, and stamped the residue with its feet." – Indeed, Lord.

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: ✱ she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Tuesday

MATINS

From the Prophet Daniel

Lesson i Chapter 7

"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."– Indeed, Lord.

℟. i. Upon your walls, Jerusalem, I have set watchmen; all the day and all the night they shall never be silent, ✱ praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and they shall declare my glory among the nations. – Praising.

Lesson ii

"As for me, Daniel, my spirit within me was anxious and the visions of my head alarmed me. I approached one of those who stood there and asked him the truth concerning all this. So he told me, and made known to me the interpretation of the things. 'These four great beasts are four kings who shall arise out of the earth.' " – Indeed, Lord.

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power; ✱ save those who cry to you, Lord, God of Israel. ℣. Deliver us in accordance with your marvellous works, and give glory to your name. – Save those.

Lesson iii

"'But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, for ever and ever.' Then I desired to know the truth concerning the fourth beast, which was different from all the rest, exceedingly terrible, with its teeth of iron and claws of bronze; and which devoured and broke in pieces, and stamped the residue with its feet; and concerning the ten horns that were on its head." – Indeed, Lord.

℟. iii. We longed for peace but it did not come; we looked for good, but behold terror; we acknowledge our sins, Lord, ✱ do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Do not. – Glory. – Do not.

Wednesday

MATINS

From the Prophet Daniel

Lesson i Chapter 8

In the third year of the reign of King Belshaz'zar a vision appeared to me, Daniel, after that which appeared to me at the first. And I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam; and I saw in the vision, and I was at the river U'lai. I raised my eyes and saw, and behold, a ram standing on the bank of the river. It had two horns; and both horns were high, but one was higher than the other, and the higher one came up last.–Indeed, Lord.

℟. i. I am hemmed in on every side and do not know what choice to make. ✱ It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii

I saw the ram charging westward and northward and southward; no beast could stand before him, and there was no one who could rescue from his power; he did as he pleased and magnified himself. As I was considering, behold, a he-goat came from the west across the face of the whole earth, without touching the ground. – Indeed, Lord.

℟. ii. The Lord sent his angel and shut the lions' mouths, and they have not touched me, ✱ because I was found blameless before him. ℣. May God send his truth and his love. He delivered my soul from among lions. – Because I was found.

Lesson iii

And the goat had a conspicuous horn between his eyes. He came to the ram with the two horns, which I had seen standing on the bank of the river, and he ran at him in his

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mighty wrath. I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns; and the ram had no power to stand before him. – Indeed, Lord.

℟. iii. Worthy of praise is the people whom the Lord of hosts has blessed, saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are. – Glory. – Israel, you are.

Thursday
MATINS

From the Prophet Daniel

Lesson i Chapter 9

While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy hill of my God; while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. He came and he said to me, "O Daniel, I have now come out to give you wisdom and understanding." – Indeed, Lord.

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

Lesson ii

"At the beginning of your supplications a word went forth, and I have come to tell it to you, for you are greatly beloved; therefore consider the word and understand the vision. Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place."–Indeed, Lord.

℟. ii. Observe, Lord, from your holy throne and think of us; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open our eyes.

Lesson iii

"I know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there

shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing." – Indeed, Lord.

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Friday
MATINS

From the Prophet Daniel

Lesson i Chapter 10

In the third year of Cyrus king of Persia a word was revealed to Daniel, who was named Belteshaz'zar. And the word was true, and it was a great conflict. And he understood the word and had understanding of the vision. In those days, I, Daniel, was mourning for three weeks. I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks. – Indeed, Lord.

℟. i. Upon your walls, Jerusalem, I have set watchmen; all the day and all the night they shall never be silent, * praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and they shall declare my glory among the nations. – Praising.

Lesson ii

On the twenty-fourth day of the first month, as I was standing on the bank of the great river, that is, the Tigris, I lifted up my eyes and looked, and behold, a man clothed in linen, whose loins were girded with gold of Uphaz. His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like a gleam of burnished bronze, and the sound of his words like the noise of a multitude. – Indeed, Lord.

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power; * save those who cry to you, Lord, God of Israel. ℣. Deliver us in accordance with your marvellous works, and give glory to your name. – Save those.

Lesson iii

And I, Daniel, alone saw the vision, for the men

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who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. So I was left alone and saw this great vision, and no strength was left in me; my radiant appearance was fearfully changed, and I retained no strength. – Indeed, Lord.

℟. iii. We longed for peace but it did not come; we looked for good, but behold terror; we acknowledge our sins, Lord, * do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Do not. – Glory. – Do not.

Saturday

MATINS

From the Prophet Daniel

Lesson i Chapter 12

"At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."- Indeed, Lord.

℟. i. I am hemmed in on every side and do not know what choice to make. * It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii

"And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever. But you, Daniel, shut up the words, and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase." Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. And I said to the man clothed in linen, who was above the waters of the stream, "How long shall it be till the end of these wonders?" The man clothed in linen, who was above the waters of the stream, raised his right hand and his left hand toward heaven; and I heard him swear by him who lives for ever that it would be for a time, two times, and half a time; and that when the shattering of the power of the holy people comes to an end all these things would be accomplished.–Indeed, Lord.

℟. ii. Worthy of praise is the people whom the Lord of hosts has blessed saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are.

IV SUNDAY OF NOVEMBER

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. We longed for peace, Lord, but it did not come: we sought blessings but, behold, terror; we acknowledge our sins, Lord, do not forget us for ever, God of Israel.

MATINS

Here begins the book of the Prophet Hose'a

Lesson i Chapter 1

The word of the Lord that came to Hose'a the son of Bee'ri, in the days of Uzzi'ah, Jotham, Ahaz, and Hezeki'ah, kings of Judah, and in the days of Jerobo'am the son of Jo'ash, king of Israel. When the Lord first spoke through Hose'a, the Lord said to Hose'a, "Go, take to yourself a wife of harlotry and have children of harlotry, for the land commits great harlotry by forsaking the Lord." So he went and took Gomer the daughter of Dibla'im, and she conceived and bore him a son. Thus says the Lord God: "Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory; * and his train filled the temple. ℣. Above him stood the seraphim, each had six wings. – And his train.

Lesson ii

And the Lord said to him, "Call his name Jezre'el; for yet a little while, and I will punish the house of Jehu for the blood of Jezre'el, and I will put an end to the kingdom of the house of Israel. And on that day, I will break the bow of Israel in the valley of Jezre'el." She conceived again and bore a daughter. And the Lord said to him, "Call her name Not pitied, for I will no more have pity on the house of Israel, to forgive them at all. But I

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will have pity on the house of Judah, and I will deliver them by the Lord their God; I will not deliver them by bow, nor by sword, nor by war, nor by horses, nor by horsemen." When she had weaned Not pitied, she conceived and bore a son. And the Lord said, "Call his name Not my people, for you are not my people and I am not your God." Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered. Thus says the Lord God: "Turn to me and be saved."

℟. ii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday

MATINS

From the Prophet Hose'a

Lesson i Chapter 2

"Say to your brother, 'My people,' and to your sister, 'She has obtained pity.' Plead with your mother, plead—for she is not my wife, and I am not her husband—that she put away her harlotry from her face, and her adultery from between her breasts; lest I strip her naked and make her as in the day she was born, and make her like a wilderness, and set her like a parched land, and slay her with thirst." Thus says the Lord God: "Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

Lesson ii

"Upon her children also I will have no pity, because they are children of harlotry. For their mother has played the harlot; she that conceived them has acted shamefully. For she said, 'I will go after my lovers, who give me my bread and my water, my wool and my flax, my oil and my drink.' Therefore I will hedge up her way with thorns; and I will build a wall against her, so that she cannot find her paths." Thus says the Lord God: "Turn to me and be saved."

℟. ii. Observe, Lord, from your holy throne and think of us; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open your eyes.

Lesson iii

"She shall pursue her lovers, but not overtake them; and she shall seek them, but shall not find them. Then she shall say, 'I will go and return to my first husband, for it was better with me then than now.' And she did not know that it was I who gave her the grain, the wine, and the oil, and who lavished upon her silver and gold which they used for Ba'al." Thus says the Lord God: "Turn to me and be saved."

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Tuesday

MATINS

From the Prophet Hose'a

Lesson i Chapter 4

Hear the word of the Lord, O people of Israel; for the Lord has a controversy with the inhabitants of the land. There is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder. Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field, and the birds of the air; and even the fish of the sea are taken away. Thus says the Lord God: "Turn to me and be saved."

℟. i. Upon your walls, Jerusalem, I have set watchmen; all the day and all the night they shall never be silent, * praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and

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they shall declare my glory among the nations. – Praising.

Lesson ii

"Yet let no one contend, and let none accuse, for with you is my contention, O priest. You shall stumble by day, the prophet also shall stumble with you by night; and I will destroy your mother. My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children. Thus says the Lord God: "Turn to me and be saved."

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power; ✱ save those who cry to you, Lord, God of Israel. ℣. Deliver us in accordance with your marvellous works, and give glory to your name. – Save those.

Lesson iii

The more they increased, the more they sinned against me; I will change their glory into shame. They feed on the sin of my people; they are greedy for their iniquity. And it shall be like people, like priest; I will punish them for their ways, and requite them for their deeds. They shall eat, but not be satisfied. Thus says the Lord God: "Turn to me and be saved."

℟. iii. We longed for peace but it did not come; we looked for good, but behold terror; we acknowledge our sins, Lord, ✱ do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil – Do not. – Glory. – Do not.

Wednesday

MATINS

Here begins the book of the Prophet Joel

Lesson i Chapter 1

The word of the Lord that came to Joel, the son of Pethu'el: Hear this, you aged men, give ear, all inhabitants of the land! Has such a thing happened in your days, or in the days of your fathers? Tell your children of it, and let your children tell their children, and their children another generation. What the cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten. Thus says the Lord God: "Turn to me and be saved."

℟. i. I am hemmed in on every side and do not know what choice to make. ✱ It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii

Awake, you drunkards, and weep; and wail, all you drinkers of wine, because of the sweet wine, for it is cut off from your mouth. For a nation has come up against my land, powerful and without number; its teeth are lions' teeth, and it has the fangs of a lioness. It has laid waste my vines, and splintered my fig trees; it has stripped off their bark and thrown it down; their branches are made white. Thus says the Lord God: "Turn to me and be saved."

℟. ii. The Lord sent his angel and shut the lions' mouths, and they have not touched me, ✱ because I was found blameless before him. ℣. May God send his truth and his love. He delivered my soul from among lions. – Because I was found.

Lesson iii

Lament like a virgin girded with sack-cloth for the bridegroom of her youth. The cereal offering and the drink offering are cut off from the house of the Lord. The priests mourn, the ministers of the Lord. The fields are laid waste, the ground mourns; because the grain is destroyed, the wine fails, the oil languishes. Be confounded, O tillers of the soil, wail, O vinedressers, for the wheat and the barley; because the harvest of the field has perished. Thus says the Lord God: "Turn to me and be saved."

℟. iii. Worthy of praise is the people whom the Lord of hosts has blessed, saying, "You are my handiwork: ✱ Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are. – Glory. – Israel, you are.

Thursday

MATINS

Here begins the book of the Prophet Amos

Lesson i Chapter 1

The words of Amos, who was among the shep-

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herds of Teko'a, which he saw concerning Israel in the days of Uzzi'ah king of Judah and in the days of Jerobo'am the son of Jo'ash, king of Israel, two years before the earthquake. And he said: " The Lord roars from Sion, and utters his voice from Jerusalem ; the pastures of the shepherds mourn, and the top of Carmel withers." Thus says the Lord God: " Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim ; each had six wings. – And his train.

Lesson ii

Thus says the Lord: " For three transgressions of Damascus, and for four, I will not revoke the punishment ; because they have threshed Gil'ead with threshing sledges of iron. So I will send a fire upon the house of Haz'ael, and it shall devour the strongholds of Benha'dad. I will break the bar of Damascus, and cut off the inhabitants from the Valley of Aven, and him that holds the sceptre from Bethe'den ; and the people of Syria shall go into exile to Kir," says the Lord. Thus says the Lord God: " Turn to me and be saved."

℟. ii. Observe, Lord, from your holy throne and think of us ; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel hear us, you who lead Joseph's flock. – Open your eyes.

Lesson iii

Thus says the Lord: "For three transgressions of Gaza, and for four, I will not revoke the punishment; because they carried into exile a whole people to deliver them up to Edom. So I will send a fire upon the wall of Gaza, and it shall devour her strongholds. I will cut off the inhabitants from Ashdod, and him that holds the sceptre from Ash'kelon. Thus says the Lord God: " Turn to me and be saved."

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness : * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Friday
MATINS

Here begins the book of the Prophet Obadiah

Lesson i Chapter 1

The vision of Obadiah. Thus says the Lord God concerning Edom: We have heard tidings from the Lord, and a messenger has been sent among the nations: " Rise up ! let us rise against her for battle!" Behold, I will make you small among the nations, you shall be utterly despised. The pride of your heart has deceived you, you who live in the clefts of the rock, whose dwelling is high :— Thus says the Lord God: " Turn to me and be saved."

℟. i. Upon your walls, Jerusalem, I have set watchmen ; all the day and all the night they shall never be silent, * praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and they shall declare my glory among the nations. – Praising.

Lesson ii

You who say in your heart, "Who will bring me down to the ground ?" Though you soar aloft like the eagle, though your nest is set among the stars, thence I will bring you down, says the Lord. If thieves came to you, if plunderers by night—how you have been destroyed ! —would they not steal only enough for themselves ? If grape gatherers came to you, would they not leave gleanings ? Thus says the Lord God: " Turn to me and be saved."

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power ; * save those who cry to you, Lord, God of Israel. ℣. Deliver us in accordance with your marvellous works, and give glory to your name. – Save those.

Lesson iii

How Esau has been pillaged, his treasures sought out ! All your allies have deceived you, they have driven you to the border ; your confederates have prevailed against you; your trusted friends have set a trap under you—there is no understanding of it. Will I not on that day, says the Lord, destroy the wise men out of Edom, and understanding out of Mount Esau ? Thus says the Lord God: " Turn to me and be saved."

℟. iii. We longed for peace but it did not come ; we looked for good, but

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behold terror; we acknowledge our sins, Lord, * do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Do not. – Glory. – Do not.

Saturday

MATINS

From the Prophet Jonah

Lesson i Chapter 2

And the Lord appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed to the Lord his God from the belly of the fish, saying, "I called to the Lord, out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. For you cast me into the deep, into the heart of the seas, and the flood was round about me; all your waves and your billows passed over me." Thus says the Lord God: "Turn to me and be saved."

℟. i. I am hemmed in on every side and do not know what choice to make. * It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii Chapter 3

Then the word of the Lord came to Jonah the second time, saying, "Arise, go to Nin'eveh, that great city, and proclaim to it the message that I tell you." So Jonah arose and went to Nin'eveh, according to the word of the Lord. Now Nin'eveh was an exceedingly great city, three days' journey in breadth. Jonah began to go into the city, going a day's journey. And he cried, "Yet forty days, and Nin'eveh shall be overthrown!" And the people of Nin'eveh believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. Then tidings reached the king of Nin'eveh, and he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes. Thus says the Lord God: "Turn to me and be saved."

℟. ii. Worthy of praise is the people whom the Lord of hosts has blessed saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are.

V SUNDAY OF NOVEMBER

II class

I VESPERS

℣. May evening prayer rise up to you, Lord. ℟. And may your mercy come down to us.

Magnif. ant. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness; she has none to comfort her but you, our God.

MATINS

Here begins the book of the Prophet Micah

Lesson i Chapter 1

The word of the Lord that came to Micah of Mo'resheth in the days of Jotham, Ahaz, and Hezeki'ah, kings of Judah, which he saw concerning Samar'ia and Jerusalem. Hear, you peoples, all of you; hearken O earth, and all that is in it; and let the Lord God be a witness against you, the Lord from his holy temple. For behold, the Lord is coming forth out of his place, and will come down and tread upon the high places of the earth. Thus says the Lord God: "Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory; * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

Lesson ii

And the mountains will melt under him and the valleys will be cleft, like wax before the fire, like waters poured down a steep place. All this is for the transgression of Jacob and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samar'ia? And what is the sin of the house of Judah? Is it not Jerusalem? Therefore I will make Samar'ia a heap in the open country, a place for planting vineyards; and I will pour down her stones into the valley, and uncover her foundations. All her images shall be beaten to pieces, all her hires shall be burned with fire, and all her idols I will lay waste; for from the hire of a harlot she gathered them, and to the hire of a harlot they shall return. For this I will lament and wail; I will go stripped and naked; I will make lamentation like the jackals, and mourning like the ostriches. Thus says the Lord God: "Turn to me and be saved."

℟. ii. Observe, Lord, how a city that was full of

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riches has become desolate; she that was great among the nations sits in sadness:* she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none.

Lesson iii is from the homily on the Gospel of the current Sunday after Pentecost.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Monday
MATINS

Here begins the book of Nahum the Prophet

Lesson i Chapter 1

An oracle concerning Nin'eveh. The book of the vision of Nahum of Elkosh. The Lord is a jealous God and avenging, the Lord is avenging and wrathful; the Lord takes vengeance on his adversaries and keeps wrath for his enemies. The Lord is slow to anger and of great might, and the Lord will by no means clear the guilty. His way is in a whirlwind and storm, and the clouds are the dust of his feet. Thus says the Lord God: "Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory * and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

Lesson ii

He rebukes the sea and makes it dry, he dries up all the rivers; Bashan and Carmel wither, the bloom of Lebanon fades. The mountains quake before him, the hills melt; the earth is laid waste before him, the world and all that dwell therein. Who can stand before his indignation? Who can endure the heat of his anger? Thus says the Lord God: "Turn to me and be saved."

℟. ii. Observe, Lord, from your holy throne and think of us; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open your eyes.

Lesson iii

His wrath is poured out like fire, and the rocks are broken asunder by him.

The Lord is good, a stronghold in the day of trouble; he knows those who take refuge in him. But with an overflowing flood he will make a full end of his adversaries, and will pursue his enemies into darkness. What do you plot against the Lord? He will make a full end; he will not take vengeance twice on his foes. Thus says the Lord God: "Turn to me and be saved."

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Tuesday
MATINS

Here begins the book of Hab'akkuk the Prophet

Lesson i Chapter 1

The oracle of God which Hab'akkuk the prophet saw. O Lord, how long shall I cry for help, and you will not hear? Or cry to you "Violence!" and you will not save? Why do you make me see wrongs and look upon trouble? Destruction and violence are before me; strife and contention arise. So the law is slacked and justice never goes forth. For the wicked surround the righteous, so justice goes forth perverted. Thus says the Lord God: "Turn to me and be saved."

℟. i. Upon your walls, Jerusalem, I have set watchmen; all the day and all the night they shall never be silent, * praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and they shall declare my glory among the nations. – Praising.

Lesson ii

Look among the nations, and see; wonder and be astounded. For I am doing a work in your days that you would not believe if told. For lo, I am rousing the Chalde'ans, that bitter and hasty nation, who march through the breadth of the earth, to seize habitations not their own. Dread and terrible are they; their justice and dignity proceed from themselves. Thus says the Lord God: "Turn to me and be saved."

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power; * save those who cry to you, Lord, God of Israel. ℣.

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Deliver us in accordance with your marvellous works and give glory to your name. – Save those.

Lesson iii

Their horses are swifter than leopards, more fierce than the evening wolves; their horsemen press proudly on. Yes, their horsemen come from afar; they fly like an eagle swift to devour. They all come for violence; terror of them goes before them. They gather captives like sand. At kings they scoff, and of rulers they make sport. Thus says the Lord God: "Turn to me and be saved."

℟. iii. We longed for peace but it did not come; we looked for good, but behold terror; we acknowledge our sins, Lord, ✱ do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Do not. – Glory. – Do not.

Wednesday
MATINS

Here begins the book of the Prophet Zephani'ah

Lesson i Chapter 1

The word of the Lord which came to Zephani'ah the son of Cushi, son of Gedali'ah, son of Amari'ah, son of Hezeki'ah, in the days of Josi'ah the son of Amon, king of Judah. "I will utterly sweep away everything from the face of the earth," says the Lord. "I will sweep away man and beast; I will sweep away the birds of the air and the fish of the sea. I will overthrow the wicked. I will cut off mankind from the face of the earth," says the Lord. Thus says the Lord God: "Turn to me and be saved."

℟. i. I am hemmed in on every side and do not know what choice to make. ✱ It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii

"I will stretch out my hand against Judah, and against all the inhabitants of Jerusalem; and I will cut off from this place the remnant of Ba'al and the name of the idolatrous priests; those who bow down on the roofs to the host of the heavens; those who bow down and swear to the Lord and yet swear by Milcom; those who have turned back from following the Lord, who do not seek the Lord or inquire of him." Thus says the Lord God: "Turn to me and be saved."

℟. ii. The Lord sent his angel and shut the lions' mouths, and they have not touched me, ✱ because I was found blameless before him. ℣. May God send his truth and his love. He delivered my soul from among lions. – Because I was found.

Lesson iii

Be silent before the Lord God! For the day of the Lord is at hand; the Lord has prepared a sacrifice and consecrated his guests. And on the day of the Lord's sacrifice—"I will punish the officials and the king's sons and all who array themselves in foreign attire. On that day I will punish everyone who leaps over the threshold, and those who fill their master's house with violence and fraud." Thus says the Lord God: "Turn to me and be saved."

℟. iii. Worthy of praise is the people whom the Lord of hosts has blessed, saying, "You are my handiwork: ✱ Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are. – Glory. – Israel, you are.

Thursday
MATINS

Here begins the book of Haggai the Prophet

Lesson i Chapter 1

In the second year of Dari'us the king, in the sixth month, on the first day of the month, the word of the Lord came by Haggai the prophet to Zerub'babel the son of Sheal'tiel, governor of Judah, and to Joshua the son of Jeho'zadak, the high priest, "Thus says the Lord of hosts: This people say the time has not yet come to rebuild the house of the Lord." Thus says the Lord God: "Turn to me and be saved."

℟. i. I saw the Lord sitting upon a high throne, the whole earth was full of his glory ✱ and his train filled the temple. ℣. Above him stood the seraphim; each had six wings. – And his train.

Lesson ii

Then the word of the Lord came by Haggai the prophet, "Is it a time for yourselves to dwell in your panelled houses, while this house lies in ruins? Now therefore thus says the Lord of hosts: Consider how you have fared. You have sown much, and harvested little; you eat,

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but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; and he who earns wages earns wages to put them into a bag with holes." Thus says the Lord God: "Turn to me and be saved."

℟. ii. Observe, Lord, from your holy throne and think of us; O my God, incline your ear and hear, * open your eyes and see our distress. ℣. Shepherd of Israel, hear us, you who lead Joseph's flock. – Open your eyes.

Lesson iii

"Thus says the Lord of hosts: Consider how you have fared. Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may appear in my glory, says the Lord. You have looked for much, and, lo, it came to little; and when you brought it home, I blew it away." Thus says the Lord God: "Turn to me and be saved."

℟. iii. Observe, Lord, how a city that was full of riches has become desolate; she that was great among the nations sits in sadness: * she has none to comfort her but you, God. ℣. She weeps bitterly in the night, tears on her cheeks. – She has none. – Glory. – She has none.

Friday
MATINS

Here begins the book of Zechari'ah the Prophet

Lesson i Chapter 1

In the eighth month, in the second year of Dari'us, the word of the Lord came to Zechari'ah the son of Berechi'ah, son of Iddo, the prophet, saying, "The Lord was very angry with your fathers. Therefore say to them, Thus says the Lord of hosts: Return to me, says the Lord of hosts, and I will return to you, says the Lord of hosts." Thus says the Lord God: "Turn to me and be saved."

℟. i. Upon your walls, Jerusalem, I have set watchmen; all the day and all the night they shall never be silent, * praising the name of the Lord. ℣. They shall proclaim my power to the peoples, and they shall declare my glory among the nations. – Praising.

Lesson ii

"Be not like your fathers to whom the former prophets cried out, 'Thus says the Lord of hosts, Return from your evil ways and from your evil deeds.' But they did not hear or heed me, says the Lord. Your fathers, where are they? And the prophets, do they live for ever?" Thus says the Lord God: "Turn to me and be saved."

℟. ii. Surround us, Lord, with the impregnable wall of your protection, and guard us always with the weapons of your power; * save those who cry to you, Lord, God of Israel. ℣. Deliver us in accordance with your marvellous works, and give glory to your name. – Save those.

Lesson iii

"But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? So they repented and said, As the Lord of hosts purposed to deal with us for our ways and deeds, so has he dealt with us." Thus says the Lord God: "Turn to me and be saved."

℟. iii. We longed for peace but it did not come; we looked for good, but behold terror; we acknowledge our sins, Lord, * do not forget us for ever. ℣. Our sin is the sin of our fathers; we have done wrong, our deeds have been evil. – Do not. – Glory. – Do not.

Saturday
MATINS

Here begins the book of Mal'achi the Prophet

Lesson i Chapter 1

The oracle of the word of the Lord to Israel by Mal'achi. "I have loved you," says the Lord. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" says the Lord. "Yet I loved Jacob but I have hated Esau; I have laid waste his hill country and left his heritage to jackals of the desert." Thus says the Lord God: "Turn to me and be saved."

℟. i. I am hemmed in on every side and do not know what choice to make. * It is better for me to fall into the hands of men than to forsake the law of my God. ℣. For if I do this thing, it is death for me; and if I do not I shall not escape your hands. – It is better.

Lesson ii

If Edom, says, "We are shattered but we will rebuild the ruins," the Lord of hosts says, "They may build, but I will tear down, till they are called the

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wicked country, the people with whom the Lord is angry for ever." Your own eyes shall see this, and you shall say, "Great is the Lord, beyond the border of Israel!" "A son honours his father, and a servant his master. If then I am a father, where is my honour? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name. You say, 'How have we despised your name?' By offering polluted food upon my altar. And you say, 'How have we polluted it?'" Thus says the Lord God: "Turn to me and be saved."

℟. ii. Worthy of praise is the people whom the Lord of hosts has blessed, saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. – Israel, you are.

PRAYERS AND HOMILIES
for the Sundays after Pentecost

From the Seventh to the Last Sunday

VII SUNDAY AFTER PENTECOST

II class

Prayer

O God, whose providence arranges all things without any error, we earnestly beg you to take away all that is harmful and to bestow everything that will be for our good. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 7

At that time, Jesus said to his disciples: "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves." Etc.

Homily of St. Hilary, Bishop

Commentary on Matthew, ch. 6

The Lord warns that smooth words and a suave manner must be weighed against results in the field of action. We must see a man, not as he would have us believe he is, but as he proves himself by his deeds. For, in many cases, a ravenous wolf is concealed under the guise of a sheep. Thorns do not produce grapes, nor thistles figs, bad trees do not bear good fruit. Likewise, he teaches that the fruit of good works is not to be found in these evil men. All, then, are to be judged by their fruits.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits.

Prayer O God, whose providence as above.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

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Magnif. ant. Not everyone who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven, he it is who shall enter the kingdom of heaven, alleluia.

Prayer

O God, whose providence arranges all things without any error, we earnestly beg you to take away all that is harmful and to bestow everything that will be for our good. Through.

VIII SUNDAY AFTER PENTECOST

II class

Prayer

We ask you, Lord, to grant us the spirit always to think and do what is right. May we, who cannot exist without you, be able to live according to your will. Through.

MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 16

At that time, Jesus told his disciples this parable: "There was a rich man who had a steward, and charges were brought to him that this man was wasting his goods." Etc.

Homily of St. Jerome, Priest

Letter 151, to Algasia, q. 6, t. 3

Properly speaking, the one who runs the farm is called a farmer. But a steward is one who manages money, produce, and indeed all the possessions of his master. It is this administrator who is accused before his master of wasting his goods. The master summons him and says, "What is this that I hear about you? Turn-in the account of your stewardship, for you can no longer be steward." And the steward said to himself, "What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg."

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. The master said to the steward, "What is this that I hear about you? Turn-in the account of your stewardship," alleluia.

Prayer We ask you as above.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that people may receive me into their houses when I am put out of the stewardship.

IX SUNDAY AFTER PENTECOST

II class

Prayer

Open, Lord, the ears of your mercy to our prayers; and that you may grant the petitions of those who ask, make them seek only that which is pleasing to you. Through.

MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 19

At that time, when Jesus drew near to Jerusalem and saw the city, he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes." Etc.

Homily of St. Gregory, Pope

Homily 39 on the Gospels

No one who has read the history of the destruction of Jerusalem can fail to see that the ruin described in tears by our Lord is precisely that which was carried out by the Roman princes, Vespasian and Titus. The Roman princes are indicated where it is said, "For the days shall come upon you, when your enemies will cast up a bank about you and surround you." The following phrase, "They will not leave one stone upon another in you," is now verified in the resiting of the city. For, the city has been reconstructed in that area "outside the gate" where the Lord was crucified. In that sense, the original city has been overthrown from its very foundations.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. When the Lord drew near Jerusalem and saw the city he wept over it saying, "Would that you knew: for the days shall come upon you, and they will surround you, and hem you in on every side, and dash you to the ground; because you did

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not know the time of your visitation," alleluia.

Prayer Open, Lord, the ears, as above.

II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. It is written, my house shall be a house of prayer; but you have made it a den of robbers. And he was teaching daily in the temple.

Prayer

Open, Lord, the ears of your mercy to our prayers; and that you may grant the petitions of those who ask, make them seek only that which is pleasing to you. Through.

X SUNDAY AFTER PENTECOST

II class

Prayer

O God, you show your almighty power chiefly by being forgiving and merciful. Increase your mercy towards us, so that as we hasten towards those things that you have promised, you may make us to share in the heavenly treasures. Through.

MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 18

At that time, Jesus told this parable to some who trusted in themselves that they were righteous and despised others: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector." Etc.

Homily of St. Augustine, Bishop

Sermon 36 On the Words of the Lord, from near the middle

"God, I thank you that I am not like other men." He might at least have said "like many other men." What does "like other men" mean if not all men except himself? What he says, in effect, is: "I am a just man; all the rest are sinners. I fast twice a week, I give tithes of all that I get." If you want to know what he might be asking of God, examine his words and you will not get any information. He went up to the temple to pray. But he did not want to ask God for anything, but simply to praise himself. And as if it were not enough to praise himself instead of beseeching God he insults

the tax collector who really is praying.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Two men went up into the temple to pray, one a Pharisee and the other a tax collector; the latter went down to his house justified rather than the other, alleluia.

Prayer O God, you show, as above.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. The tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, "God, be merciful to me a sinner."

XI SUNDAY AFTER PENTECOST

II class

Prayer

Almighty, eternal God, your infinite goodness surpasses anything that we might deserve or even desire. Pour out your mercy upon us, forgiving us those things that trouble conscience, and giving us the grace for which we would not presume to ask. Through.

MATINS

Reading from the holy Gospel according to Mark

Lesson iii Chapter 7

At that time, Jesus returned from the region of Tyre, and went through Sidon to the Sea of Galilee, through the region of the Decap'olis. Etc.

Homily of St. Gregory, Pope

Homily 10, Bk. 1, on Ezechiel, towards the middle

Why was it that God, the creator of all things, when he wanted to cure the deaf and dumb man, put his fingers into his ears, and spat and touched his tongue? What is meant by the fingers of the Redeemer if not the gifts of the Holy Spirit? Thus, elsewhere in the Gospel, when he had cast out a demon, he said, "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." Of the same event another evangelist reports that he said, "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you."

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LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. Jesus returned from the region of Tyre, and went through Sidon to the Sea of Galilee, through the region of the Decap'olis, alleluia.

Prayer Almighty, eternal God, as above.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. He has done all things well; he even makes the deaf hear and the dumb speak.

XII SUNDAY AFTER PENTECOST

II class

Prayer

Almighty and merciful God, your faithful people serve you worthily and well only because they have the gift of your grace. Grant us, we beg you, to hasten without hindrance towards those things that you have promised. Through.

MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 10

At that time, Jesus said to his disciples: "Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it." Etc.

Homily of St. Ambrose, Bishop

Bk. 7 on Luke, ch. 10

"A man was going down from Jerusalem to Jericho, and he fell among robbers." Jericho is a figure of this present world. Adam went down there when, on account of his fall, he was cast out of paradise, that is to say, out of the heavenly Jerusalem. He went from the sources of life, down to the place of death. But it was by a change of heart rather than by a change of location that he condemned his nature to banishment. He became very different from that earlier Adam who had enjoyed flawless happiness. When he lowered himself to sinful profanities he fell among thieves. This would never have happened if he had not strayed from the divine command and put himself in their power.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead.

Prayer

Almighty and merciful God, your faithful people serve you worthily and well only because they have the gift of your grace. Grant us, we beg you, to hasten without hindrance towards those things that you have promised. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. "Which of these three, do you think, proved neighbour to the man who fell among the robbers?" He said, "The one who showed mercy on him." "Go and do likewise," alleluia.

XIII SUNDAY AFTER PENTECOST

II class

Prayer

Almighty, everlasting God, increase our faith, hope and charity. Make us love what you command, so that we may deserve to gain what you promise. Through.

MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 17

At that time, on the way to Jerusalem Jesus was passing along between Samar'ia and Galilee. And as he entered a village, he was met by ten lepers. Etc.

Homily of St. Augustine, Bishop

Questions on the Gospels, bk. 2, c. 40

A question arises about the ten lepers whom the Lord cleansed with the words, "Go and show yourselves to the priests." Why did he send them to the priests, and let their cure take place on the way? Among all the people to whom our Lord granted physical cures we find no one sent to the priests except lepers. It was also from leprosy that he had cleansed the man to whom he said: "Go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to the people." The question to be asked, then, is what

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In Masses for the Dead, the following may be added:

REMEMBER your servant N., | whom you [today] | from this world to yourself, | grant that he [she] who was united with your Son in death like his, | may also be one with him in his Resurrection.

REMEMBER ALSO our brothers and sisters | who have fallen asleep in the hope of the resurrection, | and all who have died in your mercy: | welcome them into the light of your face. | Have mercy on us all, we pray, | that with the Blessed Virgin Mary, Mother of God, | with Blessed Joseph, her Spouse, with the blessed Apostles, | and all the Saints who have pleased you throughout the ages, | we may merit to be coheirs to eternal life, | and may praise and glorify you | *He joins his hands.* through your Son, Jesus Christ.

At this point, please turn to page 305.

EUCHARISTIC PRAYER III

YOU ARE INDEED HOLY, O Lord, | and all you have created | rightly gives you praise, | for through your Son our Lord Jesus Christ, | by the power and working of the Holy Spirit, | you give life to all things and make them holy, | and you never cease to gather a people to yourself, | so that from the rising of the sun to its setting | a pure sacrifice may be offered to your name.

He joins his hands and, holding them extended over the offerings, says:

THEREFORE, O LORD, we humbly implore you: | by the same Spirit graciously make holy | these gifts we have brought to you for consecration, | *He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:* that they may become the Body and ✠ Blood | of your Son our Lord Jesus Christ, | *He joins his hands.* at whose command we celebrate these mysteries.



THE PRIEST EXTENDS HIS HANDS OVER THE OBLATA AT THE EPIKLESIS

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leprosy itself symbolizes. Those from whom it is taken away are said to have been cleansed rather than healed. For, the symptom of leprosy is a discoloration of the skin, rather than any weakening of general health, or any crippling of limbs or senses.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. As Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us."

Prayer Almighty, everlasting God, as above.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner? Go your way; your faith has made you well, alleluia.

XIV SUNDAY AFTER PENTECOST

II class

Prayer

Guard your church, we beg you, Lord, by your everlasting mercy. Since human frailty cannot survive without you, may your grace be always with it, to rescue it from danger and to direct it along the way of salvation. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 6

At that time, Jesus said to his disciples: "No one can serve two masters." Etc.

Homily of St. Jerome, Priest

Comm. on Matthew, bk. 1, ch. 6

You cannot serve God and mammon. In the Syriac language riches are called mammon. Let the grasping man take note: let the man who is reckoned a christian know that he cannot pledge himself at the same time to riches and to Christ. Yet Christ was not speaking of one who has riches, but of one who serves riches. The one who is a slave to riches hoards them, as a slave might; but the man who has cast off the yoke of slavery gives freely from his riches, as a master.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. Do not be anxious, saying: "What shall we eat, or what shall we drink?" Your heavenly Father knows what you need, alleluia.

Prayer

Guard your church, we beg you, Lord, by your everlasting mercy. Since human frailty cannot survive without you, may your grace be always with it, to rescue it from danger and to direct it along the way of salvation. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Seek first the kingdom of God and his righteousness, and all these things shall be yours as well, alleluia.

XV SUNDAY AFTER PENTECOST

II class

Prayer

May your enduring mercy, Lord, cleanse and fortify your church. Since it cannot stand firm without you, let it always be guided by your grace. Through.

MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 7

At that time, Jesus went to a city called Na'in, and his disciples and a great crowd went with him. Etc.

Homily of St. Augustine, Bishop

Sermon 44, On the Words of the Lord, near the beginning

The widowed mother rejoices that her son has been brought back to life. Similarly, mother Church rejoices when, day after day, men are brought back to spiritual life. The widow's son was dead as far as bodily life is concerned; but these were dead in the spiritual sense. His death was plain to see, and he was publicly mourned; but their hidden death was neither investigated, nor noticed. However, he who knew them to be dead sought after them. He alone recognised them to be dead who was able to make them live.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

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Bened. ant. Jesus went to a city called Na'in, and behold, a man who had died was being carried out, the only son of his mother.

Prayer May your enduring mercy as above.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us," and "God has visited his people!"

XVI SUNDAY AFTER PENTECOST

II class

Prayer

May your grace first move us, Lord, and then support us always; may it keep us constantly intent on doing good. Through.

MATINS

Reading from the holy Gospel according to Luke

Lesson iii Chapter 14

At that time, one sabbath, when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. And behold, there was a man before him who had dropsy. Etc.

Homily of St. Bede the Venerable, Priest

On Luke, ch. 14

The disease of dropsy is named from the watery fluid which characterises it. The word is derived from the Greek for water. The disease consists of an accumulation of fluid under the skin, arising from a fault in the bladder; there is also swelling and bad breath. It is peculiar to the disease that the more the patient accumulates this unwanted fluid, the more thirsty he becomes. And so the man who is afflicted by the swelling tide of carnal lust is rightly compared to one suffering from dropsy. He is also compared to a rich miser. The more he stores up riches, failing to use them well, the more intensely does he long for them.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. Jesus spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath, or not?" But they were silent. Then he took the man who had dropsy, and healed him, and let him go.

Prayer

May your grace first move us, Lord, and then support us always; may it keep us constantly intent on doing good. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. When you are invited to a marriage feast, go and sit in the lowest place, so that your host may say to you, "Friend, go up higher." Then you will be honoured in the presence of all who sit at table with you, alleluia.

XVII SUNDAY AFTER PENTECOST

II class

Prayer

Lord, we beg you, grant that your people may avoid the evil influence of the devil, and, with pure minds, follow you, the only God. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 22

At that time, the Pharisees came to Jesus, and one of them, a lawyer, asked him a question, to test him. "Teacher, which is the great commandment in the law?" Etc.

Homily of St. John Chrysostom

On Matt., Hom. 16

They came together, hoping to overcome him by force of numbers since they could not do it by argument. In having resort to numbers they admitted that they were destitute of truth. They said among themselves, "Let one of us speak on behalf of all, and all speak through one. Thus, if he succeeds we will all emerge as victors; if he is defeated he alone will seem to have been disgraced." O Pharisees, how you scheme and act always to keep up appearances before men! First coming with one man, you are to be overthrown by one man.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. "Teacher, which is the great commandment of the law?" And Jesus said to him, "You shall love the Lord your God with all your heart," alleluia.

Prayer Lord, we beg you, as above.

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II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. " What do you think of the Christ? Whose son is he?" They said to him, " The son of David." Jesus said to them, " How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord: Sit at my right hand?'"

XVIII SUNDAY AFTER PENTECOST

II class

Prayer

Guide our hearts, we beg you, Lord, by your merciful action; for without you, we cannot be pleasing to you. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 9

At that time, Jesus, getting into a boat, crossed over and came to his own city. Etc.

Homily of St. Peter Chrysologus

Sermon 50

Today's reading has shown that Christ was accomplishing divine mysteries through his human actions, that he was carrying out invisible deeds under visible realities. " He got into a boat," it says, " crossed over, and came to his own city." Is not he the one who driving back the waves, exposed the bed of the sea, so that the Israelite people could pass dryshod between the captive waves, as through a valley in the hills? Is it not he who levelled the swirling seas under Peter's feet, so that a liquid surface might provide solid support for human steps?

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. The Lord said to the paralytic, "Take heart, my son; your sins are forgiven."

Prayer

Guide our hearts, we beg you, Lord, by your merciful action; for without you, we cannot be pleasing to you. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

XIX SUNDAY AFTER PENTECOST

II class

Prayer

Almighty and merciful God, be pleased to drive away everything that is hostile to us, so that, unhampered both in soul and body, we may, in liberty of spirit, be zealous for what is yours. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 22

At that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, " The kingdom of heaven may be compared to a king who gave a marriage feast for his son." Etc.

Homily of St. Gregory, Pope

Hom. 38 on the Gospels, near the beginning

I recall having told you many times that in the holy Gospels, the church on earth is often referred to as the kingdom of heaven. The assembly of the righteous is, indeed, the kingdom of heaven. For, the Lord says through his prophet, " Heaven is my throne." And Solomon says, " The soul of a righteous man is a throne of wisdom." Paul also speaks of Christ as the power of God and the wisdom of God. From all this we should clearly gather that, if God is wisdom, and the soul of the righteous man is a throne of wisdom, and if heaven is the throne of God, then the soul of the righteous man is also heaven. Hence the Psalmist says of holy preachers, " The heavens proclaim the glory of God."

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. " Tell those who are invited, Behold, I have made ready my dinner; come to the marriage feast," says the Lord.

Prayer

Almighty and merciful God, be pleased to drive away everything that is hostile to us, so that, unhampered both in soul and body, we may, in liberty of spirit, be zealous for what is yours. Through.

II VESPERS

℣. Let my prayer, O

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Lord. ℟. Come before you like incense.

Magnif. ant. "The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find," says the Lord.

XX SUNDAY AFTER PENTECOST

II class

Prayer

Graciously grant your faithful people, we beg you, Lord, pardon and peace, that they may both be cleansed from all sin and may serve you with tranquil mind. Through.

MATINS

Reading from the holy Gospel according to John

Lesson iii Chapter 4

At that time, at Capernaum there was an official whose son was ill. Etc.

Homily of St. Gregory, Pope

Hom. 28 on the Gospels

It seems to us that the only point needing explanation in this Gospel reading is why the man who came to ask for the cure of his son should have heard the words, "Unless you see signs and wonders you will not believe." The man who sought the cure of his son surely believed already. He would not have asked the well-being of his son from one whom he did not believe to be the Saviour. Why therefore is he told, "Unless you see signs and wonders you will not believe," when he had already believed before seeing any sign?

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. At Capernaum there was an official whose son was ill. When he heard that Jesus had come to Galilee, he begged him to come down and heal his son.

Prayer Graciously grant, as above.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household.

XXI SUNDAY AFTER PENTECOST

II class

Prayer

Guard your household, we beg you, Lord, with constant kindness. Through your protection may it be free from all evil, and may it be wholehearted in good works to the glory of your name. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 18

At that time, Jesus spoke to his disciples this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants." Etc.

Homily of St. Jerome, Priest

Comm. on Matt., bk. 3, ch. 18

It is customary for the Syrians, and particularly for Palestinians, to introduce parables into all their discourses. A lesson that their hearers cannot grasp in the form of a simple precept will be more easily grasped by means of comparisons and examples. Thus our Lord uses the comparison of the king and lord, and the servant who, owing ten thousand talents, implored his lord for pardon. He uses it to command Peter that he, too, must forgive his fellow-servants whose sins are much more trivial.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. The lord said to the servant, "Pay what you owe." But the servant fell on his knees, imploring him, "Lord, have patience with me, and I will pay you everything."

Prayer

Guard your household, we beg you, Lord, with constant kindness. Through your protection may it be free from all evil, and may it be wholehearted in good works to the glory of your name. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. "You wicked servant. I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?" says the Lord.

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XXII SUNDAY AFTER PENTECOST

II class

Prayer

O God, our refuge and our strength, you are yourself the source of all our prayer. Listen now to the prayer of your church, and grant that what we ask with faith we may receive to the full. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 22

At that time, the Pharisees went and took counsel how to entangle him in his talk. Etc.

Homily of Saint Hilary, Bishop

Comm. in Matt., ch. 23

The Pharisees have been frequently upset already, and they cannot find any incident in the past which would serve as an excuse for making charges against him. For no fault could be found with any of his words or deeds. But, moved as they are by malice, they extend their search for a charge to every possible subject. He had been calling people away from the vices of this world and the superstitions of man-made religions, towards the hope of a heavenly kingdom. They attempt, then, by the terms of the question they frame, to get him to violate secular authority: they ask him if the tax should be paid to Caesar.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. Teacher, we know that you are true, and teach the way of God truthfully, alleluia.

Prayer

O God, our refuge and our strength, you are yourself the source of all our prayer. Listen now to the prayer of your church and grant that what we ask with faith we may receive to the full. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Render therefore to Caesar the things that are Caesar's, and to God the things that are God's, alleluia.

If the following Sunday is the last after Pentecost the office of the twenty-fourth Sunday is put in its place (as below, p. 529) and the office of the twenty-third Sunday is omitted.

XXIII SUNDAY AFTER PENTECOST

II class

Prayer

Forgive, we beg you, Lord, the faults of your people. By your kindness may we be released from the bonds of sin that we have contracted through our own weakness. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 9

At that time, while Jesus was speaking to the crowds, behold, a ruler came in and knelt before him, saying, "My daughter has just died." Etc.

Homily of Saint Hilary, Bishop

Comm. on Matt., ch. 9

The ruler here is taken to represent the Law, which asks the Lord to give life to what is dead. For we do not read of any ruler who believed. Hence, this person—the ruler who prays the Lord—may legitimately be taken as personifying the Law. The Lord promised to help him, and went to do what he had promised. But first the multitude of sinners is saved along with the apostles.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. While Jesus was speaking to the crowd, behold, a ruler came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live," alleluia.

Prayer

Forgive, we beg you, Lord, the faults of your people. By your kindness may we be released from the bonds of sin that we have contracted through our own weakness. Through.

II VESPERS

℣. Let my prayer, O Lord, ℟. Come before you like incense.

Magnif. ant. "Take heart, daughter; your faith has made you well." And instantly the woman was made well, alleluia.

¶ The Sundays after Pentecost cannot be fewer than 23, nor more than 28. When there are more than

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24, then, after the twenty-third Sunday, the prayer, homily, antiphons for Benedictus and Magnificat of the Sundays which remained over after the Epiphany are taken in this order:

If there are 25 Sundays after Pentecost, the twenty-fourth will be the one described as the Sixth Sunday after Epiphany.

If there are 26, the twenty-fourth will be the Fifth after Epiphany, and the twenty-fifth will be the Sixth after Epiphany.

If there are 27, the twenty-fourth will be the Fourth after Epiphany, the twenty-fifth will be the Fifth after Epiphany, and the twenty-sixth will be the Sixth after Epiphany.

If there are 28, the twenty-fourth will be the Third after Epiphany, the twenty-fifth will be the Fourth after Epiphany, the twenty-sixth will be the Fifth after Epiphany, and the twenty-seventh will be the Sixth after Epiphany.

However, the last place is always taken by the Sunday that is numbered the Twenty-fourth after Pentecost. The intervening Sundays are omitted, if necessary, when there is no room for them.

III SUNDAY AFTER EPIPHANY

II class

Prayer

Almighty, eternal God, mercifully look upon our weakness, and stretch out the right hand of your majesty to protect us. Through.

The remaining proper parts of this Sunday are omitted since, if it is to be taken after Pentecost, it always falls on the feast of Our Lord Jesus Christ, the King.

IV SUNDAY AFTER EPIPHANY

II class

Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body, that, by your help, we may overcome those things that we suffer as a result of our sins. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 8

At that time, when Jesus got into the boat, his disciples followed him. And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. Etc.

Homily of St. Jerome, Priest

Book 1, Commentary on Ch. 8 of Matthew

He worked a fifth miracle, when he entered the boat at Capernaum and controlled the wind and the sea: a sixth in the country of the Gerasenes, when he gave the demons power over the swine. A seventh took place when, on entering his own city, he cured a second paralytic who was lying on a bed. The first paralytic is the centurion's servant.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

Or if this should be the first Sunday of November.

℟. iii. Worthy of praise is the people whom the Lord of hosts has blessed saying, "You are my handiwork: * Israel, you are my heritage." ℣. They are happy whose God is the Lord, the people he has chosen as his own. Israel, you are. – Glory. – Israel, you are.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. When Jesus got into the boat, behold there arose a great storm on the sea: and his disciples woke him, saying, "Lord, save us, we are perishing."

Prayer

O God, you know that we are beset by perils greater than our human weakness can withstand; grant us health of soul and body, that, by your help, we may overcome those things that we suffer as a result of our sins. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. Lord, save us, we are perishing. Give the command, O God, and create calm.

V SUNDAY AFTER EPIPHANY

II class

Prayer

Keep your household, we beseech you, Lord, in your unceasing love, that since it depends solely on the help of your grace it

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may ever be shielded by your protection. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 13

At that time, Jesus spoke this parable to the crowds. The kingdom of heaven may be compared to a man who sowed good seed in his field. Etc.

Homily of St. Augustine, Bishop

Book of 17 Questions on the Gospel of Matthew, ch. 11

When the church's leaders became negligent, or when the apostles had died, the devil came and implanted those whom our Lord describes as wicked sons. One might ask whether heretics are meant, or evil-living catholics. For heretics can also be called wicked sons: begotten in in the name of Christ from the same gospel seed, yet by wrong conjectures they are swung over to false doctrines.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. "Sir, did you not sow good seed in your field? How then has it weeds?" He said to them, "An enemy has done this."

Prayer Keep your household, as on p. 527.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. "Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn," says the Lord.

VI SUNDAY AFTER EPIPHANY

II class

Prayer

Grant, we beseech you, almighty God, that ever bearing in mind what is in accordance with reason, we may carry out both in word and deed whatever is pleasing to you. Through.

MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 13

At that time, Jesus spoke this parable to the crowds. "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field." Etc.

Homily of St. Jerome, Priest

Book 2, Commentary on ch. 13 of Matthew

The preaching of the Gospel and a knowledge of the Scriptures that leads to life, is the kingdom of heaven concerning which it was said to the Jews, "The kingdom of God will be taken away from you and given to a nation producing the fruits of it." This type of kingdom, then, is like a grain of mustard seed which a man took and sowed in his field. The man who sows in his field is understood by many to be the Saviour, since he sows in the souls of believers; others understand the sower as man himself sowing in his own field, that is, in himself, in his own heart.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

LAUDS

℣. The Lord is king.
℟. He is robed in majesty.

Bened. ant. The kingdom of heaven is like a grain of mustard seed, which is the smallest of all seeds, but when it has grown it is the greatest of shrubs.

Prayer

Grant, we beseech you, almighty God, that ever bearing in mind what is in accordance with reason, we may carry out, both in word and deed, whatever is pleasing to you. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.

XXIV SUNDAY and last AFTER PENTECOST

II class

Prayer

Rouse up, we beg you, Lord, the resolution of your faithful people. As they more readily seek the fruit of the divine work, may they receive from your goodness even greater helps. Through.

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MATINS

Reading from the holy Gospel according to Matthew

Lesson iii Chapter 24

At that time: Jesus said to his disciples, " When you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand)." Etc.

Homily of St. Hilary, Bishop

In Matt., ch., 25

Our Lord Jesus Christ gave, as a sign of his future coming, that they would see the abomination of desolation standing in the holy place. Since the blessed Daniel and Paul have preached about this subject, I think it is unnecessary for us to say much more. Our Lord was speaking of the time of Antichrist. He is called an abomination because he will come as the enemy of God, claiming for himself the honour due to God. He is called the abomination of desolation because, through his blasphemy, he will make the earth desolate with wars and slaughter.

℟. iii. Honour, power, might and dominion be to the Trinity in One, to the One in Trinity * for endless ages. ℣. Light unending to the Trinity, everlasting splendour to the One. – For endless ages. – Glory. – For endless ages.

LAUDS

℣. The Lord is king. ℟. He is robed in majesty.

Bened. ant. When you see the desolating sacrilege spoken of by the prophet Daniel, standing in the holy place (let the reader understand).

Prayer

Rouse up, we beg you, Lord, the resolution of your faithful people. As they more readily seek the fruit of the divine work may they receive from your goodness even greater helps. Through.

II VESPERS

℣. Let my prayer, O Lord. ℟. Come before you like incense.

Magnif. ant. " Truly I say to you, this generation will not pass away till all these things take place. Heaven and earth will pass away, but my words will not pass away," says the Lord.

PROPER OF THE SAINTS

18 May

St. Venantius

Martyr

III class

MATINS

Lesson iii

Venantius of Camerino, when fifteen years old, was denounced as a christian to Antiochus, governor of Camerino under the Emperor Decius. Venantius surrendered himself to him at the city gate, where, for a long time, the governor tried to influence him by promises and threats. He then ordered him to be scourged and bound in chains, but from these he was miraculously released by an angel. Torches were then applied to his body and he was suspended, head downwards, over a smoking fire. After this he was again interviewed by the governor. His teeth and jaws were broken, and in this condition Venantius was thrown on a dunghill. Rescued by the angel a second time, he was, once more, brought before the judge who, as Venantius was speaking to him, fell from the judgment seat, crying out, " The God of Venantius is the true God. Destroy our gods." With these words he expired. Finally, after further excruciating torments, Venantius was beheaded, with ten others, and thus successfully completed the glorious contest. The christians buried their bodies in a place of honour. They now rest at Camerino, in the church dedicated to Venantius.

℟. iii. Venantius, glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly and the eternal for that which would perish. – Finally. – Glory. – Decorated.

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LAUDS

Prayer

O God, you have consecrated this day by the victory of the blessed Venantius, your martyr; graciously hear the prayers of your people and grant that as we honour his holy life we may imitate his courageous faith. Through.

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19 May

St. Peter Celestine

Pope and Confessor

III class

MATINS

Lesson iii

Peter, called Celestine from the name he chose as pontiff, was born of good catholic parents at Isernia in the Abruzzi. When scarcely adolescent, he retired to a place of solitude to protect himself from worldly allurements. There he nourished his soul with contemplation, and, to bring his body into subjection, wore an iron chain next to his skin. He founded under the rule of St. Benedict, a congregation, later known as Celestines. Hence, when, as a shining lamp upon a lampstand, he could not remain hidden—the Roman church being long bereaved of its pastor—he was, without his knowledge and in his absence, elected to the Chair of Peter. The news of this event caused everywhere immediate rejoicing as well as great surprise. But, on assuming the high office of supreme pontiff, he found that, occupied as he was with so many responsibilities, he could scarcely maintain his accustomed manner of prayer. Hence he voluntarily relinquished both the burden and the honour of the pontificate. Thereafter, he resumed his former way of life to the end. His glorious death was made more glorious still by the appearance of a glowing cross suspended in the air over the door of his cell. Both in life and in death he was renowned for many miracles. These having been duly examined, eleven years after his death Clement V numbered him among the saints.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you raised the blessed Peter Celestine

to the honour of supreme pontiff and taught him to count it less than humility; mercifully grant us, like him, to scorn all worldly things and to be worthy happily to reach the rewards promised to the humble. Through.

Commemoration of St. Pudentiana, Virgin:

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

Graciously hear us, God, our salvation, that as we rejoice on the feast of the blessed Pudentiana, your virgin, we may be imbued with her spirit of holy earnestness. Through.

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24 May

Transfer of Our Holy Father, Dominic

III class

MATINS

Invit. The glad solemnities of Dominic are begun. * Let the church applaud with abundant praise.

Hymn

Applaud the Lord's own champion new,
Praise Dominic, sing loud his fame.
His work, the Lord's, his preaching, true;
His life befits his Master's name.

Virginity in highest fame,
All lily-white he kept unstained;
His zeal burned like a torch aflame
For souls that Satan else had gained.

The world he trod beneath his feet,
And on to rugged toil he pressed;
Unarmed he runs the foe to meet,
By Christ's strong grace upheld and blessed.

He sends his brethren through the sphere,
His weapons are the gospel true,
Unceasing prayer and frequent tear,
While miracles his path bestrew.

May God the Three and One be praised,
In glory, honour, might and love;
And we to heavenly joy be raised
At Dominic's prayer for us above.
Amen.

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Nocturn

Ant. 1 Foreshadowed in the likeness of a hound, a new and heaven-sent herald in these latter times, Dominic, a poor man, shone afar.

Psalms from the Common of a Confessor [100].

Ant. 2 Preserving unstained the flower of purity, he attained the freedom of the perfect life.

Ant. 3 Sufficiently instructed in the literature of the Arts, he passed to the pursuit of the supreme Truth.

Ant. 4 Diligently applying himself, he made progress under the rule of Augustine. At last, the Canon Regular is transformed into an apostle.

Ant. 5 Labouring for the name of Christ, he fills the world with divine seed, living all the time under the protection of poverty.

Ant. 6 He had no bed of his own but spent all night with Christ. After profuse weeping, he scarcely allowed his worn-out body to rest upon the ground.

Ant. 7 The servant of Christ thirsted for martyrdom as the deer yearns for running streams.

Ant. 8 The humble Father, when about to die, leaves to his followers a support of life, a legacy of poverty.

Ant. 9 Free from the trammels of the flesh he entered heaven, where, drinking deeply, he savours that for which he had thirsted.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

From the book of Ecclesiasticus

Lesson i Chapter 48

The prophet Eli′jah arose like a fire, and his word burned like a torch. He brought a famine upon them, and by his zeal he made them few in number. By the word of the Lord he shut up the heavens, and also three times brought down fire. How glorious you were, O Eli′jah, in your wondrous deeds! And who has the right to boast which you have? You have raised a corpse from death and from Hades, by the word of the Most High.

℟. i. O happy vine, from whose shoot so great a growth spreads over the world, * giving mankind to drink of the wine of heaven from the life-giving cup. ℣. With an abundance of branches it already encircles the world. – Giving mankind.

Lesson ii

It was you who brought kings down to destruction, and famous men from their beds; who heard rebuke in Sinai and judgments of vengeance at Horeb; who anointed kings to inflict retribution, and prophets to succeed you. You who were taken up by a whirlwind of fire, in a chariot with horses of fire; you who are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son, and to restore the tribes of Jacob. Blessed are those who saw you, and those who have been adorned in love; for we also shall surely live. It was Eli′jah who was covered by the whirlwind, and Eli′sha was filled with his spirit; in all his days he did not tremble before any ruler, and no one brought him into subjection. Nothing was too hard for him, and when he was dead his body prophesied. As in his life he did wonders, so in death his deeds were marvellous.

℟. ii. Choirs of angels meet him as he goes up from the valley of this uncertain world. * O good Jesus, at the prayer of Dominic, grant that we may be pleasing to you. ℣. On account of him, through whom you raised many from the dead, remit to us the punishment we have incurred. – O good Jesus.

Lesson iii

On the twenty-fourth of May in the year twelve hundred and thirty-three, when the brethren had gathered for the general chapter at Bologna, the first transfer took place of the blessed father's remains, which, for twelve years, had been interred in obscurity. When, at the appointed time, the tombstone was removed, there came from the tomb a delightful perfume which, when the casket was opened, issued forth to gladden the people of Bologna with its all-pervading fragrance. The remains were then placed in a marble tomb and pontifical Mass was celebrated by the papal legate, the archbishop of Ravenna. On the morning of the Tuesday after Pentecost, as the choir intoned the Introit, "Receive the joy of your glory," the brethren, in their jubilation, took these words as though coming from heaven. Then the trumpets sounded, the people raised aloft countless candles, and from all sides arose the cry, "Blessed be Christ."

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℟. iii. O wonderful hope which you gave to those who wept for you at the hour of your death, promising that after your decease you would be helpful to your brethren ! * Fulfil, Father, what you have said, and help us by your prayers. ℣. You shone on the bodies of the sick by so many miracles. Bring us the help of Christ to heal our sick souls. – Fulfil. – Glory. – Fulfil.

Remainder as on the principal feast of our holy Father, Dominic, August 4, p. 661 keeping the feast as III class.

25 May

St. Urban I

Pope and Martyr

Commemoration

LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Grant, we ask you, almighty God, that we who keep the feast of the blessed Urban, your martyr and bishop, may be helped by his intercession with you. Through.

26 May

St. Philip Neri

Confessor

III class

MATINS

Lesson iii

Philip Neri was born in Florence of devout and exemplary parents. Renouncing a substantial inheritance, he went to Rome where he studied philosophy and theology and where he dedicated himself wholly to Christ. Ordained priest, out of obedience, he laboured indefatigably for the salvation of souls. Through hearing confessions, a duty he performed to the last day of his life, he gained very many souls for Christ. Desirous that they should be nourished with the daily bread of God's word, with the frequent reception of the sacraments, with assiduous prayer and other good works, he founded the Congregation of the Oratory. When his heart, wounded by divine charity, became so inflamed with love that it expanded beyond its normal limits, God miraculously enlarged his breast by breaking and displacing two ribs. Philip was remarkable for the gift of prophecy and for his extraordinary power of reading the secrets of the heart.

He maintained perpetual virginity and so cherished the virtue of purity that he could recognise, by their fragrance, those who possessed it and, by their offensive odour, those who lacked it. He died in the year 1595 at the age of eighty.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you have raised up the blessed Philip, your confessor, to the glory of the saints; mercifully grant that, as we rejoice in his feast, we may make progress by the example of his virtues. Through.

27 May

St. Bede the Venerable

Confessor and Doctor of the Church

III class

MATINS

Lesson iii

Bede, the priest, was born at Jarrow on the border of England and Scotland. When he became a monk, he so arranged his life that, while devoting himself assiduously to the study of the arts and doctrine, he never curtailed his monastic practices. There was no branch of learning in which he was not thoroughly versed. But he was chiefly devoted to the study of the sacred scriptures, so that, after ordination to the priesthood, he applied himself to the task of commenting on the sacred books. In this work he adhered so scrupulously to the teaching of the holy Fathers, that he never expressed an opinion contrary to their judgment and used almost their very expressions. Always an enemy of idleness, he was accustomed to go from study to prayer and then from prayer to study. To raise the moral standards of the faithful and to explain and defend the faith, he wrote many books which caused him to be so highly esteemed by all, that his writings were read publicly in the churches even during his lifetime. At length, worn out by old age and labours, he died a holy death. Leo XIII declared him a Doctor of the universal Church.

℟. iii. Let your loins be girded and your lamps

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burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you have glorified your church by the learning of the blessed Bede, your confessor and doctor; grant, in your mercy, that your servants may ever be enlightened by his wisdom and aided by his merits. Through.

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29 May

BB. William O. P. and Companions

Martyrs

Commemoration

LAUDS

Ant. These are the holy ones, who for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

O God, for whose love and for zeal in keeping the faith, blessed William and his companions fell by the swords of wicked men; grant, by their prayers, that we may be firm in the faith and ever love you with all our hearts. Through.

---

31 May

The Blessed Virgin Mary, Queen

II class

At I VESPERS where the feast is celebrated with I class rank:

Ant. to psalms This is the Queen of virgins, the virgin, beautiful as a rose, who bore the King. O Mother of God, through whom we gain God and man, gracious Virgin, intercede for us all.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 24

I came forth from the mouth of the Most High, the first born before all creatures. I dwelt in high places, and my throne was in a pillar of cloud.

℟. Let us with confidence draw near to the throne of grace, * that we may receive mercy and find grace to help in time of need. ℣. To you, Virgin,

we send up our sighs, mourning and weeping in this vale of tears. – That we may. – Glory. – That we may.

Hymn and versicle as in II Vespers, p. 547.

Magnif. ant. Blessed are you who have believed what was spoken to you from the Lord; with Christ you reign for ever.

Prayer

Grant, we beseech you, Lord, that we who celebrate the feast of the Blessed Virgin Mary, our Queen, may, under her protection, be worthy to enjoy peace now, and glory in the time to come. Through.

Compline of the Blessed Virgin Mary p. 548.

MATINS

Invit. Christ the King, who crowned his mother, * come, let us adore.

Hymn

O'er all creation's realm you reign
As Queen, O Virgin without stain;
In grace abounding, you appear
Endowed with beauty of the sphere.

Before the Word, who all things made,
You shine supreme, with light arrayed,
Predestined God the Son to bear,
Who fashioned you with tender care.

In Christ raised high upon the tree,
Our blood-bespattered King we see;
And you, who in his passion shared,
Are Mother of mankind declared.

Endowed with privileges rare,
Protect us in your loving care;
Accept the grateful hymn we raise,
To offer you our heartfelt praise.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be.
All glory yours eternally. Amen.

I Nocturn

Psalms and antiphons as in feasts of the Blessed Virgin Mary [22].

℣. Hail, Queen of mercy. ℟. Of whom was born Christ, our King.

Blessing May the gracious Virgin of Virgins intercede for us with the Lord. ℟. Amen.

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From the book of Ecclesiasticus

Lesson i Chapter 24

I came forth from the mouth of the Most High, the first-born before all creatures. Through me, light rose in the heavens, inexhaustible, and I covered the earth like a mist. I dwelt in high places, and my throne was in a pillar of cloud. Alone I have made the circuit of the vault of heaven and have walked in the depths of the abyss. In the waves of the sea, in the whole earth, and in every people and nation I have got a possession, high and low my power ruled over men's hearts. Among all these I sought a resting place; I sought in whose territory I might lodge.

℟. i. Blessed are you, Mary, who believed in the Lord. Those things that were spoken to you are fulfilled in you. * Behold, you have been exalted, above the choirs of angels, to the heavenly throne. ℣. Hail, Mary, full of grace: the Lord is with you. – Behold.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii

From eternity, in the beginning, he created me, and for eternity I shall not cease to exist. In the holy tabernacle I ministered before him, and so I was established in Sion. In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion. So I took root in an honoured people, in the portion of the Lord, who is their inheritance. Where his faithful servants are gathered I love to linger.

℟. ii. Let us contemplate the royal dignity of the Virgin Mary, * because she reigns for ever with Christ. ℣. Let us celebrate the glory of our queen. – Because.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

Lesson iii

I am the mother of noble love, of reverence, of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me all hope of life and of strength. "Come to me, you who desire me, and eat your fill of my produce. For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb. Mine is a renown that endures age after age. Those who eat me will hunger for more, and those who drink me will thirst for more. Whoever obeys me will not be put to shame, and those who work with my help will not sin. He who reads my lesson aright will find in it life eternal."

℟. iii. God has chosen her and has given her preference. * He has placed on her head a crown of glory. ℣. He gives her his home to dwell in. – He has placed. – Glory. – He has placed.

II Nocturn

℣. Standing by the cross of Jesus was his mother. ℟. Sharer in his suffering; Queen of the universe.

Blessing May the virgin mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. Peter Canisius, Priest

On Mary the Mother of God, Virgin incomparable, book 15 ch. 13

Lesson iv

Why should we not address the most blessed Virgin Mary by the name of Queen, as Damascene, Athanasius and others did? Her father, the renowned king, David, and her Son, the King of kings and Lord of lords who reigns for ever, receive the most glowing tributes in the Scriptures. She is a queen, moreover, if she is compared with those, who as kings, share the heavenly kingdom together with Christ the high king; co-heirs with him and, as the Scripture puts it, sharing his throne, as it were. She is a queen, second to none of the elect, but worthily made so much superior both to angels and to men that there can be no one more exalted or holier than she, who alone has the same Son in common with God the Father. Only God and Christ does she see above her; below her is everything else.

℟. iv. Virgin Mary, receive the word sent to you by the Lord: *"Behold, you will conceive and will bring forth him who is equally God and man." ℣. And you shall be named Queen over all peoples. – Behold.

Blessing May Jesus, Son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

The great Athanasius penetratingly points out; "Mary must be considered not only Mother of God but also formally and truly Queen and Sovereign Lady, since Christ, born of this Virgin Mother, remains God and Lord and King as well." Therefore of this Queen is understood the

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saying of the psalmist: " On your right stands the queen in gold of Ophir." Mary, therefore, is rightly called not only Queen of heaven but Queen of the heavens, for she is mother of the King of angels, and friend and spouse of the King of the heavens. To you, most august queen, and most faithful mother, Mary, whom no one ever lovingly implores without success and to whom all mortals are bound by the lasting memory of benefits received, I respectfully pray you, again and again, and earnestly beg that you would find pleasing and approve of this token, such as it is, of my devotedness to you. May you be pleased to measure the smallness of the gift by the earnest love of the giver, and recommend it to your all-powerful Son.

℟. v. Behold, this child is set for the fall and rising of many, * and a sword will pierce through your own soul also. ℣. Hail, Mother of Christ, sharer in his suffering, Queen of the universe. – And.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

From the Encyclical Letter of Pope Pius XII Ad caeli Reginam, October 11, 1954

Lesson vi

From the records of christian antiquity, from the prayers of the liturgy, from the innate religious sense of christian peoples, from works of art, from all sides, we have gathered evidence declaring that the Virgin Mother of God is endowed with royal dignity. We have shown that the same truth is fully confirmed by the inferences which Sacred Theology draws from the treasury of divine faith. The depositions which we have cited form a chorus, which echoes far and wide and enthusiastically extols the lofty rank of royalty held by the Mother of God and of men, to whom all creation is subject and who " has been raised up above all the choirs of angels to the kingdom of heaven." After mature and thoughtful counsel we are convinced that great things will arise for the church if this well-proven truth is made to shine more conspicuously for all to see, like a light shining in a chandelier. By our apostolic authority we decree and establish the feast of Mary the Queen, to be celebrated throughout the world each year on the thirty-first day of May.

℟. vi. A great portent appeared in heaven, * a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ℣. Her son reigns for ever. – A woman clothed. – Glory. – A woman.

III Nocturn

℣. All ages will call me blessed. ℟. The Almighty works marvels for me.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 1

At that time, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Etc.

Homily of St. Bonaventure, Bishop

Sermon on the Royal Dignity of the Blessed Virgin Mary

The Blessed Virgin Mary is the Mother of the Most High by a noble conception, according to the word spoken to her by the angel. " Behold," he said, " you will conceive and bear a son." And later: " The Lord will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." It was as though he said, " You will conceive and bear a son, the King, who occupies the royal throne for all eternity. For this reason, you will reign as the King's mother and occupy, as Queen, a royal throne." For if it is fitting that the son should honour his mother, it is also fitting that he should share with her the royal throne. Hence it is, since the Virgin Mary conceived him on whose thigh is inscribed, " King of kings and Lord of lords," from that moment when she conceived the Son of God, she was Queen, not only of the earth, but also of heaven. This is indicated in the Revelation, where it is written, " A great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars."

℟. vii. Behold, a virgin shall conceive and bear a son, and he will be called * Wonderful, Mighty God. ℣. He will sit upon the throne of David and will reign over his kingdom for ever. – Wonderful.

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Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson viii

Mary, the Queen, surpasses all others in glory, as the prophet aptly shows in a psalm which particularly concerns Christ and the Virgin. In the first place, it is there said of Christ, "Your throne, O God, shall endure for ever." Then, a little later, is said of the Virgin, "On your right stands the queen," thereby signifying the superior qualities she possessed, for the saying refers to the glory of her soul. Next come the words: "In gold of Ophir," referring to the robe of glorious immortality which it was proper for the Virgin to wear at her Assumption. For it is unthinkable that the robe with which Christ was clothed, which, moreover, was perfectly sanctified on earth by the Word incarnate, could become the food of worms. As it was fitting that Christ should bestow on his mother the fullness of grace at her Conception, so also it was fitting that he should grant her the fullness of glory at her Assumption. It is to be maintained, then, that the Virgin, glorious in soul and body, reigns next to her Son.

℟. viii. You have been exalted, holy Mother of God, * above the choirs of angels, to the heavenly throne. ℣. Intercede for us with the Lord Jesus Christ. – Above the choirs.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

Mary, the Queen, is also the dispenser of grace, as was indicated in the book of Esther, where it is said: "The tiny spring which became a river, and there was light and the sun." The Virgin Mary, typified by Esther, is likened to the diffusion of a spring and of light, because of the diffusion of grace for a two-fold purpose, namely, for action and for contemplation. For the grace of God, which is curative for the human race, descends on us through her as through an aqueduct, since to the Virgin herself belongs the dispensing of grace, not as though she were the source of grace, but by reason of her merit. Rightly, then, the Virgin Mary is the peerless Queen of all mankind, since she sues for mercy, overcomes strife, dispenses graces and, as a result, leads us to glory.

℟. ix. Let us with confidence draw near to the throne of grace, * that we may receive mercy and find grace to help in time of need. ℣. To you, Virgin, we send up our sighs, mourning and weeping in this vale of tears. – That we may. – Glory. – That we may.

Before Lauds: ℣. You have been exalted, holy Mother of God. ℟. Above the choirs of angels, to the heavenly throne.

LAUDS

Antiphons

1. This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the noble stock of David.

Psalm The Lord is king, etc. p. 29.

2. To-day is the festival of the holy Virgin Mary, whose illustrious life casts splendour on all the churches.

3. Mary is resplendent, born of kingly line; through her prayers we most devoutly beg to be strengthened in mind and spirit.

4. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, mother of God.

5. Let us celebrate, with joy, the festival of holy Mary, that she may intercede for us with the Lord Jesus Christ.

Little Chapter Ecclus. 24

I came forth from the mouth of the Most High, the first-born before all creatures; I dwelt in high places, and my throne was in a pillar of cloud.

Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the great King's portal bright,
The gate by which came forth the Light;
Come then, you ransomed nations, sing
The Life divine, that she did bring.

O Mary, mother of all grace,
True mercy's mother to our race;

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Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. The Virgin Mary ascended the heavens. ℟. With Christ she reigns for ever.

Bened. ant. Most honourable Queen of the world, Mary ever virgin, who bore Christ the Lord, Saviour of mankind, intercede for our peace and well-being.

Prayer

Grant, we beseech you, Lord, that we who celebrate the feast of the Blessed Virgin Mary, our Queen, may, under her protection, be worthy to enjoy peace now, and glory in the time to come. Through.

Commemoration of St. Petronilla, Virgin

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

Graciously hear us, God, our salvation, that as we rejoice on the feast of the blessed Petronilla, your virgin, we may be imbued with her spirit of holy earnestness. Through.

At the Hours psalms and antiphon from weekday.

TERCE

Little Chapter as in Vespers:

℟. Hail, * Queen of mercy. – Hail. ℣. Of whom was born Christ, our King. – Hail. – Glory. – Hail.

℣. Standing by the cross of Jesus was his mother. ℟. Sharer in his suffering; Queen of the universe.

SEXT

Little Chapter Ecclus. 24

In the whole earth, and in every people and nation, I have got a possession; high and low, my power ruled over men's hearts.

℣. Standing by the cross of Jesus * was his mother. – Standing. ℣. Sharer in his suffering; Queen of the universe. – Was his mother. – Glory. – Standing.

℣. All ages will call me blessed. ℟. The Almighty works marvels for me.

NONE

Little Chapter Ecclus. 24

Whoever obeys me will not be put to shame and those who work with my help will not sin. He who reads my lesson aright, will find in it life eternal.

℟. All ages * will call me blessed. – All ages. ℣. The Almighty works marvels for me. – Will call me blessed. – Glory. – All ages.

℣. The Virgin Mary ascended the heavens. ℟. With Christ she reigns for ever.

VESPERS

Ant. to psalms This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David.

Psalms as in Feasts of the Blessed Virgin Mary [35].

Little Chapter Ecclus. 24

I came forth from the mouth of the Most High, the first-born before all creatures; I dwelt in high places, and my throne was in a pillar of cloud.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O Star of Ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!
Taking that great Ave,
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinner's fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother.
May the One all holy,
Born for us, your infant,
Grant, through you, prayer lowly.

Virgin all excelling
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Hail, Queen of mercy. ℟. Of whom was born Christ our King.

Magnif. ant. Blessed mother and inviolate Virgin Mary, glorious Queen of the world, intercede for us with the Lord.

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COMPLINE

Ant. to psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

Psalms from Sunday.

Nunc dimittis ant. We fly to your patronage, holy Mother of God. Do not despise our prayers in our needs, but, ever deliver us from all dangers, O blessed Virgin.

---

1 June

St. Angela Merici

Virgin

Commemoration

LAUDS

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

O God, who willed that a new company of holy virgins should, through the blessed Angela, grow up within your church, grant us, by her intercession, to lead angelic lives, so that putting aside all earthly things, we may be worthy to lay hold on eternal joys. Through.

2 June

Blessed Sadoc and Companions

Martyrs O. P.

Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

After this exile may the merciful and loving virgin Mary show you to us, Lord Jesus, whom the blessed Sadoc and his companions hailed amid the fierce attacks of the foe, and thereby deserved to receive from you the longed-for palm of martyrdom. For you live and reign.

Commemoration of SS. Marcellinus, Priest, and Peter, Exorcist, Martyrs

Ant. Bearing the palm branch the saints have come to the kingdom; they have merited to receive crowns of beauty from the hand of the Lord.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Prayer

O God, you gladden us by the annual solemnity of your blessed martyrs, Marcellinus and Peter; grant, we pray, that we may be stirred up by the examples of those in whose merits we rejoice. Through.

---

3 June

BB. Peter Sanz, Bishop, and Companions

Martyrs O. P.

III class

MATINS

Lesson iii

In the years seventeen hundred and forty-seven and seventeen hundred and forty-eight, Peter Sanz, bishop, Francis Serrano, bishop-elect, John Alcober, Joachim Royo and Francis Diaz of the Dominican province of the Philippine Islands, laid down their lives for the Lord. When a persecution of the faithful broke out in the town of Fogan in China, these champions of the faith were led captive to the city of Fuciau and subjected to extreme torture. Yet with great tenacity of spirit they remained steadfast in confessing the faith. By imperial edict, Peter Sanz was beheaded; the others, while in prison, awaiting sentence, were secretly put to death by night. Francis Serrano and Joachim Royo were suffocated, while Francis Diaz and John Alcober were garrotted. All these martyrs, glorious in the Lord, were beatified by Leo XIII.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

Before Lauds and at Vespers:

℣. Blessed Peter and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Prayer

O God, you endowed your blessed martyrs, bishop Peter and his companions, with equal steadfastness and charity that they might preach the faith to the Gentiles; grant, we beseech you, by their example and intercession, that we may stand firm in your faith. Through.

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4 June

St. Francis Caracciolo

Confessor

III class

MATINS

Lesson iii

Francis, originally called Ascanio, belonged to the noble Caracciolo family of the town of Villa Santa Maria in the Abruzzi. In his youth, while labouring under a severe illness, he determined to give himself wholly to the service of God and of his neighbour. He went to Naples and was ordained priest. Thenceforward Francis devoted himself completely to contemplation and the salvation of souls and proved a constant source of comfort to those condemned to death. Meeting, through the wonderful designs of God, with John Augustine Adorno and Fabriccio Caracciolo, he founded the order of Minor Clerks Regular, adding to the usual three vows another, not to seek offices of dignity. After Adorno's death, Francis ruled the order most devotedly and, with the greatest enterprise, fostered its growth throughout Spain and Italy. He burned with such love for the most holy sacrament of the Eucharist that he used to spend almost complete nights in adoration before it, and decreed that this pious practice should be perpetuated in his order as its special characteristic. He possessed the spirit of prophecy and the gift of reading hearts. In his forty-fourth year Francis was seized with a fatal illness in the town of Agnone in the Abruzzi, and died on the fourth of June in the year 1608. His sacred remains were conveyed to Naples, where they were buried in the church of his order.

℟. iii. Let your loins be girded and your lamps burning: ✱ and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, who bestowed a zeal for prayer and a love of penance on the blessed Francis, founder of a new order, grant to your servants so to follow his example that, by praying always, and bringing the body into subjection, we may deserve to reach the glory of heaven. Through.

6 June

St. Norbert

Bishop and Confessor

III class

MATINS

Lesson iii

Norbert was born of most illustrious parents and received a liberal education as a youth. Later, while serving at the emperor's court, he came to despise worldly vanities and decided to enlist in the army of the church. On receiving Holy Orders, he devoted himself wholeheartedly to preaching the word of God and won innumerable heretics to the faith, sinners to repentance and quarrelsome to peace and concord. Selecting a desert spot called Premontre in the diocese of Laon, he gathered around him thirteen companions and there established the Premonstratensian order which spread with marvellous success. Appointed archbishop of Magdeburg against his wishes, he firmly defended church discipline and in particular the law of celibacy. At the Council of Rheims he staunchly supported Innocent II and, on going to Rome with other bishops, crushed the schism of Peter de Leone. He died at Magdeburg on the sixth of June in the year 1134.

℟. iii. Let your loins be girded and your lamps burning, ✱ and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you made the blessed Norbert, your confessor and bishop, a wondrous herald of your word, and bestowed through him a new order on your church; grant, we beseech you, through his prayers and merits, that what he taught by word and work, your help may enable us to perform. Through.

---

8 June

St. Medard

Bishop and Confessor

Commemoration

LAUDS

Ant. "Well done, good and faithful servant, you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

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Prayer

Graciously hear, we beseech you, Lord, the prayers we make on the feast of the blessed Medard, your confessor and bishop. By the merits and intercession of him who so worthily served you, free us from all sin. Through.

---

9 June

BB. Diana, Cecilia and Amata

Virgins O. P.

Commemoration

LAUDS

Ant. The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

O God, you endowed the blessed Diana, your virgin, with wonderful steadfastness of soul and gave her the blessed Cecilia and Amata as companions on the way of evangelical perfection; mercifully grant that we too, through their example, may be strengthened in all trials, and by their help be shielded against all foes. Through.

Commemoration of SS. Primus and Felician, Martyrs

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

We beseech you, Lord, grant us always to keep the feast of your holy martyrs Primus and Felician, and, through their prayers, to experience the benefits of your protection. Through.

---

10 June

Bl. John Dominici

Bishop and Confessor O. P.

Commemoration

LAUDS

Ant. "Well done, good and faithful servant, you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, giver of love, you strengthened the blessed confessor and bishop, John, to keep the church's unity and renew regular discipline; grant us, through his prayers, to be of the same mind with him and to act like him in Christ Jesus our Lord: who lives and reigns with you.

---

11 June

St. Barnabas, Apostle

III class

MATINS

From the Acts of the Apostles

Lesson i Chapter 13

When the meeting of the synagogue broke up, many Jews and devout converts of Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God. The next sabbath almost the whole city gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted what was spoken by Paul, and reviled him.

℟. i. "Behold, I send you out as sheep in the midst of wolves," says the Lord, ✱ "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." – So be wise.

Lesson ii

And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth.'" And when the Gentiles heard this, they were glad and glorified the word of God; and as many as were ordained to eternal life believed. And the word of the Lord spread throughout all the region. But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their district. But they shook off the dust from their feet against them, and went to Iconium. And the disciples were filled with joy and with the Holy Spirit.

℟. ii. When you stand before kings and governors, do not be anxious how you are to speak, or what you

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are to say: * for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. – For what.

Lesson iii

Barnabas, a Levite and a native of Cyprus, was commissioned to preach the gospel of Jesus Christ with Paul the apostle. He sold a field that he owned and gave the proceeds to the apostles. Having been sent to Antioch to preach, by his exhortations there he encouraged many already converted to belief in the christian faith. From there he set out with Paul and journeyed through many cities and countries, to the great benefit of those who heard him. Finally, leaving Paul, he sailed with John, surnamed Mark, to Cyprus, and there, in the seventh year of Nero's reign, added the crown of martyrdom to the glory of the apostolic office.

℟. iii. Do not forsake your flock, eternal Shepherd, but, through your blessed apostles, * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles.– Guard it. – Glory. – Guard it.

LAUDS

Prayer

Almighty God, we beg that the blessed Barnabas, your apostle, may implore your aid for us; that being loosed from our sins we may also be freed from all dangers. Through.

---

12 June

SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs

Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

O Lord, may the celebration of the feast of your martyrs, Basilides, Cyrinus, Nabor and Nazarius, shed brightness on our lives, and may that which eternal goodness has conferred on them be increased from the fruits of our devotion. Through.

13 June

St. Anthony of Padua

Confessor and Doctor of the Church

III class

MATINS

Lesson iii

Anthony was born in Lisbon, Portugal, of good and holy parents. As a young man he joined an institute of Canons Regular, but, inflamed with the desire for martyrdom, changed to the Franciscan Order. He was sent to the Saracens, but, owing to ill health, was forced to return. Due to a storm at sea, he landed at Sicily, and soon afterwards was ordained. While exercising the office of preaching, he aroused so much admiration that he was called on to expound Sacred Scripture at Bologna and elsewhere. He was put in charge of the studies of his brethren and was deservedly called Ark of the Testament and Hammer of Heresies. Having travelled in many provinces, he came to Padua in the year before his death. Here he left remarkable evidence of his sanctity. Renowned for his holiness and miracles, he died, aged thirty-six, on the thirteenth of June in the year 1231. He was proclaimed Doctor of the Universal Church by Pope Pius XII.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

Let this solemn feast of the blessed Anthony, your confessor, gladden your church, O God; may it ever be strengthened by spiritual helps and be found worthy to enjoy unending gladness. Through.

---

14 June

St. Basil the Great

Bishop, Confessor, and Doctor of the Church

III class

MATINS

Lesson iii

Basil, a nobleman of Cappadocia, together with his close friend, Gregory of Nazianzen, studied literature at Athens. Later, in a monastery, he became wonderfully proficient in sacred studies. In a short space of time, Basil became so eminent for learning and

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for the excellence of his behaviour that he was called, the Great. Summoned to Pontus to preach the gospel of Jesus Christ, he converted that province to the faith. Very soon he was called by Eusebius, bishop of Caesarea, to help in the apostolate in that city, where he later succeeded Eusebius as bishop. Basil especially upheld the doctrine that the Son is consubstantial with the Father. This aroused the anger of Valens, the Emperor, who threatened him with exile. Basil, however, dissuaded him by miracles and prevailed upon him to change his mind. Remarkable for abstinence and purity, Basil was constant in prayer, often spending the whole night in it. He built monasteries and arranged the rule so that the advantages of the contemplative and active life were combined. He wrote many learned works and, according to Gregory of Nazianzen, no one explained more truly or more fruitfully the books of Sacred Scripture than did Basil. He died on the first of January.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you gave to your people the blessed Basil as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

---

15 June

SS. Vitus, Modestus and Crescentia

Martyrs
Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared,
℟. In his holy place.

Prayer

We beg you, Lord, through the intercession of your holy martyrs, Vitus, Modestus, and Crescentia, grant that your church may not act haughtily but may please you by growing in humility, and, despising what is base, may, with unhindered charity, do what is right. Through.

---

16 June

SS. Quiricus and Julitta

Martyrs
Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

O God, as you allow us to keep the feast of your holy martyrs, Quiricus and Julitta, grant that we may enjoy their company in everlasting happiness. Through.

18 June

St. Ephrem the Syrian

Deacon

Confessor and Doctor of the Church

III class

MATINS

Lesson iii

Ephrem, whose father was from Nisibis, was of Syrian origin. While still a young man, he went to St. James, the bishop, who baptized him. In a short time he made such progress in holiness and learning that he was appointed master of the flourishing school of Nisibis, a city in Mesopotamia. He was ordained deacon and attached to the church of Edessa, but, through humility, refused ordination to the priesthood. Ephrem was a shining light in the practice of all the virtues and sought to acquire piety and religion by the practice of true wisdom. His works were so filled with the splendour of doctrine that, while still alive, he was highly esteemed as a Doctor of the Church. Above all, he excelled in a wonderful and tender devotion to the Immaculate Virgin. Full of merits, Ephrem died in Edessa in Mesopotamia, in the reign of the Emperor Valens, on the eighteenth of June. Pope Benedict XV

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after consultation with the Sacred Congregation of Rites, declared him Doctor of the universal Church.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you willed to illumine your church by the wondrous learning and glorious merits of the blessed Ephrem, your confessor and doctor; we humbly entreat you, to defend it, by his intercession and your continual power, against the wiles of heresy and wickedness. Through.

Commemoration of SS. Mark and Marcellian, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

Grant, we beseech you, almighty God, that we who keep the feast of your holy martyrs, Mark and Marcellian, may by their intercession be delivered from all the evils that threaten us. Through.

---

19 June

SS. Gervase and Protase

Martyrs

Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

O God, you gladden us by the annual feast of your holy martyrs Gervase and Protase; mercifully grant that we, who rejoice in their merits, may

be inspired by their example. Through.

---

22 June

Bl. Innocent V

Pope and Confessor, O.P.

Commemoration

LAUDS

Ant. " Well done good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you enriched your bishop and confessor, the blessed Innocent, with the gifts of knowledge and prudence, and made him a promotor of peace and unity; grant, through his prayers, that we may relish what is heavenly, and in perfect concord follow what is right. Through.

---

23 June

Vigil of the feast of St. John the Baptist

II class

The ferial Office is said as in the Ordinary and in the Psalter, with the exception of the lessons which are given here.

The prayer of the preceding Sunday is said.

MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 1

In the days of Herod, king of Judea, there was a priest named Zechari'ah, of the division of Abi'jah ; and he had a wife of the daughters of Aaron, and her name was Elizabeth. Etc.

Homily of St. Ambrose, Bishop

Book 1 on Luke

Sacred scripture teaches us that praise should be given not only to the good works but also to the forbears of those worthy of honour, so that the heritage of spotless virtue transmitted to them may shine forth in those whom we wish to praise. For what intention had the evangelist here, other than that of praising Saint John the Baptist because of his parents, his miracles, his works, his endowments and his sufferings ?

The responsories of the current weekday are said, as in the Office of the Season.

Lesson ii

Thus was Hannah, the mother of the holy Samuel, praised, and thus did Isaac inherit from his

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parents that exalted piety which he bequeathed to his posterity. Zechari'ah, then, was not only a priest, but a priest of the division of Abi'jah, which held a high place among the most noble families. "And he had a wife of the daughters of Aaron," says the evangelist. John's nobility, then, derived not only from his parents, but also from his ancestors; it was not illustrious by reason of worldly greatness, but it was venerable because it sprang from a religious heritage.

Lesson iii

It was fitting that Christ's forerunner should have such ancestors. In this way it would be seen that he preached belief in the Lord's coming, not as something suddenly conceived, but as something that he had received from his ancestors and which was infused into him as though by a law of nature. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." What answer can be given to this text by those who would excuse their own guilt by saying that a man cannot live without frequently sinning, and who try to justify their contention with a quotation from the Book of Job, "No one is clean from stain, even though his life on earth be but for a day"?

24 June

Birthday of St. John the Baptist

I class

I VESPERS

Ant. to psalms When Zechari'ah entered the temple of the Lord, the angel Gabriel appeared to him, standing on the right side of the altar of incense.

Psalm Praise, O servants, etc. [1].

Little Chapter Jer. 1

Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.

℟. Among those born of women there has risen no one greater than John the Baptist, * who prepared the way for the Lord in the desert. ℣. There was a man sent from God, whose name was John. – Who prepared. – Glory. – Who prepared.

Hymn

That your own servants may proclaim your wonders
With tongue untrammelled and with lips unsullied,

Free them, we pray you, from all sinful blemish,
John, ever holy.

Messenger coming from the highest heaven
Tells to your father, all in rightful order,
Of your great future and, with birth, disclosing
Name and behaviour.

Since he had doubted the celestial promise,
Then was he stricken, losing power of converse.
But you, his offspring, after birth, restored him
Lost vocal powers.

While you were hidden in the bosom's cradle,
You sensed the Monarch in his dwelling resting.
Then both the mothers, by each child's own merit,
Told of great secrets.

Let every member of the heavenly kingdom
Tell of your praises, Godhead one and trinal.
Prayerfully pleading, we implore your pardon.
Spare your redeemed ones.

Amen.

℣. There was a man sent from God. ℟. Whose name was John.

Magnif. ant. You will be silent and unable to speak until the day of his birth, because you did not believe my words.

Prayer

Grant, we beseech you, almighty God, that your people may walk in the way of salvation, and by following the exhortations of the blessed John, your forerunner, may safely come to him whom he foretold, our Lord Jesus Christ, your Son, who lives and reigns with you.

If this feast is transferred or celebrated on a Monday, the prayer at I Vespers is as follows:

Prayer

O God, who has made this day full of honour for us by the birth of the blessed John, give to your people the grace of spiritual joys, and guide the souls of all the faithful into the way of everlasting salvation. Through.

Compline from Sunday.

MATINS

Invit. The King, the Lord of the forerunner, * come, let us adore.

Hymn

You, in your childhood, to the desert caverns
Fled for a refuge from the crowded city,
Lest it should happen you should mar your lifework
By a word thoughtless.

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Hair from the camel clothed
your saintly members.
And from the sheep-fold
came your humble cincture.
Fresh fountain-water was
your drink, while eating
Honey and locusts.

All other prophets sang but
of the future;
Spirit prophetic glimpsed
the Light far distant.
You, alone, pointing, show
him here in person,
Cleansing earth's evil.

Through all the wide world
no man born of woman
Had been found greater, no
man found more holy.
John then baptizes, fitly,
him whose cleansing
Cancels earth's evil.

Let every member of the
heavenly kingdom
Tell of your praises, Godhead one and trinal.
Prayerfully pleading, we
implore your pardon.
Spare your redeemed ones.
Amen.

I Nocturn

Ant. 1 Before I formed you in the womb I knew you, and before you were born I consecrated you.

Psalms from the Common of a Martyr [54].

Ant. 2 "To all to whom I send you," says the Lord, "you shall go: be not afraid. And whatever I command you, you shall speak."

Ant. 3 "Do not be afraid of them, for I am with you," says the Lord.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

From Jeremiah the Prophet

Lesson i Chapter 1

Now the word of the Lord came to me, saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth." But the Lord said to me, "Do not say, 'I am only a youth'; for to all to whom I send you you shall go, and whatever I command you you shall speak. Be not afraid of them, for I am with you to deliver you, says the Lord."

℟. i. There was a man sent from God, whose name was John. * He came for testimony, to bear witness to the light and to prepare for the Lord a perfect people. ℣. John was in the desert, preaching a baptism of repentance. – He came.

From Isaiah the Prophet

Lesson ii Chapter 49

Listen to me, O coastlands, and hear, you peoples from afar. The Lord called me from the womb, from the body of my mother he named my name. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, "You are my servant, Israel, in whom I will be glorified." And now the Lord says, who formed me from the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honoured in the eyes of the Lord, and my God has become my strength.

℟. ii. Elizabeth, wife of Zechari'ah, gave birth to a great man, John the Baptist, the forerunner of the Lord, * who prepared a way for the Lord in the desert. ℣. She had been barren, indeed, in body, but was reserved for a mysterious destiny and freed from the reproach of barrenness by bringing forth the son promised from heaven. – Who prepared.

Lesson iii Chapter 40

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins. A voice cries: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain."

℟. iii. Before I formed you in the womb I knew you, and before you were born I consecrated you; * I appointed you a prophet to the nations. ℣. Behold, I have put my words in your mouth; see, I have set you over nations and over kingdoms. – I appointed. – Glory. – I appointed.

II Nocturn

Ant. 4 The Lord put forth his hand and touched my mouth, and appointed me a prophet to the nations.

Ant. 5 Behold, I have put my words in your mouth; see, I have set you over nations and over kingdoms.

Ant. 6 The Lord called

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me from the womb, from the body of my mother he named my name.

℣. You have set, Lord, on his head. ℟. A crown of pure gold.

Sermon of St. Augustine, Bishop

Sermon 20 on the Saints

Lesson iv

Apart from that most sacred birthday of our Lord, we do not read of anyone's birthday being celebrated, except that of the blessed John the Baptist. As regards the other saints and elect of God, that day, as we know, is honoured on which their labours were completed, when they had conquered and overcome the world and were borne from this life to life eternal. In others, I say, the accumulated merits of their last day are honoured, but with John, his first day, the very beginning of his existence, is sanctified. Doubtless this is so because the Lord wished that his own coming should be made known by this man, lest, if he came suddenly and unexpectedly men might fail to recognise him.

℟. iv. The angel of the Lord went down to Zechari'ah, saying, "Receive a son in your old age,* and he shall be called John the Baptist." ℣. Do not be afraid, Zechari'ah, for your prayer is heard, and your wife Elizabeth will bear you a son. – And he shall be called John the Baptist.

Lesson v

John was a figure of the Old Testament and typified the law; hence he preceded the Saviour, as the Law preceded Grace. Before his birth he prophesied, hidden in his mother's womb, and, bereft of light, he bore witness to the truth. This signifies that John, hidden beneath the veil and flesh of the letter, announced, by the spirit, the Redeemer of the world and proclaimed to us the Lord our God, as it were from the womb of the Law.

℟. v. This is the beloved forerunner, a shining light before the Lord; for this is John who prepared a way for the Lord in the desert. He pointed out the Lamb of God, * and he enlightened men's minds. ℣. John was in the desert, baptizing and preaching a baptism of repentance. – And he enlightened.

Lesson vi

John "came for testimony, to bear witness to the light," because the Jews went astray from the womb, that is, from the Law which was pregnant with Christ. "They wandered among lies as soon as they were born." John in prison, sending his disciples to Christ, represents the Law leading men to the Gospel, and this Law, typified by John, lay veiled and obscure, closed, as it were, in the prison of ignorance, its meaning hidden beneath the letter of Jewish blindness.

℟. vi. They made signs to his father, inquiring what he would have him called. * And he asked for a writing tablet, and wrote, "His name is John." ℣. The neighbours and kinsfolk came to circumcise the child, and they asked him what name he would be called. – And he asked. – Glory. – His name is John.

III Nocturn

Ant. 7 The Lord made my mouth a sharp sword, in the shadow of his hand he hid me.

Ant. 8 The Lord formed me from the womb to be his servant that, by me, his salvation may reach to the ends of the earth.

Ant. 9 Kings shall see and arise; princes, and they shall prostrate themselves before the Lord your God who has chosen you. ℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 1

Now the time came for Elizabeth to be delivered, and she gave birth to a son. And her neighbours and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. Etc.

Homily of St. Ambrose, Bishop

Book 2 on Luke

Elizabeth gave birth to a son and her neighbours rejoiced with her. The birth of saints brings joy to many, because it is beneficial to all. Justice is a social virtue, and so, at the birth of this just man, his future life is signally foreshadowed, and the grace of coming virtue is indicated by the prophetic joy of his neighbours. Rightly is the period of the prophet's sojourn in his mother's womb described, so that Mary's presence might not be passed over; but the days of his infancy receive no mention, because he did not experience the disabilities of childhood.

℟. vii. The forerunner of the Lord has come, to

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whom he bears witness, * "Among those born of women none is greater than John the Baptist." ℣. For he is a prophet, and more than a prophet, of whom the Lord said. – Among those born.

Lesson viii

Thus in the gospel we read nothing about him except the account of his coming, the prophecy concerning him, his leaping in the womb and his preaching in the wilderness. He knew no immaturity, for he transcended nature and age in his mother's womb and attained to "mature manhood, to the measure of the stature of the fullness of Christ." It is remarkable that the holy evangelist considered it worthy of note that many thought the child should be called by his father's name, Zechari'ah. He did so that we might understand that the child's mother was not opposed to his being called by his father's name, but that the name foretold by the angel to Zechari'ah had been revealed to her by the Holy Spirit.

℟. viii. The angel Gabriel appeared to Zechari'ah, saying, "A son shall be born to you; you shall call his name John. * And many will rejoice at his birth. ℣. For he will be great before the Lord, and he shall drink no wine nor strong drink." – And many.

Lesson ix

Zechari'ah being dumb could not have told his wife the name of his son, but Elizabeth learnt through revelation what she had not learnt from her husband. "His name is John," she said, as if to say, "We do not give him a name, for he has already received a name from God. He has his name which we know, but which we did not choose for him." It is the privilege of the saints to receive a name from God.

℟. ix. Among those born of women there has risen no one greater than John the Baptist, * who prepared the way for the Lord in the desert. ℣. There was a man sent from God, whose name was John. – Who prepared. – Glory. – Who prepared.

Before Lauds ℣. There was a man sent from God. ℟. Whose name was John.

LAUDS

Antiphons and also at the Hours

1. Elizabeth, wife of Zechari'ah, gave birth to a great man, John the Baptist, the forerunner of the Lord.

Psalm The Lord is king, etc. p. 29.

2. They made signs to his father, inquiring what he would have him called. And he wrote, saying "His name is John."

3. His name is John; he shall drink no wine nor strong drink, and many will rejoice at his birth.

4. You shall call his name John, and many will rejoice at his birth.

5. This child is great before the Lord, for his hand is with him.

Little Chapter Jer. 1

Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.

Hymn

Great is your happiness,
high is your merit,
Bright as the snowflake
your purity stainless;
Eminent martyr who tills
the wild desert,
Noblest of prophets!

Some wear a garland,
thirty-fold in brilliance,
Double this trophy shows
reward of others;
Triple your laurels, holy
John, displaying
Hundred-fold harvest.

Now, through the power of
your honoured merits,
Drive from the bosom
every stony hardness;
Smooth all the rough ways
and the paths so crooked
Straighten, we pray you.

Thus the Creator and Redeemer loving,
Minds freed from evil, pure
and wholly spotless,
May please to honour with
his sacred presence,
Coming among us.

Let every member of the
heavenly kingdom
Tell of your praises, Godhead one and trinal.
Prayerfully pleading, we
implore your pardon,
Spare your redeemed ones.
Amen.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Bened. ant. Zechari'ah's mouth was opened and he prophesied, saying, "Blessed be the God of Israel."

Prayer

O God, who has made this day full of honour for us by the birth of the blessed John, give to your people the grace of spiritual joys, and guide the souls of all the faithful into the way of everlasting salvation. Through.

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At the Hours psalms from Sunday.

TERCE

Ant. They made signs to his father, inquiring what he would have him called. And he wrote, saying, " His name is John."

Little Chapter as in Lauds.

℟. With glory and honour you crowned him, Lord, * alleluia, alleluia. – With glory and honour. ℣. You gave him power over the works of your hand. – Alleluia. – Glory. – With glory and honour. ℣. You have set, Lord, on his head. ℟. A crown of pure gold.

SEXT

Ant. His name is John; he shall drink no wine nor strong drink, and many will rejoice at his birth.

Little Chapter Is. 49

Listen to me, O coastlands, and hear, you peoples from afar. The Lord called me from the womb, from the body of my mother he named my name.

℟. You have set, Lord, on his head, * alleluia, alleluia. – You have set. ℣. A crown of pure gold. – Alleluia. – Glory. – You have set.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

Prayer

O God, who has made this day full of honour for us by the birth of the blessed John, give to your people the grace of spiritual joys, and guide the souls of all the faithful into the way of everlasting salvation. Through.

NONE

Ant. This child is great before the Lord, for his hand is with him.

Little Chapter Is. 49

He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow.

℟. Your saving help has given him glory, * alleluia, alleluia. – Your. ℣. You have laid upon him majesty and splendour. – Alleluia. – Glory. – Your. ℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

II VESPERS

Ant. to psalms Elizabeth, the wife of Zechari'ah, gave birth to a great man, John the Baptist, the forerunner of the Lord.

Psalms from the Common of a Martyr [65].

Little Chapter Jer. 1

Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.

Hymn

That your own servants may proclaim your wonders
With tongue untrammelled and with lips unsullied,
Free them, we pray you, from all sinful blemish,
John, ever holy.

Messenger coming from the highest heaven
Tells to your father, all in rightful order,
Of your great future and, with birth, disclosing
Name and behaviour.

Since he had doubted the celestial promise,
Then was he stricken, losing power of converse.
But you, his offspring, after birth, restored him
Lost vocal powers.

While you were hidden in the bosom's cradle,
You sensed the Monarch in his dwelling resting.
Then both the mothers, by each child's own merit,
Told of great secrets.

Let every member of the heavenly kingdom
Tell of your praises, Godhead one and trinal.
Prayerfully pleading, we implore your pardon.
Spare your redeemed ones.
Amen.

℣. There was a man sent from God. ℟. Whose name was John.

Magnif. ant. And all who heard these things laid them up in their hearts, saying, " What then will this child be? " For the hand of the Lord was with him. And his father Zechari'ah was filled with the Holy Spirit, and prophesied, saying, " Blessed be the Lord, the God of Israel. He has visited his people and redeemed them."

Compline from Sunday.

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26 June

SS. John and Paul

Martyrs

III class

MATINS

Lessons i and ii are taken from the current Scripture with the following responsories:

℟. i. The blessed martyrs of Christ, John and Paul, said to Julian, " For us there is but one God, * the Father, the Son and the Holy Spirit." ℣. One faith, one baptism, one spirit was in them. – The Father, the Son and the Holy Spirit.

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℟. ii. This is a true brotherhood which could never be broken by strife; by shedding their blood, they followed the Lord. ✱ Despising the royal court, they reached the heavenly kingdom. ℣. How good and how pleasant it is, brothers dwelling in unity! – Despising.

Lesson iii

John and Paul were brothers and natives of Rome. They distributed to the poor of Christ the wealth bequeathed to them by Constantine's daughter, Constantina, whom they served faithfully and honestly. They were then asked by Julian the Apostate to become members of his household, but boldly declared that they did not want to serve one who had turned away from Jesus Christ. Accordingly they were given ten days during which they might be persuaded to sacrifice to Jove, but, as they steadfastly refused to commit this sacrilege, they were beheaded at their home, by order of Terentian, the judge. In this way they won the palm of martyrdom. The tidings of their glorious death was noised abroad by unclean spirits who tormented the bodies of many people, including the son of Terentian. The latter, however, was cured at the tomb of the martyrs. Because of this miracle, both he and his father, Terentian, believed in Christ. Furthermore, it is said that Terentian wrote a life of the blessed martyrs.

℟. iii. These are two olive trees and two shining lampstands before the Lord. ✱ They have power to shut the sky against the clouds, and also to open its gates, for their tongues have become keys of heaven. ℣. These are two sons of glory, who stand before the Lord of all the earth. – They have power.–Glory.– For their tongues.

Before Lauds ℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

LAUDS

Antiphons

1. Paul and John said to Julian, "We worship the one God who made heaven and earth."

Psalm The Lord is king, etc. p. 29.

2. Paul and John said to Terentian, "If your lord is Julian, be at peace with him; for us there is none other than the Lord Jesus Christ."

3. John and Paul, knowing Julian to be a tyrant, began to distribute their goods to the poor.

4. Holy spirits and souls of the righteous, sing a hymn to God for ever.

5. John and Paul said to Gallican, "Make a vow to the God of heaven, and you will be a greater conquerer than you have ever been."

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

Hymn

Eternal gifts of Christ the King,
With martyrs' victories let us sing,
And high today our voices raise,
In due and joyful songs of praise.

They vanquished every worldly fear,
Made light of pain and anguish here;
And, death's brief struggle o'er, possess
The life of perfect blessedness.

By savage beasts are martyrs riven,
A death by fire to them is given;
On them hook-torn and torment rent
The rage of torturer is spent.
Their entrails hang from body gashed,
Their sacred blood the earth has splashed;
Yet firm and dauntless they remain,
The prize of endless life to gain.

We pray you, now, Redeemer King,
Your lowly suppliants to bring
To join that martyr company
And be with them eternally.
Amen.

℣. God is to be feared.
℟. In his holy place.

Bened. ant. The holy martyrs of Christ, John and Paul, said to Julian, "For us there is but one God, the Father, the Son and the Holy Spirit, alleluia."

Prayer

We beseech you, almighty God, that on this feast we may receive a twofold joy in the triumph of the blessed John and Paul, whom the same faith and the same martyrdom truly united as brothers. Through.

At the Hours psalms and antiphon are from weekday.

VESPERS

Ant. to psalms Paul and John said to Julian, "We

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worship the one God who made heaven and earth."

Psalms from the Common of many Martyrs [89].

The Little chapter, hymn and ℣. are taken from the same Common [91].

Magnif. ant. These are two olive trees and two shining lampstands before the Lord. They have power to shut the sky against the clouds, and also to open its gates, for their tongues have become keys of heaven alleluia.

Compline from weekday.

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28 June

Vigil of the feast of SS. Peter and Paul

II class

The ferial Office is said, as in the Ordinary and in the Psalter, with the exception of the lessons which are given here.

The prayer of the previous Sunday is said.

MATINS

Reading from the holy Gospel according to John

Lesson i Chapter 21

At that time, Jesus said to Simon Peter, " Simon, son of John, do you love me more than these ?" Etc.

Homily of St. Augustine, Bishop

Treatise 123 on John, no. 5

The threefold confession makes up for the threefold denial, lest his tongue should seem slower now in expressing sentiments of love than it had previously been in voicing words prompted by fear, and lest imminent death should seem to evoke more vehement speech than Life who is present. If denial of the Shepherd was a sign of fear, then to feed the Lord's flock should be a work of love. Those who feed Christ's flock so as to make them their own, rather than Christ's, show that they love themselves and not Christ. Their motives are ambition, power and wealth, not those of obedience, service and the desire to please God in charity.

The responsories of the current weekday are said, as in the Office of the Season.

Lesson ii

This command, emphasised by Christ, serves as a warning against those of whom the apostle speaks as looking after their own interests, not those of Jesus Christ. For what else does this mean, " If you love

me, feed my sheep," but: " If you love me, do not be solicitous about feeding yourself, but feed my sheep because they are mine and not yours. Seek my glory in them and not your own, my domination and not your own, my gain and not your own, lest you be numbered with those who belong to perilous times and who love themselves and all else that springs from that source of evil, self-love " ?

Lesson iii

Rightly, then, is Peter asked, " Do you care for me ?" And when he answers, " I love you ", he is given the command, " Feed my lambs." This is repeated a second and a third time. Here it is shown that loving and caring-for are one and the same thing. For our Lord does not ask finally, " Do you care for me ?" but, " Do you love me ?" We should, therefore love him, not ourselves, and in tending to his flock we should seek his interests, not our own. Indeed I cannot explain how it comes about that he who loves himself rather than God, does not love himself, while he who loves God rather than himself, loves himself. For he who cannot live of himself, really dies through self-love ; he who by self-love destroys his life, obviously, does not really love himself.

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29 June

SS. Peter and Paul, Apostles

I class

I VESPERS

Ant. to psalms " Who do men say that the Son of man is ?" said Jesus to his disciples. Peter replied, " You are the Christ, the Son of the living God." "And I tell you, you are Peter, and on this rock I will build my church."

Psalm Praise, O servants. etc. [1].

Little Chapter Acts 12

Peter was kept in prison ; but earnest prayer for him was made to God by the church.

℟. Cornelius, a centurion, a devout man who feared God, saw clearly an angel of God who said to him, ✱ " Cornelius, send, and bring one Simon who is called Peter. He will tell you what to do." ℣. As Cornelius, still unbaptized, was praying, an angel appeared to him, saying. – Cornelius. – Glory. – He will tell you.

Hymn

Rays that are golden, roselike in their loveliness,

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Light of light shining, you diffused through every age,
Heavens adorning by the noble martyrdom
Which, on this day, brings pardon to the guilty ones.

Warden of heaven. Teacher of the Gentiles, too.
These are earth's judges; true lights of the universe.
Cross brings one triumph; sword brings one the victory.
So are they laurelled, Life's immortal senators.

Two olives standing, single in your loyalty,
Pray we be faithful, earnest, strong in hopefulness,
Filled from that fountain giving twofold charity,
And, body lifeless, that we live eternally.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever, through the years eternally.
Amen.

℣. You are Peter. ℟. And on this rock I will build my church.

Magnif. ant. The blessed apostle Peter saw Christ coming towards him, and adoring him, said, "Lord, where are you going?" "I go to Rome to be crucified again."

Prayer

Grant, we beseech you, almighty God, that no troubles may be permitted to shake us whom you have firmly fixed on the rock of apostolic confession. Through.

If this feast is transferred or celebrated on a Monday, the prayer at I Vespers is as follows:

Prayer

O God, you sanctified this day by the martyrdom of your apostles Peter and Paul; grant that your church may follow in all things the precepts of those through whom she received the fundamentals of our religion. Through.

Sunday Compline.

MATINS

Invit. Let us adore Christ the Lord, the King of kings. * He glorified the blessed apostle Peter by martyrdom on the cross.

Hymn

Rays that are golden, roselike in their loveliness,
Light of light shining, you diffused through every age,
Heavens adorning by the noble martyrdom
Which, on this day, brings pardon to the guilty ones.

Warden of heaven. Teacher of the Gentiles, too.
These are earth's judges; true lights of the universe.
Cross brings one triumph; sword brings one the victory.
So are they laurelled, Life's immortal senators.

Two olives standing, single in your loyalty,
Pray we be faithful, earnest, strong in hopefulness,
Filled from that fountain giving twofold charity,
And, body lifeless, that we live eternally.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever, through the years eternally.
Amen.

I Nocturn

Ant. 1 The sick were placed in beds in the streets that, as Peter came by, at least his shadow might fall on some of them, and they might be healed.

Psalms from the Common of Apostles [39].

Ant. 2 Peter said to the chief priests, "Jesus, whom you killed by hanging him upon a tree, God has raised up, and has exalted him as Leader and Saviour to give repentance unto forgiveness."

Ant. 3 The apostle Peter said to the paralytic, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose, and all who saw him turned to the Lord.

℣. Their span goes forth through all the earth. ℟. And their words to the utmost bounds of the world.

From the Acts of the Apostles

Lesson i Chapter 3

Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them, expecting to receive something from them.

℟. i. Simon Peter, before I called you from the

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ship, I knew you. I have appointed you prince over my people, ✱ and I have given you the keys of the kingdom of heaven. ℣. Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. – And I have given.

Lesson ii

But Peter said, " I have no silver and gold, but I give you what I have ; in the name of Jesus Christ of Nazareth, walk." And he took him by the right hand and raised him up ; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God. And all the people saw him walking and praising God, and recognised him as the one who sat for alms at the Beautiful Gate of the temple ; and they were filled with wonder and amazement at what had happened to him.

℟. ii. " If you love me, Simon Peter, feed my sheep." " Lord, you know that I love you, ✱ and I will lay down my life for you. ℣. Even if I must die with you, I will not deny you." – And I will lay down.

Lesson iii

While he clung to Peter and John, all the people ran together to them in the portico called Solomon's, astounded. And when Peter saw it he addressed the people, " Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk ? The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, whom God raised from the dead. To this we are witnesses. And his name, by faith in his name, has made this man strong whom you see and know ; and the faith which is through Jesus has given the man this perfect health in the presence of you all."

℟. iii. Cornelius, a centurion, a devout man who feared God, saw clearly an angel of God who said to him, ✱ " Cornelius, send, and bring one Simon who is called Peter. He will tell you what to do." ℣. As Cornelius, still unbaptized, was praying, an angel appeared to him, saying. – Cornelius. – Glory. – He will tell you.

II Nocturn

Ant. 4 Now there was a disciple named Tabitha, full of good works and acts of charity, who fell sick and died ; the disciples sent to Peter entreating him, " Please come to us without delay."

Ant. 5 When Peter had come, all the widows stood beside him weeping, and showing coats and garments which Dorcas made while she was with them.

Ant. 6 Peter knelt down and prayed, and turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive.

℣. You will make them princes over all the earth. ℟. May this song make your name remembered, Lord.

Sermon of St. Leo, Pope

Sermon I on the birthday of the apostles Peter and Paul

Lesson iv

Dearly beloved, the whole world shares in all sacred functions, and adherence to a common faith requires that the commemoration of an event, conducive to the salvation of all, should be celebrated by all with universal joy. But today's feast, apart from the honour it merits throughout the world, should be celebrated with a special, personal joy here in our own city of Rome. Since it was here that the glorious death of the chief apostles took place, here also, on the anniversary of their martyrdom, should be the greatest rejoicing. These are they through whom you, Rome, received the light of the gospel of Christ, and you who had been a teacher of error have become a disciple of truth.

℟. iv. " Lord, if it is you, bid me come to you on the water." And he reached out his hand and caught him. ✱ And Jesus said, " O man of little faith, why did you doubt ?" ℣. But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." – And Jesus said.

Lesson v

These are your fathers and your true shepherds ; they have opened to you the heavenly kingdom and have built far better and much more

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happily than those by whose endeavour the first foundations of your walls were laid. Indeed one of those, the one whose name you bear, outraged you by fratricide. But these apostles raised you to such eminence that you became a holy nation, a chosen race, the city of the royal priesthood and capital of the world, because of the holy See of the blessed Peter. Your rule became more extensive, by reason of divine faith, than it had been through earthly domination. Though you extended your imperial sway over land and sea by many telling victories, yet warlike campaigns gained less for you than that which christian peace brought under your rule.

℟. v. You are the shepherd of the sheep, the prince of the apostles; to you the Lord has given all the kingdoms of the world.* And therefore the keys of the kingdom of heaven have been given to you. ℣. For to you was given, by the Lord, authority to bind and to loose. – And therefore.

Lesson vi

It was altogether in conformity with the divine plan that many nations should be joined together under one rule. In this way the universal preaching of the word of God becomes more quickly accessible to peoples governed by one city. This city, while ruling almost every nation, accepted the false teachings of all, unaware of the Author of her own well-being. She thought she had established an all-embracing religion, because she rejected no falsehood. Thus, the more firmly she was bound by the devil, the more wonderfully was she freed by Christ.

℟. vi. Get up, Peter, and dress yourself; receive strength to save the nations, * for the chains have fallen off your hands. ℣. An angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly."– For the chains. – Glory. – For the chains.

III Nocturn

Ant. 7 Cornelius, a centurion, a devout man who feared God, saw clearly an angel of God who said to him, "Cornelius, send, and bring one Simon who is called Peter. He will tell you what to do."

Ant. 8 Peter opened his mouth and said, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him."

Ant. 9 While Peter was still saying this, the Holy Spirit fell on all who heard the word, and they were speaking in tongues and extolling God. And Peter commanded them to be baptized in the name of the Lord Jesus Christ.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 16

At that time, when Jesus came into the district of Caesare'a Philippi, he asked his disciples, "Who do men say that the Son of man is?" Etc.

Homily of St. Jerome, Priest

Book 3 Commentary on Matthew, ch. 16

Fittingly does he ask, "Who do men say that the Son of man is?" For those who speak of the Son of man are men, but those who are aware of his divinity are not called men but gods. And his disciples answered, "Some say John the Baptist, others say Eli'jah." I am amazed that some commentators should inquire into the reasons for all the errors, and discuss at great length why our Lord Jesus Christ was thought by some to be John and by others to be Eli'jah or Jeremiah or one of the prophets, since these could be mistaken about Eli'jah and Jeremiah, as was Herod about John, when he said, "This is John the Baptist, whom I beheaded; he has been raised from the dead; that is why these powers are at work in him."

℟. vii. "Who do men say that the Son of man is?" Jesus asked his disciples. Peter replied, "You are the Christ, the Son of the living God." * "And I tell you, you are Peter, and on this rock I will build my church. ℣. Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven." – And I tell you.

Lesson viii

"But who do you say that I am?" Notice, attentive reader, from what follows as well as from the context of the discourse, that the apostles are called not men but gods. For when he asked, "Who do men say that the Son of man is?", he added, "But who do you say that I am?'

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His meaning is, "Those others, being men, think in human terms, but you who are gods, who do you say that I am?" Peter, on behalf of all the apostles, professed, "You are the Christ, the Son of the living God." He calls God "living" in contrast to those who were considered gods, but who are dead.

℟. viii. I have prayed for you, Peter, ✱ that your faith may not fail; and when you have turned again, strengthen your brethren. ℣. Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you. – That your faith.

Lesson ix

And Jesus answered him, "Blessed are you, Simon Bar-Jona!" In return for the apostle's testimony of him, Jesus now testifies to the apostle. Peter had said, "You are the Christ, the Son of the living God." This truthful avowal received its reward, "Blessed are you, Simon Bar-Jona." Why? "For flesh and blood has not revealed this to you, but the Father has revealed it." What flesh and blood could not reveal has been revealed by the grace of the Holy Spirit. The apostle's name is vindicated by his testimony. He received a revelation from the Holy Spirit whose son he is called, for in our language Bar-Jona means the Son of the dove.

℟. ix. Whatever you bind on earth shall be bound in heaven, ✱ and whatever you loose on earth shall be loosed in heaven. ℣. And I tell you, you are Peter, and on this rock I will build my church. – And whatever you loose on earth shall be loosed in heaven. – Glory. – In heaven.

Before Lauds ℣. You are Peter. ℟. And on this rock I will build my church.

LAUDS

Antiphons (and at the Hours)

1. Peter and John went up to the temple at the hour of prayer, the ninth hour.

Psalm The Lord is king, p. 29.

2. I have no silver and gold, but I give you what I have.

3. The angel said to Peter, "Dress yourself and follow me."

4. "Do you love me, Peter? Tend my sheep." "Lord, you know that I love you."

5. You are Peter, and on this rock I will build my church.

Little Chapter Acts 12

Peter was kept in prison; but earnest prayer for him was made to God by the church.

Hymn

Two olives standing,
single in your loyalty,
Pray we be faithful, earnest,
strong in hopefulness,
Filled from that fountain
giving twofold charity,
And, body lifeless, that we
live eternally.

Glory eternal be unto the
Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever through
the years eternally.

Amen.

℣. They will tell what God has done. ℟. They will understand God's deeds.

Bened. ant. "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven," said the Lord to Simon Peter.

Prayer

O God, you sanctified this day by the martyrdom of your apostles Peter and Paul; grant that your church may follow in all things the precepts of those through whom she received the fundamentals of our religion. Through.

At the Hours psalms from Sunday.

TERCE

Ant. I have no silver and gold, but I give you what I have.

Little Chapter as in Lauds.

℟. Their span goes forth through all the earth, ✱ alleluia, alleluia. – Their span. ℣. Their words to the utmost bounds of the world. – Alleluia. – Glory. – Their span.

℣. You will make them princes over all the earth. ℟. May this song make your name remembered, Lord.

SEXT

Ant. The angel said to Peter, "Dress yourself and follow me."

Little Chapter Acts 12

An angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands.

℟. You will make them princes over all the earth, ✱ alleluia, alleluia. – You will.

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℣. May this song make your name remembered, Lord. – Alleluia. – Glory. – You will.
℣. To me, how mysterious are your thoughts, O God ! ℟. The sum of them is not to be numbered.

NONE

Ant. You are Peter, and on this rock I will build my church.

Little Chapter Acts 12

Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.
℟. To me, how mysterious are your thoughts, O God, * alleluia, alleluia. – To me. ℣. The sum of them is not to be numbered. – Alleluia. – Glory. – To me.
℣. They will tell what God has done. ℟. They will understand God's deeds.

II VESPERS

Ant. to psalms Peter and John went up to the temple at the hour of prayer, the ninth hour.

Psalms from the Common of Apostles [49].

Little Chapter Ephes. 2

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

Hymn

Rays that are golden, roselike in their loveliness,
Light of light shining, you diffused through every age,
Heavens adorning by the noble martyrdom
Which, on this day, brings pardon to the guilty ones.

Warden of heaven. Teacher of the Gentiles, too.
These are earth's judges; true lights of the universe.
Cross brings one triumph; sword brings one the victory.
So are they laurelled, Life's immortal senators.

Two olives standing, single in your loyalty,
Pray we be faithful, earnest, strong in hopefulness,
Filled from that fountain giving twofold charity,
And, body lifeless, that we live eternally.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever, through the years eternally.
Amen.

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.
Magnif. ant. As the glorious princes of the earth loved each other in life, in death they were not divided.

Prayer

O God, you sanctified this day by the martyrdom of your apostles Peter and Paul; grant that your church may follow in all things the precepts of those through whom she received the fundamentals of our religion. Through.

Compline from Sunday.

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30 June

Commemoration of St. Paul, Apostle

III class

MATINS

Invit. Let us praise our God * on the festival of the apostle Paul.

Hymn

Doctor excelling, teach us, Paul, to live aright.
With best endeavour, strive to raise our minds aloft,
Till that perfection fully shall be granted us,
When partial knowledge wholly shall have passed from us.

Glory eternal be unto the Trinity,
Honour and power, joyfulness in Unity.
His the dominion that remains unchangingly,
Now and for ever, through the years eternally.
Amen.

Nocturn

Ant. 1 He who worked through Peter for the mission to the circumcised, worked through me also for the Gentiles, and they perceived the grace that was given to me by Christ the Lord.

Psalms from the Common of Apostles [39].

Ant. 2 I know whom I have believed, and I am sure that he is able to guard until that day what has been entrusted to me.

Ant. 3 To me, to live is Christ, and to die is gain ; my glory must be in the cross of the Lord Jesus Christ.

Ant. 4 I have fought the good fight, I have finished the race, I have kept the faith.

Ant. 5 You are a chosen instrument, holy apostle

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Paul, the preacher of truth throughout the whole world.

Ant. 6 The great Saint Paul, a chosen instrument, is indeed rightly honoured; for he was found worthy to possess the twelfth throne.

Ant. 7 Three times I have been beaten with rods; once I was stoned; three times I have been shipwrecked for Christ the Lord.

Ant. 8 There is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day.

Ant. 9 To keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace, Paul, is sufficient for you."

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

From the Acts of the Apostles

Lesson i Chapter 13

Now in the church at Antioch there were prophets and teachers, Barnabas, Symeon who was called Niger, Lucius of Cyre'ne, Man'a-en a member of the court of Herod the tetrarch, and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit, they went down to Seleu'cia; and from there they sailed to Cyprus.

℟. i. He who worked through Peter for the mission to the circumcised worked through me also for the Gentiles, and they perceived the grace of God ✱ that was given to me. ℣. God's grace toward me was not in vain, and his grace ever abides in me. – That was given to me.

Lesson ii

When they arrived at Sal'amis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them. When they had gone through the whole island as far as Paphos, they came upon a certain magician, a Jewish false prophet, named Bar-Jesus. He was with the proconsul, Sergius Paulus, a man

of intelligence, who summoned Barnabas and Saul and sought to hear the word of God. But El'ymas the magician (for that is the meaning of his name) withstood them, seeking to turn away the proconsul from the faith. But Saul, who is also called Paul, filled with the Holy Spirit, looked intently at him and said, "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? And now, behold, the hand of the Lord is upon you, and you shall be blind and unable to see the sun for a time." Immediately mist and darkness fell upon him and he went about seeking people to lead him by the hand. Then the proconsul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord. Now Paul and his company set sail from Paphos, and came to Perga in Pamphyl'ia. And John left them and returned to Jerusalem.

℟. ii. I have fought the good fight, I have finished the race, I have kept the faith. ✱ Henceforth there is laid up for me the crown of righteousness. ℣. By the grace of God I am what I am, and his grace toward me was not in vain. – Henceforth.

Sermon of St. John Chrysostom

Homily 8 in praise of Paul

Lesson iii

It often happens that the eye, captivated by the brightness of the sun, forces itself to look directly at that object of light shining on high. Though the vision is unequal to the strain of gazing at the sun's rays, yet, since it wishes to behold this fascinating light, it strives to contend with the brilliance of the radiant orb. I experience something akin to this, when I find my mental vision impaired by the rays of the apostle Paul's splendour, but I strive, nevertheless, to view, as from afar, the spirit of Paul, shining with the brilliant light of virtue, and make a determined effort to gaze upon the insupportable rays of this sun. For, in truth, Paul is a sun to mankind; he has shed light over almost all the earth by the shining radiance of his word and, in travelling through every nation, has traced a course like that of the sun.

℟. iii. Holy apostle, Paul, preacher of truth and teacher of the Gentiles, intercede for us with God, ✱ who has chosen you. ℣.

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That we may be made worthy by the grace of God. – Who has chosen you. – Glory. – Who has chosen you.

Before Lauds ℣. You grant me the heritage. ℟. Of those who fear you, Lord.

LAUDS

Antiphons

1. I planted, Apol'los watered, but God gave the growth, alleluia.

Psalm The Lord is king, etc. p. 29.

2. I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

3. God's grace toward me was not in vain, and his grace ever abides in me.

4. At Damascus, the governor under King Ar'etas tried to seize me, but I was let down in a basket, by the brethren, through a window in the wall, and escaped his hands, in the name of the Lord.

5. Holy apostle, Paul, preacher of truth and teacher of the Gentiles, intercede for us with God, who has chosen you.

Little Chapter Phil. 1

Christ will be honoured in my body, whether by life or by death. For to me to live is Christ, and to die is gain.

Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing ;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray ;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight ;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.
Amen.

℣. They will tell what God has done. ℟. They will understand God's deeds.

Bened. ant. For I am already on the point of being sacrificed ; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day.

Prayer

O God, you taught the multitudes of Gentiles by the preaching of the blessed apostle Paul; grant us, we pray, that we who keep his feast may experience the effect of his prayers to you. Through.

At the Hours psalms and antiphon are from the weekday.

TERCE

Little Chapter Phil. 1

Christ will be honoured in my body, whether by life or by death. For to me to live is Christ, and to die is gain.

℟. Their span goes forth * through all the earth. – Their span. ℣. Their words to the utmost bounds of the world. – Through all. – Glory. – Their span.

℣. You will make them princes over all the earth. ℟. May this song make your name remembered. Lord.

SEXT

Little Chapter 2 Tim. 1

I know whom I have believed, and I am sure that he is able to guard until that day what has been entrusted to me.

℟. You will make them princes * over all the earth. – You will. ℣. May this song make your name remembered, Lord. – Over all. – Glory. – You will.

℣. To me, how mysterious are your thoughts, O God ! ℟. The sum of them is not to be numbered.

NONE

Little Chapter 2 Tim. 4

I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day.

℟. To me, how mysterious are * your thoughts, O God ! – To me. ℣. The sum of them is not to be numbered. – Your thoughts. – Glory. – To me.

℣. They will tell what God has done. ℟. They will understand God's deeds.

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1 July

The Most Precious Blood of Our Lord Jesus Christ

I class

I VESPERS

Ant. to psalms Who is this that comes from Edom, in crimsoned garments from Bozrah? He that is glorious in his apparel?

Psalm Praise, O servants, etc. [1].

Little Chapter Hebr. 9

When Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption.

℟. Worthy are you to take the scroll and to open its seals, for you were slain and have ransomed men for God * by your blood. ℣. For you have made them a kingdom and priests to our God. – By your blood – Glory. – By your blood.

Hymn

Gladly, with joyful voice, let every street resound.
Ardent each countenance, telling of joyousness,
Let young and old go forth, bearing their torches bright;
All being done in good order.

While we adore that blood which Christ, from many wounds,
Shed as he, dying, lay on the rough cross of wood,
We are reminded well of his great sacrifice.
Surely, at least, we should mourn him.

Injury grievous befell the whole human race
As a result of the first Adam's sinfulness.
But the new Adam's integrity, faithfulness,
Gives again life to all peoples.

Since that strong cry, of the Son in his frailty,
Went not unheard by his Father in Paradise,
Much more, indeed, ought Christ's life-blood appeal to him,
So that he grant us his pardon.

He, whosoever, his robe in this blood shall wash,
Straightway will make himself like to the angels blest,
Cleansed from all blemishes, roselike and beautiful,
Pleasing, indeed, to the Monarch.

Let no unstable one henceforth withdraw himself.
From the straight pathway ere reaching the winning post.
God, who assists us to finish this race of life,
Gives to each one the great trophy.

Show us your mercy, O Father, all powerful,
For by the blood of your Son you have purchased us,
And by the Spirit so kind renew life in us.
Bring us on high, then, to heaven.
Amen.

℣. By your blood, Lord, you have ransomed men.
℟. And have made them a kingdom to our God.

Magnif. ant. You have come to Mount Sion and to the city of the living God, the heavenly Jerusalem, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.

Prayer

Almighty, everlasting God, you appointed your only-begotten Son to be redeemer of the world, and willed to be appeased by his blood. Grant us, we pray, so to venerate with solemn rite the price of our salvation, and so to be defended against the evils of this life by its might, that we may enjoy its fruit for ever in heaven. Through the same.

Compline from Sunday

MATINS

Invit. Christ the Son of God, who ransomed us by his blood, * come, let us adore.

Hymn

Rightful wrath of the Creator
In avenging waters flood,
Plunged a world of godless sinners,
Noah safe in ark of wood,
But, at last, love's wondrous power
Washed the earth in streams of blood.

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Moistened by a rain so wholesome,
Happy earth its joy must show.
Where the thorn had once abounded,
Flowers in profusion grow.
And instead of bitter wormwood,
All men sweetest nectar know.

Straightway, then, the deadly serpent
Harmful poison laid aside,
While the fierceness of the wild beasts
And bloodthirstiness subside.
This, indeed, was noble conquest
By the gentle Lamb who died.

O the depth of heavenly wisdom
That no man can ever sound !
O delightful, heartfelt kindness
That shall ever be renowned !
King supreme the death did suffer
For the servant guilty found.

When by sin we bring upon us
Rightful Judge's sentence grim,
Then may we be well defended
By this blood that pleads with him.
May accusing hosts of evil
Then depart to regions dim.

Keeping well your gifts most gracious
Let the ransomed world adore;
Noble leader, source eternal,
Who salvation did restore,
With the Father and the Spirit
Reigning blessed for evermore.
Amen.

I Nocturn

Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

" Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs ; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

" It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: " You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth ;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish ; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 1 At the end of eight days, when he was circumcised, he was called Jesus.

Psalm 3

How many are my foes, O Lord ! * How many are rising up against me !

How many are saying about me: * " There is no help for him in God."

But you, Lord, are a shield about me, * my glory who lift up my head.

I cry aloud to the Lord. * He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord ; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked !

O Lord of salvation, * bless your people !

Ant. 2 Being in an agony he prayed more earnestly: and his sweat became like great drops of blood falling down upon the ground.

Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: " You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup ; * it is you yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me !

I will bless the Lord who gives me counsel, * who even at night directs my heart.

I keep the Lord ever in my sight: * since he is at

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my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad ; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Ant. 3 Judas, his betrayer, repented and brought back the thirty pieces of silver, saying, " I have sinned in betraying innocent blood."

℣. You have ransomed men, Lord. ℟. By your blood.

From the blessed apostle Paul's Letter to the Hebrews

Lesson i Ch. 9

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God? Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant.

℟. i. Jesus suffered outside the gate in order to sanctify the people through his own blood. * Therefore, let us go forth to him outside the camp, bearing abuse for him. ℣. In your struggle against sin you have not yet resisted to the point of shedding your blood. – Therefore.

Lesson ii

For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Hence even the first covenant was not ratified without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying " This is the blood of the covenant which God commanded you." And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the Law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

℟. ii. Moses took the blood,and sprinkled it upon the people * and he said, " Behold the blood of the covenant which the Lord has made with you. ℣. By faith he kept the Passover and sprinkled the blood, so that the destroyer of the first-born might not touch them. – And he said.

Lesson iii Chapter 10

Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful ; and let us consider how to stir up one another to love and good works.

℟. iii. You who once were far off have been brought near in the blood of Christ. * For he is our peace, who has made us both one. ℣. He was pleased, through him, to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. – For he is. – Glory. – For he is.

II Nocturn

Psalm 22

The Lord is my shepherd ; * there is nothing I shall want.

Fresh and green are the pastures * where he gives me repose.

Near restful waters he leads me, * to revive my drooping spirit.

He guides me along the right path ; * he is true to his name.

If I should walk in the valley of darkness * no evil would I fear.

You are there with your crook and your staff ; * with these you give me comfort.

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You have prepared a banquet for me * in the sight of my foes.

My head you have anointed with oil ; * my cup is overflowing.

Surely goodness and kindness shall follow me * all the days of my life.

In the Lord's own house shall I dwell * for ever and ever.

Ant. 4 Pilate wishing to satisfy the crowd, having scourged Jesus, delivered him to them.

Psalm 29

I will praise you, Lord, you have rescued me * and have not let my enemies rejoice over me.

O Lord, I cried to you for help * and you, my God, have healed me.

O Lord, you have raised my soul from the dead, * restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love him, * give thanks to his holy name.

His anger lasts but a moment ; his favour through life. * At night there are tears, but joy comes with dawn.

I said to myself in my good fortune: * " Nothing will ever disturb me."

Your favour had set me on a mountain fastness, * then you hid your face and I was put to confusion.

To you, Lord, I cried, * to my God I made appeal:

" What profit would my death be, my going to the grave ? * Can dust give you praise or proclaim your truth ?"

The Lord listened and had pity. * The Lord came to my help.

For me you have changed my mourning into dancing, * you removed my sackcloth and girded me with joy.

So my soul sings psalms to you unceasingly. * O Lord my God, I will thank you for ever.

Ant. 5 When he saw that he was gaining nothing, he took water and washed his hands before the crowd, saying, " I am innocent of this righteous man's blood."

Psalm 63

Hear my voice, O God, as I complain, * guard my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords ; * they aim bitter words like arrows

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course ; * they conspire to lay secret snares.

They say: " Who will see us ? * Who can search out our crimes ?"

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

Then all men will fear ; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 6 And all the people answered, " His blood be on us and on our children."

℣. The blood of Jesus Christ, the Son of God.
℟. Cleanses us from all sin.

Sermon of St. John Chrysostom

Homily to Neophytes

Lesson iv

Do you wish to hear of the power of the blood of Christ ? Let us go back to that which prefigured him. Let us recall the former type and re-tell the ancient Scripture. In Egypt, at midnight, God threatened the Egyptians with a tenth plague that would destroy their first born, because they kept captive his first born people. But, lest the beloved Jewish people should also be in peril, since the one place harboured them all, a means of distinguishing them was found. Hence the wonderful portent from which you may truly learn this power. The vehemence of divine anger was awaited, and the bearer of death circled over every home. What, then, did Moses do ? " Kill a yearling lamb," he said, " and mark the doors with its blood." What is that you say, Moses ? Was it normal for sheep's blood to deliver a reasoning man ? " Certainly," he replied, " not because it is blood, but because by it is clearly typified the blood of the Lord."

℟. iv. Conduct yourselves with fear throughout the time of your exile. * You know that you were ransomed, not with perishable things such as silver or gold. ℣. But with the precious blood of Christ, like that of a lamb without blemish or spot. – You know.

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Lesson v

Indeed, statues of rulers, though lacking reason and speech, have sometimes been known to help men, endowed with reasoning soul, who had recourse to them. And this, not because they were made of bronze, but because they reproduced the likeness of the ruler. So, too, this blood, which lacked intelligence, delivered human beings who had souls; not because it was blood, but because it indicated that blood which was to come. Then, that destroying angel, when he saw the marked doorposts and lintels, passed over and did not dare to enter. Much more, therefore, will the enemy now withdraw if he sees, not the typifying blood placed on the doorposts, but the blood of Christ's truth shining on the lips of the faithful; that blood set apart for the doorposts of the temple. For if the angel drew back from the sign, how much will the enemy be terrified at the sight of the reality! Do you wish to consider a further quality of this blood? I would like you to study its source and the spring from which it flowed. It first came forth from the cross itself: its source was the very side of the Lord. The soldier opened the side, he exposed the wall of that holy temple; and I have found the splendid treasure, I rejoice to discover the sparkling riches.

℟. v. You were bought with a price. * So glorify God in your body. ℣. You were bought with a price; do not become slaves of men. – So glorify.

Lesson vi

So, too, it was with regard to the lamb. The Jews killed the sheep and I have experienced the fruit of this sign. From the side flowed blood and water. I do not wish that you who listen should, in facile manner, pass over the inner meaning of so great a mystery. I have yet to speak of things that are hidden and that have a deeper meaning. I have said that the water and the blood display an image of Baptism and of the Sacraments, for from them the holy church was established by the washing of regeneration and renewal in the Holy Spirit. Through Baptism, I say, and through the Sacraments, for these are seen to have been brought out from his side. From his side, therefore, Christ built the church, just as from Adam's side his wife, Eve, was brought into being. Indeed, Paul

testifies on this matter also, saying, "We are members of his body," referring obviously to his side. For as from Adam's side, God brought woman into existence, so also from his own side Christ gave us water and blood by which the church might be renewed. On the nineteenth centenary of the redemption of the human race, the Supreme Pontiff Pius XI, to bring to mind this benefit, so great that it baffles description, decreed that it should be celebrated by a most solemn Jubilee. That the fruits of the precious blood of Christ, the immaculate lamb, by which blood we were redeemed, might spread more abundantly among men and that this recollection might more vividly be brought home to the faithful, the same Supreme Pontiff raised the feast of the Most Precious Blood of Our Lord, Jesus Christ, to the rank of first class; as such to be celebrated each year by the universal church.

℟. vi. God shows his love for us * in that while we were yet sinners Christ died for us. ℣. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. – In that. – Glory. – In that.

III Nocturn

Psalm 73

Why, O God, have you cast us off for ever?* Why blaze with anger against the sheep of your pasture?

Remember your people whom you chose long ago, ℣ the tribe you redeemed to be your own possession, * the mountain of Sion where you made your dwelling.

Turn your steps to these places that are utterly ruined! * The enemy has laid waste the whole of the sanctuary.

Your foes have made uproar in your house of prayer: ℣ they have set up their emblems, their foreign emblems, * high above the entrance to the sanctuary.

Their axes have battered the wood of its doors. * They have struck together with hatchet and pickaxe.

O God, they have set your sanctuary on fire: * they have razed and profaned the place where you dwell.

They said in their hearts: "Let us utterly crush them: * let us burn every shrine of God in the land."

There is no sign from God, nor have we a prophet, * we have no one to tell us how long it will last.

How long, O God, is the enemy to scoff? * Is the foe

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to insult your name for ever?

Why, O Lord, do you hold back your hand? * Why do you keep your right hand hidden?

Yet God is our king from time past, * the giver of help through all the land.

It was you who divided the sea by your might, * who shattered the heads of the monsters in the sea.

It was you who crushed Leviathan's heads * and gave him as food to the untamed beasts.

It was you who opened springs and torrents; * it was you who dried up ever-flowing rivers.

Yours is the day and yours is the night. * It was you who appointed the light and the sun:

It was you who fixed the bounds of the earth: * you who made both summer and winter.

Remember this, Lord, and see the enemy scoffing; * a senseless people insults your name.

Do not give Israel, your dove, to the hawk * nor forget the life of your poor servants for ever.

Remember your covenant; * every cave in the land is a place where violence makes its home.

Do not let the oppressed return disappointed; * let the poor and the needy bless your name.

Arise, O God, and defend your cause! * Remember how the senseless revile you all the day.

Do not forget the clamour of your foes, * the daily increasing uproar of your foes.

Ant. 7 So Jesus came out, wearing the crown of thorns and the purple robe. And he said to them, "Here is the man."

Psalm 87

Lord, my God, I call for help by day; * I cry at night before you.

Let my prayer come into your presence. * O turn your ear to my cry.

For my soul is filled with evils; * my life is on the brink of the grave.

I am reckoned as one in the tomb: * I have reached the end of my strength,

Like one alone among the dead; * like the slain lying in their graves;

Like those you remember no more, * cut off, as they are, from your hand.

You have laid me in the depths of the tomb, * in places that are dark, in the depths.

Your anger weighs down upon me: * I am drowned beneath your waves.

You have taken away my friends * and made me hateful in their sight.

Imprisoned, I cannot escape; * my eyes are sunken with grief.

I call to you, Lord, all the day long; * to you I stretch out my hands.

Will you work your wonders for the dead? * Will the shades stand and praise you?

Will your love be told in the grave * or your faithfulness among the dead?

Will your wonders be known in the dark * or your justice in the land of oblivion?

As for me, Lord, I call to you for help: * in the morning my prayer comes before you.

Lord, why do you reject me? * Why do you hide your face?

Wretched, close to death from my youth, * I have borne your trials; I am numb.

Your fury has swept down upon me; * your terrors have utterly destroyed me.

They surround me all the day like a flood, * they assail me all together.

Friend and neighbour you have taken away: * my one companion is darkness.

Ant. 8 And bearing his own cross, he went out to the place called the place of a skull. There they crucified him.

Psalm 93

O Lord, avenging God, * avenging God, appear!

Judge of the earth, arise, * give the proud what they deserve!

How long, O Lord, shall the wicked, * how long shall the wicked triumph?

They bluster with arrogant speech; * the evil-doers boast to each other.

They crush your people, Lord, * they afflict the ones you have chosen.

They kill the widow and the stranger * and murder the fatherless child.

And they say: "The Lord does not see; * the God of Jacob pays no heed."

Mark this, most senseless of people; * fools, when will you understand?

Can he who made the ear, not hear? * Can he who formed the eye, not see?

Will he who trains nations, not punish? * Will he who teaches men, not have knowledge?

(The Lord knows the thoughts of men. * He knows they are no more than a breath.)

Happy the man whom you teach, O Lord, * whom you train by means of your law:

To him you give peace in evil days * while the pit is being dug for the wicked.

The Lord will not aban-

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don his people * nor forsake those who are his own:

For judgment shall again be just * and all true hearts shall uphold it.

Who will stand up for me against the wicked? * Who will defend me against those who do evil?

If the Lord were not to help me, * I would soon go down into the silence.

When I think: "I have lost my foothold" * your mercy, Lord, holds me up.

When cares increase in my heart * your consolation calms my soul.

Can judges who do evil be your friends? * They do injustice under cover of law;

They attack the life of the just * and condemn innocent blood.

As for me, the Lord will be a stronghold; * my God will be the rock where I take refuge.

He will repay them for their wickedness, destroy them for their evil deeds. * The Lord, our God, will destroy them.

Ant. 9 As they saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

℣. Christ loves us. ℟. And has freed us from our sins by his blood.

Reading from the holy Gospel according to John

Lesson vii Chapter 19

At that time, when Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit. Etc.

Homily of St. Augustine, Bishop

Treatise 120 on John

The evangelist picked his words carefully. He did not say, "He struck his side," or, "He wounded it," or anything else other than, "He pierced it." The door of life was thus, as it were, straightway opened wide. Through this flowed the church's sacraments, without which there is no entry into life, that is, true life. That blood which was shed was shed for the remission of sins. That water mingles with the life-giving drink; this provides both cleansing and refreshment. This is what was foreshadowed when Noah was ordered to make a door in the side of the ark, that through it might enter those animals that were not to perish in the flood: by them the church was prefigured. It was on account of this, too, that the first woman was made from the side of the sleeping man and was given

the name Life, and, Mother of the Living, which, before the great evil of the fall, signified a great good indeed. This second Adam, his head bowed, slept on the cross, so that, then, might be formed for him the bride who came out from his side as he slept. O Death by which the dead live again! Is anything more immaculate than this blood? Is anything more health-giving than this wound?

℟. vii. This is he who came by water and blood, Jesus Christ; * not with the water only, but with the water and the blood. ℣. On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin. – Not with the water.

Lesson viii

Explanation of Psalm 95, no. 5

Men were held captive by the devil, and were slaves to evil spirits. But they have been redeemed from captivity. Though they could sell themselves, they could not redeem themselves. The Redeemer came and paid the price. He shed his blood and bought the whole world. Do you enquire what he bought? See what he paid, and you will discover what he bought. Christ's blood was the price. What is worth so great a price? What, but the whole world? What, but all nations? Those people are very ungrateful for their ransom, or else very proud, who say either that it is so trifling as to have bought only the Africans, or that they themselves are so great that it was given only for them. Let them not boast or become conceited. What he gave, he gave for all.

℟. viii. God destined us in love to be his sons through Jesus Christ. * In him we have redemption through his blood. ℣. The forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. – In him we have.

Lesson ix

Sermon 31 (otherwise 344)

He had blood by which he might redeem us. It was for this, precisely, that he received blood, that it should become that which he would shed to redeem us. If you so desire, your Lord's blood was given for you. If you do not so desire, it was not given for you. Perhaps you may say, "My God had

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blood by which he might redeem me. But at his passion he already gave it all. What has he left that may be given for me?" The great thing is this, that he gave once and he gave for all. To him who desires it, Christ's blood is salvation; to him who does not desire it, it is punishment. Why, then, do you, who do not wish to die, hesitate to be freed from the second death? You are freed from that, if you are willing to take up your cross and to follow the Lord: for he took up his cross and sought the servant.

℟. ix. Worthy are you to take the scroll and to open its seals, for you were slain and have ransomed men for God * by your blood. ℣. For you have made them a kingdom and priests to our God. – By your blood. – Glory. – By your blood.

Before Lauds ℣. Therefore we beseech you to help your servants. ℟. Whom you have redeemed in your precious blood.

LAUDS

Antiphons (and at the Hours)

1. Who are these, clothed in white robes, and whence have they come?

Psalm The Lord is king etc. p. 29.

2. These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the lamb.

3. Therefore are they before the throne of God and serve him day and night.

4. And they have conquered the dragon by the blood of the lamb and by the word of their testimony.

5. Blessed are those who wash their robes in the blood of the lamb.

Little Chapter Hebr. 9

When Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption.

Hymn

We greet you, wounds of Christ above,
True tokens of his boundless love!
From which the streams of crimson blood
Pour forth in an unceasing flood.

In brightness, you the stars excel;
In fragrance, balm and rose as well;
In value, gems from Indies' home;
In sweetness, even honeycomb.

Through you, the refuge each one finds
That is all pleasing to our minds;
Here threatening foes shall never reach
Nor raging fury ever breach.

On Jesus stripped in judgment hall
How many blows are seen to fall!
What streams of blood flow all round
From broken flesh to splash the ground!

Alas! The graceful brow, in scorn
Is wounded by the crown of thorn;
With nails, their points unsharpened too,
Both hands and feet are pierced right through.

With love divine he welcomed death
And freely gave his final breath;
From heart then pierced by lance's blow
The double fluids start to flow.

That full redemption may be made
As in a winepress he is laid;
And Jesus, seeking selfless gains,
No drop of blood for self retains.

Let everyone of you draw near
On whom sin's dreadful stains appear;
In this, salvation's torrent, see,
The one who washes, clean shall be.

All thanks and grace be ever shown
To him who sits by Father's throne;
In blood, he ransomed us from hell,
And by the Spirit guides us well.

Amen.

℣. Since we are justified by the blood of Christ.
℟. We shall be saved by him from the wrath of God.

Bened. ant. "The blood of the lamb shall be a sign for you," says the Lord, "and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you."

Prayer

Almighty, everlasting God, you appointed your only-begotten Son to be redeemer of the world,

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and willed to be appeased by his blood. Grant us, we pray, so to venerate with solemn rite the price of our salvation, and so to be defended against the evils of this life by its might, that we may enjoy its fruit for ever in heaven. Through the same.

At the Hours, psalms from Sunday.

TERCE

Ant. These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the lamb.

Little Chapter Hebr. 9

When Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption.

℟. You have ransomed men, Lord, by your blood,* alleluia, alleluia. – You have ransomed.

℣. From every tribe and tongue and people and nation. – Alleluia, alleluia. – Glory. – You have ransomed.

℣. The blood of Jesus Christ, the Son of God. ℟. Cleanses us from all sin.

SEXT

Ant. Therefore are they before the throne of God and serve him day and night.

Little Chapter Hebr. 9

For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

℟. The blood of Jesus Christ, the Son of God, cleanses us,* alleluia, alleluia.– The blood. ℣. From all sin. – Alleluia, alleluia. – Glory. – The blood.

℣. Christ loves us. ℟. And has freed us by his blood.

NONE

Ant. Blessed are those who wash their robes in the blood of the lamb.

Little Chapter Hebr. 9

Moses took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which God commanded you."

℟. Christ loves us and has freed us by his blood,* alleluia, alleluia. – Christ loves us. ℣. And he made us a kingdom and priests to his God and Father. – Alleluia. – Glory. – Christ. ℣. Since we are justified by the blood of Christ. ℟. We shall be saved by him from the wrath of God.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly.

Great are the works of the Lord; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth: * his precepts are all of them sure,

Standing firm for ever and ever: * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the

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beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever!

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne,

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dung-heap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God!

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. Who are these, clothed in white robes, and whence have they come?

Little Chapter Hebr. 9

When Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption.

Hymn

Gladly, with joyful voice, let every street resound.
Ardent each countenance, telling of joyousness,
Let young and old go forth, bearing their torches bright;
All being done in good order.

While we adore that blood which Christ, from many wounds,
Shed as he, dying, lay on the rough cross of wood,
We are reminded well of his great sacrifice.
Surely, at least, we should mourn him.

Injury, grievous, befell the whole human race
As a result of the first Adam's sinfulness.
But the new Adam's integrity, faithfulness,
Gives again life to all peoples.

Since that strong cry of the Son, in his frailty,
Went not unheard by his Father in Paradise,
Much more, indeed, ought Christ's life-blood appeal to him,
So that he grant us his pardon.

He, whosoever, his robe in this blood shall wash,
Straightway will make himself like to the angels blest,
Cleansed from all blemishes, roselike and beautiful,
Pleasing, indeed, to the Monarch.

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Let no unstable one henceforth withdraw himself
From the straight pathway ere reaching the winning post.
God, who assists us to finish this race of life,
Gives to each one the great trophy.

Show us your mercy, O Father, all powerful,
For by the blood of your Son you have purchased us,
And by the Spirit so kind renew life in us.
Bring us on high, then, to heaven.
Amen.

℣. By your blood, Lord, you have ransomed men. ℟. And have made them a kingdom to our God.

Magnif. ant. You shall have this day for a memorial: and you shall celebrate it as a solemn feast to the Lord in all your generations with perpetual devotion.

Prayer

Almighty, everlasting God, you appointed your only-begotten Son to be redeemer of the world and willed to be appeased by his blood. Grant us, we pray, so to venerate with solemn rite the price of our salvation, and so to be defended against the evils of this life by its might, that we may enjoy its fruit for ever in heaven. Through the same.

Compline from Sunday.

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2 July

Visitation of the Blessed Virgin Mary

II class

What is not given here will be found in Feasts of the Blessed Virgin Mary [20] the word Festival being changed to Visitation.

MATINS

I Nocturn

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

From the Song of Songs

Lesson i Chapter 2

I am a rose of Sharon, a lily of the valleys. As a lily among brambles, so is my love among maidens. As an apple tree among the trees of the wood, so is my beloved among young men. With great delight I sat in his shadow, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Sustain me with raisins, refresh me with apples; for I am sick with love. O that his left hand were under my head, and that his right hand embraced me!

℟. i. Today Elizabeth is visited by the blessed Virgin Mary of the line of David, through whom the salvation of the world has been revealed to those who believe, * whose glorious life has given light to the world. ℣. With greatest reverence let us celebrate the Visitation of the most blessed Virgin Mary. – Whose glorious life.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii

I adjure you, O daughters of Jerusalem, by the gazelles or the hinds of the field, that you stir not up nor awaken love until it please. The voice of my beloved! Behold, he comes, leaping upon the mountains, bounding over the hills. My beloved is like a gazelle, or a young stag. Behold, there he stands behind our wall, gazing in at the windows, looking through the lattice.

℟. i. Let us contemplate this most fitting Visitation of the glorious Virgin Mary. * The Lord looked on her nothingness; at the angels' message she conceived the Redeemer of the world.

℣. Today Elizabeth is visited by the blessed Virgin Mary of the line of David. – The Lord looked.

Blessing May the Virgin Mary with her loving child bless us. ℟. Amen.

Lesson iii

My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your face, let me hear your voice, for your voice is sweet, and your face is comely.

℟. iii. The stock of Jesse brought forth a shoot, and the shoot a branch, * and on this branch the Holy Spirit rests. ℣. The Virgin Mother of God is the shoot; her son, the branch. –And on. – Glory.– The Holy Spirit.

II Nocturn

Blessing May the Virgin Mother of God rescue us

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from the evil enemy. ℟. Amen.

Sermon of St. John Chrysostom

At Metaphrastes in July

Lesson iv

When our Redeemer came to us, he came first to his friend John, while he was still in his mother's womb. When John in the womb had gazed on him in the womb, setting aside the restraints of nature, he cries out, " I see the Lord who has defined the bounds of nature, but I have not to wait until my birth ; I have no need to remain silent for nine months, for he who is eternal is within me. I will go out from this dark resting-place and proclaim my stored-up knowledge of wonderful things."

℟. iv. This is the Visitation of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David. * Her illustrious life casts splendour on all the churches. ℣. Mary is resplendent, born of kingly line. – Her illustrious life.

Blessing May Jesus, son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

" I am a sign ; I will indicate Christ's coming. I am a trumpet ; I will make known the dispensation of the Son of God in the flesh. I will sound the trumpet and thus bless my father's tongue and loose it, that it may speak. I will sound the trumpet to quicken my mother's womb." You see, beloved, what a new and wonderful mystery is here. He has not yet been born and he speaks by leaping ; he has not yet appeared and he sends forth warnings ; he cannot cry out and he is heard by his actions ; he has not yet drawn the breath of life and he preaches God ; he has not yet seen the light and he points to the Sun.

℟. v. Your Visitation, Virgin Mother of God, has proclaimed joy to the whole world ; * for from you has risen the Sun of Justice, Christ our God, who, dispelling the curse gave us blessing, and overcoming death, gave us life everlasting. ℣. You are indeed happy, who alone obtained the dignity of motherhood without losing virginal purity. – For from you.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

Lesson vi

Though yet unborn, he hastens to prepare the way, for he cannot suffer restraint in the presence of the Lord. He will not await the time set by nature for his release, but strives to free himself from the prison-house of the womb in his eagerness to herald the Saviour to come. " He approaches," he says, "who loosens bonds. Why do I lie in prison ; why do I remain here ? The Word has come to establish all things, and am I still to linger in captivity ? I will go forth ; I will go before him and cry out to all, ' Behold, the Lamb of God, who takes away the sins of the world.' "

℟. vi. At the command of the Lord, who wished to increase our dignity, * as a bramble bringing forth a rose, so did Judea bring forth Mary. ℣. That virtue might overshadow vice and grace sin. – As a bramble. – Glory. – As a bramble.

III Nocturn

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 1

At that time, Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechari'ah and greeted Elizabeth. Etc.

Homily of St. Ambrose, Bishop

Book 2 Commentary on Luke, ch. 1

It is to be observed that the superior comes to the inferior, that the inferior may benefit thereby. Mary comes to Elizabeth ; Christ comes to John. Later, the Lord went to John to be baptized that John's baptism might be sanctified. The blessings bestowed by Mary's coming and by the presence of the Lord are quickly shown. Notice the distinction and the aptness of each word. Elizabeth was the first to hear the voice of Mary, but John was the first to experience the grace. She heard in the natural way ; he leaped by reason of the mystery. She was aware of Mary's coming ; he was aware of the coming of the Lord.

℟. vii. Mary is resplendent, born of kingly line. *

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Through her prayers, we most earnestly beg to be strengthened in mind and spirit. ℣. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God. – Through her prayers.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson viii

These mothers speak of grace; their sons work inwardly and undertake a mysterious work of affection for the benefit of the mothers. By a twofold miracle, the mothers prophesy through the spirit of their children. The babe leaped and the mother is filled with the Holy Spirit. It was not the mother who was first filled with the Holy Spirit, but the son, and then the son filled his mother with the Holy Spirit. "And why is this granted to me, that the mother of my Lord should come to me?" Elizabeth is saying in effect, "What a blessing I have been granted! I perceive the miracle; I am conscious of the mystery that the mother of my Lord, bearing the Word in her womb, is indeed filled with God."

℟. viii. With heart and mind let us sing glory to Christ * on this sacred festival of the illustrious Mary, Mother of God. ℣. Let us celebrate with joy the Visitation of holy Mary. – On this.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

"And Mary remained with her about three months, and returned to her home." It is aptly shown that she both rendered assistance and observed the mystic number. She stayed so long, not only out of friendship, but that her presence might also benefit so great a prophet. For if so much good resulted from her very approach that, at the sound of Mary's greeting, the babe leaped in his mother's womb, that the child's mother was filled with the Holy Spirit, what great blessings, must we not suppose, resulted from her visit over such a long period? The prophet was anointed and, like a good athlete, was exercised in his mother's womb. His strength was being provided for a most arduous contest.

℟. ix. You are, indeed, happy, holy Virgin Mary, and most worthy of all

praise, * for, from you has risen the Sun of Justice Christ, our God. ℣. Pray for the people, plead for the clergy, intercede for the consecrated women; may all who celebrate your Visitation experience your assistance. – For. – Glory. – Christ, our God.

Before Lauds ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. This is the Visitation of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David.

Psalm The Lord is king, etc. p. 29.

2. Today is the Visitation of the holy Virgin Mary, whose illustrious life casts splendour on all the churches.

3. Mary is resplendent, born of kingly line; through her prayers we most devoutly beg to be strengthened in mind and spirit.

4. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God.

5. Let us celebrate with joy the Visitation of holy Mary that she may intercede for us with the Lord Jesus Christ.

Little Chapter Song. 2

Arise, my love, my fair one, and come away; for see, the winter is past, the rain is over and gone. The flowers appear on the earth.

Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the Great King's portal bright,
The gate by which came forth the Light:
Come, then, you ransomed nations, sing
The Life divine that she did bring.

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O Mary, mother of all grace,
True mercy's mother to our race ;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. Let us reverently celebrate today's Visitation of the Mother of God, Mary ever-virgin, by whom the supreme ruler went forth, alleluia.

Prayer

Almighty and merciful God, we humbly beseech your majesty, that as you made known your only-begotten Son through the visit and greeting of your mother to the child as yet unborn, so likewise you would grant to us, by the merits and prayers of the same mother, to see him with unveiled face for all eternity. Who lives and reigns with you.

Commemoration of SS. Processus and Martinian, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

O God, you surround us and protect us with the glorious witness borne by your holy martyrs Processus and Martinian. Grant that we may improve by modelling ourselves on them and that we may rejoice in their intercession. Through.

At the Hours psalms and antiphon from weekday.

TERCE

Little Chapter as in Vespers.

℟. Holy Mother of God, * Mary ever virgin. – Holy Mother of God. ℣. Intercede for us with the Lord our God. – Mary ever virgin. – Glory. – Holy Mother of God.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

SEXT

Little Chapter Song 2

Behold, my beloved comes, leaping upon the mountains, bounding over the hills. My beloved is like a gazelle, or a young stag.

℟. After childbirth, O Virgin, * you remained inviolate. – After childbirth. ℣. Mother of God, intercede for us. – You remained. – Glory. – After childbirth.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

NONE

Little Chapter Song 2

Let me see your face, let me hear your voice, for your voice is sweet, and your face is comely.

℟. You are beautiful * and pleasing. – You are. ℣. In your winsomeness, O holy Mother of God. – And pleasing.– Glory.–You are.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

VESPERS

Little Chapter Song 2

Arise my love, my fair one, and come away ; for, see, the winter is past, the rain is over and gone. The flowers appear on the earth.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O Star of Ocean,
Gate of joy supernal,
Ever-virgin Mother
Of the Lord eternal.

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring ;
Every ill drive from us,
All things good imploring,

Show yourself a mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus,
With a joy unending.

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Praise then, God the Father
With Christ's worship
blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Your Visitation, Virgin Mother of God, has proclaimed joy to the whole world. For from you has risen the Sun of Justice, Christ our God; who, dispelling the curse, gave us blessing, and overcoming death, gave us life everlasting.

COMPLINE

Ant. of psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

Psalms from Sunday.

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God.

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3 July
St. Irenaeus
Bishop and Martyr
III class

MATINS

Lesson iii

Irenaeus was born a short distance from the city of Smyrna. From boyhood he put himself under the direction of Polycarp, who was a disciple of Saint John and the bishop of Smyrna. After Polycarp's glorious martyrdom, Irenaeus laboured with incredible zeal to discover from others, who had been instructed by the apostles, what doctrine they had received to be preserved in the deposit of faith. To this end he called together as many as possible of such witnesses and committed to memory what he had learned from them, using it afterwards, as occasion required, to refute heresies. Going to France, he was appointed priest of the church at Lyons by Photinus the bishop, to whose office he succeeded. He discharged his episcopal duties so creditably, by his wisdom, his prayerfulness and his example, that, in a short time, he saw, not only the people of Lyons, but also many in other French towns, abandon superstition and error and enrol themselves in the christian army. He wrote many works, most of which have perished through the ravages of time, but his five books against heresies are extant. In the third of these he, above all, bears strong and outstanding witness to the church at Rome,

to its succession of bishops and to its faithful, constant and most sure guardianship of divine tradition. "It is necessary," he wrote, "that the whole church, that is, the faithful everywhere, should be in agreement with this church because of its greater authority." Irenaeus was crowned with martyrdom and passed to heaven in the year of salvation 202.

℟. iii. Irenaeus, glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. – Finally. – Glory. – Decorated.

LAUDS

Prayer

O God, you gave to the blessed Irenaeus, your martyr and bishop, power to overcome heresies by the truth of his teaching, and to establish peace successfully in the church; give to your people, we beseech you, steadfastness in holy religion, and grant your peace in these our times. Through.

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5 July
St. Anthony Mary Zaccaria
Confessor
III class

MATINS

Lesson iii

Anthony Mary Zaccaria was born at Cremona of noble parents. From boyhood he was remarkable for his purity of life and his kindness to the poor. During his studies of the humanities, philosophy and medicine, he far outstripped his fellow-students in virtue and intelligence. Under divine guidance he applied himself to the study of the sacred sciences and, after his ordination, became so renowned that he merited to be called, by his fellow-citizens, father and angel of his country. With Bartholomew Ferrario and James Morigia, two very holy men, he founded at Milan the congregation of Clerics Regular of Saint Paul and a society of pious women known as the Angelicals. He had an ardent devotion to the Blessed Eucharist and did much to promote the public exposition of the most holy Sacrament. Graced with heavenly gifts and weighed down by his heavy labours, he contracted a severe illness and died a very holy

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death at Cremona on July 5 in the year 1539. Pope Leo XIII approved and confirmed the devotion shown him and enrolled him in the list of the saints.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

Lord God, may we learn from the spirit of the apostle Paul that surpassing wisdom of Jesus Christ, in which the blessed Anthony Mary being wonderfully instructed gathered together within your church new families of clerks and virgins. Through.

---

7 July
Bl. Benedict XI

Pope and Confessor, O. P.
Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, by the grace of your blessing, you raised to heaven the blessed pontiff Benedict; sanctify your people, we pray, with a further blessing of your grace, and, by his merits and prayers, defend us, in your strength, from all threatening evils. Through.

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9 July
SS. John, O. P. and Companions

Martyrs
III class

MATINS

Invit. God, who has adorned his martyrs with everlasting crowns, * come, let us adore.

Hymn

As new and monstrous heresies are rising,
Soldiers of Christ, too, grow in loyal fervour.
Faith, all resistless, as a shield upholding,
Firmly they counter.

"Bread come from heaven, that all men may savour,
You, God, made ready," cry they, bearing witness;
"You, Christ, appointed in the sound ark, Peter,
Faith's firm instructor."

This band, most noble, now to death advances.
One calls on Jesus, someone else on Mary;
Thus, at death's moment, with his breath expiring,
Greeting his Mother.

So fell the heroes, on this day, life-crowning.
Wild foe triumphant, lets brute strength make orgy;
Limbs, then, are scattered, having first been butchered:
Earth is blood-sodden.

Might, honour, power, be to God the Father;
Give worship, likewise, to the Son for ever;
And to the Spirit, sing, with voice unceasing,
Hymns in his praises.
Amen.

Nocturn

Ant. 1 They followed not the counsel of the wicked, but their delight was in the law of the Lord.

Psalms from the Common of Many Martyrs [78].

Ant. 2 On Sion, the holy mountain of the Lord, they announced the decree of the Lord.

Ant. 3 The eyes of the Lord look down on the poor, because the Lord is just and loves justice.

Ant. 4 They shall be admitted to the tent of God, and the victorious shall dwell on his holy mountain.

Ant. 5 The Lord is their portion and their cup; it is he himself who is their prize.

Ant. 6 They shall climb the mountain of the Lord and stand in his holy place, and they shall receive blessings from the Lord.

Ant. 7 The Lord looks on the just, to rescue their souls from death.

Ant. 8 The Lord is close to the broken-hearted; and those whose spirit is crushed he will save. The Lord ransoms the souls of his servants.

Ant. 9 The Lord of hosts is with us: the God of Jacob is our stronghold.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

From the book of Wisdom

Lesson i Chapter 3

But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their

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hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever.

℟. i. They continually offered up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. ✱Therefore, throughout all time they march crowned in triumph. ℣. The path of the righteous is like the light of dawn, which shines brighter and brighter until full day. – Therefore.

Lesson ii Chapter 5

Then the righteous man will stand with great confidence in the presence of those who have afflicted him, and those who make light of his labours. When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation. They will speak to one another in repentance, and in anguish of spirit they will groan, and say, "This is the man whom we once held in derision and made a byword of reproach—we fools! We thought that his life was madness and that his end was without honour. Why has he been numbered among the sons of God? And why is his lot among the saints? So it was we who strayed from the way of truth, and the light of righteousness did not shine on us, and the sun did not rise upon us. We took our fill of the paths of lawlessness and destruction, and we journeyed through trackless deserts, but the way of the Lord we have not known." Such things as these the sinners said in hell, because the hope of the ungodly man is like chaff carried by the wind, and like a light hoar-frost driven away by a storm; it is dispersed like smoke before the wind, and it passes like the remembrance of a guest who stays but a day. But the righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them.

℟. ii. Your enemies, Lord, raise a tumult, and those who hate you lift up their heads and conspire against those you love. ✱ If God is for us, who is against us? ℣. We give thanks to you, O God; we give thanks and recount your name. – If God.

Lesson iii

The sixteenth century, memorable for the disturbances of the error of Calvinism, provided in Holland a striking example of christian fortitude. The nineteen martyrs of Gorcum, as they are called, strove gloriously in defence of the Real Presence of Christ's body in the Eucharist and the Primacy of the Roman Pontiff. Among these was John, of the Order of Preachers, an alumnus of the house at Cologne. At the direction of his superiors, he had been administering the parish of Hoornaer in Holland. Having gone to the town of Gorcum to baptize an infant, he was taken by Calvinist followers and thrown into prison. There he shared the lot of other priests and religious already imprisoned for the faith. For several days and nights their constancy was tried by various forms of ridicule and ill-treatment. Then, half naked, they were taken by boat to Briel, and, on the way, suffered incredible tortures at the hands of the soldiers, the sailors and the heretical mob. Finally they were hanged from a beam and strangled, thus receiving the palm of martyrdom on July 9 in the year 1572. Renowned for miracles, they were canonized by Pius IX.

℟. iii. Then was heard what seemed to be the mighty voice of a great multitude in heaven, crying, "Alleluia! ✱ Salvation and glory and power belong to our God for ever and ever. ℣. For his judgments are true and just; and he has avenged the blood of his servants." – Salvation. – Glory. – For ever and ever.

Before Lauds ℣. Blessed John and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. The Lord robed his saints with might; truly his decrees are to be trusted.

Psalm The Lord is king, etc. p. 29.

2. The sheep of the Lord's flock have gone within his gates, giving thanks; they have entered

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his courts with songs of praise.

3. Their mouth shall praise the Lord with joy; the mouth of liars shall be silenced.

4. Bless the Lord, you priests of the Lord; sing praise to him and highly exalt him forever.

5. Let the faithful rejoice in their glory, let them shout for joy and take their rest.

Little Chapter Rev. 12

The holy ones have conquered by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

Hymn

Night now is over, rising sun casts splendour
Over the triumph of those valiant soldiers
Fallen in battle on the field of Gorcum;
Great in their courage!

Joyously rising, they ascend the heavens.
God, himself, greets them in celestial mansions;
There does he crown them with his light eternal:
He is their glory.

Earth, too, applauding, tells the martyrs' story,
Name of these victors flies through every nation;
Fame, then, resulting, in a praise most worthy,
Sings of their merits.

O worthy offspring of Christ's holy martyrs,
With brows encircled by triumphal garlands!
Hear, and be mindful of your own who praise you:
By your prayer, save us.

Might, honour, power, be to God the Father;
Give worship, likewise, to the Son for ever;
And to the Spirit, sing, with voice unceasing,
Hymns in his praises.
Amen.

℣. God is to be feared.
℟. In his holy place.

Bened. ant. The Lord, the God of Israel, has visited his servants and redeemed them; he has glorified their name for ever, and has raised up for us a mighty saviour.

Prayer

O God, you crowned with the laurel of immortality the struggle made for the faith by your blessed martyrs, John and his companions; mercifully grant that, striving here on earth, we may likewise deserve, through their merits and following their example, to be crowned with them in heaven. Through.

At the Hours the psalms and antiphon are from the weekday.

TERCE

Little Chapter as at Vespers.

℟. Rejoice, rejoice in the Lord * exult, you just! – Rejoice. ℣. O come, ring out your joy, all you upright of heart. – Exult. – Glory. – Rejoice.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

SEXT

Little Chapter Wisdom 5

The righteous will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them.

℟. The just shall rejoice * at the presence of God. – The just. ℣. They shall exult and dance for joy. – At the. – Glory. – The just.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

NONE

Little Chapter Hebr. 12

You have come to Mount Sion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven.

℟. But the righteous * live for ever. – But the righteous. ℣. And their reward is with the Lord. – Live. – Glory. – But the righteous.

℣. God is to be feared. ℟. In his holy place.

VESPERS

Ant. to psalms The Lord robed his saints with might; truly his decrees are to be trusted.

Psalms from the Common of Many Martyrs [89].

Little Chapter Rev. 12

The holy ones have conquered by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

Hymn

Strength of the martyrs, sturdiness and courage,
Prize of the victors, splendour and perfection,
Christ, our King, hear us, calling to remembrance
This wondrous triumph.

On this day, sacred, to that band unconquered
God's faithful people joyfully do homage;
Singing with reverence of Christ's noble soldiers,
Faith's loyal pillars.

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This joyful Order specially now honours,
Midst band heroic, John's most noble triumph;
Since that good pastor sacrificed his life-blood
For his disciples.

These, then, aflame with loyalty all holy,
Give to their people food of life eternal:
No threat deters them; God himself providing,
Kindles their spirit.

Might, honour, power, be to God the Father;
Give worship, likewise, to the Son for ever,
And to the Spirit, sing, with voice unceasing,
Hymns in his praises.
Amen.

℣. Blessed John and your companions, pray for us, ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The Lord raised up his humble servants and, remembering his mercy, he received them into his holy tabernacle.

Prayer

O God, you crowned with the laurel of immortality the struggle made for the faith by your blessed martyrs, John and his companions; mercifully grant that, striving here on earth, we may likewise deserve, through their merits and following their example, to be crowned with them in heaven. Through.

Compline from weekday.

---

10 July
The Seven Brothers
Martyrs
III class

MATINS
Lesson iii

At Rome, during the persecution under Marcus Aurelius, seven brothers, the sons of Saint Felicitas, were urged by Publius, the prefect, first with promises and later with threats, to renounce Christ and to worship the gods. But, through their steadfastness and their mother's encouragement, they persevered in the faith and suffered different forms of death. Januarius was flogged with scourges; Felix and Philip were beaten with clubs; Silvanus was dashed headlong from a great height, while Alexander, Vitalis and Martialis were beheaded. They were put to death on July 10. Four months later their mother gained a like palm of martyrdom.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

LAUDS

Prayer

Grant, we beseech you, almighty God, that we who know how strong your glorious martyrs have been in showing forth their faith, may experience how devoted they are in prayer to you, on our behalf. Through.

---

11 July
BB. Ignatius and Dominic
Bishops, O. P.
and Companions
Martyrs
III class

MATINS
Lesson iii

During the fierce anti-christian persecution of Minh-Mang, king of Annam, those imprisoned at Nam-Dinh included, from the Order of Preachers, Bishop Ignatius Delgado, head of the mission, and his assistants, Bishop Dominic Henares and Father Joseph Fernandez. Together with twenty-three natives, they were condemned to death. And so, in the year 1838, they were found worthy to receive eternal glory. Francis Chien, a catechist, and Dominic Henares were beheaded; Bishop Ignatius perished from hardships in a dungeon; the other soldiers of Christ and Dominic were hacked or sawn to pieces, or died of privation. These, with some fifty others, among them a Dominican tertiary, Augustine Schoeffler of the Paris Society for the Foreign Missions, were beatified by Leo XIII.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

Before Lauds and at Vespers:

℣. Blessed Ignatius and your companions, pray for us. ℟. That we may be worthy of the promises of Christ.

LAUDS

Prayer

O God, you willed the lands of Annam to be moistened by the blood of the blessed bishops, Ignatius and Dominic, and their companions; through the

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pleadings of these great martyrs let it blossom with the christian religion. Through.

12 July
St. John Gualbert
Abbot
III class

MATINS

Lesson iii

John Gualbert, who was born of a noble Florentine family, took up a military career in deference to his father's wishes. His only brother, Hugo, was murdered by a relative. On Good Friday John, accompanied by armed soldiers, met this man, who was alone, unarmed and unable to make his escape. The murderer, believing death was imminent, put his arms in the form of a cross and begged for mercy. Whereupon John, because of his reverence for that sacred sign, mercifully spared the murderer's life and accepted him as a brother. Later, John went to the church of Saint Minias and there he saw the figure of the crucified, before which he had worshipped, bow its head to him. Greatly moved by this, he abandoned his military career and, on the advice of Saint Romuald of the Camaldolese hermitage, put on the monastic habit. He then founded an Order under the rule of Saint Benedict at Vallombrosa, its principal aims being to extirpate the crime of simony and to further the apostolic faith. Rich in virtue and merits, and blessed by converse with the angels, John died at Passignano at the age of seventy-eight on July 12 in the year 1073.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

Let the intercession of the blessed abbot, John, commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

13 July
Bl. James of Voragine
Bishop and Confessor, O. P.
Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord. ℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you rendered your blessed confessor and bishop, James, a glorious herald of truth and an effective peacemaker; grant us, at his intercession, to love both peace and truth, and to reach you in whom peace is most perfect, and truth most pure. Through.

14 July
St. Bonaventure
Bishop, Confessor and Doctor of the Church
III class

MATINS

Lesson iii

Bonaventure, born at Bagnorea in Tuscany, entered the Franciscan Order while still in his youth. There he gave himself to study, making such progress under his teacher, Alexander of Hales, that after seven years, publicly at Paris, he interpreted with the greatest credit the Books of the Sentences. A man of unusual meekness and humility, he was intensely devoted to the passion of Christ the Lord. When scarcely thirty-five years old, Bonaventure became Minister General of the whole Order, and fulfilled this office with such prudence that he became renowned, not only for his doctrine and holiness, but also for his ability and accomplishments. On this account, Pope Gregory X made him cardinal and bishop of Albano. He wrote many works of great scholarship, the finest being his commentaries on the Four Books of the Sentences. Bonaventure died, aged fifty-three, at Lyons, the Council being then in session. He was canonized by Sixtus IV and received the title of Seraphic Doctor from Sixtus V.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you gave your people the blessed Bonaventure as a minister

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of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven whom we had on earth as a teacher of life. Through.

---

15 July

St. Henry, Emperor

Confessor
III class

MATINS

Lesson iii

Henry, surnamed the Pious, who rose from duke of Bavaria to become king of Germany and later Holy Roman Emperor, gave himself unremittingly to the spread of religion. From his own resources he founded the bishopric of Bamberg and made it tributary to St. Peter and the Roman Pontiff. He gave asylum to the exiled Benedict VIII, whom he restored to his see, and then in defence of the church, undertook a war against the Greeks, recapturing Apulia which they had held for a long time. Henry was strengthened by divine aid in his campaigns against barbarian nations and relied more on the power of prayer than on force of arms. Hungary being still pagan, he gave his sister in marriage to Stephen, king of that country, who after his baptism led it to the faith. Henry observed virginity in his married life and, before his death, restored his saintly wife, Cunegunda, inviolate to her family. At length, even more renowned for sanctity than for his kingly rule, he died in the year 1024. Pope Eugene III numbered him among the saints.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, today you transferred the blessed Henry, your confessor, from the height of earthly empire to the kingdom without end; we humbly ask that as you went beforehand with the abundance of your grace to make him overcome the allurements of the world, so too you would make us, like him, shun the enticements of this world and reach you in sinlessness of soul. Through.

---

16 July

Our Lady of Mount Carmel

Commemoration

LAUDS

Ant. Let us reverently celebrate today's commemoration of the Mother of God, Mary ever virgin, by whom the supreme ruler went forth, alleluia.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Prayer

O God, you have crowned the order of Carmel with the special title of the most blessed Mary, ever virgin and your mother; mercifully grant that we who today keep her feast with solemn rite, may be shielded by her protection and deserve to reach the joys that never end. For you live and reign.

If the commemoration of the feast of Our Lady of Mount Carmel occurs on Saturday, the Office of the Blessed Virgin Mary on Saturday is said, but the above prayer is said at all the Hours.

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17 July

Bl. Ceslaus

Confessor, O. P.
Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you endowed the blessed Ceslaus with virginal purity of life and burning zeal for the salvation of souls, and made him wonderful to the people of different nations for his holy actions and the grace of propagating the faith; grant, we beseech you, that through his intercession we may always be steadfast in faith, and come to you, who alone are the author and giver of eternal salvation. Through.

---

18 July

St. Camillus de Lellis

Confessor
III class

MATINS

Lesson iii

Camillus, of the noble Lelli family, was born at Bacchianico, a town in the diocese of Chieti. In his youth he served as a soldier and for a time led a disorderly life, but, moved to compunction for having offended God, he

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went to the Friars Minor, known as Capuchins, and earnestly begged to be admitted among them. His wish was granted then and later, after he had left them for a time. But an infection of the leg, from which he had previously suffered, broke out once more, and, submitting himself humbly to the judgment of his superiors, he put off, for the second time, the habit which he had twice received. Camillus then went to Rome and was ordained priest. He founded the Congregation of Clerks Regular to minister to the sick, the members of the Congregation binding themselves by a fourth most difficult vow, to nurse even those sick who were suffering from plague. Worn out by constant fasting and labours, having patiently borne five long and troublesome illnesses, which he called the mercies of the Lord, he died on July 14 in the year 1614, aged sixty-five. Leo XIII declared him patron of all hospitals and of the sick, and ordered that his name be invoked in the litany of the dying.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you endowed the blessed Camillus with an exceptional gift of love that he might be a help to souls struggling in their last agony; we ask you, by his merits, to pour out upon us your spirit of love whereby we may merit, in the hour of our death, to overcome the foe and gain the heavenly crown. Through.

---

19 July

St. Vincent de Paul

Confessor
III class

MATINS

Lesson iii

Vincent de Paul was born at Pouy in Gascony. From childhood he was remarkable for his charity to the poor. Called from the task of herding his father's flocks to acquire a knowledge of letters, he was later ordained priest. Falling into the hands of the Turks, he was taken captive to Africa. From

there he escaped to France with his master whom he had brought back to the faith. Vincent dedicated himself to the salvation of souls, both in the parishes under his care and later in his apostolate on the galleys. For almost forty years he acted as spiritual director to the nuns of the Visitation, an office he fulfilled with the greatest prudence. Even in his declining years he laboured zealously in evangelizing the poor, especially those in country districts. By a perpetual vow, approved by the Holy See, he bound to that apostolic work both himself and the members of the Congregation which he founded under the name of Secular Priests of the Mission. Vincent established many associations to seek out and help the needy, and to educate girls. At length, in the year 1660, worn out by austerities, labour and old age, he slept peacefully in the Lord. Renowned for miracles, he was canonized by Clement XII, while Leo XIII declared and appointed him special patron of all those charitable societies in the catholic world which, in any way, owe their origin to him.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you strengthened the blessed Vincent with apostolic power to preach the gospel to the poor and to further worthiness in the ranks of the clergy; grant, we beseech you, that as we honour his good works we may be guided by the example of his virtues. Through.

---

20 July

St. Jerome Emiliani

Confessor
III Class

MATINS

Lesson iii

Jerome, who belonged to the patrician family of the Emiliani, was born at Venice. In early youth he took up a military career and was put in command of Castlenuovo, near Quero in the Treviso mountains, during the most difficult days of the republic. The fortress was taken by the

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enemy and Jerome was thrown into a foul dungeon, from which he was rescued by the help of the Blessed Virgin. On his return to Venice, he gave himself wholeheartedly to the performance of works of mercy. Greatly moved with compassion for the children, especially the orphans, who wandered through the city, he provided them with shelter in houses he had rented, maintained them at his own expense and gave them a Christian education. It happened at that time that the blessed Cajetan, accompanied by Peter Carafa, later Paul IV, came to Venice. They approved of Jerome's activity and took him to a hospital for incurables, where he could, at the same time, train the orphans and tend the sick. Shortly afterwards, on their advice, he went to the adjoining mainland, first to Brescia and then to Bergamo and Como, establishing orphanages and other charitable institutions in these places. Finally he settled at Somascha, a hamlet near Bergamo, and here he laid the foundations of a new Order which was approved by Saint Pius V and which took its name from the hamlet. At last, while tending the sick, he contracted a contagious disease and at the age of fifty-six in the year 1537 laid down his life for the brethren.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, Father of mercies, through the merits and intercession of the blessed Jerome, whom you were pleased should be a helper and a father to the fatherless, grant that we may ever faithfully hold fast to the spirit of adoption whereby we are called, and are, your children. Through.

Commemoration of St. Margaret, Virgin and Martyr.

Ant. Come, my chosen one, and I will set my throne in you; for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed Margaret, your virgin and martyr, who was ever pleasing to you by reason of her chastity and practice of your virtues. Through.

---

21 July

St. Praxedes

Virgin

Commemoration

LAUDS

Ant. Come, my chosen one, and I will set my throne in you; for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

Graciously hear us, God of our salvation, that as we rejoice in the feast of the blessed Praxedes, your virgin, we may be imbued with the spirit of holy earnestness. Through.

---

22 July

St. Mary Magdalen

III class

MATINS

Invit. Let us praise the eternal God, the three and one. * He bore the saintly Mary to himself in heaven.

Hymn

O Mother Church, cry out and praise
This clemency that Christ displays,
Who, through the sevenfold power of grace,
The sevenfold blemish does efface.

Of Lazarus a sister, too,
This Mary much transgression knew;
But at hell's mouth all sin she spurns,
And to Life's threshold she returns.

The wanton life is given up,
What was the sink is now the cup;
From vessel held in scorn profound
Comes vase of honour, high renowned.

Infirm to Healer then draws near,
She brings the flask of perfumes dear;
And, from disease of many kinds,
At word of Healer, cure she finds.

In triumph coming, he who died,
The risen Jesus, she espied;
The first is she that joy to know
Who more than others love did show.

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For all his many favours done,
To God be glory, to the One
Who blots out penalties and sin,
And gives, instead, the prize we win.
Amen.

Nocturn

Ant. 1 When the Lord Jesus, the glory of the world, sat at table in Simon's house, a woman of the city, who was a sinner, brought forth sweet-smelling ointment of nard.

Psalms from the Common of a Virgin [130].

Ant. 2 Standing behind the Lord at his feet, with her hair unbound, weeping, she did not cease to kiss the divine feet.

Ant. 3 Then she washed the feet of the Lord Jesus and used her hair to dry them. When the alabaster flask was broken, the whole house was filled with the fragrance of the special perfumes.

Ant. 4 Now Simon said to himself, " If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."

Ant. 5 And turning to him, the Lord said, " From the time I came into your house she has not ceased, with hair unbound, to kiss my feet."

Ant. 6 Know that your sins are forgiven, for you loved much ; and because your faith is great, I send you away in holy peace.

Ant. 7 Martha, the sister of Mary Magdalen, was distracted with serving, but Mary sat at the Lord's feet and listened to his teaching.

Ant. 8 Martha said, "Do you not care that my sister has left me to serve alone ? Tell her then to help me."

Ant. 9 But the Lord answered her, " One thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

From the Song of Songs

Lesson i Chapter 3

Upon my bed by night I sought him whom my soul loves ; I sought him, but found him not. " I will rise now and go about the city, in the streets and in the squares ; I will seek him whom my soul loves." I sought him, but found him not. The watchmen found me, as they went about in the city. " Have you seen him whom my soul loves ?" Scarcely had

I passed them, when I found him whom my soul loves. I held him, and would not let him go until I brought him into my mother's house, and into the chamber of her that conceived me.

℟. i. Let every age rejoice on the feastday of Saint Mary Magdalen, ✱ whom Jesus, eternal love, loved much. ℣. This is that Mary who was most pleasing to the Lord, and who anointed the Lord's feet with precious ointment. – Whom Jesus.

Lesson ii Chapter 8

O that you were like a brother to me, that nursed at my mother's breast ! If I met you outside, I would kiss you, and none would despise me. I would lead you and bring you into the house of my mother, and into the chamber of her that conceived me. I would give you spiced wine to drink, the juice of my pomegranates. O that his left hand were under my head, and that his right hand embraced me ! I adjure you, O daughters of Jerusalem, that you stir not up nor awaken love until it please. Who is that coming up from the wilderness, leaning upon her beloved ? Under the apple tree I awakened you. There your mother was in travail with you, there she who bore you was in travail. Set me as a seal upon your heart, as a seal upon your arm ; for love is strong as death, jealousy is cruel as the grave. Its flashes are flashes of fire, a most vehement flame. Many waters cannot quench love, neither can floods drown it.

℟. ii. Happy was Mary who anointed the feet of the Lord Jesus, and wiped them with her hair ; ✱ and the house was filled with the fragrance of the ointment. ℣. From the broken alabaster jar she poured the mixed perfume of balsam as she anointed the Lord's feet with the precious ointment. – And the house.

Sermon of St. Gregory, Pope

Homily 25 on the Gospels

Lesson iii

Mary Magdalen, a sinner of the city, from her love of Truth, washed away with tears the stains of guilt. Then were the words of Truth verified, " Her sins, which are many, are forgiven, for she loved much." She who formerly, through sin, had been cool, later, through love, becomes fervent. She did not forsake the Lord's tomb, when even the disciples went

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away. She sought him whom she did not find and, seeking him, she wept. Burning with love, she eagerly yearned for him who, she believed, had been taken away. And so it came about that she who stayed behind to seek him was the only one who found him at that time, for undoubtedly the perfection of a good work is perseverance.

℟. iii. Let us all celebrate, fervently and reverently, the glorious solemnities of this day on which ✱ the blessed Mary Magdalen merited to be taken up to heaven. ℣. Having finished her earthly course and having implored the divine goodness. – The blessed Mary Magdalen merited to be taken up to heaven. – Glory. – The blessed Mary Magdalen merited to be taken up to heaven.

Before Lauds ℣. Mary has chosen the good portion. ℟. Which shall not be taken away from her.

LAUDS

Antiphons

1. Let all the earth sing out in highest praise on the feast of Saint Mary Magdalen.

Psalm The Lord is king, etc. p. 29.

2. She came with contrite heart and approached the feet of Jesus; she washed them with her tears, and wiped them with her hair.

3. Intercede for us, Mary Magdalen; pray always for us to the Lord Jesus.

4. Praise be to you, O good Jesus! You forgave the sinner many sins, because she loved much.

5. Mary, then, anointed the feet of Jesus and wiped them with her hair, and the house was filled with the fragrance of the ointment.

Little Chapter Prov. 31

A good wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

Hymn

Eternal Father's only child.
On us look lovingly and mild;
Since Magdalen you call away
To glory and the throne, today.

Within the King's own treasure store
The coin, once lost, rests evermore;
The precious jewel sparkles bright,

Brought back from gutter to the light.

O Jesus, refuge, pleasing, sure,
The penitents' one hope secure;
Through sinner's worth, who fell so low,
Remit the debt of sin we owe.

O loving mother, kind and meek,
Be mindful of our nature weak;
Uplift your voice in prayer that we
Be guided in life's stormy sea.

For all his many favours done,
To God be glory, to the One
Who blots out penalties and sin,
And gives, instead, the prize we win.
Amen.

℣. Her sins, which are many, are forgiven. ℟. For she loved much.

Bened. ant. O lamp of the world and gleaming pearl, who by announcing Christ's resurrection merited to become the Apostle of the Apostles, Mary Magdalen, be ever our loving advocate with God who has chosen you.

Prayer

Grant to us, most merciful Father, that as the blessed Mary Magdalen, by loving our Lord Jesus Christ above all things, won the forgiveness of her sins, so may she obtain for us, through your mercy, everlasting happiness. Through.

At the Hours psalms and antiphon from weekday.

TERCE

Little Chapter as in Lauds.

℟. Graciousness is poured ✱ upon your lips. –Graciousness. ℣. Because God has blessed you for evermore. – Upon. – Glory. – Graciousness.

℣. In splendour and state. ℟. Ride on in triumph.

SEXT

Little Chapter Prov. 31

She girds her loins with strength and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night.

℟. In splendour ✱ and state. – In splendour and state. ℣. Ride on in triumph.-And state.-Glory. – In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

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NONE

Little Chapter Prov. 31

Many women have done excellently, but you surpass them all.

℟. God will help her * through his watchful presence. – God. ℣. God is within, she cannot be shaken. – Through. – Glory. – God.

℣. Her sins, which are many, are forgiven. ℟. For she loved much.

Prayer

Grant to us, most merciful Father, that as the blessed Mary Magdalen, by loving our Lord Jesus Christ above all things, won the forgiveness of her sins, so may she obtain for us, through your mercy, everlasting happiness. Through.

VESPERS

Ant. to psalms Let all the earth sing out in highest praise on the feast of Saint Mary Magdalen.

Psalms for the Common of a Virgin [142].

Little Chapter Prov. 31

A good wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

Hymn

O Mother Church, cry out and praise
This clemency that Christ displays,
Who, through the sevenfold power of grace
The sevenfold blemish does efface.

Of Lazarus a sister, too,
This Mary much transgression knew;
But at hell's mouth all sin she spurns,
And to Life's threshold she returns.

The wanton life is given up,
What was the sink is now the cup;
From vessel held in scorn profound
Comes vase of honour, high renowned.

Infirm to Healer then draws near,
She brings a flask of perfumes dear;
And, from disease of many kinds,
At word of Healer, cure she finds.

In triumph coming, he who died,
The risen Jesus, she espied;
The first is she that joy to know,
Who more than others love did show.

For all his many favours done,
To God be glory, to the One
Who blots out penalties and sin,
And gives, instead, the prize we win.
Amen.

℣. Mary has chosen the good portion. ℟. Which shall not be taken away from her.

Magnif. ant. At that time, a woman of the city, who was a sinner, when she learned that Jesus was sitting at table in the house of Simon the leper, brought an alabaster flask of ointment, and standing behind the Lord Jesus at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

Compline from weekday.

---

23 July

St. Apollinaris

Bishop and Martyr
Commemoration

LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

O God, you gladden us by the annual solemnity of the blessed Apollinaris, your martyr and bishop; mercifully grant, that as we honour his feast we may also enjoy his protection. Through.

---

24 July

St. Christina

Virgin and Martyr
Commemoration

LAUDS

Ant. Come, my chosen one, and I will set my throne in you; for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed Christina, your virgin and martyr, who was ever pleasing to you by reason of her chastity and practice of your virtues. Through.

---

25 July

St. James, Apostle

II class

All from the Common of Apostles [38], except what is given here as proper.

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At I VESPERS where the feast is celebrated as I class:

Ant. to psalms O blessed James, worthy to be praised by all with heart and voice. O excellent, lovable patron, intercede for us with the Lord.

Psalm Praise, O servants, etc. [1].

Magnif. ant. O light and glory of Spain, most holy James, you hold a primacy among the apostles, since you were first among them to win the martyr's crown. O excellent guardian, who merited to see our Redeemer, while he was still mortal, transfigured by his Godhead, hear the prayers of your servants and intercede for our salvation and that of all peoples.

MATINS

I Nocturn

From the blessed apostle Paul's Letter to the Ephesians

Lesson i Chapter 3

It was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit; that is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. Of this gospel I was made a minister according to the gift of God's grace which was given me by the working of his power.

℟. i. "Behold, I send you out as sheep in the midst of wolves," says the Lord, ✱ "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." – So be wise.

Lesson ii

To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. This was according to the eternal purpose which he has realised in Christ Jesus our Lord, in whom we have boldness and confidence of access through our faith in him.

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart: ✱ for my yoke is easy, and my burden is light. ℣ And you will find rest for your souls." – For my yoke.

Lesson iii

So I ask you not to lose heart over what I am suffering for you, which is your glory. For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say: ✱ for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. – For what. – Glory. – For what.

II Nocturn

Lesson iv

James, son of Zeb'edee and brother of John the apostle, was a native of Galilee. He and his brother John were among the first apostles to be called, and, leaving their father and their nets, they followed the Lord. Both were surnamed Bo-aner'ges, that is, sons of thunder, by Jesus himself. James was one of the three apostles whom our Saviour loved most and whom he chose to witness his transfiguration, to be present at the miracle of raising the daughter of the ruler of the synagogue from the dead, and to be with him when he went to the Mount of Olives to pray to his Father, before being taken prisoner by the Jews.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying, ✱ "These are the holy men; they have become the friends of God." ℣. I saw an angel of God flying in mid-heaven, and crying out with a loud voice he said. – These.

Lesson v

After Jesus Christ ascended into heaven, James preached our Lord's divinity in Judea and Samaria and led many to the christian faith. Then he went to Spain where he converted many to Christ. Seven of these were later consecrated bishops by Saint Peter and were the first bishops to be sent to Spain. James then returned to Jerusalem where he converted, among others, Hermogenes the Philosopher. Herod Agrippa, who was appointed king by the Emperor Claudius, anxious to curry favour with the Jews, ordered James to be

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beheaded for openly proclaiming the divinity of Jesus Christ. When the officer who led him to the tribunal saw how courageously James faced martyrdom, he immediately declared himself to be a christian.

℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands of princes, were worthy of everlasting reward: * now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb. – Now.

Lesson vi

As they were both being dragged to execution, the officer begged forgiveness of James. The latter embraced him, saying "Peace be to you." Then shortly before both were beheaded, James healed a paralytic. The saint's body was afterwards taken to Compostella, where it is venerated with great solemnity. From all parts of the world, pilgrims go there to express their devotion and to fulfil their vows. His feast is celebrated by the church on this day, the day on which the transfer of his body took place. It was, however, sometime around Easter that, at Jerusalem, he bore witness to Jesus Christ by shedding his blood for him, the first of the apostles to do so.

℟. vi. "You are the light of the world," says the Lord, * "who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." – Who by. – Glory. – Will gain.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 20

At that time, the mother of the sons of Zeb'edee came up to Jesus, with her sons, and kneeling before him she asked him for something. Etc.

Homily of St. Jerome, Priest

Book I Commentary on Matthew ch. 20

Because the Lord had said, "And he will be raised on the third day," the woman thought that after his resurrection he would reign immediately, and that what is promised for his second coming would be fulfilled in his first. With a woman's

eagerness, she desires what can be had here and now, heedless of what is reserved for the future. In womanly misapprehension and moved by her affection, the mother of the sons of Zeb'edee makes her request, not realising what she was asking. Nor is it strange that she should be accused of being ill-informed since it is told of Peter, when he expressed the wish to make three booths, that he did not know what he said. To the mother and her sons Jesus answered, "You do not know what you are asking."

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth; their words to the utmost bounds of the world. – By their.

Lesson viii

The mother makes a request, and the Lord, knowing that she is but voicing the wishes of her sons, addresses the disciples, asking, "Are you able to drink the cup that I am to drink?" We know that in sacred scripture "the cup" means "the passion," according to the words, "Father, if it be possible, let this cup pass from me." Again, we read in the psalm, "The cup of salvation I will raise," and the psalmist, straightway, indicates what it is that this cup signifies, for he says, "O precious in the eyes of the Lord is the death of his faithful." Then Jesus said to the two disciples, "You will drink my cup."

℟. viii. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Lesson ix

It may be asked how did the sons of Zeb'edee, James and John, drink the cup of martyrdom, since, according to scripture the apostle James, only, was beheaded by Herod, whereas John died a natural death. But if we read sacred history, where it is told how John was thrown into a cauldron of boiling oil that he might suffer martyrdom; how he emerged victorious to receive the crown from Christ, and how he was at once banished to the island of Patmos; then we shall see that John did not lack the will for martyrdom and that

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he did, indeed, drink the cup of witness.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles.– Guard it. – Glory. – Guard it.

LAUDS

Prayer

Be the sanctifier and the guardian of your people, Lord, and, strengthened by the protection of your apostle, James, may it be pleasing to you in its behaviour and serve you with quiet mind. Through.

Commemoration of SS. Christopher and Cucuphas, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

Grant, we beseech you, almighty God, that we who know how strong your glorious martyrs, Christopher and Cucuphas, have been in showing forth their faith, may experience how devoted they are in prayer to you, on our behalf. Through.

26 July

St. Ann, Mother of the Blessed Virgin Mary

II class

All from the Common of a Non-Virgin [149], except what is given here as proper.

MATINS

I Nocturn

From the book of Ecclesiasticus

Lesson i Chapter 26

A wife's charm delights her husband, and her skill puts fat on his bones. A silent wife is a gift of the Lord, and there is nothing so precious as a disciplined soul. A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul. Like the sun rising in the heights of the Lord, so is the beauty of a good wife in her well-ordered home.

℟. i. Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Ann. * At her solemnity the angels rejoice and give praise to the Son of God. ℣. His are

majesty and state and power and splendour in his holy place. – On her.

From the blessed apostle Peter's First Letter

Lesson ii Chapter 3

Likewise, you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behaviour of their wives, when they see your reverent and chaste behaviour. Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious. So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands, as Sarah obeyed Abraham, calling him lord.

℟. ii. For the cause of truth and goodness and right: * he will lead you wondrously by your right hand. ℣. Listen, O daughter, give ear to my words. – He will.

From the blessed apostle Paul's First Letter to Timothy

Lesson iii Chapter 2

I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling; also that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire, but by good deeds, as befits women who profess religion. Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men ; she is to keep silent.

℟. iii. In splendour and state * ride on in triumph. ℣. Graciousness is poured upon your lips: because God has blessed you for evermore. – Ride on. – Glory. – In triumph.

II Nocturn

Sermon of St. John Damascene

Sermon 2 on the Nativity of the BlessedVirgin Mary, towards the end

Lesson iv

The home of Ann is proposed to us as a model of married life and virginity, the married life of the mother, the virginity of the daughter. The mother is no longer barren ; the daughter is destined to give birth to Christ, made like to us in our human nature by the divine Architect, in a manner beyond human

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nature. It is no wonder, then, that Ann, filled with the Holy Spirit, exclaims in her joy and exultation of soul, "Rejoice with me, for I have brought forth, from a barren womb, the offspring of the promise, and I have nourished at my breast, as I had desired, the child of blessing. I have set aside the sorrow of barrenness and have put on the joy of motherhood."

℟. iv. She girds her loins with strength and makes her arms strong; she perceives that her merchandise is profitable. * Her lamp does not go out at night. ℣. Your word is a lamp for my steps and a light for my path. – Her lamp.

Lesson v

"Let Hannah, the rival of Penin'nah, rejoice with me today and celebrate with me the new and unexpected miracle wrought in me, and similar to that performed in her. Let Sarah exult, for she conceived with joy in her old age, thereby prefiguring the fertility that would end my barrenness. Let those who are barren and unfruitful sing of my good fortune, so wonderfully bestowed on me by God. Let all women blessed with children say, 'Blessed is he who granted that which they desired to those who asked. He made the barren fruitful and he gave her this most blessed offspring, the Virgin, who became mother of God according to the flesh, and whose womb is a heaven where he, whom no place can contain, found his abode.'"

℟. v. She opens her hand to the poor, and reached out her hands to the needy. * She is not afraid of snow for her household. ℣. Open-handed, she gives to the poor; her justice stands firm for ever. – She is not afraid.

Lesson vi

In truth you are blessed and thrice blessed, for you bore her whom God has adorned with blessedness, Mary, whose very name is greatly to be revered. Christ, the flower of life, comes forth from her whose conception was glorious, whose child-bearing surpassed in sublimity anything in this world. We, too, salute you, most blessed woman, for our God-given hope, that is, the child of promise, was born of you. You are indeed blessed, and blessed is the fruit of your womb. The tongues of the godly sound the praises of your child, and every word joyfully acclaims your motherhood.

℟. vi. Come, my chosen one, and I will set my throne in you: * for the king has desired your beauty. ℣. In splendour and state, ride on in triumph. – For the king. – Glory. – For the king.

LAUDS

Prayer

O God, you raised the blessed Ann, mother of your mother, to the joys of life in heaven. Grant, we pray, that we may reach eternal happiness through the merits of her through whose happy childbirth you were pleased, for the salvation of the world, to take upon yourself human nature. For you live.

---

27 July

BB. Joseph and Melchior

Bishops, O. P.

and Companions

Martyrs

III class

MATINS

Lesson iii

In the year 1857, during the savage attacks of Tu-Duc, King of Annam, on the christians, Joseph Mary Diaz Sanjurjo of the Dominican Province of the Philippine Islands and Vicar Apostolic of Central Tonquin, was condemned to death. A year later, Melchior Garcia Sampedro, his successor as Vicar Apostolic, followed him to the palm of martyrdom. As the severity of Tu-Duc's persecution grew in intensity, many natives of Tonquin, following in the footsteps of their bishops, joyously and courageously gave their lives for the love of Christ. Four of these were Dominican priests, two from the first Order and two from the third. All these martyrs, of whom nineteen were lay folk, were beatified by Pius XII in the year 1951.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

Before Lauds and at Vespers:

℣. Blessed Joseph, and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Prayer

May the happy testimony of your martyrs, Joseph, Melchior and their companions, strengthen us, Lord, and may it earnestly entreat assistance for our frailty. Through.

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28 July

SS. Nazarius, Celsus and Pantaleon

Martyrs

Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

O God, as you allow us to keep the feast of your holy martyrs Nazarius, Celsus and Pantaleon, grant that we may enjoy their company in everlasting happiness. Through.

---

29 July

St. Martha

Virgin

III class

MATINS

Lesson iii

Martha was born of noble and wealthy parents, but she is more renowned for her hospitality to Christ the Lord. Tradition has it that after the Ascension, she, her brother, her sister and many more christians, having been taken captive by the Jews and turned adrift upon the open sea in a boat without sail or oars, landed at Marseilles. Impressed by their miraculous escape and inspired by their preaching, the people of Marseilles and the neighbouring districts came to believe in Christ. Martha, who won the love and admiration of the inhabitants of Marseilles by her remarkable sanctity and charity, retired with some very holy women to a spot remote from men. She lived there for a long time, and was held in high esteem for her piety and prudence. At length, renowned for miracles, having long foretold the day of her death, she passed to her reward.

℟. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.

LAUDS

Prayer

Graciously hear us, God of our salvation, that as we rejoice on the feast of the blessed Martha, your virgin, we may be imbued with the spirit of holy earnestness. Through.

Commemoration of SS. Felix, Simplicius, Faustinus and Beatrice, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

Grant, we beseech you, Lord, that as the christian people rejoices in the earthly festival of your martyrs, Felix, Simplicius, Faustinus and Beatrice, it may enjoy the eternal festival ; and that what it celebrates and desires, it may truly attain. Through.

---

30 July

Bl. Mannes

Confessor, O. P.

Commemoration

LAUDS

Ant. " Well done, good and faithful servant ; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, by wondrous ways you led your blessed confessor, Mannes, into the path of perfection ; by the same gracious mercy direct our actions, that we may be able to seek out what you command and obtain what you promise. Through.

Commemoration of SS. Abdon and Sennen, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

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℣. God is to be feared.
℟. In his holy place.

Prayer

O God, you abundantly bestowed upon your saints Abdon and Sennen the gift of grace that they might attain to their present glory; grant to your servants forgiveness of sins, that by the merits of your saints they may be delivered from all adversities. Through.

---

31 July

St. Ignatius

Confessor

III class

MATINS

Lesson iii

Ignatius, a Spaniard, born at Loyola in Cantabria, first served at the court of the Catholic King but later took up a military career. He was seriously wounded at the siege of Pampeluna, and during a long convalescence chanced to read some spiritual books which filled him with an intense longing to follow in the footsteps of Christ and the saints. Proceeding to Montserrat and, hanging his weapons before the altar of the Blessed Virgin, he spent the night in vigil there, thus beginning his service in the army of the spirit. He led a life of unusual austerity and, though lacking in education, compiled, with the help of God's sure light, the famous book of the Exercises, approved both by the Holy See and by its usefulness for all. Going to Paris, he was joined by nine companions of various nationalities who were studying at that university, and there at Montmartre, he laid the foundations of the Society of Jesus, a work he later completed at Rome. To the three customary vows of religion, he added a fourth, obliging members of the Society to undertake any missionary work assigned them by the Apostolic See. Ignatius did much to increase tidiness in churches, teaching of catechism, regular attendance at sermons and frequent reception of the sacraments. He was most zealous for the spread of the catholic faith to every land and exercised extraordinary power over the evil spirits. At the age of sixty-five, he went forth to meet his Lord, whose greater glory he had ever sought in all things. Pius XI appointed and declared him heavenly patron of all spiritual exercises.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast.
℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you strengthened the church militant, through the blessed Ignatius, with a new force to spread abroad the greater glory of your name; grant that by his help and following his example, we may struggle while on earth and may be worthy to be crowned with him in heaven. Through.

Commemoration of St. Germanus, bishop of Auxerre.

Ant. Blessed is that servant whom the Master finds awake, when he comes and knocks at the door.
℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Prayer

Graciously hear, we beseech you, Lord, the prayers we make on the feast of the blessed Germanus, your confessor and bishop; by the merits and intercession of him who so worthily served you, free us from all sin. Through.

---

1 August

The Holy Machabees

Martyrs

Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.
℣. God is to be feared.
℟. In his holy place.

Prayer

May the fraternal group of your martyrs give us joy, Lord. May it give to our faith a harvest of good works and encourage us by repeated intercession. Through.

---

2 August

St. Alphonsus Mary de Liguori

Bishop, Confessor and Doctor of the Church

III class

MATINS

Lesson iii

Alphonsus Mary de Liguori was born at

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Naples of noble parents. As a young man he loved to serve the sick in the public hospitals and to devote himself to frequent prayer in church. To please his father, he became an advocate. However, when he had experienced the dangers involved in litigation, he abandoned the legal profession, renounced his family right of inheritance, and became a priest. From this on, he showed so much zeal in attacking vice that he brought about the conversion of many sinners. Specially compassionate towards the poor and the peasantry, he founded the Congregation of Priests of the Most Holy Redeemer to preach the Gospel to them. Lest he might ever turn aside from his purpose he bound himself by perpetual vow never to waste time. Alphonsus assiduously contemplated the Lord's passion and the Blessed Eucharist. He was outstanding for his devotion to the Mother of God, and more than once was refreshed by signs of her heavenly protection. In his efforts to win souls to Christ, he wrote much that was full of sacred learning and piety. He steadily refused those ecclesiastical dignities that were offered to him, but, compelled by apostolic authority, he undertook the government of the diocese of Sant' Agata dei Goti. Generous to the poor, he became all things to all men, and brought back nuns to a more perfect way of life. Because of serious and chronic illnesses he resigned his bishopric and returned to his brethren. Finally, at the age of ninety, remarkable for a life of innocence and penance, he died peacefully in the year 1787. Pope Pius IX proclaimed him Doctor of the Church, and Pius XII named him heavenly patron of all confessors and moralists.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you made your church fruitful with a new offspring through the blessed Alphonsus Mary, your confessor and bishop, who burned with love of souls ; we pray that, taught by his wholesome counsels and strengthened by his example, we may be able happily to come to you. Through.

Commemoration of St. Stephen I, Pope and Martyr.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Prayer

O God, you gladden us by the annual solemnity of the blessed Stephen, your martyr and bishop ; mercifully grant that, as we honour his feast we may rejoice in his protection. Through.

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4 August

St. Dominic, Confessor

Our Father

I class

I VESPERS

Ant. to psalms O happy parent, Spain, rejoice in giving to the world the joy of new offspring! But, rejoice still more, Bologna, because you are favoured with the glory of so great a father. O universal Mother Church, sing in praise as you celebrate the festival of this new source of fame!

Psalm Praise O servants, etc. [1].

Little Chapter Ecclus. 50

He was like the morning star among the clouds, like the moon when it is full; like the sun shining upon the temple of the Most High.

℟. O wonderful hope, which you gave to those who wept for you at the hour of your death, promising that after your decease you would be helpful to your brethren! * Fulfil, Father, what you have said, and help us by your prayers. ℣. You shone on the bodies of the sick by so many miracles. Bring us the help of Christ to heal our sick souls. – Fulfil. – Glory. – Fulfil.

Hymn

Exult, O Mother Church, give voice!
To this all-gladsome feast attend!
For you the courts of heaven rejoice,
As offspring new to them you send.

The father, chief, and gracious head
Of Preachers' Order, Dominic rose;
His light beyond this world has spread,
As citizen to heaven he goes.

From prison of the flesh made free
In heavenly glory now he shines;
Instead of poor man's cincture, see,
A royal robe this man entwines.

The perfumes from his tomb, that leak,
With many miracles ally
To claim for Christ's own servant meek,
The wondrous ways of king, most high.

May God the Three and One be praised,
In glory, honour, might and love;
And we to heavenly joy be raised
At Dominic's prayer for us above.
Amen.

℣. Blessed father, Dominic, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The poor man passes to the kingly throne, the captain to the royal power, the victor to the prize, death to life, labour to rest: present sorrow gives place to joy.

Prayer

O God, you were pleased to enlighten your church with the merits and teaching of the blessed Dominic, your confessor and our father; grant, at his intercession, that she may not be wanting in temporal help, and may always increase in spiritual growth. Through.

Compline from Sunday.

MATINS

Invit. The glad solemnities of Dominic are begun. * Let the church applaud with abundant praise.

Hymn

Applaud the Lord's own champion new,
Praise Dominic, sing loud his fame;
His work, the Lord's, his preaching, true;
His life befits his Master's name.

Virginity, in highest fame,
All lily-white he kept unstained;
His zeal burned like a torch aflame,
For souls that Satan else had gained.

The world he trod beneath his feet,
And on to rugged toil he pressed;
Unarmed he runs the foe to meet,
By Christ's strong grace upheld and blessed.

He sends his brethren through the sphere,
His weapons are the gospel true,
Unceasing prayer and frequent tear,
While miracles his path bestrew.

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May God the Three and One be praised,
In glory, honour, might and love;
And we to heavenly joy be raised
At Dominic's prayer for us above.
Amen.

I Nocturn

Ant. 1 Foreshadowed in the likeness of a hound, a new and heaven-sent herald in these latter times, Dominic, a poor man, shone afar.

Psalms from the Common of a Confessor [100].

Ant. 2 Preserving unstained the flower of purity, he attained the freedom of the perfect life.

Ant. 3 Sufficiently instructed in the literature of the Arts, he passed to the pursuit of the supreme Truth.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the blessed apostle Paul's First Letter to the Corinthians

Lesson i Chapter 1

Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

℟. i. Calling the world to the marriage feast of the Lamb, the householder at the time for the banquet sent his servant * foretelling the multiple joys of life. ℣. For this splendid banquet he chose the holy Dominic to be a herald. – Foretelling.

From the second Letter to the Corinthians

Lesson ii Chapter 4

Therefore, having this ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways; we refuse to practise cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled only to

those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God.

℟. ii. Christ's wonderful grace foreshows him as given to the world for the glory of the world. * Heralds precede his birth, auguries of truth. ℣. A star shining on the child's forehead predicts a new luminary for the world. – Heralds.

Lesson iii

For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may be manifested in our bodies.

℟. iii. Enemies arise while the word of life is being openly preached. The book is written; all approve. * Thus error is overcome, faith is exalted. ℣. Three times the book was thrown to the flames; three times it emerged quite uninjured. – Thus error. – Glory. – Faith is.

II Nocturn

Ant. 4 Diligently applying himself, he made progress under the rule of Augustine. At last, the Canon Regular is transformed into an apostle.

Ant. 5 Labouring for the name of Christ, he fills the world with divine seed, living all the time under the protection of poverty.

Ant. 6 He had no bed of his own but spent all night with Christ. After profuse weeping, he scarcely allowed his worn-out body to rest upon the ground.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

From Theodoric of Apoldia, St. Antonius and other biographers

Lesson iv

The most holy father, Dominic, was born in Calaruega in Spain of the highly renowned Guzman

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family. It seemed to his mother, in a dream that she had during pregnancy, that she bore in her womb a hound carrying in its mouth a torch, as though to set the world on fire. By this was indicated that the peoples would be stimulated to christian virtue by the light of his holiness and doctrine. From his study of the liberal arts and of theology, Dominic became exceptionally learned and was later made a canon regular of the diocese of Osma. Afterwards, he founded the famous Order of Preachers, from which, down the centuries, innumerable examples of holiness and learning have arisen in the church. The Order was confirmed by the Supreme Pontiff, Honorious III, in the year 1216.

℟. iv. Climbing the heights of poverty, he cries out in detestation of the sins of the world, he crushes the enemy and puts their forces to flight; * no risks discourage the saint. ℣. By night traversing the portals of heaven, by day he sows on earth the seed of the word. – No risks.

Lesson v

After the Order had been confirmed, he was accustomed to spend nights, almost completely sleepless, in the church. During his prayer he would kneel for a time and then, for a time, would lie prostrate on the ground. Should his tired members be overwhelmed by sleep, he used rest a little, either standing pressed against the altar or bowed down upon the hard stone. Each night he scourged his naked body so severely with an iron chain that the blood streamed forth. Dominic wept profusely, especially when celebrating the holy sacrifice of the Mass. Nothing gave him greater pleasure than to be despised. All his life, he preserved his purity intact, both in mind and in body.

℟. v. Bread given from heaven supplies the brethren's need, * and the son restored to life dispels a mother's grief. ℣. Rain obeys the sign of the cross; his speech forms different languages. – And the son.

Lesson vi

The sins and afflictions of mankind caused him very great anguish. Singing hymns, he journeyed barefoot even through rough country. Exceptional for abstinence, he never ate meat and, even when sick, did not relax his fast. Dominic passed his whole life without committing grave sin. A most careful

guardian of the tongue, he spoke only with God or with reference to God; rarely did he speak on other matters. He greatly longed for the salvation of souls and was most desirous of martyrdom. Seven years he spent in combating the heretical Albigenses and led many of them back to the catholic faith. During life and after death, Dominic performed very great miracles, among them the raising from the dead of three people at Rome. Obviously apostolic in heart and soul, he was a pillar of the faith, a trumpet of the gospel, an eye of the world, a light of Christ, a second Precursor, and a great harvester of souls. Many garlands of virtues adorn him in heaven.

℟. vi. The earthly bond being loosed, the grain winnowed from the straw is transferred from the threshing-floor of poverty to the granary of heaven; * with the reward of virginity resplendent in the company of doctors. ℣. A flower, blooming in a garden of flowers, he rejoices in the double aureole that he has won. – With the reward. – Glory. – Resplendent.

III Nocturn

Ant. 7 The servant of Christ thirsted for martyrdom as the deer yearns for running streams.

Ant. 8 The humble father, when about to die, leaves to his followers a support of life, a legacy of poverty.

Ant. 9 Free from the trammels of the flesh he entered heaven, where, drinking deeply, he savours that for which he had thirsted.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples, "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?" Etc.

Homily of St. Augustine, Bishop

Book 1 on the Lord's Sermon on the mount, ch. 6

The Lord shows that those men are to be considered fools who through seeking an abundance of temporal goods, or through fear of lacking them, lose the eternal goods which man can neither give

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nor take away. If, then, salt loses its taste, how shall its saltness be restored? That is, if you, through whom the people are, as it were, to be preserved, lose the kingdom of heaven from fear of temporal persecutions, through whom will your mistakes be taken away, since it is you that God has chosen as those through whom he may take away the mistakes of others?

℟. vii. O happy vine, from whose shoot so great a growth spreads over the world, * giving mankind to drink of the wine of heaven from the life-giving cup. ℣. With an abundance of branches it already encircles the world. – Giving.

Lesson viii

Therefore salt without saltness is no longer good for anything but to be thrown out and trodden underfoot by men. He who suffers persecution is not trodden underfoot by men, but he who through fear of persecution becomes foolish. Only what is below can be trodden underfoot. He, however, is not below who in his heart dwells in heaven, even though he may bodily endure many things on earth.

℟. viii. Choirs of angels meet him as he goes up from the valley of this uncertain world. * O good Jesus, at the prayer of Dominic, grant that we may be pleasing to you. ℣. On account of him, through whom you raised many from the dead, remit to us the punishment we have incurred. – O good Jesus.

Lesson ix

You are the light of the world. Just as, above, he said, "Salt of the earth," so now he says, "Light of the world." "Earth" is not to be understood here as that on which we tread bodily, but rather, as the people who live in this world, or even sinners. To preserve these and to destroy corruption in them, the Lord sent the apostolic salt into the world. So, "world" must here be taken to mean neither the heavens nor the earth, but men who are in the world, or who love the world; to enlighten these the Apostles were sent.

℟. ix. O wonderful hope, which you gave to those who wept for you at the hour of your death, promising that after your decease you would be helpful to your brethren! * Fulfil, Father, what you have said, and help us by your prayers. ℣. You shone on the bodies of the sick by so many miracles. Bring us the help of Christ to heal our sick souls. – Fulfil. – Glory. – Fulfil.

Before Lauds ℣. Blessed Father, Dominic, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons (and at the Hours)

1. This is the joyful day on which the blessed Dominic, as an eminent citizen, enters the hall of the heavenly court.

On the feast of the Transfer.

1. Loving father, Dominic, be mindful of your works. Plead before the supreme Judge for your group of poor.

Psalm The Lord is King etc. p. 29.

2. Poor in property, rich in a pure life, at the price of poverty he enjoys the privileges of heaven.

3. In a vision, a brother sees a ladder reaching to heaven, by which ladder the father, at his death, was being raised heavenwards.

4. By earnest word and work he built this ladder, which the Virgin Mother, accompanied by her Son, drew heavenwards.

5. In the choir of virgins, the doctor of truth shines forth, wearing with these blessed ones, a twofold garland of honour.

Little Chapter Ecclus. 50

He was like the morning star among the clouds, like the moon when it is full; like the sun shining upon the temple of the Most High.

Hymn

Let this our choir break forth today
In tuneful song of joy that's new;
With hymn melodious let us pay
Respect to saintly Dominic, true.

When this world's night begins to fall
A new-found star is seen to rise;
To those who pine in sinful thrall
A herald of salvation flies.

The gospel teaching then he sows
Throughout the world from pole to pole;
And leprous heresy o'erthrows
As Order new he gives its goal.

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As tiny spring that seemed
to grow
To be a torrent in full
stream;
Already wonderful, its flow
Now gives this world the
drink supreme.

May God the Three and
One be praised,
In glory, honour, might
and love;
And we to heavenly joy be
raised
At Dominic's prayer for us
above.
Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. Integrity of the flesh, martyrdom of soul, eloquence of speech filling the world, have purchased for you, O poor one of Christ, the reward of life at the end of the contest.

Prayer

O God, you were pleased to enlighten your church with the merits and teaching of the blessed Dominic, your confessor and our father; grant, at his intercession, that she may not be wanting in temporal help, and may always increase in spiritual growth. Through.

At the Hours, psalms from Sunday.

TERCE

Ant. Poor in property, rich in a pure life, at the price of poverty he enjoys the privileges of heaven.

Little Chapter as in II Vespers.

℟. The Lord loved him and adorned him, * alleluia, alleluia. – The Lord loved him. ℣. He clothed him with a robe of glory. – Alleluia. – Glory. – The Lord loved him.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

SEXT

Ant. In a vision, a brother sees a ladder reaching to heaven, by which ladder the father, at his death, was being raised heavenwards.

Little Chapter Is. 59

My spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your children or out of the mouth of your children's children, says the Lord, from this time forth and for evermore.

℟. The Lord guided the righteous man on straight paths, * alleluia, alleluia. – The Lord. ℣. He showed him the kingdom of God. – Alleluia. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

NONE

Ant. In the choir of virgins, the doctor of truth shines forth, wearing with these blessed ones, a two-fold garland of honour.

Little Chapter Malach. 2

True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity.

℟. The just will flourish like the palm tree in the house of the Lord, * alleluia, alleluia. – The just. ℣. He shall grow like a Lebanon cedar. – Alleluia. – Glory. – The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

II VESPERS

Psalms from the Common of a Confessor [111].

Ant. to psalms This is the joyful day on which the blessed Dominic, as an eminent citizen, enters the hall of the heavenly court.

On the feast of the Transfer.

Ant. to psalms Loving father, Dominic, be mindful of your works. Plead before the supreme Judge for your group of poor.

Little Chapter Ecclus. 50

He was like the morning star among the clouds, like the moon when it is full; like the sun shining upon the temple of the Most High.

Hymn

Exult, O Mother Church, give voice!
To this all-gladsome feast attend!
For you the courts of heaven rejoice,
As offspring new to them you send.

The father, chief, and gracious head
Of Preachers' Order, Dominic rose;
His light beyond this world has spread,
As citizen to heaven he goes.

From prison of the flesh made free
In heavenly glory now he shines;
Instead of poor man's cincture, see,
A royal robe this man entwines.

The perfumes from his tomb, that leak,

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With many miracles ally
To claim for Christ's own servant meek,
The wondrous ways of king, most high.

May God the Three and One be praised,
In glory, honour, might and love;
And we to heavenly joy be raised
At Dominic's prayer for us above.

Amen.

℣. Blessed father, Dominic, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Light of the church, teacher of truth, rose of patience, ivory of chastity, you freely poured forth the waters of wisdom; preacher of grace, unite us with the blessed.

On the Feast of the Transfer.

Magnif. ant. Great father, holy Dominic, always watch lovingly over us here below, and take us up with you at the hour of our death.

Prayer

O God, you were pleased to enlighten your church with the merits and teaching of the blessed Dominic, your confessor and our father; grant, at his intercession, that she may not be wanting in temporal help, and may always increase in spiritual growth. Through.

Compline from Sunday

5 August

St. Mary of the Snows

III class

MATINS

Lesson iii

When Liberius was Supreme Pontiff, John, a noble Roman and his equally noble wife, being childless, vowed their possessions to the most holy Virgin Mother of God. The Blessed Virgin graciously consenting to their prayers and vows, showed approval by a miracle. On the fifth of August, usually a time of very great heat in Rome, snow fell at night and covered part of the Exquiline hill. On the same night, the Mother of God made known, separately, to John and his wife, in dreams, that they should build a church at that spot. John related to Pope Liberius what had happened. The Pope stated that he, also, had experienced the same thing in a dream. Accordingly, he went to the snow-covered hill and there marked the site of a church. It was then built through the money of John and his wife. In later times the church was restored by Sixtus III. It has been known by various names, but in order that the high rank of the title might be indicated, it was named the church of Saint Mary Major.

℟. iii. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, ✱ for, from you has risen the Sun of Justice, Christ, our God. ℣. Pray for the people, plead for the clergy, intercede for the consecrated women; may all who celebrate your festival experience your assistance. – For. – Glory. – Christ our God.

LAUDS

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body and, through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal. Through.

6 August

The Transfiguration of the Lord

II class

At I Vespers when the feast falls on Sunday or is celebrated as I class:

Ant. to psalms Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them.

Psalm Praise O servants, etc. [1.]

Little Chapter Philipp. 3.

We await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body.

℟. As Jesus was praying, the appearance of his countenance was altered, and his raiment became dazzling white. And two men talked with him, ✱ Moses and Eli'jah, who appeared in glory. ℣. And they spoke of his departure, which he was to accomplish at Jerusalem.–Moses.–Glory. – In glory.

Hymn as at Matins.

℣. You have appeared with glory in the sight of the Lord. ℟. Therefore the Lord has clothed you in splendour.

Magnif. ant. Christ Jesus, reflecting the Father and bearing the very stamp of his nature, upholding the universe by his word of power, making purification for sins, was pleased this day to appear in glory on a high mountain, alleluia.

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Prayer

O God, in the glorious transfiguration of your only-begotten Son you confirmed the mysteries of faith by the witness of the fathers, and by the voice coming from a bright cloud, you wonderfully foreshadowed the perfection of adoption as children; graciously be pleased to make us co-heirs with this King of glory and sharers in that same glory. Through the same.

Compline from Sunday.

MATINS

Invit. Let us adore Christ, King, most high, of glory, * and let us rejoice for the gift of his grace.

Hymn

All you, who long toward Christ to fly,
Raise up your gaze unto the sky;
For there it is allowed to view
The sign of glory ever new.

A radiant Something there we see
From every limitation free;
Sublime and boundless, One most high
Before the chaos or the sky.

Behold that King of Gentiles, famed,
And King of Jewish people named;
That promised One, in ages past,
To Abraham and his seed forecast.

The Father makes his statement true,
Endorsed by witness prophets two;
His will he, then, declares, that we
Must hear this King and faithful be.

All glory, Lord, to you we pay,
Who showed yourself to man today;
With Father and the Spirit be
All glory yours eternally. Amen.

I Nocturn

Psalm 8

How great is your name, O Lord our God * through all the earth!

Your majesty is praised * above the heavens;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him?

Yet you have made him little less than a god; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth!

Ant. 1 Made little less than a god, with glory and honour he has been crowned and given power over the works of God's hand.

Psalm 28

O give the Lord, you sons of God, * give the Lord glory and power;

Give the Lord the glory of his name. * Adore the Lord in his holy court.

The Lord's voice resounding on the waters, * the Lord on the immensity of waters;

The voice of the Lord, full of power, * the voice of the Lord, full of splendour.

The Lord's voice shattering the cedars, * the Lord shatters the cedars of Lebanon;

He makes Lebanon leap like a calf * and Sirion like a young wild-ox.

(The Lord's voice flashes* flames of fire.)

The Lord's voice shaking the wilderness, * the Lord shakes the wilderness of Kadesh;

The Lord's voice rending the oak tree * and stripping the forest bare.

The God of glory thunders. * In his temple they all cry: "Glory!"

The Lord sat enthroned over the flood; * the Lord sits as king for ever.

The Lord will give strength to his people, * the Lord will bless his people with peace.

Ant. 2 The Lord stripped the forest bare. In his temple they all cry: "Glory!"

Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state,

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ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp : peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice ; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings :

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words : * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy ; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 3 You are the fairest of the children of men and graciousness is poured upon your lips.

℣. You have appeared with glory in the sight of the Lord. ℟. Therefore the Lord has clothed you in splendour.

From the blessed apostle Peter's Second Letter

Lesson i — Chapter 1

Brethren, be the more zealous to confirm your call and election, for if you do this you will never fall ; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. Therefore I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me.

℟. i. Arise, shine, Jerusalem, for your light has come, * and the glory of the Lord has risen upon you. ℣. And nations shall come to your light, and kings to the brightness of your rising. – And the glory.

Lesson ii

And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For he received honour and glory from God the Father and the voice was borne to him by the Majestic Glory, " This is my beloved Son, with whom I am well pleased."

℟. ii. In a shining cloud the Holy Spirit was seen, the Father's voice was heard, * " This is my beloved Son, with whom I am well pleased ; listen to him." ℣. A cloud appeared and overshadowed them, and the Father's voice resounded. – This is my beloved Son.

Lesson iii

We heard this voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.

℟. iii. See what love the Father has given us, * that we should be called children of God ; and so we are. ℣. We know that when he appears, we shall be like him, for we shall see him as he is. – That we should be. – Glory. – That we should be.

II Nocturn

Psalm 75

God is made known in Judah ; * in Israel his name is great.

He set up his tent in Jerusalem * and his dwelling place in Sion.

It was there he broke the flashing arrows, * the shield, the sword, the armour.

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You, Lord, are resplendent, * more majestic than the everlasting mountains.

The warriors, despoiled, slept in death ; * the hands of the soldiers were powerless.

At your threat, O God of Jacob, * horse and rider lay stunned.

You, you alone, strike terror. * Who shall stand when your anger is roused ?

You uttered your sentence from the heavens ; * the earth in terror was still

When God arose to judge, * to save the humble of the earth.

Men's anger will serve to praise you ; * its survivors surround you in joy.

Make vows to your God and fulfil them. * Let all pay tribute to him who strikes terror,

Who cuts short the breath of princes, * who strikes terror in the kings of the earth.

Ant. 4 You, Lord, are resplendent, more majestic than the everlasting mountains: the warriors were despoiled.

Psalm 83

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood ;

She lays her young by your altars, * Lord of hosts, my king and my God.

They are happy, who dwell in your house, * for ever singing your praise.

They are happy, whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever-growing strength, * they will see the God of gods in Sion.

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield ; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you !

Ant. 5 One day within your courts is better than a thousand elsewhere.

Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God !

" Babylon and Egypt I will count among those who know me ; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called ' Mother ' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * " These are her children,"

And while they dance they will sing: * " In you all find their home."

Ant. 6 Of you are told glorious things, O city of God.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

Sermon of Pope St. Leo

From a Sermon on the Transfiguration, before the middle

Lesson iv

The Lord reveals his glory before chosen witnesses, and with such splendour does he glorify that bodily appearance which he, in common with the others, possessed, that his countenance became radiant like the sun and his garments white as snow. The chief consideration in this transfiguration was that the stumbling block of the cross should be removed from the hearts of the disciples ; and that the humiliation of his passion, freely undergone, should not disturb the faith of those to whom had been revealed the excellence of his hidden dignity. But with no less foresight, the foundation was laid of the hope of holy church, that the whole body of Christ might realise with what a change it was to be endowed: and that the members might promise themselves a share in that honour which had shone forth in the head.

℟. iv. They feasted on the riches of your house ; * they drank from the stream of your delight. ℣. In you is the source of life and in your light we see light. – They drank.

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Lesson v

But while reassuring the Apostles and leading them to all knowledge, still further instruction was conveyed by that miracle. For Moses and Eli'jah, that is, the Law and the Prophets, appeared talking with the Lord, so that, in the presence of those five men, most truly might be fulfilled that which was said: "Every word is confirmed by the evidence of two or three witnesses." What is more stable, what more steadfast, than that word in whose proclamation the trumpet of the Old Testament and that of the New sound in unison, and the recorders of the ancient declarations join harmoniously with the gospel teaching?

℟. v. Master, it is well that we are here: let us make three booths here, * one for you, one for Moses and one for Eli'jah. ℣. For he did not know what to say. – One for you.

Lesson vi

For the writings of both Covenants agree one with the other, and he who had been foretold under veil of mysteries by the former signs, is displayed clearly and manifestly by the splendour of his present glory. The apostle Peter, therefore, stirred by the revelation of these mysteries, despising things worldly and spurning things earthly, was carried away by a certain excess of mind to the desire of things eternal: and filled with the joy of the whole vision, he longed to dwell there with Jesus in whose obvious glory he rejoiced.

℟. vi. If the dispensation of death, carved in letters on stone, came with such splendour that the Israelites could not look at Moses' face because of its brightness, fading as this was, * will not the dispensation of the Spirit be attended with greater splendour? ℣. Yet Christ has been counted worthy of as much more glory than Moses, as the builder of a house has more honour than the house. – Will not the dispensation. – Glory. – With greater splendour.

III Nocturn

Psalm 88

I will sing for ever of your love, O Lord; * through all ages my mouth will proclaim your truth.

Of this I am sure, that your love lasts for ever, * that your truth is firmly established as the heavens.

"I have made a covenant with my chosen one; * I have sworn to David my servant:

I will establish your dynasty for ever * and set up your throne through all ages."

The heavens proclaim your wonders, O Lord; * the assembly of your holy ones proclaims your truth.

For who in the skies can compare with the Lord * or who is like the Lord among the sons of God?

A God to be feared in the council of the holy ones, * great and dreadful to all around him.

O Lord God of hosts, who is your equal? * You are mighty, O Lord, and truth is your garment.

It is you who rule the sea in its pride; * it is you who still the surging of its waves.

It is you who trod Rahab underfoot like a corpse, * scattering your foes with your mighty arm.

The heavens are yours, the world is yours. * It is you who founded the earth and all it holds;

It is you who created the North and the South. * Tabor and Hermon shout with joy at your name.

Yours is a mighty arm, O Lord; * your hand is strong, your right hand ready.

Justice and right are the pillars of your throne, * love and truth walk in your presence.

Happy the people who acclaim such a king, * who walk, O Lord, in the light of your face,

Who find their joy every day in your name, * who make your justice the source of their bliss.

For it is you, O Lord, who are the glory of their strength; * it is by your favour that our might is exalted:

For our ruler is in the keeping of the Lord; * our king in the keeping of the Holy One of Israel.

Ant. 7 Tabor and Hermon shout with joy at your name. Yours is a mighty arm, O Lord.

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless

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gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice* because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 Light shines forth for the just and joy for the upright of heart.

Psalm 103

Bless the Lord, my soul! * Lord God, how great you are,

Clothed in majesty and glory, * wrapped in light as in a robe!

You stretch out the heavens like a tent. * Above the rains you build your dwelling.

You make the clouds your chariot, * you walk on the wings of the wind,

You make the winds your messengers * and flashing fire your servants.

You founded the earth on its base, * to stand firm from age to age.

You wrapped it with the ocean like a cloak: * the waters stood higher than the mountains.

At your threat they took to flight; * at the voice of your thunder they fled.

They rose over the mountains and flowed down * to the place which you had appointed.

You set limits they might not pass * lest they return to cover the earth.

You make springs gush forth in the valleys: * they flow in between the hills.

They give drink to all the beasts of the field; * the wild-asses quench their thirst.

On their banks dwell the birds of heaven; * from the branches they sing their song.

From your dwelling you water the hills; * earth drinks its fill of your gift.

You make the grass grow for the cattle * and the plants to serve man's needs,

That he may bring forth bread from the earth * and wine, to cheer man's heart;

Oil, to make his face shine * and bread to strengthen man's heart.

The trees of the Lord drink their fill, * the cedars he planted on Lebanon;

There the birds build their nests: * on the tree-top the stork has her home.

The goats find a home

on the mountains * and rabbits hide in the rocks.

You made the moon to mark the months; * the sun knows the time for its setting.

When you spread the darkness it is night * and all the beasts of the forest creep forth.

The young lions roar for their prey * and ask their food from God.

At the rising of the sun they steal away * and go to rest in their dens.

Man goes forth to his work, * to labour till evening falls.

How many are your works, O Lord! In wisdom you have made them all. * The earth is full of your riches.

There is the sea, vast and wide, with its moving swarms past counting, * living things great and small.

The ships are moving there * and the monsters you made to play with.

All of these look to you * to give them their food in due season.

You give it, they gather it up: * you open your hand, they have their fill.

You hide your face, they are dismayed; you take back your spirit, they die, * returning to the dust from which they came.

You send forth your spirit, they are created; * and you renew the face of the earth.

May the glory of the Lord last for ever! * May the Lord rejoice in his works!

He looks on the earth and it trembles; * the mountains send forth smoke at his touch.

I will sing to the Lord all my life, * make music to my God while I live.

May my thoughts be pleasing to him. * I find my joy in the Lord.

Let sinners vanish from the earth and the wicked exist no more. * Bless the Lord, my soul.

Ant. 9 He is clothed in majesty and glory: wrapped in light as in a robe.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 17

At that time, Jesus took Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them. Etc.

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Homily of St. John Chrysostom

Homily 57 on Matthew, at the beginning

The Lord had spoken much concerning dangers, much concerning his passion, much concerning the death and slaughter of his disciples. He had laid upon them many rugged and difficult tasks. These things were actually in the present life and were already impending, whereas the good things were to be hoped for and awaited: as, for example, that they would keep their life if they would lose it; that he would come in the glory of the Father and would give the reward. So, in order to reassure them by sight, and to let them see with what glory he is to come, he manifested and unveiled it to them in so far as they could grasp it in this life, that they, and especially Peter, should not grieve over their own death, or over the death of the Lord.

℟. vii. God called us with a holy calling, in virtue of his grace which he now has manifested * through the appearance of our Saviour, Christ Jesus. ℣. He abolished death and brought life and immortality to light. – Through the appearance.

Lesson viii

And notice what he does when treating of heaven and hell. For when he said, "He who finds his life will lose it and he who loses it for my sake will find it," and, again, when he said, "He will repay every man for what he has done," he was referring to heaven and hell. Although he has spoken of both, he has granted that heaven should be visibly apparent, but, not so, hell. That would have been necessary only for the uninformed and stupid. But since these men were upright and clear-sighted, it was enough for them to be strengthened by the better things.

℟. viii. The God who said, "Let light shine out of darkness," has shone in our hearts * to give the light of the knowledge of the glory of God in the face of Jesus Christ. ℣. He is a light in the darkness for the upright of heart: The Lord is merciful, compassionate and just. – To give the light.

Lesson ix

He took aside, then, the chief Apostles and led them up a mountain, and he was transfigured before them. And his face shone like the sun and his garments became white as snow. Why did he take these men? Because, evidently, they were distinguished above the others. Peter was pre-eminent because he loved Christ exceedingly; John, however, in that he was exceptionally beloved; and James, on account of his answer to the question put to his brother and himself, when he said, "We can drink this chalice."

℟. ix. As Jesus was praying, the appearance of his countenance was altered and his raiment became dazzling white. And two men talked with him, * Moses and Eli'jah, who appeared in glory. ℣. And they spoke of his departure, which he was to accomplish at Jerusalem. – Moses. – Glory. – In glory.

Before Lauds ℣. O send forth your light and your truth. ℟. Let these be my guide. Let them bring me to your holy mountain to the place where you dwell.

LAUDS

Antiphons

1. Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them.

Psalm The Lord is king, etc. p. 29.

2. His face shone like the sun: his garments became white as light, alleluia.

3. And behold there appeared to them Moses and Eli'jah talking with Jesus.

4. And Peter said to Jesus, "Lord, it is well that we are here."

5. He was still speaking, when lo, a bright cloud overshadowed them.

Little Chapter Philipp. 3

We await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body.

Hymn

O Jesus, friend most pleasing, best,
Whene'er within our hearts you rest,
All sinful darkness you expel
And fill us with delight as well.

That man is blest you satisfy
Who reign at Father's right on high;
The light of our true home you are,
Surpassing all desire by far.

Eternal glory's light, you shine,
O Goodness far beyond confine;
By this your presence here, we pray,
The fullness of your love convey.

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All glory, Lord, to you we pay,
Who showed yourself to men today;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Bened. ant. And a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him," alleluia.

Prayer

O God, in the glorious transfiguration of your only-begotten Son you confirmed the mysteries of faith by the witness of the fathers, and by the voice coming from a bright cloud, you wonderfully foreshadowed the perfection of adoption as children; graciously be pleased to make us co-heirs with this King of glory and sharers in that same glory. Through the same.

Commemoration of SS. Pope Xystus II, Felicissimus and Agapitus, MM.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

O God, as you allow us to keep the feast of your holy martyrs Xystus, Felicissimus and Agapitus, grant that we may enjoy their company in everlasting happiness. Through.

At Hours psalms and antiphon from the current week-day.

TERCE

Little Chapter as in Vespers.

℟. You have appeared with glory * in the sight of the Lord. – You have appeared. ℣. Therefore the Lord has clothed you in splendour. – In the sight of the Lord. – Glory. – You have appeared.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

SEXT

Little Chapter 2 Cor. 3

We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

℟. With glory and honour * you crowned him, Lord. – With glory and honour. ℣. You gave him power over the works of your hand. – You crowned. – Glory. – With glory and honour.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

NONE

Little Chapter Rev. 21

In the spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God: and its lamp is the lamb.

℟. Glory has been given him * by your saving help. – Glory has. ℣. You have laid upon him majesty and splendour. – By your. – Glory. – Glory has.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

VESPERS

Psalms as on the feast of the Most Blessed Trinity p. 229.

Ant. to psalms Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them.

Little Chapter Philipp. 3

We await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body.

Hymn

All you, who long toward Christ to fly,
Raise up your gaze unto the sky;
For there it is allowed to view
The sign of glory ever new.

A radiant Something there we see
From every limitation free;
Sublime and boundless, One most high
Before the chaos or the sky.

Behold that King of Gentiles, famed,
And King of Jewish people named;
That promised One, in ages past,
To Abraham and his seed forecast.

The Father makes his statement true,
Endorsed by witness prophets two;
His will he, then, declares, that we
Must hear this King and faithful be.

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All glory, Lord, to you we pay,
Who showed yourself to man to-day;
With Father and the Spirit be
All glory yours eternally.

Amen.

℣. You have appeared with glory in the sight of the Lord, ℟. Therefore the Lord has clothed you in splendour.

Magnif. ant. When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them saying, " Rise and have no fear," alleluia, alleluia.

Prayer

O God, in the glorious transfiguration of your only-begotten Son you confirmed the mysteries of faith by the witness of the fathers, and, by the voice coming from a bright cloud, you wonderfully foreshadowed the perfection of adoption as children; graciously be pleased to make us co-heirs with this King of glory and sharers in that same glory. Through the same.

Compline from Sunday.

7 August

St. Cajetan, Confessor

III class

MATINS

Lesson iii

Cajetan, born at Vicenza of the noble family of Thiene, was straightway dedicated by his mother to the Virgin Mother of God. When he had graduated in civil and canon law at Padua, he went to Rome. There he was appointed prelate by Julius II and was ordained priest. From his own money he established hospitals and with his own hands served the sick, even those suffering from contagious diseases. So zealously did he work for the salvation of others that he was called " The Hunter of Souls." Desirous of restoring the fallen clerical discipline to the standard of the apostolic life, he founded the Order of Clerks Regular. These, renouncing worldly entanglements, would have no income, nor would they beg the necessaries of life from the faithful, but would depend solely on alms freely offered them. So, with the approval of Clement VII, Cajetan, together with John Peter Caraffa, bishop of Chieti, afterwards Pope Paul IV, and two other men of outstanding virtue, took

solemn vows before the high altar in the Vatican Basilica. Cajetan promoted zeal for divine worship; the beauty of God's house; observance of the sacred liturgy, and more frequent reception of the most holy Eucharist. Full of merits he died at Naples, where his body is highly venerated in the church of St. Paul.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you granted to the blessed Cajetan, your confessor, to copy the apostolic way of life; by his intercession and example grant that we may always trust in you and desire heavenly things alone. Through.

Commemoration of St. Donatus, Bp. and Martyr.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Prayer

O God, you are the glory of your priests; grant, we pray you, that we may experience the help of the blessed Donatus, your bishop and martyr, whose feast we celebrate. Through.

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8 August

Bl. Jane of Aza

Mother of Our Holy Father, Dominic

Commemoration

LAUDS

Ant. She opens her hand to the poor, and reaches out her hands to the needy. Strength and dignity are her clothing and she laughs at the time to come.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Prayer

O God, you wonderfully manifested to the blessed Jane, your servant, the favour of the heavenly vocation of her son Dominic. We beseech you that, modelling ourselves on her and on the son foreshown to her, we may, through their loving intercession,

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attain the eternal reward. Through.

Commemoration of SS. Cyriacus, Largus and Smaragdus, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the Saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

O God, you gladden us by the annual solemnity of your blessed martyrs Cyriacus, Largus and Smaragdus ; mercifully grant that as we honour their feast we may also copy their fortitude in suffering. Through

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9 August

Vigil of St. Laurence

Martyr

III class

The Office is of the weekday, as in the Ordinary and in the Psalter, with exception of the lessons which are as below.

Prayer from preceding Sunday.

MATINS

Lessons of the homily on the Gospel, If any man would, from the Common of a Martyr, not a Bishop [72], with the responsories of the current weekday, as in the Office of the Season.

---

10 August

St. Laurence

Martyr

II class

At I VESPERS, where the feast is celebrated as I class :

Ant. to psalms Laurence did the good work. He gave sight to the blind through the sign of the Cross.

Psalm Praise, O servants, etc. [1].

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

℟. The blessed Laurence cried aloud, saying, " I honour my God and I serve him alone, * therefore I do not fear your tortures." ℣. My night has no darkness, but all is bright with light. – Therefore. – Glory– Therefore.

Hymn and versicle are from the Common of a martyr [53].

Magnif. ant. As he was being burned on the gridiron, Saint Laurence said to the wicked tyrant, " It is now roasted, turn and eat ; as for the riches of the church, which you seek, the hands of the poor have carried them away to the heavenly treasuries."

Prayer

Listen to our entreaties, Lord ; and, at the intercession of your blessed martyr Laurence, whose feast we anticipate, graciously pour out on us your everlasting mercy. Through.

If this feast is transferred or is celebrated on Monday, the prayer of Lauds is said.

Compline from Sunday

MATINS

Invitatory and hymn are from the Common of a Martyr. [54].

I Nocturn

Ant. 1 Father, where are you going without your son ? Holy priest, where are you hastening without your deacon ?

Psalms are from the same Common [54].

Ant. 2 Do not leave me, holy Father, for I have already distributed your treasures, which you gave me.

Ant. 3 I am not forsaking you, my son, or leaving you ; but greater contests for the faith of Christ lie before you.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

From the book of Ecclesiasticus

Lesson i Chapter 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and delivered my body from destruction and from the snare of a slanderous tongue, from lips that utter lies. Before those who stood by, you were my helper, and you delivered me, in the greatness of your mercy and of your name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured, from choking fire on every side and from the midst of fire which I did not kindle, from the depths of the belly of Hades, from an unclean tongue and lying words— the slander of an unrighteous tongue to the king.

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℟. i. The levite, Laurence, did the good work. He gave sight to the blind through the sign of the Cross, * and he gave the treasures of the church to the poor. ℣. Open-handed, he gives to the poor, his justice stands firm for ever. – And.

Lesson ii

My soul drew near to death, and my life was very near to Hades beneath. They surrounded me on every side, and there was no one to help me; I looked for the assistance of men, and there was none. Then I remembered your mercy, O Lord, and your work from of old, that you deliver those who wait for you and save them from the hand of their enemies.

℟. ii. Father, where are you going without your son? Holy priest, where are you hastening without your deacon? * It was never your custom to offer the sacrifice without the deacon. ℣. In what, then, have I been displeasing to you, Father? Have you found me unworthy? Ascertain whether the minister you have chosen is suitable, he whom you have commissioned to distribute the blood of the Lord. – It was never.

Lesson iii

And I sent up my supplication from the earth, and prayed for deliverance from death. I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud. I will praise your name continually, and will sing praise with thanksgiving. My prayer was heard, for you saved me from destruction and rescued me from an evil plight. Therefore I will give thanks to you and praise you and I will bless the name of the Lord.

℟. iii. Do not leave me, holy Father, for I have already distributed your treasures. * I am not forsaking you, my son, or leaving you; but greater contests for the faith of Christ lie before you. ℣. As the aged, we receive the test of a lighter conflict. But for you, being young, there remains a more glorious triumph over the tyrant. After three days, you the deacon, will follow me, the priest. – I am not forsaking you. – Glory. – But greater.

II Nocturn

Ant. 4 The blessed Laurence prayed, "Lord Jesus Christ, God from God, have mercy on me, your servant."

Ant. 5 The blessed Laurence said, "My night has no darkness, but all is clear with light."

Ant. 6 Romanus said to the blessed Laurence, "I see before you a very beautiful youth. Make haste to baptize me."

℣. You have set, Lord, on his head. ℟. A crown of pure gold.

Sermon of St. Augustine, Bishop

Sermon 30 on the Saints
Lesson iv

I believe that the suffering of the most blessed martyr, Laurence, whose feast we celebrate to-day, is known to you. I do not doubt but that you, beloved, can understand how much he endured in the persecution. The glory of his martyrdom was so great that by his suffering he shone radiance on the whole world. Truly, by the light with which he burned, Laurence shone radiance on the world; and by the flames which he endured, he warmed the hearts of all christians. Who would not be willing to burn for an hour at Laurence's fire in order not to suffer the eternal fire of hell?

℟. iv. The blessed Laurence cried aloud, saying, "I honour my God and I serve him alone, * therefore I do not fear your tortures. ℣. My night has no darkness, but all is bright with light. – Therefore.

Lesson v

By the blessed Laurence's example we are inspired to martyrdom, we are enlightened in faith, we burn with zeal. And if we lack persecutor's flame, we do not lack the flame of faith. We do not indeed burn in body for Christ, but we burn with enthusiasm. The persecutor does not subject me to fire, but desire for the Saviour puts fire into my mind. Enkindled by this fire the two disciples said, "Did not our hearts burn within us, while he talked to us on the road, while he opened to us the Scriptures?"

℟. v. They have tied the limbs that were laid upon the grid-iron. Christ's levite scoffs at those who put on the coals. * Blessed Laurence, Martyr of Christ, intercede for us. ℣. But the torturers, pressing on, heaped coals under the iron grate. – Blessed Laurence.

Lesson vi

Alight then with this fire, the blessed Laurence does not feel the burning of the flames, glowing with desire for Christ he

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does not feel the pain from the persecutor. As the fire of his faith grows warm, the flame of torture grows cold. The blessed Laurence indeed struggles with physical fire, but the Saviour's divine fire allayed the tyrant's physical flame. Although his limbs are reduced to ashes, the fortitude of his faith is unweakened. He suffers bodily loss, indeed, but he gains the benefit of salvation.

℟. vi. The blessed Laurence said, "I have offered myself in sacrifice to God * as a pleasing odour. ℣. I rejoice greatly because I have been found worthy to be sacrificed for Christ." – As a pleasing odour. – Glory. – As a pleasing odour.

III Nocturn

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 7 They tied the limbs that were laid upon the grid-iron. Christ's levite scoffs at those who put on the coals.

Psalm 16

Lord, hear a cause that is just, * pay heed to my cry.

Turn your ear to my prayer: * no deceit is on my lips.

From you may my judgment come forth. * Your eyes discern the truth.

You search my heart, you visit me by night. * You test me and you find in me no wrong.

My words are not sinful as are men's words. * I kept from violence because of your word,

I kept my feet firmly in your paths; * there was no faltering in my steps.

I am here and I call, you will hear me, O God. * Turn your ear to me; hear my words.

Display your great love, you whose right hand saves your friends * from those who rebel against them.

Guard me as the apple of your eye. * Hide me in the shadow of your wings from the violent attack of the wicked.

My foes encircle me with deadly intent. * Their hearts tight shut, their mouths speak proudly.

They advance against me, ℣ and now they surround me. * Their eyes are watching to strike me to the ground

As though they were lions ready to claw * or like some young lion crouched in hiding.

Lord, arise, confront them, strike them down! * Let your sword rescue my soul from the wicked;

Let your hand, O Lord, rescue me from men, * from men whose reward is in this present life.

You give them their fill of your treasures; they rejoice in abundance of offspring * and leave their wealth to their children.

As for me, in my justice I shall see your face * and be filled, when I awake, with the sight of your glory!

Ant. 8 You test me and you find in me no wrong.

Psalm 20

O Lord, your strength gives joy to the king; * how your saving help makes him glad!

You have granted him his heart's desire; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his head a crown of pure gold.

He asked you for life and this you have given, * days that will last from age to age.

Your saving help has given him glory. * You have laid upon him majesty and splendour.

You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord: * through the mercy of the Most High he shall stand firm.

His hand will seek and find all his foes, * his right hand find out those that hate him.

You will burn them like a blazing furnace * on the day when you appear.

And the Lord shall destroy them in his anger; * fire will swallow them up.

You will wipe out their race from the earth * and their children from the sons of men.

Though they plan evil against you, * though they plot, they shall not prevail.

For you will force them

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to retreat ; * at them you will aim with your bow.

O Lord, arise in your strength ; * we shall sing and praise your power.

Ant. 9 On being questioned, I testified that you are Lord ; being roasted, I give thanks.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

Reading from the holy Gospel according to John

Lesson vii Chapter 12

At that time, Jesus said to his disciples, " Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone." Etc.

Homily of St. Augustine, Bishop

Treatise 51 on John, almost at the middle

The Lord Jesus himself was the grain which was to be put to death and so multiplied ; put to death by the infidelity of the Jews, multiplied by the faith of the Gentiles. When exhorting us to follow in the footprints of his passion, he had already said, " He who loves his life loses it." This can be understood in two ways. He who loves loses ; that is, if you love you lose ; if you desire to keep your life with Christ, do not fear death for Christ. Or to put it in another way: " He who loves his life loses it." Do not love lest you lose ; do not love in this life lest you lose in eternal life.

℟. vii. On the grid-iron I did not deny you, God, and when subjected to fire * I testified that you, Jesus Christ, are the Lord. ℣. When accused I did not deny your holy name, and on being questioned : – I testified that you, Jesus Christ.

Lesson viii

But this that I have said last, seems rather to express the gospel meaning. For it goes on: " He who hates his life in this world will keep it for eternal life." Therefore what was said above is: " He who loves (' in this world ' is understood) certainly loses, and he who hates his life (again ' in this world ') will keep it for eternal life." What a great and wonderful judgment, that a man by loving his own life should perish, but by hating it should not perish ! If you have wrongly loved, then you have hated ; if you have rightly hated, then you have loved.

℟. viii. I rejoice greatly because I have been found worthy to be sacrificed for Christ. When accused, I did not deny his holy name; on being questioned I testified to Christ: * being roasted, I give thanks. ℣. I have offered myself in sacrifice to God as a pleasing odour. – Being roasted I give thanks.

Lesson ix

When, then, in any matter, the point has been reached in which the choice is proposed, either to do something against the law of God, or to depart from this life, if a man is forced, under threat of death from the persecutor, to choose one or other of these, let him choose to die in the love of God rather than to live offensive to him. Then he will have hated his life in this world so as to keep it for eternal life.

℟. ix. Laurence, the levite, was found worthy to be sacrificed for Christ. While being roasted he did not deny the Lord, * and so he was found to be a sacrifice of thanksgiving. ℣. When placed on the grid-iron he did not deny God and when subjected to fire he testified to Christ. – And so. – Glory. – And so.

Before Lauds ℣. Blessed Laurence, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. The martyr Laurence began to speak and testified to the name of the Lord Jesus Christ.

Psalm etc. The Lord is king, p. 29.

2. Laurence did the good work. He gave sight to the blind through the sign of the Cross.

3. My soul clings to you, my God, because my body has been burnt for you.

4. The Lord sent his angel who freed me from the centre of the fire, and I am not burnt.

5. The blessed Laurence prayed, saying, " Lord, I thank you that I have been found worthy to enter your gates. "

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

God's martyr, you, the only Son
To victory has led you on;
Your every foe defeated lies,
And heaven accords the victor's prize.

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O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain,
That did your saintly limbs enchain;
For love of God's own Son arise,
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity. Amen.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with "Holiness," alleluia.

Bened. ant. On the gridiron I did not deny that you are God. And when subjected to fire I testified to Christ. You search my heart, you visit me by night. You test me and you find in me no wrong.

Prayer

Almighty God, grant us to extinguish the fires of our vices, as you enabled the blessed Laurence to overcome the fires of his torments. Through.

At the Hours psalms and antiphon from the current weekday.

At Terce, Sext and None, the Little chapters, ℟℟. and ℣℣. are from the Common of a Martyr [64].

VESPERS

Ant. to psalms The martyr Laurence began to speak and testified to the name of the Lord Jesus Christ.

Psalms from the Common of a Martyr [65].

Little chapter, hymn and versicle from the same Common [67].

Magnif. ant. The levite Laurence did the good work. He gave sight to the blind through the sign of the Cross, and he gave the treasures of the church to the poor.

Compline from Sunday

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11 August
St. Tiburtius
Martyr
Commemoration

LAUDS

Ant. The renowned martyr Tiburtius, as he walked barefoot on the burning coal, said to the prefect, Fabian, "It seems to me that I am

stepping on rose blossoms, in the name of my Lord, Jesus Christ."

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Lord, may the constant protection of your blessed martyr, Tiburtius, inspire us, since you do not fail to look mercifully upon those whom you grant to be favoured by such help. Through.

---

12 August
St. Clare
Virgin
III class

MATINS

Lesson iii

The noble virgin, Clare, was born at Assisi in Umbria. In imitation of her fellow citizen, Saint Francis, she gave away all her goods in alms and in helping the poor. To escape from the din of the world she went to a country church. There she received a tonsure from Saint Francis and strongly resisted the efforts of her relatives to bring her back. Then she was taken by Francis to the church of Saint Damian and there founded a community of nuns. Yielding to the insistence of Saint Francis, she became their Superioress. She ruled her monastery with wonderful care and prudence for forty-two years. When the Saracens tried to invade it, she ordered that the Blessed Sacrament should be brought out, and praying most humbly put them all to flight. She soared to heaven on August 11 and was enrolled among the holy virgins by Pope Alexander IV.

℟. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, ✱ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.

LAUDS

Prayer

As we keep the feast of your blessed virgin, Clare, we, your servants, beseech you, Lord, that through her intercession you may make us sharers in her heavenly joys and co-heirs of your only begotten Son. Through.

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13 August

SS. Hippolytus and Companions

Martyrs
Commemoration

LAUDS

Ant. These are the holy ones, who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the Saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of your blessed martyr Hippolytus and his companions may increase our devotedness and promote our salvation. Through.

---

14 August

Vigil of the Assumption of the Blessed Virgin Mary

II class

Office of the weekday, as in the Ordinary and Psalter, except the lessons which are said as below.

Prayer from preceding Sunday.

MATINS

Reading from the holy Gospel according to Luke

Lesson i Chapter 11

At that time, as Jesus was speaking to the crowds a woman in the crowd raised her voice and said to him, " Blessed is the womb that bore you, and the breasts that you sucked ! " Etc.

Homily of St. John Chrysostom

On John c. 2 Homily 20, near the end

When you hear that woman saying,"Blessed is the womb that bore you, and the breasts that you sucked," and the Lord answering, " Blessed rather are those who hear the word of God and keep it," do not think that in saying this he is belittling his mother. Rather does he mean to show that the title of mother would be of no use to her if she did not excel in goodness and faith. But if her motherly love would be of no use to Mary without virtue, how much less will we profit from the goodness of a father, of a brother, of a mother or of a son, if we ourselves do not produce what is good !

℟℟. from current weekday, as in the Office of the Season.

Lesson ii

After divine grace, one cannot hope for salvation in anything except one's own virtue. For if relationship itself was to be useful to Mary, it would also have been of benefit to the Jews, who were blood relatives of Christ. It would also have been of benefit to his native city ; it would have been useful to his close relatives. But as long as his close relatives pursued their own interest, the title of relationship was of no advantage to them and they were condemned with the rest of the world.

Lesson iii

Only when they shone by reason of their virtues did they begin to be worthy of admiration. His homeland, however, did not benefit, as such, for it fell and was destroyed in the conflagration ; his fellow-citizens perished miserably, and his own kin did not advance towards salvation without the support of virtue. The apostles, however, were the most renowned of all in that they gained his real and cherished friendship and companionship by their obedience. Hence we see that faith is always necessary for us, as well as a life resplendent with good works. Only these can save us.

LAUDS

Commemoration of St. Eusebius, Priest and Confessor.

Ant. " Well done, good and faithful servant ; you have been faithful over a little; I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you gladden us by the annual solemnity of the blessed Eusebius your confessor ; mercifully grant that as we honour his feast, we may through his example draw near to you. Through.

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15 August

Assumption of the Blessed Virgin Mary

I class

I VESPERS

Ant. to psalms You are all fair, my love; there is no flaw in you. Your lips distil nectar; honey and milk are under your tongue; the fragrance of your oils are better than any spice. See, the winter is past, the rain is over and gone. The flowers appear, the vines are in blossom and give forth fragrance, and the voice of the turtledove is heard in our land. Arise, come, my love, come from Lebanon, come and be crowned.

Psalm etc. Praise, O servants, [1].

Little Chapter Judith 13

The Lord has blessed you by his power, because by you he has brought our enemies to naught. Blessed are you, O daughter, by the Lord the most high God, above all women upon the earth.

℟. Blessed are you, Mary, who believed in the Lord. Those things that were spoken to you are fulfilled in you. Behold, you have been exalted above the choirs of angels. * Intercede for us with the Lord Jesus Christ. ℣. You are blessed and worthy of veneration, O Virgin Mary, who, without any violation of purity, were found to be mother of the Saviour. – Intercede. – Glory. – Intercede.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O Star of Ocean,
Gate to joy supernal,
Ever-virgin Mother
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring;
Every ill drive from us,
All things good imploring.

Show yourself a mother,
May the One all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. You have been exalted, holy Mother of God. ℟. Above the choirs of angels to the heavenly throne.

Magnif. ant. Christ ascended into heaven and prepared an everlasting dwelling-place for his most chaste mother. This is the sublime festival, surpassing that of any saint, on which she who is glorious and blessed entered the heavenly nuptial hall, acclaimed by the ranks of the heavenly court. There she dwells, ever-loving, never forgetful of those who remember her.

Prayer

O God, you were pleased to choose for your dwelling the virginal womb of the blessed Mary; grant, we beseech you, that being shielded by her protection we may partake with joy in this her festival. For you live and reign.

If this feast occurs on a Monday the following prayer is said:

Prayer

May the sacred festival of this day, on which the holy Mother of God endured temporal death, help us towards salvation. For the bonds of death could not detain her who bore our Lord, your Son incarnate: Who lives and reigns.

COMPLINE

Ant. to psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

Psalms from Sunday.

Nunc dimittis ant. We fly to your patronage, holy Mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin.

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MATINS

Invit. Come, let us adore the King of kings. ✱ On this day his Virgin Mother was taken up into highest heaven.

Hymn Whom earth [22].

I Nocturn

Ant. 1 You have been exalted, holy Mother of God, above the choirs of angels to the heavenly throne.

Psalms as in Feasts of the Blessed Virgin Mary [22].

Ant. 2 The gates of paradise have been opened through you; today, all glorious, you exult with the angels.

Ant. 3 Mother of God, you are a garden locked, a fountain sealed. Arise, my love, and come away.

℣. Holy Mother of God, Mary ever Virgin. ℟. Intercede for us with the Lord, our God.

Blessing May the gracious Virgin of virgins intercede for us with the Lord.

℟. Amen.

From the Song of Songs

Lesson i Chapters 3 and 4

What is this coming up from the wilderness, like a column of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of the merchant? Behold, you are beautiful, my love, behold, you are beautiful! Your eyes are doves behind your veil. Your hair is like a flock of goats, moving down the slopes of Gil'ead. Your teeth are like a flock of shorn ewes that have come up from the washing, all of which bear twins, and not one among them is bereaved.

℟. i. I saw her, beautiful as a dove, coming up from springs of water; her priceless perfume was heavy about her garments: ✱ and as in the days of the first fruits, roses and lilies of the valleys surrounded her. ℣. Who is that coming up from the wilderness, like a column of smoke, perfumed with myrrh and frankincense?– And as in the days of the first fruits, roses and lilies of the valleys surrounded her.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii

Your lips are like a scarlet thread, and your mouth is lovely. Your cheeks are like halves of a pomegranate behind your veil. Your neck is like the tower of David, built for an arsenal, whereon hang a thousand bucklers, all of them shields of warriors. Your two breasts are like two fawns, twins of a gazelle, that feed upon the lilies. Until the day breathes and the shadows flee, I will go to the mountain of myrrh and the hill of frankincense. You are all fair, my love; there is no flaw in you.

℟. ii. I grew tall like a cedar in Lebanon, and like a cypress on the heights of Hermon. Like choice myrrh ✱ I spread a pleasant odour. ℣. Like cassia and camel's thorn I gave forth the aroma of spices. – I spread a pleasant odour.

Blessing May the Virgin Mary with her loving Child bless us.

℟. Amen.

Lesson iii

Come with me from Lebanon, my bride; come with me from Lebanon. Depart from the peak of Ama'ha, from the peak of Senir and Hermon, from the dens of lions, from the mountains of leopards. You have ravished my heart, my sister, my bride, you have ravished my heart with a glance of your eyes, with one jewel of your necklace. How sweet is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than any spice!

℟. iii. Who is this coming forth as the sun, comely as Jerusalem? The maidens of Sion saw her and called her happy, ✱ and the queens praised her. ℣. And as in the days of the first fruits, roses and lilies of the valleys surrounded her. – And the queens praised her. – Glory. – And the queens praised her.

II Nocturn

Psalms, antiphons and ℣. as in Feasts of the Blessed Virgin Mary [26].

Blessing May the Virgin Mother of God rescue us from the evil enemy.

℟. Amen.

Sermon of St. John Damascene

Discourse 2 on the Dormition of the Blessed Mary, near the beginning

Lesson iv

Today the sacred and living ark of the living God, she who conceived her Creator in her womb, rests in the Lord's temple, which was not made with hands. David her father, rejoices, and with him the Angels dance with joy. The Archangels celebrate, the Powers glory, the Principalities exult, the Authorities are gladdened, the Dominations rejoice, the

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Thrones keep festival, the Cherubim sing in praise, and the Seraphim proclaim her glory. Today the Eden of the new Adam receives the living paradise in which the condemnation was made void, in which the tree of life was planted, in which our nakedness was clothed.

℟. iv. You are loved by God more than health and all beauty, and you are worthy to be called Queen of Heaven. * The choirs of angels, our companions and fellow-citizens rejoice. ℣. You have been exalted, O holy Mother of God, above the choirs of angels, to the heavenly throne. – The choirs of angels, our companions.

Blessing May Jesus, Son of Mary, be gentle and kind to us.

℟. Amen.

Lesson v

The immaculate Virgin, unsullied by worldly desires, but trained in heavenly thoughts, did not return into dust, but because she was a living heaven, she was, on this day, given her place in the heavenly home. How could she, from whom true life flowed to all men, taste death? But she yielded to the law laid down by him whom she bore and, as a daughter of the former Adam, submitted to the former sentence (as her Son, who is life itself, did not refuse it). But as Mother of the living God, she was deservedly taken up to him.

℟. v. This is she that is beautiful among the daughters of Jerusalem, just as you have seen her full of charity and affection * in the beds and gardens of spices. ℣. This is she coming up from the wilderness flowing with delights. – In the beds and gardens of spices.

Blessing May most loving Mary, Star of the Sea, come to our aid.

℟. Amen.

From the Acts of Pope Pius XII

Lesson vi

All down the ages the universal church has manifested its belief in the bodily assumption of the Blessed Virgin Mary. With almost complete unanimity, the hierarchy all over the world requested that this truth be declared a dogma of divine and catholic faith, since it is based on sacred scripture, is deeply rooted in the souls of the faithful, and is in complete accord with other revealed truths. Hence the Supreme Pontiff, Pius XII, in deference to the wishes

of the whole church, decided to define solemnly this prerogative of the Blessed Virgin Mary. Accordingly, in the square of St. Peter's Basilica, at Rome, on November 1, 1950, the year of the great jubilee, amidst a great crowd, including many cardinals of the holy Roman church, bishops even from distant places, and a vast multitude of the faithful, to the joy of the entire catholic world, he proclaimed by infallible decree the bodily assumption of the Blessed Virgin Mary into heaven, in these words: "Having directed unceasing prayers of petition to God, and having invoked the light of the Spirit of truth, to the glory of the omnipotent God who lavished his special benevolence on the Virgin Mary, to the honour of her Son, the immortal King of ages and victor over sin and death, to the increase in glory of this same venerable Mother, and to the joy and exultation of the whole church, by the authority of our Lord Jesus Christ, of the blessed apostles, Peter and Paul, and by Our own authority, We proclaim, declare and define it to be a dogma divinely revealed, that the immaculate Mother of God, the ever-virgin Mary, when the course of her earthly life was run, was taken up both body and soul to heavenly glory."

℟. vi. Blessed are you, Mary, who believed in the Lord. Those things that were spoken to you are fulfilled in you. Behold, you have been exalted above the choirs of angels. * Intercede for us with the Lord Jesus Christ. ℣. You are blessed and worthy of veneration, O Virgin Mary, who, without any violation of purity, were found to be mother of the Saviour. – Intercede. – Glory. – Intercede.

III Nocturn

Psalms, antiphons and ℣. as in Feasts of the Blessed Virgin Mary [29].

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 1

At that time, Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, "Blessed are you among women." Etc.

Homily of St. Peter Canisius, Priest

On Mary, the Virgin Mother of God, Book 5, ch. 6

The church frequently and reverently celebrates days sacred to the

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Mother of God, knowing with certainty that it is a function pleasing to God and fitting on the part of the faithful, that she who is most blessed among all the blessed, both men and women, the mother of our Lord and God, should at certain times of the year be honoured by many public ceremonies. Among such festivals which have been religiously observed for so many centuries down to our own time, the feast of the Assumption is considered the greatest and holds chief place. If we rightly contemplate the new happiness of body and soul granted to her on that day, we can see how no other day held greater joy and happiness for Mary herself. If already her soul and body rejoiced wonderfully in the living God, now they did so as never before. She could now say, with the fullest significance, " He looks on his servant in her nothingness ; henceforth all ages will call me blessed. The Almighty works marvels for me."

℟. vii. Today the Virgin Mary rises above the heavens. * Rejoice, because she reigns with Christ for ever. ℣. The Queen of the universe is today taken away from the sinful world. – Rejoice.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson viii

So we who love both you and your Son cannot but rejoice sincerely at this exceptional and incomparable happiness, O thrice blessed and truly august Mother. Indeed, everything said to you, and about you, by the Lord, is fulfilled in such a graceful ending, and is made perfect in every way. You are blessed, not only for your faith, but also because today you have reached the perfection and purpose of all virtue, thus meriting at last to enjoy the most delightful vision of him whom you so greatly loved and desired. When Immanuel entered the citadel of this world, you, his host, received him as your guest. Today, in turn, you are received by him into his royal palace and, as the worthy mother of such a Solomon, you receive the highest and most magnificent honours.

℟. viii. All ages will call me blessed, because the Lord, * he who is mighty, works marvels for me. Holy is his name. ℣. My soul glorifies the Lord, my spirit rejoices in God, my Saviour. – He who is mighty.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

Happy day, which transferred such a precious gift from the desert of this world and so brought it to the holy and eternal city, that universal and unbelievable joy and wonder was caused among all the heavenly beings. Happy day, which so satisfied the continual and ardent desires of the languishing spouse, that what she sought she found, what she asked for she received, what she hoped for, she securely possessed, and, without any doubt, rejoiced completely in that perfect vision and enjoyment of the supreme and eternal good. Happy day, which raised up and exalted the humble handmaid of the Lord to such eminence that she became the most glorious Queen of heaven and Mistress of the world. Higher indeed she could not ascend, since she was exalted to the very throne of the kingdom and seated in glory next to Christ. Clearly this happy day is to be honoured. It established and proclaimed in the kingdom of God as our Queen and Mother, one who is both powerful and kind ; one who ever remains mother of the Judge, but whom we have as a mother of mercy befriending us, interceding for us with Christ, and faithfully promoting whatever concerns our salvation.

℟. ix. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, * for from you has risen the Sun of Justice, Christ our God. ℣. Pray for the people, plead for the clergy, intercede for the consecrated women ; let all who celebrate the festival of your Assumption experience your assistance. – For. – Glory. – Christ our God.

Before Lauds ℣. You have been exalted, holy Mother of God. ℟. Above the choirs of angels to the heavenly throne.

LAUDS

Antiphons and also at the Hours

1. Mary has been taken up to heaven. The angels rejoice ; they praise and bless the Lord.

Psalm The Lord is king, etc. p. 29.

2. The Virgin Mary has been taken up to the heavenly nuptial hall, where the King of kings sits on a throne of stars.

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3. We run to the fragrance of your perfume; the maidens love you much.

4. Daughter, you have been blessed by the Lord, for through you we have shared the fruit of life.

5. You are beautiful and comely, O daughter of Jerusalem, and terrible as an army with banners.

Little Chapter Judith 13

The Lord has blessed you by his power, because by you he has brought our enemies to naught. Blessed are you, O daughter, by the Lord the most high God, above all women upon the earth.

Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the Great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine that she did bring.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. Who is this that rises up like the dawn, fair as the moon, bright as the sun, terrible as an army with banners?

Prayer

May the sacred festival of this day, on which the holy Mother of God endured temporal death, help us towards salvation. For the bonds of death could not detain her who bore our Lord, your Son incarnate: Who lives and reigns.

At the Hours psalms are from Sunday.

TERCE

Ant. The Virgin Mary has been taken up to the heavenly nuptial hall, where the King of king sits on a throne of stars.

Little Chapter as in II Vespers.

℟. Holy Mother of God, Mary ever virgin, * alleluia, alleluia. – Holy Mother of God. ℣. Intercede for us with the Lord our God. – Alleluia. – Glory. – Holy Mother of God.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

Prayer

May the sacred festival of this day, on which the holy Mother of God endured temporal death, help us towards salvation. For the bonds of death could not detain her who bore our Lord, your Son incarnate: Who lives and reigns.

SEXT

Ant. We run to the fragrance of your perfume; the maidens love you much.

Little Chapter Judith 13

Blessed be the Lord who has so magnified your name this day, that your praise shall not depart out of the mouth of men.

℟. After childbirth, O Virgin, you remained inviolate, * alleluia, alleluia. – After childbirth. ℣. Mother of God, intercede for us. – Alleluia. – Glory. – After childbirth.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

NONE

Ant. You are beautiful and comely, O daughter of Jerusalem, and terrible as an army with banners.

Little Chapter Judith 15

You are the glory of Jerusalem, you are the joy of Israel, you are the honour of our people.

℟. You are beautiful and pleasing, * alleluia, alleluia. – You are. ℣. In your winsomeness, O holy Mother of God. – Alleluia. – Glory. – You are.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

II VESPERS

Ant. to psalms Mary has been taken up to heaven.

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The angels rejoice; they praise and bless the Lord.

Psalms as in Feasts of the Blessed Virgin Mary [35].

Little Chapter Judith 13

The Lord has blessed you by his power, because by you he has brought our enemies to naught. Blessed are you, O daughter, by the Lord the most high God, above all women upon the earth.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O Star of Ocean,
Gate to joy supernal,
Ever-virgin Mother
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring;
Every ill drive from us,
All things good imploring.

Show yourself a Mother,
May the One all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. You have been exalted, holy Mother of God. ℟. Above the choirs of angels to the heavenly throne.

Magnif. ant. Today the Virgin Mary rises above the heavens. Rejoice, because she reigns with Christ for ever. ℟.

Compline of the Blessed Virgin Mary p. 695.

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16 August

St. Joachim, Father of the Blessed Virgin Mary

Confessor

II class

All from the Common of a Confessor [98], except what is here given.

I Nocturn

Lessons Blessed is the man, of a Confessor not a Bishop [119].

II Nocturn

Sermon of St. Epiphanius, Bishop

On the praises of the holy Mother of God

Lesson iv

King David came of the stock of Jesse, and from the tribe of King David came the holy Virgin; holy, I say, and the daughter of holy forebears. Her parents were Joachim and Ann, whose lives were pleasing to God, and who produced a fruit, the holy Virgin Mary, at once the temple and mother of God. Furthermore, these three, Joachim, Ann and Mary, offered to the Trinity a sacrifice of praise. For Joachim means "Preparation of the Lord," because from him was prepared the temple of the Lord, namely the Virgin.

℟. iv. He honoured him in the presence of kings, ✱ and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. – And gave him.

Sermon of St. John Damascene

Sermon 1 on the Birth of the Mother of God

Lesson v

Blessed couple, Joachim and Ann! To you all creation is indebted. Through you it offered to the Creator a gift, of all gifts the most excellent, namely, the chaste mother who alone was worthy of the Creator. Rejoice, Joachim, because from your daughter a Son is born to us and his name is called Angel of the great council, that is Angel of the whole world's salvation.

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, ✱ and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. – And at the gates.

Lesson vi

Blessed couple, Joachim and Ann; truly immaculate! From the fruit of your loins are you known, just as Christ somewhere says, "You will know them by their fruits." You lived in a way that would be pleasing to God and worthy of her who was born of you. By your chaste and holy lives you brought forth the treasure of virginity. O most chaste pair of turtledoves in human form! By fidelity to the natural law of chastity, you merited a reward above nature. Sowing in righteousness, you reaped the fruit of life.

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℟. vi. Holy Joachim, Confessor of Christ, hear your suppliant servants: * and from heaven bring the favour procured. ℣. O Holy Joachim, golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. – And from. – Glory. – Bring the favour procured.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 1

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob. Etc.

Homily of St. John Chrysostom

Homily 2 on Matthew, near the beginning

It is amazing to learn that the ineffable God, whom words cannot describe nor the mind comprehend, and who is equal to the Father in all things, should come to us through the Virgin's womb, should deign to be fashioned from a woman and have as forebears David and Abraham. Do I say David and Abraham? Even more amazing still, there were those women whom I referred to a short time ago.

℟. vii. The just will flourish like the palm tree; he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.

Lesson viii

When you hear this, take heart and do not think such things unseemly. Rather should you marvel greatly at this very fact, that the true and beloved Son of the eternal God condescended to become the son of David also, that he might make you a son of God. He deigned to have a servant as his father, that he might give God himself as father to you, a servant. See how joyful these tidings are right from the very beginning. And if you are hesitant about these things that refer to your dignity, then from what is his, learn to believe in what is your own.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. – He prospered.

Lesson ix

As far as human reason can judge, it is much more difficult for God to become man than for man to be consecrated a son of God. When you are told, therefore, that the Son of God is the son both of David and Abraham, do not doubt that you, a son of Adam, will also become a son of God. Indeed he would not have lowered himself as he did were it not to raise us up. He was born according to the flesh that you might be born according to the spirit; he was born of a woman that you might cease to be a son of the woman.

℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, who in preference to all your saints willed that the blessed Joachim should be father of the mother of your Son, grant, we beseech you, that we who keep his feast day, may also ever experience his intercession. Through.

17 August

St. Hyacinth

Confessor O. P.

III class

MATINS

Invit. Let us adore the Lord, the giver of grace. * He glorified Hyacinth, the preacher of salvation.

Hymn

Salvation's herald, heaven-sent,
A faithful preacher forth he went;
As far throughout the earth he sped
The message true of Christ is spread.

He sows on all sides gospel seed,
The light that shows the rightful deed;
And from his mouth, as torches, flow
The rules of life that shine and glow.

Salvation's pathway straight, he shows
With fitting conduct ever goes;
And by that word which soul improves,
To true repentance each he moves.

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From evil foe its prey he storms,
And hardened hearts to soft transforms ;
And fit for heaven each one he makes,
As Satan's power in each he breaks.

To you, O God, may glory be
From age to age eternally ;
And us with hosts of heaven ally,
At prayer of Hyacinth on high.
Amen.

Nocturn

Ant. 1 Trained in discipline and knowledge from his youth, Hyacinth yielded fruit in due season.

Psalms from the Common of a Confessor [100].

Ant. 2 Appointed by the Lord to proclaim the gospel, he announced his decree and taught the peoples by word, conduct and miracles.

Ant. 3 By his words he spread the light of faith and recalled great numbers from darknesss.

Ant. 4 You alone, Lord, made him dwell in safety, for he called upon you day and night.

Ant. 5 The crowds were attentive to his preaching and were in admiration at his gift of miracles.

Ant. 6 With signs and wonders he brought the glorious name of the Lord to many peoples.

Ant. 7 Through the seed of God's word he gave nations life in Christ, and brought the evil one to nought.

Ant. 8 In your strength, Lord, he cleansed the world from vice and valiantly shattered the sway of demons and of death.

Ant. 9 He who fearlessly walked upon the waters, climbed the mountain of the Lord with clean hands and pure heart.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

From the blessed apostle Paul's Letter to the Philippians

Lesson i Chapters 3 and 4

Brethren, I do not consider that I have made it my own ; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal, for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded ; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained.

℟. i. When Poland gave birth to Hyacinth, it brought forth a spotless blossom, purer than any flower ; * it produced a new gem, more precious than any precious stone. ℣. The flower is fragrant with purity, the gem sparkling with goodness. – It produced a new gem.

Lesson ii

Brethren, join in imitating me, and mark those who so live as you have an example in us. For many, of whom I have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself. Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

℟. ii. Adorned with chastity, burning with charity, he constantly gave himself to prayer and fasting, * and he pondered on the law of the Lord day and night. ℣. He brought his body into subjection, that he might be fit to become a sacrifice worthy of God. – And he pondered.

Lesson iii

Hyacinth was born of noble and christian parents at the castle of Camin in the diocese of Warsaw in Poland. Being appointed one of the canons of Cracow, he surpassed the others in piety and learning. At Rome he was received into the Order of Preachers by the founder himself. To the end of his life he religiously adhered to the perfect way of life that he had learned from Saint Dominic and also maintained perpetual virginity. On being sent back to his own country, he established six houses of the order. It is almost incredible what progress he made with all by preaching the word of God, and by the innocence of his life. He was renowned for many miracles. Particularly striking was the miracle of his crossing the Vistula, without a boat, when the river was in flood near Visograde, taking his companions also with him on his cloak which he had spread upon the waters. Having continued his remarkable way

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of life for almost forty years after his profession, he returned his soul to God on the feast of the Assumption of the Blessed Virgin in the year 1257. He was canonized by Clement VIII.

℟. iii. As Hyacinth is taken from the earth, he is borne to heaven amid tremendous light. * The choir harmonious greets him; the Queen of virgins receives him. ℣. As he rises above the starry heavens to receive his reward. – The choir. – Glory. – The Queen of virgins receives him.

Before Lauds ℣. Blessed Hyacinth, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. With the sign of the cross he calmed the waves caused by the rivers in flood.

Psalm The Lord is king, etc. p. 29.

2. In the holiness of his soul he was pleasing to God; he entered his courts, singing for joy.

3. He lifted his voice like a trumpet, that the people might praise you, O God.

4. Let the seas and rivers bless the Lord who made the waters of the river firm under Hyacinth's feet.

5. Let all peoples praise the Lord who made his servant Hyacinth wonderful in life and in death.

Little Chapter Ecclus. 49

He was led aright in converting the people, and took away the abominations of iniquity; in the days of wicked men he strengthened godliness.

Hymn

Let purest voice, and heart and breath
Praise Hyacinth's great worth and death;
Now bright with double crown he shines,
And lights up heaven's radiant lines.

A noble life this man displays
And many wonders sound his praise;
The hidden truths that here he knew,
Proclaim him all this wide world through.

The winds and waves to calm he tells,
The surging torrents, too, he quells;
The river waters, stupified,
Present a pathway firm and wide.

The dead arise again from sleep,
The crippled now may walk and leap,
The blind the lights of heaven behold;
Thus wondrous works of God are told.

To you, O God, may glory be
From age to age eternally,
And us with hosts of heaven ally,
At prayer of Hyacinth on high.

Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. He preached the word of God to every nation, to make known to his people their salvation through forgiveness of all their sins.

Prayer

O God, you made the blessed Hyacinth, your confessor, glorious among the peoples of different nations by the holiness of his life and the splendour of his miracles; grant that by his example we may amend our lives, and by his help be defended in adversity. Through.

At the Hours psalms and antiphon from weekday.

TERCE

Little Chapter as at Vespers.

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And. – Glory. – The Lord.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Prayer

O God, you made the blessed Hyacinth, your confessor, glorious among the peoples of different nations by the holiness of his life and the splendour of his miracles; grant that by his example we may amend our lives, and by his help be defended in adversity. Through.

SEXT

Little Chapter Is. 42

Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him.

℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord.

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℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

NONE

Little Chapter Is. 58

Cry aloud, spare not, lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins.

℟. The just will flourish like the palm tree * in the house of the Lord. – The just. ℣. He shall grow like a Lebanon cedar. – In the house. – Glory. – The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

VESPERS

Ant. to psalms With the sign of the cross he calmed the waves caused by the rivers in flood.

Psalms from the Common of a Confessor [111].

Little Chapter Ecclus. 49

He was led aright in converting the people, and took away the abominations of iniquity; in the days of wicked men he strengthened godliness.

Hymn

A song to Hyacinth we bring,
With joyous voices let us sing,
And, banished far each cloud obscure,
Adore our God with minds all pure.

His father, Dominic, leader best,
On him bestowed the habit blest;
And soon, before all eyes displayed,
An apostolic man was made.

Where father led, the son proceeds,
Reflecting well his gracious deeds;
His leader's path he followed well
And crushed the worldly lord of hell.

On him the Virgin famed awaits,
Encouragement and joy donates;
With glory in the wondrous signs
The grace of Christ breaks forth and shines.

To you, O God, may glory be
From age to age eternally;
And us with hosts of heaven ally,
At prayer of Hyacinth on high.
Amen.

℣. Blessed Hyacinth, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Hyacinth, fairest flower of the Order of Preachers, fill us, who sing your merits, with the fragrance of your perfume.

Compline from the weekday.

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18 August
St. Agapitus
Martyr
Commemoration

LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Relying on the help of the blessed Agapitus your martyr, may your church be glad, O God; and through his glorious intercession may she continue loyal and stand unshaken. Through.

---

20 August
St. Bernard
Abbot and Doctor of the Church
III class

MATINS

Lesson iii

Bernard, born at Fontaines, a place of some importance in Burgundy, cultivated chastity with the utmost care from his youth. At the age of twenty-two he entered the monastery of Citeaux, where the Cistercian Order was founded and from which its name derives, and induced his brothers and many others to enter the same Order as well. He applied himself to fasting and prayer with extraordinary zeal and became a shining example of humility, mercy, kindness, prudence and steadfastness in the contemplation of divine things. On becoming Abbot of Clairvaux, Bernard built many monasteries, and his outstanding teaching and discipline flourished there for a long time. He also wrote several works, from which it is clear that his doctrine had been revealed to him by God rather than acquired through his own labour. He frequently visited Italy, being requested by great rulers to settle their disputes and to arrange church matters. In repressing the schism of Peter de Leone, he rendered great assistance to Pope Innocent II. He died at the age of sixty-three, deserving highly of the church.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for

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their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you gave your people the blessed Bernard as a minister of eternal salvation; grant, we beseech you, that we may be worthy to have him as an advocate in heaven whom we had on earth as a teacher of life. Through.

---

21 August

St. Jane Frances Fremiot de Chantal

Widow

III class

MATINS

Lesson iii

Jane Frances Fremiot de Chantal was born of noble parents at Dijon, in Burgundy. She was a young girl when her mother died, but placed herself under the care of the Virgin Mother of God. Her father gave her in marriage to the Baron de Chantal and, following closely the example of the valiant woman, she became all things to all men. When her husband was slain while hunting, she bound herself by a vow of continence, and so far overcame her natural feelings as to act as sponsor at the baptism of the son of her husband's assassin. To strengthen her resolve of maintaining chastity, she renewed her vow and, with a hot iron, engraved the most holy name of Jesus Christ on her breast. Learning from Saint Francis de Sales, her spiritual director, what God willed her to do, she laid the foundation of the religious institute of the Visitation of the blessed Virgin Mary. This she spread far and wide. Later she took a vow to do always what she considered to be more perfect. Then, filled with merit, she died at Moulins on December 13 in the year 1641. She was canonized by Clement XIII.

℟. iii. Charm is deceitful, and beauty is vain: * a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates.– A woman. – Glory.– A woman.

LAUDS

Prayer

Almighty and merciful God, you gave the blessed Jane Frances, inflamed with your love, wonderful strength of soul in every path of life on the

way of perfection, and willed to adorn your church through her with a new family; grant to her merits and prayers, that we, who, conscious of our weakness, rely on your strength, may, through the help of heavenly grace, conquer all that is harmful to us. Through.

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22 August

The Immaculate Heart of the Blessed Virgin Mary

II class

All as on Feasts of the Blessed Virgin Mary [21], except what is given here.

At I VESPERS, where the feast is celebrated as I class, the Magnif. ant. is as in II Vespers.

II Nocturn

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. Bernardine of Siena

From sermon 9 on the Visitation

Lesson iv

What man, without relying on divine revelation, would presume to speak with unregenerate and unclean lips, either briefly or at length, of the true mother of God and man, whom God the Father, from the beginning, predestined to be a virgin for ever, whom the Son chose as his most glorious mother, and whom the Holy Spirit prepared to be the dwelling place of all grace? What words can I, a mere man, find to proclaim the deepest feelings of the virginal heart uttered by a mouth so holy, when not even the tongues of all the angels can do so? The Lord says, "The good man out of the good treasure of his heart produces good." This word can also be treasure. Who among human beings can be thought greater than she who was worthy to become the mother of God, and who for nine months gave the hospitality of her heart and womb to God himself? What treasure is more precious than divine love itself with which the Virgin's heart was a burning furnace?

℟. iv. This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David. * Her illustrious life casts splendour on all the churches. ℣. Mary is resplendent, born of kingly line. – Her illustrious life.

Blessing May Jesus, Son

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of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

From this heart, then, as from a furnace of divine love, the blessed Virgin produced good words, that is to say, words of the most ardent charity. Just as from a flask full of the best and finest wine only the best wine can come ; or as from a furnace of intense heat only that which is burning hot can come ; so too, by Christ's Mother no word could be uttered that did not in every way pertain to the highest degree of divine love and ardour. It is characteristic of a wife, who is a wise mistress of her household, to speak little, but to use words that are sound and to the point. Thus, seven times, the words of the most blessed Mother of Christ are recorded, as it were, seven words of great import and power, to show, mystically, that she possessed the plentitude of sevenfold grace. She spoke only twice to the angel, only twice to Elizabeth, twice also to her Son, first in the temple and then at the marriage feast, and once to the servants. On all these occasions she spoke very little. Yet she spoke at greater length in praising and thanking God, as when she said, " My soul glorifies the Lord." Here, however, she was not addressing a human being, but God. These seven words, spoken in a wonderful progression and order, according to the seven degrees and acts of love, are like seven flames coming from the furnace of her heart.

℟. v. Your festival, Virgin Mother of God, has proclaimed joy to the whole world ; * for from you has risen the Sun of Justice, Christ our God, who, dispelling the curse, gave us blessing, and overcoming death, gave us life everlasting. ℣. You are indeed happy, who alone obtained the dignity of motherhood without losing virginal purity. – For from you.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

Lesson vi

From ecclesiastical documents

The liturgical cult by which due honour is given to the Immaculate Heart of the Virgin Mary and for which many saintly men and women prepared the way, was first approved by the Apostolic See at the beginning of the nineteenth century. At that time Pius VII instituted

the feast of the Most Pure Heart of Mary, that it might be celebrated devoutly and reverently by every diocese and religious institute that requested it. Later Pope Pius IX extended to it a proper Office and Mass. But the ardent and praiseworthy desire, which had its beginnings even in the seventeenth century and which had daily increased, to give the feast greater solemnity and to extend it to the universal church, was graciously acceded to by the Supreme Pontiff, Pius XII, in the year 1942. At that time a most bitter war was being waged throughout almost the entire world. Pitying the peoples who endured untold hardships, and because of his devotion to, and confidence in, the heavenly Mother, he earnestly commended, by solemn consecration, the whole human race to her most kind heart, and ordained that a feast, with a special Office and Mass in honour of her Immaculate Heart should in future be celebrated everywhere.

℟. vi. At the command of the Lord, who wished to increase our dignity, * as a bramble bringing forth a rose, so did Judea bring forth Mary. ℣. That virtue might overshadow vice, and grace, sin. – As a bramble. – Glory. – As a bramble.

III Nocturn

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to John

Lesson vii Chapter 19

At that time, standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag′dalene. Etc.

Homily of St. Robert Bellarmine, Bishop

On the seven words of Christ on the Cross, ch. 12

The burden and the yoke which the Lord imposed on Saint John, to take care of the Virgin Mother, was indeed a gentle yoke and a light burden. For who would not most willingly dwell with that Mother who for nine months carried in her womb the Word incarnate and lived with him most devotedly and affectionately for a full thirty years ? Who does not envy the Lord's beloved disciple who in the absence of the Son of God was granted the presence of the Mother of God ? But, unless I am mistaken, through the kindness of the Word who became man for

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us, who was crucified because of his great love for us, we too can merit by our prayers that he should say to us, "Behold, your mother!" and that he should say to his mother concerning each of us, "Behold, your son!"

℟. vii. Mary is resplendent, born of kingly line. * Through her prayers, we most earnestly beg to be strengthened in mind and spirit. ℣. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God. – Through her prayers.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson viii

The good Lord is not niggardly with his graces, provided we draw near to his throne of grace with faith and trust, not with a deceitful heart, but with a heart that is true and sincere. He who wished us to be co-heirs of his Father's kingdom, will surely not disdain to have us as co-heirs of his mother's love. Nor will the most gracious Virgin herself become overburdened by the great number of her children, for her love is all-embracing and it is her earnest wish that none of those should perish whom her Son has redeemed by such precious blood and by such a precious death. Let us then with confidence draw near to the throne of Christ's grace and let us, humbly and with tears, beg of him to say to his mother on behalf of each of us, "Behold, your son!" and to us, presenting us to his mother, "Behold, your mother!"

℟. viii. With heart and mind let us sing glory to Christ * on this sacred festival of the illustrious Mary, Mother of God. ℣. Let us celebrate with joy the festival of holy Mary. – On this.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

How well-off shall we not be under the protection of such a mother? Who will dare to snatch us from her protection? What temptation can overcome us when we trust in the patronage of God's mother who is also ours? Nor will we be the first to experience such a blessing. Many have preceded us; many, I say, have sought the unique and truly motherly patronage of so great a virgin, and not one has been sent away distressed or sad; but all were happy and joyful, relying on the patronage of so great a mother. Of her it is written: "She shall crush your head." These trust in her, and trust that they themselves will fearlessly tread on the lion and the viper, and trample the young lion and the dragon. Indeed, it does not seem possible that he should perish of whom Christ said to the Virgin: "Behold, your son!" provided such a one does not turn a deaf ear to what Christ said to him: "Behold, your mother!"

℟. ix. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, * for, from you has risen the Sun of Justice, Christ, our God. ℣. Pray for the people, plead for the clergy, intercede for the consecrated women; may all who celebrate your festival experience your assistance. – For. – Glory. – Christ, our God.

Before Lauds ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

LAUDS

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. O blessed Virgin Mary, you are the Mother of grace, you are the hope of the world; hear us, your children, who cry to you.

Prayer

Almighty, everlasting God, you prepared, in the heart of the blessed Virgin Mary, a dwelling-place worthy of the Holy Spirit; mercifully grant, that, recalling with devoted mind the feast of this same immaculate heart, we may be enabled to live after your own heart. Through.

Commemoration of SS. Timothy and Symphorian, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

Be pleased to cover us with your help, we beseech you, Lord, and at

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the prayers of your blessed martyrs Timothy and Symphorian, stretch over us the right hand of your mercy. Through.

VESPERS

Magnif. ant. My heart exults in the Lord; my strength is exalted in the Lord, because I rejoice in your salvation.

---

24 August

St. Bartholomew, Apostle

II class

All from the Common of Apostles [38], except what is here given as proper.

MATINS

I Nocturn

From the blessed apostle Paul's Letter to the Ephesians

Lesson i Chapter 2

But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus.

℟. i. "Behold, I send you out as sheep in the midst of wolves," says the Lord, * "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." – So be wise.

Lesson ii

For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. Therefore remember that at one time you Gentiles in the flesh, called the uncircumcision by what is called the the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart: * for my yoke is easy, and my burden is light. ℣. And you will find rest for your souls." – For my yoke.

Lesson iii

But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say: * for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. – For what. – Glory. – For what.

II Nocturn

Lesson iv

Bartholomew the Apostle, a Galilean, on going to the nearer part of India where it had been allotted to him to preach the Gospel of Jesus Christ, proclaimed to those peoples the coming of the Lord Jesus, in accordance with the Gospel of Saint Matthew. Then when he had converted very many in that region to Jesus Christ, and had endured much toil and hardship, he came into greater Armenia.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying, * "These are the holy men; they have become the friends of God." ℣. I saw an angel of God flying in midheaven, and crying out with a loud voice he said. – These.

Lesson v

There he drew the king, Polymius with his wife, and furthermore, the inhabitants of twelve cities, to the christian faith. This brought upon him the great opposition of the priests of that people. They incited Astyages, the brother of King Polymius, against the apostle to such an extent that he ordered Bartholomew to be cruelly flayed alive and then beheaded. Thus martyred, he returned his soul to God.

℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands

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of princes, were worthy of everlasting reward: * now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb. – Now.

Lesson vi

His body was buried in Albanopolis, the city of Greater Armenia where he was martyred, but later it was taken to the island of Lipari and then to Benevento. Finally, having been brought to Rome by the emperor, Otto III, it was placed in the church, dedicated to God under the apostle's name, on an island of the Tiber.

℟. vi. "You are the light of the world," says the Lord, * "who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." – Who by. – Glory.– Will gain.

III Nocturn

Reading from the holy Gospel according to Luke

Lesson vii Chapter 6

At that time, Jesus went out into the hills to pray; and all night he continued in prayer to God. And when it was day, he called his disciples. Etc.

Homily of St. Ambrose, Bishop

Book 5 Commentary on Luke

All who are great, all who are noble, go up the mountain. For the prophet does not say to everyone: "Get you up to a high mountain, O Sion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings." Go up this mountain, not by human footsteps, but by noble deeds, and follow Christ that you yourself may become a mountain, for the mountains surround him. Hence in the Gospel you will find that only the apostles went up the mountain with the Lord.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. – By their.

Lesson viii

The Lord then prays, not to seek anything for himself, but to make petition for me. Even though the Father has placed all things in the hands of the Son, still, the Son, because he is our advocate and to conform to human nature, considers that the Father should be implored on our behalf. The evangelist says, "And all night he continued in prayer to God." A model is given to you, a pattern is laid down which you ought to follow. What ought you not do for your salvation, seeing that Christ spent all night in prayer for you?

℟. viii. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Lesson ix

What ought you not do when you are about to undertake some spiritual work, when Christ, before sending out his apostles, prayed first and prayed alone? Nor anywhere else, unless I am mistaken, is he found to have prayed with the apostles; he always prayed alone. Human desires cannot comprehend the wisdom of God, nor can anyone share the inner thoughts of Christ. The evangelist says, "He called his disciples, and chose from them twelve." These he destined as sowers of the faith, to promote the remedy of salvation throughout the world.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles.– Guard it. – Glory. – Guard it.

LAUDS

Prayer

Almighty, eternal God, today you have given us on the feast of the blessed Bartholomew, your apostle, a joy that is reverent and holy; grant to your church, we pray, both to love what he believed and to preach what he taught. Through.

25 August

St. Louis, King

Confessor

III class

MATINS

Lesson iii

Louis IX, king of France, was thoroughly trained in the ways of the spiritual life by his mother, Blanche. He set out by sea with a

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vast army to recapture Jerusalem, and in his first engagement put the Saracens to flight. But when large numbers of his soldiers died of the plague, he was overthrown and taken prisoner. When, however, a treaty was made he was set free. In the East he ransomed several christians held in slavery by the unbelievers and also converted many pagans to the christian faith. On his return to France, he erected many monasteries as well as hospices for the poor. He relieved the needy by his generosity and frequently visited the sick and ministered to them. He wore humble dress and assiduously chastised his body by means of hair shirt and fasting. When, for the second time, he crossed the seas to engage the Saracens and had pitched his camp in sight of the enemy, he died of the plague with these words on his lips: " I have access to your house ; I bow down before your holy temple, filled with awe."

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you withdrew the blessed Louis, your confessor, from an earthly kingdom to the glory of a kingdom in heaven ; we beseech you through his merits and prayers, to make us companions of the King of kings, Jesus Christ your Son, our Lord. Who lives and reigns with you.

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27 August

St. Joseph Calasanctius

Confessor

III class

MATINS

Lesson iii

Joseph Calasanctius was born at Petralta in Aragon. As a child he used to gather his companions about him and teach them prayers and the mysteries of the faith. In fulfilment of a vow, he became a priest and led a life of the greatest austerity. Chastising his body by watchings and fasts, he used to spend days and nights in prayer and in the contemplation of divine things. When God made known to him that he had been chosen to instruct the

young, especially those who were poor, in the spirit of understanding and holiness, he founded the Order of the Mother of God's Poor Clerks Regular of Religious Schools, which, from its nature, would be dedicated to the teaching of boys. Having endured, on account of this, innumerable toils and hardships, which he bore with undaunted spirit, he died at the age of ninety-two on August 5 in the year 1648. Pius XII proclaimed him patron of all primary christian schools throughout the world.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, through Saint Joseph, your confessor, you were pleased to provide your church with a new force to train youth in the spirit of understanding and holiness ; grant us, we pray, by his example and intercession, so to do and to teach, that we may attain the everlasting rewards. Through.

Commemoration of St. Rufus, Bishop and Martyr.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Prayer

Heed our prayers, Lord ; may we who know that, as a result of our wrong-doing, we stand accused, be set free through the pleading of the blessed Rufus, your martyr and bishop. Through.

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28 August

St. Augustine

Bishop, Confessor and Doctor of the Church

II class

At I VESPERS, where the feast is celebrated as I class.

Ant. to psalms. Rejoice, Jerusalem, our mother, because, for you, your King has ransomed from the slavery of Babylon, August-

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ine, a zealous steward and a most loyal citizen.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

℟. He hoped that if he conferred with him about his problems, he might indicate the best way, for one disposed as he was, to walk in God's path, * where one went this way, and another that. ℣. All that he had done in life displeased him, when compared with God's delightfulness and the beauty of his house which he loved. – Where one. – Glory. – Where one.

Hymn as in Matins.

℣. Blessed Augustine, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. This is the festive day on which the holy bishop, Augustine, being freed from the bonds of the flesh, was taken up among the angels. There he rejoices with the prophets and exults with the apostles. Filled with their spirit, he explained to us the mysteries they foretold, and, after them, shone supreme with the added grace of expounding the word of God.

Prayer

Hear our prayers, almighty God, and as you fill us with hope in your loving kindness, so also, through the intercession of the blessed Augustine, your confessor and bishop, mercifully bestow on us the fruit of your accustomed mercy. Through.

Compline from Sunday

MATINS

Invit. The Lord is great and worthy to be praised; * from the darkness of the Gentiles, he called Augustine to become a light of his church.

Hymn

Great Augustine, father holy,
Give support to this our plea ;
By this cry to the Creator
See that we may pleasing be ;
And, O prelates' greatest glory,
Guide your flock all peacefully.

You loved well the counselled poorness,
Praised by Poor, their praise you earn ;
You upheld the teaching truthful,
Loved by all who truth discern ;
Scripture, made as honey morsels,
You explain that we may learn.

What before was dark and hidden,
Clear as light to us you make ;
From the teaching of the Saviour,
Bread delightful, then, you break ;
And the drink you serve life-giving,
From the psalms as nectar take.

Of the life and way of clerics,
That most holy rule you write ;
Those who love it and obey it,
Take the royal way of light ;
And beneath your holy guidance,
Reach, in heaven, their home so bright.

To the King of kings, salvation,
Life and power and glory be ;
To the Trinity be honour,
Praise for all eternity,
And in heaven to all the blessed,
May he join us, graciously.
Amen.

I Nocturn

Ant. 1 Augustine opened the book of the Apostle and, glancing at the first page, he read, " Put on the Lord Jesus Christ." At once, as though filled with a light of sureness, all the darkness of uncertainty melted away from him.

Psalms from the Common of a Confessor [100].

Ant. 2 He wrote to the holy man, Ambrose, expressing his present desire, that he might advise him which of the sacred books he should read to make him more ready and fit to receive the grace of Christ.

Ant. 3 And he told him to read Isaiah the prophet, which book more clearly than others foretells the gospel and the calling of the Gentiles.

℣. The Lord loved him and adorned him. ℟ He clothed him with a robe of glory.

From the book of Ecclesiasticus

Lesson i Chapter 14

Blessed is the man who meditates on wisdom and who reasons intelligently. He who reflects in his mind on her ways will also ponder her secrets. Pursue wisdom like a hunter, and lie in wait on her paths. He who peers through her windows will also listen at her doors ; he who encamps near her house will also fasten his tent peg to her walls ; he

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will pitch his tent near her, and will lodge in an excellent lodging place; he will place his children under her shelter, and will camp under her boughs; he will be sheltered by her from the heat, and will dwell in the midst of her glory.

℟. i. Finding himself far from God in a strange land, Augustine heard as it were the voice of God from on high: "I am the food of the strong; ✱ grow and you shall eat me. ℣. You shall not change me into yourself as bodily food, but you shall be changed into me." – Grow and you shall eat me.

Lesson ii Chapter 24

It fills men with wisdom, like the Pishon, and like the Tigris at the time of the first fruits. It makes them full of understanding, like the Euphrates, and like the Jordan at harvest time. It makes instruction shine forth like light, like the Gihon at the time of vintage. Just as the first man did not know her perfectly, the last one has not fathomed her; for her thought is more abundant than the sea, and her counsel deeper than the great abyss. I went forth like a canal from a river and like a water channel into a garden.

℟. ii. His good sense and experience assured him that there was nothing extraordinary in bread being loathsome to an unhealthy palate and pleasant to a healthy one, ✱ and light being painful to sore eyes and delightful to sound ones. ℣. You punish man's sins and correct him; like the moth you devour all he treasures. – And light.

Lesson iii

I said, "I will water my orchard and drench my garden plot"; and lo, my canal became a river, and my river became a sea. I will again make instruction shine forth like the dawn, and I will make it shine afar. I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. I will again pour out teaching like prophecy, and leave it to all future generations. Observe that I have not laboured for myself alone, but for all who seek instruction.

℟. iii. Then indeed he realised that the invisible things of God are perceived from the things that have been made, but he could not hold his gaze fixed, ✱ for he retained but a loving memory as of something of which he had caught the fragrance, but was as yet unable to eat. ℣. But the hidden meaning of "the Word was made flesh," he could not even surmise. – For he retained but a loving memory. – Glory. – As for something of which he had caught the fragrance.

II Nocturn

Ant. 4 But not understanding the first part of this book, and thinking it would be all of the same kind, he put it aside until he should be more practised in the Lord's word.

Ant. 5 Then, when the time had come to be enrolled, leaving the country and returning to Milan, he was baptized by the blessed Ambrose, and all anxiety over his past life left him.

Ant. 6 In those days he never wearied of the wonderful delight he enjoyed in considering the depth of the divine plan for the salvation of man.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

From his own writings, from Possidius, Bishop of Calama and from the Roman Breviary

Lesson iv

Augustine, a very bright light of the church, was born at Tagaste in Africa of worthy parents. As a child he far outshone his companions in keenness of intellect, and in a short time surpassed all in learning. As a youth at Carthage he fell under the influence of the Manichaean heresy. Later he went to Rome and from there was sent to teach rhetoric at Milan. Here he frequently attended the sermons of Ambrose, the bishop, by whose preaching he was drawn to study the catholic faith, and by whom he was baptized at the age of thirty-three. He readily admits that the constant tears of his saintly mother, Monica, for the conversion of her son had also a share in bringing about his rebirth in Christ. For he relates that, as she was weeping bitterly for him, a certain bishop said to her: "Go; continue to do as you are doing. It is impossible that the child of such tears should perish."

℟. iv. And so he began with great eagerness to read especially the apostle Paul, ✱ and those difficulties vanished which at one time had seemed to indicate that the text of his discourse did not agree with the testimonies of the law and the prophets. ℣. And he saw but one face in that

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pure eloquence, and he learned to rejoice while trembling. – And those difficulties vanished.

Lesson v

Augustine was also strongly attracted to the catholic faith from hearing of the life of Saint Anthony the Great, as is clear from the famous words he uttered in plaintive tones: "The unlearned arise and take heaven by force, while we with our empty learning are stuck fast in flesh and blood." Returning to Africa, where he joined faith with holiness of life, he was ordained priest by Valerius, the saintly bishop of Hippo. At this time he founded a religious institute of men, and while participating in the common life and the community prayer, he carefully instructed its members in the ways of the apostolic life and in its teachings.

℟. v. Then the Lord put it into his mind, and it seemed good to him, to go to Simplicianus, whom he knew to be God's good servant, * and, indeed, divine grace shone in him. ℣. He had heard that from his youth he had lived most devoted to God; and truly so it was. – And, indeed, divine grace shone in him.

Lesson vi

When the Manichaean heresy began to grow in intensity, Augustine vehemently fought against it and refuted the arch-heretic, Fortunatus. Struck by this zeal of Augustine, Valerius chose him as his assistant bishop. Saint Paulinus of Nola, the bishop, referring to Augustine's consecration in a letter to Valerius, wrote, "We write this not only to congratulate you because Augustine has accepted the episcopacy, but also because the African churches have merited this grace from God, that they should hear the heavenly word from the lips of Augustine."

℟. vi. He hoped that if he conferred with him about his problems, he might indicate the best way, for one disposed as he was, to walk in God's path, * where one went this way, and another that. ℣. All that he had done in life displeased him, when compared with God's delightfulness and the beauty of his house which he loved. – Where one. – Glory. – Where one.

III Nocturn

Ant. 7 He wept abundantly at hymns and canticles, profoundly moved by the sweet sound of the church's singing.

Ant. 8 Those sounds flowed into his ears, and the truth streamed into his heart; the tears began to flow and he was happy in them.

Ant. 9 Accompanied by Nebridius and Evodius, he set out for Africa to find a more suitable place where they might live devoutly, when, on reaching Ostia on the Tiber, his loving mother died.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples, "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?" Etc.

Homily of St. Augustine, Bishop

Book I on the Lord's Sermon on the Mount, ch. 6

The Lord shows that those men are to be considered foolish who, through seeking an abundance of temporal goods, or through fear of lacking them, lose the eternal goods which man can neither give nor take away. If, then, salt loses its taste, how shall its saltness be restored? That is, if you, through whom the people are, as it were, to be preserved, lose the kingdom of heaven from fear of temporal persecutions, through whom will your mistakes be taken away, since it is you that God has chosen through whom he may take away the mistakes of others?

℟. vii. Christ's love wounded his heart and his words were like sharp arrows in his breast; * and the example of God's servants, whom he raised from death to life, were as consuming coals. ℣. He pierced him with sharp arrows as he ascended from the valley of tears, singing the gradual hymn. – And the example of God's servants, whom he raised from death to life, were as consuming coals.

Lesson viii

Therefore salt without saltness is no longer good for anything but to be thrown out and trodden underfoot by men. He who suffers persecution is not trodden underfoot by men, but he who through fear of persecution becomes

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foolish. Only what is below can be trodden underfoot. He, however, is not below who in his heart dwells in heaven, even though he may bodily endure many things on earth.

℟. viii. After receiving the grace of Baptism, he stayed with his mother at Ostia on the Tiber. They conversed alone in deep joy, longing in heart for the heavenly waters of the fountain of life, ✱ and their words made the world and its delights seem contemptible. ℣. Then she said to her son: "I no longer care for anything in this world, now that I see you a servant of Christ, despising earthly happiness." – And their words.

Lesson ix

You are the light of the world. Just, as above, he said, "Salt of the earth," so now he says, "Light of the world." "Earth" is not to be understood here as that on which we tread bodily, but rather, the people who live in this world, or even sinners. To preserve these and to destroy corruption in them, the Lord sent the apostolic salt into the world. So, "world" must here be taken to mean neither the heavens nor the earth, but men who are in the world, or who love the world; to enlighten these the Apostles were sent.

℟. ix. Until his illness, he preached the word of God in holy church constantly, zealously and boldly, clear in mind and sure in counsel. Sound in limb, with vision and hearing unimpaired, ✱ surrounded by his brethren kneeling in prayer, he fell asleep with his fathers. ℣. He made no will, for he who became poor for Christ had nothing to bequeath. – Surrounded by his brethren. – He fell asleep with his fathers.

Before Lauds ℣. Blessed Augustine, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. After his mother's death, Augustine returned to his own land, where, living with his friends in fasting and prayer, he wrote books and taught the untutored.

Psalm The Lord is king, etc. p. 29

2. Hearing of his renown, the blessed Valerius, Bishop of Hippo, sent for him and, despite his reluctance, ordained him priest.

3. Then, soon after he was ordained priest, he founded a monastery of clerics, and began to live according to the rule laid down by the holy apostles.

4. Saint Valerius, who ordained him, rejoiced greatly that God should have given him one so fitted to adorn the church with sound doctrine.

5. At a public debate at that time, Saint Augustine in the presence of all, triumphed over Fortunatus, the Manichaean priest who had led many astray by his deceit.

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

O citizens of heaven, acclaim,
And, sweetly, brethren, sing his fame!
Our father's solemn feast is here,
As solar cycle ends a year.

What thus the tongue is heard to tell,
The inmost soul should feel as well;
The soul that will in praise concur,
To follow close should not demur.

When he his earthly course had run,
The court of heaven received this son,
Whom, with all those he faithful found,
The Lord above with glory crowned.

So let us try our very best,
Our prayer increasing without rest;
That by Augustine's merits' powers,
The joys of heaven may be ours.

So, loving Father, let it be,
And Son of equal Deity,
And Holy Spirit Counsellor,
Who lives and reigns for ever more.
Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. In his day, the city of Hippo was besieged by a barbarian army; in that misfortune, tears were Augustine's portion day and night, and at that time, his last hour being at hand, he died in peace.

Prayer

Hear our prayers, almighty God, and as you fill us with hope in your loving kindness, so also through the intercession of the blessed Augustine, your

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confessor and bishop, mercifully bestow on us the fruit of your accustomed mercy. Through.

At the Hours the psalms and antiphon are from the weekday.

At Terce, Sext and None the Little chapters, ℟℟. and ℣℣. are taken from the Common of a Confessor [110].

VESPERS

Ant. to psalms After his mother's death, Augustine returned to his own land, where living with his friends in fasting and prayer, he wrote books and taught the untutored.

Psalms from the Common of a Confessor [111].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

Great Augustine, father holy,
Give support to this our plea;
By this cry to the Creator,
See that we may pleasing be;
And, O prelates' greatest glory,
Guide your flock all peacefully.

You loved well the counselled poorness,
Praised by Poor, their praise you earn;
You upheld the teaching truthful,
Loved by all who truth discern;
Scripture, made as honey morsels,
You explain that we may learn.

What before was dark and hidden,
Clear as light to us you make;
From the teaching of the Saviour,
Bread delightful, then, you break,
And the drink you serve life-giving,
From the psalms as nectar take.

Of the life and way of clerics,
That most holy rule you write;
Those who love it and obey it,
Take the royal way of light;
And beneath your holy guidance,
Reach, in heaven, their home so bright.

To the King of kings, salvation,
Life and power and glory be;
To the Trinity be honour,
Praise for all eternity;
And in heaven to all the blessed,
May he join us, graciously.
Amen.

℣. Blessed Augustine, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. On this day, when the earthly dwelling in which he lived was dissolved, the glorious Father, Augustine, was given, in heaven, a dwelling not made with hands, but which, while on earth, he had built for himself by word and work, aided by God's grace. There he tastes unendingly what he had thirsted for inwardly, and there, adorned with a robe, he finds rest for ever.

Compline from Sunday.

---

29 August

Beheading of St. John the Baptist

III class

MATINS

Invitatory and Hymn from the Common of a Martyr [54].

Lessons i and ii from current Scripture with the following responsories.

℟. i. King Herod sent and seized John and bound him in prison, for he feared him on account of Herodias, * his brother's wife, whom he had married. ℣. John had rebuked Herod because of Herodias. – His brother's wife.

℟. ii. The blessed John enclosed in prison, remained firm and cried aloud, * "Lord, my God, to you I commit my spirit." ℣. The king ordered John to be beheaded in prison; and he was praying and saying. – Lord, my God.

From the book of
St. Ambrose, Bishop,
on Virgins
Book 3 after the beginning.

Lesson iii

As the memory of St. John the Baptist should not be passed over superficially it is important that we should note who was killed, and by whom and for what cause, how, and on what occasion. A just man is killed by adulterers. The penalty for a capital offence is passed upon the judge by the guilty. Then the reward of the dancer is the death of the prophet. Finally (that which horrifies even the barbarians), the order for the cruel deed is given amidst feasting and merry-making, and the cooperation in the savage and shameful business is extended from the banquet to the prison and back

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again from the prison to the banquet. How many crimes are there not in this one evil deed !

℟. iii. The disciples of Saint John the Baptist, coming, * took his body and buried it. ℣. By Herod's command John was beheaded in prison. His disciples hearing of it. – Took his body. – Glory. – And buried it.

Before Lauds ℣. Blessed John the Baptist, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. Herod, however, seized John, bound him and put him in prison, because of Herodias.

Psalm The Lord is king etc. p. 29.

2. The dancing girl's mother commanded her: "Ask for nothing but the head of John."

3. My lord King, give me the head of John the Baptist on a dish.

4. Give me the head of John the Baptist on a dish. And the king was exceedingly sorry because of his oath.

5. The faithless king sent his vile henchman and ordered that John the Baptist should be beheaded.

Little Chapter James i

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

God's martyr you, the only Son
To victory has led you on:
Your every foe defeated lies,
And heaven accords the victor's prize.

O may your prayer for us obtain
The cleansing of each guilty stain,
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain,
That did your saintly limbs enchain;
For love of God's own Son arise
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be
Both now and for eternity.
Amen.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Bened. ant. Herod sent a soldier of the guard and gave orders that John should be beheaded in the prison. When his disciples heard this, they came and took his body and laid it in a tomb.

Prayer

We pray you, Lord, that the reverent celebration of the feast of Saint John the Baptist, your forerunner and martyr, may bring us help towards salvation. Through.

Commemoration of St. Sabina, Martyr.

Ant. She opens her hand to the poor and reaches out her hands to the needy. Strength and dignity are her clothing, and she laughs at the time to come.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Prayer

O God, among other marvels of your power, you have given even to the weaker sex the victory of martyrdom; mercifully grant that we who keep the feast of the blessed Sabina, your martyr, may, through her example, draw nearer to you. Through.

At the Hours, psalms and antiphon from the weekday.

At Terce, Sext and None, the Little chapters, ℟℟. and ℣℣. are from the Common of a Martyr [64].

VESPERS

Ant. to psalms Herod, however, seized John, bound him and put him in prison, because of Herodias.

Psalms from the Common of a Martyr [65].

Little chapter, hymn and ℣. from the same Common [67].

Magnif. ant. Guard us, Lord, by the unceasing protection of Saint John the Baptist, and sustain us by that assistance which is all the more necessary the weaker we are.

Compline from the weekday.

---

30 August

St. Rose of Lima

Virgin O. P.

III class

MATINS

Invit. Come let us adore the eternal King. * On account of her merits, he fittingly crowned the Rose of his heart in heaven.

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Hymn

The royal city Lima, bright,
A regal present brought to light;
A Rose, to God most pleasing, bore,
A blossom of the heavenly shore.

As sun the darkness drives afar,
She passed in loveliness each star;
And like unto the spirits blest,
The Godhead bore upon her breast.

She did not flinch at cruel jeer,
Nor hell-hounds fierce could cause her fear;
But all alone she stayed unbowed,
And spurned the world with bustling crowd.

O Blessed One, look down to us
Who set ourselves to praise you thus;
And to the heavenly joys then lead,
When from all stains we have been freed.

O virgins' bridegroom, Christ, to you
And to the Father glory true,
With Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

Nocturn

Ant. 1 Lord, you have made your Rose little less than a god, for with glory and honour you crowned her.

Psalms from the Common of a Virgin [130].

Ant. 2 Like a bridegroom coming forth from his dwelling he made his home with Rose.

Ant. 3 With clean hands and pure heart Rose climbs the mountain of the Lord and will stand in his holy place.

Ant. 4 Rose is clothed with splendour in gold of Ophir and so the king desired her beauty.

Ant. 5 The Lord helped Rose at the dawning of the day and within her heart, she cannot be shaken.

Ant. 6 On the holy mountain is Rose. It is he, the Most High, who gives each his place, and prefers her to all Jacob's dwellings.

Ant. 7 As Rose came up, the land and all it bears rejoiced, and all the trees of the wood shouted for joy.

Ant. 8 Let earth rejoice and the many coastlands be glad, because all peoples see the glory of her holiness.

Ant. 9 Let the sea and all within it, thunder; the world and its peoples: for the Lord has worked wonders in Rose.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

From the Song of Songs

Lesson i Chapter 2

I am a rose of Sharon, a lily of the valleys. As a lily among brambles, so is my love among maidens. As an apple tree among the trees of the wood, so is my beloved among young men. With great delight I sat in his shadow, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Sustain me with raisins, refresh me with apples; for I am sick with love. O that his left hand were under my head, and his right hand embraced me! I adjure you, O daughters of Jerusalem, by the gazelles or the hinds of the field, that you stir not up nor awaken love until it please.

℟. i. Pay attention, peoples from afar: the Lord called me from the womb, from the body of my mother * he named my name. ℣. In the blood of the eternal covenant, the great shepherd calls his sheep by name and he leads them out. – He named my name.

From the book of Ecclesiasticus

Lesson ii Chapter 39

Listen to me, O you holy sons, and bud like a rose growing by a stream of water; send forth fragrance like frankincense, and put forth blossoms like a lily. Scatter fragrance, and sing a hymn of praise; bless the Lord for all his works; ascribe majesty to his name and give thanks to him with praise, with songs on your lips, and with lyres; and this you shall say in thanksgiving: "All things are the works of the Lord, for they are very good."

℟. ii. I perfumed my dwelling as storax and galbanum and uncrushed frankincense. * My fragrance is like pure balsam. ℣. The Rose of the Indies emitted a pleasing perfume, and the house was filled with the fragrance of the ointment. – My fragrance is like pure balsam.

Lesson ii

The virgin Rose was the first flower of holiness in South America. Born in Lima of christian parents, she showed, from the cradle, signs of her future holiness. For the infant's face, being marvellously transformed into the likeness of a rose, was the reason why she was given this name. That she

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might not be forced by her parents to marry, she secretly cut off her lovely hair. The austerity of her life was exceptional. Having received the habit of the Third Order of Saint Dominic, she followed closely the arduous path of Saint Catherine of Siena. For fifteen years, for hours at a time, she suffered desolation of soul and the most bitter aridity, and patiently bore agonies more bitter than death. From repeated apparitions she became wonderfully intimate with her angel guardian, Saint Catherine of Siena, and the Virgin Mother of God, and was privileged to hear Christ speak these words: " Rose of my heart, be my bride." Famous for miracles both before and after death, she was enrolled in the list of holy Virgins, by Pope Clement X.

℟. iii. Let us rejoice and exult, for the marriage of the Lamb has come and his bride has made herself ready. ✱ It was granted to her to be clothed with fine linen, bright and pure, which is the righteous deeds of the saints. ℣. The king set the royal crown on her head and made her queen. – It was granted. – Glory. – The righteous deeds of the saints.

Before Lauds V. Blessed Rose, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. The Lord is glorious on high, with majesty enrobed, he girds himself with power to glorify his bride.

Psalm The Lord is king, etc. p. 29.

2. Serving God in joy and gladness, blessed Rose entered his courts.

3. Rose rejoiced in the shadow of your wings, because your right hand held her fast.

4. Bless the Lord all rain and dew; from his dwelling he poured forth blessing upon Rose.

5. Let the waters above the heavens praise the name of the Lord; there Rose flourishes, planted beside a stream of water.

Little Chapter Wisd. 8

" I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamoured of her beauty," says the Lord almighty.

Hymn

The dawn that purples all the sky,
And morning's rose-like glow on high,
Remind us all to sing in praise
Of Rose the holy virgin's ways.

Let angel hosts her praises tell
And all the heavenly ranks as well;
Let earthly choirs, the world around,
With glory of her deeds resound.

The first-found sacrifice for love
That Indies offered God above;
To all the world a mighty aid
And sign of goodness she is made.

She gives the blind the joy of light,
She frees the tongues in bonds held tight;
She raises lame who prostrate lie,
She makes all sickness turn and fly.

To you, O Trinity, let praise
Be ever given all our days;
On high with Rose, O draw us too
To share the nuptial joy with you.
Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. O fragrant Rose, scattering everywhere the perfume of virtues, make us sharers of the light and gladness which you enjoy.

Prayer

Oalmighty God, giver of all good gifts, in predisposing blessed Rose by the dew of your heavenly grace, you willed that she should blossom in the Indies with the beauty of virginity and patience; grant us, your servants, that hastening in her pleasing fragrance, we may be worthy to be made the aroma of Christ. Who lives and reigns with you.

Commemoration of SS. Felix and Adauctus, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared ℟. In his holy place.

Prayer

We humbly implore your majesty, Lord, that as you continually gladden us by the commemoration of your saints, you may always defend us by their prayers. Through.

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At the Hours, psalms and antiphon from the weekday.

TERCE

Little Chapter as at Lauds.

℟. Graciousness is poured * upon your lips. – Graciousness. ℣. Because God has blessed you for evermore.– Upon.– Glory.– Graciousness.

℣. In splendour and state. ℟. Ride on in triumph.

SEXT

Little Chapter Ecclus. 39

Listen to me, O you holy sons, and bud like a rose growing by a stream of water ; send forth fragrance like frankincense.

℟. In splendour * and state. – In splendour. ℣. Ride on in triumph. – And state. – Glory. – In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

NONE

Little Chapter Ecclus. 39

Put forth blossoms like a lily. Scatter the fragrance, and sing a hymn of praise ; bless the Lord for all his works.

℟. God will help her * through his watchful presence. – God will. ℣. God is within, she cannot be shaken. – Through his. – Glory. – God will.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

Almighty God, giver of all good gifts, in predisposing blessed Rose by the dew of your heavenly grace, you willed that she should blossom in the Indies with the beauty of virginity and patience ; grant us, your servants, that hastening in her pleasing fragrance, we may be worthy to be made the aroma of Christ. Who lives and reigns with you.

VESPERS

Ant. to psalms The Lord is glorious on high, with majesty enrobed, he girds himself with power to glorify his bride.

Psalms from the Common of a Virgin [142].

Little Chapter Wisd. 8

"I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamoured of her beauty," says the Lord almighty

Hymn

Let all who dwell upon the earth
Keep Rose's feast, her heavenly birth ;
Let those who praise her sound as one,
From sunrise to the setting sun.

While yet an infant at the breast,
On her the gifts of grace did rest ;
And filled with God she set her hand
To conquer self by penance planned.

Her sinless limbs, by suffering tried,
In wondrous ways she mortified ;
Her brow with wreaths of thorn transfixed,
Her simple food with gall she mixed.

Rejoicing now the prize is won,
The great reward for penance done ;
She gladly sings the anthem new
As Lamb of God she follows true.

Be praise and honour, for all time
To Him who gives these gifts sublime ;
Who Three in One and One in Three,
One God, rules all eternally.
Amen.

℣. Blessed Rose, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. You are the glory of Jerusalem, you are the joy of Israel, you are the honour of our people. Rose, you have done manfully, and your heart has been strengthened.

Compline from weekday.

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31 August

St. Raymond, the Unborn

Confessor

III class

MATINS

Lesson iii

Raymond was named "Unborn," because, in exception to the common law of nature, he was brought to the light of day through an incision made in the side of his dead mother. He scorned childish games and worldly enticements and so applied himself to piety that all were in wonder at the mature virtue of the boy. He loved God's mother very much and constantly prayed to her. Raymond entered the Order of Ransom or Mercy, for the liberation of captives. His virginity,

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which he had previously consecrated to the Blessed Virgin, he maintained, perpetually. He shone, too, with the other virtues, and especially with charity towards those christians forced to live in misery under pagan rule. Created cardinal by Gregory IX, the man of God shrank from all pomp and in that rank always maintained the humility of the religious state. At Cardona, worn out by his final illness and fortified by the sacraments of the church, he departed to the Lord on the last Sunday of August in the year 1240.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory.– To come home.

LAUDS

Prayer

Lord, you made the blessed Raymond wonderful in freeing your faithful from the captivity of the unbelievers; grant, by his intercession, that freed from the bonds of sin, we may, with free minds, do what is pleasing to you. Through.

---

1 September

St. Aegidius

Abbot

Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Let the intercession of the blessed abbot Aegidius commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

---

2 September

St. Stephen of Hungary, King

Confessor

III class

MATINS

Lesson iii

Stephen, King of the Hungarians, brought both the faith of Christ and the title of kingdom to Hungary. He successfully petitioned the royal crown from the Pope and when on the latter's order he was anointed king, offered the kingdom to the Apostolic See. He established various centres for good works at Rome, Jerusalem and Constantinople. Wonderfully devoted and generous, he established in Hungary the archiepiscopal See of Gran as well as ten other bishoprics. He was renowned for constancy in prayer and for his exceptional charity to the poor. Ardently devoted to the Mother of God, he built a very large church in her honour and proclaimed her Patroness of Hungary. In return, he was received into heaven by the same Virgin on the very day of her Assumption, which in Hungary, by the holy king's decree, was called the Day of the Great Lady. But his feast day, by order of Pope Innocent XI, is now kept specially on this day on which, through the holy king's heavenly help, the strongly fortified citadel of Buda was forcibly retaken by the christian army.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

Grant unto your church, we beseech you, almighty God, that she may be worthy to have as glorious champion in heaven the blessed Stephen, your confessor, whom she had as apostle while he reigned on earth. Through.

---

3 September

St. Pius X

Pope and Confessor

III class

MATINS

Lesson iii

Pope Pius X, formerly known as Joseph Sarto, was born in a village called Riese, in the Venetian province. He enrolled as a student at the seminary of Padua. On becoming a priest he was first a curate in the town of Tombolo, then parish priest at Salzano, then canon and chancellor of the bishop's curia at Treviso. So outstanding was he for holiness that

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Leo XIII appointed him bishop of Mantua. As a good pastor he neglected nothing, but especially laboured for the instruction of young men called to the service of God. He promoted the proper celebration of divine worship and the growth of pious associations, and with overflowing charity provided for the needs of the poor. So great were his merits that he was created a cardinal and appointed Patriarch of Venice. After the death of Leo XIII, since his efforts to refuse the supreme pontificate were in vain, he accepted it as a cross. As Pope, he relinquished nothing of his former way of life, and was a shining example of simplicity, poverty, and especially of humility. He ruled the church firmly and adorned it with the most brilliant enactments. A most vigilant guardian of the faith, he condemned and suppressed Modernism, that culmination of all heresies. A most zealous defender of ecclesiastical liberty, he strongly resisted those who tried to weaken it. He provided for the sound education of clerics; brought the laws of the church together into one book and especially encouraged devotion to the Eucharist as well as its more frequent reception. Worn out by work and overcome with grief on account of the European war, which had just begun, he departed to the heavenly homeland on August 20, 1914. Pius XII numbered him among the Saints.

℟. iii. Let your loins be girded and your lamps burning * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, in order to defend the catholic faith and to restore all things in Christ, you filled the Supreme Pontiff, Saint Pius, with heavenly wisdom and apostolic fortitude; grant that, following his teaching and example, we may obtain the eternal reward. Through the same.

---

4 September
St. Marcellus
Martyr
Commemoration

LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Grant, we beseech you, almighty God, that we who reverently keep the feast of the blessed Marcellus, your martyr, may, through his intercession, be strengthened in love for your name. Through.

---

6 September
Bl. Bertrand of Garrigue
Confessor, O. P.
Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, in the blessed Bertrand, your confessor, you brought to the holy patriarch Dominic a wonderful companion and follower, grant through his loving intercession for us, that we may so follow in his footsteps as to gain his rewards. Through.

---

8 September
Birthday of the Blessed Virgin Mary

II class

What is not given here is taken from the Common of the B. V. M. [21], changing Festival to Birthday (except in the fourth antiphon in Lauds).

MATINS

I Nocturn

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

Beginning of
The Song of Songs

Lesson i Chapter 1

O that you would kiss me with the kisses of your mouth! For your love is better than wine, your anointing oils are fragrant, your name is oil poured out; therefore the maidens love you. Draw me after you, let us make haste. The king has brought me into his chambers. We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you. I am very dark, but comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.

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℟. i. Today is the birthday of the blessed Virgin Mary of the line of David, through whom the salvation of the world has been revealed to those who believe; * whose glorious life has given light to the world. ℣. With greatest reverence let us celebrate the birthday of the most blessed Virgin Mary. – Whose glorious life.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii

Do not gaze at me because I am swarthy, because the sun has scorched me. My mother's sons were angry with me, they made me keeper of the vineyards; but my own vineyard I have not kept! Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who wanders beside the flocks of your companions? If you do not know, O fairest among women, follow in the tracks of the flock, and pasture your kids beside the shepherds' tents. I compare you, my love, to a mare of Pharaoh's chariots. Your cheeks are comely with ornaments, your neck with strings of jewels.

℟. ii. Let us contemplate the most fitting birth of the glorious Virgin Mary. * The Lord looked on her nothingness; at the angel's message she conceived the Redeemer of the world. ℣. Today was born the blessed Virgin Mary of the line of David. – The Lord looked.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

Lesson iii

We will make you ornaments of gold, studded with silver. While the king was on his couch, my nard gave forth its fragrance. My beloved is to me a bag of myrrh, that lies between my breasts. My beloved is to me a cluster of henna blossoms in the vineyards of Enged'i. Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves. Behold, you are beautiful, my beloved, truly lovely. Our couch is green; the beams of our house are cedar, our rafters are pine.

℟. iii. The stock of Jesse brought forth a shoot, and the shoot a branch, * and on this branch the Holy Spirit rests. ℣. The Virgin Mother of God is the shoot; her Son, the branch.– And on.– Glory.– The Holy Spirit.

II Nocturn

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. Augustine, Bishop

Sermon 18 on the Saints, the 2nd on the Annunciation.

Lesson iv

Beloved, the longed-for day of the blessed and ever-revered Virgin Mary has come; therefore let our world rejoice with supreme delight for it has been rendered illustrious by the birth of so great a Virgin. She, indeed, is the rose of Sharon, from which came forth a priceless lily of the valleys. By her child-bearing the nature transmitted from our first parents is changed and their fault wiped out. For her, is taken away that sentence of unhappiness passed on Eve: "In pain you shall bring forth children," for in joy she brought forth the Lord.

℟. iv. This is the birthday of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David. * Her illustrious life casts splendour on all the churches. ℣. Mary is resplendent, born of kingly line. – Her illustrious life.

Blessing May Jesus, son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

Eve lamented, this woman rejoiced; Eve bore sorrow in her womb, but Mary joy; for the former brought forth a sinner, but the latter, the innocent one. The mother of our race brought suffering into the world, but the Mother of our Lord brought salvation into the world. Eve was the source of sin, Mary the source of merit. Eve, by destroying, hindered; Mary, by giving life, helped. The former wounded, the latter healed. Obedience is exchanged for disobedience, faith makes up for disloyalty.

℟. v. Your birthday, Virgin Mother of God, has proclaimed joy to the whole world: * for from you has risen the Sun of Justice, Christ our God, who, dispelling the curse gave us blessing, and overcoming death, gave us life everlasting. ℣. You are indeed happy, who alone obtained the dignity of motherhood without losing virginal purity. – For from you.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

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Sermon of St. Bernard, Abbot

Sermon on the Nativity of Blessed Mary.

Lesson vi

Let us consider, brethren, with what reverence God wished us to venerate Mary since in Mary he placed the very fullness of all good. And so we should recognise that any hope we have, or any grace or measure of salvation, must be an overflow from her "who went up rich in delights." She is truly a garden of delights on which that divine south wind not only breathes but through which it continually circulates, causing her fragrances — the gifts of graces —to be wafted unceasingly to and fro.

℟. vi. At the command of the Lord, who wished to increase our dignity, * as a bramble bringing forth a rose, so did Judea bring forth Mary. ℣. That virtue might overshadow vice, and grace, sin. – As a bramble. – Glory. – As a bramble.

III Nocturn

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 1

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac and Isaac the father of Jacob. Etc.

Homily of St. Jerome, Priest

Book I on Matthew

We read in Isaiah: "Who shall declare his generation?" But we should not imagine that the Evangelist contradicts the Prophet when he begins to narrate that which the other said was impossible to tell. For the former spoke of the generation of the Divinity, whereas the latter speaks of the Incarnation. He began with bodily things, that through the man we might begin to learn about God. The son of David, the son of Abraham. The order is reversed, but there is need for the change. If he had put Abraham first and then David, he would have had to repeat Abraham again to trace the genealogy.

℟. vii. Mary is resplendent, born of kingly line. * Through her prayers, we most earnestly beg to be strengthened in mind and

spirit. ℣. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God. – Through her prayers.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson viii

And so, passing over all the others, he called him the son of these two, for to these only was given the promise concerning Christ. To Abraham was said, "In your seed"—that is, in Christ—"shall all nations bless themselves." And to David: "A son, the fruit of your body, I set upon your throne." Judas begot Phares and Zara of Thamar. It should be noted that in the genealogy of the Saviour none of the holy women is mentioned, but those whom Scripture reprehends, so that he who came because of sinners, and who was descended from sinners, should wipe out the sins of all. Hence, in what follows, Ruth the Moabitess and Bethsabee the wife of Uriah, are mentioned.

℟. viii. With heart and mind let us sing glory to Christ * on this sacred festival of the illustrious Mary, Mother of God. ℣. Let us celebrate with joy the birthday of holy Mary. – On this.

Blessing May the Queen of angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

"And Jacob was the father of Joseph, the husband of Mary." The Augustus Julian taunts us that here the evangelists disagree, because the evangelist Matthew said that Joseph was the son of Jacob and Luke called him the son of Heli. He did not, however, understand the method of the Scriptures, that one is his father by nature, and the other his father by law. We know this through the precept of Moses, given at God's command, that if one's brother or relative die without issue, one should take his wife to raise up offspring to his brother or relative.

℟. ix. She who is to give birth to the Supreme King, the Sun of Justice, *Mary, Star of the Sea, has this day gone forth to dawn. ℣. Rejoice, you faithful, that you perceive the divine light. – Mary, Star of the Sea. – Glory. – Has this day gone forth to dawn.

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9 September

St. Gorgonius

Martyr

Commemoration

LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

May your holy martyr, Gorgonius, gladden us, Lord, by his intercession, and may he fill us with joy on this sacred festival. Through.

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10 September

Blessed Alphonsus Navarrete, O.P. and Companions

Martyrs

III class

MATINS

Lesson iii

Of the two hundred and five martyrs who shed their blood for Christ in Japan at the beginning of the seventeenth century, a large number belonged to the Philippine Province of the Order of Preachers. First there was Alphonsus Navarrete, the head of the mission. He was beheaded at Vomura in 1617 when, in daring defiance of an unjust decree, he publicly ministered to the needs of the faithful. During this year and for the next eleven years other fathers of the same Province received the crown of martyrdom, some at Nagasaki, others at Vomura. This cohort of Preachers and others from the Orders of Saint Francis, Saint Augustine and the Society of Jesus, both clerics and lay brothers, were accompanied to heaven by brothers and sisters of the Third Order and of the Rosary Confraternity as well as by many other Japanese, male and female. All of these were beatified in the year 1866 by Pius IX.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the blood of the Lamb. – Glory. – In the blood of the Lamb.

LAUDS

Prayer

O God, in the triumph of blessed Alphonsus and his companions you give us joy. We pray you, to grant us through their merits and intercession, a like steadfastness in faith and fruitfulness in work. Through.

Commemoration of St. Nicholas of Tolentino, Confessor.

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Almighty God, we beseech you to grant that your church, made illustrious by the virtues and miracles of your confessor, the blessed Nicholas, may through his intercession, be gladdened with everlasting unity and peace. Through.

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11 September

SS. Protus and Hyacinth

Martyrs

Commemoration

LAUDS

Ant. These are the holy ones, who for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

May the precious witness of your blessed martyrs, Protus and Hyacinth, inspire us, Lord, and may their loving intercession ever protect us. Through.

---

12 September

The Most Holy Name of Mary

III class

MATINS

Lesson iii

The venerable name of the Virgin Mary, which is said to mean "Star of the Sea," is very fittingly applied to the Virgin Mother. She is well compared to a star; for, as a star sends forth its ray without loss to itself, so too, the Virgin gave birth to her Son without loss to herself. Just as the ray does not lessen the brilliance of the star, neither does the virgin's Son lessen her virginity. She is, then, that

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noble star, risen from Jacob, shining with merits and enlightening by example, inevitably raised over this great wide sea. You, who realise that in this world you are tossing upon a sea in the midst of storms and tempests rather than walking on land, do not turn your eyes away from the splendour of this star. Think of Mary, call upon Mary, so that you may experience for yourself how fittingly it was said, "And the Virgin's name was Mary." – On account of the outstanding victory won at Vienna in Austria over the fierce Turkish tyrant who had been enslaving the christian people, and in perpetual memorial of so great a favour, the Roman Pontiff, Innocent XI, ordered that the feast of this most delightful name, which already had been honoured with special ceremony in some parts of christendom, should be celebrated each year by the universal church.

℟. iii. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, ✱ for, from you has risen the Sun of Justice, Christ, our God. ℣. Pray for the people, plead for the clergy, intercede for the consecrated women; let all who celebrate your festival experience your assistance. – For. – Glory. – Christ, our God.

LAUDS

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. Blessed Mary, Mother of God, ever-virgin, temple of the Lord, sanctuary of the Holy Spirit, you alone, without equal, have been pleasing to our Lord Jesus Christ. Pray for the people, plead for the clergy, intercede for the consecrated women.

Prayer

O God, you willed that your glorious mother should be called Mary; grant, we beseech you, that whoever calls upon the beloved name of Mary, may experience the unfailing help of her blessing. For you live.

---

14 September

Exaltation of the Holy Cross

II class

At I VESPERS, when the feast occurs on a Sunday, or is celebrated with I class rank:

Ant. to psalms Wonderful cross, purge of the injury, restorer of health!

Psalm Praise, O servants, etc. [1].

Little Chapter Gal. 6

But far be it from me to glory except in the cross of our Lord Jesus Christ by which the world has been crucified to me, and I to the world.

℟. By your cross save us, Redeemer Christ. By dying, you destroyed our death ✱ and by rising, you renewed our life. ℣. O kind Jesus, who in mercy suffered for us, have pity on us. – And by rising. – Glory. – And by rising.

Hymn as at Matins.

℣. This sign of the cross will be in heaven. ℟. When the Lord comes in judgment.

Magnif. ant. Faithful cross! Above all others, one and only noble tree! None in foliage, none in blossom, none in fruit, your peer may be. Precious wood and precious fastening, precious weight upheld in plea.

Prayer

O God, today you gladden us by the yearly feast of the Exaltation of the holy Cross; grant, we beseech you, that as on earth we have known its meaning, we may obtain in heaven the rewards of its redemption. Through the same.

Compline from Sunday.

MATINS

Invit. The King, the Lord, who through the mystery of the cross redeemed the world, ✱ come let us adore.

Hymn

Holy Cross, greeting! Glory of this world, we hail.
Truly our one hope, bringing joys that never fail;
Sign of salvation, safety in the danger rife,
Tree life-producing, bearing each one's truest Life.

You must be worshipped, cross that gives the life so true,
Earth's precious glory, we have been redeemed through you;
Always we praise you, always making melody,
By tree made servants, by you, free eternally.

Praise God the Father, in the cross of Christ his Son,
Praise ever-equal, be to Holy Spirit done;
Joy to the angels, heaven's hosts, all free from loss;
Let earth be honoured in this Raising of the Cross.
Amen.

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I Nocturn

Psalm 8

How great is your name, O Lord our God, * through all the earth !

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you, should keep him in mind, * mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

Ant. 1 We adore you, Christ, and we bless you, because by your cross you have redeemed the world.

Psalm 20

O Lord, your strength gives joy to the king ; * how your saving help makes him glad !

You have granted him his heart's desire ; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his head a crown of pure gold.

He asked you for life and this you have given, * days that will last from age to age.

Your saving help has given him glory. * You have laid upon him majesty and splendour,

You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord: * through the mercy of the Most High he shall stand firm.

His hand will seek and find all his foes, * his right hand find out those that hate him.

You will burn them like a blazing furnace * on the day when you appear.

And the Lord shall destroy them in his anger ;* fire will swallow them up.

You will wipe out their race from the earth * and their children from the sons of men.

Though they plan evil against you, * though they plot, they shall not prevail.

For you will force them to retreat ; * at them you will aim with your bow.

O Lord, arise in your strength ; * we shall sing and praise your power.

Ant. 2 This sign of the cross will be in heaven when the Lord comes in judgment.

Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord ? * Who shall stand in his holy place ?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is the king of glory ? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is he, the king of glory ? * He, the Lord of armies, he is the king of glory.

Ant. 3 Our God, through the sign of the cross, free us from our enemies.

℣. This sign of the cross will be in heaven.
℟. When the Lord comes in judgment.

From the book of Numbers

Lesson i Chapter 21

And the people became impatient on the way. And the people spoke against God and against Moses, " Why have you brought us up out of Egypt to die in the wilderness ? For there is no food and no water, and we loathe this worthless food." Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died. And the people came to Moses, and said, " We have sinned, for we have spoken against the Lord and against you ; pray to the Lord, that he may take away the serpents from us." So Moses prayed for the people. And the Lord said to Moses, "Make a fiery serpent, and set it on a pole ; and every one who is bitten, when he sees it, shall live." So Moses made

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a bronze serpent, and set it on a pole ; and if a serpent bit any man, he would look at the bronze serpent and live.

℟. i. Precious the wood, precious the nails, that upheld the precious burden ! ✱ It was worthy to bear the ransom of this world. ℣. This sign of the cross will be in heaven, when the Lord comes in judgment. – It was worthy.

From the blessed apostle Paul's Letter to the Galatians

Lesson ii Chapter 3

And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, " In you shall all the nations be blessed." So then, those who are men of faith, are blessed with Abraham who had faith. For all who rely on works of the law are under a curse ; for it is written, " Cursed be every one who does not abide by all things written in the book of the law, and do them." Now it is evident that no man is justified before God by the law ; for " He who through faith is righteous shall live " ; but the law does not rest on faith, for " He who does them shall live by them." Christ redeemed us from the curse of the law, having become a curse for us—for it is written, " Cursed be every one who hangs on a tree "—that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.

℟. ii. This sign of the cross will be in heaven when the Lord comes in the judgment: ✱ then will the hidden things of the heart be made manifest. ℣. When the Son of man shall sit on his glorious throne and begin to judge the world by fire. – Then will the hidden things.

From the Letter to the Philippians

Lesson iii Chapter 2

Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every

knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

℟. iii. Glorious cross, cross to be worshipped. Precious wood and wonderful sign ; ✱ through which the devil is conquered and the world redeemed by the blood of Christ ! ℣. Let us worship the symbol of the cross, through which we have laid hold of the mystery of salvation. – Through which the devil. – Glory. – And the world.

II Nocturn

Psalm 29

I will praise you, Lord, you have rescued me ✱ and have not let my enemies rejoice over me.

O Lord, I cried to you for help ✱ and you, my God, have healed me.

O Lord, you have raised my soul from the dead, ✱ restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love him, ✱ give thanks to his holy name.

His anger lasts but a moment ; his favour through life. ✱ At night there are tears, but joy comes with dawn.

I said to myself in my good fortune: ✱ " Nothing will ever disturb me."

Your favour had set me on a mountain fastness, ✱ then you hid your face and I was put to confusion.

To you, Lord, I cried, ✱ to my God I made appeal :

What profit would my death be, my going to the grave ? ✱ Can dust give you praise or proclaim your truth ?"

The Lord listened and had pity. ✱ The Lord came to my help.

For me you have changed my mourning into dancing, ✱ you removed my sackcloth and girdled me with joy.

So my soul sings psalms to you unceasingly. ✱ O Lord my God, I will thank you for ever.

Ant. 4 By the power of the holy cross save us, Christ, Saviour ; you saved Peter in the sea, have pity on us.

Psalm 46

All peoples, clap your hands, ✱ cry to God with shouts of joy !

For the Lord, the Most High, we must fear, ✱ great king over all the earth.

He subdues peoples under us ✱ and nations under our feet.

Our inheritance, our glory, is from him, ✱ given to Jacob out of love.

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God goes up with shouts of joy ; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations ; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 5 Save us, Saviour of the world, who redeemed us through blood and the cross. Our God, help us.

Psalm 65

Cry out with joy to God all the earth ,* O sing to the glory of his name.

O render him glorious praise. * Say to God: "How tremendous your deeds !

Because of the greatness of your strength * your enemies cringe before you.

Before you all the earth shall bow ; * shall sing to you, sing to your name ! "

Come and see the works of God, * tremendous his deeds among men.

He turned the sea into dry land, * they passed through the river dry-shod.

Let our joy then be in him ; * he rules for ever by his might.

His eyes keep watch over the nations: * let rebels not rise against him.

O peoples, bless our God, * let the voice of his praise resound,

Of the God who gave life to our souls * and kept our feet from stumbling.

For you, O God, have tested us, * you have tried us as silver is tried:

You led us, God, into the snare ; * you laid a heavy burden on our backs.

You let men ride over our heads ; * we went through fire and through water, but then you brought us relief.

Burnt offering I bring to your house ; * to you I will pay my vows,

The vows which my lips have uttered, * which my mouth spoke in my distress.

I will offer burnt offerings of fatlings with the smoke of burning rams. * I will offer bullocks and goats.

Come and hear, all who fear God. * I will tell what he did for my soul:

To him I cried aloud, * with high praise ready on my tongue.

If there had been evil in my heart, * the Lord would not have listened.

But truly God has listened ; * he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer * nor withhold his love from me.

Ant. 6 We adore the symbol of the cross, through which we have laid hold of the mystery of salvation.

℣. Through the sign of the cross, from our enemies. ℟. Our God, deliver us.

Lesson iv

At the end of the reign of the emperor Phocas, Chosroes, king of the Persians, having occupied Egypt and Africa and captured Jerusalem, killed many thousands of christians and took away to Persia the cross of Christ the Lord, which Helena had placed on Mount Calvary. So Heraclius, who succeeded Phocas, moved by the many hardships and disasters of war, sued for peace, but failed to obtain it, even under harsh conditions, from Chosroes, who had become arrogant with victory. In this extremity, Heraclius vehemently implored God's help by constant prayer and fasting. Under divine inspiration, he raised an army, joined battle with the enemy, and conquered three of Chosroes's generals with their three armies.

℟. iv. Behold the cross of the Lord. Take flight hostile factions. The Lion of the tribe of Judah, * the Root of David, has conquered. ℣. Blessed cross, on which the King of angels has triumphed. – The Root of David.

Lesson v

Broken by these defeats, Chosroes, while, in flight, preparing to cross the river Tigris, appointed Medarses his son, as co-ruler. But Siroes, Chosroes's elder son, bitterly resented this affront and plotted to kill his father and his brother. This he accomplished a little later on their return from the flight. He then petitioned the kingdom from Heraclius, and was granted it under certain conditions, the first of which was that he should restore the cross of Christ the Lord. And so, fourteen years after it had fallen into the hands of the Persians, the cross was recovered. Returning to Jerusalem, Heraclius bore it on his own shoulders in a solemn ceremony to the hill where the Saviour had borne it.

℟. v. Faithful Cross ! Above all others, one and only noble tree ! None in foliage, none in blossom, none in fruit your peer may be. * Precious wood and precious fastening, precious weight upheld in plea. ℣. You alone are

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nobler than all cedarwoods.- Precious wood and precious fastening, precious weight upheld in plea.

Lesson vi

This event was marked by a notable miracle. For Heraclius, adorned with gold and jewels, was forced to halt at the gate which led to Mount Calvary. The more he tried to move forward, the more he seemed to be held back. As Heraclius and the others stood dumbfounded at this, Zacharias, bishop of Jerusalem, said, "Emperor, see that in carrying the cross while you are dressed in this triumphal garb, you but little imitate the poverty and humility of Christ." Then Heraclius, taking off his rich robes, removing his shoes and putting on a poor man's garment, went the rest of the way with ease and placed the cross on Calvary in that same place from which it had been taken by the Persians. And so the feast of the Exaltation of the Holy Cross, which was already being celebrated each year on this day, began to be more renowned because of the memory of the fact that it had been replaced by Heraclius in that same place where first it had been placed for the Saviour.

℟. vi. We adore your cross, Lord; we recall your glorious passion. You suffered for us, * have pity on us. ℣. We adore you, Christ, and we bless you, because by your cross you have redeemed the world. – Have pity on us. – Glory. – Have pity on us.

III Nocturn

Psalm 75

God is made known in Judah; * in Israel his name is great.

He set up his tent in Jerusalem * and his dwelling place in Sion.

It was there he broke the flashing arrows, * the shield, the sword, the armour.

You, Lord, are resplendent, * more majestic than the everlasting mountains.

The warriors, despoiled, slept in death; * the hands of the soldiers were powerless.

At your threat, O God of Jacob, * horse and rider lay stunned.

You, you alone, strike terror. * Who shall stand when your anger is roused?

You uttered your sentence from the heavens; * the earth in terror was still

When God arose to judge, * to save the humble of the earth.

Men's anger will serve

to praise you; * its survivors surround you in joy.

Make vows to your God and fulfil them. * Let all pay tribute to him who strikes terror,

Who cuts short the breath of princes, * who strikes terror in the kings of the earth.

Ant. 7 We adore your cross, Lord, we recall your glorious passion. You suffered for us, have pity on us.

Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power,* give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king." The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord, for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 8 We adore your cross, Lord, and we praise and glorify your holy resurrection. Truly, see that, on account of the cross, joy is come to the whole world.

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his

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justice ; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad ; the people of Judah rejoice* because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints ; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord ; * give glory to his holy name.

Ant. 9 The life-giving cross, through which salvation is restored to the world, shines resplendent. The cross conquers, the cross reigns, the cross repels all evil, alleluia.

℣. We adore you, Christ, and we bless you. ℟. Because by your cross you have redeemed the world.

Reading from the holy Gospel according to John

Lesson vii Chapter 12

At that time, Jesus said to the multitude of the Jews, "Now is the judgment of this world, now shall the ruler of this world be cast out." Etc.

Homily of St. Augustine, Bishop

Tract 52 on John

The devil possessed the human race, and those deserving of punishment he held by the bond written in sin. He ruled in the heart of the unfaithful, and these, deceived and enslaved, he drew to desert the Creator and to worship the creature. But by belief in Christ which has been strengthened by his death and resurrection, by the blood which was shed for the remission of sin, thousands of believers are freed from the power of the devil and joined to the body of Christ. Under such a head and by his spirit alone, the faithful members are enlivened. This separation, this expulsion of the devil from his redeemed, it is this he calls the judgment.

℟. vii. Blessed Cross, which alone was worthy to bear the King and Lord of the heavens. ℣. Wonderful cross, purge of the injury, restorer of health. – Which alone.

Lesson viii

"Now," he says, "shall the ruler of this world be cast out." The Lord foretold what he knew. After his passion and glorification many nations would believe within whose hearts the devil had been, and when by faith they renounced him, he would be cast out. Far be it from us to imagine that the devil is called ruler of the world in the sense that we should believe that he can rule heaven and earth. But by the term "world" is understood evil men scattered all over the earth. It is in this sense then that he is called ruler of this world, that is, ruler of all the wicked who live in the world.

℟. viii. We adore you, Christ, and we bless you, * because by your cross you have redeemed the world. ℣. We adore your cross, Lord ; we recall your glorious passion. – Because by your cross.

Lesson ix

"And I," he says, "when I am lifted up from the earth, will draw all after me." He did not say "all men," but "all," for not all men have faith. Hence he was not referring to all mankind, but to the fullness of creation, namely spirit, soul and body. Or if, by "all," men themselves are to be understood, then we can say, all predestined to salvation, or even, all types of men, from the highest in rank to the lowest ; from king to beggar. All, he says, shall I draw after me, that I may be their head and they, my members.

℟. ix. By your cross save us, Redeemer Christ. By dying, you destroyed our death, * and by rising, you renewed our life. ℣. O kind Jesus, who in mercy suffered for us, have pity on us.–And by rising.– Glory. – And by rising.

Before Lauds ℣. Proclaim to the nations. ℟. That the Lord has reigned from the tree.

LAUDS

Antiphons

1. O great deed of love ! Death was then dead when, on the tree, Life had died.

Psalm The Lord is king, etc. p. 29.

2. Behold the cross of the Lord. Take flight, hostile factions. The Lion of the tribe of Judah, the Root of David, has conquered, alleluia.

3. We, however, ought to glory in the cross of our Lord Jesus Christ.

4. Wonderful cross, purge of the injury, restorer of health !

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5. The blessed cross sparkles; from it the Lord hung in the flesh and washed our wounds with his blood.

Little Chapter Gal. 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

Hymn

As on the cross you crush our nature's sin and bane,
Cleanse us, we pray you, Christ, from every private stain;
Pitying men so weak, who in their weakness fall,
Through your most holy cross, grant pardon to them all.

Guard, save and sanctify, and bless in every way
All of your people, Lord, by sign of cross to-day,
Evils of soul destroy and body's ills malign;
Let nothing harmful stand in face of this, your sign.

Praise God the Father in the cross of Christ his Son,
Praise ever-equal be to Holy Spirit done;
Joy to the angels, heaven's hosts, all free from loss;
Let earth be honoured in this Raising of the Cross. Amen.

℣. We adore your cross, Lord. ℟. We recall your glorious passion.

Bened. ant. You alone are nobler than all cedar woods. On you hung the Life of the world; on you Christ triumphed, and death conquered death, alleluia.

Prayer

O God, today you gladden us by the yearly feast of the Exaltation of the holy Cross; grant, we beseech you, that as on earth we have known its meaning, we may obtain in heaven the rewards of its redemption. Through the same.

At the Hours psalms and antiphon are from weekday.

TERCE

Little Chapter as in Lauds.

℟. This sign of the cross * will be in heaven.– This sign of the cross. ℣. When the Lord comes in judgment. – Will be in heaven.– Glory.– This sign of the cross.

℣. Through the sign of the cross, from our enemies. ℟. Our God, deliver us.

SEXT

Little Chapter 1 Cor. 1

The word of the cross is folly to those who are perishing; but to us who are being saved it is the power of God.

℟. Through the sign of the cross, * from our enemies. – Through the sign of the cross. ℣. Our God, deliver us. – From our enemies.– Glory.–Through the sign of the cross.

℣. We adore you, Christ, and we bless you. ℟. Because by your cross you have redeemed the world.

NONE

Little Chapter 1 Cor. 1

But we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

℟. We adore you, Christ * and we bless you. – We adore you. ℣. Because by your cross you have redeemed the world. – And we bless you. – Glory. – We adore you.

℣. We adore your cross, Lord. ℟. We recall your glorious passion.

VESPERS

Ant. to psalms O great deed of love! Death was then dead when, on the tree, Life had died.

Psalms as in the feast of the Most Holy Trinity. p. 229.

Little Chapter Gal. 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

Hymn

Holy cross, greeting! Glory of this world, we hail.
Truly our one hope, bringing joys that never fail;
Sign of salvation, safety in the danger rife,
Tree life-producing, bearing each one's truest Life.

You must be worshipped, cross that gives the life so true,
Earth's precious glory, we have been redeemed through you;
Always we praise you, always making melody,
By tree made servants, by you, free eternally.

Praise God the Father, in the cross of Christ his Son,
Praise ever-equal, be to Holy Spirit done;
Joy to the angels, heaven's hosts, all free from loss;
Let earth be honoured in this Raising of the Cross. Amen.

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℣. This sign of the cross will be in heaven. ℟. When the Lord comes in judgment.

Magnif. ant. O blessed cross, for the Saviour of the world hung from you and on you the King of angels triumphed! Alleluia.

Prayer

O God, today you gladden us by the yearly feast of the Exaltation of the holy Cross: grant, we beseech you, that, as on earth we have known its meaning, we may obtain in heaven the rewards of its redemption. Through the same.

Compline from Sunday.

15 September

The Seven Dolours of the Blessed Virgin Mary

II class

At I VESPERS, where the feast is celebrated as I class:

Ant. to psalms Whither has your beloved gone, O fairest among women? Whither has your beloved turned, that we may seek him with you?

Psalm Praise, O servants etc. [1].

Little Chapter Lam. 2

What can I say for you, to what compare you, O daughter of Jerusalem? What can I liken to you, that I may comfort you, O virgin daughter of Sion? For vast as the sea is your ruin.

℟. Innocent and knowing no sin, he dies pitying mankind. * Since we have caused the suffering, let us share in the sorrow; the compelling love of the Virgin-Mother and Son urges us. ℣. Let us recall with tears the grief of the Mother, and implore the grace of the Son. – Since we have caused. – Glory. – The compelling love.

Hymn and versicle as at II Vespers p. 783.

Magnif. ant. Do not gaze at me because I am swarthy, because the sun has scorched me. My mother's sons were angry with me.

Prayer

O God, at your passion, according to the prophecy of holy Simeon, a sword of grief pierced the most loving soul of the glorious Mary, virgin and mother; grant, in your mercy, that we who honour the memory of her sorrows, may gain the happy fruit of your sufferings. For you live and reign.

Compline of the Blessed Virgin Mary.

MATINS

Invit. Let us stand by the cross with Mary the mother of Jesus. * The sword of sorrow has pierced her soul.

Hymn

By what bitter surging sorrow
Is the Virgin Mother torn,
As she mourns and gazes, sadly,
On the one that she had borne,
Now within her arms reclining,
From the tree so lately torn!

Gentle mouth and mildest bosom
And the side most precious too,
Wounded right hand, wounded left hand,
Both these hands are pierced right through,
And the feet with bloodshed purpled
Sadly now her tears bedew.

O how many times she clutches
Wounded shoulders, arms and breast
In repeated tight embraces!
On those wounds her eyes now rest;
And in kiss of deepest sadness
Overflows her soul distressed.

Hail, O Mother, we beseech you
By these tears that you have shed,
By your Son's entombment bitter,
By his wounds that freely bled,
This your own most heartfelt sorrow,
Place within our hearts so dead.

To the Father everlasting
Son and Spirit equally,
To this Trinity most holy
Everlasting glory be,
And eternal praise and honour
Now and for eternity.
Amen.

I Nocturn

Psalm 3

How many are my foes, O Lord! * How many are rising up against me!

How many are saying about me: * "There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord. * He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

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Arise, Lord; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked!

O Lord of salvation, * bless your people!

Ant. 1 Many are my foes, many are rising up against me.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 2 They are fixing their arrows on the string to shoot upright men in the dark.

Psalm 30

In you, O Lord, I take refuge. * Let me never be put to shame.

In your justice, set me free, * hear me and speedily rescue me.

Be a rock of refuge for me, * a mighty stronghold to save me,

For you are my rock, my stronghold. * For your name's sake, lead me and guide me.

Release me from the snares they have hidden * for you are my refuge, Lord.

Into your hands I commend my spirit. * It is you who will redeem me, Lord.

O God of truth, you detest * those who worship false and empty gods.

As for me, I trust in the Lord: * let me be glad and rejoice in your love.

You who have seen my affliction * and taken heed of my soul's distress,

Have not handed me over to the enemy, * but set my feet at large.

Have mercy on me, O Lord, * for I am in distress.

Tears have wasted my eyes, * my throat and my heart.

For my life is spent with sorrow * and my years with sighs.

Affliction has broken down my strength * and my bones waste away.

In the face of all my foes * I am a reproach,

An object of scorn to my neighbours * and of fear to my friends.

Those who see me in the street * run far away from me.

I am like a dead man, forgotten in men's hearts, * like a thing thrown away.

I have heard the slander of the crowd, * fear is all around me,

As they plot together against me, * as they plan to take my life.

But as for me, I trust in you, Lord, * I say: "You are my God.

My life is in your hands, deliver me * from the hands of those who hate me.

Let your face shine on your servant. * Save me in your love.

Let me not be put to shame for I call you, * but let the wicked be put to shame!

Let them be silenced in the grave, * let lying lips be dumb,

That speak haughtily against the just * with pride and contempt."

How great is the goodness, Lord, * that you keep for those who fear you,

That you show to those who trust you * in the sight of men.

You hide them in the shelter of your presence * from the plotting of men:

You keep them safe within your tent * from disputing tongues.

Blessed be the Lord who has shown me the wonders of his love * in a fortified city.

"I am far removed from your sight," * I said in my alarm.

Yet you heard the voice of my plea * when I cried for help.

Love the Lord, all you saints. * He guards his faithful

But the Lord will repay to the full * those who act with pride.

Be strong, let your heart take courage, * all who hope in the Lord.

Ant. 3 My life is spent with sorrow and my years with sighs.

℣. Pray for us, Queen of martyrs. ℟. Who stood by the cross of Jesus.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

From Jeremiah the Prophet

Lesson i Lam. 1

She weeps bitterly in the night, tears on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her, they have become her enemies. "Behold, O Lord, for I am in distress, my soul is in

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tumult, my heart is wrung within me, because I have been very rebellious. In the street the sword bereaves; in the house it is like death. Hear how I groan; there is none to comfort me."

℟. i. Simeon, a righteous and devout man, said to Mary: * "A sword will pierce through your own soul also." ℣. Do not call me beautiful, but bitter, for the Almighty has greatly filled me with bitterness. – A sword.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii Lam. 2

What can I say for you, to what compare you, O daughter of Jerusalem? What can I liken to you, that I may comfort you, O virgin daughter of Sion? For vast as the sea is your ruin; who can restore you? All who pass along the way clap their hands at you; they hiss and wag their heads at the daughter of Jerusalem; "Is this the city which was called the perfection of beauty, the joy of all the earth?" All your enemies rail against you; they hiss, they gnash their teeth, they cry: "We have destroyed her!"

℟. ii. Rise, take the child and his mother, and flee to Egypt, * and remain there till I tell you. ℣. Out of Egypt I have called my son, that salvation might come to Israel. – And remain there.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

Lesson iii

The Lord has done what he purposed, has carried out his threat; as he ordained long ago, he has demolished without pity; he has made the enemy rejoice over you, and exalted the might of your foes. Cry aloud to the Lord! O daughter of Sion! Let tears stream down like a torrent day and night! Give yourself no rest, your eyes no respite!

℟. iii. Son, why have you treated us so? * Your father and I, we have been looking for you anxiously. ℣. How is it that you sought me? I must be in my Father's house. – Your father and I. – Glory. – We have been looking for you anxiously.

II Nocturn

Psalm 21

My God, my God, why have you forsaken me? * You are far from

my plea and the cry of my distress.

O my God, I call by day and you give no reply; * I call by night and I find no peace.

Yet you, O God, are holy, * enthroned on the praises of Israel.

In you our fathers put their trust; * they trusted and you set them free.

When they cried to you, they escaped. * In you they trusted and never in vain.

But I am a worm and no man, * the butt of men, laughing - stock of the people.

All who see me deride me. * They curl their lips, they toss their heads.

"He trusted in the Lord, let him save him; * let him release him if this is his friend."

Yes, it was you who took me from the womb, * entrusted me to my mother's breast.

To you I was committed from my birth, * from my mother's womb you have been my God.

Do not leave me alone in my distress; * come close, there is none else to help.

Many bulls have surrounded me, * fierce bulls of Bashan close me in.

Against me they open wide their jaws, * like lions, rending and roaring.

Like water I am poured out, * disjointed are all my bones.

My heart has become like wax, * it is melted within my breast.

Parched as burnt clay is my throat, * my tongue cleaves to my jaws.

Many dogs have surrounded me, * a band of the wicked beset me.

They tear holes in my hands and my feet * and lay me in the dust of death.

I can count every one of my bones. * These people stare at me and gloat;

They divide my clothing among them. * They cast lots for my robe.

O Lord, do not leave me alone, * my strength, make haste to help me!

Rescue my soul from the sword, * my life from the grip of these dogs.

Save my life from the jaws of these lions, * my poor soul from the horns of these oxen.

I will tell of your name to my brethren * and praise you where they are assembled.

"You who fear the Lord give him praise; all sons of Jacob, give him glory. * Revere him, Israel's sons.

For he has never despised * nor scorned the poverty of the poor.

From him he has not hidden his face, * but he

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heard the poor man when he cried."

You are my praise in the great assembly. * My vows I will pay before those who fear him.

The poor shall eat and shall have their fill. * They shall praise the Lord, those who seek him. May their hearts live for ever and ever !

All the earth shall remember and return to the Lord, * all families of the nations worship before him

For the kingdom is the Lord's ; * he is ruler of the nations.

They shall worship him, all the mighty of the earth;* before him shall bow all who go down to the dust.

And my soul shall live for him, my children serve him. * They shall tell of the Lord to generations yet to come,

Declare his faithfulness to peoples yet unborn: * " These things the Lord has done."

Ant. 4 My heart has become like wax, it is melted within my breast.

Psalm 55

Have mercy on me, God, men crush me ; * they fight me all day long and oppress me.

My foes crush me all the day long, * for many fight proudly against me.

When I fear, I will trust in you, * in God whose word I praise.

In God I trust, I shall not fear: * what can mortal man do to me ?

All day long they distort my words, * all their thought is to harm me.

They band together in ambush, * track me down and seek my life.

Repay them, God, for their crimes ; * in your anger, cast down the peoples.

You have kept an account of my wanderings ; you have kept a record of my tears ; * (are they not written in your book ?)

Then my foes will be put to flight on the day that I call to you. * This I know, that God is on my side.

In God, whose word I praise, in the Lord, whose word I praise, * in God I trust ; I shall not fear: what can mortal man do to me ?

I am bound by the vows I have made you. * O God, I will offer you praise

For you rescued my soul from death, * you kept my feet from stumbling

That I may walk in the presence of God, * in the light of the living.

Ant. 5 You have kept an account of my wanderings ; you have kept a record of my tears.

Psalm 41

Like the deer that yearns for running streams, * so my soul is yearning for you, my God.

My soul is thirsting for God, the God of my life; * when can I enter and see the face of God ?

My tears have become my bread, by night, by day, * as I hear it said all the day long: " Where is your God ?"

These things will I remember * as I pour out my soul:

How I would lead the rejoicing crowd * into the house of God,

Amid cries of gladness and thanksgiving, * the throng wild with joy.

Why are you cast down, my soul, * why groan within me ?

Hope in God ; I will praise him still, * my saviour and my God.

My soul is cast down within me * as I think of you,

From the country of Jordan and Mount Hermon, * from the Hill of Mizar.

Deep is calling on deep, in the roar of waters: * your torrents and all your waves swept over me.

By day the Lord will send his loving kindness ; * by night I will sing to him, praise the God of my life.

I will say to God, my rock: " Why have you forgotten me ? * Why do I go mourning oppressed by the foe ?"

With cries that pierce me to the heart, * my enemies revile me,

Saying to me all the day long: * " Where is your God ?"

Why are you cast down, my soul, * why groan within me ?

Hope in God ; I will praise him still, * my saviour and my God.

Ant. 6 My tears have become my bread, by night, by day.

℣. My beloved is to me a bag of myrrh. ℟. That lies between my breasts.

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. Bernard, Abbot

Sermon on the Twelve Stars

Lesson iv

The martyrdom of the Virgin is set before us both in Simeon's prophecy and in the account of the Lord's passion. The old man said concerning the child, " This child is set for a sign that is spoken against, and a sword will pierce through your own soul also." He was, of course,

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speaking to Mary. And in truth, O blessed Mother, your soul was pierced. Unless the sword had passed through your soul, it would not have pierced the flesh of your Son. And after your noble Jesus had given up his spirit, the cruel lance which opened his side could not indeed reach his soul, but it pierced yours. For no longer was his soul there, but yours could not be torn away.

℟. iv. As Jesus carried his cross, * there followed him a multitude of women who bewailed and lamented him. ℣. "Daughters of Jerusalem, weep for yourselves and for your children." – There followed him.

Blessing Jesus, Son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

The full force of sorrow, then, pierced your soul, and so we rightly call you more than martyr, because in you the movement of compassion far outstripped the feeling of bodily suffering. Was not that statement, "Woman, behold your Son!" more than a sword to you, truly piercing your soul and reaching to the division of soul and spirit? What an exchange! John is given to you in place of Jesus, the servant in place of the Master, the son of Zeb'edee in place of the Son of God, a mere man in place of true God. How could your most loving heart not be pierced, at hearing this, since our hearts, though they are like stone and iron, are rent asunder at the very memory of it?

℟. v. When they came to the place which is called The Skull, there they crucified him. * But standing by the cross of Jesus was his Mother. ℣. Then the sword of sorrow pierced her blessed soul. – But standing.

Blessing May the most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

Lesson vi

Do not wonder, brethren, that Mary is said to have been a martyr in soul. One might wonder, if one did not recall having heard the words of Paul, who commented that among the greatest crimes of the Gentiles was their lack of affection. This was far from the heart of Mary. It should be far from her servants. But perhaps someone will say, "Did she not know that he was to die?" Undoubtedly! "Did she not hope that he would rise without delay?" Assuredly! "And in spite of all this did she sorrow over the crucified?" Exceedingly! What kind of man are you, Brother, and where did you acquire this outlook which is more astounded that Mary should share in the suffering than that Mary's Son should suffer? He could die the death of the body; could not she die with him in her heart? One showed love greater than which no man ever had; the other showed love, the like of which there has not been since.

℟. vi. Joseph of Arimathe'a * asked for the body of Jesus, and when it was taken down from the cross, the mother received it into her arms. ℣. The sorrowing Shu'nammite held her dead son on her knees and to her breast. – He asked. – Glory. – The mother.

III Nocturn

Psalm 63

Hear my voice, O God, as I complain, * guard my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords; * they aim bitter words like arrows

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course; * they conspire to lay secret snares.

They say: "Who will see us? * Who can search out our crimes?"

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

Then all men will fear; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 7 They aim bitter words like arrows to shoot at the innocent from ambush.

Psalm 6

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . how long?

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Return, Lord, rescue my soul. * Save me in your merciful love ;

For in death no one remembers you ; * from the grave, who can give you praise ?

I am exhausted with my groaning ; ℣ every night I drench my pillow with tears ; * I bedew my bed with weeping.

My eye wastes away with grief ; * I have grown old surrounded by my foes.

Leave me, all you who do evil ; * for the Lord has heard my weeping.

The Lord has heard my plea ; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Ant. 8 My soul is racked with pain. But you, O Lord . . . how long ?

Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken ; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth ; * the bow he breaks, the spear he snaps. He burns the shields with fire.

" Be still and know that I am God, * supreme among the nations, supreme on the earth ! "

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 9 God is a helper close at hand, in time of distress.

℣. Through you, Virgin Mary, let us draw salvation.
℟. From the wounds of Christ.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to John

Lesson vii Chapter 19

At that time, standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. Etc.

Homily of St. Ambrose, Bishop

On the Training of Virgins, chapter 7

The mother stood by the cross ; and though the men fled, she stood undaunted. See whether the mother of Jesus would change her modesty, since she did not change her resolution. She gazed with loving eyes on her Son's wounds, through which she knew redemption would come to all. The mother, fearless of the executioner, was looking at a spectacle that was in no way degrading. The Son was hanging on the cross, the mother was offering herself to the persecutors.

℟. vii. How did you feel, O Mother of sorrows,* as Joseph wrapped your Son in a shroud and laid him in the tomb ? ℣. Look and see if there be any sorrow like my sorrow.– As Joseph wrapped your Son in a shroud and laid him in the tomb ?

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Epistle 25 to the Church of Vercelli, near the end.

Lesson viii

Mary, the mother of the Lord, stood in front of the cross of her Son. No one has taught me this but Saint John the Evangelist. The others have described how, during the Lord's passion, the earth shook, how there was darkness over all the land, how the sun's light failed and how the thief was received into paradise after his faithful avowal. John taught what the others did not teach, that Jesus, hanging on the cross, addressed his mother. It seems more striking that, triumphant over torments, he was discharging a duty of affection towards his mother than that he was bestowing the kingdom of heaven. For if it is a sacred thing that the thief should be pardoned, it is a sign of still greater devotedness that the mother should be honoured with such affection by the Son.

℟. viii. With all your heart, do not forget the birth pangs of your mother * that your

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blessing may be complete. ℣. Hail, noble Princess, first rose of the martyrs and lily of the virgins ! – That your blessing.

Blessing May the Queen of angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

"Behold, your son !" he says. "Behold, your mother !" Christ made his will from the cross, and divided the duties of affection between his mother and the disciple. The Lord made not alone a public will, but also one concerning his household ; and John signed this will, a witness worthy of such a testator. A good will, not bequeathing money, but eternal life ; not written in ink, but in the Spirit of the living God who says, "My tongue as nimble as the pen of a scribe."

℟. ix. Innocent and knowing no sin, he dies pitying mankind. * Since we have caused the suffering, let us share in the sorrow ; the compelling love of the Virgin-Mother and Son urges us. ℣. Let us recall with tears the grief of the Mother, and implore the grace of the Son. – Since we have caused. – Glory. – The compelling love.

Before Lauds ℣. My life is spent with sorrow. ℟. And my years with sighs.

LAUDS

Antiphons

1. Whither has your beloved gone, O fairest among women ? Whither has your beloved turned, that we may seek him with you ?

Psalm The Lord is king, etc. p. 29.

2. Look away from me, let me weep bitter tears ; do not labour to comfort me.

3. He had no form or comeliness that we should look at him, and no beauty.

4. From the sole of his foot even to his head, there is no soundness in him.

5. Sustain me with raisins, refresh me with apples ; for I am sick with love.

Little Chapter Lam. 2

What can I say for you, to what compare you, O daughter of Jerusalem ? What can I liken to you, that I may comfort you, O virgin daughter of Sion ? For vast as the sea is your ruin.

Hymn

O God, who are supremely kind,
Ensure that we may bring to mind
The Virgin's seven sorrows great,
And wounds of Jesus contemplate.

May tears that stained God's mother's face
Attain for us salvation's grace ;
These many tears, for you suffice
To cleanse this whole wide world from vice.

Then may the contemplation sore
Of those five wounds that Jesus bore,
And Virgin Mary's bitter woe,
Eternal joys on all bestow.

Let Mary's loyal servants all,
Redeemed in Christ's own blood, recall
The memory of her sorrow great,
And in light tearful, contemplate.

To Christ, then, highest glory be,
And may his Mother's agony
In union with his bitter pain,
Eternal joys for us obtain.
Amen.

℣. Virgin Mary, by the efficacy of so many sorrows. ℟. Cause us to rejoice in the kingdom of heaven.

Bened. ant. Come, let us go up to the mountain of the Lord, and see if there is any sorrow like my sorrow.

Prayer

O God, at your passion, according to the prophecy of the holy Simeon, a sword of grief pierced the most loving soul of the glorious Mary, virgin and mother ; grant, in your mercy, that we who honour the memory of her sorrows, may gain the happy fruit of your sufferings. For you live and reign.

Commemoration of St. Nicomedes, Martyr

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Heed your people, Lord, that pleading the glorious merits of the blessed Nicomedes, your martyr, they may always be helped by his intercession to obtain your mercy. Through.

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At the Hours, psalms and antiphon from week-day.

TERCE

Little Chapter as at Vespers.

℟. All you * who pass by.–All you. ℣. Look and see if there is any sorrow like my sorrow.– Who pass by. – Glory. – All you.

℣. My eyes are spent with weeping. ℟. My soul is in tumult.

Prayer

O God, at your passion, according to the prophecy of the holy Simeon, a sword of grief pierced the most loving soul of the glorious Mary, virgin and mother ; grant, in your mercy, that we who honour the memory of her sorrows, may gain the happy fruit of your sufferings. For you live and reign.

SEXT

Little Chapter Lam. 1

She weeps bitterly in the night, tears on her cheeks ; among all her lovers she has none to comfort her.

℟. My eyes are spent * with weeping. – My eyes are spent. ℣. My soul is in tumult. – With weeping. – Glory.– My eyes are spent.

℣. My beloved is to me a bag of myrrh. ℟. That lies between my breasts.

NONE

Little Chapter Lam. 2

Let tears stream down like a torrent day and night ! Give yourself no rest, your eyes no respite !

℟. My beloved is to me * a bag of myrrh. – My beloved. ℣. That lies between my breasts. – A bag of myrrh. – Glory.–My beloved.

℣. My soul failed me. ℟. When my beloved spoke.

VESPERS

Ant. to psalms Whither has your beloved gone, O fairest among women ? Whither has your beloved turned, that we may seek him with you ?

Psalms as in Feasts of the Blessed Virgin Mary [35].

Little Chapter Lam. 2

What can I say for you, to what compare you, O daughter of Jerusalem ? What can I liken to you, that I may comfort you, O virgin daughter of Sion ? For vast as the sea is your ruin.

Hymn

Quickly, then, let evening roll
O'er the world from pole to pole ;
Sun, astounded, rush the light
While I now recall the sight
Of the cruel slaughter sign
And the drama all divine.

Mother, there you gazed forlorn
At that suffering for us borne ;
Though wet cheeks show grief you feel
Yet your heart is firm as steel ;
While your Son in dying pangs
Groans as from the cross he hangs.

Torn by scourges harsh you see
Your own Son marked cruelly ;
Pierced by gaping wounds all sore,
Hangs the Son that you adore ;
As you gaze upon this, too,
O what sharp thrusts pierce you through !

Spittle, blows, and scourging, gall,
Aloes, nails, wounds, sponge, these all,
Lance and thirst and thorny crown,
Blood that constantly streams down ;
With what tyranny they pressed
On your loving heart and breast.

Meanwhile, stationed by the cross,
There the Virgin mourns her loss.
Nobler than the martyrs, you,
And by miracle, so new,
Though pierced through by death's own pain,
You, O Mother, life retain.

To the sovereign Trinity
Glory, praise and honour be,
And by humble, earnest prayer,
I beseech the grace to bear
All adversities and woes
With the strength the Virgin shows.
Amen.

℣. Pray for us, Queen of martyrs. ℟. Who stood by the cross of Jesus.

Magnif. ant. Sorrow has worn me out, my face is red with weeping, and on my eyelids is deep darkness.

COMPLINE

Ant. to psalms Virgin Mary, no other woman ever endured sorrow like to yours, as you watched your crucified Son die. Pray for us, loving Mother of God.

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Psalms from Sunday

Nunc. dimittis ant. We fly to your patronage, holy mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin.

---

16 September

SS. Cornelius, Pope and Cyprian, Bishop Martyrs

III class

MATINS

Lesson iii

Cornelius, a Roman, was Pope under the emperors Gallus and Volusianus. He strongly resisted the Novatian schism and wrote many things with great charity concerning those who had lapsed from the faith. Eight letters written to him by Saint Cyprian are extant. Worn out with hardships he died a martyr, while in exile at Civitavecchia. Cyprian, an African, was first famous as a teacher of rhetoric; then, at the persuasion of the priest Cecilius, from whom he took his name, he became a christian and gave all that he owned to the poor. After a short time he was ordained priest and was later appointed bishop of Carthage. During the Novatian schism he suffered much and endeavoured in every way to repair the injury done to the church. It would be superfluous to give a detailed description of his brilliance, since his works shine brighter than the sun. He suffered in the eighth persecution, under the emperors Valerian and Gallienus.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

LAUDS

Prayer

Mercifully regard our weakness, Lord, we pray; and all the evils which we justly deserve, turn away from us at the intercession of your holy martyrs and prelates, Cornelius and Cyprian. Through.

Commemoration of St. Euphemia, Virgin and Martyr.

Ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

Almighty, everlasting God, you choose what is weak in this world to shame the strong; mercifully grant, that we who keep the feast of the blessed Euphemia, your virgin and martyr, may experience the power of her pleading with you. Through.

---

17 September

Impression of the Sacred Stigmata of St. Francis

Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O Lord Jesus Christ, who in order to enkindle our hearts with the flame of love in a world grown cold, renewed the marks of your passion in the flesh of the blessed Francis; mercifully grant through his merits and prayers, that we may always bear the cross and bring forth fitting fruits of penance. For you live and reign.

Commemoration of St. Lambert, Bishop and Martyr.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Grant, we ask you, almighty God, that we who keep the feast of the blessed Lambert, your martyr and bishop, may be helped by his intercession with you. Through.

---

18 September

Bl. John Macias

Confessor, O. P.

III class

MATINS

Lesson iii

John was born in the year 1585 at the town of Rivera in the diocese of Placentia in Spain, and was surnamed Macias, it is said, after his godfather. Bereft of his parents at an

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early age, he passed his youth tending his uncle's sheep, at the same time nourishing his soul by meditating on the mysteries of the most holy rosary. Later, on leaving his homeland and going to South America, where, for two years, he had travelled from place to place amassing wealth, he renounced all that he had and, at Lima, put on the habit of a lay-brother at the Priory of Saint Mary Magdalen of the Order of Preachers. His sleep he curtailed to the minimum and was given to fasting and to using the hair shirt. He ministered on bended knees to the wretched, the sick, and the poor, feeding two hundred of them daily. At length he died at the age of sixty-one and was beatified by Gregory XVI.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you went before the blessed confessor, John, in the fullness of your grace, and willed that he should flourish in a humble state of life by the radiance of his ways; grant us, we beg, to tread in his steps that we may reach you with unsullied souls. Through.

---

19 September

SS. Januarius, Bishop and Companions

Martyrs

III class

MATINS

Lesson iii

Januarius, bishop of Benevento when Diocletian and Maximian were persecuting the christians, was, for professing the christian faith, fruitlessly tortured with fire and rack by Timothy, governor of Campania. Then with Festus, his deacon, and Desiderius, his reader, he was bound and dragged to Pozzuoli in front of the governor's carriage. On the following day, he and his companions, together with the deacons, Sosius of Miseno and Proculus of Pozzuoli and two laymen, Eutyches and Acutius, were thrown to the beasts. But, when the beasts left them unharmed and when almost five thousand men were converted to the

christian faith, the governor became enraged and ordered the holy bishop and those with him to be put to the sword. The christians saw to it that the bodies of the martyrs received burial. The body of Januarius was at first interred at Benevento, then it was taken to the monastery of Monte Vergine, and finally it was laid to rest in the cathedral of Naples, where it became famous for miracles. To the present day, the blood of Januarius, which is kept in a glass phial, is seen to liquefy and bubble when placed in sight of the martyr's head.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

LAUDS

Prayer

O God, you gladden us by the annual solemnity of your holy martyrs, Januarius and his companions; mercifully grant that, as we rejoice in their merits, we may be inspired by their example. Through.

---

20 September

Bl. Francis de Posadas

Confessor, O.P.

III Class

MATINS

The son of a greengrocer of Cordoba, Francis de Posadas entered the Dominican Order there at the convent of Scala Caeli in 1633, successfully overcoming all obstacles. As a boy Francis had lost his father, and his step-father put an end to the studies that he had undertaken at his parents' wish, apprenticing him instead to a trade. However, the holy youth studied secretly, and thus, when his step-father died, he speedily joined the Order of his choice, being then in his twenty-first year. After his ordination to the priesthood, Francis burned with such zeal for the welfare of souls that he seemed a second Saint Vincent Ferrer. Having, for forty years, fervently and fruitfully preached and heard confessions all over southern Spain, he died in the convent of Scala Caeli at Cordoba in 1713, aged seventy. He was beatified by Pius VII.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast.

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℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

Before Lauds and at Vespers.

℣. Blessed Francis, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Prayer

O God, you made your confessor, the blessed Francis, who was filled with the sweetness of heavenly charity, an outstanding preacher of your word; grant, at his intercession, that enkindled by the fire of your love we may always live in your friendship. Through.

---

21 September
St. Matthew,
Apostle and Evangelist

II class

All from the Common of an Evangelist [38], except what is given here.

MATINS

I Nocturn

From the blessed apostle Paul's Letter to the Ephesians

Lesson i Chapter 4

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.

℟. i. "Behold, I send you out as sheep in the midst of wolves," says the Lord, ✱ "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." – So be wise.

Lesson ii

But grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.)

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart; ✱ for my yoke is easy, and my burden is light. ℣. And you will find rest for your souls." – For my yoke.

Lesson iii

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say; ✱ for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. – For what. – Glory. – For what.

II Nocturn

Lesson iv

Matthew, the apostle and evangelist, was also known as Levi. After Christ's resurrection and before he set out to evangelize the province assigned to him, he first wrote in Judea the Gospel of Jesus Christ in Hebrew for the converts from Judaism. He then went to Ethiopia, where he preached the gospel and confirmed his preaching by many miracles.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying: ✱ "These are the holy men; they have become the friends of God." ℣. I saw an angel of God flying in midheaven, and crying out with a loud voice, he said. – These.

Lesson v

His greatest miracle was the raising of the king's daughter from the dead, thereby converting the king her father, his wife, and the whole province to the christian faith. When the king died, Hirtacus, his successor, wished to marry the late king's daughter, Iphigenia, but since, under Matthew's guidance, she had vowed her virginity to God and remained steadfast in her holy resolve, he ordered that Matthew, who was at the altar celebrating the Eucharist, should be put to death.

℟. v. These are they who have been victorious

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the friends of God, who disdaining the commands of princes, were worthy of everlasting reward: * now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb. – Now.

Lesson vi

Thus on September 21 his apostolic calling was crowned with the glory of martyrdom, and he became, in truth, a victim for the cause of virginity. His body was taken to Salerno and later, in the pontificate of Pope Gregory VII, it was placed in the church dedicated in his name where it is venerated with great devotion by large numbers of pilgrims. Clement of Alexandria relates that Matthew used to subsist on seeds, berries and vegetables and that he abstained from flesh-meat.

℟. vi. "You are the light of the world," says the Lord, * "who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." – Who by. – Glory. – Will gain.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 9

At that time, Jesus saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." Etc.

Homily of St. John Chrysostom

Homily 31 on Matthew, near the beginning.

With good reason is the lofty wisdom of the evangelist to be admired. He did not hide the pursuits of his former life; he gave his name, which the others by changing it had hidden. But what was his reason for saying that he was sitting at the tax office? He wished to show the power of him who called him. For before he had yet ceased to follow the degrading livelihood of a tax collector, he drew him from the midst of the sea of wickedness, just as he also brought down the blessed Paul, who had been raging and burning with fury and breathing fire against the church.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given

everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth; their words to the utmost bounds of the world. – By their.

Lesson viii

The interest and practice of tax collectors were altogether shameless and ruthless. The occupation was stamped with meanness. It was a low form of commerce, or rather of plunder, sanctioned by the civil law. Yet the Lord was not ashamed of all this, for he chose a tax collector for his friend. Nor is this to be wondered at, since he was not ashamed of the sinful woman whom he not only raised up from her sinfulness but also permitted to kiss his feet. For he came not just to cure the ills of the body, but, much more, to restore health to sick souls.

℟. viii. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Lesson ix

This is plain to be seen at the healing of the paralytic. Jesus, when he had forgiven him his sins, then approached Matthew, to show that the crowd should not be disconcerted at seeing a tax collector numbered among his disciples. Why is it strange that he should make a sinner an apostle, when he could loose the bonds of sin? You have seen the power of him who called; now learn the obedience of him who was called. He did not refuse the call; he did not hesitate, saying within himself: "Do you think that he really and truly called me, a tax collector and sinner?" Such humility is not praiseworthy. But he complied at once, not even going home to tell what had happened.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles.– Guard it. – Glory. – Guard it.

LAUDS

Prayer

May we be assisted, Lord, by the prayers of the blessed apostle and evangelist, Matthew, so

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that what it is not in our power to obtain, may at his intercession be given to us. Through.

22 September

SS. Maurice and Companions

Martyrs

Commemoration

LAUDS

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

Grant, we beseech you, almighty God, that the solemn feast of your holy martyrs, Maurice, Exsuperius, Candidus, Vitalis, Innocent and their companions, may gladden us, so that we who rely on their patronage may joyfully celebrate their heavenly birth. Through.

24 September

Our Lady of Ransom

Commemoration

LAUDS

Ant. Let us reverently celebrate today's festival of the Mother of God, Mary ever-virgin, by whom the supreme ruler went forth, alleluia.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Prayer

O God, through the most glorious mother of your Son you were pleased to enrich your church with a new family for the deliverance of Christ's faithful from the power of the pagans ; grant, we beseech you, that while we reverently honour her as the foundress of so great a work, we may likewise, through her merits and intercession, be delivered from all sin and from enslavement to the devil. Through the same.

27 September

SS. Cosmas and Damian

Martyrs

III class

MATINS

Lesson iii

Cosmas and Damian, brothers and natives of Arabia, were born in the city of Aegéa. Renowned physicians, they lived during the days of the emperors Diocletian and Maximian. By the power of Christ as much as by medical science, they healed diseases, even those thought incurable. Lysias, the prefect, hearing of their belief, summoned them to him and inquired about their way of life and the faith they professed. When they replied that they were christians, and openly proclaimed the necessity of the christian faith for salvation, the prefect commanded them to worship idols, threatening them with torture and a terrible death should they refuse. Finding his threats of no avail, he cried out: " Bind them hand and foot, and inflict the severest torments upon them." This was done, but nevertheless, Cosmas and Damian held fast to their convictions. Then, bound as they were, they were cast into the depths of the sea, only to emerge unscathed and unfettered. The prefect, attributing their deliverance to magical powers, put them in prison. On the following day he ordered them to be brought forth and thrown on a lighted funeral-pile, but, as the flames did not even touch them, he subjected them to many other cruel tortures and finally ordered them to be beheaded. Thus, witnessing to Jesus Christ, they received the palm of martyrdom.

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

LAUDS

Prayer

Grant, we beseech you, almighty God, that we who reverently keep the feast of the blessed Cosmas and Damian, your martyrs, may, by their intercession, be freed from all the evils that threaten us. Through.

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29 September

St. Michael the Archangel

I class

I VESPERS

Ant. to psalms While the dragon made war against the Archangel Michael, the voice of a thousand thousands was heard, crying, "Salvation belongs to our God."

Psalm Praise, O servants, etc. [1].

Little Chapter Rev. 1

God made known what must soon take place by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

℟. All the angels praise you, Holy Lord on high, saying, * "To you are due praise and honour, Lord."

℣. The cherubim and seraphim and all the heavenly ranks proclaim you holy, saying: – To you are due praise and honour, Lord. – Glory. – And honour, Lord.

Hymn

Christ, true splendour of the Father,
Life and strength of every heart;
In the presence of the angels
Soul and voice in song take part;
In alternate chorus ringing,
Tunefully your praise we start.

So we praise with veneration
All those soldiers of the sky;
But especially the leader
Of that mighty host on high;
Michael, in his strength and vigour,
Crushing Satan's forces sly.

All the wickedness of Satan
Through this watchful guard repel;
Christ, most loving King, we pray you,
Evil by your mercy quell,
And with minds and bodies holy,
Bring us heavenward where you dwell.

Loudly, then, with voices tuneful
Let the Father's glory ring;
Glory then to Christ, Redeemer,
And the Spirit let us sing;
God eternal, one and trinal,
Who created everything.
Amen.

℣. An angel stood at the altar of the temple. ℟. With a golden censer in his hand.

Magnif. ant. While John was witnessing the sacred mysteries, the Archangel Michael sounded the trumpet: "Worthy are you, Lord, our God, to take the scroll and to open its seals," alleluia.

Prayer

O God, in wonderful order you arrange the ministries of men and angels; mercifully grant, that those who always stand before you and minister to you in heaven, may also guard our life on earth. Through.

Compline from Sunday.

MATINS

Invit. The Lord, the angels' king, * come, let us adore.

Hymn as at I Vespers.

I Nocturn

Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and bloodthirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you sur-

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round him with favour as with a shield.

Ant. 1 An angel stood at the altar of the temple with a golden censer in his hand.

Psalm 8

How great is your name, O Lord our God, * through all the earth !

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

Ant. 2 The smoke of the spices rose before the Lord from the hand of the angel.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * " Fly like a bird to its mountain.

See the wicked bracing their bow ; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do ?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world ; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked ; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 3 Archangel Michael, come with help to the people of God.

℣. An angel stood at the altar of the temple. ℟. With a golden censer in his hand.

From the Prophet Daniel

Lesson i Chapter 7

As I looked, thrones were placed and one that

was ancient of days took his seat ; his raiment was white as snow, and the hair of his head like pure wool ; his throne was fiery flames, its wheels were burning fire. A stream of fire issued and came forth from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him ; the court sat in judgment and the books were opened. I looked then because of the sound of the great words which the horn was speaking. And as I looked, the beast was slain, and its body destroyed and given over to be burned with fire.

℟. i. There was silence in heaven while the dragon made war against the Archangel Michael ; the voice of a thousand thousands was heard, crying: " Salvation, honour and power belong to * almighty God." ℣. A thousand thousands served him, and ten thousand times ten thousand stood before him. – Almighty God.

Lesson ii Chapter 10

On the twenty-fourth day of the first month, as I was standing on the bank of the great river, that is, the Tigris, I lifted up my eyes and looked, and behold, a man clothed in linen, whose loins were girded with gold of Uphaz. His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the noise of a multitude. And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. So I was left alone and saw this great vision, and no strength was left in me ; my radiant appearance was fearfully changed, and I retained no strength.

℟. ii. An angel stood at the altar of the temple with a golden censer in his hand, and he was given much incense, * and the smoke of the spices rose before the Lord from the hand of the angel. ℣. There was silence in heaven, and the angel took the censer and filled it with fire from the altar. – And the smoke of the spices rose.

Lesson iii

Then I heard the sound of his words ; and when I heard the sound of his words, I fell on my face in a deep sleep with my face to the ground. And behold, a hand touched me and set me trembling on

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my hands and knees. And he said to me, " O Daniel, man greatly beloved, give heed to the words that I speak to you, and stand upright, for now I have been sent to you." While he was speaking this word to me, I stood up trembling. Then he said to me, " Fear not, Daniel, for from the first day that you set your mind to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. The prince of the kingdom of Persia withstood me twenty-one days ; but Michael, one of the chief princes, came to help me, so I left him there with the prince of the kingdom of Persia and came to make you understand what is to befall your people in the latter days. For the vision is for days yet to come."

℟. iii. This is Michael the Archangel, prince of the angelic hosts, * whose honour brings blessings to the nations and whose prayer leads to the kingdom of heaven. ℣. We beg you to rescue us from the snare of death through the grace which you have merited, Archangel of Christ. – Whose honour brings. – Glory. – And whose prayer.

II Nocturn

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain ?

He who walks without fault ; * he who acts with justice

And speaks the truth from his heart ; * he who does not slander with his tongue ;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord ;

He who keeps his pledge, come what may ; * who takes no interest on a loan

And accepts no bribes against the innocent.* Such a man will stand firm for ever.

Ant. 4 Michael is the prince of paradise, whom the hosts of angels honour.

Psalm 29

I will praise you, Lord, you have rescued me * and have not let my enemies rejoice over me.

O Lord, I cried to you for help * and you, my God, have healed me.

O Lord, you have raised my soul from the dead, * restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love him, * give thanks to his holy name.

His anger lasts but a moment ; his favour through life. * At night there are tears, but joy comes with dawn.

I said to myself in my good fortune: * " Nothing will ever disturb me."

Your favour had set me on a mountain fastness, * then you hid your face and I was put to confusion.

To you, Lord, I cried, * to my God I made appeal:

" What profit would my death be, my going to the grave ? * Can dust give you praise or proclaim your truth ?"

The Lord listened and had pity. * The Lord came to my help.

For me you have changed my mourning into dancing, * you removed my sackcloth and girdled me with joy.

So my soul sings psalms to you unceasingly. * O Lord my God, I will thank you for ever.

Ant. 5 You have appeared with glory in the sight of the Lord, therefore the Lord has clothed you in splendour.

Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy !

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues peoples under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy ; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations ; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 6 Angel and archangel, Michael is God's messenger to acknowledge the souls of the just.

℣. The smoke of the spices rose before the Lord. ℟. From the hand of the angel.

Sermon of St. Gregory, Pope

Homily 34 on the Gospel before the middle

Lesson iv

We have it on the authority of sacred scripture

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that there are nine orders of angels, namely, Angels, Archangels, Powers, Authorities, Principalities, Dominations, Thrones, Cherubim and Seraphim. Almost every page of sacred scripture testifies to the existence of Angels and Archangels. The prophetical books, as has been noted, speak of Cherubim and Seraphim. The apostle Paul, writing to the Ephesians, also enumerates four orders of angels, where he says: "Above all principality, and authority, and power and dominion."

℟. iv. The Archangel Michael came with a host of angels ; to him God entrusted the souls of the saints, * that he might lead them to the paradise of joy. ℣. The Archangel Michael was given power over the souls of the saints. – That he might lead them.

Lesson v

Again, writing to the Colossians, he says : " Whether thrones or dominions, or principalities or authorities." Now when Thrones are added to the four orders mentioned in his Letter to the Ephesians, five orders are accounted for, and when Angels, Archangels, Cherubim and Seraphim are considered, it will be found that there are indeed nine orders of angels altogether. It should be noted that the word "angel" signifies an office, not a nature, for these blessed spirits of the heavenly homeland are indeed always spirits, but they cannot always be called angels ; they are known as angels only when they are bearers of some message.

℟. v. Supported by the patronage of the Archangel Michael, we beseech you, Lord, * that we may be united in spirit with those whom we honour. ℣. Lord, show the continual help of your mercy to us to whom you have granted never to lack the intercession of the angels. – That we.

Lesson vi

Those who announce less important matters are called Angels, while the bearers of messages of the greatest significance are called Archangels. Hence it is that no ordinary angel, but the Archangel Gabriel, was sent to the Virgin Mary, for it was fitting that the highest Angel should come on this work of announcing the greatest message of all. The Archangels, too, are given special names to designate the particular ministry in which each excels. Thus, Michael

signifies " Who is like God ?" Gabriel, "Strength of God," and Raphael, " Medicine of God." And whenever something involving great power is to be done, Michael is the one chosen for that mission.

℟. vi. The saying is sure and worthy of full acceptance : the Archangel Michael fought against the devil ; * by God's grace, he was the victor in heaven, and that ancient enemy suffered utter defeat. ℣. The Angels are glad, the Archangels rejoice, and together they praise the Son of God in heaven. – By God's grace he was the victor. – Glory. – And that ancient enemy.

III Nocturn

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment ; * his throne, justice and right.

A fire prepares his path;* it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice ; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad ; the people of Judah rejoice* because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil : he guards the souls of his saints ; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord ; * give glory to his holy name.

Ant. 7 The sea was tossed and the earth trembled when the Archangel Michael came down from heaven.

Psalm 98

The Lord is king ; the peoples tremble. ℣ He is throned on the cherubim; earth quakes. * The Lord is great in Sion.

He is supreme over all the peoples. ℣ Let them praise his name, so terrible and great. * He is holy, full of power.

You are a king who loves what is right ; you have established equity, justice and right ; * you have

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established them in Jacob.

Exalt the Lord our God ; bow down before Sion, his footstool. * He the Lord is holy.

Among his priests were Aaron and Moses, among those who invoked his name was Samuel. * They invoked the Lord and he answered.

To them he spoke in the pillar of cloud. They did his will; * they kept the law, which he, the Lord, had given.

O Lord our God, you answered them. For them you were a God who forgives ; * yet you punished all their offences.

Exalt the Lord our God ; bow down before his holy mountain * for the Lord our God is holy.

Ant. 8 He was given much incense that he might burn it before the golden altar which is in the sight of the Lord.

Psalm 102

My soul, give thanks to the Lord, * all my being, bless his holy name.

My soul, give thanks to the Lord * and never forget all his blessings.

It is he who forgives all your guilt, * who heals every one of your ills,

Who redeems your life from the grave, * who crowns you with love and compassion,

Who fills your life with good things, * renewing your youth like an eagle's.

The Lord does deeds of justice, * gives judgment for all who are oppressed.

He made known his ways to Moses * and his deeds to Israel's sons.

The Lord is compassion and love, * slow to anger and rich in mercy.

His wrath will come to an end ; * he will not be angry for ever.

He does not treat us according to our sins * nor repay us according to our faults.

For as the heavens are high above the earth * so strong is his love for those who fear him.

As far as the east is from the west * so far does he remove our sins.

As a father has compassion on his sons, * the Lord has pity on those who fear him ;

For he knows of what we are made, * he remembers that we are dust.

As for man, his days are like grass ; * he flowers like the flower of the field ;

The wind blows and he is gone * and his place never sees him again.

But the love of the Lord is everlasting * upon those who hold him in fear ;

His justice reaches out to children's children when they keep his covenant in truth, * when they keep his will in their mind.

The Lord has set his sway in heaven * and his kingdom is ruling over all.

Give thanks to the Lord, all his angels, ℣ mighty in power, fulfilling his word, * who heed the voice of his word.

Give thanks to the Lord, all his hosts, * his servants who do his will.

Give thanks to the Lord, all his works, in every place where he rules. * My soul, give thanks to the Lord !

Ant. 9 Let us praise the Lord, whom the angels praise, to whom the cherubim and seraphim cry out, " Holy, Holy, Holy."

℣. Before the angels I will bless you, my God.
℟. I will adore before your temple, and give thanks to your name.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 18

At that time, the disciples came to Jesus, saying, " Who is the greatest in the kingdom of heaven ?" Etc.

Homily of St. Jerome, Priest

Book 3 Commentary on chapter 18 of Matthew

What is the significance of the abrupt question, " Who is the greatest in the kingdom of heaven ?" put by the apostles following the discovery of the shekel and the payment of the tax ? When they observed that a similar tax was paid by Peter and the Lord, they concluded from this that Peter was chosen above all the apostles since he was put on an equal footing with the Lord, by paying what he paid. And so they ask, " Who is the greatest in the kingdom of heaven ?"

℟. vii. Do not fear before the nations, but in your hearts worship and fear the Lord, * for his angel is with you. ℣. Sing him a song that is new, play loudly, with all your skill. – For his angel is with you.

Lesson viii

" Unless you become like children, you will never enter the kingdom of heaven." The apostles are not bidden to become children in years, but in innocence ; to acquire by endeavour what children possess by reason of their age, and in this way to become as children with regard to malice, though not with regard to wisdom. " Whoever humbles himself like this child, he is the greatest in the kingdom of heaven."

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That is to say: Just as this child, whom I set before you as a model, does not persist in anger, is not mindful of injuries, is not captivated by a beautiful woman, does not think one thing and say another, so must you also be, for you cannot enter the kingdom of heaven unless you have like innocence and purity of soul.

℟. viii. Before the angels I will bless you, and I will adore before your holy temple, ✱ and give thanks to your name, Lord. ℣. You are my God, I thank you. My God, I praise you. – And give thanks.

Lesson ix

"See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father." Great is the dignity of souls, that each one from the moment of birth should have an angel appointed as its guardian! Hence we read in the Revelation to John: "To the angel of the church in Ephesus (and of the other churches) write this." The Apostle, also, commands that, in church, women's heads should be veiled because of the angels.

℟. ix. All the angels praise you, holy Lord on high, saying, ✱ "To you are due praise and honour, Lord." ℣. The cherubim and seraphim and all the heavenly ranks proclaim you holy, saying: – To you are due praise and honour, Lord. – Glory. – And honour, Lord.

Before Lauds ℣. You have appeared with glory in the sight of the Lord. ℟. Therefore the Lord has clothed you in splendour.

LAUDS

Antiphons, also at the Hours

1. While the Archangel Michael fought against the dragon, the voice was heard of those who cried, "Salvation belongs to our God," alleluia.

Psalm The Lord is king, etc. p. 29.

2. While the dragon made war against the Archangel Michael, the voice of a thousand thousands was heard, crying, "Salvation belongs to our God."

3. Archangel Michael, I have appointed you prince over all the souls that are to be acknowledged.

4. Angels of the Lord, bless the Lord for ever.

5. Angels, Archangels, Thrones and Dominions, Principalities and Authorities, Powers of the heavens, praise the Lord from the heavens, alleluia.

Little Chapter Rev. 1

God made known what must soon take place by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

Hymn

Christ, greatest glory of the holy angels,
Mankind's Creator and its King almighty,
Grant us to reach your heaven everlasting;
Graciously hear us!

Send, we implore you, down unto this dwelling,
Michael your angel, peace from heaven bestowing;
Who, coming often, may give, in abundance,
Everything helpful.

May that strong Angel, Gabriel the mighty,
Hastening from heaven, come to this our temple,
Visit us often, banishing afar our
Enemy ancient.

Send us your angel, Raphael, the healer,
Bringing salvation down to us from heaven;
Curing the sickly, likewise, by his presence,
Guiding our actions.

So, too, let Mary, God's own Mother holy,
Joined in the heavens by the choirs angelic,
And with all members of the blest assembly,
Ever assist us.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit;
His is the glory which through all creation
Ever re-echoes.
Amen.

℣. Worship God. ℟. All you spirits.

Bened. ant. There was silence in heaven while the dragon made war, and Michael fought against him and was victorious, alleluia.

Prayer

O God, in wonderful order you arrange the ministries of men and angels; mercifully grant, that those who always stand before you and minister to you in heaven, may also guard our life on earth. Through.

At the Hours psalms from Sunday.

TERCE

Ant. While the dragon made war against the Archangel Michael, the voice of a thousand thousands was heard crying, "Salvation belongs to our God."

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Little Chapter Rev. 1

God made known what must soon take place by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

℟. An angel stood at the altar of the temple, * alleluia, alleluia. – An angel stood. ℣. With a golden censer in his hand. – Alleluia. – Glory. - An angel stood.

℣. The smoke of the spices rose before the Lord. ℟. From the hand of the angel.

SEXT

Ant. Archangel Michael, I have appointed you prince over all the souls that are to be acknowledged.

Little Chapter Rev. 12

War arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven.

℟. The smoke of the spices rose before the Lord, * alleluia, alleluia. – The smoke. ℣. From the hand of the angel. – Alleluia. – Glory. – The smoke.

℣. Before the angels I will bless you, my God. ℟. I will adore before your holy temple, and give thanks to your name.

NONE

Ant. Angels, Archangels, Thrones and Dominions, Principalities and Authorities, Powers of the heavens, praise the Lord from the heavens, alleluia.

Little Chapter Rev. 5

I heard around the throne and the living creatures and the elders the voice of many angels, numbering thousands of thousands, saying with a loud voice, "Salvation belongs to our God."

℟. Before the angels I will bless you, my God, * alleluia, alleluia. – Before the angels. ℣. I will adore before your holy temple, and give thanks to your name. – Alleluia. – Glory. – Before the angels.

℣. Worship God. ℟. All you spirits.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 110

I will thank the Lord with all my heart * in the meeting of the just and their assembly

Great are the works of the Lord; * to be pondered by all who love them.

Majestic and glorious his work, * his justice stands firm for ever.

He makes us remember his wonders. * The Lord is compassion and love.

He gives food to those who fear him; * keeps his covenant ever in mind.

He has shown his might to his people * by giving them the lands of the nations.

His works are justice and truth: * his precepts are all of them sure,

Standing firm for ever and ever: * they are made in uprightness and truth.

He has sent deliverance to his people and established his covenant for ever. * Holy his name, to be feared.

To fear the Lord is the beginning of wisdom; all who do so prove themselves wise. * His praise shall last for ever!

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his

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teeth and pines away; * the desire of the wicked leads to doom.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dung-heap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 137

I thank you, Lord, with all my heart, * you have heard the words of my mouth.

Before the angels I will bless you. * I will adore before your holy temple.

I thank you for your faithfulness and love * which excel all we ever knew of you.

On the day I called, you answered; * you increased the strength of my soul.

All earth's kings shall thank you * when they hear the words of your mouth.

They shall sing of the Lord's ways: * "How great is the glory of the Lord!"

The Lord is high yet he looks on the lowly * and the haughty he knows from afar.

Though I walk in the midst of affliction * you give me life and frustrate my foes.

You stretch out your hand and save me, * your hand will do all things for me.

Your love, O Lord, is eternal, * discard not the work of your hands.

Ant. While the Archangel Michael fought against the dragon, the voice was heard of those who cried, "Salvation belongs to our God," alleluia.

Little Chapter Rev. 1

God made known what must soon take place by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

Hymn

Christ, true splendour of the Father,
Life and strength of every heart;
In the presence of the angels
Soul and voice in song take part;
In alternate chorus ringing,
Tunefully your praise we start.

So we praise with veneration
All those soldiers of the sky,
But especially the leader
Of that mighty host on high,
Michael, in his strength and vigour,
Crushing Satan's forces sly.

All the wickedness of Satan
Through this watchful guard repel;
Christ, most loving king, we pray you,
Evil by your mercy quell,
And, with minds and bodies holy,
Bring us heavenward where you dwell.

Loudly, then, with voices tuneful
Let the Father's glory ring;
Glory then to Christ, Redeemer,
And the Spirit let us sing;
God eternal, one and trinal,
Who created everything.

Amen.

℣. An angel stood at the altar of the temple. ℟. With a golden censer in his hand.

Magnif. ant. Supported by the patronage of the Archangel Michael, we beseech you, Lord, that we may be united in spirit with those whom we honour, alleluia.

Prayer

O God, in wonderful order you arrange the ministries of men and angels; mercifully grant, that those who always stand before you and minister to you in heaven, may also guard our life on earth. Through.

Compline from Sunday.

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30 September

St. Jerome

Priest, Confessor and Doctor of the Church

III class

MATINS

Lesson iii

Jerome, born at Stridon in Dalmatia, was baptized as a young man at Rome, and was educated in the liberal arts by Donatus and other very learned men. Out of devotion, he journeyed through all Palestine and then retired to the great desert of Syria where

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he spent four years studying the sacred books and considering the happiness of heaven. He was ordained priest by Paulinus, Bishop of Antioch. Then he returned to Palestine and, at Bethlehem by the manger of Christ the Lord, he entered on a heavenly way of life. There he overcame the assaults of the devil by devoted labours and by constant study and writing. From far and wide, questions on sacred scripture were submitted to him, as to an oracle, for solution. On account of his singular learning and command of languages, not only of Latin and Greek, but also of Hebrew and Chaldaic, Damasus, the Roman Pontiff, and Saint Augustine often consulted him on the most difficult passages of Scripture. He translated the Old Testament from Hebrew, and at the request of Damasus made a revison of the New Testament according to the Greek text and also explained it in great part. He died at an advanced age and was buried at Bethlehem, but later his body was taken to Rome and laid to rest in the basilica of Saint Mary Major.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you were pleased, for the exposition of the sacred scriptures, to provide your church with the blessed Jerome, your Confessor and most eminent Doctor; through his merits and intercession, grant that with your help we may be able to practise that which he taught both by word and deed. Through.

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1 October

St. Remigius

Bishop and Confessor

Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed Remigius, your confessor and bishop, may increase our devotedness and promote our salvation. Through.

---

2 October

The Holy Guardian Angels

III class

MATINS

Invit. The Lord, the angels' king, * come, let us adore.

Hymn

Praise we the angels blest guarding the human race,
Those whom the Father gave, helping our nature base,
Lest it might fall before cunning foe lacking grace;
Friends and companions from heaven.

For since that angel, the traitor who fell away,
Justly was stripped of his honours and high array,
Burning with envy he tries hard to drive astray,
Those whom the Lord calls to heaven.

Here, then, O Guardian, all-watchful, make haste to fly,
Warding-away from the country you guard on high,
Sickness and pain of soul, nor any ill let nigh
Which would take rest from its people.

Then to the Holy Three loving praise ever sound,
By whose unchanging will this triple frame is bound,
Who, one in glory bright, is for all ages found
Reigning and blessed for ever.
Amen.

Nocturn

Psalm 8

How great is your name, O Lord our God, * through all the earth!
Your majesty is praised * above the heavens;
On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.
When I see the heavens, the work of your hands, * the moon and the stars which you arranged,
What is man that you should keep him in mind, * mortal man that you care for him?
Yet you have made him little less than a god; *

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with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

Ant. 1 The Lord, the God of heaven and earth, he will send his angel before you.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * " Fly like a bird to its mountain.

See the wicked bracing their bow ; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do ?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world ; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked ; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 2 My God sent his angel and shut the lions' mouths, and they have not hurt me.

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain ?

He who walks without fault ; * he who acts with justice

And speaks the truth from his heart ; * he who does not slander with his tongue ;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord ;

He who keeps his pledge, come what may ; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 3 May you have a good journey, and the Lord be with you in your way, and may his angel accompany you.

Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto day makes known the message.

No speech, no word, no voice is heard yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun ; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

Ant. 4 When I was with you, I was there by the will of God. Bless him and sing praises to him.

Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord ? * Who shall stand in his holy place ?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

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Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 5 The angel of the Lord, who went before the host of Israel, moved and went behind them.

Psalm 33

I will bless the Lord at all times, * his praise always on my lips;

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me; * from all my terrors he set me free.

Look towards him and be radiant; * let your faces not be abashed.

This poor man called; the Lord heard him * and rescued him from all his distress.

The angel of the Lord is encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.

Many are the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked; * those who hate the good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Ant. 6 The angel of the Lord is encamped around those who revere him, to rescue them.

Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king." The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord, for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 The Lord sent his angel who cut off all the mighty warriors and commanders and officers in the camp of the king of Assyria.

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

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Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 All you spirits, worship the Lord: Sion hears and is glad.

Psalm 102

My soul, give thanks to the Lord, * all my being, bless his holy name.

My soul, give thanks to the Lord * and never forget all his blessings.

It is he who forgives all your guilt, * who heals every one of your ills,

Who redeems your life from the grave, * who crowns you with love and compassion,

Who fills your life with good things, * renewing your youth like an eagle's.

The Lord does deeds of justice, * gives judgment for all who are oppressed.

He made known his ways to Moses * and his deeds to Israel's sons.

The Lord is compassion and love, * slow to anger and rich in mercy.

His wrath will come to an end; * he will not be angry for ever.

He does not treat us according to our sins * nor repay us according to our faults.

For as the heavens are high above the earth * so strong is his love for those who fear him.

As far as the east is from the west * so far does he remove our sins.

As a father has compassion on his sons, * the Lord has pity on those who fear him;

For he knows of what we are made, * he remembers that we are dust.

As for man, his days are like grass; * he flowers like the flower of the field;

The wind blows and he is gone * and his place never sees him again.

But the love of the Lord is everlasting * upon those who hold him in fear;

His justice reaches out to children's children when they keep his covenant in truth, * when they keep his will in their mind.

The Lord has set his sway in heaven * and his kingdom is ruling over all.

Give thanks to the Lord, all his angels, ℣ mighty in power, fulfilling his word, * who heed the voice of his word.

Give thanks to the Lord, all his hosts, * his servants who do his will.

Give thanks to the Lord, all his works, in every place where he rules. * My soul, give thanks to the Lord!

Ant. 9 Give thanks to the Lord, all his angels, mighty in power, fulfilling his word, who heed the voice of his word.

℣. Before the angels I will bless you, my God.
℟. I will adore before your holy temple and give thanks to your name.

From the book of Exodus

Lesson i Chapter 23

Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice, do not rebel against him, for he will not pardon your transgression; for my name is in him. But if you hearken attentively to his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. My angel will go before you.

℟. i. For you has he commanded his angels, to keep you in all your ways. * They shall bear you upon their hands lest you strike your foot against a stone.
℣. A thousand thousands served him, and ten thousand times ten thousand stood before him. – They shall bear you.

From the prophet Zechari'ah

Lesson ii Chapters 1 and 2

The word of the Lord came to Zechari'ah the son of Berechi'ah, son of Iddo, the prophet; and Zechari'ah said, "I saw in the night, and behold, a man riding upon a red horse! He was standing among the myrtle trees in the glen; and behind him were red, sorrel, and white horses. Then I said, 'What are these, my lord?' The angel who talked with me said to me, 'I will show you what they are.' So the man who was standing among the myrtle trees answered, 'These are they whom the Lord has sent to patrol the earth.'" And I lifted my eyes and saw, and behold, a man with a measuring line in his hand! Then I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what is its breadth and what is its

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length." And behold, the angel who talked with me came forward, and another angel came forward to meet him, and said to him, "Run, say to that young man, 'Jerusalem shall be inhabited as villages without walls, because of the multitude of men and cattle in it. For I will be to her a wall of fire round about, says the Lord, and I will be the glory within her.'"

℟. ii. Do not fear before the nations, but in your hearts worship and fear the Lord, * for his angel is with you. ℣. An angel stood at the altar of the temple, with a golden censer in his hand. – For his angel.

Sermon of St. Bernard, Abbot

Sermon 12 on the psalm He who dwells.

Lesson iii

"For you has he commanded his angels." What wonderful thoughtfulness of charity, and truly great love! For, who has commanded? Whom? About whom? What has he commanded? Let us consider carefully, brethren, and diligently keep in mind, this important command. Who indeed has commanded? Whose are the angels? Whose orders do they carry out? Whose will do they obey? Indeed, for you has he commanded his angels to keep you in all your ways, and they do not hesitate to take you up in their hands. So it is the Supreme Majesty who commanded the angels, his angels. For you he has given a command to those sublime beings who are so blessed, so closely united with himself, truly members of his own household. Who are you? "Lord, what is man that you care for him, mortal man that you keep him in mind?" As though man were not corruption, whose offspring is the worm! And what command, do you think, has he given concerning you? That they should guard you.

℟. iii. Before the angels I will bless you, and I will adore before your holy temple, * and give thanks to your name, Lord. ℣. You are my God, I thank you. My God, I praise you. – And give thanks. – Glory. – And give thanks.

Before Lauds ℣. Guard us, Angel of God, with the impregnable wall of your protection. ℟. And protect us always with your powerful weapons.

LAUDS

Antiphons

1. For you has God commanded his angels, to keep you in all your ways.

Psalm The Lord is king, etc. p. 29.

2. Let us praise the Lord whom the angels praise, to whom the cherubim and the seraphim cry out, "Holy, Holy, Holy."

3. Their angels always behold the face of my Father who is in heaven.

4. Blessed be God who has sent his angel and delivered his servants who trusted in him.

5. Praise God, all his angels, praise him, all his host.

Little Chapter Exod. 23

Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice.

Hymn

The world's Creator great are you,
By power almighty you made all;
By equal care maintaining, too,
All things that are, both great and small.

O hear, as we, beseeching, pray,
All conscious of our guilty heart;
And with the dawn of this new day,
New light unto our souls impart.

And may your angel-guide elect
Be here with us upon life's way;
That by his aid he may protect
Our souls from sin's uncleanly sway.

For us, may he destroy the wile
That jealous serpent has prepared;
Lest in the net of Satan's guile
Our hearts unwary be ensnared.

May he repel the dreaded foe
And from our land send fear in flight;
May he give us true peace to know,
And banish all disease and blight.

To God the Father glory be,
For angels guard, at his behest,
Those souls by Christ the Son made free
And hallowed by the Spirit Blest.
Amen.

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℣. Worship God. ℟. All you spirits.

Bened. ant. The angel who talked with me came again, and waked me, like a man that is wakened out of his sleep.

Prayer

O God, in your providence, which surpasses description, you were pleased to send your holy angels to be our guardians; grant that we, your suppliants, may ever be defended by their protection and rejoice in their everlasting fellowship. Through.

Commemoration of St. Leger, Bishop and Martyr.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Relying on the help of the blessed Leger, your martyr and bishop, may your church be glad, O God; and through his glorious intercession may she continue loyal and stand unshaken. Through.

At the Hours psalms and antiphon from the weekday.

TERCE

Little Chapter as in Lauds.

℟. An angel stood * at the altar of the temple. – An angel stood. ℣. With a golden censer in his hand. – At the altar of the temple. – Glory. – An angel stood.

℣. The smoke of the spices rose before the Lord. ℟. From the hand of the angel.

SEXT

Little Chapter Exod. 23

Do not rebel against him, for he will not pardon your transgression; for my name is in him.

℟. The smoke of the spices rose * before the Lord. – The smoke. ℣. – From the hand of the angel. – Before the Lord. – Glory. – The smoke.

℣. Before the angels I will bless you, my God. ℟. I will adore before your holy temple and give thanks to your name.

NONE

Little Chapter Exod. 23

If you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. My angel will go before you.

℟. Before the angels * I will bless you, my God. – Before. ℣. I will adore before your holy temple and give thanks to your name. – I will bless you. – Glory. – Before the angels.

℣. Worship God. ℟. All you spirits.

Prayer

O God, in your providence, which surpasses description, you were pleased to send your holy angels to be our guardians; grant that we, your suppliants, may ever be defended by their protection and rejoice in their everlasting fellowship. Through.

VESPERS

Ant. to psalms For you has God commanded his angels, to keep you in all your ways.

Psalms as on the feast of St. Michael, p. 806.

Little Chapter Exod. 23

Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice.

Hymn

Praise we the angels blest
guarding the human race,
Those whom the Father gave, helping our nature base,
Lest it might fall before cunning foe lacking grace;
Friends and companions from heaven.

For since that angel, the traitor who fell away,
Justly was stripped of his honours and high array,
Burning with envy he tries hard to drive astray
Those whom the Lord calls to heaven.

Here, then, O Guardian, all-watchful, make haste to fly,
Warding-away from the country you guard on high,
Sickness and pain of soul, nor any ill let nigh
Which would take rest from its people.

Then to the Holy Three loving praise ever sound,
By whose unchanging will this triple frame is bound,
Who, one in glory bright, is for all ages found
Reigning and blessed for ever.
Amen.

℣. An angel stood at the altar of the temple. ℟. With a golden censer in his hand.

Magnif. ant. Holy

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Angels, our guardians, defend us in combat so that we may not be lost at the dreadful judgment.

Compline from the weekday.

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3 October

St. Teresa of the Child Jesus

Virgin

III class

MATINS

Lesson iii

Teresa of the Child Jesus was born at Alençon in France of good and devoted parents. At the age of four, after the death of her mother, she abandoned herself to divine providence under the care of her much loved father and elder sisters. Under these teachers, she rejoiced like a champion to run the course of perfection. At the age of nine she was sent to the school of the Benedictine nuns at Lisieux. In her tenth year, by the intercession of Our Lady of Victories, she was miraculously cured of a serious hidden illness from which she had long suffered. With angelic fervour she approached the Sacred Banquet for the first time and seemed to experience an insatiable longing for this food. She wished to enter the order of Discalced Carmelites but because she was too young, she encountered many obstacles to her undertaking the religious life. Courageously she overcame these difficulties and at the age of fifteen happily entered the Carmel of Lisieux. There she burned with exceptional charity towards God and her neighbour. In accordance with the teaching of the gospel, she followed the way of spiritual childhood and taught it to others, especially to the novices. Inflamed with the desire to suffer, two years before her death she offered herself as a victim to the compassionate love of God. Aged twenty-four she departed to her Bridegroom on the thirtieth of September in the year 1897. The Supreme Pontiff, Pius XI, enrolled her among the Beatified Virgins, and two years later, on the occasion of the great jubilee, solemnly canonized her, appointing and declaring her the special patron of all the missions.

℟. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, ✱ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.

LAUDS

Prayer

Lord, you have said, "Unless you become like children, you will never enter the kingdom of heaven"; grant us, we beseech you, so to follow the footsteps of the holy virgin Teresa in humility and simplicity of heart, that we may gain the eternal reward. For you live and reign.

---

4 October

The Holy Father St. Francis

Confessor

Founder of the Order of Friars Minor

II class

At I VESPERS wherever the feast is celebrated as of the I class:

Ant. to psalms Francis, a catholic and wholly apostolic man, taught that the faith of the Roman Church was to be held fast, and urged that priests be reverenced above all others.

Psalm Praise, O servants, etc. [1].

Little Chapter Gal. 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

℟. Far be it from me to glory except in the cross of our Lord Jesus Christ, ✱ by which the world has been crucified to me, and I to the world. ℣. For I bear on my body the marks of Jesus. – By which the world has been crucified to me, and I to the world. – Glory. – By which.

Hymn

A child of heaven to mankind
Is sent, adorned with wonders new,
He opens heaven to the blind,
The sea, dryshod, he passes through.

With spoils replete from Egypt's plains,
He goes forth rich, and, nonetheless,
In name and deed still poor remains,
To bring the wretched happiness.

Assumed like the Apostles three
Unto a mount of light that's new;
Upon the ground of poverty
Did Francis say to Christ most true:

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"Three tabernacles let us make!"
Cried he, as Peter did of yore;
By him taught nobly to forsake
All earthly things for evermore.

And while he honours fittingly
Law, Prophets, Gospel-grace so bright;
Unto the blessed Trinity
He ministers in sacred rite.

Repairing well, this host supplies
The threefold home with virtues all;
A house for Christ he sanctifies,
Composed of blessed souls each wall.

O Francis, Father, visit too
Our home, our threshold, and our grave;
And from the sleep of death do you
Eve's hapless children wake and save.
Amen.

℣. Blessed Father, Francis, pray for us.
℟. That we may be made worthy of the promises of Christ.

Magnif. ant. What amazement and joy! O man, judge of minds, you are the chariot and charioteer of our army. Transfigured like the sun, in the presence of your brethren, you were borne along by a fiery chariot. On you, resplendent with miracles and foretelling the future, rested the twofold spirit of the Prophets. Francis, Father, stand by your followers who are in need; for the sighs of your flock increase.

Prayer

O God, through the merits of the blessed Father, Francis, you enriched your church with a new offspring; grant that we, following him, may scorn earthly things, and ever rejoice to share in the gifts of heaven. Through our Lord.

Compline from Sunday.

MATINS

Invit. Let the works he has done give praise to Christ the King * whose wounds are renewed in Saint Francis.

Hymn

In heaven's holy company
Another colleague's name is sung;
Upon the saintly rosary
A blossom fresh from earth is sprung.

For Francis, rich in graces rare
And model of true lowliness,
In glory bright delights to share,
With spirits blest, their happiness.

His lowly cloak of clay deceives
Salvation's sly and jealous foe;
The harvest fruits he now receives
From seed well scattered here below.

The pride of flesh he made in shame
To spirit's law pay homage due;
The world and sin he overcame,
And self as well, this victor true.

The deed that always took the lead
Prepared the way for word well sown;
And lapsing ages all give heed
To teaching thus by action shown.

He planted deep his Minors' vine
In poverty's productive bed;
And showed by life, in clear outline,
The way of life our feet should tread.

To wealth eternal would he call
The army of God's holy poor;

To heaven's joys that never pall,
The language of his deeds would lure.

His life with doctrine's light aglow
Gave miracles of wondrous ray;
Whate'er he taught, he first would show,
A living lamp, he lit the way.

Within the Great King's blest domain,
Good master, your disciples place;
By right of sainthood now maintain
Christ's servants in his holy grace.

From darkness, then, of woe, though weak,
Let's follow him, our guiding light,
The Father of all grace to seek,
And share at last in glory bright.
Amen.

I Nocturn

Ant. 1 While this man's thoughts were still intent on empty vanities, he was mercifully restrained by divine graces.

Psalms from the Common of a Confessor [100].

Ant. 2 Strengthened increasingly by the grace of the right hand of the Most

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High, he longed for the rewards of heaven which now, blessed, he possesses.

Ant. 3 Taught from heaven through vision and illness, he completely despises the treasures and honours of the world.

℣. He set me up as his target. ℟. His archers surround me.

From the blessed apostle Paul's Letter to the Galatians

Lesson i Chapters 5 and 6

If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another. Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfil the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbour. For each man will have to bear his own load. Let him who is taught the word share all good things with him who teaches.

℟. i. When Francis ceases to engage publicly in business, he withdraws at once to the Lord's field to meditate; * he decides to purchase the gospel treasure which he has found. ℣. Consulting God alone as to what he should do, he understands that an indication from heaven is given to him. – He decides to purchase the gospel treasure which he has found.

Lesson ii

Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith. See with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of

Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh.

℟. ii. Fervent in the work of God, as soon as he sold his possessions, he determined to devote to the poor the money * which by reason of its great weight held down a soul that would be free. ℣. He cast it away in contempt, when a poor priest was afraid to accept it. – Which by reason of its great weight held down a soul that would be free.

Lesson iii

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. – Indeed, Lord.

℟. iii. As his father pursues him he avoids his wrath by hiding; afterwards he begins with boldness to appear in public. * His appearance is seen to be filthy; he is regarded as insane. ℣. Mud and stones are hurled at him, but the patient man tries to pass by as though unfeeling. – His appearance. – Glory. – His appearance.

I Nocturn

Ant. 4 His enraged father drags him home and beats him mercilessly: he upbraids, fetters and imprisons him, but his mother secretly releases him.

Ant. 5 When free, he does not yield to the unbridled anger of his father, but proclaims that he willingly suffers evil for Christ.

Ant. 6 Summoned before the local bishop, he returns his father's property: then, naked, he describes himself as an exile in the world.

℣. Your arrows have sunk deep in me. ℟. Your hand has come down upon me.

From the Commentaries of Saint Bonaventure, Bishop

The Legenda Maior of St. Francis, the prologue, n. 1–2

Lesson iv

The grace of God our Saviour has, in these last days, appeared in his

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servant Francis to all who are truly humble and friends of holy poverty. These, venerating the superabundant mercy of God in him, are taught, by his example, to renounce completely irreligion and worldly desires, to live like Christ, and to long for the blessed hope with unremitting desire. The most high God looked with such favourable condescension on this truly poor and contrite man, that not only did he raise him in his need from the dust of worldly conduct, but gave him, who had now become an exponent, guide and preacher of evangelical perfection, as a light to believers, that thus bearing witness to the light, he might prepare for the Lord the way of light and peace to the hearts of the faithful. For, like the morning star among the clouds, shining by the limpid brilliance of his life and teaching, by his penetrating rays he guided to the light those seated in darkness and the shadow of death.

℟. iv. While half-naked the enthusiast for the New Law sings hymns of praise in French, to robbers in a wood * he answers prophetically, "I am the herald of the great king." ℣. Cast into the freezing snow, the future shepherd of the flock hears, "Lie there, lout." – He answers.

Lesson v

Endowed in the first place with gifts of heavenly grace, then advancing by the merit of unwavering virtue, filled moreover with the spirit of a prophet and appointed to the role of an angel, burning entirely with a seraphic flame, as an angelic man borne aloft in a fiery chariot, as is clearly evident from the story of his life, he is with good reason regarded as having come in the spirit and power of Elijah. And therefore, not undeservedly, he is said to be indicated in the description of the angel ascending from the rising of the sun, with the seal of the living God, as given in the truth-filled prophecy of that other friend of the bridegroom, John the apostle and evangelist. "For when the sixth seal was opened, I saw," says John in the Revelation, "another angel ascend from the rising of the sun, with the seal of the living God."

℟. v. He seeks his former friend, who clothed with a simple tunic him who had been despised at the convent. Rejoicing when scorned by men, * he shows deference to lepers, when formerly he had despised them. ℣. At the command of God he built three churches, symbols of the three Orders. – He shows deference.

Lesson vi

If we take into account the exceptional holiness which made Francis in his lifetime copy angelic purity and become an example to all who would follow Christ perfectly, we conclude with unshakeable confidence that this messenger of God was his servant Francis, beloved of Christ, a model for us and a wonder to the world. It is not only his ministry of summoning to tears and lamentation, to the tonsure and to the belt of sack-cloth, of putting a mark upon the foreheads of those who sighed and groaned — Thau, the sign of the cross of penance and of habit conformed to the cross—that leads us to realise this in a loyal and dutiful spirit. But also the seal of likeness to the living God confirms it by evidence of irrefutable truth—the seal, that is, of Christ crucified, which was impressed on his body not by any natural power or artistic skill, but rather by the marvellous power of the Spirit of the living God.

℟. vi. He hears, in the gospel, that which Christ spoke to his followers whom he sent to preach. "This," he says, "is what I desire." * Joyfully, having memorized these words, he takes his stand upon them. ℣. Having put aside whatever he had two of, and not using staff, shoes or wallet, he is girt with a rope. – Joyfully. – Glory. – Joyfully.

III Nocturn

Ant. 7 Earnestly he takes to heart the words that have brought him new grace, and preaches in all simplicity the message of penance.

Ant. 8 In the power of the spirit he proclaims peace and salvation, he makes those far removed from salvation sharers in the true peace.

Ant. 9 That the merits of the saint may be rewarded in the new members, he gives them new counsel, the way of simplicity.

℣. My hands dripped with myrrh. ℟. My fingers with liquid myrrh.

Reading from the holy gospel according to Matthew

Lesson vii Chapter 11

At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise

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and understanding and revealed them to babes." Etc.

Homily of Saint John Chrysostom

Homily 38, or in some texts 39, on Matthew, on the above passage

"Confiteor tibi" here means, "I thank you." "I thank you," he says, "that you have hidden these things from the wise and understanding." Here he calls the scribes and Pharisees "the wise." Furthermore, he says these things to make his disciples more alert, and to show the great things that were obtained by the fishermen but which all those others lost. When he speaks of them as "the wise" he is not speaking in terms of genuine and praiseworthy wisdom, but of that wisdom to which they seemed to have attained by reason of their importance. Therefore he did not say, "you revealed them to the foolish," but "to babes," to those, that is, who are sincere and simple. He shows, too, that, not only were they not worthy of these things, but that they deservedly did not obtain them. And in all things he teaches us to fly from pride but to strive after simplicity. Then when he had aroused desire in them by his words and had shown his own ineffable power, he called them saying, "Come to me, all who labour and are heavy laden, and I will give you rest."

℟. vii. Crushing his flesh like an ear of corn on the threshing floor of contempt, treading earthly things underfoot, * as pure grain winnowed from the chaff, Francis enters the granaries of the Great King. ℣. United at death with the Living Bread, he lives on after his death. – As pure grain.

Lesson viii

Come, not that I may inflict punishment but that I may forgive sin. Come, not that I need your glory but that I thirst for your salvation. "I," he says, "will give you rest." He does not say, "I will save you," but what is far greater, "I will establish you in perfect rest." "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." "Do not be afraid," he says, "at the mention of yoke, for it is easy. Do not be frightened because I spoke of a burden, for it is light." How then

did he say earlier on, "The gate is narrow and the way is hard?" It is so if you are slothful, if you are negligent. But if you carry out what has been said above, the burden will be light; and that is why he now speaks of it as such. But how is this done? If you are lowly, gentle and unassuming.

℟. viii. The holy Francis feeds the famished followers of Christ from the granary of poverty lest they become weak on their journey. * He opens the road to glory and widens the way of life. ℣. Because of the perfection of his poverty he reigns now in the homeland, rich, placing next to himself, as kings, those whom poverty here makes rich. – He opens.

Lesson ix

"For my yoke is easy, and my burden is light." And Paul speaks to the same effect. "For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison." "But," you will say, "how can the burden be light seeing that he says, 'Unless a man hates father and mother'; and, 'He who does not take his cross and follow me is not worthy of me'; and, 'Whoever does not renounce all that he has cannot be my disciple': and seeing, too, that he gives command to hate even one's life?" Learn from Paul who says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" And, "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us." Learn from those who returned from the council of the Jews having received a thousand stripes, rejoicing that they were counted worthy to suffer dishonour for the name of Christ.

℟. ix. Far be it from me to glory except in the cross of our Lord Jesus Christ, * by which the world has been crucified to me, and I to the world. ℣. For I bear on my body the marks of Jesus. – By which the world has been crucified to me, and I to the world. – Glory. – By which.

Before Lauds V. Holy Father, Francis, pray for us. ℟. That we may be made worthy of the promises of Christ.

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LAUDS

Antiphons

1. The holy Francis, having already learned through assiduous prayer what he should do, moved by divine zeal, wishes to live not merely for himself, but to be of assistance to others.

Psalm The Lord is king etc. p. 29.

2. He travels around preaching and the learned are amazed at him who was not taught by man. His words are an inspiration, and a new army follows the new leader.

3. He organizes three Orders: to the first he gives the name of Friars Minor: the second is made up of noble women who profess poverty: but the third, that of the penitents, comprises both sexes.

4. Having learned by grace and experience what pertains to perfection, he teaches all these things to his brethren, both by example and by frequent and eloquent discourses.

5. When he gave praise he asked that others, too, should praise; praise was always on his lips, the praise, that is, of the Saviour. He invites the birds, the beasts and other creatures to praise the Creator.

Little Chapter Gal. 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

Hymn

Rejoice, O needy company,
Enriched by father's poverty;
Then toast him, and the cup of praise
That wells from heart devoted, raise.

Sincere and just and humble he,
Of peace a loving devotee;
A burning light encased in clay,
From this weak frame he shines his ray.

Though he is clad in vesture low,
The Holy Spirit makes him glow;
Among the heavenly gifts he shares,
The marks of Christ's five wounds he bears.

The world and flesh he spurned as low,
He trampled on the evil foe;
And while he taught, triumphant knight,
Received the golden halo bright.

A poor man, stripped of all, he dies,
Yet, rich in soul, to heaven he flies;
With wondrous gifts he fills the land,
And sickness flies at his command.

Of truly poor the father, you,
O make us poor in spirit, too;
And, rescued from the death of hell,
O take us with the blest to dwell.

To Father, Son and Advocate
Be splendour, honour, glory great;
By merit of this saint may we
Rejoice for all eternity.
Amen.

℣. My heart and my soul ring out their joy. ℟. To God, the living God.

Bened. ant. Francis, martyr by desire, with what earnest compassion do you follow him whom, in the book which you opened, you find suffering. Beholding in the air a seraph fastened to a cross, you bear thenceforth the image of the wounds of Christ on your hands, side and feet. After your happy decease, you displayed the beauty of your glorified body, once grievously bruised. Provide for your flock.

Prayer

O God, through the merits of the blessed Father, Francis, you enriched your church with a new offspring; grant that we, following him, may scorn earthly things and ever rejoice to share in the gifts of heaven. Through.

At the Hours, psalms and antiphon from the weekday.

TERCE

Little Chapter as in Vespers.

℟. He set me up * as his target. – He set me up.
℣. His archers surround me. – As his target. – Glory. – He set me up.
℣. Your arrows have sunk deep in me. ℟. Your hand has come down upon me.

SEXT

Little Chapter Gal. 6

Peace and mercy be upon all who walk by this rule, upon the Israel of God.

℟. Your arrows * have sunk deep in me. – Your arrows. ℣. Your hand has come down upon me. – Have sunk deep in me. – Glory. – Your arrows.

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℣. My hands dripped with myrrh. ℟. My fingers with liquid myrrh.

NONE

Little Chapter Gal. 6

Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

℟. My hands * dripped with myrrh. – My hands. ℣. My fingers with liquid myrrh. – Dripped with myrrh. – Glory. – My hands. ℣. My heart and my soul ring out their joy. ℟. To God, the living God.

VESPERS

Ant. to psalms The holy Francis, having already learned through assiduous prayer what he should do, moved by divine zeal, wishes to live not merely for himself, but to be of assistance to others.

Psalms from the Common of a Confessor [111].

Little Chapter Gal. 6

But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

Hymn

True Virtue's pride and Minors' guide,
Great Francis has his prize in you;
In you, the vine of life divine,
O Christ, the world's Redeemer true.

O Brethren, praise your Father's ways
For with the blest he reigns on high;
Let grief give way, be joy our lay,
With songs of praise, rejoice the sky.

Removed from earth to heaven's berth,
His wondrous signs show him to be;
So then he lives, to him Christ gives
The gifts that last eternally.

By earthly fears and prayers and tears
He won the gifts of glory bright;
Now him you crown and give renown,
O God of mercy infinite.

Close in his train let them remain
Who forth from Egypt's land would go;
At this clear lead, in light, with speed,
The banners royal forward go.

The trusted guide, in hand and side
Is wounded with the King's own seal;
The dawn is nigh, night's shadows fly,
And up the sky the sunbeams steal.

This leader sure, this star secure,
Now guides our feet and shows our eyes
What things to shun, what may be won,
The blessed joys of Paradise.

Unto the King your poor flock bring,
O you that crushed the foe so sly;
O take us there and lead us where
The Lamb's great supper is on high.
Amen.

℣. Holy Father, Francis, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. A man truly wonderful in signs and miracles, driving away all sickness and evil spirits! When he preached, he made the birds of the forest attentive to his words. O life worthy of all praise, by which he sheds such lustre on the faith, and after his death gives life to many already dead! Francis, bring us into the company of the citizens of heaven, to whom you are now united.

Prayer

O God, through the merits of the blessed Father, Francis, you enriched your church with a new offspring; grant that we, following him, may scorn earthly things and ever rejoice to share in the gifts of heaven. Through.

Compline from Sunday.

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5 October

Bl. Raymond of Capua

Confessor O. P.

III class

MATINS

Lesson iii

Raymond delle Vigne was born at Capua about the year 1303 and entered the Order of Preachers while he was pursuing his legal studies at Bologna. It was while Regent of studies at Siena that he was for six years spiritual director of Saint Catherine, whose life he afterwards wrote. Encouraged by her, he gave his full support to the cause of Urban VI. He was elected Master General of the Order of Preachers and was assiduous in restoring observance, which had suffered by reason of the

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deplorable schism of Christendom. In the provinces under his control, he set some houses apart for regular observance, that the primitive fervour might gradually be revived everywhere. He died peacefully in the Lord, at Nuremberg, in the year 1399, after spending almost twenty years in the work of renewing his Order. In the sixteenth century his body was transferred to the church of St. Dominic at Naples. The long-standing devotion to him was graciously confirmed by Leo XIII.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

O God, you willed that the blessed Raymond, your confessor, should be a distinguished master of evangelical perfection and a faithful upholder of apostolic authority; mercifully grant that, living after his example on earth, we may deserve to be crowned with him in heaven. Through.

6 October

St. Bruno

Confessor

III class

MATINS

Lesson iii

Bruno, founder of the Carthusian order, was born at Cologne. From boyhood he was distinguished by the dignity of his conduct and his desire of solitude. Sent by his parents to Paris, he made such progress in the study of philosophy and theology that he obtained the degree of doctor and master in both faculties. Because of his outstanding virtue he was shortly afterwards made a canon of the church of Rheims. When he had founded the Carthusian Order and had, for some years, practised the eremitical life in it, he was summoned to Rome by Urban II, one of his former pupils. The Pope, confronted by the many calamities of that time, made use of his counsel and teaching for some years. Eventually, the man of God, having refused the archbishopric of Reggio, received permission to depart, and made his way once more to a wilderness. There, filled with virtues and merits, he slept in the Lord.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

May we be helped, Lord, by the prayers of holy Bruno, your confessor; that we who, by transgressing, grievously offend your majesty, may, by his merits and prayers, obtain pardon of our sins. Through.

7 October

The Blessed Virgin Mary of the Rosary

I class

I VESPERS

Ant. to psalms This is the Queen of virgins, the virgin, beautiful as a rose, who bore the king. Mother of God, through whom we gain God and man, gracious Virgin, intercede for us all.

Psalm Praise, O servants etc. [1].

Little Chapter Ecclus. 39

Listen to me, O you holy sons, and bud like a rose growing by a stream of water; send forth fragrance like frankincense.

℟. Take in hand the sweet-sounding harp on the great day of your solemnity, * and ring out your joy to the Virgin our helper. ℣. Sing a new song to her: tell among the nations her glory. – And ring out. – Glory. – And ring out.

Hymn

The herald sent from heaven's throne,
God's secret purpose making known,
Salutes the Virgin, "Full of grace,"
God's Mother made to save our race.

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The Virgin then goes forth to aid
Her relative, John's mother made ;
Within the womb, before his birth,
John, leaping, hails Christ come on earth.

This Word which Father spoke of old
Before the ages could unfold,
From Virgin Mother's womb takes birth
A mortal infant here on earth.

The Child is in the temple laid,
The Law he keeps, that law he made ;
Redeemer, offering self for all,
Himself redeemed by offering small.

Whom she had mourned as lost, her Boy,
The happy Mother finds with joy
As teachers, by his words, are shown
The hidden things they had not known.

Give glory to the Trinity
Who through each sacred Mystery,
On those who pray, will graces rain
That they to glory may attain.
Amen.

℣. Queen of the most holy Rosary, pray for us.
℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The holy Mother of God is beautiful and comely in the delights of virginity. When they saw her flourishing among the roses and lilies of the valleys, the maidens of Sion called her happy and the queens praised her.

Prayer

O God, whose only-begotten Son by his life, death and resurrection has purchased for us the rewards of eternal salvation, grant, we beseech you, that meditating upon these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain and obtain what they promise. Through the same.

COMPLINE

Ant. to psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily ! Pray for us, holy Mother of God.

Psalms from Sunday.

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God.

MATINS

Invit. Let us celebrate the festival of the Rosary of the Virgin Mary: * Let us adore her Son, Christ the Lord.

Hymn

On Olivet above the plain
The praying Saviour falls in pain ;
In weakness, trembling, sad, he lies,
The ground with sweat of blood he dyes.

Delivered up at traitor's hands
And bound with rough and cruel bands ;
Our God to agony is borne
And by the blood-red scourge is torn.

The sharp and thorny crown he wears,
A crown of shame he meekly bears ;
The King of Glory, mocked and sad,
With soiled and purpled robe is clad.

He bears the cross so heavy, great,
He sweats, gasps, falls beneath the weight ;
But still he is compelled, though weak,
To bear it to the mountain peak.

Upon the gibbet nailed he hangs,
He prays for those who cause his pangs ;
His blood is spent, his spirit flies,
The guiltless, midst the guilty, dies.

Give glory to the Trinity
Who through each sacred Mystery,
On those who pray, will graces rain
That they to glory may attain.
Amen.

I Nocturn

Ant. 1 The angel Gabriel brought word to Mary, and she conceived of the Holy Ghost.

Psalms as on feasts of the B. V. M. [22].

Ant. 2 Mary entered the house of Zechari'ah and greeted Elizabeth.

Ant. 3 She gave birth to her first-born son, and laid him in a manger.

℣. Holy Mother of God, Mary ever virgin. ℟. Intercede for us with the Lord, our God.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

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From the book of Ecclesiasticus

Lesson i Chapter 24

Among all these I sought a resting place; I sought in whose territory I might lodge. Then the Creator of all things gave me a commandment, and the one who created me assigned a place for my tent. And he said, "Make your dwelling in Jacob, and in Israel receive your inheritance." From eternity, in the beginning, he created me, and for eternity I shall not cease to exist. In the holy tabernacle I ministered before him, and so I was established in Sion. In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion. So I took root in an honoured people, in the portion of the Lord, who is their inheritance. Where his faithful servants are gathered I love to linger.

℟. i. Take in hand the sweet-sounding harp on the great day of your solemnity, * and ring out your joy to the Virgin our helper. ℣. Sing a new song to her: tell among the nations her glory. – And ring out.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii

I grew tall like a cedar in Leb'anon, and like a cypress on the heights of Hermon. I grew tall like a palm tree in Enged'i, and like rose plants in Jericho; like a beautiful olive tree in the field, and like a plane tree I grew tall. Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour, like galbanum, on'ycha, and stacte, and like the fragrance of frankincense in the tabernacle. Like a terebinth I spread out my branches, and my branches are glorious and graceful.

℟. ii. I saw her, beautiful, coming up from the springs of water; her priceless perfume was heavy about her: * and as in the days of the first fruits, roses and the lilies of the valleys surrounded her. ℣. On your right stands the queen in gold of Ophir. – And as in the days of the first fruits.

Blessing May the Virgin Mary with her loving Child, bless us. ℟. Amen.

Lesson iii

I am the mother of noble love, of reverence, of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me all hope of life and of strength. Come to me, you who desire me, and eat your fill of my

produce. For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb. Mine is a renown that endures age after age. Those who eat me will hunger for more, and those who drink me will thirst for more. Whoever obeys me will not be put to shame, and those who work with my help will not sin. He who reads my lesson aright will find in it life eternal.

℟. iii. Who is this coming forth as the sun, comely as Jerusalem? The maidens of Sion saw her and called her happy, * and the queens praised her. ℣. And as in the days of the first fruits, roses and the lilies of the valleys surrounded her. – And the queens. – Glory. – And the queens.

II Nocturn

Ant. 4 When his parents brought in Jesus to present him to the Lord, Simeon took him up in his arms and blessed God.

Ant. 5. His parents, seeking Jesus, found him after three days, sitting among the teachers.

Ant. 6 He began to be sorrowful, and in the garden his sweat became like great drops of blood.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Lesson iv

When the Albigensian heresy, which constituted a special threat to the sacred dignity of the Mother of God, was spreading in the region of Toulouse, the most blessed Father Dominic, who at that time laid the foundations of the Order of Preachers, devoted his whole energy to subduing the heresy. He prayed assiduously to the most blessed Virgin for the success of his work, and was instructed by her to preach, with all the fervour of his soul, the Rosary as an unparalleled means of overthrowing heresies and eliminating vices. From that time the practice of the Rosary—which is most helpful in the work of our salvation — began to be spread by the blessed Dominic and yielded an incredible harvest of souls. Leo XIII, Pius V, Gregory XIII and Sixtus V, by papal documents acknowledge Dominic as the originator of the Rosary.

℟. iv. You are the

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glory of Jerusalem, you are the joy of Israel, you are the honour of our people. You have done manfully; * for single-handed you have destroyed all heresies. ℣. You are beautiful and comely, terrible as an army with banners. – For.

Blessing May Jesus, Son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

The Rosary, or Psalter, is a sacred formula of prayer to God in honour of the blessed Mary. In it, fifteen principal mysteries of man's redemption are reviewed in pious meditations, as fifteen decades of the angelic salutation, with the Lord's prayer between each decade, are recited. Among its innumerable fruits, a rightful place of honour is given to the naval victory of the Christian princes over a much more powerful Turkish fleet at Lepanto on the Gulf of Corinth, on Sunday, October 7, in the year 1571. For, since on that day the sodalities of the Rosary had their customary prayers and processions, it was piously believed that they were of great help to the Christian fleet.

℟. v. Your right hand, glorious in power, your right hand shatters enemies. * They sank in the mighty waters, and the sea covered them. ℣. The Lord has blessed you by his power, because by you he has brought our enemies to nought. – They sank.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

Lesson vi

Gregory XIII has openly given testimony to this effect in an apostolic letter. For this reason, he instituted the feast of the Rosary on the first Sunday of October. Accordingly, Clement VIII, confirming the feast by his apostolic authority, commanded that the following be entered in the public registers of the church: "The seventh day of October: Commemoration of the holy Mary of Victory, which the Supreme Pontiff, Pius V, ordered to be made yearly on account of the remarkable naval victory of the Christians over the Turks, obtained, on this very day, through the help of the same Mother of God. Gregory XIII further decreed that the annual solemnity of this most blessed Virgin's Rosary should be celebrated on the first Sunday of this month." Leo XIII in times that were most disturbing for the church, a long-raging, cruel storm of evils, in a series of apostolic letters insistently urged the faithful of the world to recite often the Rosary of Mary, especially during the month of October. He also raised the rank of the annual feast, added to the Litany of Loreto the invocation to the Queen of the most holy Rosary, and granted to the universal church the proper office of the solemnity of the Rosary. Let us, therefore, continually venerate the most holy Mother of God by means of this devotion which is most pleasing to her, that she who, moved by the prayers of the Rosary, has so often enabled Christ's faithful to overcome and destroy earthly enemies, may likewise enable them to overcome their enemies from hell.

℟. vi. A great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, * and on her head a crown of twelve stars. ℣. A fair garland will be placed on your head, she will bestow on you a beautiful crown. – And on her head. – Glory. – And on her head.

III Nocturn

Ant. 7 Pilate took Jesus and scourged him.

Ant. 8 The soldiers plaited a crown of thorns and put it on his head.

Ant. 9 The government of the cross is upon his shoulder; God has reigned from the tree.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke

Lesson vii Chapter. 1

At that time, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Etc.

Homily of
St. Bernard, Abbot

Sermon on Saint Mary

To commend his grace and to confound human wisdom, God deigned to take flesh from a woman who nevertheless remained a virgin, that he might replace like with like, might cure contrary

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with contrary, might pluck out the baneful thorn, and blot out most effectively the bond of sin. Eve was a thorn; Mary a rose. Eve was a thorn in that she caused a wound; Mary a rose in sweetening the disposition of all. Eve was a thorn driving death into all; Mary a rose restoring to all their heavenly destiny. Mary was a rose, white in her virginity, red in her charity. White in her flesh, red in her soul; pure white by cultivating virtue, red by trampling vices underfoot. White in purifying her affections, red in mortifying the flesh; white by loving God, red through compassion for her neighbour.

℟. vii. Like a vine I caused loveliness to bud, * and my blossoms became glorious and abundant fruit. ℣. I am the mother of noble love, of reverence, of knowledge, and of holy hope. – And my blossoms.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Sermon on the Aqueduct
Lesson viii

"The Word became flesh": and now he dwells among us. He dwells in our memory, he dwells in our thought; for he comes down even to our imagination. "In what way?" you ask. Surely, lying in the manger: reclining on the virginal bosom; preaching on the mount; passing the night in prayer; hanging on the cross; pale in death; free among the dead, and holding sway in hell; also, rising on the third day, and showing to the apostles the places of the nails, proofs of victory; finally ascending before their eyes to the heart of heaven. Is there one of these that is not rightly, devotedly, and religiously thought upon?

℟. viii. Arise, my love, and come away: for see, the winter is past, the rain is over and gone, * the flowers appear on the earth. ℣. The Lord will make us prosper and our earth shall yield its fruit. – The flowers appear on the earth.

Blessing May the Queen of angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

Whichever one of these I think on, I think on God, and through all of them he is my God. I have said that meditation on these things is wisdom,

and have considered it prudence to call to mind the delights which the priestly branch has produced abundantly from seeds of this kind, and which Mary, drawing from on high, has poured back to us more abundantly. On high, indeed, and beyond the angels is she who received the Word from the very heart of the Father.

℟. ix. Listen to me, O you holy sons, and bud like a rose growing by a stream of water; * send forth fragrance like frankincense. ℣. Put forth blossoms like a lily. Scatter the fragrance, and bring forth leaves in beauty. – Send forth fragrance. – Glory. – Send forth fragrance.

Before Lauds ℣. Queen of the most holy Rosary, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons, and at the hours

1. Rejoice, Virgin Mother, alleluia: Christ is risen from the tomb, alleluia.

Psalm The Lord is king, etc. p. 29.

2. God goes up with shouts of joy, the Lord goes up with trumpet blast, alleluia.

3. The Spirit of the Lord has filled the world, alleluia.

4. Mary has been taken up to heaven: the angels rejoice; they praise and bless the Lord, alleluia.

5. The Virgin Mary has been exalted above the choirs of angels: and on her head is a crown of twelve stars, alleluia.

Little Chapter Ecclus. 39

Listen to me, O you holy sons, and bud like a rose growing by a stream of water; send forth fragrance like frankincense.

Hymn

Christ, risen from hell's fearful cave,
With death o'erthrown comes from the grave;
And, breaking sin's enslaving chain,
Has opened heaven's gates again.

Beheld for long by mortal eye,
He rises now beyond the sky;
He takes his place upon God's right,
And shares his Father's glory bright.

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Then sends he to his chosen throng
The Holy Spirit, promised long,
In fiery tongues of love outpoured
Upon his flock who mourn their Lord.

Of mortal body's burden shorn,
To heaven is the Virgin borne;
To greet her, angel voices ring,
And all the heavens their gladness sing.

Twelve stars, in garland glorious, now
Bedeck the Maiden Mother's brow;
And she, beside her Son, is seen
Enthroned, the whole creation's Queen.

Give glory to the Trinity
Who through each sacred Mystery,
On those who pray, will graces rain
That they to glory may attain.
Amen.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. Let us devotedly celebrate today's festival of the most holy Rosary of Mary the Mother of God, that she may intercede for us with the Lord Jesus Christ.

Prayer

O God, whose only-begotten Son by his life, death and resurrection has purchased for us the rewards of eternal salvation, grant, we beseech you, that meditating upon these mysteries in the most holy Rosary of the blessed virgin Mary, we may imitate what they contain and obtain what they promise. Through the same.

At the Hours psalms from Sunday.

TERCE

Ant. God goes up with shouts of joy, the Lord goes up with trumpet blast, alleluia.

Little Chapter as in Lauds.

℟. Holy Mother of God, Mary ever virgin, * alleluia, alleluia. – Holy Mother of God. ℣. Intercede for us with the Lord our God. – Alleluia, alleluia. – Glory. – Holy Mother of God.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

SEXT

Ant. The Spirit of the Lord has filled the world, alleluia.

Little Chapter Ecclus. 39

Put forth blossoms like a lily. Scatter the fragrance, and bring forth leaves in grace; sing a hymn of praise; bless the Lord for all his works.

℟. After childbirth, O Virgin, you remained inviolate, * alleluia, alleluia. – After childbirth. ℣. Mother of God, intercede for us. – Alleluia, alleluia. – Glory. – After childbirth.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

NONE

Ant. The Virgin Mary has been exalted above the choirs of angels: and on her head is a crown of twelve stars, alleluia.

Little Chapter Ecclus. 24

I grew tall like a cedar in Leb'anon, and like a cypress on the heights of Hermon. I grew tall like a palm tree in Enged'i, and like rose plants in Jericho.

℟. You are beautiful and pleasing, * alleluia, alleluia. – You are beautiful. ℣. In your winsomeness, O holy Mother of God. – Alleluia, alleluia. – Glory. – You are beautiful.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

II VESPERS

Ant. to psalms Rejoice, Virgin Mother, alleluia: Christ is risen from the tomb, alleluia.

Psalms as on feasts of the Bl. Virgin Mary [35].

Little Chapter Ecclus. 39

Listen to me, O you holy sons, and bud like a rose growing by a stream of water; send forth fragrance like frankincense.

Hymn

We sing you, as great joys you know,
We sing you, struck by sorrow's blow;
And now in endless glory dressed,
We sing you, Virgin Mother blest.

Hail Mother! Greatest joy you take
When you conceive and visit make,
And when you bear, present, and find
Your Son divine who stayed behind.

Within your heart you, suffering, bore
The agony, the scourging sore,
The thorns and cross your Son did bear.
Hail martyr's Queen, you martyr were!

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Hail, in your Son's triumphant name !
Hail, in the Spirit's tongues of flame !
In realms of honour and of light
We greet you, Queen, with glory bright.

Approach, you nations, roses rare
To gather from these mysteries fair ;
And thus plait crowns in heaven above
For her, the Mother of fair love.

Give glory to the Trinity
Who through each sacred Mystery,
On those who pray, will graces rain
That they to glory may attain.
Amen.

℣. Queen of the most holy Rosary, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Blessed Mother and inviolate Virgin, glorious Queen of the world, may all who celebrate your festival of the most holy Rosary experience your assistance.

Prayer

O God, whose only-begotten Son by his life, death and resurrection has purchased for us the rewards of eternal salvation, grant, we beseech you, that meditating upon these mysteries in the most holy Rosary of the blessed virgin Mary, we may imitate what they contain and obtain what they promise. Through the same.

Compline of the B.V.M. p. 838.

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8 October

St. Bridget

Widow

III class

MATINS

Lesson iii

Bridget, born in Sweden of illustrious and dutiful parents, lived a most holy life. She was so moved by meditating on the passion of Our Lord that she was unable to think of it without shedding tears. Given in marriage to Ulf, prince of Nierck, she encouraged her husband to works of piety both by excellent example and moving words. She was most conscientious about the training of her children, and, also, served the poor and sick. When her husband died, shortly after he had become a Cistercian monk, Bridget undertook a stricter way of life. Many secret things were then divinely revealed to her. She founded a monastery at Wadstena, placing it under the rule of the Holy Saviour. Out of devotion she made a pilgrimage to Jerusalem. Finally, at Rome, after suffering for a whole year from serious illnesses, she departed to heaven. She was renowned for miracles and was enrolled among the saints by Boniface IX.

℟. iii. Charm is deceitful, and beauty is vain: ⋆ a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. – A woman. – Glory. – A woman.

LAUDS

Prayer

O Lord our God, through your only - begotten Son, you unveiled to the blessed Bridget hidden secrets of heaven ; through her holy intercession grant us, your servants, to exult with joy in the unveiling of your eternal glory. Through the same.

Commemoration of St. Mark, Pope and Confessor.

Ant. " Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Lord, hear our prayers, and at the pleading of the blessed Mark, your confessor and bishop, listen with favour to our supplications. Through our Lord.

Commemoration of SS. Sergius, Bacchus, Marcellus and Apuleius, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

May the blessed merits of your holy martyrs, Sergius, Bacchus, Marcellus and Apuleius, follow us, Lord, and make us always fervent with the fire of your love. Through.

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9 October

St. Louis Bertrand

Confessor O. P.
III class

MATINS

Invit. Let us shout for joy to the great King, creator of the universe. *
In him Louis lives, sharing the glory of the saints.

Hymn

O stars of night that gleam on high,
You often heard the fervent sigh
That Louis, praying heaven, made
As on himself the scourge he laid.

Recount to us the scene you saw,
The blows, the blood, the wounds all raw,
As this great saint, with heart aflame,
Oft disciplined his mortal frame !

And when the pavement of his cell
Was moist with all the blood that fell,
A bed of wood renewed again
In every bone the cruel pain.

But then the light from heaven glows
Around him, wounded from these blows;
And, in his weakness angels pure
Uplift him in their arms secure.

To God the Father, God the Son
And God the Spirit, Three in One;
Unending praise and glory be
From age to age eternally.
Amen.

Nocturn

Ant. 1 As a tree planted beside the flowing waters, Louis yielded fruit to the new world in due season.

Psalms from the Common of a Confessor [100].

Ant. 2 The nations were in tumult, the worthless idols fell, as his preaching revealed to the Indies the wonderful works of Christ.

Ant. 3 He did not fear even thousands of people who were ranged on every side against him; his zeal for preaching the gospel made him fearless of rocks, cudgels, and darts.

Ant. 4 It is the Lord who grants favours to those whom he loves: he heard the prayer of the humble and released him from anguish.

Ant. 5 The king of everlasting majesty heeded the groanings of his just one, and surrounded Louis with favour as with a shield.

Ant. 6 To silence the rebel and the foe, the Lord perfected the praise of his name through Louis.

Ant. 7 Having walked without fault and acted with justice, he now rejoices in the dwelling on the mountain.

Ant. 8 Greeted with the blessings of success, he now enjoys the fulfilment of his heart's desire.

Ant. 9 He did not swear so as to deceive anyone, but was on his guard against sinful stain: with clean hands and pure heart, he climbed the mountain of the Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

From the blessed apostle Paul's Second Letter to the Corinthians

Lesson i Chapter 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

℟. i. Behold my servant, whom I uphold, my chosen one, in whom my soul delights; * I have put my Spirit upon him. ℣. It is good for a man that he bear the yoke of the Lord in his youth. – I have put my Spirit upon him.

Lesson ii

So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body. Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. We are not commending ourselves to

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you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us.

℟. ii. See, the smell of my son is as the smell of a field which the Lord has blessed! ✱ May your mother's sons bow down to you. ℣. Through us, God spreads the fragrance of the knowledge of himself, for we are the aroma of Christ to God. – May your mother's sons bow down to you.

Lesson iii

Louis Bertrand was born in Valencia in Spain. Moved by contempt of the world and inflamed with eagerness for the religious life, when but a youth he entered the Order of Preachers. There, overcoming the flesh by fasts, scourgings, hairshirts and vigils, he nourished his soul with the continual food of prayer. While still a young man he was put in charge of the training of novices, and these he trained in the holy fear of God by word and example. Sent to the West Indies in South America to preach the Gospel, even though he spoke only Spanish, each of the different tribes heard him as if he were speaking its own tongue. From among these, he led countless souls to the faith. Remarkable for humility and patience, he repeatedly made use of the prayer: "Lord, burn here, cut here, do not spare here, that you may spare in eternity." Finally, broken by the hardships of severe penance, on October 9, 1581, in the fifty-fifth year of his age, he departed to heaven, at Valencia. There, his sacred relics are venerated. He was renowned for miracles and was enrolled among the saints by Clement X.

℟. iii. Put on for ever the beauty from God: for God will show your splendour, and he will put on your head the diadem ✱ of the glory of the Everlasting. ℣. You removed my sackcloth and girdled me with joy: so my soul sings psalms to you unceasingly.– Of the glory of the Everlasting. – Glory. – Of the glory of the Everlasting.

Before Lauds ℣. Blessed Louis, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. Louis, when you address the Lord who is glorious on high, the wondrous surgings of the sea are suddenly quiet.

Psalm The Lord is king, etc. p. 29.

2. Let the noble and the lowly praise the Lord in this great servant: enter his courts with songs of praise; give thanks to him.

3. His soul thirsted for you, keeping watch from the break of dawn, longingly repeating, "O God, you are my God."

4. The flame of the furnace stood in fear at the song of the three young men: Louis, too, checked the flames by the power of miracles.

5. Fire, hail, snow, beasts and stormy winds often did not dare to touch Louis who was dear to God.

Little Chapter Rev. 14

I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation.

Hymn

In praise of Louis, see, on high,
The purple dawn bedecks the sky;
Dark night its mantle puts away,
For now has dawned his festal day.

Thus Louis in the Indies dwelled
And darkness of their night dispelled;
He broke the idols made of clay,
And with the cross held beasts at bay.

Then, twice, that faith be lifted up,
He drank from deadly poison-cup;
His word the sea's wild waves made tame,
And set a limit for the flame.

A pattern to his Order, he,
By noble virtues, high and free;
And as he breathes his soul on high,
Lights wondrous from his lips then fly.

Let praise and endless glory be
To all the Holy Trinity,
Who shows his majesty and light
As Louis triumphs in the fight.
Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

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Bened. ant. The Lord, the God of Israel, has visited his people in the lands of the Indies, sending them his servant who was to go ahead of the Lord to prepare his ways.

Prayer

O God, through mortification of the body and preaching of the faith, you raised the blessed Louis, your confessor, to the glory of the saints; grant that what we profess by faith we may ever fulfil by works of piety. Through.

Commemoration of SS. Denis, Bishop, and Companions, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

O God, this day, you strengthened the blessed Denis, your martyr and bishop, by the virtue of steadfastness in suffering, and were pleased to associate with him Rusticus and Eleutherius to preach your glory to the Gentiles; grant us, we beseech you, following them, for love of you to despise the pleasures of the world, and not to be terrified by any of its hardships. Through.

At the Hours, psalms and antiphon from the weekday.

TERCE

Little Chapter as in Vespers.

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And. – Glory. – The Lord. ℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Prayer

O God, through mortification of the body and preaching of the faith, you raised the blessed Louis, your confessor, to the glory of the saints; grant that what we profess by faith, we may ever fulfil by works of piety. Through.

SEXT

Little Chapter 2 Cor. 12

Even though I am nothing: the signs of a true apostle were performed among you in all patience, with signs and wonders and mighty works.

℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

NONE

Little Chapter Rom. 1

For the sake of Jesus Christ we have received grace and apostleship to bring about the obedience of faith among all the nations, including yourselves, who are called to belong to Jesus Christ.

℟. The just will flourish like the palm tree * in the house of the Lord. – The just. ℣. He shall grow like a Lebanon cedar. – In the house. – Glory. – The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

VESPERS

Ant. to psalms Louis, when you address the Lord who is glorious on high, the wondrous surgings of the sea are suddenly quiet.

Psalms as in the Common of a Confessor [111].

Little Chapter Rev. 1

I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation.

Hymn

While Louis, in his glory bright,
Now shines in heaven's starry height,
Valencia sings her joyful song,
Proud parent of a saintly throng.

Let Mother Church, the world around,
With every joyous song resound,
Her voice upraised in jubilee
To thank God for his clemency.

With care she nurtured well the ways
Of Louis in his early days;
Developing so gently, mild,
The virtue of this holy child.

She watched unfailing by his side
Until he reached life's eventide;
His weapons, penances, in hand,
She led him to the triumph grand.

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To Father and to Son be praise
And to the Spirit all our days ;
Give praise, O blest of heaven's domain,
In timbrel and in cymbal's strain.
Amen.

℣. Blessed Louis, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The Lord looked on his servant in his nothingness and through him filled the starving Indies with good things ; henceforth all ages will call him blessed.

Compline from weekday.

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14 October

St. Callistus I

Pope and Martyr

III class

MATINS

Lesson iii

Callistus, a Roman, ruled the church during the reign of the emperor Antoninus Heliogabalus. He fixed four " Times " of the year at which the practice of fasting, which had been received from apostolic tradition, was to be observed by all. He built the basilica of Santa Maria in Trastevere. He extended the ancient cemetery on the Via Appia and in it many holy priests and martyrs were buried. Hence it is named after him, the cemetery of Callistus. He reigned for five years, one month and twelve days. Having endured long privation of food, repeated scourgings, and being cast headlong into a well, he was crowned with martyrdom in the reign of the emperor Alexander. Callistus was buried, on October 14, in the cemetery of Calepodius on the Via Aurelia, at the third milestone from Rome. His body was afterwards transferred to the basilica of Santa Maria in Trastevere. There it lies under the high altar and is greatly venerated.

℟. iii. Callistus, glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonizing tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. – Finally. – Glory. – Decorated.

LAUDS

Prayer

O God, you see that we fall from our own very weakness, mercifully restore us to your love by the example of your saints. Through.

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15 October

St. Teresa

Virgin, Doctor of the Church

III class

MATINS

Invit. The Lord, the virgins' king, * come, let us adore.

Hymn

As herald of the heavenly king,
You leave your father's home to bring
The Christ to pagan lands in need,
Or shed your blood to plant his seed.

But kinder death is kept for you,
A kinder suffering, longer too ;
Transfixed by love of God above,
Your death will be a death of love.

O sacrifice to love most high,
Consume our hearts, to us come nigh ;
And save your people from the flame
That comes from hell and sin and shame !

Be praise to Father and to Son
And to the guiding Spirit done;
To you, O holy Trinity,
Be praise for all eternity.
Amen.

Nocturn

Ant. 1 What is that coming up from the wilderness, like a column of smoke, perfumed with myrrh and frankincense ?

Psalms from Common of a virgin [130].

Ant. 2 My beloved speaks and says to me: " Arise, my love, my fair one, and come away."

Ant. 3 Return, return, O Shu'lammite ; return, return, that we may look upon you.

Ant. 4 I saw the Lord and he put a beautiful crown on my head.

Ant. 5 The mother of the Lord has clothed me with the garments of salvation, and it was granted to me to be clothed with fine linen, bright and pure.

Ant. 6 I will rejoice in the Lord, I will joy in the God of my salvation.

Ant. 7 The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God.

Ant. 8 Lord, you came to meet her with the

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blessings of success, you have set on her head a crown of pure gold.

Ant. 9 She opens her mouth with wisdom, and the teaching of kindness is on her tongue.

℣. God girds me with strength. ℟. And makes the path safe before me.

From the book of Wisdom

Lesson i Chapter. 7

I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me. I preferred her to sceptres and thrones, and I accounted wealth as nothing in comparison with her. Neither did I liken to her any priceless gem, because all gold is but a little sand in her sight, and silver will be accounted as clay before her. I loved her more than health and beauty, and I chose to have her rather than light, because her radiance never ceases. All good things came to me along with her, and in her hands uncounted wealth. I rejoiced in them all, because wisdom leads them; but I did not know that she was their mother. I learned without guile and I impart without grudging; I do not hide her wealth, for it is an unfailing treasure for men; those who get it obtain friendship with God, commended for the gifts that come from instruction.

℟. i. Justice will dwell in the wilderness, and righteousness abide in the fruitful field. And the effect of righteousness will be peace; * and the result of righteousness, quietness and trust for ever. ℣. My people will abide in a peaceful habitation, in secure dwellings. – And the result.

Lesson ii

For wisdom, the fashioner of all things, taught me. For in her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible, beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits that are intelligent and pure and most subtle. For wisdom is more mobile than any motion; because of her pureness she pervades and penetrates all things. For she is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a

reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. Though she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets.

℟. ii. Listen, O daughter, give ear to my words, * for henceforth as a true bride you will be zealous for my honour. ℣. I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy. – For henceforth.

Lesson iii

Teresa was born of devout and noble parents at Avila in Spain. While still a little girl, inflamed with the desire of martyrdom, she fled from home and tried to reach Africa. She was brought back home, and, after the death of her mother, having committed herself totally to the patronage of the Blessed Virgin, at the age of twenty she made profession of the rule of the nuns of Our Lady of Mount Carmel. In her zeal for the salvation of souls, she built many monasteries and directed that the ancient rule of the Carmelites should be observed there, both by the men and the women. For infidels and heretics she offered to God continual voluntary mortifications of her own body. Teresa merited that her heart should be pierced by an angel with a fiery dart, and burning with divine love she made a most difficult vow to do always what she understood to be the more perfect thing. She wrote many works full of heavenly wisdom and taught eloquently by word and example, repeating often, "Lord, either to suffer or to die." Renowned for virtue, the gift of prophecy and other charismata, in the sixty-seventh year of her age she returned to God her most pure soul at Alva, on October 15, in the year 1582.

℟. iii. I loved wisdom more than health and beauty, and I chose to have her rather than light: * because her radiance never ceases. ℣. I rejoiced in them all, because wisdom leads them. – Because her radiance never ceases. – Glory. – Because.

Before Lauds ℣. Blessed Teresa, pray for us. ℟. That we may be made

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worthy of the promises of Christ.

LAUDS

Antiphons

1. This is a wise virgin, one numbered among the prudent.

Psalm The Lord is king etc, p. 29.

2. Give her of the fruit of her hands, and let her works praise her in the gates.

3. The soul of your bride thirsted for you, Lord, and she rejoiced at those things that were said to her.

4. Draw me after you, let us make haste; your name is oil poured out.

5. Rejoice, Teresa, in your Maker: for the Lord has blessed your children, he feeds you with finest wheat.

Little Chapter Wisdom 7

I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me. I preferred her to sceptres and thrones, and I accounted wealth as nothing in comparison with her.

Hymn

This is the day Teresa's soul,
Like to a dove of snow-white breast,
Soared high above to seek its goal
Amid the mansions of the Blest.

She heard the Bridegroom sweetly call,
"Come, sister, come from Carmel's height,
Come to the Lamb's fair nuptial-hall,
Come to the crown of glory bright."

O Jesus, Virgins' Spouse above,
May all blest spirits you adore,
And with the nuptial-song of love
Your praises sing for evermore.
Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened ant. God gave her wisdom and understanding beyond measure, and largeness of mind like the sand on the seashore.

Prayer

Graciously hear us, God our salvation, that as we rejoice on the feast of the blessed Teresa, your virgin, we may be fed with the food of her heavenly teaching and instructed in the practice of loving devotedness. Through.

At the Hours psalms and antiphon from weekday.

TERCE

Little Chapter as in Vespers.

℟. Of you my heart has spoken, ★ "Seek his face." – Of you. ℣. It is your face, O Lord, that I seek. – Seek his face. – Glory. – Of you.

℣. My soul shall be joyful in the Lord. ℟. And shall rejoice in his salvation.

Prayer

Graciously hear us, God our salvation, that as we rejoice on the feast of the blessed Teresa, your virgin, we may be fed with the food of her heavenly teaching and instructed in the practice of loving devotedness. Through.

SEXT

Little Chapter Wisdom 7

I loved her more than health and beauty, and I chose to have her rather than light, because her radiance never ceases.

℟. My soul ★ shall be joyful in the Lord. – My soul. ℣. And shall rejoice in his salvation. – Shall be joyful in the Lord. – Glory. – My soul.

℣. I will sing to him, praise the God of my life. ℟. I will say to God, "My rock."

NONE

Little Chapter Wisdom 7

All good things came to me along with her, and in her hands uncounted wealth. I rejoiced in them all, because wisdom leads them.

℟. I will sing to him, ★ praise the God of my life. – I will sing. ℣. I will say to God, "My rock." – Praise the God of my life. – Glory. – I will sing.

℣. The sparrow herself finds a home. ℟. And the swallow a nest for her brood.

VESPERS

Ant. to psalms This is a wise virgin, one numbered among the prudent.

Psalms from the Common of a Virgin [142].

Little Chapter Wisdom 7

I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me. I preferred her to sceptres and thrones, and I accounted wealth as nothing in comparison with her.

Hymn

As herald of the heavenly King,
You leave your father's home to bring
The Christ to pagan lands in need,
Or shed your blood to plant his seed.

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But kinder death is kept
for you,
A kinder suffering, longer
too;
Transfixed by love of God
above,
Your death will be a death
of love.

O sacrifice to love most
high,
Consume our hearts, to us
come nigh;
And save your people from
the flame
That comes from hell and
sin and shame!

Be praise to Father and to
Son
And to the guiding Spirit
done;
To you, O holy Trinity,
Be praise for all eternity.
Amen.

℣. Forget your own people and your father's house. ℟. So will the king desire your beauty.

Magnif. ant. Nations will declare her wisdom and the congregation will proclaim her praise.

Compline from weekday.

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18 October

St. Luke, Evangelist

II class

All as in the Common of an Evangelist [38], except what is given here.

MATINS

I Nocturn

Here begins the book of Ezekiel the Prophet

Lesson i Chapter 1

In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens were opened, and I saw visions of God. On the fifth day of the month (it was the fifth year of the exile of King Jehoi'achin), the word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chalde'ans by the river Chebar; and the hand of the Lord was upon him there. As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. – Indeed, Lord.

℟. i. "Behold, I send you out as sheep in the midst of wolves," says the Lord, ✱ "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." – So be wise.

Lesson ii

And from the midst of it came the likeness of four living creatures. And this was their appearance: they had the form of men, but each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: their wings touched one another. – Indeed, Lord.

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart: ✱ for my yoke is easy, and my burden is light. ℣. And you will find rest for your souls." – For my yoke.

Lesson iii

They went every one straight forward, without turning as they went. As for the likeness of their faces, each had the face of a man in front; the four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle at the back. Such were their faces. And their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. And each went straight forward. – Indeed, Lord.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say: ✱ for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the spirit of your Father speaking through you. – For what. – Glory. – For what.

II Nocturn

From St. Jerome, on Ecclesiastical Writers, and from other early Fathers.

Lesson iv

Luke, a physician of Antioch, was, as his writings indicate, not unacquainted with the Greek language. He was a disciple and follower of the apostle Paul, and his companion on his journeys. He wrote a gospel, and concerning him Paul says, "With him we are sending the brother, who is famous among all the churches for his preaching of the gospel." Indeed, many holy Fathers state that Paul here referred to him. Saint Jerome says that he wrote the gospel in the region of Achia and Boeotia.

℟. iv. I saw men standing together, in shining garments, and the angel of the

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Lord spoke to me, saying, ✱ "These are the holy men, they have become the friends of God." ℣. I saw an angel of God flying in midheaven, and crying out with a loud voice, he said. – These.

Lesson v

He also produced another excellent work entitled Acts of Apostles. Its narrative extends to Paul's two-year stay in Rome, that is, up to the fourth year of the reign of Nero. From this we gather that the work was composed in the city of Rome. In writing his gospel he relied on what he had heard from the Apostles—this he expressly states at the start of the book. In composing the Acts of Apostles, however, he narrated what he himself had witnessed.

℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands of princes, were worthy of everlasting reward ; ✱ now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation ; they have washed their robes in the blood of the Lamb. – Now.

Lesson vi

Saint Epiphanius records that Luke preached the gospel in Dalmatia, Gaul, Italy and Macedonia. Very many have handed on the tradition that he was eminent in the art of painting and that he painted by his own hand, in pencil and colours, portraits of Christ, the Mother of God, and the apostles Peter and Paul. He lived eighty-four years, remaining unmarried. Full of the Holy Spirit, he died in Bithynia. In the twentieth year of Constantius, his bones, along with the relics of Andrew the Apostle, were translated from Achaia to Constantinople.

℟. vi. "You are the light of the world," says the Lord, ✱ "who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." – Who by. – Glory.– Will gain.

III Nocturn

Reading from the holy Gospel according to Luke

Lesson vii Chapter 10

At that time, the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. Etc.

Homily of Pope St. Gregory

Homily 17 on the Gospel

Dear brethren, our Lord and Saviour sends his disciples to preach, two by two ; because the precepts of charity are two, namely, to love God and to love our neighbour ; and charity cannot exist between less than two. See then, the Lord sends his disciples to preach, two by two, and, in doing so, silently indicates to us that should anyone not love his neighbour, he should by no means take upon himself the office of preaching.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. ✱ By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. – By their.

Lesson viii

It is indeed well said that he sent them on ahead of him into every town and place where he himself was about to come. For the Lord follows his preachers. First comes preaching, and then the Lord comes to dwell in our soul, when, words of exhortation coming first, through them truth is received into the mind. That is why Isaiah says to these preachers, " Prepare the way of the Lord, make straight a highway for our God."

℟. viii. Who are these that fly like a cloud ✱ and like doves to their windows ? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Lesson ix

Here the psalmist says to them, " Make a highway for him who rides on the clouds." For the Lord indeed rides on the clouds, because from where he lay in death he showed forth his glory all the more in his rising again. Clearly, he rides upon the clouds, who in his rising trampled under foot the death to which he had submitted. We then make a highway for him who rides upon the clouds when we preach his glory to you, that he, himself, coming afterwards, may enlighten your minds with the presence of his love.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles ✱ guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles.–

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Guard it. – Glory. – Guard it.

LAUDS

Prayer

May your holy evangelist, Luke, intercede for us, we beseech you, Lord; for the love of your name, he bore always in his body the sufferings of the cross. Through.

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19 October

St. Peter of Alcantara

Confessor

III class

MATINS

Lesson iii

Peter was born of noble parents at Alcantara in Spain, and entered the Order of Friars Minor at the age of sixteen. He was a model of all the virtues, especially of poverty and chastity, and by his preaching of the word of God led innumerable souls from sin to repentance. Wishing to restore the primitive observance of Saint Francis, he successfully embarked on a most rigorous form of life in a very small and extremely poor convent which he set up near Pedroso. This reform then spread in a wonderful manner. He assisted Saint Teresa in promoting the reform of the Carmelites and had approved of the spirit in which she undertook it. During his lifetime he was often referred to by her as a saint. Saint Teresa testifies that he was noted for the grace of contemplation and miracles and that he was inspired with the gifts of prophecy and discernment of spirits. Finally, in his sixty-third year, he departed to heaven. In a vision Saint Teresa beheld him shining with wonderful glory.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you were pleased to adorn your confessor, the blessed Peter, with the gift of wonderful penance and loftiest contemplation; grant, we pray you, that through the pleading of his merits, we, being mortified in the flesh, may the more easily take hold of heavenly things. Through.

21 October

SS. Ursula and Companions

Virgins and Martyrs

Commemoration

LAUDS

Ant. The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Prayer

Grant us, we pray you, Lord our God, to reverence with unremitting devotedness the triumphs of your holy virgins and martyrs, Ursula and her companions; and although we cannot pay them the honour that is their due, let us at least offer them our humble service. Through.

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22 October

Anniversary of the Dedication of a Church

I class

On the anniversary of the Dedication of a church everything is as indicated [3].

24 October

St. Raphael, Archangel

III class

MATINS

Invit. The Lord, the archangels' king, * come, let us adore.

Hymn

Christ, true splendour of the Father,
Life and strength of every heart;
In the presence of the angels
Soul and voice in song take part;
In alternate chorus ringing,
Tunefully your praise we start.

So we praise with veneration
All those princes of the sky;
But especially the healer,
True companion from on high;
Raphael, in strength and vigour,
Binding fast the demon sly.

All the wickedness of Satan
Through this watchful guard repel;
Christ, most loving King, we pray you,
Evil by your mercy quell;
And, with minds and bodies holy,
Bring us heavenward where you dwell.

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Loudly, then, with voices tuneful
Let the Father's glory ring;
Glory then to Christ, Redeemer
And the Spirit let us sing;
God eternal, one and trinal,
Who created everything.
Amen.

Psalm 8

How great is your name, O Lord our God, * through all the earth!

Your majesty is praised * above the heavens;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him?

Yet you have made him little less than a god; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth!

Ant. 1 Tobias going out, found a young man, girded, and, as it were, ready to walk: and not knowing that it was an angel, he greeted him.

Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 2 The Angel Raphael, concealing his identity, said, "I am Azarias the son of the great Ananias."

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 3 I will guide your son safely to the land of the Medes and bring him back to you safely, alleluia.

Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction; * great reward is in their keeping.

But who can detect all his errors? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in

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your sight, O Lord, my rescuer, my rock !

Ant. 4 The angel said, " Grip the gill of the fish, and pull it out of the waters."

Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord ? * Who shall stand in his holy place ?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is the king of glory ? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is he, the king of glory ? * He, the Lord of armies, he is the king of glory.

Ant. 5 I beseech you, brother Azarias, to tell me what cure have those parts of the fish which you have commanded me to keep.

Psalm 33

I will bless the Lord at all times, * his praise always on my lips ;

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me ; * from all my terrors he set me free.

Look towards him and be radiant ; * let your faces not be abashed.

This poor man called ; the Lord heard him * and rescued him from all his distress.

The angel of the Lord is encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity ?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good ; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted ; * those whose spirit is crushed he will save.

Many are the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked ; * those who hate the good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Ant. 6 The gall cures eyes, but the power of the heart and liver puts an end to domination by the devil.

Psalm 95

O sing a new song to the Lord, * sing to the Lord, all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods ; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations : " God is king." The world he made firm in its place ; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord, for he comes, * he comes to rule the earth.

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With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 Here there is one, Sara, the daughter of Raguel; with all her inheritance she will be given to you in marriage.

Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path;* it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 She had seven husbands who were struck down by the devil; I am afraid that the same thing might happen to me.

Psalm 102

My soul, give thanks to the Lord, * all my being, bless his holy name.

My soul, give thanks to the Lord * and never forget all his blessings.

It is he who forgives all your guilt, * who heals every one of your ills,

Who redeems your life from the grave, * who crowns you with love and compassion,

Who fills your life with good things, * renewing your youth like an eagle's.

The Lord does deeds of justice, * gives judgment for all who are oppressed.

He made known his ways to Moses * and his deeds to Israel's sons.

The Lord is compassion and love, * slow to anger and rich in mercy.

His wrath will come to an end; * he will not be angry for ever.

He does not treat us according to our sins * nor repay us according to our faults.

For as the heavens are high above the earth * so strong is his love for those who fear him.

As far as the east is from the west * so far does he remove our sins.

As a father has compassion on his sons, * the Lord has pity on those who fear him;

For he knows of what we are made, he remembers that we are dust.

As for man, his days are like grass; * he flowers like the flower of the field;

The wind blows and he is gone * and his place never sees him again.

But the love of the Lord is everlasting * upon those who hold him in fear;

His justice reaches out to children's children when they keep his covenant in truth, * when they keep his will in their mind.

The Lord has set his sway in heaven * and his kingdom is ruling over all.

Give thanks to the Lord, all his angels, ℣ mighty in power, fulfilling his word, * who heed the voice of his word.

Give thanks to the Lord, all his hosts, * his servants who do his will.

Give thanks to the Lord, all his works, in every place where he rules. * My soul, give thanks to the Lord!

Ant. 9 For three days you will devote yourself to prayers with your wife that in the seed of Abraham you may obtain a blessing in children.

℣. The Angel Raphael took the devil. ℟. And bound him in the desert of upper Egypt.

From the book of Tobias

Lesson i Chapter 12

Then Tobias called to him his son, and said to him, "What can we give to this holy man that is come with you?" Tobias, answering, said to his father, "Father, what wages shall we give him, or what can be worthy of his benefits? He conducted me and brought me safe again; he received the money of Gabelus; he caused me to have my wife, and he chased from her the evil spirit. He gave joy to her parents, myself he delivered from being devoured by the fish; you also he has made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things? But I beseech you, my father, to desire him, that he would be pleased to accept one half of all things that have been brought."

℟. i. At that time the

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prayers of them both were heard in the sight of the glory of the most high God: * and the holy angel of the Lord, Raphael, was sent to heal them both, whose prayers were recited at the same time in the sight of the Lord. ℣. Tobias and Sara being in tribulation, began to pray with tears. – And the holy angel.

Lesson ii

So the father and the son, calling him, took him aside: and began to desire him that he would deign to accept the half of all things that they had brought. Then he said to them secretly, " Bless the God of heaven, give glory to him in the sight of all that live, because he has shown his mercy to you. For it is good to hide the secret of a king: but honourable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivers from death, and the same is that which purges away sins, and makes to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul. I make known then the truth to you, and I will not hide the secret from you. When you prayed with tears, and buried the dead, and left your dinner, and hid the dead by day in your house, and buried them by night, I offered your prayer to the Lord. And because you were acceptable to God, it was necessary that temptation should prove you."

℟. ii. Tobias going out, found a beautiful young man, standing girded, and, as it were, ready to walk. And he greeted him and said, * " From whence are you, good young man ?" ℣. And not knowing that it was an angel of the Lord, he greeted him and said. – From whence.

Lesson iii

" And now the Lord has sent me to heal you, and to deliver Sara your son's wife from the devil. For I am the angel Raphael, one of the seven who stand before the Lord." And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face. And the angel said to them, " Peace be to you, fear not. For when I was with you, I was there by the will of God: bless him, and sing praises to him. I seemed indeed to eat and to drink with you: but I use an invisible meat and drink, which cannot be seen by men. It is time therefore that I return to him that sent me: but you, bless God, and publish all his wonderful works." And when he had said these things, he was taken from their sight, and they could see him no more. Then they, lying prostrate for three hours upon their face, blessed God: and rising up, they told all his wonderful works.

℟. iii. All the angels praise you, holy Lord on high, saying, * " To you are due praise and honour, Lord." ℣. The cherubim and seraphim and all the heavenly ranks proclaim you holy, saying: – To you are due praise and honour, Lord. – Glory. – And honour, Lord.

Before Lauds ℣. You have appeared with glory in the sight of the Lord. ℟. Therefore the Lord has clothed you in splendour.

LAUDS

Antiphons

1. The Angel Raphael was sent to Tobias and Sara to heal them.

Psalm The Lord is king, etc. p. 29.

2. The angel, going in to Tobias, greeted him and said, " Joy be to you always."

3. Be of good courage, Tobias, your cure from God is at hand.

4. Bless the God of heaven, give glory to him in the sight of all that live, because he has shown his mercy to you.

5. Peace be to you, fear not: bless God and sing praises to him.

Little Chapter Tob. 12

When you prayed with tears, and buried the dead, and left your dinner, and hid the dead by day in your house, and buried them by night, I offered your prayer to the Lord.

Hymn

Christ, greatest glory of the holy angels,
Mankind's Creator and its King almighty,
Grant us to reach your heaven everlasting;
Graciously hear us !

Send us your angel, Raphael the healer,
Bringing salvation down to us from heaven;
Curing the sickly, likewise, by his presence,
Guiding our actions.

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So, too, let Mary, God's own mother holy,
Joined in the heavens by the choirs angelic,
And with all members of the blest assembly,
Ever assist us.

This may he grant us, God for ever blessed,
Father eternal, Son and Holy Spirit;
His is the glory which through all creation
Ever re-echoes.
Amen.

℣. Worship God. ℟. All you spirits.

Bened. ant. I am the angel Raphael, I stand before the Lord: but, you, bless God, and publish all his wonderful works.

Prayer

O God, you gave the blessed archangel Raphael as a companion to your servant Tobias on his journey; grant that we your servants may in like manner be shielded by his guardianship and strengthened by his help. Through.

At the Hours psalms and antiphon from the weekday.

TERCE

Little Chapter as in Vespers.

℟. An angel stood * at the altar of the temple. – An angel stood. ℣. With a golden censer in his hand. – At the altar of the temple. – Glory. – An angel stood.

℣. The smoke of the spices rose before the Lord. ℟. From the hand of the angel.

SEXT

Little Chapter Tob. 12

And now the Lord has sent me to heal you, and to deliver Sara your son's wife from the devil. For I am the angel Raphael, one of the seven who stand before the Lord.

℟. The smoke of the spices rose *before the Lord. – The smoke. ℣. From the hand of the angel. – Before the Lord. – Glory. – The smoke.

℣. Before the angels I will bless you, my God. ℟. I will adore before your holy temple and give thanks to your name.

NONE

Little Chapter Tob. 12

It is time that I return to him that sent me: but you, bless God, and publish all his wonderful works.

℟. Before the angels * I will bless you, my God. – Before. ℣. I will adore before your holy temple and give thanks to your name. – I will bless you, my God. – Glory. – Before the angels.

℣. Worship God. ℟. All you spirits.

VESPERS

Ant. to psalms The angel Raphael was sent to Tobias and Sara to heal them.

Psalms as on the feast of St. Michael, p. 806.

Little Chapter Tob. 12

When you prayed with tears, and buried the dead, and left your dinner, and hid the dead by day in your house, and buried them by night, I offered your prayer to the Lord.

Hymn

Christ, true splendour of the Father,
Life and strength of every heart;
In the presence of the angels
Soul and voice in song take part;
In alternate chorus ringing,
Tunefully your praise we start.

So we praise with veneration,
All those princes of the sky;
But especially the healer,
True companion from on high;
Raphael, in strength and vigour,
Binding fast the demon sly.
All the wickedness of Satan
Through this watchful guard repel;
Christ, most loving King, we pray you,
Evil by your mercy quell;
And, with minds and bodies holy,
Bring us heavenward where you dwell.

Loudly, then, with voices tuneful
Let the Father's glory ring;
Glory then to Christ, Redeemer
And the Spirit let us sing;
God eternal, one and trinal,
Who created everything.
Amen.

℣. An angel stood at the altar of the temple. ℟. With a golden censer in his hand.

Magnif. ant. Archangel Raphael, most glorious prince, be mindful of us: here and in all places pray for us to the Son of God.

Compline from weekday.

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25 October

SS. Crispin and Crispinian

Martyrs

Commemoration

LAUDS

Ant. These are the holy ones who, for the love of

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God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

O God, as you allow us to keep the feast of your holy martyrs, Crispin and Crispinian, grant that we may enjoy their company in everlasting happiness. Through.

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28 October

SS. Simon and Jude Apostles

II class

All as in the Common of Apostles [38], except what is given here.

MATINS

I Nocturn

Here begins the Letter of the blessed apostle Jude

Lesson i Chapter 1

Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ: may mercy, peace, and love be multiplied to you. Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints. For admission has been secretly gained by some who long ago were designated for this condemnation, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

℟. i. "Behold, I send you out as sheep in the midst of wolves," says the Lord, ✱ "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues" – So be wise.

Lesson ii

Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt afterward destroyed those who did not believe. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day; just as Sodom and Gomor'rah and the

surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire. Yet in like manner these men in their dreamings defile the flesh, reject authority, and revile the glorious ones.

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart: ✱ for my yoke is easy, and my burden is light. ℣. And you will find rest for your souls." – For my yoke.

Lesson iii

But when the archangel Michael, contending with the devil, disputed about the body of Moses, he did not presume to pronounce a reviling judgment upon him, but said, "The Lord rebuke you." But these men revile whatever they do not understand, and by those things that they know by instinct, as irrational animals do, they are destroyed. Woe to them ! For they walk in the way of Cain, and abandon themselves for the sake of gain to Balaam's error, and perish in Korah's rebellion.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say: ✱ for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. – For what. – Glory. – For what.

II Nocturn

Lesson iv

Simon the Cananaean, or Zealot, as he is called in the gospel, travelled through Egypt. Thaddaeus, who is called in the gospel Jude the son of James, and is the author of one of the Letters to all Christians, traversed Mesopotamia, in preaching the good tidings. Later they were united in Persia. When they had sown the seed of the faith among savage nations in those vast regions and had brought forth innumerable children to Jesus Christ, together they rendered the most holy name of Jesus illustrious by teaching and miracles, and finally by glorious martyrdom.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying, ✱ "These are the holy men; they have become the friends of God." ℣. I saw an angel of God flying in midheaven, and

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crying out with a loud voice, he said. – These.

Sermon of Pope Saint Gregory
Hom. 30 on the Gospel past the middle

Lesson v

It is written: " The Spirit of the Lord has made the heavens fair." The virtues of preachers are the adornments of the heavens. Paul enumerates these adornments, saying, " To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills."

℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands of princes, were worthy of everlasting reward: * now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb. – Now.

Lesson vi

There are, then, as many ornaments of the heavens as there are virtues of preachers. Hence it is also written: " By the word of the Lord the heavens were made." Now the Word of the Lord is the Son of the Father. But to show that all Three Persons of the Blessed Trinity together formed these heavens, namely the holy Apostles, there is immediately added concerning the divinity of the Holy Spirit: " By the breath of his mouth all their strength." The strength of the heavens is therefore derived from the Spirit: for they would not presume to oppose the powers of this world, unless the fortitude of the Holy Spirit had given them strength. We know what the teachers of the holy church were like before the coming of this Spirit: and we see what fortitude was theirs after his coming.

℟. vi. " You are the light of the world," says the Lord, * " who by your endurance will gain your lives. ℣. As my Father has appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." – Who by. – Glory. – Will gain.

III Nocturn

Reading from the holy Gospel according to John

Lesson vii Chapter 15

At that time, Jesus said said to his disciples, " This I command you, to love one another. If the world hates you, know that it has hated me before it hated you." Etc.

Homily of Saint Cyril, Bishop of Alexandria

Bk. 10 on John, ch. 26 et seq.

The Lord uses a certain wonderful and divine dexterity in fashioning and strengthening the souls of his disciples. Because they were to be the teachers of the whole world, and as embodying the law and standard of the gospel were to be imitated by all peoples everywhere, it was necessary that he should warn them not to be concerned if they should be hated by the world, that is, by men who are given over to pleasure and impiety. Therefore, he says, when the hatred of the world is turned against you, you will not be upset if you remember that the same thing has happened to me who am the Lord.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. – By their.

Lesson viii

" Because you are not of the world, but I chose you out of the world, therefore the world hates you." He shows that what by its nature is most distressing, becomes easy, even pleasant. For what is more severe and, in general, more hurtful, than to be the object of hatred? But it becomes pleasant when endured for God's sake. And when it is borne in a spirit of piety, it is a proof that he who is hated does not desire perishable things. Just as we recognise a resemblance between those who are related by birth, so too we find people who are akin in their behaviour, and the likeness of these latter far surpasses that of blood relations.

℟. viii. Who are these that fly like a cloud, * and

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like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Lesson ix

Saintly people find pleasure in similar company, and likewise the wicked. For this reason, it follows that the one intent on virtue is little loved by sinners. Thus Christ emphasizes that we should not be sad but should instead rejoice. For though the hatred of many brings loss in perishable things, yet it counts with God for greatest gain. The purpose of these words is that the disciples may preach freely and without fear of being hated, for they are taught that nothing is to be preferred to the love of God.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles.– Guard it. – Glory. – Guard it.

LAUDS

Prayer

O God, you were pleased to bring us to the knowledge of your name through your blessed apostles, Simon and Jude; grant that by advancing in virtue we may celebrate their everlasting glory, and by celebrating it advance the more. Through.

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31 October
St. Quentin
Martyr
Commemoration

LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Heed our prayers, Lord; may we who know that, as a result of our wrong-doing, we stand accused, be set free through the pleading of the blessed Quentin, your martyr. Through.

LAST SUNDAY OF OCTOBER

Feast of Our Lord Jesus Christ the King

I class

I VESPERS

Ant. to psalms He shall be a man of peace, and his throne shall be established for ever.

Psalm Praise, O servants, etc. [1].

Little Chapter Col. 1

We give thanks to God the Father, who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son.

℟. Might is yours, yours is the kingdom, O Lord; and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Hymn

To you, O Christ, the nations' King
And Prince of every age we sing;
Of hearts and minds we you declare
The only Lord without compare.

The rabble cried, with voice profane,
"We do not want the Christ to reign."
But our exultant voices ring,
"You are supreme, creation's King."

O Christ, O Prince of Peace, we pray,
Make all rebellious souls obey;
By love, your erring sheep constrain
To seek your fold, to know your reign.

For this you hang from bloodstained tree
With wounded arms outstretched in plea;
And, pierced by lance's cruel blow,
Your heart with love on fire you show.

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For this, concealed in Altar Sign
Beneath the forms of bread and wine,
Upon your flock from riven breast
You pour salvation's graces blest.

May nations' rulers you profess
And in a public worship bless ;
May teachers, judges, you revere,
In Arts and Laws may this appear.

Let every royal standard shine
In homage to your power divine ;
Beneath your gentle rule subdue
The homes of all, their countries too.

All glory be, O Lord, to you,
All earthly powers you subdue ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. All authority has been given to me. ℟. In heaven and on earth.

Magnif. ant. The Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever ; and of his kingdom there will be no end.

Prayer

Almighty, everlasting God, you willed that all things should be made new in your beloved Son, the King of all ; mercifully grant, that all the peoples of the nations, torn apart by the wound of sin, may be brought to submit to his most gentle rule. Who lives and reigns with you.

Compline from Sunday.

MATINS

Invit. Jesus Christ, the King of kings: * come, let us adore.

Hymn

God's own eternal image true
The Light from Light divine are you ;
To you, Redeemer, glory bright
With honour true and kingly might !

Before the world, or time, were you
Creation's hope and centre true ;
To you the Father rightly gives
Supreme control o'er all that lives.

You are the bud from Virgin pure,
Of our weak race the head most sure ;
The stone from high, of mighty size,
That o'er the earth now fallen lies.

Condemned, the mortals' race, enslaved,
Was bound by tyranny depraved,
Through you it broke the bonds that shamed,
And for itself the heavens claimed.

O Teacher, Priest and Ruler good,
Upon your garment, marked in blood,
You bear this title, well it rings,
" The Lord of lords and King of kings " !

To you in homage glad we call,
You rightly are the Lord of all ;
They all are blest who own your sway,
Possess your precepts and obey.

All glory be, O Lord, to you,
All earthly powers you subdue ;
With Father and the Spirit be
All glory yours eternally.
Amen.

I Nocturn

Psalm 2

Why this tumult among nations, * among peoples this useless murmuring ?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

" Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs ; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

" It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: " You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth ;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish ; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 1 It is I who have set up my king on Sion, my holy mountain. I will announce the decree of the Lord.

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Psalm 8

How great is your name, O Lord our God, * through all the earth !

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

Ant. 2 With glory and honour you crowned him, Lord ; you put all things under his feet.

Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord ? * Who shall stand in his holy place ?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory ? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is he, the king of glory ? * He, the Lord of armies, he is the king of glory.

Ant. 3 Grow higher, ancient doors. Let him enter, the king of glory !

℣. All authority has been given to me. ℟. In heaven and on earth.

From the blessed apostle Paul's Letter to the Colossians

Lesson i Chapter 1

We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus and of the love which you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel which has come to you, as indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth, as you learned it from Ep′aphras our beloved fellow servant. He is a faithful minister of Christ on our behalf and has made known to us your love in the Spirit.

℟. i. He will sit for ever upon the throne of David and over his kingdom: * and his name will be called Mighty God, Prince of Peace. ℣. Of the increase of his government and of peace there will be no end.– And his name will be called.

Lesson ii

And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together.

℟. ii. I saw in the night visions, and behold, the Son of man came with the clouds of heaven: and to him was given kingdom and glory * that all peoples, nations, and languages should serve him. ℣. His dominion is an everlasting

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dominion, which shall not pass away, and his kingdom one that shall not be destroyed. – That all peoples.

Lesson iii

He is the head of the body, the church ; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and irreproachable before him, provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard, which has been preached to every creature under heaven, and of which I, Paul, became a minister.

℟. iii. But you, O Bethlehem Eph′rathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel. * And he shall be Peace. ℣. His origin is from of old, from ancient days: he shall stand and feed his flock in the strength of the Lord. – And he shall be Peace. – Glory. – And he shall be Peace.

II Nocturn

Psalm 28

O give the Lord, you sons of God, * give the Lord glory and power ;

Give the Lord the glory of his name. * Adore the Lord in his holy court.

The Lord's voice resounding on the waters, * the Lord on the immensity of waters ;

The voice of the Lord, full of power, * the voice of the Lord, full of splendour.

The Lord's voice shattering the cedars, * the Lord shatters the cedars of Lebanon ;

He makes Lebanon leap like a calf * and Sirion like a young wild-ox.

(The Lord's voice flashes* flames of fire.)

The Lord's voice shaking the wilderness, * the Lord shakes the wilderness of Kadesh ;

The Lord's voice rending the oak tree * and stripping the forest bare.

The God of glory thunders. * In his temple they all cry: " Glory ! "

The Lord sat enthroned over the flood ; * the Lord sits as king for ever.

The Lord will give strength to his people, * the Lord will bless his people with peace.

Ant. 4 The Lord sits as king for ever ; the Lord will bless his people with peace.

Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made ; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips : * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh ; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice ; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings :

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy ; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 5 A sceptre of justice is the sceptre of your kingdom: may the peoples praise you from age to age.

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Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy!

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues peoples under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy ; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations ; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 6 Sing praise to our King, sing praise: for he is the great King over all the earth.

℣. Ascribe to the Lord, O families of the peoples.
℟. Ascribe to the Lord glory and strength.

From an Encyclical Letter of Pope Pius XI Encycl. Letter Quas primas
11 December 1925

Lesson iv

Since this Holy Year, therefore, has provided more than one opportunity to enhance the glory of the kingdom of Christ, We deem it in keeping with Our Apostolic office to accede to the desire of many of the Cardinals, Bishops, and faithful, made known to Us both individually and collectively, by closing this Holy Year with the insertion into the Sacred Liturgy of a special feast of the Kingship of Our Lord Jesus Christ. It has long been a common custom to give to Christ the metaphorical title of king, because of the high degree of perfection whereby he excels all creatures. So he is said to reign in the minds of men, both by reason of the keenness of his intellect and the extent of his knowledge, and also because he is Truth itself and it is from him that truth must be obediently received by all mankind. He reigns, too, in the wills of men, for in him the human will was perfectly and entirely obedient to the holy will of God, and further by his grace and inspiration he so subjects our free will as to arouse us to the most noble endeavours. He is King of our hearts, too, by reason of his charity which surpasses all knowledge, and his mercy and kindness which draw all men to him ; for there never was, nor ever will be, a man loved so much and so universally as Jesus Christ. But if we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense also. For it is only as man that he may be said to have received from the Father power and glory and a kingdom, since the Word of God, as consubstantial with the Father, has all things in common with him, and therefore has, necessarily, supreme and absolute dominion over all things created.

℟. iv. Rejoice greatly, O daughter of Sion! Shout aloud, O daughter of Jerusalem! See, your king comes to you ; triumphant and victorious is he: * and he shall command peace to the nations. ℣. His dominion shall be from sea to sea, and from the river to the ends of the earth. – And he shall command.

Lesson v

The foundation of this power and dignity of Our Lord is rightly indicated by Cyril of Alexandria. " Christ," he says, " has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature." His kingship is founded upon the wonderful hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that to him, as man, angels and men are subject, and must recognise his empire ; in that, by the hypostatic union Christ has power over all creatures. Let Us explain briefly the nature and meaning of this lordship of Christ. It consists, We need scarcely say, in a threefold power without which lordship could scarcely be envisaged. This is sufficiently clear from the scriptural testimony, already adduced, concerning the universal dominion of our Redeemer, and it is a dogma of faith that Jesus Christ was given to man, not only as our Redeemer, but also as a law-giver, to whom obedience is due. Not only do the gospels tell us that he made laws, but they present him to us in the act of making them. Those who keep them, the divine Master states in various places, will prove their love for him and will remain in his love. When the Jews accused him of breaking the Sabbath by the mirac-

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ulous cure of a sick man, he declared that he had received judicial power from his Father. "The Father judges no one, but has given all judgment to the Son." In this power is included the right of rewarding and punishing all men living, for this right is inseparable from that of judging. Executive power, too, belongs to Christ, for all must obey his commands; none may escape them, nor the sanctions he has imposed.

℟. v. He must reign, for God has put all things in subjection under his feet: * that God may be everything to everyone. ℣. When all things are subjected to him, then the Son himself will also be subjected to the Father. – That God may be everything to everyone.

Lesson vi

This kingdom is primarily spiritual and concerned with spiritual things. That this is so the above quotations from Scripture amply prove, and Christ by his own action confirms it. On many occasions, when the Jews and even the Apostles wrongly supposed that the Messiah would uphold the people's liberty and restore the kingdom of Israel, he repelled and denied such a suggestion. When the populace thronged around him in admiration and would have acclaimed him king, he shrank from the honour and, hiding himself, fled from them. Before the Roman magistrate he declared that his kingdom was not of this world. The gospels present this kingdom as one which men prepare to enter by penance, and cannot actually enter except by faith and by baptism, which, though an external rite, signifies and produces an interior regeneration. This kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, and, more than this, they must deny themselves and carry the cross. Since Christ, as Redeemer, purchased the church at the price of his own blood; since as priest, he offered himself, and continues to offer himself as victim for our sins, is it not evident that his kingly dignity is filled with, and shares in, both these functions? It would be a grave error, on the contrary, to say that Christ has no power whatever in civil affairs, since, by virtue of

the absolute authority over all creatures committed to him by the Father, all things are in his power. Therefore, by Our Apostolic Authority, We institute the feast of the Kingship of our Lord Jesus Christ to be observed yearly throughout the whole world on the last Sunday of the month of October – the Sunday, that is, which immediately precedes the feast of All Saints. We further ordain that the dedication of mankind to the Sacred Heart of Jesus be renewed annually on that day.

℟. vi. He has made us a kingdom, priests to his God and Father, * to him be glory and dominion for ever and ever. ℣. He is the first-born of the dead, and the ruler of kings on earth. – To him be glory. – Glory. – To him be glory.

III Nocturn

Psalm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and the moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the Great River to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate, * all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.

From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live, * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like

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Lebanon ; * may men flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name.

Let his glory fill the earth. * Amen! Amen!

Ant. 7 Every tribe shall be blessed in him, all nations bless his name.

Psalm 88, i

I will sing for ever of your love, O Lord ; * through all ages my mouth will proclaim your truth.

Of this I am sure, that your love lasts for ever, * that your truth is firmly established as the heavens.

" I have made a covenant with my chosen one ; * I have sworn to David my servant:

I will establish your dynasty for ever * and set up your throne through all ages."

The heavens proclaim your wonders, O Lord ; * the assembly of your holy ones proclaims your truth.

For who in the skies can compare with the Lord * or who is like the Lord among the sons of God ?

A God to be feared in the council of the holy ones, * great and dreadful to all around him.

O Lord God of hosts, who is your equal ? * You are mighty, O Lord, and truth is your garment.

It is you who rule the sea in its pride ; * it is you who still the surging of its waves.

It is you who trod Rahab underfoot like a corpse, * scattering your foes with your mighty arm.

The heavens are yours, the world is yours. * It is you who founded the earth and all it holds ;

It is you who created the North and the South. * Tabor and Hermon shout with joy at your name.

Yours is a mighty arm, O Lord ; * your hand is strong, your right hand ready.

Justice and right are the pillars of your throne, * love and truth walk in your presence.

Happy the people who acclaim such a king, * who walk, O Lord, in the light of your face,

Who find their joy every day in your name, * who make your justice the source of their bliss.

For it is you, O Lord, who are the glory of their strength ; * it is by your favour that our might is exalted:

For our ruler is in the keeping of the Lord ; * our king in the keeping of the Holy One of Israel.

Of old you spoke in a vision. * To your friends the prophets you said:

" I have set the crown on a warrior, * I have exalted one chosen from the people.

I have found David my servant * and with my holy oil anointed him.

My hand shall always be with him * and my arm shall make him strong.

The enemy shall never outwit him * nor the evil man oppress him.

I will beat down his foes before him * and smite those who hate him.

My truth and my love shall be with him ; * by my name his might shall be exalted.

I will stretch out his hand to the sea * and his right hand as far as the river.

He will say to me: ' You are my father, * my God, the rock who saves me.'

And I will make him my first-born, * the highest of the kings of the earth.

I will keep my love for him always ; * for him my covenant shall endure.

I will establish his dynasty for ever, * make his throne as lasting as the heavens."

Ant. 8 And I will make him, my first-born, the highest of the kings of the earth.

Psalm 88, ii

"If his sons forsake my law * and refuse to walk as I decree

And if ever they violate my statutes, * refusing to keep my commands ;

Then I will punish their offences with the rod, * then I will scourge them on account of their guilt.

But I will never take back my love: * my truth will never fail.

I will never violate my covenant * nor go back on the word I have spoken.

Once for all, I have sworn by my holiness. * ' I will never lie to David.

His dynasty shall last for ever. * In my sight his throne is like the sun ;

Like the moon, it shall endure for ever, * a faithful witness in the skies.' "

Ant. 9 In my sight his throne is like the sun ; like the moon, it shall endure for ever.

℣. Before him all kings shall fall prostrate. ℟. All nations shall serve him.

Reading from the holy Gospel according to John

Lesson vii Chapter 18

At that time, Pilate said to Jesus, "Are you the King of the Jews ?" Jesus answered, " Do you say

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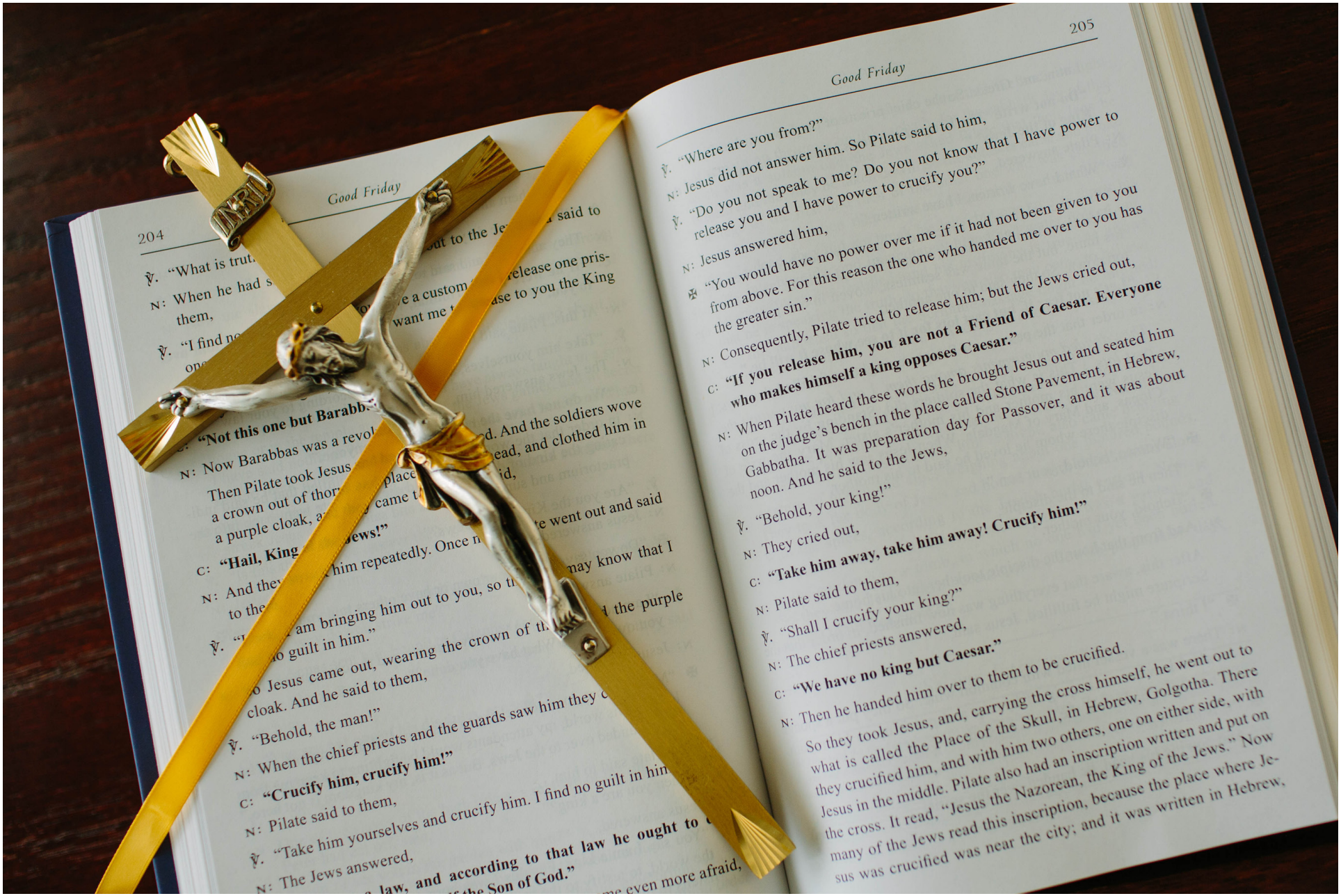

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this of your own accord, or did others say it to you about me?" Etc.

Homily of
Saint Augustine, Bishop

Tract. 51 on John, 12–13 and Tract. 117 on John 19–21

Was it something great for the King of ages to become the King of men? For Christ did not become the King of Israel to demand tax, or to equip an army with swords, or to wage war against his enemies by force of arms; but he became the King of Israel to rule minds, to have regard to eternal interests, to lead to the kingdom of heaven those who believe and hope and love. The fact, therefore, that the Son of God who is equal to the Father, that Word by which all things were made, wished to be the King of Israel, is an act of condescension, not of self-advancement; it is evidence of compassion, not an increase of dominion. For he who is called on earth the King of the Jews is the Lord of the angels in heaven. But is Christ the King of the Jews only, and not of the Gentiles? He is, indeed, the King of the Gentiles. For he spoke in prophecy, "It is I who have set up my kingdom on Sion, my holy mountain. I will announce the decree of the Lord." Yet lest anyone should think that, because of the mention of Mount Sion, he has been established as King of the Jews only, he immediately subjoined: "The Lord said to me, 'You are my Son. It is I who have begotten you this day. Ask and I shall bequeath you the nations, put the ends of the earth in your possession.'"

℟. vii. The kingdom of the world has become the kingdom of our Lord and of his Christ, * and he shall reign for ever and ever. ℣. All families of the nations shall worship before him; for the kingdom is the Lord's. – And he shall reign.

Lesson viii

Tract. 115 on John, 18–36

Jesus replied, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." This is what our good Master wished us to know. But first of all we had to be shown how false was the opinion, held by men, about his kingship; both by the Gentiles, and by the Jews from whom Pilate had received his information. According to this opinion, the reason why he was to be punished by death was either that he had unlawfully pretended kingly power, or that precautions had to be taken lest his kingdom should be opposed to the Romans or the Jews; for those who rule are usually envious of those who are coming to power.

℟. viii. And the ten horns that you saw are ten kings: they will make war on the Lamb, and the Lamb will conquer them, * for he is Lord of lords and King of kings. ℣. The Lord our God, the almighty, reigns: let us rejoice and exult and give him the glory. – For he is Lord of lords and King of kings.

Lesson ix

The Lord could have replied to the first question of the ruler when he asked him, "Are you the King of the Jews?" by his statement, "My kingship is not of this world." But by questioning him in return, as to whether he said this of his own accord, or had heard it from others, he wished to show, through Pilate's answer, that he had been accused of this, by the Jews, as a crime. Thus he reveals to us these thoughts of men which he himself knew to be no more than a breath. Then, after Pilate had answered, he replied more suitably and aptly to all Jews and Gentiles, "My kingship is not of this world."

℟. ix. Might is yours, yours is the kingdom, O Lord; and you are exalted as head above all. * Give peace, Lord, in our days. ℣. O God, creator of all things, you are awe-inspiring and strong, just and merciful. – Give peace. – Glory. – In our days.

Before Lauds V. Your throne, O God, shall endure for ever. ℟. A sceptre of justice is the sceptre of your kingdom.

LAUDS

Antiphons and at the Hours

1. The God of heaven will set up a kingdom which shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever.

Psalm The Lord is king, etc. p. 29.

2. To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him.

3. Living waters shall flow out from Jerusalem; and the Lord will become king over all the earth.

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4. He shall be great to the ends of the earth, and he shall be peace.

5. The nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste.

Little Chapter Col. 1

We give thanks to God the Father, who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son.

Hymn

Triumphant, Christ unfurls on high
His honoured banners in the sky;
O Nations, come with prayerful ways,
The King of kings for ever praise.

For not by slaughter, force or fear
Did he subject his kingdoms here;
But, raised upon the tree on high,
By love alone he drew all nigh.

O three times blessèd is that land
Which rightly ruled by Christ's command,
To every law from heaven will show
A swift obedience here below.

No faithless arms, no hostile blade;
True peace is strengthened, treaty made:
And concord smiles sublime and sure;
The civic order stands secure.

The nuptial bond is firm and true,
There youth matures unsullied, too;
And households chaste all flourish there
With each domestic virtue fair.

O King, most gentle, may you shine
On us this longed-for light divine;
And may the world in peace sublime
Adore you to the end of time.

All glory be, O Lord, to you,
All earthly powers you subdue;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. His dominion shall be increased. ℟. And of peace there will be no end.

Bened. ant. He, the firstborn of the dead, and the ruler of kings on earth, has made us a kingdom to his God and Father.

Prayer

Almighty, everlasting God, you willed that all things should be made new in your beloved Son, the King of all; mercifully grant that all the peoples of the nations, torn apart by the wound of sin, may be brought to submit to his most gentle rule. Who lives and reigns with you.

At the Hours psalms from Sunday.

TERCE

Ant. To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him.

Little Chapter as in II Vespers.

℟. All authority has been given to me, * alleluia, alleluia. – All authority. ℣. In heaven and on earth. – Alleluia. – Glory. – All authority has been given to me.

℣. Ascribe to the Lord, O families of the peoples. ℟. Ascribe to the Lord glory and strength.

SEXT

Ant. Living waters shall flow out from Jerusalem; and the Lord will become king over all the earth.

Little Chapter Col. 1

All things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent.

℟. Ascribe to the Lord, O families of the peoples, * alleluia, alleluia. – Ascribe to the Lord. ℣. Ascribe to the Lord glory and strength.–Alleluia.–Glory.–Ascribe to the Lord.

℣. Before him all kings shall fall prostrate. ℟. All nations shall serve him.

NONE

Ant. The nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste.

Little Chapter Col. 1

For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross, in Christ Jesus our Lord.

℟. Before him all kings shall fall prostrate, * alleluia, alleluia. – Before him all kings. ℣. All nations shall serve him. –

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Alleluia. – Glory. – Before him all kings.

℣. His dominion shall be increased. ℟. And of peace there will be no end.

II VESPERS

Ant. to psalms The God of heaven will set up a kingdom which shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever.

Psalms as on the feast of the Most Holy Trinity p. 229.

Little Chapter Col. 1

We give thanks to God the Father, who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son.

Hymn

To you, O Christ, the nations' King
And Prince of every age we sing ;
Of hearts and minds we you declare
The only Lord without compare.

The rabble cried, with voice profane,
" We do not want the Christ to reign."
But our exultant voices ring,
" You are supreme, creation's King."

O Christ, O Prince of Peace, we pray,
Make all rebellious souls obey ;
By love, your erring sheep constrain
To seek your fold, to know your reign.

For this you hang from bloodstained tree
With wounded arms outstretched in plea ;
And, pierced by lance's cruel blow,
Your heart with love on fire you show.

For this, concealed in Altar Sign
Beneath the forms of bread and wine,
Upon your flock from riven breast
You pour salvation's graces blest.

May nations' rulers you profess
And in a public worship bless ;
May teachers, judges, you revere,
In Arts and Laws may this appear.

Let every royal standard shine
In homage to your power divine ;
Beneath your gentle rule subdue
The homes of all, their countries, too.

All glory be, O Lord, to you,
All earthly powers you subdue ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. All authority has been given to me. ℟. In heaven and on earth.

Magnif. ant. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords. To him belong glory and dominion for ever and ever.

Prayer

Almighty, everlasting God, you willed that all things should be made new in your beloved Son, the King of all ; mercifully grant that all the peoples of the nations, torn apart by the wound of sin, may be brought to submit to his most gentle rule. Who lives and reigns with you.

Compline from Sunday.

1 November

Feast of All Saints

I class

I VESPERS

Ant. to psalms O how glorious is that kingdom in which all the saints rejoice with Christ. Clothed in white robes they follow the Lamb wherever he goes.

Psalm Praise, O servants etc. [1].

Little Chapter Rev. 7

Then I, John, saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying, " Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads."

℟. Grant us, Lord, we implore you, forgiveness of sins ; and through the intercession of the saints whose feast we celebrate today, grant us such devotion * that we may merit to share their company.

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℣. May, we, who are hampered by our own wickedness, be aided by their merits ; may we, who stand accused by our actions, be excused by their intercession, and may he, who granted them the palm of heavenly triumph, not deny us forgiveness of sins. – That we may. – Glory. – That we may.

Hymn

O Jesus, this world's Saviour made,
To all the ransomed come with aid.
And God's own mother, kindest, best,
Salvation beg for man distressed.

May all the great angelic troops,
The Patriarchs in godly groups,
And merits of the Prophets, call,
Beseeching pardon for us all.

May Christ's forerunner, Baptist great,
And he who guards the heavenly gate,
With all the Lord's Apostles see
That we from bond of sin be free.

May Martyrs' holy choir so brave,
And Priests who loyal witness gave,
And chastity of Virgins, win
That we be cleansed from every sin.

May suffrages of Monks arise,
With all your subjects of the skies,
Approving what we suppliants pray,
And beg the prize of life today.

To God the Father, God the Son
And God the Spirit, Three in One ;
Praise, honour, power and glory be
From age to age, eternally.
Amen.

℣. Rejoice, rejoice in the Lord, exult, you just !
℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. You are blessed, all you saints of God ; you have merited to gain fellowship with the heavenly powers and to enjoy resplendent glory ; wherefore we pray that, mindful of us, you would graciously intercede for us with the Lord our God.

Prayer

Almighty, everlasting God, you have permitted us to honour in one festival the merits of all your saints ; we beseech you to grant us, through our many advocates, that abundance of your mercy for which we long. Through.

Compline from Sunday.

MATINS

Invit. Come, let us adore the Lord, the King of kings, * for he, himself, is crown of all the saints.

Hymn as in I Vespers.

I Nocturn

Psalm 8

How great is your name, O Lord our God, * through all the earth !
Your majesty is praised * above the heavens ;
On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.
When I see the heavens, the work of your hands, * the moon and the stars which you arranged,
What is man that you should keep him in mind, * mortal man that you care for him ?
Yet you have made him little less than a god ; * with glory and honour you crowned him,
Gave him power over the works of your hand, * put all things under his feet.
All of them, sheep and cattle, * yes, even the savage beasts,
Birds of the air, and fish * that make their way through the waters.
How great is your name, O Lord our God, * through all the earth !

Ant. 1 Be with us, God, one, almighty ; the Father, the Son, and the Holy Spirit.

Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.
Day unto day takes up the story * and night unto night makes known the message.
No speech, no word, no voice is heard yet their span goes forth through all the earth, * their words to the utmost bounds of the world.
There he has placed a tent for the sun ; * it comes forth like a bridegroom coming from his tent,
Rejoices like a champion * to run its course.
At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.
The law of the Lord is perfect, * it revives the soul.
The rule of the Lord is to be trusted, * it gives wisdom to the simple.

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The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

Ant. 2 As a lily among brambles, so is my love among maidens.

Psalm 102

My soul, give thanks to the Lord, * all my being, bless his holy name.

My soul, give thanks to the Lord * and never forget all his blessings.

It is he who forgives all your guilt, * who heals every one of your ills,

Who redeems your life from the grave, * who crowns you with love and compassion,

Who fills your life with good things, * renewing your youth like an eagle's.

The Lord does deeds of justice, * gives judgment for all who are oppressed.

He made known his ways to Moses * and his deeds to Israel's sons.

The Lord is compassion and love, * slow to anger and rich in mercy.

His wrath will come to an end ; * he will not be angry for ever.

He does not treat us according to our sins * nor repay us according to our faults.

For as the heavens are high above the earth * so strong is his love for those who fear him.

As far as the east is from the west * so far does he remove our sins.

As a father has compassion on his sons, * the Lord has pity on those who fear him ;

For he knows of what we are made, * he remembers that we are dust.

As for man, his days are like grass ; * he flowers like the flower of the field ;

The wind blows and he is gone * and his place never sees him again.

But the love of the Lord is everlasting * upon those who hold him in fear ;

His justice reaches out to children's children when they keep his covenant in truth, * when they keep his will in their mind.

The Lord has set his sway in heaven * and his kingdom is ruling over all.

Give thanks to the Lord, all his angels, ℣ mighty in power, fulfilling his word, * who heed the voice of his word.

Give thanks to the Lord, all his hosts, * his servants who do his will.

Give thanks to the Lord, all his works, in every place where he rules. * My soul, give thanks to the Lord !

Ant. 3 Let us praise the Lord whom the angels praise, to whom the cherubim and seraphim cry, " Holy ! Holy ! Holy ! "

℣. Rejoice, rejoice in the Lord, exult, you just !

℟. O come, ring out your joy, all you upright of heart.

Blessing May the eternal Father bless us with an everlasting blessing. ℟. Amen.

From a sermon of Rabanus or Maximus Tarentinus

Lesson i

We read in church history that the holy Pope Boniface IV asked Phocas, the Caesar, to hand over to the church the Roman temple, known from antiquity as the Pantheon. Having removed all uncleanness, he here established a church of the holy Mother of God and of all the martyrs, so that, the multitude of demons having been banished, the whole populace might gather in this church, dedicated to all the saints, at the beginning of the first day of November. With the spread of Christianity, it was decreed that on that day, throughout the world, there should be a commemoration of all saints ; this was in order to compensate for what might have been lacking, through human weakness, in the celebration of their individual feasts. Now, therefore, in this the beginning of All Saints, it is right that we should praise him who created all the saints.

℟. i. To the Supreme Trinity, the indivisible God, be one divinity, equal glory, the same eternal majesty ; the Father, Son, and Holy Spirit, * who controls the whole universe by his laws. ℣. May the blessed Godhead of the Father and the Son, equally with the life-giving Spirit, bestow grace upon us. –

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Who controls. – Glory. – Who controls.

Blessing May the only-begotten Son of God graciously bless and help us. ℟. Amen.

Lesson ii

We must not imagine that the blessed Mother of God, Mary ever virgin, the sanctuary of the Holy Ghost, has no part in our present celebration; she who was a virgin before the birth, in the birth, and after the birth of her Son. It was she who, forming the people of God, urged them to despise the luxuries of this passing world, to turn away from the enticements of this mortal life, and, along with the honourable title of virginity, to observe likewise bodily purity within the inner recesses of the heart. It was fitting that the queen of all virtues should be, to all, the fruit of eternal salvation; and, companion of the angels, should guide all by her example. Hence a vast multitude of both sexes, refraining from marriage, have followed in her footsteps.

℟. ii. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, * for, from you has risen the Sun of Justice, Christ, our God. ℣. Pray for the people, plead for the clergy, intercede for the consecrated women; let all who celebrate your festival experience your assistance. – For. – Glory. – Christ, our God.

Blessing May the grace of the Holy Spirit enlighten our minds and our hearts. ℟. Amen.

Lesson iii

He, who is the beginning and the end of all creatures, for the praise, glory and honour of his name and majesty, set out the upper realms of the heavens with angelic spirits, ever in a wonderful order. We know from scripture that there are nine orders of angels to carry out God's decrees and commands. Among these are the Principalities and Authorities, who are most precisely and wonderfully distinguished from one another by the will of almighty God. From the very first beginning of life the higher heavens have been adorned by God the Creator with such varieties of blessed spirits. To all these companies of angels, so pleasing and dear to God, we believe, beloved brethren, that this day's feast is consecrated.

℟. iii. All the angels praise you, Holy Lord on high, saying, * "To you are due praise and honour, Lord." ℣. The cherubim and seraphim and all the heavenly ranks proclaim you holy, saying: – To you are due praise and honour, Lord. – Glory. – And honour, Lord.

II Nocturn

Psalm 91

It is good to give thanks to the Lord * to make music to your name, O Most High,

To proclaim your love in the morning * and your truth in the watches of the night,

On the ten-stringed lyre and the lute, * with the murmuring sound of the harp.

Your deeds, O Lord, have made me glad; * for the work of your hands, I shout with joy.

O Lord, how great are your works! * How deep are your designs!

The foolish man cannot know this * and the fool cannot understand.

Though the wicked spring up like grass and all who do evil thrive: * they are doomed to be eternally destroyed.

But you, Lord, are eternally on high. * See how your enemies perish; all doers of evil are scattered.

To me you give the wild-ox's strength; * you anoint me with the purest oil.

My eyes looked in triumph on my foes; * my ears heard gladly of their fall.

The just will flourish like the palm-tree * and grow like a Lebanon cedar.

Planted in the house of the Lord * they will flourish in the courts of our God,

Still bearing fruit when they are old, * still full of sap, still green,

To proclaim that the Lord is just; * in him, my rock, there is no wrong.

Ant. 4 Among those born of women there has risen no one greater than John the Baptist.

Psalm 33

I will bless the Lord at all times, * his praise always on my lips;

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me; * from all my terrors he set me free.

Look towards him and be radiant; * let your faces not be abashed.

This poor man called; the Lord heard him * and rescued him from all his distress.

The angel of the Lord is

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encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.

Many are the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked; * those who hate the good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Ant. 5 Be valiant in the combat and fight the ancient serpent; and you shall receive an everlasting kingdom, alleluia.

Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

"Be still and know that I am God, * supreme among the nations, supreme on the earth!"

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 6 These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

Blessing May God the Father all-powerful be kind and gentle to us. ℟. Amen.

Lesson iv

This feast is not only dedicated to the angels, but to every saint created since the beginning of the world. First amongst these were the Patriarchs, fathers of the Prophets and the Apostles. The Patriarchs were found to be worthy of God, outstanding in faith, wise in deed, healers of the world, renowned for justice, persevering in hope, obedient to commands, believing in the promises, men who were visited by angels. Next comes the choice of the Prophets, with whom God spoke and to whom he revealed his secrets. Of these, some were found to have been sanctified in the womb, others in their childhood, others in their youth, and others in their old age. They were full of faith, excelling in devotion, untiring in their work, and endowed with great intellect. Expert in the practice of wisdom, constant in holy meditation, undaunted by the fear of death; castigators of tyrants and bewailing the sins of the people, they shone forth by many signs. Next there is John the Baptist, whose conception was announced by the same angel, as was that of Christ; from the beginning he upheld the pre-eminence of baptism.

℟. iv. Among those born of women there has risen no one greater than John the Baptist, * who

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prepared the way for the Lord in the desert. ℣. There was a man sent from God whose name was John. – Who prepared.

Blessing May the mercy of Christ lead us to the joys of paradise. ℟. Amen.

Lesson v

Next are the twelve Apostles, whom divine providence chose from all the world to lay the foundation of the new faith and to build up the infant church, that their span might go forth through all the earth. Like branches they adhered to the true vine, that is, to Christ; their fruit, enduring for ever, does not fail. It was of these that the Lord said, "You are the light of the world," and also, "A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel." And again, "No longer do I call you servants but friends, for all that I have heard from my Father I have made known to you."

℟. v. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. – And like doves.

Blessing May God inflame in our hearts the fire of his love. ℟. Amen.

Lesson vi

After that of the Apostles comes the triumphant name of Martyrs, who under various forms of torture imitated the passion of Christ. Some died by the sword, others were consumed by fire, others were scourged with lashes, others pierced by spikes; some were crucified, others drowned in the sea, others skinned alive, others bound with chains; some had their tongues torn out, others were crushed with stones, others afflicted with cold, others tortured by hunger. Others, with their hands chopped off or despoiled of other limbs, became a spectacle to angels and to men. Naked among the peoples, they bore insults for the name of the Lord.

℟. vi. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

III Nocturn

Psalm 32

Ring out your joy to the Lord, O you just; * for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, * with a ten-stringed lute sing him songs.

O sing him a song that is new, * play loudly, with all your skill.

For the word of the Lord is faithful * and all his works to be trusted.

The Lord loves justice and right * and fills the earth with his love.

By his word the heavens were made, * by the breath of his mouth all the stars.

He collects the waves of the ocean; * he stores up the depths of the sea.

Let all the earth fear the Lord, * all who live in the world revere him.

He spoke; and it came to be. * He commanded; it sprang into being.

He frustrates the designs of the nations, * he defeats the plans of the peoples.

His own designs shall stand for ever, * the plans of his heart from age to age.

They are happy, whose God is the Lord, * the people he has chosen as his own.

From the heavens the Lord looks forth, * he sees all the children of men.

From the place where he dwells he gazes * on all the dwellers on the earth,

He who shapes the hearts of them all * and considers all their deeds.

A king is not saved by his army, * nor a warrior preserved by his strength.

A vain hope for safety is the horse; * despite its power it cannot save.

The Lord looks on those who revere him, * on those who hope in his love,

To rescue their souls from death, * to keep them alive in famine.

Our soul is waiting for the Lord. * The Lord is our help and our shield.

In him do our hearts find joy. * We trust in his holy name.

May your love be upon us, O Lord, * as we place all our hope in you.

Ant. 7 Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast.

Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause

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of truth and goodness and right.

Take aim with your bow* in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age

Ant. 8 The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom.

Psalm 83

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood;

She lays her young by your altars, * Lord of hosts, my king and my God.

They are happy, who dwell in your house, * for ever singing your praise.

They are happy, whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever growing strength, * they will see the God of gods in Sion.

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you!

Ant. 9 Praise our God, all you his saints, you who fear him, small and great. For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Blessing May he who lives and reigns for ever bless us. ℟. Amen.

Lesson vii

We believe that today's feast is not unknown also to the Priests, whether Doctors or Confessors, men who moistened the hearts of the faithful with heavenly showers, that they might be able to bring forth the never-failing fruit of good works. These, without fraud, managed to increase with interest the talents entrusted to them, because they strove to plant the good, which they had learned, in the minds of their subordinates, convincing, rebuking, and exhorting. The minds of these men are most clear and their hands altogether spotless, for while celebrating the sacred mysteries, they never ceased to offer themselves to God as a living sacrifice, without stain of evil deed. And, though they never felt the sword of the persecutor, yet, on account of the merit of their lives, they are not deprived of martyrdom.

℟. vii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men.

Blessing May the divine assistance remain always with us. ℟. Amen.

Lesson viii

The sacred Virgins, too, are not excluded from today's feast. These are

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they who, renouncing the propagation of children, chose to devote themselves to their Bridegroom in heaven by every thought, deed, habit and gesture. These are they who, eager in prayer, given to fasting, loving sacred vigils, constant in almsgiving, helping the poor, clothing the naked, visiting the sick, rejoicing in tribulation, patient under calumny and insults, humble in pursuing perfection, gave thanks to God for the loss of temporal possessions.

℟. viii. I heard a voice from heaven: "Come, all wise virgins, * store oil in your vessels for the coming of the bridegroom." ℣. At midnight there was a cry, "Behold, the bridegroom!" – Store oil.

Blessing May the King of Angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

Therefore, brothers, with utmost earnestness of mind we beg the patronage of such great advocates that, through the temporal festivals which we celebrate, we may be able to come to the eternal festivals. All worldly celebrations will pass away. Let those of you who indulge in such festivities take care lest you be excluded from the eternal festival. What benefit is it to be present at the celebrations of men, if one is absent from the celebrations of the angels?

℟. ix. Grant us, Lord, we implore you, forgiveness of sins; and through the intercession of the saints whose feast we celebrate today, grant us such devotion * that we may merit to share their company. ℣. May we, who are hampered by our own wickedness, be aided by their merits; may we, who stand accused by our actions, be excused by their intercession, and may he, who granted them the palm of heavenly triumph, not deny us forgiveness of sins. – That we may. – Glory. – That we may.

Before Lauds ℣. All you saints of God, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons: also at the Hours

1. I saw a great multitude which no man could number, from every nation, standing before the throne.

Psalm The Lord is king, etc. p. 29

2. And all the angels stood round the throne, and they fell on their faces before it and worshipped God.

3. O Lord God, by your blood you ransomed men for God from every tribe and tongue and people and nation, and have made them a kingdom to our God.

4. Bless the Lord, all you, his chosen ones; keep days of joy, and give glory to him.

5. He is the praise of all his saints, of the sons of Israel, of the people to whom he comes close: this honour is for all his faithful.

Little Chapter Rev. 7

Then, I, John, saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads."

Hymn

Appeased in all by each request,
From that most holy Virgin blest,
O Christ, Redeemer of us all
Preserve your servants lest they fall.

And you, all happy hosts on high,
You spirits blest, from heaven, come nigh;
All past and present ills dispel,
From future evils guard us well.

Eternal Judge's Prophets true,
And you, the Lord's Apostles, too;
We humbly beg that saved we be,
Through your strong prayers, eternally.

O God's famed Martyrs blest, we pray,
And Confessors in bright array;
In all your holy prayers unite
And bring us to the realms of light.

O choirs of sacred Virgins all,
And Monks, so holy, hear our call;
With all the saints on high, obtain
That we Christ's fellowship may gain.

Drive every hostile nation far
From lands wherein your faithful are;

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That we to Christ due
hymns of praise
May gladly offer all our
days.

To God the Father, God
the Son
And God the Spirit, Three
in One ;
Praise, honour, power and
glory be
From age to age, eternally.
Amen.

℣. God is to be feared.
℟. In his holy place.

Bened. ant. The glorious choir of Apostles, the venerable company of Prophets, the white-robed army of Martyrs sing your praise ; all the elect, with one voice, bear witness to you, O blessed Trinity, one God.

Prayer

Almighty, everlasting God, you have permitted us to honour in one festival the merits of all your saints ; we beseech you to grant us, through our many advocates, that abundance of your mercy for which we long. Through.

TERCE

Ant. And all the angels stood round the throne, and they fell on their faces before it and worshipped God.

Little Chapter as in II Vespers.

℟. Rejoice, rejoice in the Lord, exult, you just, * alleluia, alleluia. – Rejoice.
℣. O come, ring out your joy, all you upright of heart. – Alleluia. – Glory. – Rejoice.
℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

Prayer

Almighty, everlasting God, you have permitted us to honour in one festival the merits of all your saints ; we beseech you to grant us, through our many advocates, that abundance of your mercy for which we long. Through.

SEXT

Ant. O Lord God, by your blood you ransomed men for God from every tribe and tongue and nation, and have made them a kingdom to our God.

Little Chapter Rev. 7

I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel.

℟. The just shall rejoice at the presence of God, * alleluia, alleluia. – The just.

℣. They shall exult and dance for joy. – Alleluia. – Glory. – The just.
℣. But the righteous live for ever. ℟. And their reward is with the Lord.

NONE

Ant. He is the praise of all his saints, of the sons of Israel, of the people to whom he comes close: this honour is for all his faithful.

Little Chapter Rev. 7

I saw a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne.

℟. But the righteous live for ever, * alleluia alleluia. – But the righteous.
℣. And their reward is with the Lord. – Alleluia. Glory. – But the righteous.
℣. God is to be feared.
℟. In his holy place.

II VESPERS

Ant. at psalms I saw a great multitude which no man could number, from every nation, standing before the throne.

Psalms from the Common of Many Martyrs [89].

Little Chapter Rev. 7

Then I, John, saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying: "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads."

Hymn

O Jesus, this world's Saviour made,
To all the ransomed come with aid.
And God's own mother, kindest, best,
Salvation beg for man distressed.

May all the great angelic troops,
The Patriarchs in godly groups,
And merits of the Prophets, call,
Beseeching pardon for us all.

May Christ's forerunner, Baptist great,
And he who guards the heavenly gate,
With all the Lord's Apostles see
That we from bond of sin be free.

May Martyrs' holy choir so brave,
And Priests who loyal witness gave,

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And chastity of Virgins, win
That we be cleansed from every sin

May suffrages of Monks arise,
With all your subjects of the skies,
Approving what we suppliants pray,
And beg the prize of life today.

To God the Father, God the Son
And God the Spirit, Three in One;
Praise, honour, power and glory be
From age to age, eternally. Amen.

℣. Rejoice, rejoice in the Lord, exult, you just!
℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. Saviour of the world, save us all; holy Mother of God, Mary ever Virgin, pray for us; we also humbly implore the prayers of the blessed Apostles, Martyrs, Confessors and holy Virgins, that we may be saved from every evil and merit to enjoy every good, now and for ever.

Compline from Sunday.

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2 November

or, if it falls on a Sunday, 3 November

Commemoration of All the Faithful Departed

I class

The Commemoration of all the Faithful Departed excludes both occurring and transferred feasts, no matter of what rank.

MATINS

When the brethren, while facing the altar, have signed themselves with the sign of the cross (which is also to be done at the other Hours) omitting all else, the first Nocturn is straightway begun.

In the three Nocturns, all is as in the common of the Office of the Dead [202] except what is given here as proper.

I Nocturn

The following nine lessons are read without blessing or title.

The Enchir. of St. Augustine, ch. 109 and the following; and his book on Care for the Dead, ch. 2 and 3.

Lesson i

The time that lies between man's death and his final resurrection is spent by each soul, in its hidden dwelling, either in peace or in suffering, according as each one merited by his conduct when living in the body. However, it is not to be denied that the souls of the dead can be assisted by the devotedness of their living friends, when the Mediator's sacrifice is offered for them or when alms are given in the church. But these things benefit only those who, when they lived, merited that they should afterwards benefit from them. There is a way of life that is neither so good as to have no need of these after death, nor so bad that they are no help after death. One person is so good that he has no need of these things, and, again, another is so bad that even these cannot help him after he has passed from this life.

℟. i. I believe that my Redeemer lives, and at last he will stand upon the earth; then from my flesh I shall see God * my saviour. ℣. Whom I shall see on my side, and my eyes shall behold, and not another. – My saviour.

Lesson ii

Wherefore, it is here that everything due is amassed by which one can be comforted or troubled in the next life. Let no one hope that after death he can merit from God that which he neglected here. These things, therefore, which the church uses in praying for the dead, do not conflict with that statement of the Apostle which says, "We shall all stand before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body." Because while he lived in the body each one merited this, that these rites should benefit him. They do not benefit everybody. And why do they not benefit everybody, if not because of the different life that each one lived in the body?

℟. ii. You it was who raised up Lazarus from the decay of the tomb. * Give them rest, Lord, and a place of enjoyment. ℣. You it is who will come to judge the living and the dead, and the world by fire. – Give them rest.

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Lesson iii

Now while sacrifices, whether of the altar or of any almsgiving, are offered for all the baptized who are dead, those for the very good are acts of thanksgiving; those for the not very bad are atonements; those for the very bad, while they are of no help to the dead, are some consolation to the living. For those whom they benefit, they can so far benefit that the remission is complete, or at least that the suffering is more bearable. Now, we must more carefully enquire whether the location of the body is any help to the soul of the dead. Certainly the bodies of the dead must not be disregarded or thrown aside, especially those of the righteous and of believers, for these were used by the Holy Spirit as instruments and vessels for every good work.

℟. iii. Lord, where shall I hide from your angry countenance when you come to judge the earth, * because I have sinned greatly in my life? ℣. I am terrified at the thought of my sins and I blush before you. When you come to judge do not condemn me. – Because I have sinned.

II Nocturn

St. Aug. to Paulin. on the Care for the Dead, ch. 3 and the following.

Lesson iv

If a father's clothing, or ring, or anything of that kind, is more precious to his children the more they loved their parents, their bodies, so much more intimate and one with them than clothing, must not be disregarded. These are not like some external ornament or help, but pertain to the very nature of man. So it was that, of old, the burial of just men was performed with due reverence, their obsequies were performed and tombs provided. While living, they themselves instructed their children regarding the burial, and even later transfer, of their bodies. Tobiah, as the angel testified, was commended as having deserved well of God for burying the dead.

℟. iv. Woe is me, Lord, for I have sinned greatly in my life. In my misery, what shall I do? Where shall I flee, if not to you, my God? Have mercy on me when you come * on the last day. ℣. My soul is filled with anguish, but come, Lord, with help. – On the last day.

Lesson v

The Lord himself, who was to rise again on the third day, praises the good deed of a devoted woman, and recommends that it should be preached that she poured precious ointment over his feet, and that she did this for his burial. In the Gospel, also, those are laudably commemorated who ensured that his body, when it was taken down from the cross, should be honourably shrouded and buried. These citations, of course, do not imply that there is any life in a corpse, but they indicate that even the bodies of the dead belong to God's providence, who is pleased even by such acts of devotedness, and so they increase faith in the resurrection.

℟. v. Do not recall my sins, Lord, * when you come to judge the world by fire. ℣. Lord my God, make clear your way before me. – When you come.

Lesson vi Chapter 4

Now if this be so, certainly the provision of a burial place near the tombs of the saints indicates a proper human attitude towards the burial of their relatives. Because if it is a matter of piety that they should be buried, piety cannot be lacking when care is taken as to the place where they are buried. But while the living seek such consolation to show their love for their departed ones, yet I do not see how it helps the dead, except that when they recall where the bodies of those whom they love have been laid, they may commend them to those same saints, as to patrons, that these, by praying to God, may help those who have been taken.

℟. vi. Lord, do not judge me by what I have done: I have achieved no merit in your sight. * Wherefore I appeal to your majesty, that you, God, will wipe away my wickedness. ℣. O wash me more and more, Lord, from my guilt, and cleanse me from my sin: for against you, you alone, have I sinned. – Wherefore I appeal.

III Nocturn

Lesson vii

Indeed they can do this even if they cannot bury them in such places. The tombs of the dead, with their inscriptions, are called memorials, or monuments, precisely because they recall them to memory, and, by reminding, make one think of those whom death has removed from the sight of the living, lest

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by forgetfulness they be removed from the heart also. This is obvious from the very name "memorial"; and a monument is so called because it instructs the mind, that is, it reminds.

℟. vii. As I sin daily and am not repentant, the fear of death troubles me. * Since in hell there is no redemption, have mercy on me, God, and save me. ℣. O God, save me by your name, by your power set me free. – Since in hell.

Lesson viii Chaps. 4 and 5

Therefore, when the mind recalls where the body of the loved one has been buried, and it happens that the place is sacred to the name of a martyr, then the affection of the one who remembers and prays, commends the soul of the loved one to that same martyr. When such affection is shown towards the dead by the beloved faithful, there is no doubt but that it benefits those who, when they lived in the body, merited that such things should benefit them in the next life. When therefore a faithful mother desired that the body of her faithful son be buried in the basilica of a martyr—she certainly believed his soul would be helped by the merits of the martyr—her belief was a sort of prayer, and if anything was of benefit, it was this.

℟. viii. Remember, God, that my life is a breath. * The eye of him who sees me will behold me no more. ℣. My eye will never again see good. – The eye of him.

Lesson ix Chapter 18

This being so, we should not imagine that anything we do affects the dead, whom we care for, except what we solemnly implore for them by sacrifices, whether that of the altar, that of prayers, or that of alms. Indeed these do not benefit all for whom they are offered, but only those who, while still alive, make provision that they should benefit. As, however, we do not know who these are, we should do these things for all the faithful departed, so that no one may be overlooked who could and should benefit from them. For it is better that there should be too much for those whom they neither hinder nor help, than that they should be lacking for those whom they might benefit.

℟. ix. Deliver me, Lord, from eternal death on that dread day, * when the heavens and the earth shall be shaken, as you come to judge the world by fire.

℣. i. That day is a day of wrath, a day of ruin and devastation, the great day, and a very bitter one. – When the heavens and the earth shall be shaken.

℣. ii. I am seized with trembling and I fear, as the judgment draws near and the wrath to come. – As you come to judge the world by fire.

℣. iii. I am most miserable, what shall I say, or what shall I do, when I have nothing good that I may say in front of such a Judge? – When the heavens and the earth shall be shaken.

℣. iv. Therefore, Christ, we ask you, we beg you, to have mercy; you came to redeem the lost, do not condemn the redeemed. – As you come to judge the world by fire.

℣. v. O God, creator of all things, you formed me from the dust of the earth, and wondrously redeemed me with your own blood. Although my body may now decay, you will raise it up again from the tomb on the day of judgment. Hear me; hear me and decree that my soul be gathered into the bosom of your patriarch Abraham.

℟. Deliver me, Lord, from eternal death on that dread day, when the heavens and the earth shall be shaken, as you come to judge the world by fire.

If Matins is separated from Lauds, when the responsory has been finished the Our Father is immediately added in secret. Then:

And lead us not into temptation. ℟. But deliver us from evil.

℣. From the gate of hell. ℟. Lord deliver their souls.

The Lord be with you. ℟. And also with you.

Prayer O God, creator, etc., as below.

LAUDS

Everything is taken from the common Office of the Dead [212].

Prayer O God, creator.

TERCE, SEXT, AND NONE

When the brethren, while facing the altar, have signed themselves, omitting all else, the psalms are begun at once.

Psalms from Sunday.

Neither Glory be to the Father, nor the versicle Eternal rest is said at the conclusion of each psalm. At the end of the third psalm only, is the antiphon said.

Ant. Eternal rest grant to them, O Lord; and let

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perpetual light shine upon them.

Then ℣. From the gate of hell. ℟. Lord, deliver their souls.

Prayer

O God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids remission of all their sins; that through loving supplications, they may obtain the favour they have always desired. For you live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. Amen.

VESPERS

When the brethren, while facing the altar, have signed themselves, omitting all else, Vespers are said as in the Common Office of the Dead [217] with but one prayer, O God, creator, as above.

COMPLINE

Compline is said in the normal way with the Glory be to the Father at the end of each psalm. Psalms from Sunday.

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4 November

St. Charles Borromeo

Bishop and Confessor

III class

MATINS

Lesson iii

Charles, who was born at Milan of the noble Borromeo family, was, when only twenty-three years old, made a member of the sacred college of cardinals by his uncle, Pius IV. The same Pope soon appointed him Archbishop of Milan. In this office he worked hard to bring the diocese entrusted to him into conformity with the decrees of the Sacred Council of Trent, recently completed largely by his efforts. When Milan was suffering from the plague, he sold his household furniture to help the needy, and untiringly visited those afflicted by the disease. He wonderfully consoled them, administering the sacraments of the church with his own hands. He was a strenuous upholder of the freedom of the church and wrote much that was most instructive, especially for bishops. Through his efforts a catechism for Parish Priests was also produced. He died at Milan on November 3, in the forty-seventh year of his age. Outstanding for miracles, he was canonized by Paul V.

℟. iii. Let your loins be girded and your lamps burning, ✱ and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be. – Glory. – To come home.

LAUDS

Prayer

Lord, guard your church by the unfailing protection of the holy Charles your confessor and bishop, that through the intercession of him who became glorious by reason of his watchful care over his flock, we may ever be fervent in your love. Through.

Memory of SS. Vitalis and Agricola, Martyrs.

Ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared. ℟. In his holy place.

Prayer

Grant, we ask you, almighty God, that we who keep the feast of your blessed martyrs, Vitalis and Agricola, may be helped by their intercession with you. Through.

---

5 November

St. Martin de Porres

Confessor, O. P.

III class

MATINS

Invit. Let us adore the confessors' King; ✱ by him the poor in spirit are enriched with the kingdom of heaven.

Hymn

Land of the New World,
recently discovered,
Bore you, an offspring, to
the Lord most pleasing,
Which, with sweet fragrance to the skies ascending,
Would bear good harvest.

By birth a townsman of the
saintly Rosa,
Like her resplendent,
crowned by deeds unsullied,
Like her in goodness, sharing her great honour
First fruits of Lima.

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To the Redeemer wholly dedicated,
Moved by his love to venerate his mother;
You became worthy to be made a dwelling
Fit for the Spirit.

Glory and beacon of the Preachers' Order,
Nations acclaim you with a praise well-founded;
Be to all peoples Patron, kind, attentive,
Light and example.

Praise everlasting to the triune Godhead
Who now exalts you with renown immortal;
May he, then, grant us, to your prayers acceding,
Joys of the blessed.
Amen.

Nocturn

Ant. 1 Happy indeed was Martin who pondered the law of the Lord day and night.

Psalms from the Common of a Confessor [100].

Ant. 2 Happy is this saint who did not rely on himself but trusted in God.

Ant. 3 You, Lord, are a shield about me, my glory, who lift up my head.

Ant. 4 You have granted favours to your holy one, Lord, and have heard him whenever he called you.

Ant. 5 Through the greatness of your love he had access to your house, and you led him, Lord, in your justice.

Ant. With glory and honour you crowned him, Lord; you gave him power over the works of your hand.

Ant. 7 He walked without fault and acted with justice; now, Lord, he dwells on your holy mountain.

Ant. 8 You came to meet your holy one with the blessings of success, Lord, and how your strength has made him glad!

Ant. 9 Martin, with clean hands and pure heart, merited to see God.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

From the book of Ecclesiasticus

Lesson i Chapters 3 and 4

My son, perform your task in meekness; then you will be loved by those whom God accepts. The greater you are, the more you must humble yourself; so you will find favour in the sight of the Lord. For great is the might of the Lord; he is glorified by the humble. Seek not what is too difficult for you, nor investigate what is beyond your power.

Reflect upon what has been assigned to you, for you do not need what is hidden. Do not meddle in what is beyond your tasks, for matters too great for human understanding have been shown you. For their hasty judgment has led many astray, and wrong opinion has caused their thoughts to slip.

℟. i. God chose what is foolish in the world to shame the wise, and what is weak in the world to shame the strong, * so that no human being might boast in the presence of God. ℣. For many that are first will be last, and the last first. – So that.

Lesson ii

Water extinguishes a blazing fire: so almsgiving atones for sin. Whoever requites favours gives thought to the future; at the moment of his falling he will find support. My son, deprive not the poor of his living, and do not keep needy eyes waiting. Do not grieve the one who is hungry, nor anger a man in want. Do not add to the troubles of an angry mind, nor delay your gift to a beggar. Do not reject an afflicted suppliant, nor turn your face away from the poor. Do not avert your eye from the needy, nor give a man occasion to curse you; for if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer. Make yourself beloved in the congregation; bow your head low to a great man. Incline your ear to the poor, and answer him peaceably and gently. Deliver him who is wronged from the hand of the wrongdoer; and do not be fainthearted in judging a case. Be like a father to orphans, and instead of a husband to their mother; you will then be like a son of the Most High, and he will love you more than does your mother.

℟. ii. He opened wide his hand to his brother, to the needy and to the poor, in the land where he dwelt. * His head will be raised in glory. ℣. Open-handed he gives to the poor; his justice stands firm for ever. – His head.

Lesson iii

Martin, son of a Spanish nobleman and a coloured freed-woman of African stock, was born at Lima. Soon after birth he was baptized and received the adoption of the sons of God. But it was only afterwards that his surname de Porres was acknowledged by his father,

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later Viceroy of Panama. Strengthened by the sacrament of Confirmation, he thereafter sought first the kingdom of God and his righteousness, and chose to be lowliest of all. So, at the age of fifteen, he was clothed with the habit of the Third Order in the convent of the Preachers. It was only out of obedience that he took solemn vows, and in joy and simplicity became a lay brother. Martin went regularly to the sacraments of Penance and the Eucharist. Daily he recited the entire Rosary in honour of God's Mother, and daily he chastised his body. Always meek and cheerful, it was especially as a barber and surgeon that he showed his sincere faith in deeds. Thus he was seen to be fervent in charity, and constant in peacefulness to his brethren and to strangers, to rich or poor, to native or negro, impartial to all. Poor and virginal, he went to heaven in the year 1639, aged sixty. John XXIII raised him to the honours of the saints.

℟. iii. Blessed be the God and Father of all who has called us into the fellowship of his Son, Jesus Christ our Lord; * the same Lord is Lord of all. ℣. There is neither Jew nor Greek, there is neither slave nor free. – The same. – Glory. – The same.

Before Lauds ℣. Blessed Martin, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. You have robed yourself with greatness and beauty, Lord; you have been glorified in your gentle servants.

Psalm The Lord is king, etc. p. 29.

2. Give thanks to the Lord who, by heavenly gifts, has shown his mercy to the humble Martin.

3. My soul clings to you, Lord, that your Spirit may dwell in me.

4. You who are holy and humble in heart, bless the Lord who gave Martin wonderful power even over the animals.

5. All peoples, tribes and tongues, praise the Lord of all.

Little Chapter Gal. 3

For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ, have put on Christ.

Hymn

With joy harmonious, faithful voice loves to cite
How the Lord, wondrously, from a great sea of light,
Fills you, the humble one, now in the realms above,
Martin, of men the most friendly.

You despised vanities, praises and pleasures vast,
Such as this world can give, honours that do not last;
And sought the lowly things which God himself, most high,
Loves with a love that is perfect.

Truly to reproduce Christ's sacred likeness then,
With mind on godly things you moved midst lowly men;
And led by wisdom high, strove hard to make yourself
Everyone's servant most faithful.

O Martin, from on high, gently admonish men
That from their evil ways they should now turn again;
Such fruits of arrogance and of ambition's greed
Cause them a harm that is deadly.

To the great Trinity glory eternal be.
And sinless, modest, poor, Martin for us make plea;
That the eternal realms may be unlocked to us,
Treading the pathways that you trod.

Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. Blessed be the Lord, the God of Israel, for he has redeemed all peoples, and has called them all from darkness into his marvellous light.

Prayer

O God, you led the blessed Martin, your confessor, to heavenly glory along the way of humility; grant, we beseech you, that being made humble by his example, we may deserve to be exalted with him in heaven. Through.

At the Hours psalms and antiphon from the weekday.

TERCE

Little Chapter as in Vespers.

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And. – Glory. – The Lord.

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℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

SEXT

Little Chapter Gal. 3

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

NONE

Little Chapter Gal. 5

For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love.

℟. The just will flourish like the palm tree * in the house of the Lord. – The just. ℣ He shall grow like a Lebanon cedar. – In the house. – Glory. – The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

VESPERS

Ant. to psalms You have robed yourself with greatness and beauty, Lord; you have been glorified in your gentle servants.

Psalms from the Common of a Confessor [111].

Little Chapter Gal.

For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ.

Hymn

O Martin, in the halls of light
You shine, a jewel, sparkling bright;
Come now to help us from above
And bring us tokens of your love.

A pattern of God's love divine,
You have been made midst men to shine;
May every nation in you see
The image of Christ's charity.

By God's life-giving Spirit led,
You cured the sick, the needy fed:
Your kind heart warmed the orphans small;
They called you Father of them all.

With flame of charity inspired
Obtain that we be strongly fired;

By which more freely God above
And neighbour, too, we hold in love.

May charity, which knows no bound,
In everyone be always found;
And Christ's same peace on all men shine,
Redeemed by his same blood divine.

All praise to Father and to Son
And Holy Spirit, Three in One;
May they, at your request, bestow
On us their favours here below.
Amen.

℣. Blessed Martin, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The Lord looked on my nothingness, and the Almighty worked marvels in me.

Compline from weekday.

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6 November

BB. Jerome, Valentine, Francis, Hyacinth and Companions

Martyrs O. P.

III class

MATINS

Lesson iii

The commemoration today is of those martyrs from the Philippine Province of the Order of Preachers who were beatified in 1909 and who triumphed in Indo-China during the eighteenth and nineteenth centuries. First of all there are Francis Gil de Federich and Matthew Alonso Lenziniana, who died in 1745; then, some twenty-eight years later, Hyacinth Castaneda, Vicar Apostolic, and Vincent Liem a Pace, first native Dominican martyr. From their blood came a splendid flowering of martyrs in the following century. Among these, in 1861, were the bishops Jerome Hermosilla and Valentine Berrio-Ochoa from the Order of Preachers; together with Peter Almedo and a native catechist Joseph Kang, "they washed their robes in the blood of the Lamb."

℟. iii. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. – In the. – Glory. – In the.

LAUDS

Prayer

O God, you were pleased to make your church fruitful through the blood of the blessed martyrs, Jerome, Valentine, Francis, Hyacinth and their companions; mercifully grant

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that we who joyfully recall their triumph, may be helped by their prayers and merits. Through.

8 November

The Four Crowned Saints

Martyrs

Commemoration

LAUDS

Ant. There are the holy ones, who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints ! They stand always in the presence of the Lord, and are not parted from one another.

℣. God is to be feared.
℟. In his holy place.

Prayer

Grant, we beseech you, almighty God, that we, who know how strong your glorious martyrs have been in showing forth their faith, may experience how devoted they are in prayer to you, on our behalf. Through.

9 November

Dedication of the Basilica of the Most Holy Saviour

II class

Everything as on the anniversary of the Dedication of a church [3] except what follows.

I Nocturn

From the blessed apostle John's book of the Revelation

Lesson i Chapter 21

And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed.

℟. i. At the dedication of the temple the people sang praise: * and sweetly did their voices resound. ℣. They offered sacrifice upon the altar of the Lord, and prostrate, face downwards, they worshipped him. – And sweetly.

Lesson ii

The wall was built of jasper, while the city was pure gold, clear as glass. The foundations of the wall of the city were adorned with every jewel ; the first was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.

℟. ii. The house of the Lord is established as the highest of the mountains, and is raised above the hills : and all nations shall flow to it * and they shall say, " Glory to you, O Lord." ℣. They come back, they come back full of song, carrying their sheaves. – And they shall say.

Lesson iii

And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.

℟. iii. Jacob rose early in the morning and set up the stone for a pillar and poured oil on the top of it: he made a vow to the Lord: * " Surely this place is holy, and I did not know it." ℣. Jacob saw a ladder, whose top reached to heaven, with angels descending ; and he said. – Surely. – Glory. – And I did not.

II Nocturn

Lesson iv

The rites which the Roman church uses in consecrating churches and altars were first drawn up by the blessed Pope Sylvester. From the time of the apostles, places had been dedicated to God where the christians were accustomed to come together every Sabbath to pray, to hear the word of God, and to receive the Eucharist. These places were called oratories by some, by others, churches. They were not yet, however, consecrated with solemn ritual, nor was an altar erected on them which, anointed with chrism, would symbolize our Lord Jesus Christ, who is our altar, our sacrifice and our priest.

℟. iv. Bless, O Lord, this house which I have built for your name. To all who come to this place * grant their prayers from the throne of your glory on high. ℣. O Lord, if your people repent and pray toward your sanctuary. – Grant.

Lesson v

When, however, the Emperor Constantine had received health and salvation through the sacrament

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of Baptism, he made a law permitting christians throughout the world, for the first time, to build churches. He encouraged them in such sacred building, not only by edict, but also by example. For he dedicated a church to the Saviour in his Lateran palace and beside it, on that very spot where he himself had been cleansed in Baptism, by Pope Sylvester, from the leprosy of unbelief, he erected a basilica in honour of John the Baptist. This was consecrated by Pope Sylvester on November 9. Today we celebrate the memory of that day when a church was first publicly consecrated at Rome, and the image of the Saviour, painted on one wall, first displayed to the Roman people.

℟. v. O how awesome is this place! Truly * this is none other than the house of God, and this is the gate of heaven. ℣. Jacob rose early in the morning and made a vow to the Lord, and said. – This is none other.

Lesson vi

While the blessed Sylvester later decreed, on the occasion of the consecration of the altar of the Prince of the Apostles, that in future all altars should be of stone, nevertheless, the altar of the Lateran Basilica was made of wood. This is not surprising, for, because of the persecutions, the popes, from St. Peter to Sylvester, were unable to remain in any definite place. They celebrated the sacred mysteries wherever necessity demanded, in crypts, in cemeteries, or in the homes of the faithful, on that wooden altar which was hollow like a box. When peace returned to the church, Sylvester had this altar set up in the first church of the Lateran, in honour of the Prince of the Apostles who was said to have sacrificed upon it, and also in honour of the other popes who up to that time had used it for celebrating the sacred mysteries. He decreed that henceforth no one, except the Roman Pontiff, should celebrate mass upon it. In course of time this church was successively wrecked and destroyed by fires, devastations and earthquakes, but was repaired through the unremitting care of the popes. After a complete restoration, it was consecrated with a solemn ritual on April 28, 1726, by Pope Benedict XIII of the Order of Preachers. He decreed that the commemoration of this solemnity should be

observed on this day. Pius IX planned to continue the work of restoration, but it was Leo XIII who undertook the immense task of widening and lengthening the sanctuary, which was deteriorating with age. He had the ancient mosaics, which had continually been touched-up, restored to their original state and transferred to the new apse, which he had magnificently decorated. In the year 1884, he ordered that the transept be embellished, and the ceiling and woodwork renewed. In addition, he had a sacristy and house built for the Canons, and also a porch extending to the Baptistry of Constantine.

℟. vi. Forgive, O Lord, the sins of your people, who pray to you in this place: and show them the right way in which they should walk * and give glory to your name. ℣. Lord, listen to my prayer: and let my cry for help reach you. – And give glory. – Glory. – And give glory.

LAUDS

Commemoration of St. Theodore, Martyr

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

O God, you surround and shield us by the glorious witness of your holy martyr Theodore; grant that by modelling ourselves on him we may grow holier and be sustained by his prayer. Through.

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11 November

St. Martin

Bishop and Confessor

III class

MATINS

Invit. Let us praise Christ the King. * He crowned the holy Martin with eternal glory.

Hymn from the Common of a Confessor [99].

I Nocturn

Ant. 1 The holy Martin knew of his own death long beforehand: he gathered his disciples together and foretold to them that his death was at hand.

Ant. 2 When, suddenly, he began to lose his bodily powers, there was mourning and lamentation, all bewailing and begging him, "Pastor, do not abandon your flock."

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Ant. 3 We know, Father, that you desire Christ, but your reward is safe; rather, pity us, Father, whom you are leaving.

Ant. 4 Lord, I have battled long enough, but as long as it is your will, I shall fight on: yet it is well for me if you have pity on my years; you, yourself, guard those for whom I fear.

Ant. 5 He forced his fevered and failing limbs to serve the spirit; lying on his renowned bed of sack-cloth, no longer caring to see the earth, he longed wholly for heaven.

Ant. 6 "Allow me," he said, "to see heaven, that my spirit may be guided to the Lord. The enemy will find no evil in me, but Abraham's bosom will welcome me."

Ant. 7 The saint expired at midnight of the Lord's day. The citizens of heaven straightway met him. Many people heard voices on high. He, who was purer than crystal, whiter than milk, was, in body also, shown to be a jewel of the priesthood.

Ant. 8 Those present saw the glory of this glorified man. For his flesh, which he had always covered with ashes, after death shone with such splendour, that to some extent it displayed the majesty of the resurrection.

Ant. 9 A multitude of monks and virgins was present. These, in particular, wept for him with a special pride, though they felt that they should rather be rejoicing, if only the impulse of sorrow would permit of moderation.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

From the book of Job

Lesson i Chapter 31

From his youth I reared him as a father, and from his mother's womb I guided him; if I have seen any one perish for lack of clothing, or a poor man without covering; if his loins have not blessed me, and if he was not warmed with the fleece of my sheep; if I have raised my hand against the fatherless, because I saw help in the gate; then let my shoulder blade fall from my shoulder and let my arm be broken from its socket.

℟. i. This is Martin, God's chosen priest, to whom, after the apostles, the Lord was pleased to give such great grace * that, in the power of the divine Trinity he became

worthy gloriously to raise three men to life. ℣. Martin acknowledged the belief in the Holy Trinity. – That in the power.

Lesson ii

For I was in terror of calamity from God, and I could not have faced his majesty. If I have made gold my trust, or called fine gold my confidence; if I have rejoiced because my wealth was great, or because my hand had got much; if I have looked at the sun when it shone, or the moon moving in splendour, and my heart has been secretly enticed, and my mouth has kissed my hand; this also would be an iniquity to be punished by the judges, for I should have been false to God above. If I have rejoiced at the ruin of him that hated me, or exulted when evil overtook him (I have not let my mouth sin by asking for his life with a curse); if the men of my tent have not said: "Who is there that has not been filled with his meat?" (the sojourner has not lodged in the street; I have opened my doors to the wayfarer).

℟. ii. The blessed Martin knew of his own death long beforehand, and he told his brethren * that his death was at hand, for he showed that he had already begun to disintegrate. ℣. Suddenly, he began to lose his bodily powers and calling his brethren together he told them. – That his death.

Lesson iii

Martin was born at Sabaria in Pannonia. When ten years old, against his parents' wishes, he fled to a church and asked to be enrolled as a catechumen. He became a soldier, while still a youth of fifteen, serving first in the army of Constantius and then in that of Julian. When at the age of eighteen, he had given part of his cloak to a poor man at Amiens, he was afterwards refreshed by a wonderful vision of Jesus Christ, and eagerly received baptism. Then, abandoning the military life, he was made an acolyte by Hilary, bishop of Poitiers. Later, when he became bishop of Tours, he built a monastery where for some time he lived a most holy life with eighty monks. Laid low by a severe fever at Candes, a village in his diocese, having pity on his disciples, he prayed to God, "Lord, if I am still necessary for your people, I do not refuse the work." Soon afterwards, at the point of death, seeing

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the enemy of human kind, he said, "Why are you standing there, you cruel beast? You will find no deadly evil in me." With these words, at the age of eighty-one, and famous for many miracles, he gave back his soul to God.

℟. iii. The happy Martin is received into Abraham's bosom. Martin here was poor and lowly, * he enters heaven a rich man; he is honoured with celestial hymns. ℣. The bishop, Martin, departed from this life; he lives in Christ, a jewel of the priesthood. – He enters heaven. – Glory. – He is honoured with celestial hymns.

Before Lauds ℣. Blessed Martin, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. His disciples said to the blessed Martin, "Father, why are you abandoning us? To whom do you entrust us whom you are leaving desolate? Greedy wolves will attack your flock."

Psalm The Lord is king, etc. p. 29

2. Lord, if I am still necessary for your people, I do not refuse the work. Your will be done.

3. A man surpassing description, he was not overcome by work and was not to be defeated by death; he neither feared to die, nor refused to go on living.

4. With eyes and hands always raised to heaven, undefeated in spirit, he never ceased to pray, alleluia, alleluia.

5. The happy Martin is received into Abraham's bosom. Martin here was poor and lowly; he enters heaven a rich man; he is honoured with celestial hymns.

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed; he made him equal in glory to the holy ones.

Hymn

Redeemer, Jesus, of us all,
The crown of those who to you call,
With kindness hear us as we pray
And humbly ask your aid today.

This meek confessor of your name
Has now attained a glorious fame;
His yearly feast, in solemn state,
Your faithful people celebrate.

All earthly joys did he disdain
As weak and passing, brief and vain;
And therefore with angelic bands
In endless joy he ever stands.

Grant, then, that we, most gracious God,
May follow in the steps he trod;
And may his prayer your servants win
Release from every stain of sin.

To you, O Christ, the most kind King,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. How great is everyone's grief! How great especially the laments of the choir of monks and virgins! It is good to rejoice with Martin and good to weep for Martin.

Prayer

O God, you see that we stand by no power of our own; mercifully grant that, through the intercession of blessed Martin, your confessor and bishop, we may be protected against all evils. Through.

Commemoration of St. Mennas.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Prayer

Grant, we beseech you, almighty God, that we, who reverently keep the feast of the blessed Mennas, your martyr, may, by his intercession, be strengthened in the love of your name. Through.

At the Hours, psalms and antiphon from weekday.

VESPERS

Ant. His disciples said to the blessed Martin, "Father, why are you abandoning us? To whom do you entrust us whom you are leaving desolate? Greedy wolves will attack your flock.

Psalms from the Common of a Confessor [111].

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Little chapter, hymn and versicle from the same Common [113].

Magnif. ant. O blessed man, whose soul possesses paradise! Therefore the angels exult, the archangels rejoice, the choir of saints cries out, the company of virgins invites, "Stay with us for ever."

Compline from the weekday.

12 November

Feast of All Saints of the Order of Preachers

II class

At I VESPERS, where the feast is celebrated as I class:

Ant. to psalms The Lord raised up the needy from the dust and set them in the company of princes, and so, in the heavenly home, made Dominic the happy father of children.

Psalm Praise, O servants etc. [1].

Little Chapter Rom. 8

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

℟. Who are these, clothed in white robes, and whence have they come? These are they who have washed their robes and made them white * in the blood of the Lamb. ℣. Therefore are they before the throne of God, and serve him day and night within his temple. – In the blood of the Lamb. – Glory. – In the blood of the Lamb.

Hymn as in Matins.

℣. Men and women saints of God, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. He who is mighty has done great things for the Order; he has protected his servant Dominic; he has blessed him and his followers for ever.

Prayer

O God, you have been pleased to enrich the Order of Preachers with a countless offspring of saints, and have gloriously crowned in them the heroic merits of every virtue; grant us so to tread in their steps, that as today we honour them with one solemnity on earth, we may at length be united with them at the unending festival in heaven. Through.

Compline from Sunday.

MATINS

Invit. Come, let us adore the Lord, the King of kings, * for he, himself, is crown of all the saints.

Hymn

O Jesus, crown of all the blest,
O Mary, joy of heaven's rest,
O Angels, seeing God most high,
We pray you, hear our suppliant cry.

You choirs of Patriarchs so true,
You groups of noble Prophets, too;
Apostles, princes, firm and strong,
You blood-empurpled Martyr throng:

You Confessors and Hermit troops,
You pleasing host of Virgin groups;
All joined in this most holy cause,
Befriend us with your blest applause.

To these, your comrades, like you, blest,
Who once our holy rule professed,
These sacred rites their Order brings,
And reverently, with joy, it sings.

To these ancestors so renowned
We now express our joy profound,
That they are ever blessed to be
With you through all eternity.

Be equal praise by all confessed
To Father, Son and Spirit blest,
Whom all your joyous realm reveres
And hymns, through everlasting years.
Amen.

I Nocturn

Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of

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sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade ; * and all that he does shall prosper.

Not so are the wicked, not so ! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just ;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1 The Lord guards the way of the just, who ponder his law day and night.

Psalm 4

When I call, answer me, O God of justice ; * from anguish you released me, have mercy and hear me !

O men, how long will your hearts be closed, * will you love what is futile and seek what is false ?

It is the Lord who grants favours to those whom he loves ; * the Lord hears me whenever I call him.

Fear him ; do not sin, * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

" What can bring us happiness ?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once

For you alone, Lord, * make me dwell in safety.

Ant. 2 The Lord grants favours to his saints ; he hears them when they call him.

Psalm 8

How great is your name, O Lord our God, * through all the earth.

Your majesty is praised * above the heavens ;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him ?

Yet you have made him little less than a god ; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth !

Ant. 3 Great is your name, Lord, for with glory and honour you crowned your Saints and gave them power over the works of your hand.

℣. Rejoice, rejoice in the Lord, exult, you just.
℟. O come, ring out your joy, all you upright of heart.

From the book of Ecclesiasticus

Lesson i Chapter 44

Let us now praise famous men, and our fathers in their generations. The Lord apportioned to them great glory, his majesty from the beginning. There were those who ruled in their kingdoms, and were men renowned for their power, giving counsel by their understanding, and proclaiming prophecies ; leaders of the people in their deliberations and in understanding of learning for the people, wise in their words of instruction ; those who composed musical tunes, and set forth verses in writing.

℟. i. The blessed Dominic, being made an illustrious shepherd and leader among the people of God, founded the Order of Preachers by his merits, set it in order by his example, * and did not cease to confirm it by miracles. ℣. He restored speech to the dumb, sight to the blind, hearing to the deaf, movement to the paralysed, and health to many. – And did not.

Lesson ii

Rich men furnished with resources, living peaceably in their habitations ; all these were honoured in their generations, and were the glory of their times. There are some of them who have left a name, so that men declare their praise. And there are some who have no memorial, who have perished as though they had not lived ; they have become as though they had not been born, and so have their children after them.

℟. ii. This is a true brotherhood which could never be broken by strife ; by shedding their blood, they followed the Lord. * Despising the royal court,

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they reached the heavenly kingdom. ℣. The reward of the saints is abundant in God and they shall live for ever. – Despising.

Lesson iii

But these were men of mercy, whose righteous deeds have not been forgotten; their prosperity will remain with their descendants, and their inheritance to their children's children. Their descendants stand by the covenants; their children also, for their sake. Their posterity will continue for ever, and their glory will not be blotted out. Their bodies were buried in peace, and their name lives to all generations. Peoples will declare their wisdom, and the congregation proclaims their praise.

℟. iii. Priests of God, bless the Lord. * You who are holy and humble in heart praise God. ℣. Spirits and souls of the righteous, sing a hymn to our God. – You who are holy. – Glory. – You who are.

II Nocturn

Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 4 Lord, those who have acted with justice shall be admitted to your tent and shall dwell on your holy mountain.

Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup; * it is you yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel, * who even at night directs my heart.

I keep the Lord ever in my sight: * since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Ant. 5 The Lord showed his saints the path of life, the fullness of joy in his presence.

Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 6 Such are the men who seek the Lord, seek the face of the God of Jacob.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

Sermon of St. John Chrysostom

Sermon on Martyrs; they are to be imitated, or else not praised.

Lesson iv

He who, with reverent love, admires the merits of the saints, and

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speaks often in praise of the glories of the just, should imitate their holy lives and their righteousness. For whoever rejoices in the merits of a saint should equally rejoice in the worship of God. He should, therefore, either imitate what he praises or what he declines to imitate he should not praise. Thus, he who praises another should render himself praiseworthy, and he who admires the merits of the saints should make himself admirable by holiness of life. For if we love those who are righteous and faithful, because we see in them righteousness and faith, we too can be as they are, if we do as they do.

℟. iv. These are the holy men whom the Lord has chosen in genuine love, and to whom he has given everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. – By their.

From a sermon of the Venerable Bede, Priest

Homily 70 for the Feast of All Saints, near the end

Lesson v

It should please us therefore to achieve this reward of good works. Let us willingly and eagerly take part in the struggle for righteousness. Let us run in the sight of God and Christ and, having begun to overcome the world, let us not be held back by any longing after this life. If the last day shall find us unencumbered, still swiftly running in the contest, the Lord will never fail to reward us according our merits

℟. v. Because of the testament of the Lord and the laws of their fathers, the saints of God remained steadfast in fraternal love; * for there was one spirit and one faith in them. ℣. How good and how pleasant it is, brothers dwelling in unity. – For there was.

Lesson vi

Wherefore, dearly beloved, with pure mind, firm faith, strong virtue and perfect charity, let us be ready to carry out all God's wishes, keeping the Lord's commandments valiantly. Let us have innocence in singlemindedness, harmony with charity, modesty with humility, care in serving, watchfulness in helping those who fall, mercy in assisting the poor, constancy in the defence of truth, judgment in the rigour of our life, lest anything be wanting to us as

models of good deeds. These are the tracks which the saints have left to us as they returned to heaven, that we by keeping to their paths may also follow them to joy.

℟. vi. Who are these, clothed in white robes, and whence have they come? These are they who have washed their robes and made them white * in the blood of the Lamb. ℣. Therefore are they before the throne of God, and serve him day and night within his temple. – In the blood of the Lamb. – Glory. – In the blood of the Lamb.

III Nocturn

Psalm 31

Happy the man whose offence is forgiven, * whose sin is remitted.

O happy the man to whom the Lord imputes no guilt, * in whose spirit is no guile.

I kept it secret and my frame was wasted. * I groaned all the day long

For night and day your hand * was heavy upon me.

Indeed, my strength was dried up * as by the summer's heat.

But now I have acknowledged my sins; * my guilt I did not hide.

I said: "I will confess * my offence to the Lord."

And you, Lord, have forgiven * the guilt of my sin.

So let every good man pray to you * in the time of need.

The floods of water may reach high * but him they shall not reach.

You are my hiding place, O Lord; you save me from distress. * (You surround me with cries of deliverance.)

I will instruct you and teach you * the way you should go;

I will give you counsel * with my eye upon you.

Be not like horse and mule, unintelligent, needing bridle and bit, * else they will not approach you.

Many sorrows has the wicked * but he who trusts in the Lord, loving mercy surrounds him.

Rejoice, rejoice in the Lord, * exult, you just!

O come, ring out your joy, * all you upright of heart.

Ant. 7 Rejoice, rejoice in the Lord, exult, you just! O come, ring out your joy, all you upright of heart.

Psalm 32

Ring out your joy to the Lord, O you just; * for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, * with a ten-stringed lute sing him songs.

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O sing him a song that is new, * play loudly, with all your skill.

For the word of the Lord is faithful * and all his works to be trusted.

The Lord loves justice and right * and fills the earth with his love.

By his word the heavens were made, * by the breath of his mouth all the stars.

He collects the waves of the ocean ; * he stores up the depths of the sea.

Let all the earth fear the Lord, * all who live in the world revere him.

He spoke ; and it came to be. * He commanded: it sprang into being.

He frustrates the designs of the nations, * he defeats the plans of the peoples.

His own designs shall stand for ever, * the plans of his heart from age to age.

They are happy, whose God is the Lord, * the people he has chosen as his own.

From the heavens the Lord looks forth, * he sees all the children of men.

From the place where he dwells he gazes * on all the dwellers on the earth,

He who shapes the hearts of them all * and considers all their deeds.

A king is not saved by his army, * nor a warrior preserved by his strength.

A vain hope for safety is the horse ; * despite its power it cannot save.

The Lord looks on those who revere him, * on those who hope in his love,

To rescue their souls from death, * to keep them alive in famine.

Our soul is waiting for the Lord. * The Lord is our help and our shield.

In him do our hearts find joy. * We trust in his holy name.

May your love be upon us, O Lord, * as we place all our hope in you.

Ant. 8 The saints loved justice and right, and God has chosen them as his own.

Psalm 33

I will bless the Lord at all times, * his praise always on my lips ;

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me ; * from all my terrors he set me free.

Look towards him and be radiant ; * let your faces not be abashed.

This poor man called ; the Lord heard him * and rescued him from all his distress.

The angel of the Lord is encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity ?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good ; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted ; * those whose spirit is crushed he will save.

Many are the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked ; * those who hate the good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Ant. 9 Revere the Lord, you his saints ; they lack nothing, those who revere him. Behold, the Lord turns his eyes to the just and his ears to their appeal.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 19

At that time, Peter said to Jesus, " See, we have left everything and followed you. What then shall we have ?" Etc.

Homily of St. Ambrose, Bishop

On psalm 118, sermon 8, near the beginning.

" See, we have left everything and followed you." That is, we did not seek possessions but chose you for our portion. So then, Peter, you left everything you had. Where did you get that which you say you have ? The lame man rises and, at the sound of

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your voice, he stands upright. You give health to others, though you yourself needed help for your salvation. Therefore, you have left what you had and have received what you did not have. Christ is your portion, Christ is your possession. His name is generous to you, his name is profitable to you, his name pays the tribute for you, and good tribute, not of money, but of grace.

℟. vii. You, my holy ones, who have battled while in the body * I will give you the reward of your labours. ℣. Come, you blessed of my Father, take possession of the kingdom.– I will give.

Lesson viii

Anyone who has left houses or brothers or sisters or father or mother will receive a hundredfold in this world and will inherit eternal life. We know that many who in this life gave their possessions to the poor were enriched with greater wealth. However, they should not look for such worldly reward from the Lord nor hope for the things of this life, but rather bear in mind that God is the portion of those who leave all things. He is indeed that perfect reward of virtue which is not reckoned by the hundredfold, but in the fullness of perfection. "I," he says, "am your God." He did not say, "I shall be," but, "I now am; I now dwell within you; I now possess you."

℟. viii. Peoples will declare their wisdom * and the congregation proclaims their praise. ℣. Their name will be spoken of in all generations. – And the congregation.

Lesson ix

You have, O Man, among many possibilities, a portion such as this. The Lord has offered you as your portion, possessions, gold, silver, honour, nobility; he has also offered you himself. You have, therefore, many possibilities; make your choice. Do not allow the number to upset you, but be moved by grace. Do not let the work put you off, but let the reward inspire you.

℟. ix. Grant us, Lord, we implore you, forgiveness of sins; and through the intercession of the saints whose feast we celebrate today, grant us such devotion * that we may merit to share their company. ℣. May we, who are hampered by our own wickedness, be aided by their merits; may we who

stand accused by our actions, be excused by their intercession, and may he who granted them the palm of heavenly triumph not deny us forgiveness of sins. – That we may. – Glory. – That we may.

———

Before Lauds V. Men and women saints of God, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. Holiness, Lord, is fitting to your house, in which a multitude of brethren shone on earth.

Psalm The Lord is king etc. p. 29.

2. Those whom the Order trained here by many trials, stand before the Lord, singing for joy.

3. The religious company laboured in a dry, weary land without water; they rest now in the homeland, possessing the courts of heaven.

4. The spirits and souls of the righteous bless the Lord; they who are holy and humble of heart sing praise to him and highly exalt him for ever.

5. Let the highest heavens and the waters above the heavens praise the Lord in his saints whom the Order of Preachers has brought forth.

Little Chapter Rom. 8

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

Hymn

Hail, Lebanon's great Cedars tall,
Plants once within the Order's wall!
With pleasing blossoms now you fill
The fields of heaven, vale and hill.

The glory of the Trinity
Surrounds you now eternally;
The Virgin Mother's breathing fair
Caresses you with zephyrs rare.

Encircling angels you entrance
With never-ending choral dance;
And moisture blest comes ever sure
From God's eternal streams most pure.

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" O Stock renowned, now blest on high,
Assist your followers," we cry ;
And strengthen us, your offshoots frail
Within this melancholy vale.

Be equal praise by all confessed
To Father, Son and Spirit Blest ;
With whom you live, all joyous bright
For ever in eternal light.
Amen.

℣. You saints and righteous men, rejoice in the Lord. ℟. God has chosen you as his own.

Bened. ant. The Lord the God of Israel has raised up for us a mighty saviour in the house of Dominic, his servant, that we might serve in his presence in holiness and justice all the days of our life.

Prayer

O God, you have been pleased to enrich the Order of Preachers with a countless offspring of saints, and have gloriously crowned in them the heroic merits of every virtue ; grant us so to tread in their steps, that as today we honour them with one solemnity on earth, we may at length be united with them at the unending festival in heaven. Through.

At the Hours psalms and antiphon from the weekday.

TERCE

Little Chapter as at Vespers.

℟. Rejoice, rejoice in the Lord, * exult, you just ! – Rejoice. ℣. O come, ring out your joy, all you upright of heart. – Exult. – Glory. – Rejoice. ℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

SEXT

Little Chapter Ecclus. 44

Let us now praise famous men, and our fathers in their generations. The Lord apportioned to them great glory, his majesty from the beginning.

℟. The just shall rejoice * at the presence of God. – The just. ℣. They shall exult and dance for joy. – At the. – Glory. – The just.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

NONE

Little Chapter Ecclus. 44

Their descendants stand by the covenants ; their children also, for their sake. Their posterity will continue for ever, and their glory will not be blotted out.

℟. But the righteous * live for ever. – But the righteous. ℣. And their reward is with the Lord. – Live. – Glory. – But the righteous.

℣. You saints and righteous men, rejoice in the Lord. ℟. God has chosen you as his own.

VESPERS

Ant. to psalms Holiness, Lord, is fitting to your house, in which a multitude of brethren shone on earth.

Psalms from the Common of Many Martyrs [89].

Little Chapter Rom. 8

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called ; and those whom he called he also justified ; and those whom he justified he also glorified.

Hymn

O Jesus, crown of all the blest,
O Mary, joy of heaven's rest,
O Angels, seeing God most high,
We pray you, hear our suppliant cry.

You choirs of Patriarchs so true,
You groups of noble Prophets, too ;
Apostles, princes, firm and strong,
You blood-empurpled Martyr throng :

You Confessors and Hermit troops,
You pleasing host of Virgin groups ;
All joined in this most holy cause,
Befriend us with your blest applause.

To these, your comrades, like you, blest,
Who once our holy rule professed,
These sacred rites their Order brings,
And reverently, with joy, it sings.

To these ancestors so renowned
We now express our joy profound,
That they are ever blessed to be
With you through all eternity.

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Be equal praise by all confessed
To Father, Son and Spirit Blest,
Whom all your joyous realm reveres
And hymns, through everlasting years.
Amen.

℣. Men and women saints of God, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The Lord, in his salvation, gave glory to his saints; henceforth all generations will call them blessed.

Compline from Sunday.

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13 November

St. Brice

Bishop and Confessor

Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed Brice, your confessor and bishop, may increase our devotedness and promote our salvation. Through.

Nov - 14

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15 November

St. Albert the Great

Bishop, Confessor, O. P. and Doctor of the Church

II class

At I VESPERS, where the feast is celebrated as I class:

Ant. to psalms Excellent teacher, glory of the Preachers, splendour of Germany, golden pillar of holy church, blessed Albert, intercede for us with the Son of God.

Psalm Praise, O servants etc. [1].

Little Chapter 3 Kings 3

Because you have asked for yourself understanding, behold, I now do according to your word. Behold, I give you a wise and discerning mind.

℟. The blessed Mechtilde saw Albert and Thomas entering heaven like two noble princes; great angels went before them, * and thus they came before the throne of God. ℣. The words they had written were seen inscribed on their robes in letters of gold. – And thus they came. – Glory. – Before the throne of God.

Hymn

Come, let the name of Albert, far resounding,
Sound through the wide world in our festive singing;
Saint and wise Teacher, aptly is he titled,
Great among mankind.

This great, resplendent, worthy son of Guzman,
Led an austere life, free from sinful blemish;
Clear was his teaching of God's word effective;
Able his preaching.

By the bright radiance of celestial teaching
Rightly he scattered from each soul deep darkness;
And, a good shepherd, led his flock to feed in
Fields of salvation.

Under the forms of bread and wine, here present,
Christ he exalted, loving and adoring;
Fervent in honour towards the Virgin Mary,
He was peace loving.

Christ, King of rulers, yours be might and honour,
Majesty, power, also to the Father;
And to the Spirit Counsellor, sound likewise
Glory for ever.
Amen.

℣. Blessed Albert, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Albert, God's resolute preacher and servant, established everywhere the peace of Christ.

Prayer

O God, you have made the blessed Albert, your bishop and doctor, great in subjecting human wisdom to divine faith; grant to us, we beg of you, so to tread in the footsteps of such a master, that we may enjoy the perfect light in heaven. Through.

Compline from Sunday.

MATINS

Invit. Let us adore the Lord, wisdom's guide; * he instructed Albert in wisdom's ways.

Hymn

O brilliant light of proud Cologne,
Great teacher, Albert, widely known;
The tutor famed of Thomas, too,
Accept this tribute sung to you!

Of holiness a shining light,
Of highest truth a witness bright,
Of charity a burning flame;
The Faithful this of you proclaim.

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Teach all the faithful souls
that they
Should spurn those things
that pass away ;
And raise the minds of all,
with love,
To truest joys of heaven
above.

Now, from your heavenly
home, we plead,
Come help your brethren
in their need ;
And Peter's boat, we pray
you, save
From raging seas and
tempest's wave.

To you O Christ, the
most kind King,
Be triumph always, let us
sing ;
To Father and to Spirit be
A song of praise eternally.
Amen.

I Nocturn

Ant. 1 From his earliest years the blessed Albert trained his heart to learn the law of the Lord.

Psalms from the Common of a Confessor [100].

Ant. 2 The blessed Mary said to him, " Son, flee the world and embrace the rule of the Friars Preachers."

Ant. 3 He rose up and, coming to the blessed Jordan, begged the mercy of God and the habit of a holy way of life.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the book of
Ecclesiasticus

Lesson i Chapter 39

The wise man will seek out the wisdom of all the ancients, and will be concerned with prophecies; he will preserve the discourse of notable men and penetrate the subtleties of parables ; he will seek out the hidden meanings of proverbs and be at home with the obscurities of parables. He will serve among great men and appear before rulers ; he will travel through the lands of foreign nations, for he tests the good and the evil among men.

℟. i. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish: so I am eager * to preach the gospel. ℣. For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith. – To preach the gospel.

Lesson ii

He will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High ; he will open his mouth in prayer and make supplication for his sins. If the great Lord is willing, he will be filled with the spirit of understanding ; he will put forth words of wisdom and give thanks to the Lord in prayer. He will direct his counsel and knowledge aright, and meditate on his secrets.

℟. ii. He gave me knowledge to know the structure of the world and the activity of the elements, the natures of animals and the powers of spirits, the varieties of plants and the virtues of roots. * Wisdom, the fashioner of all things, taught me. ℣. I learned both what is secret and what is manifest. – Wisdom.

Lesson iii

He will reveal instruction in his teaching, and will glory in the law of the Lord's covenant. Many will praise his understanding, and it will never be blotted out ; his memory will not disappear, and his name will live through all generations. Nations will declare his wisdom, and the congregation will proclaim his praise ; if he lives long, he will leave a name greater than a thousand, and if he goes to rest, it is enough for him.

℟. iii. Mary, Queen of heaven, appeared to him, saying, "Albert, flee the world and enter the Order of Preachers, * and God will so endow you with the abundance of his wisdom, that the whole church will be enlightened by your writings and doctrine. ℣. Apply yourself to study according to the rule of the Friars Preachers." – And God will. – Glory. – That the whole church.

II Nocturn

Ant. 4 In anguish he called upon God that he should not be deceived by vain philosophy or pernicious error.

Ant. 5 Again the Blessed Virgin spoke to him: "Arming yourself with the breastplate of faith and the shield of sincerity, do not hesitate to proceed with the study of truth."

Ant. 6 In all things he perceived the wonderful magnificence of God's handiwork.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Lesson iv

Albert, called Great because of his outstanding doctrine, was born in Swabia, at Lauingen on the Danube. He was carefully educated from his childhood. He left home to

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pursue his studies, but while staying in Padua, at the insistence of Blessed Jordan, Master General of the Friars Preachers, and in spite of his uncle's objections, he asked to be come a Dominican. On being admitted amongst the brethren, he gave himself entirely to God, and was outstanding for religious observance and piety. He was inflamed with a filial and most tender devotion towards the blessed Virgin Mary. Having made profession in an apostolic order, he so ordered his whole life that he might, through study founded on prayer, prepare himself to preach the word of God and work for the salvation of souls. Early in his career he was sent to Cologne to complete his studies, and did so well that he excelled his contemporaries in his investigation and development of nearly all the profane sciences. As Alexander IV testified, he drank so deeply from the life-giving stream of learning that its fullness flourished in his heart.

℟. iv. In the course of his sermon Jordan said, "There are some who, for God's sake, desire to forsake the world, but they are afraid, because the devil, with his suggestions, makes them imagine that they could not persevere." ℣. Albert said to Jordan, "Master, how did God lay bare my heart to you?" For this was exactly what he had been thinking. – That they could not persevere.

Lesson v

He was appointed professor at Hildesheim, and later at Fribourg, Ratisbon and Strasbourg, that he might enrich others with the treasures of the sciences. He won the admiration of all while teaching at the famous university of Paris, where he added lustre to the sacred faculty and was appointed master in theology. He reconciled the teachings of the pagan philosophers with the demands of right reason and showed clearly how they were in harmony with the faith. By his genius he explained the wonders of the things of God. His numerous writings, in nearly every sphere of learning, clearly show how greatly by his eager mind and unceasing study he promoted all branches of learning, especially sacred learning. He returned to Cologne to take charge of a general house of studies of his Order, and such was his success that the authority and fame of his teaching were greatly increased. He had as pupil his beloved Thomas of Aquin, whose loftiness of mind he was the first to discern and proclaim. Having very great devotion towards the most holy Sacrament of the altar he wrote outstanding works concerning it. He laid down more effective ways to form souls in the mystical life, and thus the fruitful zeal of this great teacher extended widely through the church.

℟. v. An orator, versed in the scriptures and fervent in spirit, he zealously preaches and teaches the things of Jesus, ✱ so that those who hear, not only acquire learning themselves but become the teachers of others. ℣. You call Thomas a dumb ox, but such will be his bellowing in doctrine that it will resound throughout the whole world. – So that those who hear.

Lesson vi

Amid so many heavy duties he yet shone by the example of his religious life and was elected, by his brethren, Provincial of the German province. He was called to Anagni where, in the presence of Alexander IV, he refuted William who, with irreligious audacity, was attacking the mendicant Orders. Later this pope made him bishop of Ratisbon. Albert gave himself completely to the care of his flock, nevertheless retaining, with great determination, his humble manner of life and love of poverty. He resigned his see but, with eagerness and zeal for the labours of the episcopal office, he provided spiritual benefits throughout Germany and the neighbouring regions. He untiringly gave such excellent and fruitful advice to those who asked, and showed such prudence in settling quarrels, that it was not only in Cologne that he was known as a peacemaker, but prelates and princes often called him to settle disputes in far-off lands. From Saint Louis, King of France, he received the relics of Christ's passion and venerated them with great devotion. At the Second Council of Lyons he did work of importance. Finally worn out by age, he retired from teaching and gave himself entirely to contemplation. He entered into the joy of the Lord in the year 1280. Pius XI set a crown on the sacred honours which, with the permission of the Roman Pontiffs, had been paid to Albert in many dioceses and in the Order of Preachers. He willingly

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acceded to the request of the Sacred Congregation of Rites and extended the feast of Saint Albert to the whole church, with the added title of Doctor. Finally Pope Pius XII declared Saint Albert the Great the heavenly patron before God of those who study the natural sciences.

℟. vi. I will raise up a shepherd over my sheep who will care for them ; he will strengthen the weak, heal the sick, bind up what is broken, seek what has been lost, ✱ and make the flocks lie down in peace. ℣. I will make with them a covenant of peace and I will make them and the places round about my hill a blessing. – And make. – Glory. – In peace.

III Nocturn

Ant. 7 With lofty sentiment and thought he spoke the truth in charity.

Ant. 8 By his teaching and writing he bore abundant fruit throughout the whole world.

Ant. 9 With clean hands and pure heart he climbed the mountain of the Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples, " You are the salt of the earth ; but if salt has lost its taste, how shall its saltness be restored ?" Etc.

Homily of St. Albert the Great, Bishop

From his Commentaries on Matthew

" You are the salt of the earth." The moral teaching of the doctors of the church is compared to salt, because they should, by the heat of their fiery speech, dry up every worldly attachment ; by the dryness of bodily mortification destroy every evil flow of fleshy sensuality ; by the flavouring of discernment make delightful the taste of every virtuous action ; and by drying up worldly consolation blight the luxuriance of vice. Sensuality must be cured, and so it is commanded that salt be offered with every sacrifice ; for a contrite soul cured of carnal concupiscence is a sacrifice of praise.

℟. vii. O God, you have taught me from my youth and I proclaim your wonders still. Now that I am

old and grey-headed, ✱ do not forsake me. ℣. Let me tell of your power to all ages. – Do not forsake me.

Lesson viii

" You are the light of the world." This refers to the light of true wisdom ; the enlightenment of faith which gives knowledge of God. This wisdom is true light. However, there is a difference between light and illumination ; for whereas light is something primary with its own proper nature, illumination is that light used as a means. Thus the knowledge of divine wisdom is called light, but the illumination, which results from it, is the knowledge of every other science. The apostles are lamps pouring out this light, receptacles of light who received from divine Wisdom the words of life to be given to us, as it is said: "And those who are wise shall shine like the brightness of the firmament ; and those who turn many to righteousness, like the stars for ever and ever."

℟. viii. I thank him who has given me strength for this, Christ Jesus my Lord, ✱ because he judged me faithful by appointing me to his service. ℣. In love that issues from a pure heart and a good conscience and sincere faith, I have laboured as a good soldier of Christ. – Because.

Lesson ix

" A city set on a hill cannot be hid." This refers to the defences found in the arguments of holy doctors, and the safeguard they ought to be for those who follow them. Doctors, when teaching, are like a city, chiefly in two ways ; first, by unanimity in doctrine—this is deduced from the word " city," because a city is, as it were, a union of citizens ; second, in defence of the city—this is deduced from the fortification of a city. As there is one faith, one church, one spirit, one head, and one seamless tunic of the perpetual city, so there ought to be one teaching, undivided by heresy or schism. Further, the fortifications of a city consist in two things, towers and walls. The towers are the lofty and solid guarantees of truth by which the doctors must strengthen their arguments. According to Chrysostom, "fortification" is derived from the word for walls, and indicates the defence offered by the doctors who are the refuge of their followers and of the unlearned.

℟. ix. The blessed Mechtilde saw Albert and

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Thomas entering heaven like two noble princes; great angels went before them, * and thus they came before the throne of God. ℣. The words they had written were seen inscribed on their robes in letters of gold. – And thus they came. – Glory. – Before the throne of God.

Before Lauds ℣. Blessed Albert, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. For the denarius of eternal life, you hired me early in the morning, Lord, to work in your vineyard.

Psalm The Lord is king, etc. p. 29.

2. This sacred knowledge is attained more by prayer and devotion than by study.

3. Teach me, Lord, to fix the roots of my tree in heaven and not in the earth, that I may be found faithful, not by the foliage of words, but by the fruits of good works.

4. God, you have given us life by the death of your Son; you nourish us with his flesh and blood; may you be blessed by us for ever.

5. Grant, Lord, that I may be a temple of preaching, a house of prayer and of your praise for ever.

Little Chapter 3 Kings 3

Because you have asked for yourself understanding, behold, I now do according to your word. Behold, I give you a wise and discerning mind.

Hymn

Dispelling far the shades of night
The dawn, fair herald of the light,
Exhorts us, when we sing his praise,
That we should follow Albert's ways.

For he apostle true became
And did salvation's way proclaim,
That they should rise from sleep and night
Who would enjoy Christ's brilliant light.

This faithful steward, then, with care
Preserves his flock from robbers' snare;
He binds, retrieves, he saves and shows
Where every stream of life now flows.

Unwearied advocate of peace,
Do not from praying, Albert, cease,
That all the nations here below
The gifts of peace from heaven may know.

To God the Father glory true,
The same, eternal Son, to you;
To Counsellor Spirit glory be
Both now and for eternity. Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. Albert glorified the Lord by austerity of life, devoted prayer, love of the brethren, and the outpouring of doctrine.

Prayer

O God, you have made the blessed Albert, your bishop and doctor, great in subjecting human wisdom to divine faith; grant to us, we beg of you, so to tread in the footsteps of such a master, that we may enjoy the perfect light in heaven. Through.

At the Hours psalms and antiphon from weekday.

TERCE

Little Chapter as at Vespers.

℟. The Lord loved him * and adorned him. – The Lord. ℣. He clothed him with a robe of glory. – And. – Glory. – The Lord. ℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

SEXT

Little Chapter Ecclus. 47

How wise you became in your youth! You overflowed, like a river, with understanding. Your name reached to far-off islands, and you were loved for your peace.

℟. The Lord guided the righteous man * on straight paths. – The Lord. ℣. He showed him the kingdom of God. – On straight paths. – Glory. – The Lord. ℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

NONE

Little Chapter Ecclus. 45

The Lord made an everlasting covenant with him, and gave him the priesthood of the people. He blessed him with splendid vestments.

℟. The just will flourish like the palm tree * in the house of the Lord. – The just. ℣. He shall grow like a Lebanon cedar. – In the house. – Glory. – The just. ℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

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VESPERS

Ant. to psalms For the denarius of eternal life, you hired me early in the morning, Lord, to work in your vineyard.

Psalms from the Common of a Confessor [111].

Little Chapter 3 Kings 3

Because you have asked for yourself understanding, behold, I now do according to your word. Behold, I give you a wise and discerning mind.

Hymn

Come, let the name of Albert, far resounding,
Sound through the wide world in our festive singing;
Saint and wise Teacher, aptly is he titled,
Great among mankind.

This great, resplendent, worthy son of Guzman,
Led an austere life, free from sinful blemish;
Clear was his teaching of God's word effective;
Able his preaching.

By the bright radiance of celestial teaching
Rightly he scattered from each soul deep darkness;
And, a good shepherd, led his flock to feed in
Fields of salvation.

Under the forms of bread and wine, here present,
Christ he exalted, loving and adoring;
Fervent in honour towards the Virgin Mary,
He was peace loving.

Christ, King of rulers, yours be might and honour,
Majesty, power, also to the Father;
And to the Spirit Counsellor, sound likewise
Glory for ever.
Amen.

℣. Blessed Albert, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Lord God of knowledge, with whole heart and voice, we praise and bless you, because you have raised up a great teacher from among our fathers.

Compline from Sunday.

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17 November

St. Gregory, the Wonderworker

Bishop and Confessor

III class

MATINS

Lesson iii

Gregory was bishop of Neocaesarea in Pontus. Famous for sanctity and learning, he was much more famous for signs and miracles. So numerous and spectacular were they that he was called Wonderworker, and on Saint Basil's testimony, he was compared to Moses, the Prophets and the Apostles. By prayer, he changed to another place a mountain which obstructed the building of a church. Again, he dried up a swamp that had been a source of discord between brothers. When the river Lycus was disastrously flooding the fields, he drove his staff into the bank where it grew at once into a leafy tree. He then compelled the waters not to go beyond that boundary mark. Very often he cast out devils from idols and from men's bodies. Gregory performed many other wonders by which he drew countless numbers of men to believe in Jesus Christ. Filled with the spirit of prophecy he also foretold future events. When about to die, he asked how many unbelievers still remained in the city of Neocaesarea. On being told that there were only seventeen, he thanked God and said, "There were just that many believers when I began my episcopate." He wrote many works and, not alone by his miracles but also by his writings, cast lustre on the church of God.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed Gregory, your confessor and bishop, may increase our devotedness and promote our salvation. Through.

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18 November

Dedication of the Basilicas of Saints Peter and Paul

III class

MATINS

Lesson iii

Among the holy places venerated from the beginning by the faithful, the Confession of St. Peter in the Vatican, made sacred by the tomb of the Prince

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of the Apostles, was always regarded as one of the most outstanding. It is said that Constantine the Great went there, and taking a hoe and pitchfork, dug the ground, thus marking out the place for a basilica, which he built at his own expense. Pope Saint Sylvester dedicated it on the eighteenth of November, and at that time prescribed that thenceforward altars should be made only of stone. Later, when the basilica was, through age, falling into ruin, it was rebuilt even more magnificently from its foundations, through the devotion and generosity of the popes. Urban VIII solemnly dedicated it on this day in the year 1626. Likewise, the Emperor Constantine built the basilica of the holy apostle Paul on the Ostian Way, at very great expense. It, too, was consecrated by Pope Saint Sylvester. Destroyed by a great fire it was rebuilt more splendidly than before through the unwearied care of four popes. Pius IX, taking advantage of the most auspicious occasion of the dogmatic definition of the Immaculate Conception of the Blessed Virgin Mary, and surrounded by a solemn assembly of bishops, consecrated it.

℟. iii. Awesome is this place! This is none other than the house of God, and this is the gate of heaven: * Surely the Lord is in this place; and I did not know it. ℣. When Jacob awoke from his deep sleep he said. – Surely. – Glory. – And I did not know it.

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19 November

St. Elizabeth

Widow

III class

Sept 2 740

MATINS

Lesson iii

Elizabeth, daughter of Andrew, King of Hungary, began to reverence God in her infancy. As her age increased, so did her piety. When married to Ludwig, Landgrave of Hesse and Thuringia, she devoted herself to God's affairs no less than to those of her husband. She was assiduous in prayer, and being given to works of mercy, zealously took care of widows, orphans, the sick and the needy, and built a magnificent hostel for their assistance. To serve God more freely, when her husband died she clothed herself in a coarse garment

and entered the order of Penitents of Saint Francis. There she was conspicuous for patience and humility. For, deprived of all her possessions, driven from her home, abandoned by all, she bore, with undaunted courage, insults, mockery and detraction, and even greatly rejoiced to suffer such things for God. Finally, having passed her life most religiously in good works, she slept in the Lord. Renowned for miracles, she was enrolled among the saints by Gregory IX.

℟. iii. Charm is deceitful, and beauty is vain: * a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. – A woman. – Glory. – A woman.

LAUDS

Prayer

Enlighten the hearts of your faithful, God of mercy, and by the glorious pleadings of blessed Elizabeth, make us scorn the good things of earth, and ever rejoice in heavenly consolation. Through.

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20 November

St. Felix of Valois

Confessor

III class

MATINS

Lesson iii

Felix, formerly called Hugh, was of the royal family of the Valois in France. From his youth he began to long for solitude, out of zeal for heavenly contemplation. Ordained priest, he withdrew into the desert, where for some years he lived with Saint John of Matha, until both were advised by an angel of God to set out for Rome. Here, from the Supreme Pontiff, Innocent III, who also had been counselled from heaven, they obtained the approval of a new Order for redeeming captives. From its white habit with cross of two colours received from the Angel, the Pope honoured this Order with the name of the most holy Trinity. Soon, in the diocese of Meaux, in a place called Cerfroi, they built the first monastery of the Order. There Felix received an extraordinary favour from the Blessed Virgin Mary, for he saw her in the middle of the choir, wearing the habit marked with the cross

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of the Order. Full of merits he died in the Lord in 1212 at an advanced age.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you were pleased, by heavenly inspiration, to call the blessed Felix, your confessor, from the desert to the task of redeeming captives ; grant, we beseech you, through his intercession, that freed by your grace from the captivity of our sins, we may be led into the heavenly fatherland. Through.

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21 November

The Presentation of the Blessed Virgin Mary

III class

MATINS

From the book of St. John Damascene on the Orthodox faith

Book 4 Chap. 15
Lesson iii

Joachim married that most excellent and praiseworthy woman called Ann. Like the former Hannah, who though barren, through prayer and a promise, gave birth to Samuel, so too this Ann, through prayer and a promise, received from God the very Mother of God, so that she was in no way inferior to those other illustrious matrons. Thus grace (for the name Ann means this) gives birth to the Lady (for that is the meaning of the name Mary). Truly, then, Mary becomes the Lady of all creation, since she is the Mother of the Creator. She first sees the light of day in Joachim's house near the Probatica, and is brought to the temple. And then, planted in the house of God, and nourished by the Spirit, like a fruitful olive tree, she becomes the abode of all virtue. She kept her mind free from every worldly or carnal desire, and was virgin in mind as well as in body as befitted her who was to receive God into her bosom.

℟. iii. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, * for from you has risen the Sun of Justice, Christ, our God. ℣. Pray

for the people, plead for the clergy, intercede for the consecrated women ; may all who celebrate your Presentation experience your assistance. – For from you has risen the Sun of Justice, Christ our God. – Glory. – Christ our God.

LAUDS

Prayer

O God, you willed that the blessed Mary, ever virgin and dwelling place of the Holy Spirit, should be presented this day in the temple ; grant, we beseech you, through her intercession, that we may be worthy to be presented in the temple of your glory. Through our Lord . . . in the unity of the same.

---

22 November

St. Cecilia

Virgin and Martyr

III class

MATINS

Invitatory and hymn for a Martyr from the Common of a Virgin [129].

Nocturn

Ant. 1 The virgin Cecilia overcame Almachius. She called Tiburtius and Valerian to their crowns.

Psalms from the Common of a Virgin [130].

Ant. 2 With hands outstretched, she prayed the Lord to deliver her from her enemies.

Ant. 3 Cecilia tamed her body with sackcloth, and prayed to God with sighs.

Ant. 4 O Lord Jesus Christ, sower of the counsel of chastity, receive the fruit of the seed which you sowed in Cecilia.

Ant. 5 Blessed Cecilia said to Tiburtius, " Today I acknowledge you as my kinsman, because the love of God has made you despise idols."

Ant. 6 Lord, let my heart and my body be spotless, that I be not put to shame.

Ant. 7 We believe that Christ the Son of God is the true God, who has chosen for himself so great a handmaiden.

Ant. 8 We, who know his holy name, cannot possibly deny him.

Ant. 9 Then Valerian went on his way to the bishop, and by a sign which he had received, found the holy Urban.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

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From the book of
Ecclesiasticus

Lesson i Chapter 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction and from the snare of a slanderous tongue, from lips that utter lies. Before those who stood by, you were my helper, and delivered me, in the greatness of your mercy and of your name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured, from choking fire on every side and from the midst of fire which I did not kindle, from the depths of the belly of Hades, from an unclean tongue and lying words—the slander of an unrighteous tongue to the king.

℟. i. As the music played, the virgin Cecilia sang in her heart to the Lord alone, saying, ✱ "Lord, let my heart and my body be spotless, that I be not put to shame." ℣. Fasting and praying for two and three days at a time, she committed her purity to the protection of the Lord, saying. – Lord, let my heart.

Lesson ii

My soul drew near to death, and my life was very near to Hades beneath. They surrounded me on every side, and there was no one to help me; I looked for the assistance of men, and there was none. Then I remembered your mercy, O Lord, and your work from of old, that you deliver those who wait for you and save them from the hand of their enemies. And I sent up my supplication from the earth, and prayed for deliverance from death. I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud. I will praise your name continually, and will sing praise with thanksgiving. My prayer was heard, for you saved me from destruction and rescued me from an evil plight. Therefore I will give thanks to you and praise you, and I will bless the name of the Lord.

℟. ii. The glorious virgin always carried the gospel of Christ in her breast, ✱ and neither by day nor by night did she rest from divine converse or from prayer. ℣. Cecilia tamed her body with sackcloth, and prayed to God with sighs. – And neither.

Lesson iii

Cecilia, a Roman maiden of noble family, at an early age vowed her virginity to God. Since, against her will, she had been given in marriage to Valerian, she persuaded him to leave her untouched, and to go to Pope Urban to be baptized that he might be worthy to see her guardian angel. When this had been granted to Valerian, he converted his brother Tiburtius to Christ, and shortly afterwards both suffered martyrdom under the prefect Almachius. But Cecilia, arrested by Almachius because she had distributed their property to the poor, was ordered to be burned to death in the bath. As the flame, however, did not dare to touch her, she was there and then struck three blows with an axe and left half-dead. After three days she received the palm of virginity and martyrdom and was buried in the cemetery of Callistus. Her body, along with those of Pope Urban, Pope Lucius, Tiburtius, Valerian and Maximus, was brought to Rome by Pope Pascal I and buried in the church consecrated under the title of Saint Cecilia.

℟. iii. As dawn turned to day, Cecilia said, ✱ "Up, then, soldiers of Christ, cast off the works of darkness, and put on the armour of light." ℣. Cecilia, when bidding good-bye to the brothers, and encouraging them, said. – Up then, soldiers. – Glory. – And put on the armour of light.

Before Lauds ℣. Blessed Cecilia, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. As the music played, Cecilia sang to the Lord, saying, "Let my heart be spotless, that I be not put to shame."

Psalm The Lord is king, etc. p. 29.

2. Valerian, I wish to tell you a secret: I have for lover an angel of God who very jealously guards my body.

3. Valerian found Cecilia in her room praying with an angel.

4. I bless you, Father of my Lord Jesus Christ, because through your Son, the fire at my side has been extinguished.

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5. Lord, your handmaid Cecilia serves you like a bee that is richly laden.

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

Hymn

O Son of virgin, whom alone
The mother and the maid we own ;
O Jesus, crown of virgins all
In gracious mercy hear our call.

Among the lilies food you find,
Surrounded by the virgin kind ;
The glorious bridegroom now provides
Rewards in glory for his brides.

The virgins follow in your train
With hymns of praise, all glorious strain ;
Where'er you go are virgins found
Who make their sweetest songs resound.

Assist our senses, then, we pray,
In larger measure here today ;
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring ;
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. As dawn turned to day, Cecilia cried out, saying, " Up, then, Soldiers of Christ, cast off the works of darkness, and put on the armour of light."

Prayer

O God, you gladden us by the annual solemnity of the blessed Cecilia, your virgin and martyr ; grant that we may follow the good example of her whom we dutifully venerate. Through.

At the Hours, psalms and antiphon from weekday.

VESPERS

Ant. to the psalms. As the music played, Cecilia sang to the Lord, saying, " Let my heart be spotless that I be not put to shame."

Psalms from the Common of a Virgin [142]. Little chapter, hymn and versicle from the same Common [144].

Magnif. ant. I asked from the Lord a delay of three days, that I might consecrate my house to the Lord as a church.

Prayer

O God, you gladden us by the annual solemnity of the blessed Cecilia, your virgin and martyr ; grant that we may follow the good example of her whom we dutifully venerate. Through.

Compline from weekday.

---

23 November

St. Clement I
Pope and Martyr

III class

MATINS

Lessons i and ii from the current Scripture with the following responsories:

℟. i. " Let us all pray to the Lord Jesus Christ," said blessed Clement, "that he may open the course of the spring to his confessors ✱ so that we may thank him for his benefits. ℣. He who struck the rock in the desert of Sinai, and made the waters flow in abundance, may he bestow on us the abundant water." – So that we may thank him for his benefits.

℟. ii. As the holy Clement prayed, there appeared to him the Lamb of God ; ✱ from under his foot a living spring flows out: the waters of the river give joy to God's city. ℣. When he had finished his prayer and looked round about, he saw, upon the mountain, the Lamb standing. - From.

Lesson iii

Clement was a Roman, and a disciple of the blessed Peter. He divided the seven districts of Rome between seven notaries, giving one to each. They were to commit to writing, after diligent inquiry, the sufferings and deeds of the martyrs. He wrote much himself, both accurately and well, explaining the christian religion. But since by learning and holiness he converted many to faith in Christ, he was exiled, by the emperor Trajan, across the Black Sea to the wilderness of the city

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of Cherson. Here he found two thousand christians who also had been condemned by Trajan. As here he won over many unbelievers to Christ, an anchor was tied to his neck by order of that same emperor, and he was thrown into the sea, thus being crowned with martyrdom. His body, brought back to Rome by Pope Nicholas I, was honourably buried in the church which had already been dedicated under his name.

℟. iii. You gave, Lord, your martyr Clement a dwelling in the sea, in the shape of a marble temple made by the hands of angels: and you made a way for the people on land,* that they might recount your mighty deeds. ℣. Lord, you wished this to be done for the praise and glory of your name. – That they might recount. – Glory. – That they might recount.

Before Lauds ℣. Blessed Clement, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons

1. As the holy Clement prayed, the Lamb of God appeared to him.

Psalm The Lord is king, etc. p. 29.

2. It was not on account of my merits that the Lord sent me to you to share in your crowns.

3. I saw on the mountain the Lamb standing; from under his foot a living spring flows out.

4. From under his foot a living spring flows out; the waters of the river give joy to God's city.

5. All the peoples of the region believed in Christ the Lord.

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

God's martyr you, the only Son
To victory has led you on!
Your every foe defeated lies,
And heaven accords the victor's prize.

O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain
That did your saintly limbs enchain;
For love of God's own Son, arise
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you;
To Counsellor Spirit glory be
Both now and for eternity.
Amen.

℣. A gold crown upon his hand. ℟. Inscribed like a signet with "Holiness."

Bened. ant. Let us all pray to the Lord Jesus Christ, that he may open the course of the spring to his confessors.

Prayer

O God, you gladden us by the annual solemnity of the blessed Clement, your martyr and bishop; mercifully grant that, as we honour his feast, we may imitate the strength of his endurance. Through.

VESPERS

Ant. to psalms As the holy Clement prayed, the Lamb of God appeared to him.

Psalms from the Common of a Martyr [65].

Little chapter, hymn and versicle from the same Common [67].

Magnif. ant. They found, prepared by God, a dwelling in the shape of a marble temple.

Compline from the weekday.

---

24 November

St. John of the Cross

Confessor and Doctor of the Church

III class

MATINS

Lesson iii

John of the Cross was born of pious parents at Fontiveros in Spain. From an early age it became known with certainty how pleasing he would be to the Virgin Mother of God, for when, aged five years, he fell into a well, he was lifted up by her and so escaped injury. As a youth he lovingly devoted himself as a servant in a hospital for the poor at Medina del Campo. He later joined the institute of the Blessed Virgin Mary of Mount Carmel and professed the primitive rule, being ordained priest out of obedience. Inflamed with zeal for promoting a

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stricter discipline, he was divinely given to Saint Teresa as a colleague in restoring among the brethren the primitive observance of the Carmelite order. She considered him among the purer and more excellent souls then adorning the church of God. Since he strenuously laboured and suffered much in this work of reform he was asked by Christ what reward he wanted for so many efforts. He replied, " Lord, to suffer and be despised for you." John wrote books, full of divine wisdom, on mystical theology. Finally, at Ubeda, having patiently endured severe illness, he died in 1591, aged 49. Pius XI, having consulted the Congregation of Sacred Rites, declared him a Doctor of the universal Church.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LAUDS

Prayer

O God, you made the holy John, your confessor and doctor, an extraordinary lover of perfect self-denial and of the cross; grant that, always following his example, we may reach eternal glory. Through.

Commemoration of St. Chrysogonus, Martyr.

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Prayer

Heed our prayers, Lord; may we who know that, as a result of our wrong-doing, we stand accused, be set free through the pleading of the blessed Chrysogonus, your martyr. Through.

---

25 November

St. Catherine

Virgin and Martyr

III class

MATINS

Lesson iii

Catherine was a noble virgin of Alexandria. To her studies of the liberal arts she joined ardent faith. When she saw many christians taken for torture by order of Maximin, she approached Maximin himself and vehemently declared to him that faith in Christ was necessary for salvation. Astonished at her wisdom, the tyrant ordered her to be detained. Summoning from all sides the most learned men, he tried to persuade her to turn to the worship of idols. But the opposite happened. For many of these men, convinced by Catherine's wisdom and reasoning, embraced the christian faith and did not hesitate to die for it. Because of this, Maximin, first by flattery, then by torture, tried to turn Catherine away from her belief; but since he had no success, he ordered her to be beheaded.

℟. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. – Glory. – In whom I have believed, whom I have cherished.

LAUDS

Prayer

O God, you gave the law to Moses on the summit of Mount Sinai, and through your holy angels, wonderfully put in that same place the body of the blessed Catherine, your virgin and martyr; grant, we beseech you, that by her merits and intercession, we may reach that mountain which is Christ. Who lives and reigns with you.

---

29 November

St. Saturninus

Martyr

Commemoration

LAUDS

Ant. Let him who would come after me deny himself, and take up his cross and follow me.

℣. A gold crown upon his head. ℟. Inscribed like a signet with " Holiness."

Prayer

O God, as you allow us to rejoice in the feast of your blessed martyr Saturninus, grant that we may be helped by his merits. Through.

---

30 November

St. Andrew, Apostle

II class

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At I VESPERS where this feast is kept as I class.

Ant. to psalms One of the two who followed the Lord was Andrew, Simon Peter's brother, alleluia.

Psalm Praise O servants, etc. [1].

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

℟. As the man of God was led to crucifixion, the people cried aloud, * "His innocent blood is condemned without cause." ℣. As the executioners were leading him to crucifixion, the people flocked together, crying aloud and saying. – His innocent. – Glory. – His innocent.

Hymn and versicle from the Common of Apostles [38].

Magnif. ant. When Jesus walked by the sea of Galilee, he saw Peter and Andrew, his brother, and he said to them, "Follow me. I will make you fishers of men." And, leaving both nets and boat, they followed him.

Prayer

We appeal to your majesty, Lord, asking that the blessed apostle Andrew, who was a preacher and ruler in your church, may be also for us a constant advocate in heaven. Through.

Compline from Sunday.

MATINS

Invit. Let us adore Christ, the most triumphant king; * he crowned Andrew his apostle, victor through the trophy of the cross.

Hymn from the Common of Apostles [39].

I Nocturn

Ant. 1 Seeing Peter and Andrew, the Lord called them.

Psalms from the same Common [39].

Ant. 2 "Follow me," says the Lord, "I will make you fishers of men."

Ant. 3 Leaving their nets, they followed the Lord, the Redeemer.

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.

From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 10

Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practises the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is to bring Christ down) or "Who will descend into the abyss?" (that is to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach).

℟. i. As the Lord walked by the sea of Galilee, he saw Peter and Andrew casting nets into the sea and he called them, saying, * "Follow me; I will make you fishers of men." ℣. For they were fishermen, and he said to them. – Follow me.

Lesson ii

For, "every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" But they have not all heeded the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from what is heard, and what is heard comes from the preaching of Christ.

℟. ii. As soon as the blessed Andrew heard the Lord preaching, he left the fishing nets, by which he earned his living, to follow him * who gave the prize of eternal life. ℣. At the sound of that one command, Peter and Andrew left their nets, to follow the Redeemer. – Who gave.

Lesson iii

But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the end of the world." Again I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." But of Israel he says, "All day long I have held out my

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hands to a disobedient and contrary people."

℟. iii. As the man of God was led to crucifixion, the people cried aloud, * "His innocent blood is condemned without cause." ℣. As the executioners were leading him to crucifixion, the people flocked together, crying aloud and saying. – His innocent. – Glory. – His innocent.

II Nocturn

Ant. 4 The Lord delighted in Andrew as in a pleasing odour, alleluia.

Ant. 5 The Lord judged worthy to be his martyr, him whom he had called to be an apostle while he was on the sea, alleluia.

Ant. 6 Christ sent me to this region where I have gained no small following.

℣. You will make them princes over all the earth. ℟. May this song make your name remembered, Lord.

From the Acts of his martyrdom written by Priests and Deacons of Achaia, and from the Roman Breviary.

Lesson iv

The apostle Andrew, born at Bethsaida, a village in Galilee, was Peter's brother and a disciple of John the Baptist. Together with his brother he was the first of the apostles to be chosen by Christ. After the passion and resurrection he went to Scythia in Europe, then through Epirus and Thrace, converting countless souls by his teaching and miracles. Afterwards when he had come to Patras in Achaia and had led very many in that city to the gospel truth, he freely upbraided Aegeas the Proconsul, who was opposing the preaching of the gospel.

℟. iv. Andrew, faithful teacher and God's friend, is led to the cross. Looking from afar he saw the cross: "Welcome, Cross! * Receive the disciple of him who hung upon you, Christ my Master." ℣. Welcome, Cross! You are consecrated by the body of Christ and adorned by his limbs as by gems. – Receive.

Lesson v

Then, Aegeas being angered, finally advised Andrew that, for his own sake, he should sacrifice to the gods. To which Andrew replied, "Every day, at the altar, I offer, in sacrifice to the one, true, almighty God, not the flesh of bulls nor the blood of goats, but the Immaculate Lamb. When

his flesh has then been eaten by all the faithful, the Lamb who was sacrificed remains entire and alive." Wherefore, Aegeas, burning with anger, ordered him to be imprisoned. The people would gladly have set Andrew free had he, himself, not calmed them, earnestly begging them not to keep him from the crown of martyrdom which he most vehemently desired, and towards which he was hastening.

℟. v. O good cross, you received majesty and beauty from the limbs of the Lord, receive me from among men and restore me to my Master, * that he who through you redeemed me, may through you, receive me. ℣. I come to you with trust and gladness, so may you, too, welcome me with joy. – That he.

Lesson vi

Soon afterwards he was brought to the tribunal, and as Aegeas could no longer bear this man who continued to uphold the mysteries of the cross and to accuse him of irreverence, he ordered him to be raised upon a cross and so imitate the death of Christ. As Andrew was being led to the place of martyrdom, when he saw the cross in the distance, he began to cry out, "O good Cross, you received majesty and beauty from the limbs of the Lord. Long desired, earnestly loved, sought unceasingly, now you are prepared for the soul that longs for you. Receive me from among men and restore me to my Master, that he who, through you, redeemed me, may through you, receive me." He was then fastened to the cross and hung there alive for two days, during which he did not cease to preach the faith. Then he departed to him whose death he had longed to imitate.

℟. vi. Welcome Cross! You were consecrated by the body of Christ and adorned by his limbs as by gems. * Receive the disciple of him who hung upon you. ℣. O good cross, long desired and now prepared for the soul that longs for you. – Receive.–Glory. – Receive.

III Nocturn

Ant. 7 When he saw the cross, Andrew said joyfully, "O good cross, I have always loved you and longed to embrace you."

Ant. 8 Receive me from among men and restore me to my Master, that he who through you redeemed me

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may, through you, receive me.

Ant. 9 For the name of Christ, the blessed Andrew hung alive on the cross for two days, and taught the people.

℣. To me, how mysterious are your thoughts, O God ! ℟. The sum of them is not to be numbered.

Reading from the Holy Gospel according to Matthew

Lesson vii Chapter 4

At that time: As Jesus walked by the sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea ; for they were fishermen. Etc.

Homily of Pope St. Gregory

Homily 5 on the Gospels

You have heard, beloved brethren, how at the sound of one command, Peter and Andrew left their nets and followed the Redeemer. Up to this, they had not seen him work a miracle, nor had they heard from him anything about the prize of an eternal reward. And yet, at this one command of the Lord, they forgot that which they seemed to possess. How many of his miracles do we not see ! How often are we not afflicted by scourges ! By how many threatening hardships are we not warned ! And yet, when called, we disdain to follow him.

℟. vii. All day I spread out my hands upon the cross, towards an unbelieving people who opposed me. ✱ They go ways that are not good, following their sins. ℣. Judge of the earth, arise, give the proud what they deserve. – They go ways.

Lesson viii

He who warns us to turn to him is now enthroned in heaven. He has now bowed the necks of the nations to the yoke of faith ; he has now brought low the glory of the world. Now, with its increasing destruction, he announces that the day of his strict judgment is approaching. And still, our haughty spirit is unwilling to give up freely that which, despite itself, it loses daily. What, then, dear brethren, are we to say at his judgment, since commands do not turn us from love of this present world, nor scourges amend us ?

℟. viii. The Lord delighted in Andrew as in a pleasing fragrance. He regarded him, hanging on the cross, as his worthy martyr whom, while on the sea, he had called to be his apostle. ✱ And therefore he was called a friend of God. ℣. This man was seen as the meekest of his people, but yet filled with grace and holiness. – And therefore.

Lesson ix

But, perhaps, in the silence of his thoughts, someone may ask himself, " What, or how much, did either of these fishermen give up at the Lord's call, since they owned practically nothing ?" But in this case, dear brethren, we must think more in terms of willingness than of mere possessions. He who retains nothing for himself, leaves much ; he leaves much who leaves all that he has, however small it may be. Certainly, we ourselves, love to keep what we possess and we seek with eagerness the things we have not. Hence Peter and Andrew gave up much when each abandoned even the desire of possessing.

℟. ix. When Andrew saw the Cross, he cried out, ✱ " O cross that surpasses description, O priceless Cross, cross whose radiance shines throughout the world. Do not send me away to wander like a sheep without a shepherd." ℣. For the name of Christ, the blessed Andrew hung alive on the cross for two days and taught the people, and he said. – O Cross that. – Glory. – Do not send me away.

Before Lauds V. The Lord delighted in Andrew. ℟. As in a pleasing odour.

LAUDS

Antiphons

1. Welcome precious Cross ! Receive the disciple of him who hung upon you, Christ my Master.

Psalm The Lord is King, etc. p. 29.

2. The blessed Andrew prayed, saying, "Lord, King of eternal glory, receive me as I hang on the cross."

3. Andrew was Christ's servant, a worthy apostle of God, Peter's brother and companion in his suffering.

4. Maximilla, Christ's handmaiden, took the apostle's body and buried it, with spices, in an honourable place.

5. Lord, you have drowned in the deep those who persecuted the just, and on the wood of the cross you have been his guide.

Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing ;
And all with hearts of gladness raise

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Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.
Amen.

℣. They will tell what God has done. ℟. They will understand God's deeds.

Bened. ant. Release to us the just man; give the holy man back to us. Do not kill a man who is just, gentle, religious and dear to God.

Prayer

We appeal to your majesty, Lord, asking that the blessed apostle, Andrew, who was a preacher and ruler in your church, may be also for us a constant advocate in heaven. Through.

At the Hours, psalms and antiphon from weekday.

At Terce, Sext and None, the Little chapters, responsories and versicles are from the Common of Apostles [48].

VESPERS

Ant. to psalms Welcome, precious Cross! Receive the disciple of him who hung upon you, Christ, my Master.

Psalms from the Common of Apostles [49].

Little chapter, hymn and versicle from the same common [51].

Magnif. ant. When the blessed Andrew reached the spot where the cross was prepared, he cried out, "O good Cross, long desired, and now, prepared for the soul that longs for you. So may you, too, with joy, welcome me, the disciple of him who hung upon you."

Compline from Sunday.

1 December
Bl. John of Vercelli
Confessor, O. P.
Commemoration

LAUDS

Ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Prayer

O God, you willed that the Blessed John should shine with wonderful prudence and constancy; grant, through his intercession, that your family may always and everywhere be governed by beneficial rule. Through.

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2 December
St. Bibiana
Virgin and Martyr
III class

MATINS

Lesson iii

Bibiana, a Roman virgin of noble birth, was still more distinguished by the christian faith. Her parents, Flavian and Dafrosa, suffered martyrdom under Julian the apostate. Then Bibiana and her sister, Demetria, were deprived of all their possessions. The praetor of the city, Apronianus, tried, by coaxing and by threats, to draw them away from the true faith, but with great constancy they prayed that this impious design of the praetor might be frustrated. During the ordeal, Demetria suddenly collapsed in Bibiana's presence and died in the Lord. Then Bibiana was handed over to a very wicked woman named Rufina, to be seduced. But Bibiana overcame her wiles and treated the praetor's cunning with ridicule. Wherefore, at his command, she was beaten to death with leaded whips. Although her holy body was thrown to dogs and lay in the open for two days, it was divinely preserved from injury. A priest, whose name was John, buried it by night at the Palace of Licinius, near the tomb of her mother and sister. A church dedicated to God under the title of St. Bibiana now stands there.

℟. iii. The kingdom of the world, and all earthly trappings, I have spurned for the love of my Lord Jesus Christ; whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.

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Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed Bibiana, your virgin and martyr, who was ever pleasing to you by reason of her chastity and practice of your virtues. Through.

Office of the Saints O.P.

whose feasts are in some places celebrated with I or II class rank

For The Second Order

9 June

BB. Diana, Cecilia and Amata, Virgins, O. P.

III class

MATINS

Lesson iii

Diana d'Andalo of Bologna, an exceptional admirer of the brethren and of the Order, was a benefactress of the convent of Saint Nicholas. Influenced by the preaching of Blessed Reginald, she abandoned the vanities of the world and made a vow of virginity in the hands of Saint Dominic, whom she loved with all the ardour of her soul. She valiantly fought family opposition, ill-health and house detention in order to fulfil the obligations imposed by her vow. With the help of the Master General, Jordan, she founded the convent of Saint Agnes. By permission of Honorius III, four sisters from the convent of Saint Xystus went to Bologna to instruct the community on the practices and duties of the religious life. Outstanding among these was Cecilia. She was the first to receive the habit from Saint Dominic in Rome and wrote for the sisters an account of his activities. Blessed Amata, also, added lustre to the convent. Leo XIII granted the Dominican Order and the archdiocese of Bologna permission to celebrate, under one feast, an office and mass in honour of these members of Christ, whom God, who dwells in the body of the chaste, united both in the austerities of religious life and in a glorious death.

R. iii. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord, Jesus Christ, ✱ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words.

To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed, whom I have cherished.

Before Lauds and at Vespers. ℣. Blessed Diana and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

VESPERS

Magnif. ant. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him.

Prayer

O God, you endowed the blessed Diana, your virgin, with wonderful steadfastness of soul and gave her the blessed Cecilia and Amata as companions on the way of evangelical perfection, mercifully grant that we, too, through their example, may be strengthened in all trials and, by their help, be shielded against all foes. Through.

9 July

SS. John O.P. and Companions

Martyrs

II class

At I VESPERS where the feast is celebrated with I class rank :

Ant. to psalms Sion, praise your God because he has blessed the children within you : behold, they shall come clad with justice and with a gold crown on their head.

Psalm Praise O servants etc. [1].

Little Chapter Rev. 12

The holy ones have conquered by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

℟. There was heard what seemed to be the mighty voice of a great multitude in heaven, crying, "Alleluia ! ✱ Salvation and glory and power belong to our God for ever and ever. ℣. For his judgments are true and just, and he has avenged the blood of his servants." – Salvation. – Glory. – For ever.

Hymn

Strength of the martyrs, sturdiness and courage,
Prize of the victors, splendour and perfection,
Christ, our King, hear us, calling to remembrance
This wondrous triumph.

On this day, sacred, to that band unconquered
God's faithful people joyfully do homage ;

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Singing with reverence of
Christ's noble soldiers,
Faith's loyal pillars.

This joyful Order specially
now honours,
Midst band heroic, John's
most noble triumph;
Since that good pastor
sacrificed his life-blood
For his disciples.

These, then, aflame with
loyalty all holy,
Give to their people food
of life eternal:
No threat deters them;
God himself, providing,
Kindles their spirit.

Might, honour, power, be
to God the Father;
Give worship, likewise, to
the Son for ever,
And to the Spirit, sing,
with voice unceasing,
Hymns in his praises.
Amen.

℣. Blessed John and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Scattering the proud in the strength of your arm, Lord, you have looked on your servants in their nothingness; see, all ages will call them blessed.

Prayer

O God, you crowned with the laurel of immortality the struggle made for the faith by your blessed martyrs, John and his companions; mercifully grant that, striving here on earth, we may likewise deserve, through their merits and following their example, to be crowned with them in heaven. Through.

Compline from Sunday.

MATINS

Invit. God, who has adorned his martyrs with everlasting crowns, * come, let us adore.

Hymn

As new and monstrous
heresies are rising,
Soldiers of Christ, too,
grow in loyal fervour.
Faith, all resistless, as a
shield upholding,
Firmly they counter.

"Bread come from heaven,
that all men may savour,
You, God, made ready,"
cry they, bearing witness;
"You, Christ, appointed,
in the sound ark, Peter,
Faith's firm instructor."

This band, most noble,
now to death advances.
One calls on Jesus, someone else on Mary;
Thus, at death's moment,
with his breath expiring,
Greeting his Mother.

So fell the heroes, on this
day, life-crowning.
Wild foe triumphant, lets
brute strength make
orgy;
Limbs, then, are scattered,
having first been
butchered:
Earth is blood-sodden.

Might, honour, power, be
to God the Father;
Give worship, likewise, to
the Son for ever;
And to the Spirit, sing,
with voice unceasing,
Hymns in his praises.
Amen.

I Nocturn

Ant. 1 They followed not the counsel of the wicked, but their delight was in the law of the Lord.

Psalms from the Common of Many Martyrs [78].

Ant. 2 On Sion, the holy mountain of the Lord, they announced the decree of the Lord.

Ant. 3 The eyes of the Lord look down on the poor, because the Lord is just and loves justice.

℣. Rejoice, rejoice in the Lord, exult you just. ℟. O come, ring out your joy, all you upright of heart.

From the book of Wisdom

Lesson i Chapter 3

But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever.

℟. i. They continually offered up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. * Therefore, throughout all time they march crowned in triumph. ℣. The path of the righteous is like the light of dawn, which shines brighter and brighter until full day. – Therefore.

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Lesson ii Chapter 5

Then the righteous man will stand with great confidence in the presence of those who have afflicted him, and those who make light of his labours. When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation. They will speak to one another in repentance, and in anguish of spirit they will groan, and say, " This is the man whom we once held in derision and made a byword of reproach—we fools ! We thought that his life was madness and that his end was without honour. Why has he been numbered among the sons of God? And why is his lot among the saints? So it was we who strayed from the way of truth, and the light of righteousness did not shine on us, and the sun did not rise upon us. We took our fill of the paths of lawlessness and destruction, and we journeyed through trackless deserts, but the way of the Lord we have not known."

R. ii. The holy men considered reproach for Christ to be wealth far greater than the treasure of sinners: * for they looked to the reward. ℣. They chose rather to be afflicted with the people of God than to have the temporary pleasure of sin. – For they looked.

Lesson iii

Such things as these the sinners said in hell, because the hope of the ungodly man is like chaff carried by the wind, and like a light hoar-frost driven away by a storm ; it is dispersed like smoke before the wind, and it passes like the remembrance of a guest who stays but a day. But the righteous live for ever, and their reward is with the Lord ; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them.

℟. iii. Your enemies, Lord, raise a tumult, and those who hate you lift up their heads and conspire against those you love. * If God is for us, who is against us? ℣. We give thanks to you, O God ; we give thanks and recount your name.–If God.–Glory. – If God.

II Nocturn

Ant. 4 They shall be admitted to the tent of God, and the victorious shall dwell on his holy mountain.

Ant. 5 The Lord is their portion and their cup ; it is he himself who is their prize.

Ant. 6 They shall climb the mountain of the Lord and stand in his holy place, and they shall receive blessings from the Lord.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

Lesson iv

The sixteenth century, memorable for the disturbances of the error of Calvinism, provided in Holland a striking example of christian fortitude. The nineteen martyrs of Gorcum, as they are called, because of the place of their death, strove gloriously in defence of the Real Presence of Christ's body in the Eucharist and the Primacy of the Roman Pontiff. Outstanding among these was blessed John, a German, of the Order of Preachers, praiseworthy for his holiness of life and for his learning. At the direction of his superiors, he was administering the parish of Hoornaer in Holland, and when, in the course of his duty, he was visiting parish priests, religious, and other faithful committed to his care who had been imprisoned for their faith, and was administering the sacraments to them, he himself was imprisoned.

℟. iv. Gird yourselves and be valiant to fight * against the nations who have assembled to destroy us and our sanctuary. ℣. God is for us a refuge and strength: in him our heart has trusted and we have been helped. – Against.

Lesson v

For several days and nights his constancy and that of the other holy men was tried by various forms of ridicule and ill-treatment, to induce him, if possible, to deny, in particular, Christ's real presence in the Eucharist, and sacrilegiously to renounce obedience to the Roman Pontiff. When it was evident that his courage could not be broken by these hardships, with the rest of his invincible comrades he was brought half-naked and in chains to Briel, there to complete his martyrdom with extreme suffering. On the way, he and his companions suffered incredible tortures at the hands of the soldiers, the sailors and the heretical mob. Finally, being hanged from a beam, the victim for Christ merited to become a glorious victor.

℟. v. We are being given up to death for Jesus' sake,

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but we are not crushed. For this slight momentary affliction is preparing for us * an eternal weight of glory beyond all comparison. ℣. The sufferings of this present time are not worth comparing with the glory that is to be revealed to us. – An eternal.

Lesson vi

These great martyrs died about midnight on July 9, 1572. The executioners treated their bodies savagely. They cut asunder their ribs, opened up their insides and scattered their entrails. But God approved by miracles the noble triumph of his martyrs. Among these signs one was outstanding; a lovely shrub sprouted at the spot of the martyrdom. This shrub was completely covered with the same number of very white blossoms as there were martyrs who had fought there for the crown of faith. When these miracles had been formally examined, Pope Clement X added the names of John and his eighteen companions to the roll of the Blessed and granted permission to celebrate as a solemn feast the anniversary of their great victory. When the cause of these martyrs was again brought before the Apostolic See, the Supreme Pontiff, Pius IX, with solemn ceremony in the Vatican Basilica, enrolled John and his companions on the list of the Saints, in the year 1867 on the feast day of the Princes of the Apostles, in the presence of Cardinals and Bishops who had come from all over the world to celebrate the centenary of the Apostles.

℟. vi. Let us all die in our innocence; * heaven and earth testify for us that you are killing us unjustly. ℣. As his will in heaven may be, so he will do. – Heaven. – Glory. – Heaven.

III Nocturn

Ant. 7 The Lord looks on the just, to rescue their souls from death.

Ant. 8 The Lord is close to the broken-hearted; and those whose spirit is crushed he will save. The Lord ransoms the souls of his servants.

Ant. 9 The Lord of hosts is with us: the God of Jacob is our stronghold.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 6

At that time, Jesus said to his disciples: "Blessed

are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man!" Etc.

Homily of St. Augustine, Bishop

On the Lord's Sermon.

Whoever seeks the pleasures of this world and the possession of temporal goods as a christian, let him note that our blessedness is from within, as is said through the mouth of the prophet: "All the beauty of the king's daughter is within." For, from outside are promised, revilings, persecutions and detractions. But, for these the reward is great in heaven. It is already experienced in the heart of those who suffer patiently, those who can already say, "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit who has been given to us." For it is not merely to suffer these things that is fruitful, but to bear them for the name of Christ, not only with equanimity, but even with joy.

℟. vii. They presented their bodies as a living sacrifice, holy and acceptable to God *for a pleasing odour. ℣. Their feet were put in chains, their necks were bound with iron. – For a pleasing odour.

Lesson viii

"Rejoice and leap for joy," he says, "for your reward is great in heaven." I think that here "heaven" does not refer to the upper part of this visible world. For our reward, which should be unshaken and eternal, must not be placed in fleeting and temporal things. But I think that "in heaven" means, in the spiritual heavens, where eternal justice dwells. In comparison with these, the earth is called an unjust soul, to which, as it sins, the word is spoken: "You are earth and to earth shall you go." It is of these heavens that the Apostle says, "But our commonwealth is in heaven."

℟. viii. We know that if the earthly tent we live in is destroyed, * we have a building from God, a house not made with hands, eternal in the heavens. ℣. Because we look not to the things that are seen, but

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to the things that are unseen. – We have a building.

Lesson ix

They already enjoy this reward who rejoice in spiritual goods: but then it will be made perfect in every respect, when this mortal nature has put on immortality. " For thus," he says, " they persecuted the prophets who were before you." Now he considers persecution, in general, to consist both in reviling one and in vilification of one's good name. He has encouraged us well, showing by an example that those who speak the truth are usually persecuted; and yet the prophets of old did not, through fear of persecution, cease to preach the truth.

℟. ix. Then was heard what seemed to be the mighty voice of a great multitude in heaven, crying, "Alleluia ! ✱ Salvation and glory and power belong to our God for ever and ever. ℣. For his judgments are true and just, and he has avenged the blood of his servants." – Salvation. – Glory. – For ever.

The rest as above, p. 621, keeping the rank as I or II class.

17 August
St. Hyacinth
Confessor O. P.
II class

At I VESPERS, wherever the feast is celebrated with I class rank.

Ant. to psalms Let us celebrate the joyful day when Hyacinth, the light of Poland, doubly glorified, rose to the heavenly courts.

Psalm Praise, O servants, etc. (1).

Little Chapter Ecclus. 49

He was led aright, in converting the people, and took away the abominations of iniquity ; in the days of wicked men he strengthened godliness.

℟. Hyacinth found a path in the waters, and a firm foothold amidst the waves ; the floods stood up in a heap, ✱ and he passed over as though on dry ground. ℣. Bearing in his hands a statue of the Virgin, he made the waters of the river solid beneath his feet. – And he. – Glory. – And he.

Hymn

A song to Hyacinth we bring,
With joyous voices let us sing,
And, banished far each cloud obscure,
Adore our God with minds all pure.

His father, Dominic, leader best,
On him bestowed the habit blest ;
And soon, before all eyes displayed,
An apostolic man was made.

Where father led, the son proceeds,
Reflecting well his gracious deeds ;
His leader's path he followed well
And crushed the worldly lord of hell.

On him the Virgin famed awaits,
Encouragement and joy donates ;
With glory in the wondrous signs
The grace of Christ breaks forth and shines.

To you, O God, may glory be
From age to age eternally ;
And us with hosts of heaven ally,
At prayer of Hyacinth on high.
Amen.

℣. Blessed Hyacinth, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Hyacinth, the great preacher, trained many to righteousness: he brought peoples of different nations under the law of Christ.

Prayer

O God, you made the blessed Hyacinth, your confessor, glorious among the peoples of different nations by the holiness of his life and the splendour of his miracles ; grant that, by his example, we may amend our lives, and by his help be defended in adversity. Through.

Compline from Sunday.

MATINS

Invit. Let us adore the Lord, the giver of grace. ✱ He glorified Hyacinth, the preacher of salvation.

Hymn

Salvation's herald, heaven-sent,
A faithful preacher forth he went ;
As far throughout the earth he sped
The message true of Christ is spread.

He sows on all sides gospel seed,
The light that shows the rightful deed ;
And from his mouth, as torches, flow
The rules of life that shine and glow.

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Salvation's pathway
straight, he shows
With fitting conduct ever
goes ;
And by that word which
soul improves,
To true repentance each
he moves.

From evil foe its prey he
storms,
And hardened hearts to soft
transforms ;
And fit for heaven each one
he makes,
As Satan's power in each
he breaks.

To you, O God, may glory
be
From age to age eternally ;
And us with hosts of heaven
ally,
At prayer of Hyacinth on
high.
Amen.

I Nocturn

Ant. 1 Trained in discipline and knowledge from his youth, Hyacinth yielded fruit in due season.

Psalms from the Common of a Confessor [100].

Ant. 2 Appointed by the Lord to proclaim the gospel, he announced his decree and taught the peoples by word, conduct and miracles.

Ant. 3 By his words he spread the light of faith and recalled great numbers from darkness.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the blessed apostle Paul's Letter to the Philippians

Lesson i Chapters 3 and 4

Brethren, I do not consider that I have made it my own ; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal, for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded ; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained.

℟. i. When Poland gave birth to Hyacinth, it brought forth a spotless blossom, purer than any flower ; * it produced a new gem, more precious than any precious stone. ℣. The flower is fragrant with purity, the gem sparkling with goodness. – It produced a new gem.

Lesson ii

Brethren, join in imitating me, and mark those who so live, as you have an example in us. For many, of whom I

have often told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is destruction, their God is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven.

℟. ii. Leaving his native land, Hyacinth visits the holy places of Rome ; * abandoning worldly pomp, he enters Dominic's cloister. ℣. Following a most excellent Father, he becomes a pattern of all virtues. – Abandoning worldly pomp.

Lesson iii

And from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself. Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

℟. iii. Adorned with chastity, burning with charity, he constantly gave himself to prayer and fasting, * and he pondered on the law of the Lord day and night. ℣. He brought his body into subjection, that he might be fit to become a sacrifice worthy of God. – And he pondered.

II Nocturn

Ant. 4 You alone, Lord, made him dwell in safety, for he called upon you day and night.

Ant. 5 The crowds were attentive to his preaching and were in admiration at his gift of miracles.

Ant. 6 With signs and wonders he brought the glorious name of the Lord to many peoples.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

From his Bull of Canonization issued by Clement VIII on April 17, 1594.

Lesson iv

The blessed Hyacinth was born of noble christian parents at the castle of Camin, in the diocese of Warsaw, in Poland. Having been made a canon of the church of Cracow, he was an example of piety and learning to all. Brought to Rome by his uncle Ivo, Bishop of Cracow, he there received the habit of the Order of Preachers from the hands of the holy father Dominic. Thence, returning to Cracow, he spread the new Order. Most humble and modest, he maintained perpetual virginity and, the more easily to subject the flesh

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to the spirit, used nightly scourge himself to blood.

℟. iv. The Lord gave him the treasure of his wisdom, that, through the ministry of preaching the gospel * it should be expended liberally upon believers and unbelievers. ℣. He put his words on his lips and confided to him the secret of his heart. – It should be.

Lesson v

He was most abstemious in food and very often used to fast on merely bread and water. Frequently he spent whole nights praying in the church. When his weary body had to be given some respite, he rested either by lying on the ground or by leaning against the altar. When not praying, he devoted himself wholly to sacred studies, preaching, or hearing confessions. One can scarcely enumerate the many different and distant places to which he journeyed in preaching the gospel; how many labours he undertook for Christ's glory; how many unbelievers he recalled to the church, how many believers he recalled to penance.

℟. v. The Lord's Mother made him rejoice with the joy of her presence, saying, "Hyacinth, son, rejoice, * for your prayers are pleasing to my Son. ℣. And whatever you may consider asking, you shall obtain it by my intercession." – For your prayers are pleasing to my Son.

Lesson vi

When for almost forty years after his profession he had led this wonderful life, finally, on the feast of the Assumption of God's Mother, for whom he displayed exceptional piety and devotion, he slept in the Lord in the year of salvation, 1257. He was illustrious for countless miracles both during life and after death. Among these is recounted the most famous one, that when the river Vistula had overflowed and cut off Visograde, a city in Moravia, he brought himself and his companions across on a cloak, which he spread on the water. Clement VIII enrolled him among the saints. Since that time his feast has been celebrated with great splendour in almost all the Christian world.

℟. vi. Hyacinth found a path in the waters, and a firm foothold amidst the waves; the floods stood up in a heap, * and he passed over as though on dry ground. ℣. Bearing in his hands a statue of the Virgin, he made the waters of the river solid beneath his feet. – And he. – Glory. – And he.

III Nocturn

Ant. 7 Through the seed of God's word he gave nations life in Christ, and brought the evil one to nought.

Ant. 8 In your strength, Lord, he cleansed the world from vice and valiantly shattered the sway of demons and of death.

Ant. 9 He who fearlessly walked upon the waters, climbed the mountain of the Lord with clean hands and pure heart.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 10

At that time, Jesus said to his disciples: "Preach as you go, saying, 'The kingdom of heaven is at hand'." Etc.

Homily of St. John Chrysostom

Homily 33 on Matthew

Observe how the Lord is no less concerned that they should lead better lives than that he should endow them with the power of miracles. To show that miracles are worthless without uprightness of life and that they might not fall through pride and haughtiness, he said, "You have received without payment." Then lest they be motivated by desire for money, he added, "Give without payment." Again, lest they take pride in miracles as though they did them by their own power, he said, "You have received without payment, pay nothing to those who receive you. For you did not receive these things as a reward for your work; it is my gift. So you, also, should give, without payment, these benefits which cannot be valued in money.

℟. vii. Going forth for the salvation of his people he routed the evil forces of the North; * with the warmth of the heavenly word, he set cold hearts on fire. ℣. Endowed with great virtue, he destroyed the power of sin. Ever fervent in soul, he showed solicitude for the faithful. – With the warmth of the heavenly word.

Lesson viii

Next, in order to eradicate the root of all evil and destroy the foundations

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of vice, he said, " Do not possess gold nor silver, nor copper in your belts, nor bag for your journey, nor two tunics, nor a staff." He did not say, " Do not take with you," but rather, " Do not possess," so that even if it were possible to receive from someone else they should still decline, and so avoid this ruinous weakness. By this command he envisages many advantages. First, that the disciples may be above suspicion. Next, he thereby frees them from all worldly cares that they may devote themselves to preaching alone. Lastly, he shows them his immense power; and to this he later alludes when he says, " Did you then lack anything when I sent you out barefoot, without sandals ?"

℟. viii. The Lord wonderfully made Hyacinth an outstanding preacher of his name, * so that he gave life to the dead, sight to the blind, and cured those who suffered from various diseases. ℣. As in his life he did wonders, so in his death his deeds were marvellous. – So that.

Lesson ix

It is also worthy of note that he did not, from the outset, say, " Do not possess gold nor silver." But when he had first given them the power to cleanse lepers and cast out devils, he then added, " Possess nothing; you have received without payment; give without payment." In this way, he showed that what he commanded them was useful, good, and easy to do. But you may say, " Surely the other things he said were not said without definite purpose. For that matter, why did he order them not to have a bag on the journey, nor two tunics, nor a staff, nor shoes ?" Undoubtedly because he wished to establish most precisely the foundations of a higher life; hence, in the preceding passages, he exhorts them not to be anxious about tomorrow.

℟. ix. As Hyacinth is taken from the earth, he is borne to heaven amid tremendous light. * The choir harmonious greets him; the Queen of Virgins receives him. ℣. As he rises above the starry heavens to receive his reward. – The choir. – Glory. – The Queen of virgins receives him.

Remainder as above, p. 710, keeping the rank of I or II class.

30 August

St. Rose of Lima

Virgin O. P.

II class

At I VESPERS, wherever the feast is celebrated with I class rank.

Ant. to psalms Begin a song to my God with tambourines, sing to my Lord with cymbals. Raise to him a new psalm; exalt him and call upon his name.

Psalm Praise O servants, etc. [1].

Little Chapter Wisd. 8

"I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamoured of her beauty," says the Lord almighty.

℟. I perfumed my dwelling as storax and galbanum and uncrushed frankincense. * My fragrance is like pure balsam. ℣. The Rose of the Indies emitted a pleasing perfume, and the house was filled with the scent of an ointment. – My fragrance is like pure balsam. – Glory. – My frankincense.

Hymn

Let all who dwell upon the earth
Keep Rose's feast, her heavenly birth;
Let those who praise her sound as one,
From sunrise to the setting sun.

While yet an infant at the breast,
On her the gifts of grace did rest;
And filled with God she set her hand
To conquer self by penance planned.

Her sinless limbs, by suffering tried,
In wondrous ways she mortified;
Her brow with wreaths of thorn transfixed,
Her simple food with gall she mixed.

Rejoicing now the prize is won,
The great reward for penance done,
She gladly sings the anthem new
As Lamb of God she follows true.

Be praise and honour for all time
To Him who gives these gifts sublime,
Who, Three in One and One in Three,
One God, rules all eternally.
Amen.

℣. Blessed Rose, pray for us. ℟. That we may be

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made worthy of the promises of Christ.

Magnif. ant. Blessed are you, Rose, by your God in every tabernacle of Jacob. For in every nation which shall hear your name, the God of Israel shall be magnified on account of you.

Prayer

O almighty God, giver of all good gifts, in predisposing blessed Rose by the dew of your heavenly grace, you willed that she should blossom in the Indies with the beauty of virginity and patience; grant us, your servants, that hastening in her pleasing fragrance, we may be worthy to be made the aroma of Christ. Who lives and reigns with you.

Compline from Sunday.

MATINS

Invit. Come, let us adore the eternal King. * On account of her merits, he fittingly crowned the Rose of his heart in heaven.

Hymn

The royal city Lima, bright,
A regal present brought to light;
A Rose, to God most pleasing, bore,
A blossom of the heavenly shore.

As sun the darkness drives afar,
She passed in loveliness each star;
And like unto the spirits blest,
The Godhead bore upon her breast.

She did not flinch at cruel jeer,
Nor hell-hounds fierce could cause her fear;
But all alone she stayed unbowed,
And spurned the world with bustling crowd.

O Blessed One, look down to us
Who set ourselves to praise you thus;
And to the heavenly joys then lead,
When from all stains we have been freed.

O virgins' bridegroom, Christ, to you
And to the Father, glory true,
With Holy Spirit Counsellor,
Who lives and reigns for evermore.
Amen.

I Nocturn

Ant. 1 Lord, you have made your Rose little less than a god, for with glory and honour you crowned her.

Psalms from the Common of a Virgin [130].

Ant. 2 Like a bridegroom coming forth from his dwelling he made his home with Rose.

Ant. 3 With clean hands and pure heart Rose climbs the mountain of the Lord and will stand in his holy place.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

From the Song of Songs

Lesson i Chapter 2

I am a rose of Sharon, a lily of the valleys. As a lily among brambles, so is my love among maidens. As an apple tree among the trees of the wood, so is my beloved among young men. With great delight I sat in his shadow, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Sustain me with raisins, refresh me with apples; for I am sick with love. O that his left hand were under my head, and his right hand embraced me! I adjure you, O daughters of Jerusalem, by the gazelles or the hinds of the field, that you stir not up nor awaken love until it please.

℟. i. Pay attention, peoples from afar: the Lord called me from the womb, from the body of my mother * he named my name. ℣. In the blood of the eternal covenant, the great shepherd calls his sheep by name and he leads them out. – He named my name.

From the Proverbs of Solomon

Lesson ii Chapter 8

I love those who love me, and those who seek me diligently find me. Riches and honour are with me, enduring wealth and prosperity. My fruit is better than gold, even fine gold, and my yield than choice silver. I walk in the way of righteousness, in the paths of justice, endowing with wealth those who love me and filling their treasuries. The Lord created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth.

℟. ii. Rose is given a name better than that of the other children; a new name * which the mouth of Our Lady has given. ℣. I will give her a white stone, and on the stone, a new name. – Which the mouth of Our Lady has given.

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From the book of Ecclesiasticus

Lesson iii Chapter 39

Listen to me, O you holy sons, and bud like a rose growing by a stream of water; send forth fragrance like frankincense, and put forth blossoms like a lily. Scatter fragrance, and sing a hymn of praise; bless the Lord for all his works; ascribe majesty to his name and give thanks to him with praise, with songs on your lips, and with lyres; and this you shall say in thanksgiving: "All things are the works of the Lord, for they are very good."

℟. iii. I perfumed my dwelling as storax and galbanum and uncrushed frankincense. * My fragrance is like pure balsam. ℟. The Rose of the Indies emitted a pleasing perfume, and the house was filled with the fragrance of the ointment. – My fragrance is like pure balsam. – Glory. – My fragrance.

II Nocturn

Ant. 4 Rose is clothed with splendour in gold of Ophir and so the king desired her beauty.

Ant. 5 The Lord helped Rose at the dawning of the day, and within her heart she cannot be shaken.

Ant. 6 On the holy mountain is Rose. It is he, the Most High, who gives each his place, and prefers her to all Jacob's dwellings. ℣. In splendour and state. ℟. Ride on in triumph.

From the Acts and Bull of Canonization.

Lesson iv

The virgin Rose was the first flower of holiness in South America. Born in Lima of christian parents, she showed, from the cradle, signs of her future holiness. For the infant's face, being marvellously transformed into the likeness of a rose, was the reason why she was given this name. Later the Virgin Mother of God added a further name to it and ordered that from then onwards she be called Rose of the Blessed Mary. At fifteen she took a vow of perpetual virginity. When she was older she secretly cut off her lovely hair that she might not be forced by her parents to marry. Given to extraordinary fasting, she abstained from bread for the whole of Lent, and lived on a diet of five grains of citrus fruit.

℟. iv. This Rose cannot be valued in the gold of Ophir, nor can she be got for gold; * because all gold is but a little sand in her sight. ℣. Glory and riches are in her house; her justice stands firm for ever. – Because all gold.

Lesson v

On taking the habit of the Third Order of the Holy Father Dominic, she redoubled the austerities of her earlier life. She fixed sharp needles here and there on her long and very rough hair shirt. Day and night, under her veil, she wore a crown provided with thickly woven thorns. Following in the arduous path of Saint Catherine of Siena, she wore an iron chain wound three times about her loins. She made a bed for herself from knotted wood and filled the joints with fragments of earthenware. In a remote corner of the garden she built herself a tiny hermitage. Here she gave herself to the contemplation of heavenly things. Weakened in the flesh by many scourgings, fasts and vigils, but quickened in spirit, a victor in many assaults, she repulsed and fearlessly overcame the deceits of the demons.

℟. v. She made herself a secret cell where she lived enclosed. With sackcloth covering her loins * she fasted every day of her life. ℣. The virgin Rose, was anxious about the affairs of the Lord that she might be holy in body and spirit. – She fasted.

Lesson vi

Although severely troubled by sickness, by derision from the household and by slanderous tongues, she complained that, as yet, she was not being afflicted as she deserved. During fifteen years, pining pitifully for hours in desolation of spirit and aridity, she bore, with constant spirit, agonies more bitter than any death. Later she began to abound in delights, to be enlightened by visions and to overflow with seraphic raptures. From repeated apparitions she became wonderfully intimate with her angel guardian, Saint Catherine of Siena and the Virgin Mother of God, and was privileged to hear Christ speak these words, "Rose of my heart, be my bride." Finally, being happily brought to the paradise of this Bridegroom, and famous for miracles, both before and after her death, she was solemnly enrolled in the list of holy Virgins by Pope Clement X.

℟. vi. Blessed are you, daughter, by the most high God because you did not spare your own life when our nation was brought low; * but you have

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avenged our ruin, walking in the straight path before our God. ℣. You considered how to save your people from ruin. – But you have avenged. – Glory. – Walking in the straight path before our God.

III Nocturn

Ant. 7 As Rose came up, the land and all it bears rejoiced, and all the trees of the wood shouted for joy.

Ant. 8 Let earth rejoice and the many coastlands be glad, because all peoples see the glory of her holiness.

Ant. 9 Let the sea and all within it, thunder; the world and its peoples: for the Lord has worked wonders in Rose.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time Jesus spoke this parable to the multitudes: The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field. Etc.

Homily of St. Peter Chrysologus

On Matthew Chap. 13

Brethren, you have heard how the entire greatness of the heavenly kingdom has been compared to a grain of mustard seed. Christ, seeking in heaven and on earth, found nothing but a grain of mustard seed in which he might store the whole power of the heavenly dominion. He encloses and confines within the limits of a grain of mustard seed that kingdom which is unique in power, eternally happy, brilliant in its divinity and is spread throughout the whole of heaven and earth. Does this sum up the hope of believers? Is this the ultimate in the expectations of the faithful? Is this happiness of Virgins comparable with the long labours of continence? Brethren, let us not be easily upset by the Lord's words. For if the weakness of God be stronger than men, then this least thing of God is found to be greater than all the greatness of the world. Provided, of course, that we so plant this grain of mustard seed in our minds, that it grows up to be in us a great tree of understanding.

℟. vii. Rose loved God's house and the place where

his glory abides, therefore,* she shall dwell in his holy mountain. ℣. She did not depart from the temple, worshipping with fasting and prayer night and day. – She shall dwell.

Lesson viii

The kingdom of God is therefore like the grain of mustard seed. It is brought down from heaven by the word. It is received by hearing, sown by faith, takes root by belief, grows by hope, and is spread by being professed. It is extended by virtue and spreads out into branches, to which it calls the birds of the air, that is, the spiritual senses, and in these branches it receives them in a peaceful dwelling. Let the heretic come. Let him come, since the church is ever open to those who return. Let him come, let him hear, and let him now stop carping at the Lord's goodness. If all the majesty of the heavenly kingdom came like the grain of mustard seed, why repine that God came down to man, the Lord to the likeness of a servant? For he came like this, that, since you completely lacked him by nature, he might grow fully in you by faith.

℟. viii. Come with me from Lebanon, Rose of my heart; come with me from Lebanon, my bride: * come on your way from the peak of Senir and Hermon. ℣. At midnight there was a cry: "Behold, the bridegroom!" – Come on your way.

Lesson ix

Observe, however, that Christ is the kingdom of heaven. Like the grain of mustard seed, he was placed in the garden which is the Virgin's body and grew throughout the whole world into the tree of the cross. Such savour did his fruit give, when crushed in the passion, that by its contact it flavours and seasons all that lives. Just as in the perfection of the grain of mustard seed there lies a hidden force, and its power is seen fully only when crushed, so Christ willed his body to be crushed, that his power would not remain hidden. As for us, brethren, let us crush the grain of mustard seed, so that we likewise may feel its power. Let us crush this grain of mustard seed that we may experience its power in this parable. Let us crush that seed that it may set our burning lips aflame with the vigorous effect of its flavour, that so its fire may burn and spread through our whole heart, and by its

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flavour remove from us all the distaste of our ignorance.

℟. ix. Let us rejoice and exult, for the marriage of the Lamb has come and his bride has made herself ready. * It was granted to her to be clothed with fine linen, bright and pure, which is the righteous deeds of the saints. ℣. The king set the royal crown on her head and made her queen. – It was granted. – Glory. – The righteous deeds of the saints.

Remainder as above, p. 740, keeping the rank of I or II class.

9 October

St. Louis Bertrand

Confessor O. P.

II class

At I VESPERS when the feast is celebrated with the rank of I class:

Ant. to psalms Your life will be brighter than the noonday; its darkness will be like the morning.

Psalm Praise, O servants, etc. [1].

Little Chapter Rev. 14

I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation.

℟. In my name they will cast out demons; they will speak in new tongues; they will pick up serpents: * and if they drink any deadly thing, it will not hurt them. ℣. Your sons were not conquered even by the teeth of venomous serpents, for your mercy came to their help and healed them. – And if they drink. – Glory. – It will not hurt them.

Hymn

While Louis, in his glory bright,
Now shines in heaven's starry height,
Valencia sings her joyful song,
Proud parent of a saintly throng.

Let Mother Church, the world around,
With every joyous song resound,
Her voice upraised in jubilee
To thank God for his clemency.

With care she nurtured well the ways
Of Louis in his early days;
Developing so gently, mild,
The virtue of this holy child.

She watched unfailing by his side
Until he reached life's eventide;
His weapons, penances, in hand,
She led him to the triumph grand.

To Father and to Son be praise
And to the Spirit all our days;
Give praise, O blest of heaven's domain,
In timbrel and in cymbal's strain.

Amen.

℣. Pray for us, blessed Louis. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Resplendent torch of the new world, holy Louis, you merited a share in the glory of the Apostles by proclaiming the gospel of Christ in the Indies; be ever our successful suppliant with God who chose you.

Prayer

O God, through mortification of the body and preaching of the faith, you raised the blessed Louis, your confessor, to the glory of the saints; grant that what we profess by faith, we may ever fulfil by works of piety. Through.

Compline from Sunday.

MATINS

Invit. Let us shout for joy to the great King, creator of the universe. * In him Louis lives, sharing the glory of the saints.

Hymn

O stars of night that gleam on high,
You often heard the fervent sigh
That Louis, praying heaven, made
As on himself the scourge he laid.

Recount to us the scene you saw,
The blows, the blood, the wounds all raw,
As this great saint, with heart aflame,
Oft disciplined his mortal frame!

And when the pavement of his cell
Was moist with all the blood that fell,
A bed of wood renewed again
In every bone the cruel pain.

But then the light from heaven glows
Around him, wounded from these blows;
And, in his weakness, angels pure
Uplift him in their arms secure.

To God the Father, God the Son
And God the Spirit, Three in One;
Unending praise and glory be
From age to age eternally.
Amen.

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I Nocturn

Ant. 1 As a tree planted beside the flowing waters, Louis yielded fruit to the new world in due season.

Psalms from the Common of a Confessor [100].

Ant. 2 The nations were in tumult, the worthless idols fell, as his preaching revealed to the Indies the wonderful works of Christ.

Ant. 3 He did not fear even thousands of people who were ranged on every side against him; his zeal for preaching the gospel made him fearless of rocks, cudgels, and darts.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

From the blessed apostle Paul's Second Letter to the Corinthians

Lesson i Chapter 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.

℟. i. Behold my servant, whom I uphold, my chosen one, in whom my soul delights; * I have put my Spirit upon him. ℣. It is good for a man that he bear the yoke of the Lord in his youth. – I have put my Spirit upon him.

Lesson ii

So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

℟. ii. For the moment, all discipline seems painful rather than pleasant: but later * it yields peaceful fruit to those who have been trained by it. ℣. I put on sackcloth in mourning and afflict my soul with fasting. – It yields peaceful fruit.

Lesson iii

Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience. We are not commending ourselves to you again but giving you cause to be proud of us, so that you may be able to answer those who pride themselves on a man's position and not on his heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ controls us.

℟. iii. See, the smell of my son is as the smell of a field which the Lord has blessed! * May your mother's sons bow down to you. ℣. Through us, God spreads the fragrance of the knowledge of himself, for we are the aroma of Christ to God. – May your mother's sons bow down to you. – Glory. – May your mother's sons bow down to you.

II Nocturn

Ant. 4 It is the Lord who grants favours to those whom he loves: he heard the prayer of the humble and released him from anguish.

Ant. 5 The king of everlasting majesty heeded the groanings of his just one, and surrounded Louis with favour as with a shield.

Ant. 6 To silence the rebel and the foe, the Lord perfected the praise of his name through Louis.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Lesson iv

Louis Bertrand was born of virtuous and dutiful parents in Valencia, a city of Tarragona in Spain. Almost from infancy he began his apprenticeship to holiness and penance. When his boyhood was over, he began to sleep occasionally on the bare ground, often went without sleep at night, and applied himself diligently to exercises of piety and charity. Inflamed alike with contempt of the world and eagerness for the religious life, he overcame with remarkable constancy the efforts of his parents to make him deviate from his holy resolve. At length, his wish was fulfilled and he entered the Order of Preachers. Here he made such progress in a short time that he became an example even to those who were advanced in years,

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although himself still a beginner. It was wonderful how, having made his profession, he perfected his former manner of life with a great and varied increase of virtue. He checked his sinful inclinations by means of fasting, scourgings, hair-shirts and vigils, and nourished his soul ceaselessly with prayer. In this way he cultivated internal modesty and purity of soul to such a degree that it appeared in his very eyes and countenance.

℟. iv. Tongues are a sign not for believers but for unbelievers: I thank God that * I speak in tongues more than you all. ℣. The Lord gave me a tongue as my reward, and I will praise him with it: I opened my mouth and said. – I speak in tongues more than you all.

Lesson v

While still a young man he was put in charge of the training of the novices, and trained them in all holiness by word and example. He was sent to the West Indies to preach the gospel. There, different and far-flung nations heard him speaking, as it were, their own tongues, though he himself spoke only Spanish. From among these, he led countless souls to the Christian faith. There also, on more than one occasion, he drank, without ill-effects, poison that had been set before him by the barbarians. A certain nobleman plotted to kill Louis in revenge for a public condemnation of sins which he regarded as directed against himself alone; when he aimed the gun at him it was suddenly changed into the form of a crucifix. The wicked assailant was deeply moved by this miracle, fell at the feet of the saint, and earnestly begged pardon for his crime.

℟. v. He declared among the nations and proclaimed; he set up the banner of the cross among the peoples: their images are put to shame, * their idols are dismayed. ℣. What sign do you do, that we may see, and believe you? – Their idols are dismayed.

Lesson vi

Remarkable for humility and patience, he repeatedly made use of the prayer: "Lord, burn here, cut here, do not spare here, that you may spare in eternity." Inspired with the spirit of prophecy, he foretold many things. He extinguished fire with the sign of the cross, calmed a storm, restrained the attacks of wild beasts, restored life to the dead, sight to the blind, the power to walk to the lame, hearing to the deaf. Finally, broken by the hardships of severe penance, he fell ill, and, having been duly purified by the sacred mysteries, departed to heaven on October 9, 1581, in the fifty-fifth year of his age. He was also renowned for many miracles after death. Paul V enrolled him among the Blessed, and Clement X enrolled him among the saints. Finally, at the request of the catholic king, Alexander VIII decreed that his feast should be celebrated as of double rank, by all the secular clergy of that realm, and by his apostolic authority declared the saintly Confessor patron of the kingdom of New Granada.

℟. vi. I pommel my body and subdue it, * lest after preaching to others I myself should be disqualified. ℣. Lord, burn here, cut here, do not spare here, that you may spare for eternity. – Lest after. – Glory. – Lest after.

III Nocturn

Ant. 7 Having walked without fault and acted with justice, he now rejoices in the dwelling on the mountain.

Ant. 8 Greeted with the blessings of success, he now enjoys the fulfilment of his heart's desire.

Ant. 9 He did not swear so as to deceive anyone, but was on his guard against sinful stain: with clean hands and pure heart, he climbed the mountain of the Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Mark

Lesson vii Chapter 16

At that time, Jesus said to his disciples, "Go into all the world and preach the gospel to the whole creation." Etc.

Homily of Pope Saint Gregory

Homily 29 on the Gospels, after the beginning.

Every nation of the Gentiles can be signified by the phrase "the whole creation." Indeed, it had previously been said, "Go nowhere among the Gentiles"; now, however, is said, "Preach to the whole creation." This is so, that the preaching of the Apostles, having first been rejected by Judea, might then become a help to us; that

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proud nation having rejected it and so witnessed to its own condemnation. But when the Truth sends the disciples to preach, what is he doing but scattering grains of seed in the world? And in the seed he places few grains that he may receive from our faith the fruits of many harvests.

℟. vii. I resolved to live according to wisdom and in my conduct I was strict: * I was zealous for the good and I shall never be put to shame. ℣. If I were still pleasing men, I should not be a servant of Christ. – I was zealous.

Lesson viii

Nor would such a great harvest of faithful have arisen through all the world if the choice grain of the preachers had not come from the Lord's hand upon the human soil. Then follows: " He who believes and is baptized will be saved; but he who does not believe will be condemned." Perhaps each one may say within himself, " I already have believed; I shall be saved." He speaks truly if he upholds the faith in his deeds. That faith is indeed true which does not contradict by behaviour what it professes in speech. It is for this reason that Paul, when speaking of some disloyal believers, says, " They profess to know God, but they deny him by their deeds."

℟. viii. We are not destroyed, always carrying in the body the death of Jesus, * so that the life of Jesus may also be manifested in our bodies. ℣. Grant me, Lord, to die for you, as you were pleased to die for me. – So that the life of Jesus may also be manifested in our bodies.

Lesson ix

And these signs will accompany those who shall believe: " In my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick and they will recover." Are you, then, not believers, dear brethren, because you do not do these signs? These things, however, were needed in the beginning of the church. The multitude of believers had to be fed on miracles that they might grow in the faith. We ourselves, when we plant trees, moisten them with water until we see that they are firmly fixed in the earth; but once they have taken root, the moistening will be discontinued. This is the reason why Paul says, " Tongues are a sign, not for believers, but for unbelievers."

℟. ix. Put on for ever the beauty from God: for God will show your splendour, and he will put on your head the diadem * of the glory of the Everlasting. ℣. You removed my sackcloth and girdled me with joy: so my soul sings psalms to you unceasingly. – Of the glory of the Everlasting. – Glory. – Of the glory of the Everlasting.

The rest as above, p. 852, preserving the rank of I or II class.

ON THE MISSIONS

3 October

St. Teresa of the Child Jesus

Virgin

I class

All from the Common of a Virgin not a Martyr [128], except the following:

Prayer

Lord, you have said, " Unless you become like children, you will never enter the kingdom of heaven "; grant us, we beseech you, so to follow the footsteps of the holy virgin Teresa in humility and simplicity of heart, that we may gain the eternal reward. For you live and reign.

II Nocturn

Lesson iv

Teresa of the Child Jesus was born at Alençon in France, of parents who were remarkable for their extraordinary and unremitting piety towards God. Under the influence of the divine Spirit, she longed, from her earliest years, to lead the religious life. She promised with all earnestness that she would never deny to God what he seemed to ask of her—a promise which she kept

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faithfully until death. When Teresa was five years old her mother died. She then surrendered herself entirely to the providence of God under the watchful care of her loving father and elder sisters. Under these teachers Teresa rejoiced as a champion to run the course of perfection. When nine years old she was sent to the Benedictine nuns in Lisieux to be educated. There she was seen to excel in the knowledge of divine things. In her tenth year she was afflicted for a long time with a mysterious and grave illness. From this she was divinely delivered, as she herself tells, through the aid of the most blessed Virgin who, wreathed in smiles, appeared to her and whom, under the title of Our Lady of Victories, she had fervently invoked for nine days. Then filled with angelic fervour she began a most diligent preparation for the sacred banquet in which Christ is received.

℟. iv. I loved her and desired to take her for my bride, * and I became enamoured of her beauty. ℣. Strength and dignity are her clothing and she laughs at the time to come.–And I became.

Lesson v

On receiving the Eucharistic Bread for the first time she seemed to experience an insatiable hunger for this heavenly food. Hence, as if inspired, she asked Jesus to turn all earthly consolation into bitterness for her. Overflowing thereafter with a most tender love for Christ the Lord and the church, she desired nothing more dearly than to enter the order of Discalced Carmelites, so that by her self-denial and sacrifices she might bring help to priests, missionaries, and the whole church, and win innumerable souls for Christ Jesus: on her deathbed she promised to do this from heaven. Because she was too young she encountered many obstacles to her undertaking the religious life. With extraordinary fortitude of soul she overcame these difficulties, and, at the age of fifteen, happily entered the Carmel of Lisieux. There God planted lofty aspirations in the heart of Teresa who, in imitation of the hidden life of the Virgin Mary, like a well-watered garden, put forth flowers of all the virtues, but especially that of exceptional love of God and of her neighbour.

℟. v. This is a wise virgin whom the Lord found watching; who with lamps in hand took oil with her; * and when the Lord came, went in with him to the marriage feast. ℣. This is one of the wise, who prepared their lamps. – And when the Lord came.

Lesson vi

On reading that admonition of Sacred Scripture: "Whosoever is a little one, let him come to me," in order to become more pleasing to the Most High, she wished to be a little one in spirit, and so, with childlike trust, gave herself over for ever to God as to a most beloved Father. This way of spiritual childhood, which is in accordance with the teaching of the gospel, she taught to others, especially to the novices whose formation in zeal for the virtues of religion she undertook under obedience. Thus filled with apostolic zeal, she disclosed the way of gospel simplicity to a world puffed up with pride and enamoured of mere nothings. Jesus her Bridegroom wholly inflamed her with a desire to suffer both in soul and body. Affected moreover with the deepest anguish on perceiving that God's love was disregarded on all sides, two years before her death she offered herself as a victim to the compassionate love of God. She herself tells how she was then wounded by a flame of heavenly fire. So it was that consumed with charity, rapt in ecstasy and repeating over and over again with most intense fervour: "My God, I love you," she departed to her Bridegroom on September 30, 1897, when she was twenty-four years old. Now that she has been received into heaven she has fulfilled—and continues to fulfil by miracles—the promise that she made as she lay dying, that she would send down on earth an unending shower of roses. The Supreme Pontiff Pius XI, who enrolled her among the beatified Virgins and two years later, during the year of the Great Jubilee, enrolled her among the Saints, named and proclaimed her as the special patroness of all Missions.

℟. vi. She is led to the king with her maiden companions. Her destined companions are escorted in * with joy and gladness. ℣. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him. – With joy.–Glory.–With joy.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 18

At that time the disciples came to Jesus,

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saying, " Who is the greatest in the kingdom of heaven?" Etc.

Homily of Pope Saint Leo

Sermon 37, for the solemnity of the Epiphany, 7, chaps. 3–4

Beloved, the whole craft of christian wisdom consists, not in a facility for speaking nor in skill in debate, nor in a longing for praise and glory, but in that genuine voluntary humility which the Lord Jesus Christ both chose and taught with his whole strength from his Mother's womb to the sacrifice of the cross. For when, as the Evangelist recounts, his disciples inquired among themselves who would be greatest in the kingdom of heaven, he called a child and put him in the midst of them, and said, " Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven." Christ loves childhood which, from the start, he undertook in soul and in body. Christ loves childhood which is the teacher of humility, the model of innocence, the image of gentleness. Christ loves childhood; according to its pattern he guides the conduct of adults, according to which he rolls back the years of those advanced in age; and he brings low, to follow his example, those whom he raises to the eternal kingdom.

℟. vii. I heard a voice coming from heaven: " Come, all you wise virgins, * store oil in your vessels for the coming of the bridegroom." ℣. At midnight there was a cry: "Behold, the bridegroom!"– Store oil.

Lesson viii

That we may fully understand how to bring about such a wonderful transformation, and what change is required in us for return to the state of childhood, let the blessed Paul teach us and say to us: " Do not be children in your thinking; be babes in evil." We do not, then, have to return to childish activity and the imperfections of our early days, but we are to take from his words something which is applicable even to those of advanced years, namely, that violence should pass quickly and peace return swiftly; that there should be no harbouring of resentment, no coveting of position of rank; that love of the common brotherhood

should reign, all being equally privileged. It is indeed a great achievement to do no injury, to plan no evil; for to inflict or repay injury belongs to the prudence of this world; to repay no one evil for evil is that childlikeness which belongs to Christian patience.

℟. viii. Come, my chosen one, and I will set my throne in you; * for the king has desired your beauty. ℣. In splendour and state, ride on in triumph. – For the king.

Lesson ix

Beloved, the celebration of today's festival invites you to cultivate this resemblance to children, and the infant Saviour adored by the Magi directs your attention to this model of humility. To show the glory he prepares for those who imitate him, he consecrated by martyrdom those who were born at the same time as himself, so that they who were born in Bethlehem, where Christ was born, might share in his passion as they shared his age. Let humility therefore be loved and let the faithful avoid all arrogance. Let each prefer his neighbour to himself, let no one seek what is his own but what is his neighbour's; so that, with feelings of good will abounding in all men, the poison of envy may be found in none. For " whoever exalts himself will be humbled, and whoever humbles himself will be exalted," as is attested by the same Jesus Christ himself, our Lord, who with the Father and the Holy Spirit lives and reigns, God for ever and ever. Amen. – Indeed, Lord.

℟. ix. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. – Whom I have seen. – Glory. – In whom I have believed.

5 November

St. Martin de Porres

Confessor, O. P.

II class

At I VESPERS, where the feast is celebrated as I class:

Ant. to psalms From the dust, Lord, you lifted up the poor, to set him in the company of the princes of your people.

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Psalm Praise, O servants, etc. [1].

Little Chapter Gal. 3

For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ, have put on Christ.

℟. I thank you, Father, Lord of heaven and earth, that you have hidden the heavenly mysteries from the wise and understanding * and revealed them to babes. ℣. Your will is wonderful, indeed, O Lord, and means more to me than silver and gold. – And revealed. – Glory. – And revealed.

Hymn

O Martin, in the halls of light
You shine, a jewel, sparkling bright;
Come now to help us from above
And bring us tokens of your love.

A pattern of God's love divine,
You have been made midst men to shine;
May every nation in you see
The image of Christ's charity.

By God's life-giving Spirit led,
You cured the sick, the needy fed;
Your kind heart warmed the orphans small;
They called you Father of them all.

With flame of charity inspired
Obtain that we be strongly fired;
By which more freely God above
And neighbour, too, we hold in love.

May charity, which knows no bound,
In everyone be always found;
And Christ's same peace on all men shine,
Redeemed by his same blood divine.

All praise to Father and to Son,
And Holy Spirit, Three in One;
May they, at your request, bestow
On us their favours here below.

Amen.

℣. Blessed Martin, pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. The Lord has exalted his lowly servant and crowned him with eternal glory in the heavenly Jerusalem.

Prayer

O God, you led the blessed Martin, your confessor, to heavenly glory along the way of humility; grant, we beseech you, that being made humble by his example, we may deserve to be exalted with him in heaven. Through.

Compline from Sunday.

MATINS

Invit. Let us adore the confessors' King; * by him the poor in spirit are enriched with the kingdom of heaven.

Hymn

Land of the New World, recently discovered,
Bore you, an offspring, to the Lord most pleasing,
Which, with sweet fragrance to the skies ascending,
Would bear good harvest.

By birth a townsman of the saintly Rosa,
Like her resplendent, crowned by deeds unsullied,
Like her in goodness, sharing her great honour;
First fruits of Lima.

To the Redeemer wholly dedicated,
Moved by his love to venerate his mother;
You became worthy to be made a dwelling
Fit for the Spirit.

Glory and beacon of the Preachers' Order,
Nations acclaim you with a praise well-founded;
Be to all peoples Patron, kind, attentive,
Light and example.

Praise everlasting to the triune Godhead
Who now exalts you with renown immortal;
May he, then, grant us, to your prayers acceding,
Joys of the blessed.

Amen.

I Nocturn

Ant. 1 Happy indeed was Martin who pondered the law of the Lord day and night.

Psalms from the Common of a Confessor [100].

Ant. 2 Happy is this saint who did not rely on himself but trusted in God.

Ant. 3 You, Lord, are a shield about me, my glory, who lift up my head.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

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From the book of Ecclesiasticus

Lesson i Chapters 3 and 4

My son, perform your tasks in meekness; then you will be loved by those whom God accepts. The greater you are, the more you must humble yourself; so you will find favour in the sight of the Lord. For great is the might of the Lord; he is glorified by the humble. Seek not what is too difficult for you, nor investigate what is beyond your power. Reflect upon what has been assigned to you, for you do not need what is hidden. Do not meddle in what is beyond your tasks, for matters too great for human understanding have been shown you. For their hasty judgment has led many astray, and wrong opinion has caused their thoughts to slip.

℟. i. God chose what is foolish in the world to shame the wise, and what is weak in the world to shame the strong, * so that no human being might boast in the presence of God. ℣. For many that are first will be last, and the last first. – So that.

Lesson ii

Water extinguishes a blazing fire: so almsgiving atones for sin. Whoever requites favours gives thought to the future; at the moment of his falling he will find support. My son, deprive not the poor of his living, and do not keep needy eyes waiting. Do not grieve the one who is hungry, nor anger a man in want. Do not add to the troubles of an angry mind, nor delay your gift to a beggar. Do not reject an afflicted suppliant, nor turn your face away from the poor.

℟. ii. Moved by contemplating the Son of God who took the form of a servant, Martin, inspired by divine grace, humbled himself * and chose to be lowly in the house of God. ℣. Against his father's wishes he left home and abandoned his heritage. – And chose.

Lesson iii

Do not avert your eye from the needy, nor give a man occasion to curse you; for if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer. Make yourself beloved in the congregation; bow your head low to a great man. Incline your ear to the poor, and answer him peaceably and gently. Deliver him who is wronged from the hand of the wrongdoer; and do not be fainthearted

in judging a case. Be like a father to orphans, and instead of a husband to their mother; you will then be like a son of the Most High, and he will love you more than does your mother.

℟. iii. He opened wide his hand to his brother, to the needy and to the poor, in the land where he dwelt. * His head will be raised in glory. ℣. Open-handed he gives to the poor; his justice stands firm for ever. – His head. – Glory. – His head.

II Nocturn

Ant. 4 You have granted favours to your holy one, Lord, and have heard him whenever he called you.

Ant. 5 Through the greatness of your love he had access to your house, and you led him, Lord, in your justice.

Ant. 6 With glory and honour you crowned him, Lord, you gave him power over the works of your hand.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Lesson iv

Martin, son of a Spanish nobleman and a coloured freed-woman of African stock, was born at Lima. Soon after birth he was baptized and received the adoption of the sons of God. But his earthly father was slow to acknowledge him, and it was only later that Martin could be called by the surname de Porres. During infancy he was solely under his mother's care, but later at Guayaquil in Ecuador, he spent almost five years under his father's tutelage. When Senor de Porres was appointed Viceroy of Panama, Martin, now an adolescent, returned to Lima and there practised as a barber and surgeon. He received the sacrament of Confirmation from the saintly archbishop Toribius, and thereafter sought first the kingdom of God and his righteousness. It was his pious custom to visit the church, to keep vigil for some time in prayer, and to help the needy by alms.

℟. iv. Happy the man who is kind to the poor and the weak. * The Lord will save him in the day of evil. ℣. The Lord his God will bless him in all that he undertakes. – The Lord will save.

Lesson v

Though forbidden by law to profess the religious state fully, he joyously chose to be lowly in the

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house of his God. So, at the age of fifteen, he was clothed with the habit of the Third Order of the Holy Father Dominic. Later, out of obedience, he took solemn vows, and in joy and simplicity became a lay brother. Martin went regularly to the sacraments of Penance and the Eucharist. Daily he recited the entire Rosary in honour of God's mother, and daily he chastised his body. Always meek and cheerful, he readily undertook the most lowly tasks. Abuse and insult served only to make him happier, and he used refer to himself as an undeserving whelp. With patience and kindness he constantly ministered to the sick, both bodily and spiritually, for forty-five years.

℟. v. In singleness of heart he obeyed others as he would obey Christ, * not in the way of eye-service, as though desiring to please men. ℣. As a servant of Christ, he did the will of God from the heart. – Not in the way.

Lesson vi

Aware that all men are one in Christ, Martin, with impartiality, showed his faith in deeds. Thus, he was seen to be fervent in charity and constant in peacefulness to his brethren and to strangers, to rich or poor, to native or negro. He delighted, however, in fraternal conversations with Blessed John Macias. It is little wonder that he was affectionately called " Martin of Charity " or " Father of the Poor." Aged sixty and deeply mourned by his fellow citizens he departed from this world and bore his robe of baptismal innocence unsullied before the tribunal of God. On November 3, 1639, as the words of the Creed " and he was made man " were being said, he brought the cross of the Lord to his lips, and with peaceful countenance, went up to heaven. John XXIII raised him to the honours of the saints.

℟. vi. I thank you, Father, Lord of heaven and earth, that you have hidden the heavenly mysteries from the wise and understanding * and revealed them to babes. ℣. Your will is wonderful indeed, O Lord, and means more to me than silver and gold. – And revealed. – Glory. – And revealed.

III Nocturn

Ant. 7 He walked without fault and acted with justice; now, Lord, he dwells on your holy mountain.

Ant. 8 You came to meet your holy one with the blessings of success, Lord, and how your strength has made him glad!

Ant. 9 Martin, with clean hands and pure heart, merited to see God.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus said to his disciples: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne." Etc.

Homily of St. Augustine, Bishop

On the Gospel words. Sermon 86, ch. iv–v, nn. 4–5.

You have someone to whom you may give. Give to Christ, and he in turn makes a bond with you that you shall receive; and you wonder why he should accept anything from you. For to those who are placed on his right hand he will later on say, " Come, O blessed of my Father." Come where? " Come, inherit the kingdom prepared for you from the foundations of the world." For what reason? " For I was hungry and you gave me food, I was thirsty and you gave me drink, I was naked and you clothed me, I was a stranger and you welcomed me, I was sick and in prison and you visited me." And they will say, " Lord, when did we see you?" What does this mean? The debtor makes a bond and the creditors make excuses. The trustworthy debtor will not have them suffer loss. " Do not hesitate to accept? Are you not aware that I have received?" And he explains how he has received: " When you did it to one of the least of these my brethren, you did it to me."

℟. vii. Following the example of Christ who came not to be served but to serve, the blessed Martin became * all things to all men. ℣. His love so abounded to all men that he was called " Martin of Charity." – All things.

Lesson viii

"I did not receive directly, but in the person of my friends. What was given to them came to me, so be assured, you have not lost anything. You were kind on earth to those who were

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unfit, you have in heaven one who is able. "I have received," says the Lord, "I will repay. I received earth, I will give heaven; I received temporal things, I will restore eternal; I received bread, I will give life." Indeed, we may put it this way: "I received bread, I will give Bread; I received drink, I will give Drink; I received hospitality, I will give a Dwelling; I was visited in sickness, I will give Health; I was visited in prison, I will give Liberty. The bread which you gave to my poor is consumed, but the Bread which I will give nourishes and does not fail." May he, then, give us bread, he who is the Bread which came down from heaven. When he will give bread, he will give himself.

℟. viii. Continuing all night in prayer to God, in union with Christ, he presented his scourged body * as a living sacrifice, holy and acceptable to God. ℣. Drawn by the charity of Christ who bore our sins in his body on the tree, he offered himself for sinners.– As a living sacrifice.

Lesson ix

What was your intention when you lent on interest? To give and receive money? "I," says God, "will give you a better exchange for all you have given me. If you had received a pound of gold for a pound of silver, would you not have been delighted? Examine and question avarice. I have given a pound of silver and I receive a pound of gold. What proportion is there between silver and gold? Still more, then, what proportion is there between earth and heaven? And you will leave the gold and silver here below, for you will not remain here for ever. But I will give you something else, something more and better. I will give you that which remains for ever."

℟. ix. Blessed be the God the Father of us all who has called us into the fellowship of his Son, Jesus Christ our Lord; * the same Lord is Lord of all. ℣. There is neither Jew nor Greek, there is neither slave nor free. – The same.– Glory. – The same.

Remainder as above p. 928, keeping the rank of I or II class.

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1 December

Bl. John of Vercelli

Confessor O. P.

Where celebrated as III class.

MATINS

John was a native of Vercelli and qualified

at Paris as a doctor both of civil and canon law. While he was exercising this office at Vercelli, encouraged by the Master General, Jordan, he entered the Order of Preachers. Later he founded a convent there, which he also governed as Prior. Afterwards, while most religiously ruling the Province of Lombardy, he was, in the year 1264, elected as sixth Master General of the Order. Austere with himself, gentle towards others, he quickly visited nearly all the Order's convents in Europe, and for almost twenty years laboured fruitfully and attentively for the good of the whole Order. Furthermore, he made out an agenda for the Second Council of Lyons and, at the request of Pope Gregory X, zealously propagated the practice of showing reverence to the name of Jesus. John strenuously upheld the reputation and teaching of Thomas Aquinas. Averse to honours and unremitting in his work, he died peacefully at Montpellier. The devotion shown to him from time immemorial was confirmed by Pius X.

℟. iii. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

Before Lauds and at Vespers ℣. Blessed John, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Prayer

O God, you willed that the blessed John should shine with wonderful prudence and constancy; grant, through his intercession, that your family may always and everywhere be governed by beneficial rule. Through.

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I CLASS FEASTS AT I VESPERS

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On I Class Feasts at I Vespers

The following psalms are said at I Vespers on II class feasts of the Lord whenever these take the place of an occurring Sunday.

1 Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord.

May the name of the Lord be blessed * both now and for evermore.

From the rising of the sun to its setting * praised be the name of the Lord.

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

2 Psalm 116

O praise the Lord, all you nations, * acclaim him all you peoples.

Strong is his love for us; * he is faithful for ever.

3 Psalm 145

My soul, give praise to the Lord; * I will praise the Lord all my days, make music to my God while I live.

Put no trust in princes, * in mortal men in whom there is no help.

Take their breath, they return to clay * and their plans that day come to nothing.

He is happy who is helped by Jacob's God, * whose hope is in the Lord his God.

Who alone made heaven and earth, * the seas and all they contain.

It is he who keeps faith for ever, * who is just to those who are oppressed.

It is he who gives bread to the hungry, * the Lord, who sets prisoners free,

The Lord who gives sight to the blind, * who raises up those who are bowed down,

The Lord, who protects the stranger * and upholds the widow and orphan.

It is the Lord who loves

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the just * but thwarts the path of the wicked.

The Lord will reign for ever, * Sion's God, from age to age.

4 Psalm 146

Praise the Lord for he is good; sing to our God for he is loving; * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles.

He heals the broken-hearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth.

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

5 Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God!

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hail-stones like crumbs. * The waters are frozen at his touch.

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Office on the dedication of a Church and on its Anniversary

The feast of the Dedication of a Church is a feast of the Lord. On the actual day of the dedication of a church the Office of the occurring liturgical day is said up to None inclusive. If possible a Vigil should be made before the relics of the saints which are to be placed in the altar of the church about to be consecrated. The three nocturns of the Matins of the martyrs whose relics are to be enclosed should be sung or chanted. The faithful also should be invited to take part in this Vigil.

Those bound by the obligation of the Divine Office satisfy their obligation for Matins by the recitation of the nocturns in honour of the holy martyrs during the Vigil.

The Office of the Dedication is begun at Vespers on the actual day of dedication and said right through the following day to Compline as on a I class feast.

I VESPERS

Ant. to psalms The Lord has made holy his dwelling place. This is the house of the Lord; let it be called by his name. Of it is written: My name shall be there, says the Lord. P. T. Alleluia.

Psalm. Praise O servants, etc. [1].

Little Chapter Rev. 21

I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

℟. Awesome is this place! This is none other than the house of God, and this is the gate of heaven. * Surely the Lord is in this place, and I did not know it. P. T. Alleluia. ℣. When Jacob awoke as from a deep sleep, he said. - Surely - Glory. - Outside P. T. And I. P. T. Alleluia.

Hymn

Blest Jerusalem, God's city,
Vision, named, of Peace, most true;
For, in heaven above constructed,
Made of living stones are you;
And with angel cohorts circled
As a bride with retinue.

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Newly coming down from heaven,
To the marriage she is led;
As a bride adorned for bridegroom,
To the Lord let her be wed;
Made are all her streets and ramparts,
From the purest gold 'tis said.

Bright with pearls the portals glitter,
They are open evermore;
And, by virtue of his merits,
Thither faithful souls may soar,
Who on earth for name of Christian,
Pain and tribulation bore.

Many blows and much affliction
Polished well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith has willed for ever
That his palace should be decked.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit;
Ever Three, and ever One;
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. Holiness is fitting to your house, O Lord. P. T. Alleluia. ℟. Until the end of time. P. T. Alleluia.

Magnif. ant. O how awesome is this place! Surely, this is none other than the house of God and this is the gate of heaven. P. T. Alleluia.

On the anniversary of Dedication

Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you may be gladdened by obtaining all that he has asked. Through.

On the actual day of Dedication

Prayer

O God, in an invisible manner you maintain all things, and yet for the salvation of mankind show visible signs of power; ennoble this temple with the might of your presence, and grant that all who gather here to pray may obtain the blessings of your

consolation in whatsoever trouble afflicts them as they call to you. Through.

Compline from Sunday

MATINS

Invit. Let us ring out our joy to the Lord, the King most high; * he has made holy his dwelling place. P. T. Alleluia.

Hymn as in I Vespers

I Nocturn

1 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory.

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory.

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 1 O gates, lift high your heads; grow higher ancient doors.

2 Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is

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with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord, * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

"Be still and know that I am God, * supreme among the nations, supreme on the earth."

The Lord of hosts is with us. * The God of Jacob is our stronghold.

Ant. 2 Jacob saw a ladder, whose top reached to heaven, with angels descending, and he said, "Surely, this place is holy." P. T. Alleluia.

3 Psalm 47

The Lord is great and worthy to be praised * in the city of our God.

His holy mountain rises in beauty, * the joy of all the earth.

Mount Sion, true pole of the earth, * the Great King's city!

God, in the midst of its citadels, * has shown himself its stronghold.

For the kings assembled together, * together they advanced.

They saw; at once they were astounded; * dismayed, they fled in fear.

A trembling seized them there, * like the pangs of birth,

Or as the east wind destroys * the ships of Tarshish.

As we have heard, so we have seen * in the city of our God,

In the city of the Lord of hosts * which God upholds for ever.

O God, we ponder your love * within your temple.

Your praise, O God, like your name * reaches to the ends of the earth.

With justice your right hand is filled. * Mount Sion rejoices;

The people of Judah rejoice * at the sight of your judgments.

Walk through Sion, walk all round it; * count the number of its towers.

Review all its ramparts, examine its castles, * that you may tell the next generation that such is our God.

Our God for ever and always. * It is he who leads us.

Ant. 3 When Jacob awoke from his sleep, he said, "Surely, this place is holy." P. T. Alleluia.

℣. Holiness is fitting to your house, O Lord. P. T. Alleluia. ℟. Until the end of time. P. T. Alleluia.

From the second book of Chronicles

Lesson i Chapter 7

When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple. And the priests could not enter the house of the Lord, because the glory of the Lord filled the Lord's house. When all the children of Israel saw the fire come down and the glory of the Lord upon the temple, they bowed down with their faces to the earth on the pavement, and worshipped and gave thanks to the Lord, saying, "For he is good, for his steadfast love endures for ever." Then the king and all the people offered sacrifice before the Lord.

℟. i. At the dedication of the temple the people sang praise: * and sweetly did their voices resound. P. T. Alleluia. ℣. They offered sacrifice upon the altar of the Lord, and prostrate, face downwards, they worshipped him. – And sweetly.

Lesson ii

King Solomon offered as a sacrifice twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. The priests stood at their posts; the Levites also with the instruments of music to the Lord which King David had made for giving thanks to the Lord—for his steadfast love endures for ever—whenever David offered praises by their ministry; opposite them the priests sounded trumpets; and all Israel stood.

℟. ii. The house of the Lord is established as the highest of the mountains, and is raised above the hills: and all the nations shall flow to it, * and they shall say, "Glory to you, O Lord." ℣. They come back, they come back full of song, carrying their sheaves. - And they shall say.

Lesson iii

And Solomon consecrated the middle of the court that was before the house of the Lord; for there he offered the burnt offering and the fat of the peace offerings, because the bronze altar Solomon had made could not hold the burnt offering and the cereal offering and the fat. At that time Solomon held the feast for seven days, and all Israel

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with him, a very great congregation from the entrance of Hamath to the Brook of Egypt. And on the eighth day they held a solemn assembly; for they had kept the dedication of the altar seven days and the feast seven days.
℟. iii. Jacob rose early in the morning and set up the stone for a pillar and poured oil on the top of it: he made a vow to the Lord: * "Surely this place is holy, and I did not know it." P. T. Alleluia, alleluia. ℣. Jacob saw a ladder, whose top reached to heaven, with angels descending: and he said. - Surely. - Glory. - And I.

II Nocturn

4 Psalm 83

How lovely is your dwelling place, * Lord, God of hosts.
My soul is longing and yearning, * is yearning for the courts of the Lord.
My heart and my soul ring out their joy * to God, the living God.
The sparrow herself finds a home * and the swallow a nest for her brood.
She lays her young by your altars, * Lord of hosts, my king and my God.
They are happy, who dwell in your house, * for ever singing your praise.
They are happy, whose strength is in you, * in whose hearts are the roads to Sion.
As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.
They walk with ever growing strength, * they will see the God of gods in Sion.
O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.
Turn your eyes, O God, our shield, * look on the face of your anointed.
One day within your courts * is better than a thousand elsewhere.
The threshold of the house of God * I prefer to the dwellings of the wicked.
For the Lord God is a rampart, a shield; * he will give us his favour and glory.
The Lord will not refuse any good * to those who walk without blame.
Lord, God of hosts, * happy the man who trusts in you!

Ant. 4 This is none other than the house of God and this is the gate of heaven. P. T. Alleluia.

5 Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,
You forgave the guilt of your people * and covered all their sins.
You averted all your rage, * you calmed the heat of your anger.
Revive us now, God, our helper! * Put an end to your grievance against us.
Will you be angry with us for ever, * will your anger never cease?
Will you not restore again our life * that your people may rejoice in you.
Let us see, O Lord, your mercy * and give us your saving help.
I will hear what the Lord God has to say, * a voice that speaks of peace,
Peace for his people and his friends * and those who turn to him in their hearts.
His help is near for those who fear him * and his glory will dwell in our land.
Mercy and faithfulness have met; * justice and peace have embraced.
Faithfulness shall spring from the earth * and justice look down from heaven.
The Lord will make us prosper * and our earth shall yield its fruit.
Justice shall march before him * and peace shall follow his steps.

Ant. 5 Jacob set up the stone for a pillar and poured oil on the top of it. P. T. Alleluia.

6 Psalm 86

On the holy mountain is his city * cherished by the Lord.
The Lord prefers the gates of Sion * to all Jacob's dwellings.
Of you are told glorious things, * O city of God!
"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethiopia, these will be her children
And Sion shall be called 'Mother' * for all shall be her children."
It is he, the Lord Most High * who gives each his place.
In his register of peoples he writes: * "These are her children."
And while they dance they will sing: * "In you all find their home."

Ant. 6 The Lord shall be my God, and this stone shall be God's house. P. T. Alleluia.
℣. This is the house of the Lord; it is strongly built. P. T. Alleluia. ℟. It

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is well founded on firm rock. P. T. Alleluia.

Sermon of St. Augustine, Bishop

252nd for the Season

Lesson iv

Most dear brethren, as often as we keep the dedication-feast of some altar or church, if we think faithfully and carefully, and live a just and holy life, that which is done in temples made with hands, is done in us, a spiritual building. He did not lie who said, "For God's temple is holy, and that temple you are"; and again, "Do you not know that your body is a temple of the Holy Spirit within you?" And therefore, most dear brethren, since by the grace of God, without any previous merits of our own, we have been made worthy 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.

℟. iv. Bless, O Lord, this house which I have built for your name. Of all who come to this place * grant their prayers from the throne of your glory on high. ℣. O Lord, if your people repent and pray toward your sanctuary. - Grant.

Lesson v

And therefore, most dear brethren, let each one look into his own conscience, and when he finds the wounds of guilt there, let him first strive by prayers, fasting and almsdeeds, to purge his conscience, and so he may dare to receive the Eucharist. He who, acknowledging his guilt, withdraws himself through lowliness from the altar of the church till he has mended his life, need have but little fear that he will be excluded from that eternal banquet in heaven.

℟. v. O how awesome is this place! Truly * this is none other than the house of God and this is the gate of heaven. ℣. Jacob rose early in the morning and made a vow to the Lord, and said. - This is none other.

Lesson vi

If one clad in soiled garments does not dare to approach the table of some important personage, how much more ought one who is stricken with the poison of envy or hatred, or filled with the fury of anger, to withdraw himself with reverence and

lowliness from the banquet of the eternal King—that is, from the altar of the Lord! And this, because of that which is written: "Go, first be reconciled to your brother, and then come and offer your gift." And again: "Friend, how did you get in here without a wedding garment?"

℟. vi. Forgive, O Lord, the sins of your people who pray to you in this place: and show them the good way in which they should walk: * and give glory to your name. ℣. O Lord, listen to my prayer: and let my cry for help reach you. - And give glory. - Glory. - And give glory.

III Nocturn

7 Psalm 90

He who dwells in the shelter of the Most High * and abides in the shade of the Almighty

Says to the Lord: "My refuge, * my stronghold, my God in whom I trust!"

It is he who will free you from the snare * of the fowler who seeks to destroy you;

He will conceal you with his pinions * and under his wings you will find refuge.

You will not fear the terror of the night * nor the arrow that flies by day,

Nor the plague that prowls in the darkness * nor the scourge that lays waste at noon.

A thousand may fall at your side, * ten thousand fall at your right,

You, it will never approach; * his faithfulness is buckler and shield.

Your eyes have only to look * to see how the wicked are repaid,

You who have said: "Lord, my refuge!" * and have made the Most High your dwelling.

Upon you no evil shall fall, * no plague approach where you dwell.

For you has he commanded his angels, * to keep you in all your ways.

They shall bear you upon their hands * lest you strike your foot against a stone.

On the lion and the viper you will tread * and trample the young lion and the dragon.

His love he set on me, so I will rescue him; * protect him for he knows my name.

When he calls I shall answer: "I am with you." * I will save him in distress and give him glory.

With length of life I will content him; * I shall let him see my saving power.

Ant. 7 He who dwells

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in the shelter of the Most High, abides in the shade of the Almighty. P. T. Alleluia.

8 Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day.

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king." The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise.

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 8 O Lord, protect this house, and may your angels guard its walls. P. T. Alleluia.

9 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the

Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 9 The house of the Lord is established as the highest of the mountains; and is raised above the hills. P. T. Alleluia.

℣. They are happy who dwell in your house, Lord. P. T. Alleluia. ℟. For ever singing your praise. P. T. Alleluia.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 19

At that time, Jesus entered Jericho and was passing through. And behold, there was a man named Zacchaeus; he was a chief tax collector, and rich. Etc.

Homily of St. Ambrose, Bishop

Book 8 on Luke

Zacchaeus was small of stature, that is, he had no title by birth to noble rank, and like the heathen peoples, he possessed few merits. When he heard that the Lord and Saviour, whose own people had not received him, was coming, he wanted to see him. But to see Jesus is not easy; if one's outlook is worldly, it is impossible. And since Zacchaeus had neither the Prophets nor the Law as a helping grace to his nature, he climbed up into a sycamore tree. Thus he spurned the vanity of the Jews, and at the same time corrected the errors of his former life. That is why he received Jesus as an intimate guest.

℟. vii. All your walls are precious stones: * and the towers of Jerusalem shall be built of jewels. ℣. This is the house of the Lord, it is strongly built; it is well founded on firm rock. - And the towers.

Lesson viii

He did well to climb up into a tree, so that a good tree might bring forth good fruit; that, being hewn from the wild olive, and grafted, contrary to nature, into the good olive, he might bring forth the fruit of the Law. For the root was holy even though the branches were barren. The ordinary Gentiles rose superior to that fruitless

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splendour, being, as it were, raised up bodily by faith in the resurrection.

℟. viii. "My house shall be called a house of prayer," says the Lord, * "there, everyone who asks, receives, and he who seeks, finds; and to him who knocks it will be opened." ℣. Holiness is fitting to your house, O Lord, until the end of time. - There.

Lesson ix

And behold, a man named Zacchaeus! Zacchaeus was in the sycamore tree, the blind man was in the roadway. For the one, the Lord stands waiting to show mercy, while he honours the other by the fame of his visit. The one who was to be healed he questions. Unasked, he invites himself as a guest to the other, for he knew how rich would be the reward for receiving him. Although he had heard from him no word of invitation, yet he had observed his longing.

℟. ix. Awesome is this place! This is none other than the house of God, and this is the gate of heaven. * Surely the Lord is in this place, and I did not know it. P. T. Alleluia. ℣. When Jacob awoke from his deep sleep, he said. - Surely. - Glory. - Outside P. T. And I. P. T. Alleluia.

Before Lauds ℣. O Lord I love the house where you dwell. P. T. Alleluia. ℟. The place where your glory abides. P. T. Alleluia.

LAUDS

Antiphons (and at the Hours)

1. Holiness is fitting to your house, O Lord, until the end of time. P. T. Alleluia.

Psalm The Lord is king etc. p. 29.

2. This is the house of the Lord; it is strongly built: it is well founded on firm rock. P. T. Alleluia.

3. My house shall be called a house of prayer. P. T. Alleluia.

4. The Lord's house is well founded on firm rock. P. T. Alleluia.

5. All your walls are precious stones: and the towers of Jerusalem shall be built of jewels. P. T. Alleluia.

Little Chapter Rev. 21

I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Hymn

Christ is made the sure foundation,
And the precious cornerstone,

Who, the two walls underlying,
Binding each, in both is shown;
Holy Sion's help for ever,
And her confidence alone.

All that dedicated City,
Loved by God eternally,
In exultant jubilation
Pours undying melody;
God the One, and God the Trinal,
Praising everlastingly.

To this temple, where we call you,
Come, O Lord of Hosts, to-day;
With accustomed loving kindness
Hear your people as they pray;
And with fullest benediction
Ever on it shed your ray.

Here may all your servants merit
What they now desire to gain;
Here to have and hold for ever
Those good things their prayers obtain;
And hereafter in your glory
With your blessed ones to reign.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit;
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. My house. P. T. Alleluia. ℟. Shall be called a house of prayer. P. T. Alleluia.

Bened. ant. Jacob rose early in the morning and set up the stone for a pillar and poured oil on the top of it; he made a vow to the Lord: "Surely this place is holy and I did not know it." P. T. Alleluia.

Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you, may be gladdened by obtaining all that he has asked. Through.

On the actual day of Dedication

Prayer

O God, in an invisible manner you maintain all things, and yet for the salvation of mankind show visible signs of power; ennoble this temple with the might of your presence, and grant that all who gather here to pray, may

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obtain the blessings of your consolation in whatsoever trouble afflicts them as they call to you. Through.

On a feast of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are from the current weekday.

TERCE

Little Chapter as in Lauds

℟. Holiness is fitting to your house, O Lord, * alleluia, alleluia. - Holiness. ℣. Until the end of time. - Alleluia. - Glory. Holiness.

℣. This is the house of the Lord, it is strongly built. P. T Alleluia. ℟ It is well founded on firm rock. P. T. Alleluia.

On feasts of the II and III class, and during Septuagesima:

℟. To your house, O Lord, * holiness is fitting. - To your. ℣. Until the end of time. - Holiness. - Glory. - To your.

℣. This is the house of the Lord, it is strongly built. ℟. It is well founded on firm rock.

Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you may be gladdened by obtaining all that he has asked. Through.

Or the prayer O God, in an invisible manner, as above.

SEXT

Little Chapter Rev. 21

Behold the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them and be their God.

℟. This is the house of the Lord, it is strongly built, * alleluia, alleluia. - This is the house. ℣. It is well founded on firm rock. - Alleluia. - Glory. - This is the house.

℣. They are happy who dwell in your house, Lord. P. T. Alleluia. ℟. For ever singing your praise. P. T. Alleluia.

On feasts of the II and III class, and during Septuagesima:

℟. This is the house of the Lord, * it is strongly built. - This is. ℣. It is well founded on firm rock. - It is strongly built. - Glory. - This is.

℣. They are happy who dwell in your house, Lord. ℟. For ever singing your praise.

NONE

Little Chapter 1 Cor. 3

For no other foundation can any one lay than that which is laid, which is Jesus Christ.

℟. They are happy who dwell in your house, Lord, * Alleluia, alleluia. - They are happy. ℣. For ever singing your praise. - Alleluia. - Glory. - They are happy.

℣. My house. P. T. Alleluia. ℟. Shall be called a house of prayer. P. T. Alleluia.

On feasts of the II and III class, and during Septuagesima:

℟. They are happy who dwell * in your house, Lord. - They are. ℣. For ever singing your praise. - In. - Glory. - They are.

℣. My house. ℟. Shall be called a house of prayer.

II VESPERS

Psalm 115

I trusted, even when I said: * "I am sorely afflicted."

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Psalm 121

I rejoiced when I heard them say: * "Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the

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thrones of judgment * of the house of David.

For the peace of Jerusalem pray: * "Peace be to your homes!

May peace reign in your walls, * in your palaces, peace!"

For love of my brethren and friends * I say: "Peace upon you!"

For love of the house of the Lord * I will ask for your good.

Psalm 126

If the Lord does not build the house, * in vain do its builders labour;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hand of a warrior.

O the happiness of the man * who has filled his quiver with these arrows!

He will have no cause for shame, * when he disputes with his foes in the gateways.

Psalm 146

Praise the Lord for he is good; sing to our God for he is loving: * to him our praise is due.

The Lord builds up Jerusalem * and brings back Israel's exiles,

He heals the broken-hearted, * he binds up all their wounds.

He fixes the number of the stars; * he calls each one by its name.

Our Lord is great and almighty; * his wisdom can never be measured.

The Lord raises the lowly; * he humbles the wicked to the dust.

Sing to the Lord, giving thanks; * sing psalms to our God with the harp.

He covers the heavens with clouds; * he prepares the rain for the earth,

Making mountains sprout with grass * and with plants to serve man's needs.

He provides the beasts with their food * and young ravens that call upon him.

His delight is not in horses * nor his pleasure in warriors' strength.

The Lord delights in those who revere him, * in those who wait for his love.

Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God.

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch.

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. Holiness is fitting to your house, O Lord, until the end of time. P. T. Alleluia.

Little Chapter Rev. 21

I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Hymn

Blest Jerusalem, God's city,
Vision, named, of Peace, most true;
For, in heaven above constructed,
Made of living stones are you;
And with angel cohorts circled
As a bride with retinue.

Newly coming down from heaven,
To the marriage she is led;
As a bride adorned for bridegroom,
To the Lord let her be wed;
Made are all her streets and ramparts,
From the purest gold, 'tis said.

Bright with pearls the portals glitter,
They are open evermore;
And, by virtue of his merits,
Thither faithful souls may soar,
Who on earth for name of Christian,
Pain and tribulation bore.

Many blows and much affliction
Polished well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith has willed for ever

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That his palace should be decked.

Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit;
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run.
Amen.

℣. Holiness is fitting to your house, O Lord. P. T. Alleluia.

℟. Until the end of time. P. T. Alleluia.

Magnif. ant. Zacchaeus, make haste and come down; for I must stay at your house to-day. So he made haste and came down, and received him joyfully. To-day salvation has come from God to this house. P. T. Alleluia, alleluia.

Prayer

O God, year by year you renew for us the day of this your holy temple's consecration, and you bring us in safety to these holy mysteries; graciously hear the prayers of your people, and grant that everyone who enters this temple to ask favours from you may be gladdened by obtaining all that he has asked. Through.

Or the prayer O God, in an invisible manner, as above [15].

Compline from Sunday

Matins during paschal time: the three psalms with their antiphons and versicles are taken according to the sequence of the weekdays and of the nocturns. The three lessons are taken from the preceding thus: the first and second are from the Scripture, (the second one being composed of the second and third), with the first and third responses. Lesson number four is read as the third, with the ninth responsory.

On Feasts of the Blessed Virgin Mary

I VESPERS

Ant. to psalms This is the Queen of virgins, the Virgin beautiful as a rose, who bore the king. O Mother of God, through whom we gain God and man, gracious Virgin, intercede for us all.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

℟. The stock of Jesse brought forth a shoot, and the shoot a branch: * and on this branch the Holy Spirit rests. ℣. The Virgin Mother of God is the shoot; her Son, the branch. - And on. - Glory. - The Holy.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-virgin Mother,
Of the Lord eternal!

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us.
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. With the greatest reverence let us celebrate the (festival) of the most blessed Virgin Mary; that she may intercede for us with Jesus Christ our Lord.

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Prayer

O merciful God, hear the prayers of your servants: grant that we who have come together on the (Festival) of the Virgin Mother of God, may, through her intercession, be saved by you from impending dangers. Through the same.

COMPLINE

Ant to the psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

Psalms from Sunday p. 53.

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God.

MATINS

Invit. Let us celebrate the (Festival) of the Virgin Mary. * Let us adore her Son, Christ the Lord.

Hymn

Whom earth and sea and sky proclaim,
The Ruler of their triple frame,
He unto whom their praises rise,
Within the womb of Mary lies.

Her womb, the seat of every grace,
Is now the Lord's abiding place;
That Lord to whom the sun by day,
The moon by night, their service pay.

O happy Mother, you are blest!
Enclosed beneath your lowly breast
Lies God, creator great, who planned
The world he holds within his hand.

O blessed by herald angel's tongue,
O'er you God's shadowing Spirit hung,
And filled your womb whence came at birth
The long-desired of all the earth.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally. Amen.

I Nocturn

1 Psalm 8

How great is your name, O Lord our God, * through all the earth.

Your majesty is praised * above the heavens;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him?

Yet you have made him little less than a god; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth.

Ant. 1 Behold you are beautiful, my love; behold, you are beautiful; your eyes are doves.

2 Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than

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honey, * than honey from the comb.

So in them your servant finds instruction; * great reward is in their keeping.

But who can detect all his errors? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock.

Ant. 2 As a lily among brambles, so is my love among maidens.

3 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory.

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory.

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 3 Your lips distil nectar, my bride; the scent of your garments is like the scent of Lebanon.

℣. Holy Mother of God, Mary ever virgin. ℟. Intercede for us with the Lord our God.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

Here begins the Song of Songs

Lesson i Chapter 1

O that you would kiss me with the kisses of your mouth! For your love is better than wine, your anointing oils are fragrant, your name is oil poured out; therefore the maidens love you. Draw me after you, let us make haste. The king has

brought me into his chambers. We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you. I am very dark, but comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.

℟. i. Today is the festival of the blessed Virgin Mary of the line of David, through whom the salvation of the world has been revealed to those who believe; * whose glorious life has given light to the world. ℣. With greatest reverence let us celebrate the festival of the most blessed Virgin Mary. - Whose glorious life.

Blessing May the holy Mother of God be a benefactress to us. ℟. Amen.

Lesson ii

Do not gaze at me because I am swarthy, because the sun has scorched me. My mother's sons were angry with me, they made me keeper of the vineyards; but, my own vineyard I have not kept. Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who wanders beside the flocks of your companions? If you do not know, O fairest among women, follow in the tracks of the flock, and pasture your kids beside the shepherds' tents. I compare you, my love, to a mare of Pharaoh's chariots. Your cheeks are comely with ornaments, your neck with strings of jewels.

℟. ii. Let us contemplate this most fitting festival of the glorious Virgin Mary. * The Lord looked on her nothingness; at the angel's message she conceived the Redeemer of the world.

℣. Today is the festival of the blessed Virgin Mary of the line of David. - The Lord looked.

Blessing May the Virgin Mary, with her loving Child, bless us. ℟. Amen.

Lesson iii

We will make you ornaments of gold, studded with silver. While the king was on his couch, my nard gave forth its fragrance. My beloved is to me a bag of myrrh, that lies between my breasts. My beloved is to me a cluster of henna blossoms in the vineyards of Engedi. Behold, you are beautiful, my love; behold you are beautiful; your eyes are doves. Behold, you are beautiful,

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my beloved, truly lovely. Our couch is green, the beams of our house are cedar, our rafters are pine.

℟. iii. The stock of Jesse brought forth a shoot, and the shoot a branch; * and on this branch the Holy Spirit rests. ℣. The Virgin Mother of God is the shoot; her Son, the branch. - And on. - Glory. - The Holy Spirit.

II Nocturn

4 Psalm 44

My heart overflows with noble words, to the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men, and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings;

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 4 Your shoots are an orchard of pomegranates, with all choicest fruits.

5 Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells,

God is within, it cannot be shaken; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

"Be still and know that I am God, * supreme among the nations, supreme on the earth!"

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 5 A garden fountain a well of living water, and flowing streams from Lebanon.

6 Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God.

"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethopia, these will be her children

And Sion shall be called 'Mother' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * "These are her children."

And while they dance they will sing: * "In you all find their home."

Ant. 6 Let my beloved

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come to his garden, and eat its choicest fruits.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

Blessing May the Virgin Mother of God rescue us from the evil enemy. ℟. Amen.

Sermon of St. John Chrysostom from Metaphrastes

Lesson iv

The Son of God did not choose a rich or wealthy woman to be his mother: but he chose that blessed virgin whose soul was adorned with virtues. Because the blessed Mary preserved chastity in a way unparalleled in all human kind, she conceived Christ the Lord in her womb. Let us fly then, to this most holy virgin who is the mother of God, and avail ourselves of her patronage. Therefore, all who are virgins, hasten to the mother of the Lord; for she, by her patronage, will preserve for you that most beautiful, precious and incorruptible possession.

℟. iv. This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Judah, of the renowned stock of David. * Her illustrious life casts splendour on all the churches. ℣. Mary is resplendent, born of kingly line. - Her illustrious life.

Blessing May Jesus, son of Mary, be gentle and kind to us. ℟. Amen.

Lesson v

Indeed, beloved brethren, the blessed Mary ever virgin, was a great marvel. For what greater or more illustrious than she was ever, or could ever, be found? She alone is greater far than heaven and earth. What is more holy than she? Not the prophets, not the apostles, not the martyrs, not the patriarchs, not the angels, not the thrones, not the dominations, not the seraphim, not the cherubim. It is then impossible to find in any part of the visible or invisible world anything greater or more excelling. That same handmaid of God is also his mother! She is at once virgin and mother.

℟. v. Your festival, Virgin Mother of God, has proclaimed joy to the whole world; * for from you has risen the Sun of Justice, Christ, our God, who, dispelling the curse gave us blessing, and overcoming death, gave us life everlasting. ℣. You are,

indeed, happy, who alone obtained the dignity of motherhood without losing virginal purity. - For from you.

Blessing May most loving Mary, Star of the Sea, come to our aid. ℟. Amen.

Lesson vi

She is the mother of him whom angels and men acknowledge as Lord of all things, and who was begotten of the Father before anything was created. Do you wish to know how much this virgin surpasses the heavenly Powers? These stand in the Presence awe-struck and tremulous, their faces veiled: but she offers the human race to him whom she bore. It is through her we obtain pardon of our sins. Hail then, Mother, heaven, maiden, virgin, throne; splendour, glory and support of our church! Pray for us, without ceasing, to Jesus, your son and our Lord, that on the day of judgment we may find mercy through you, and may be able to obtain the good things which are set aside for those who love God, by the grace and loving - kindness of our Lord Jesus Christ, to whom, with the Father and the Holy Spirit, be honour, glory and sovereignty now and throughout all ages. Amen. - Indeed, Lord.

℟. vi. At the command of the Lord, who wished to increase our dignity, * as a bramble bringing forth a rose, so did Judea bring forth Mary. ℣. That virtue might overshadow vice, and grace, sin. - As a bramble. - Glory. - As a bramble.

III Nocturn

7 Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and

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enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king." * The world he made firm in its place; he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 I come to my garden, my sister, my bride. I gather my myrrh with my spice.

8 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 I eat my honeycomb with my honey, I drink my wine with my milk.

9 Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord: for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 9 This is my beloved and this is my friend, O daughters of Jerusalem.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

Blessing May the gospel lesson be to us well-being and protection. ℟. Amen.

Reading from the holy Gospel according to Luke.

Lesson vii Ch. 11

At that time, when Jesus was speaking to the crowds, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you sucked!" Etc.

Sermon of St. Bede the Venerable, Priest.

Bk. 4 on Luke, ch. 11.

It is plain that this was a woman of great earnestness and faith. While the scribes and pharisees are blasphemously putting the Lord to the test, this woman so truly perceives his Incarnation, and so confidently acknowledges it, that she puts to shame both the falsehood of those eminent men who were present, and the faithlessness of heretics who were yet to come. Even as the Jews then, blaspheming the works of the Holy Spirit, denied that he was the true Son of God and of one substance with the Father, so, in later times, heretics denied that Mary ever-virgin, by the power of the Holy Spirit, supplied flesh to the only-begotten One of God, when he was about to be born in a human body. Denying this, the heretics declared that he should not be said to be the true Son of Man, of one substance with his mother.

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℟. vii. Mary is resplendent, born of kingly line. * Through her prayers, we most earnestly beg to be strengthened in mind and spirit. ℣. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, Mother of God. - Through her prayers.

Blessing May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

Lesson viii

But if the flesh, with which the Word of God was born incarnate, be declared unrelated to the flesh of the virgin his mother, then it would have been pointless to bless the womb that bore him and the breasts that nourished him. For the Apostle says, "God sent forth his Son, made of a woman, made under the law." They ought not to be heeded who would read this passage: "(Merely) born of a woman, made under the law". But 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. Furthermore, he could not truly be said to be the Son of Man if he did not have his origin from mankind.

R. viii. With heart and mind let us sing glory to Christ * on this sacred festival of the illustrious Mary, Mother of God. ℣. Let us celebrate with joy the festival of holy Mary. - On this.

Blessing May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

Lesson ix

Therefore, having said these things to contradict Eutyches, let us lift up our voice, along with the universal church, whereof that woman was a figure. Let us also lift up our heart from the crowd, and say to the Saviour: "Blessed is the womb that bore you, and the breasts that you sucked." Truly blessed parent who, as someone has said, in childbirth brought forth the King who reigns for ever over heaven and earth.

℟. ix. You are, indeed, happy, holy Virgin Mary, and most worthy of all praise, * for, from you has risen the Sun of Justice, Christ, our God. ℣ Pray for the people, plead for the clergy, intercede for the consecrated women; may all who celebrate your festival, experience your assistance. - For. - Glory. - Christ, our God.

Before Lauds. ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons (and at the Hours)

1. This is the (Festival) of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Juda, of the renowned stock of David.

Psalm The Lord is king, etc. p. 29.

2. Today is the (Festival) of the holy Virgin Mary, whose illustrious life casts splendour on all the churches.

3. Mary is resplendent, born of kingly line; through her prayers we most devoutly beg to be strengthened in mind and spirit.

4. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, mother of God.

5. Let us celebrate with joy the (Festival) of holy Mary, that she may intercede for us with the Lord Jesus Christ.

Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

Hymn

O Lady, crowned with glory bright,
Sublime above the starry height;
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the Great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine that she did bring.

O Mary, Mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

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All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. Let us reverently celebrate today's (Festival) of the Mother of God, Mary ever-virgin, by whom the supreme ruler went forth, alleluia.

Prayer

O merciful God, hear the prayer of your servants; grant that we who have come together on the (Festival) of the Virgin Mother of God, may, through her intercession, be saved by you from impending dangers. Through the same.

On a feast of the I class the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the antiphon and psalms are of the current weekday. On feasts of the I class outside Septuagesima the Alleluia is added to the responsories at the Hours.

TERCE

Little Chapter as in Lauds.

℟. Holy Mother of God, * Mary ever-virgin. - Holy Mother of God. ℣. Intercede for us with the Lord our God. - Mary ever-virgin. - Glory. - Holy Mother of God.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

SEXT

Little Chapter Ecclus. 24

Come to me, you who desire me, and eat your fill of my produce. For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb.

℟. After childbirth, O Virgin, * you remained inviolate. - After childbirth. ℣. Mother of God, intercede for us. - You remained. - Glory. - After childbirth.

℣. You are beautiful and pleasing. ℟. In your winsomeness, O holy Mother of God.

NONE

Little Chapter Ecclus. 24

Whoever obeys me will not be put to shame, and those who work with my help will not sin. He who reads my lesson aright will find in it life eternal.

℟. You are beautiful * and pleasing. - You are. ℣. In your winsomeness, O holy Mother of God. - And pleasing. - Glory. - You are.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord.

May the name of the Lord be blessed * both now and for evermore.

From the rising of the sun to its setting * praised be the name of the Lord.

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 121

I rejoiced when I heard them say: * "Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a

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city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the thrones of judgment * of the house of David.

For the peace of Jerusalem pray: * "Peace be to your homes.

May peace reign in your walls, * in your palaces, peace!"

For love of my brethren and friends * I say: "Peace upon you!"

For love of the house of the Lord * I will ask for your good.

Psalm 126

If the Lord does not build the house, * in vain do its builders labour;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hands of a warrior.

O the happiness of the man * who has filled his quiver with these arrows!

He will have no cause for shame * when he disputes with his foes in the gateways.

Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God.

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hailstones like crumbs. * The waters are frozen at his touch.

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. This is the festival of the glorious Virgin Mary, of the breed of Abraham, sprung from the tribe of Juda, of the renowned stock of David.

Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

Hymn

A genuflexion is made here until Taking that great Ave.

Hail, O star of ocean,
Gate to joy supernal,
Ever-Virgin Mother
Of the Lord eternal.

Taking that great Ave
Once by Gabriel spoken,
Eva's name reversing,
Be of peace our token.

Break the sinners' fetters,
Light to blind restoring,
Every ill drive from us,
All things good imploring.

Show yourself a Mother,
May the one all holy,
Born for us your infant,
Grant, through you, prayer lowly.

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Your (festival), virgin Mother of God, has proclaimed joy to the whole world. For from you has risen the Sun of Justice, Christ our God; who, dispelling the curse, gave us blessing, and overcoming death, gave us life everlasting.

Prayer

O merciful God, hear the prayer of your servants; grant that we who have come together on the (Festival) of the virgin Mother of God, may through her intercession, be saved by you from impending dangers. Through.

COMPLINE

Ant. to psalms. No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

Psalms of the Sunday

Nunc dimittis ant. With heart and mind let us sing glory to Christ on this sacred festival of the illustrious Mary, mother of God.

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Common of the Saints

Common of Apostles and Evangelists

outside paschal time

I VESPERS

Ant. to psalms. Be valiant in the combat and fight the ancient serpent: and you shall receive an everlasting kingdom, alleluia. (Within Septuagesima says the Lord is said instead of Alleluia). The psalm Praise, O servants, of the Lord, etc. [1].

For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

℟. You are the light of the world, says the Lord, * who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom. - Who by. - Glory. - Will gain.

Hymn as in Matins

℣. Their span goes forth through all the earth. ℟. Their words to the utmost bounds of the world.

For Apostles

Magnif. ant. Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account

of the Son of man. Rejoice and leap for joy, for behold, your reward is great in heaven.

For Evangelists

Magnif. ant. Behold, I John, saw in heaven an open door, and lo, a throne stood in it, and round the throne, on each side of the throne are four living creatures, full of eyes in front and behind: and they gave glory and honour and blessing to him who is seated on the throne, who lives for ever and ever.

MATINS

For Apostles

Invit. Rejoice and leap for joy, * for your names are written in heaven.

For Evangelists

Invit. The Lord, the evangelists' king, * come, let us adore.

Hymn

With praises due let heaven sing,
And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights, the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you, our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend,
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be,
Both now and for eternity.
Amen.

I Nocturn

1 Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

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Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard, yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun; * it comes forth like a bridegroom coming from his tent.

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold.

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction; * great reward is in their keeping.

But who can detect all his errors? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock!

Ant. 1 Their span goes forth through all the earth, their words to the utmost bounds of the world.

2 Psalm 33

I will bless the Lord at all times, * his praise always on my lips.

In the Lord my soul shall make its boast. * The humble shall hear and be glad.

Glorify the Lord with me. * Together let us praise his name.

I sought the Lord and he answered me; * from all my terrors he set me free.

Look towards him and be radiant; * let your faces not be abashed.

This poor man called; the Lord heard him * and

rescued him from all his distress.

The angel of the Lord is encamped around those who revere him, * to rescue them.

Taste and see that the Lord is good. * He is happy who seeks refuge in him.

Revere the Lord, you his saints. * They lack nothing, those who revere him.

Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.

Come, children, and hear me * that I may teach you the fear of the Lord.

Who is he who longs for life * and many days, to enjoy his prosperity?

Then keep your tongue from evil * and your lips from speaking deceit.

Turn aside from evil and do good; * seek and strive after peace.

The Lord turns his face against the wicked * to destroy their remembrance from the earth.

The Lord turns his eyes to the just * and his ears to their appeal.

They call and the Lord hears * and rescues them in all their distress.

The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.

Many the trials of the just man * but from them all the Lord will rescue him.

He will keep guard over all his bones, * not one of his bones shall be broken.

Evil brings death to the wicked; * those who hate good are doomed.

The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.

Ant. 2 The just call and the Lord hears.

3 Psalm 44

My heart overflows with noble words. To the king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. *

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The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the peoples praise you from age to age.

Ant. 3 You will make them princes over all the earth: may this song make your name remembered, Lord.

℣. Their span goes forth through all the earth.
℟. And their words to the utmost bounds of the world.

The lessons for all three Nocturns will be found in the special Office of each Apostle or Evangelist.

℟. i. "Behold I send you out as sheep in the midst of wolves," says the Lord, * "so be wise as serpents and innocent as doves. ℣. For they will deliver you up to councils, and flog you in their synagogues." - So be wise.

℟. ii. "Take my yoke upon you," says the Lord, "and learn from me; for I am gentle and lowly in heart: * for my yoke is easy, and my burden is light. ℣. And you will find rest for your souls." - For my yoke.

℟. iii. When you stand before kings and governors, do not be anxious how you are to speak, or what you are to say: * for what you are to say will be given to you in that hour. ℣. For it is not you who speak, but the Spirit of your Father speaking through you. - For what. - Glory. - For what.

II Nocturn

4 Psalm 46

All peoples, clap your hands, * cry to God with shouts of joy.

For the Lord, the Most High, we must fear, * great king over all the earth.

He subdues peoples under us * and nations under our feet.

Our inheritance, our glory, is from him, * given to Jacob out of love.

God goes up with shouts of joy; * the Lord goes up with trumpet blast.

Sing praise for God, sing praise, * sing praise to our king, sing praise.

God is king of all the earth. * Sing praise with all your skill.

God is king over the nations; * God reigns on his holy throne.

The princes of the peoples are assembled * with the people of Abraham's God.

The rulers of the earth belong to God, * to God who reigns over all.

Ant. 4 The princes of the peoples are assembled with the people of Abraham's God.

5 Psalm 60

O God, hear my cry! * Listen to my prayer.

From the end of the earth I call: * my heart is faint.

On the rock too high for me to reach * set me on high.

O you who have been my refuge, * my tower against the foe.

Let me dwell in your tent for ever * and hide in the shelter of your wings.

For you, O God, hear my prayer * and grant me the heritage of those who fear you.

May you lengthen the life of the king: * may his years cover many generations.

May he ever sit enthroned before God: * bid love and truth be his protection.

So I will always praise your name * and day after day fulfil my vows.

Ant. 5 You grant me the heritage of those who fear you, Lord.

6 Psalm 63

Hear my voice, O God, as I complain, * guard

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my life from dread of the foe.

Hide me from the band of the wicked, * from the throng of those who do evil.

They sharpen their tongues like swords; * they aim bitter words like arrows.

To shoot at the innocent from ambush, * shooting suddenly and recklessly.

They scheme their evil course; * they conspire to lay secret snares.

They say: "Who will see us? * Who can search out our crimes?"

He will search who searches the mind * and knows the depths of the heart.

God has shot an arrow at them * and dealt them sudden wounds.

Their own tongue has brought them to ruin * and all who see them mock.

Then all men will fear; * they will tell what God has done. They will understand God's deeds.

The just will rejoice in the Lord and fly to him for refuge. * All the upright hearts will glory.

Ant. 6 They will tell what God has done; they will understand God's deeds.

℣. You will make them princes over all the earth.

℟. May this song make your name remembered, Lord.

℟. iv. I saw men standing together, in shining garments, and the angel of the Lord spoke to me, saying, * "These are the holy men; they have become the friends of God." ℣. I saw an angel of God flying in mid-heaven, and crying out with a loud voice, he said. - These.

℟. v. These are they who have been victorious, the friends of God, who, disdaining the commands of princes, were worthy of everlasting reward: * now they are crowned and hold the palm branch. ℣. These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb. - Now.

℟. vi. "You are the light of the world," says the Lord, * "who by your endurance will gain your lives. ℣. As my Father appointed a kingdom for me, so do I appoint for you, that you may eat and drink at my table in my kingdom." - Who by. - Glory. - Will gain.

III Nocturn

7 Psalm 74

We give thanks to you, O God, we give thanks and call upon your name. * We recount your wonderful deeds.

"When I reach the appointed time, * then I will judge with justice.

Though the earth and all who dwell in it may rock, * it is I who uphold its pillars.

I say to the boastful: 'Do not boast,' * to the wicked: 'Do not flaunt your strength.

Do not flaunt your strength on high. * Do not speak with insolent pride.' "

For neither from the east nor from the west, * nor from desert or mountains comes judgment.

But God himself is the judge. * One he humbles, another he exalts.

The Lord holds a cup in his hand, * full of wine, foaming and spiced.

He pours it; they drink it to the dregs: * all the wicked on the earth must drain it.

As for me, I will rejoice for ever * and sing psalms to Jacob's God.

He shall break the power of the wicked, * while the strength of the just shall be exalted.

Ant. 7 He shall break the power of the wicked, while the strength of the just shall be exalted.

8 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments, O Lord.

For you indeed are the Lord most high above all the earth, * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

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Ant. 8 Light shines forth for the just, and joy for the upright of heart.

9 Psalm 98

The Lord is king; the peoples tremble. ℣ He is throned on the cherubim; earth quakes. * The Lord is great in Sion.

He is supreme over all the peoples. ℣ Let them praise his name, so terrible and great. * He is holy, full of power.

You are a king who loves what is right; you have established equity, justice and right; * you have established them in Jacob.

Exalt the Lord our God; bow down before Sion, his footstool. * He, the Lord, is holy.

Among his priests were Aaron and Moses, among those who invoked his name was Samuel. * They invoked the Lord and he answered.

To them he spoke in the pillar of cloud. They did his will; * they kept the law, which he, the Lord, had given.

O Lord our God, you answered them. For them you were a God who forgives; * yet you punished all their offences.

Exalt the Lord our God; bow down before his holy mountain * for the Lord our God is holy.

Ant. 9 They did his will; they kept the law which he had given.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

℟. vii. These are the holy men whom the Lord has chosen in genuine love and to whom he has given everlasting glory. * By their teaching a light is cast upon the church as on the moon by the sun. ℣. Their span goes forth through all the earth: their words to the utmost bounds of the world. - By their.

℟. viii. Who are these that fly like a cloud, * and like doves to their windows? ℣. Purer than snow, whiter than milk, their bodies more ruddy than coral. - And like doves.

℟. ix. Do not forsake your flock, eternal Shepherd, but through your blessed apostles * guard it with unfailing vigilance. ℣. Lord, protect your people which trusts in the patronage of your apostles. - Guard it. - Glory. - Guard it.

Before Lauds ℣. You grant me the heritage. ℟. Of those who fear you, Lord.

LAUDS

Antiphons (and at the Hours)

1. This is my commandment, that you love one another as I have loved you.

Psalm The Lord is king etc. p. 29.

2. Greater love has no man than this, that a man lay down his life for his friends.

3. "You are my friends if you do what I command you," says the Lord.

4. Blessed are the peacemakers, blessed are the pure in heart, for they shall see God.

5. By your endurance you will gain your lives.

For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this; and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.
Amen.

℣. They will tell what God has done. ℟. They

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will understand God's deeds.

For Apostles

Bened. ant. You who have followed me will sit on twelve thrones, judging the twelve tribes of Israel.

For Evangelists

Bened. ant. Round the throne of God, and on each side of it, the four living creatures, each with six wings, are full of eyes on all sides, and day and night they never cease to sing: "Holy, holy, holy, is the Lord God almighty, who was and is and is to come."

If the feast is of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are from the current weekday.

On I class feasts outside Septuagesima the Alleluia is added to the responsories at the Hours.

TERCE

Little Chapter as in Lauds

℟. Their span goes forth * through all the earth. - Their span. ℣. Their words to the utmost bounds of the world. - Through all. - Glory. - Their span.

℣. You will make them *princes over all the earth. ℟. May this song make your name remembered, Lord.

SEXT

For Apostles

Little Chapter Acts 5

Now many signs and wonders were done among the people by the hands of the apostles.

For Evangelists

Little Chapter Ecclus. 15

The Lord fed him with the bread of understanding, and gave him the water of wisdom to drink.

℟. You will make them princes * over all the earth. - You will. ℣. May this song make your name remembered, Lord. - Over all. - Glory. - You will.

℣. To me, how mysterious are your thoughts, O God! ℟. The sum of them is not to be numbered.

NONE

For Apostles

Little Chapter Act. 5

The apostles left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name.

For Evangelists

Little Chapter Ecclus. 15

The Lord opened his mouth in the midst of the assembly and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory.

℟. To me, how mysterious are * your thoughts, O God! - To me. ℣. The sum of them is not to be numbered. - Your thoughts. - Glory. - To me.

℣. They will tell what God has done. ℟. They will understand God's deeds.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and

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gladdens her heart with children.

Psalm 115

I trusted, even when I said: * "I am sorely afflicted."

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said * "What marvels the Lord worked for them!"

What marvels the Lord worked for us! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing.

They come back, they come back, full of song, * carrying their sheaves.

Psalm 138

O Lord, you search me and you know me, ℣ you know my resting and my rising, * you discern my purpose from afar.

You mark when I walk or lie down, * all my ways lie open to you.

Before ever a word is on my tongue * you know it, O Lord, through and through.

Behind and before you besiege me, * your hand ever laid upon me.

Too wonderful for me, this knowledge, * too high, beyond my reach.

O where can I go from your spirit, * or where can I flee from your face?

If I climb the heavens, you are there. * If I lie in the grave, you are there.

If I take the wings of the dawn * and dwell at the sea's furthest end,

Even there your hand would lead me, * your right hand would hold me fast.

If I say: "Let the darkness hide me * and the light around me by night,"

Even darkness is not dark for you * and the night is as clear as the day.

For it was you who created my being, * knit me together in my mother's womb.

I thank you for the wonder of my being, * for the wonders of all your creation.

Already you knew my soul, * my body held no secret from you

When I was being fashioned in secret * and moulded in the depths of the earth.

Your eyes saw all my actions, * they were all of them written in your book;

Every one of my days was decreed * before one of them came into being.

To me, how mysterious your thoughts, * the sum of them not to be numbered!

If I count them, they are more than the sand; * to finish, I must be eternal, like you.

O God, that you would slay the wicked! * Men of blood, keep far away from me!

With deceit they rebel against you * and set your designs at naught.

Do I not hate those who hate you, * abhor those who rise against you?

I hate them with a perfect hate * and they are foes to me.

O search me, God, and know my heart. * O test me and know my thoughts.

See that I follow not the wrong path * and lead me in the path of life eternal.

Ant. This is my commandment, that you love one another as I have loved you.

For Apostles

Little Chapter Ephes. 2

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For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She

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will come to meet him
like a mother.

Hymn

With praises due let heaven sing,
And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you, our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend,
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. Their span goes forth through all the earth.
℟. Their words to the utmost bounds of the world.

For Apostles

Magnif. ant. "In the new world, when the Son of man shall sit on his glorious throne, you also will sit on twelve thrones, judging the twelve tribes of Israel," says the Lord.

For Evangelists

Magnif. ant. These are your works, O Christ, who so glorify your saints as to foreshadow their excellence by miracles. You have prefigured the illustrious preachers of the gospel under the wonderful symbol of heavenly living creatures. By these glorious signs you wished to show the heavenly office entrusted to them. Wherefore, let praise and glory be sung to you for ever.

Common of a Martyr

outside paschal time

I VESPERS

Ant. The just will rejoice in the Lord and fly to him for refuge. All the upright hearts will glory.

Psalm Praise O servants, etc. [1].

Little Chapter James I

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

℟. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which shall perish. - Finally. - Glory. - Decorated.

Hymn as in Matins

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

When the Office (or commemoration) is of a Saint or Blessed of the Order of Preachers the following versicle is said at Vespers in this and in the Commons that follow.

℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. This is indeed a martyr who shed his blood for the name of Christ; who was not afraid of judges' threats and did not look for earthly honours, but successfully won through to the heavenly kingdom.

For a Martyr Bishop

Prayer

Relying on the help of the blessed N., your martyr and bishop, may your church be glad, O God; and through his glorious intercession may she continue loyal and stand unshaken. Through.

Another Prayer

Grant, we ask you, almighty God, that we

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who keep the feast of the blessed N., your martyr and bishop, may be helped by his intercession with you. Through.

For a Martyr not a Bishop

Prayer

Heed our prayers, Lord; may we who know that, as a result of our wrong-doing, we stand accused, be set free through the pleading of the blessed N., your martyr. Through.

Another Prayer

Grant, we beseech you, almighty God, that we who reverently keep the feast of the blessed N., your martyr, may, by his intercession, be freed from all the evils that threaten us. Through.

MATINS

Invit. Come, let us adore the eternal king * who, worthily and deservedly, crowned his martyr in heaven.

On a III class feast

Invit. The Lord, the martyrs' king, * come, let us adore.

Hymn

O God, of all your champions, Lord,
The portion, crown and great reward;
From ties of sin, O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour,
He now has life for evermore.

On his acccount, all earnest, we
Beseech you hear our humble plea;
On this your martyr's triumph-day,
From us all evil take away.

To God the Father, God the Son
And God the Spirit, Three in One.
Unending praise and glory be,
From age to age eternally. Amen.

I Nocturn

1 Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of

sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they, like winnowed chaff, shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1. His delight was in the law of the Lord day and night.

2 Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decrees of the Lord:) ℣

The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze * Blessed are they who put their trust in God.

Ant. 2. Announcing the decree of the Lord, he was established on his holy mountain.

3 Psalm 3

How many are my foes, O Lord! * How many are rising up against me!

How many are saying about me: * "There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord.

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* He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked!

O Lord of salvation, * bless your people!

Ant. 3. I cry aloud to the Lord. He answers me from his holy mountain.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

For a Martyr not a Bishop, the lessons I consider, are read with their responsories [68].

The following lessons and responsories are read for a Martyr Bishop.

From the Acts of the Apostles

Lesson i Chapter 20

From Miletus, Paul sent to Ephesus and called to him the elders of the church. And when they came to him he said to them: "You yourselves know how I lived among you all the time from the first day I set foot in Asia, serving the Lord with all humility and with tears and with trials which befell me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, testifying both to Jews and to Greeks of repentance to God, and of faith in our Lord Jesus Christ."

℟. i. This Saint fought unto death for the law of his God, and did not fear the words of the ungodly: * for he was founded on firm rock. ℣. Entrenched within the royal rampart he was utterly invincible to his antagonists. - For.

Lesson ii

"And now, behold, I am going to Jerusalem, bound in the Spirit, not knowing what shall befall me there; except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. But I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God."

℟. ii. You have set, Lord, on his head, a crown of pure gold: he asked you for life and this you have given * for ever. ℣. Your saving help has given him glory: you have laid upon him majesty and splendour. - For ever.

Lesson iii

"And now, behold, I know that all you among whom I have gone about preaching the kingdom will see my face no more. Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God. Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood."

℟. iii. With glory and honour you crowned him, Lord, you gave him power over the works of your hand. * You put all things under his feet. ℣. Your majesty, O God, is praised above the heavens. - You put. - Glory. - You put.

II Nocturn

4 Psalm 4

When I call, answer me, O God of justice; * from anguish you released me, have mercy and hear me!

O men, how long will your hearts be closed, * will you love what is futile and seek what is false?

It is the Lord who grants favours to those whom he loves; * the Lord hears me whenever I call him.

Fear him; do not sin: * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

"What can bring us happiness?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once.

For you alone, Lord, * make me dwell in safety.

Ant. 4 O men, know that it is the Lord who grants favours to those whom he loves.

5 Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me.

In the morning I offer you my prayers, * watching and waiting.

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You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and blood-thirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences, * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you surround him with favour as with a shield.

Ant. 5 You surround him with favour, Lord, as with a shield.

6 Psalm 8

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . . how long?

Return, Lord, rescue my soul. * Save me in your merciful love;

For in death no one remembers you; * from the grave, who can give you praise?

I am exhausted with my groaning; ℣ every night I drench my pillow with tears; * I bedew my bed with weeping.

My eye wastes away with grief; * I have grown old surrounded by my foes.

Leave me, all you who do evil; * for the Lord has heard my weeping.

The Lord has heard my plea; * The Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Ant. 6 With glory and honour, through all the earth, you crowned him.

℣. You have set, Lord,

on his head. ℟. A crown of pure gold.

For a Martyr not a Bishop the lessons are from the sermon of St. Augustine, Bishop, The annual [69].

For a Martyr Bishop the lessons and responsories are as follows.

Sermon of St. Augustine Bishop

From the 3rd sermon on St. Cyprian

Lesson iv

It is an easy thing to celebrate the renown of a martyr, but it is something great to imitate the faith and endurance of the martyr. Let us so strive after this latter in order that we may desire the former, and so celebrate it that we may love the latter all the more. What should we praise in the faith of the martyr? This, that he fought for truth unto death, and therefore was victorious. He spurned the allurements of the world; to threats he did not give way. Thus, victorious, he came to God.

℟. iv. Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life, * which God has promised to those who love him. ℣. He shall receive blessings from the Lord, and reward. - Which God.

Lesson v

False doctrines and terrors were rampant at that time. The most blessed martyr overcame the false doctrines by his wisdom and the terrors by his endurance. His was a great feat; he followed the Lamb and overcame the lion. While persecution raged, the lion continued to roar. But the lion was cast down and trampled underfoot, because the Lamb was taken up—the same who in dying destroyed death; who hung from the tree; who shed his blood, who redeemed the world.

℟. v. Lord, you came to meet him with the blessings of success: you have set on his head * a crown of pure gold. ℣ He asked you for life, Lord, and this you have given. - A crown.

Lesson vi

While this blessed martyr in the unshakeable steadfastness of his struggle overcame his enemy, he showed the way of victory to others. He was victor, not by the short cut of wounds received, but he emerged triumphant by his wonderfully prolonged struggle,

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despite constant and unremitting sufferings. The guardians of the prison enclosure relied on fetters and irons. But while the body was bound in chains the spirit remained unfettered and free. The flesh pined away from hunger and thirst, but the soul, living by faith and fortitude, God fed with spiritual nourishment.

℟. vi. This, indeed, is a martyr who shed his blood for the name of Christ. * He was not afraid of Judges' threats and did not look for earthly honours, but successfully won through to the heavenly kingdom. ℣. The Lord guided the righteous man on straight paths; he showed him the kingdom of God. - He was. - Glory. - But successfully.

III Nocturn

7 Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 7 The Lord is just and loves justice: the upright shall see his face.

8 Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 8 He shall be admitted to your tent: he shall dwell on your holy mountain.

20 Psalm 20

O Lord, your strength gives joy to the king; * how your saving help makes him glad!

You have granted him his heart's desire; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his head a crown of pure gold.

He asked you for life and this you have given, * days that will last from age to age.

Your saving help has given him glory. * You have laid upon him majesty and splendour,

You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord: * through the mercy of the Most High he shall stand firm.

His hand will seek and find all his foes, * his right hand find out those that hate him.

You will burn them like a blazing furnace * on the day when you appear.

And the Lord shall destroy them in his anger; * fire will swallow them up.

You will wipe out their race from the earth * and their children from the sons of men.

Though they plan evil against you, * though they plot, they shall not prevail.

For you will force them to retreat; * at them you will aim with your bow.

O Lord, arise in your strength; * we shall sing and praise your power.

Ant. 9 You have set, Lord, on his head a crown of pure gold.

℣. Glory has been given him by your saving help.
℟. You have laid upon him majesty and splendour.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 14

At that time, Jesus said to the multitudes, "If any man comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple," Etc.

Homily of St. Gregory, Pope.

Homily 37 on the Gospels

Most dear brethren, if we consider what

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and how great are the benefits that are promised to us in heaven, all earthly things seem to be of little worth. For when earthly goods are compared with the gladness above, they are found to be a burden rather than a help. This present life, compared with life eternal, ought rather to be called death than life. For what is the daily weakness of that which is mortal, but as it were, a long drawn out death? Indeed, what tongue can tell, or what understanding can comprehend, how great is the joy in that heavenly city: to be one with the choirs of angels; to stand with the most blessed spirits in the glory of the creator; to see the face of God who is present; to behold the infinite light; to be untouched by fear of death; to rejoice for ever in the gift of immortality?

℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

Lesson viii

On hearing these things the spirit glows inwardly, and longs to be already there, where it hopes to rejoice for ever. But one cannot attain to great rewards except through great labour. Hence it is that Paul, the outstanding preacher, affirms: "One is not crowned unless one competes according to the rules." The greatness of the reward, then, delights the mind, but do not let the strain of the struggle cause discouragement. Thus, to everyone that comes to him, the Truth says, "If any man comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

Lesson ix

But it may be asked how is it we are commanded to hate our parents and relatives when we are exhorted to love even our enemies. And indeed, the Truth has said, regarding one's wife: "What God has joined together, let no man put asunder." And Paul says: "Husbands, love your wives, as Christ loved the church." Behold, the disciple commands a man to love his wife, but the Master says, "If any man does not hate his wife, he cannot be my disciple." Does the judge, then, make one proclamation, and his herald make another? Or can we at the same time both love and hate? If we consider well the force of the commandment we shall, by making a distinction, be able to do both. We should love wife and kindred in so far as we recognise that they are related to us; but if they should be opposed to us on the way to God, then by hating and fleeing from them in this, we do not recognise them.

℟. ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally - Glory. - Decorated.

Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons (and at the Hours)

1. He who acknowledges me before men, I also will acknowledge before my Father.

Psalm The Lord is king etc. p. 29.

2. "He who follows me will not walk in darkness but will have the light of life," says the Lord.

3. "If anyone serves me, the Father, who is in heaven, will honour him," says the Lord.

4. If anyone serves me he must follow me; and where I am, there shall my servant be also.

5. Father, I desire that where I am, there, also, may my servant be.

Little Chapter James I

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

God's martyr you, the Only Son

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To victory has led you on;
Your every foe defeated lies,
And heaven accords the victor's prize.

O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain
That did your saintly limbs enchain;
For love of God's own Son arise
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity. Amen.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

Bened. ant. Let him who would come after me deny himself, and take up his cross and follow me.

Should there be commemorations of other individual martyrs in Lauds; for the 1st commemoration is said

Ant. "He who follows me will not walk in darkness, but will have the light of life," says the Lord.

For the 2nd commemoration is said

Ant. "If anyone serves me, the Father, who is in heaven, will honour him," says the Lord.

The versicles are said in this order :

1. ℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

2. ℣. You have set, Lord, on his head. ℟. A crown of pure gold.

If the feast is of I class, antiphons for the Hours are taken from Lauds, and the psalms from Sunday. Otherwise the psalms and antiphon are from the current weekday.

In I class feasts, outside of Septuagesima, the Alleluia is added to the responsories at the Hours.

TERCE

Little Chapter as in Lauds

℟. With glory and honour * you crowned him, Lord. - With glory and honour. ℣. You gave him power over the works of your hand. - You crowned. - Glory. - With glory and honour.

℣. You have set, Lord, on his head. ℟. A crown of pure gold.

SEXT

Little Chapter Wisd. 10

The Lord protected him from his enemies, and kept him safe from those who lay in wait for him; in his arduous contest he gave him the victory.

℟. You have set, Lord, * on his head. - You have set. ℣. A crown of pure gold. - On his head. - Glory. - You have set.

℣. Your saving help has given him glory. ℟. You have laid upon him majesty and splendour.

NONE

Little Chapter Ecclus. 4

Strive even to death for the truth and the Lord God will fight for you.

℟. Glory has been given him * by your saving help. - Glory has. ℣. You have laid upon him majesty and splendour. - By your. - Glory. - Glory has.

℣. A gold crown upon his head. ℟. Inscribed like a signet with "Holiness."

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

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The good man takes pity and lends, * he conducts his affairs with honour,
The just man will never waver: * he will be remembered for ever.
He has no fear of evil news; * with a firm heart he trusts in the Lord.
With a steadfast heart he will not fear; * he will see the downfall of his foes.
Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.
The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!
May the name of the Lord be blessed * both now and for evermore!
From the rising of the sun to its setting * praised be the name of the Lord!
High above all nations is the Lord, * above the heavens his glory.
Who is like the Lord, our God, * who has risen on high to his throne
Yet stoops from the heights to look down, * to look down upon heaven and earth?
From the dust he lifts up the lowly, * from the dungheap he raises the poor
To set him in the company of princes, * yes, with the princes of his people.
To the childless wife he gives a home * and gladdens her heart with children.

Psalm 115

I trusted, even when I said: * "I am sorely afflicted."
And when I said in my alarm: * "No man can be trusted."
How can I repay the Lord * for his goodness to me?
The cup of salvation I will raise; * I will call on the Lord's name.
My vows to the Lord I will fulfil * before all his people.
O precious in the eyes of the Lord * is the death of his faithful.
Your servant, Lord, your servant am I; * you have loosened my bonds.
A thanksgiving sacrifice I make: * I will call on the Lord's name.
My vows to the Lord I will fulfil * before all his people.
In the courts of the house of the Lord, * in your midst, O Jerusalem.

Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.
Then was our mouth filled with laughter, * on our lips there were songs.
The heathens themselves said: * "What marvels the Lord worked for them!"
What marvels the Lord worked for us! * Indeed we were glad.
Deliver us, O Lord, from our bondage * as streams in dry land.
Those who are sowing in tears * will sing when they reap.
They go out, they go out, full of tears, * carrying seed for the sowing;
They come back, they come back, full of song, * carrying their sheaves.

Ant. He who acknowledges me before men, I also will acknowledge before my Father.

Little Chapter James I

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

O God, of all your champions, lord,
The portion, crown and great reward;
From ties of sin, O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour
He now has life for evermore.

On his account, all earnest, we
Beseech you hear our humble plea;
On this your martyr's triumph day,
From us all evil take away.

To God the Father, God the Son.
And God the Spirit, Three in One,
Unending praise and glory be,
From age to age eternally.
Amen.

℣. With glory and honour you crowned him, Lord. ℟. You gave him power over the works of your hand.

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Magnif. ant. This is he who gave himself to death for the law of his God: he did not falter at the thought of death. He was slain by the wicked and now lives for ever with Christ. He followed the Lamb and received the palm of victory.

LESSONS FOR A MARTYR NOT A BISHOP

I Nocturn

From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 8

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

℟. i. This saint has striven unto death for the law of his God, and did not fear the words of the ungodly: * for he was founded on firm rock. ℣. Entrenched within the royal rampart he was utterly invincible to his antagonists. - For.

Lesson ii

We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

℟. ii. You have set, Lord, on his head, a crown of pure gold; he asked you for life and this you have given * for ever. ℣. Your saving help has given him glory; you have laid upon him majesty and splendour. - For ever.

Lesson iii

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that everything works for good with those who love God, who are called according to his purpose.

℟. iii. With glory and honour you crowned him, Lord, you gave him power over the works of your hand. * You put all things under his feet. ℣. Your majesty, O God, is praised above the heavens. - You. Glory. - You.

II Nocturn

Sermon of St. Augustine, Bishop

44th sermon on the saints

Lesson iv

The annual celebration of the day of triumph of the blessed martyr N. has come round to us again. As the church rejoices with him in his glory, she also recommends that we follow in his footsteps. For if we share in his suffering we shall also share in his glory. In his glorious combat we have two things chiefly to consider; the hardened cruelty of the tormentor, and the invincible endurance of the martyr : the cruelty of the tormentor, that we may abhor it; the endurance of the martyr, that we may imitate it.

℟. iv. Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life, * which God has promised to those who love him. ℣. He shall receive blessings from the Lord, and reward. - Which God.

Lesson v

Christ's glorious champion did not shrink from prison. Like his Head, he bore reproach, underwent mockery, and did not flinch from the scourges. As many sufferings as for Christ's sake he bore before he died, so many offerings did he make to him of himself. Truly, he held in high regard those things that he had drunk in from the Apostle: "The sufferings of this present time are not worth comparing with the glory that is to be revealed to us," and, "For this slight momentary affliction is preparing for us an eternal weight of glory" in heaven.

℟. v. Lord, you came to meet him with the blessings of success: you have set on his head * a crown of pure gold. ℣. He asked you for life, Lord,

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and this you have given. - A crown.

Lesson vi

In so far as human weakness is able, in this darkness, to fix the eye of the mind upon eternal things, he contemplated the intense joy of the heavenly city. And being unable to express it verbally, he cried out in wonder: "What else have I in heaven?" As though he would have said: "It is beyond my capability, it is beyond my power of expression, it goes beyond the reach of my understanding, to describe that beauty, that glory, that exaltation with which our Lord Jesus Christ, when he has taken us away from the tumult of men into the hidden place where he is visibly present, will change our lowly body." At the thought of this perfect liberty he shirked no danger and did not flinch from suffering, and were he able to die a thousand times he would not consider himself worthy of it.

℟. vi. This, indeed, is a martyr who shed his blood for the name of Christ. * He was not afraid of Judges' threats, and did not look for earthly honours, but successfully won through to the heavenly kingdom. ℣. The Lord guided the righteous man on straight paths; he showed him the kingdom of God. - He was. - Glory. But successfully.

III Nocturn

Reading from the holy Gospel according to John

Lesson vii Chapter 12

At that time, Jesus said to his disciples: "Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone," Etc.

Homily of St. Augustine, Bishop

Tract 51 on John

The Lord Jesus himself was the grain which was to be put to death and so multiplied; put to death by the infidelity of the Jews, multiplied by the faith of the Gentiles. When exhorting us to follow in the footprints of his passion he had already said, "He who loves his life loses it." This can be understood in two ways. He who loves loses; that is, if you love you lose; if you desire to keep your life with Christ, do not fear death for Christ. Or to put it in another way: "He who loves his life loses it." Do not love lest you lose; do not love in this life lest you lose in eternal life.

℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

Lesson viii

But this that I have said last, seems rather to express the gospel meaning. For it goes on: "He who hates his life in this world will keep it for eternal life." Therefore what was said above is: "He who loves ('in this world' is understood) certainly loses, and he who hates his life (again, 'in this world') will keep it for eternal life". What a great and wonderful judgment, that a man by loving his own life should perish, but by hating it should not perish! If you have wrongly loved, then you have hated; if you have rightly hated, then you have loved.

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

Lesson ix

When, then, in any matter, the point has been reached in which the choice is proposed, either to do something against the law of God, or to depart from this life, if a man is forced, under threat of death from the persecutor, to choose one or other of these, let him choose to die in the love of God rather than to live offensive to him. Then he will have hated his life in this world, so as to keep it for eternal life.

℟. ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally. - Glory. - Decorated.

Another Gospel Both for a Martyr Bishop or non-Bishop

Reading from the holy Gospel according to Matthew

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Lesson vii Chapter 16

At that time, Jesus said to his disciples: "If any man would come after me, let him deny himself and take up his cross and follow me." Etc.

Homily of St. John Chrysostom
Homily 56 on Matthew

The organiser of public games, though a close friend of one of the athletes, would not give him a victor's crown unless he took part in the competition. His mind is, that the contender should win on his merits; and the closer he is to him in friendship the more he desires to see him win. In the same way Christ wishes those whom he so greatly loves, to be approved, not alone by reason of his help, but also by their own efforts. Nor does he render this statement in any way burdensome to them, for he does not apply it specially to them, but in common to the whole world, saying, "If any man would"—whether man or woman, ruler or subject, let him follow this way.

℟. vii. The Lord clothed him with a robe of gladness, * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

Lesson viii

While this saying seems to mean one thing, it really means three: self-denial; that you take up your cross; and, thirdly, that you follow Christ. Two of these are grouped together and one is placed separately. So let us first consider what it is to deny another, and then you will see clearly what it is to deny yourself.

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

Lesson ix

What then, is it to deny yourself? What is it to deny another? One has already denied another—a brother, for instance or a servant or anyone else—if he sees him beaten with rods, or held in fetters, or suffering any other evil, and does not run to him, does not help him, is not affected or in

any way moved, any more than if he were a total stranger to him. Thus, he wishes us in no way to give in to our body, so that whether it be beaten or banished, or burned, or whatever else it may undergo, we may not spare it.

℟. ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly and the eternal for that which would perish. - Finally. - Glory. - Decorated.

Another Gospel

Reading from the holy Gospel according to John
Lesson vii Chapter 15

At that time, Jesus said to his disciples: "I am the true vine, and my Father is the vinedresser." Etc.

Homily of St. Augustine Bishop
80th tract on John

This passage of the gospel, brethren, in which the Lord calls himself the vine, and his disciples the branches, is to be understood in this sense: that the mediator between God and man, the man Christ Jesus, is head of the church, and we are his members. Since indeed, the vine and the branches are of one nature, therefore being God, of whose nature we are not, he was made man, in order that, in him, human nature should be the vine, and that we men might be able to be its branches.

℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink.- And placed.

Lesson viii

What, then, does this mean, "I am the true vine"? Surely in adding the word 'true', he could not mean to refer this to the literal vine, from which the simile is taken? For he is called vine, by figure of speech and not in literal fact, just as he is called sheep, lamb, lion, rock, cornerstone, and other such things; and the true things here are rather the objects themselves, from which these same metaphorical, not literal, appellations are derived. But

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when he says, "I am the true vine" he clearly distinguishes himself from that to which it is said, "How then have you turned degenerate and become a wild vine?" For how should that be the true vine, which, when one looked for it to yield grapes, bore thorns?

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

Lesson ix

"I", he says, "am the true vine, and my Father is the vinedresser". Are vinedresser and vine one? Christ is the vine in the sense in which he says, "The Father is greater than I": but when he says, "I and the Father are one", he, too, is the vinedresser. Yet he is not just like those whose whole effort is in external labour, but such, that in addition he gives the increase from within. For neither he who plants nor he who waters is anything, but only God who gives the growth.

℟ ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising tortures. * Finally, distinguished by a triumphant death, decorated with blood, he took flight to heaven. ℣. By a profitable transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally. Glory. - Decorated.

Another Gospel

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 10

At that time, Jesus said to his disciples, "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." Etc.

Homily of St. Hilary Bishop

Comm. on Matthew 10

What is this separation? Among the first of the commands of the law we have been told, "Honour your father and your mother". And the Lord himself said, "My peace I give you, my peace I leave you". What does he mean when he says that he was sent rather to bring the sword into the world, and to set a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and to result in a man's foes being those of his own household? From this it would seem that public approval is given to disloyalty: widespread hatreds, world-wide wars, and the sword of the Lord brandished furiously between father and son, and daughter and mother.

℟. vii. The Lord clothed him with a robe of gladness * and placed on his head the crown of perfection. ℣. The Lord fed him with the bread of understanding and gave him the water of wisdom to drink. - And placed.

Lesson viii

The sword is the sharpest of all weapons. It is the emblem of the right of authority, the severity of justice, the correction of offenders. And frequently, in the prophets, we have the example of calling the preaching of the new gospel by the name of this weapon. Let us remember then that the word of God is likened to a sword. So here, the sword that is sent upon the earth is his preaching which is poured into the heart of man. Hence, in the one house comes serious disagreement, and the members of his household become the foes of the new man. Because, separated from the others by the word of God, he will be glad to remain, both internally and externally, that is, in body and soul, in the newness of spirit.

℟. viii. A gold crown upon his head, inscribed like a signet with "Holiness"; a distinction to be prized, * the work of an expert. ℣. You came to meet him with the blessings of success, you have set on his head a crown of pure gold. - The work of an expert.

Lesson ix

In this same passage he continues with his series of instructions and their interpretation. For when he had commanded that all which is held most dear in this life should be forsaken, he adds, "He who does not take his cross and follow me is not worthy of me". Those who belong to Christ have crucified the flesh with its passions and desires. And he is unworthy of Christ who does not take his cross — on which we suffer with him, die with him, are buried, and rise again with him —

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and follow his Lord, ready to overcome in newness of spirit on this symbol of the faith.

℟. ix. N., glorious friend of God, strong in the faith of the Lord Jesus, stood undaunted in the midst of agonising t o r t u r e s. * Finally, distinguished by a triumphant d e a t h, decorated with blood, he took flight to heaven. ℣. By a p r o f i t a b l e transaction, gaining the heavenly in exchange for the earthly, and the eternal for that which would perish. - Finally. - Glory. - Decorated.

Common of Many Martyrs

outside paschal time

I VESPERS

Ant. to psalms These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb.

Psalm Praise, O servants etc. [1].

Little Chapter Hebr. 11

Through faith the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

℟. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the blood. - Glory. - In the blood of the Lamb.

Hymn as in Matins

℣. Rejoice, rejoice in the Lord, exult, you just. ℟. O come, ring out your joy, all you upright of heart.

If the Office or commemoration is of many Martyrs of the Order of Preachers, the following versicle is said:

℣. Blessed N. and your companions, pray for us. ℟ That we may be made worthy of the promises of Christ.

Magnif. ant. The souls of the saints, who have followed in the footsteps of Christ, rejoice in heaven. And because they shed their blood for the love of him, they shall reign for ever with Christ.

Of many Martyrs Prayer

Grant, we beseech you, almighty God, that we who know how strong your

glorious martyrs have been in showing forth their faith, may experience how devoted they are in prayer to you, on our behalf. Through.

Another prayer

O God, as you allow us to keep the feast of your holy martyrs N. and N., grant that we may enjoy their company in everlasting h a p p i n e s s. Through.

Of many Martyr Bishops

Mercifully regard our weakness, Lord, we pray; and all the evils which we justly deserve, turn away from us at the intercession of your holy martyrs and bishops, N. and N. Through.

MATINS

Invit. Come, let us adore the King of kings; * he has given the blessed martyrs a crown of glory.

On a III class feast

Invit. The Lord, the martyrs' king, * come, let us adore.

Hymn

Tell in our song of their glorious state
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.

Calmly as sheep to the slaughter they went,
Without plaint or murmuring, to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained c h r i s t i a n patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we

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May live to your glory,
Lord, eternally.
Amen.

I Nocturn

1 Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1 He planted the vineyard of the just beside the flowing waters; and their delight was the law of the Lord.

2 Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar".

Now, O kings, understand, * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 2 Like gold in the furnace the Lord tested the chosen ones; and, as a burnt offering, he took them to himself for ever.

3 Psalm 10

In the Lord I have taken my refuge. How can you say to my soul: * "Fly like a bird to its mountain.

See the wicked bracing their bow; ℣ they are fixing their arrows on the string * to shoot upright men in the dark.

Foundations once destroyed, * what can the just do?"

The Lord is in his holy temple, * the Lord, whose throne is in heaven.

His eyes look down on the world; * his gaze tests mortal men.

The Lord tests the just and the wicked: * the lover of violence he hates.

He sends fire and brimstone on the wicked; * he sends a scorching wind as their lot.

The Lord is just and loves justice: * the upright shall see his face.

Ant. 3 For though in the sight of men they were punished, yet the hope of the chosen ones is undying for ever.

℣. Rejoice, rejoice in the Lord, exult you just! ℟. O come, ring out your joy, all you upright of heart.

From the blessed apostle Paul's Letter to the Romans

Lesson i Chapter 8

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

℟. i. God will wipe away every tear from the eyes of the saints: and henceforth there shall be no mourning nor crying nor pain any more, * for the former things have passed away. ℣. They shall hunger no more, neither thirst any more; the sun shall not strike them nor any scorching heat. - For the former things.

Lesson ii

We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait

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for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

℟. ii. The holy men gloriously shed their blood for the Lord. They loved Christ during life and imitated him in death: * and thus they became worthy of the crowns of victory. ℣. One spirit and one faith moved them. - And thus.

Lesson iii

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that in everything God works for good with those who love him, who are called according to his purpose.

℟. iii. For the sake of God they let their bodies be tortured * and became worthy to possess everlasting crowns. ℣. These are they who have come out of the great tribulation and have washed their robes in the blood of the Lamb. - And became. - Glory. - And became.

II Nocturn

4 Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 4 "I will give to my saints an honoured place in the kingdom of my Father," says the Lord.

5 Psalm 15

Preserve me, God, * I take refuge in you.

I say to the Lord: "You are my God. * My happiness lies in you alone."

He has put into my heart a marvellous love * for the faithful ones who dwell in his land.

Those who choose other gods increase their sorrows. * Never will I offer their offerings of blood. Never will I take their name upon my lips.

O Lord, it is you who are my portion and cup; * it is you yourself who are my prize.

The lot marked out for me is my delight: * welcome indeed the heritage that falls to me!

I will bless the Lord who gives me counsel. * who even at night directs my heart.

I keep the Lord ever in my sight: * since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad; * even my body shall rest in safety.

For you will not leave my soul among the dead, * nor let your beloved know decay.

You will show me the path of life, the fullness of joy in your presence, * at your right hand happiness for ever.

Ant. 5 He has put into my heart a marvellous love for the faithful ones who dwell in his land.

6 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

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Ant. 6 The holy ones who wait for the Lord shall have strength; they shall mount up with wings like eagles; they shall fly and not be weary.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

From the Letter of St. Cyprian, Bishop and Martyr, to Martyrs and Confessors

Bk. 2, Epist. 6

Lesson iv

With what praises shall I extol you, most valiant martyrs? With what verbal commendation shall I set out the courage of your hearts, and the perseverance of your faith? You endured the severest torture until it ended in glory. You did not yield to suffering, rather suffering yielded to you. The victorious crown, and not the tortures, put an end to your pain. The grievous tortures were long drawn out, yet the result was not the overthrow of your steadfast faith, but the sending of God's servants more quickly to their Lord.

℟. iv. Your holy ones, O Lord, complying with your commands, have travelled a marvellous way * that they might be found unharmed in the midst of mighty waters: dry land emerged, an unhindered way out of the Red Sea. ℣. They praised, with one accord, your defending hand, they sang hymns, Lord, to your holy name. - That.

Lesson v

The crowd of bystanders, in admiration, saw the heavenly conflict, the conflict of God, the spiritual conflict, the battle of Christ; saw that his servants stood with voice unfettered, with minds unbroken, with God-given courage, without worldly weapons, but armed and trusting in the weapons of faith. The tortured stood more resolute than the torturers; and the racked and mangled limbs vanquished the grappling-hooks that racked and mangled them.

℟. v. The holy ones of God did not shrink from the scourges of the executioners but died for Christ's name, * that they might become heirs in the house of the Lord. ℣. For the sake of God they let their bodies be tortured. - That.

Lesson vi

Long though it raged, the oft-renewed blow could not vanquish in God's

servants a faith invincible, even though the enclosure of their entrails was torn open, and now not so much limbs as wounds were being tortured. The blood flowed, that would extinguish the fire of persecution, quench the flames and fires of hell by its glorious effusion. What a spectacle was that to the Lord! How sublime, how great, how acceptable to the eyes of God, the loyalty and devotion of his soldier! How Christ rejoiced there! How willingly in servants like these did he not both fight and conquer!

℟. vi. Revered and renowned were the combats of the martyrs. These, for Christ, bore inhuman bodily torments. * and thus were made worthy to obtain the unfading crown of eternal glory. ℣. For, in spurning the outlook of this present life, and making light of the torture of their bodies, they overcame the raging world for the love of God. - And thus. - Glory. - And thus.

III Nocturn

7 Psalm 32

Ring out your joy to the Lord, O you just; * for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, * with a ten-stringed lute sing him songs.

O sing him a song that is new, * play loudly, with all your skill.

For the word of the Lord is faithful * and all his works to be trusted.

The Lord loves justice and right * and fills the earth with his love.

By his word the heavens were made, * by the breath of his mouth all the stars.

He collects the waves of the ocean; * he stores up the depths of the sea.

Let all the earth fear the Lord, * all who live in the world revere him.

He spoke; and it came to be. * He commanded; it sprang into being.

He frustrates the designs of the nations, * he defeats the plans of the peoples.

His own designs shall stand for ever, * the plans of his heart from age to age.

They are happy, whose God is the Lord, * the people he has chosen as his own.

From the heavens the Lord looks forth, * he sees all the children of men.

From the place where he dwells he gazes * on all the dwellers on the earth,

He who shapes the hearts of them all * and

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considers all their deeds.
A king is not saved by his army, * nor a warrior preserved by his strength.
A vain hope for safety is the horse; * despite its power it cannot save.
The Lord looks on those who revere him, * on those who hope in his love,
To rescue their souls from death, * to keep them alive in famine.
Our soul is waiting for the Lord. * The Lord is our help and our shield.
In him do our hearts find joy. * We trust in his holy name.
May your love be upon us, O Lord, * as we place all our hope in you.
Ant. 7 But the righteous live for ever, and their reward is with the Lord.

8 Psalm 33

I will bless the Lord at all times, * his praise always on my lips;
In the Lord my soul shall make its boast. * The humble shall hear and be glad.
Glorify the Lord with me. * Together let us praise his name.
I sought the Lord and he answered me; * from all my terrors he set me free.
Look towards him and be radiant; * let your faces not be abashed.
This poor man called; the Lord heard him * and rescued him from all his distress.
The angel of the Lord is encamped around those who revere him, * to rescue them.
Taste and see that the Lord is good. * He is happy who seeks refuge in him.
Revere the Lord, you his saints. * They lack nothing, those who revere him.
Strong lions suffer want and go hungry * but those who seek the Lord lack no blessing.
Come, children, and hear me * that I may teach you the fear of the Lord.
Who is he who longs for life * and many days, to enjoy his prosperity?
Then keep your tongue from evil * and your lips from speaking deceit.
Turn aside from evil and do good; * seek and strive after peace.
The Lord turns his face against the wicked * to destroy their remembrance from the earth.
The Lord turns his eyes to the just * and his ears to their appeal.
They call and the Lord hears * and rescues them in all their distress.
The Lord is close to the broken-hearted; * those whose spirit is crushed he will save.
Many are the trials of the just man * but from them all the Lord will rescue him.
He will keep guard over all his bones, * not one of his bones shall be broken.
Evil brings death to the wicked; * those who hate the good are doomed.
The Lord ransoms the souls of his servants. * Those who hide in him shall not be condemned.
Ant. 8 For the sake of God they let their bodies be tortured that they might become heirs in the house of the Lord.

9 Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:
So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,
Even though its waters rage and foam, * even though the mountains be shaken by its waves.
The Lord of hosts is with us: * the God of Jacob is our stronghold.
The waters of a river give joy to God's city, * the holy place where the Most High dwells.
God is within, it cannot be shaken; * God will help it at the dawning of the day.
Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.
The Lord of hosts is with us: * the God of Jacob is our stronghold.
Come, consider the works of the Lord, * the redoubtable deeds he has done on the earth.
He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.
"Be still and know that I am God, * supreme among the nations, supreme on the earth!"
The Lord of hosts is with us: * the God of Jacob is our stronghold.
Ant. 9 See how great is the reward of the saints with God! They, indeed, died for Christ and shall live for ever.
℣. But the righteous live for ever. ℟. And their reward is with the Lord.

Reading from the holy Gospel according to Luke

Lesson vii Chapter 21

At that time, Jesus said to his disciples, "When you hear of wars and tumults, do not be terrified; for this must first take place, but the

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end will not be at once." Etc.

Homily on St. Ambrose Bishop

Bk. 9 on Luke 21

But of the heavenly words none are greater witnesses than we, in whose time the end of the world comes. What wars, and what rumours of wars we have received. The Huns have risen against the Scythians, the Scythians against the Goths, the Goths against the Taifali and the Slavs. Gothic exiles have likewise exiled the people of Dalmatia, and the end has not yet come. What universal famine, what pestilence affecting men and cattle alike, and also the rest of the beasts! So it is that pestilence reduces us who have not endured war to the state of those who have.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.

Lesson viii

Since then we are in a dying world, certain worldly illnesses must first come. Hunger is an illness of the world, as are, also disease and persecution. There are other wars too, that the christian man wages; the battles of varying ambitions, the clash of conflicting desires; much more dangerous are the enemies within one's household then those who are outside it.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come, you blessed of my Father, take possession of the kingdom. - I will give.

Lesson ix

Now greed incites, now passion inflames, now fear terrifies, now anger makes violent, now ambition allures, now the unholy spirits who dwell in the heavens try to cause dismay. Therefore, one is, as it were, beset by battles, and the inconstant loyalty of the fickle mind is shaken as by earthquakes. But the strong man says, "Though an army encamp against me my heart would not fear. Though war break out against me even then would I trust".

℟. ix. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.

Before Lauds ℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

When the Office is of Many Martyrs of the Order of Preachers, the following is said:

℣. Blessed N. and your companions, pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons (and at the Hours)

1. But the souls of the righteous are in the hand of God, and no torment will ever touch them.

Psalm The Lord is king etc. p. 29.

2. Bearing the palm-branch, the saints have come to the kingdom; they have merited to receive crowns of glory from the hand of the Lord.

3. The bodies of the saints were buried in peace, and their names live for ever.

4. Martyrs of the Lord, for ever bless the Lord.

5. Choir of martyrs, sing praise to the Lord in the heights.

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

Hymn

Eternal gifts of Christ the King,
With martyrs' victories let us sing;
And high today our voices raise,
In due and joyful songs of praise.

They vanquished every worldly fear,
Made light of pain and anguish here;
And, death's brief struggle o'er, possess
The life of perfect blessedness.

By savage beasts are martyrs riven,
A death by fire to them is given;
On them hook-torn and torment rent
The rage of torturer is spent.

Their entrails hang from body gashed
Their sacred blood the earth has splashed;
Yet firm and dauntless they remain,
The prize of endless life to gain.

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We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that martyr company
And be with them eternally.
Amen.

℣. God is to be feared.
℟. In his holy place.

Bened. ant. These are the holy ones who, for the love of God, despised the threats of men. The holy martyrs rejoice with the angels in the kingdom of heaven. What a precious death is that of the saints! They stand always in the presence of the Lord, and are not parted from one another.

If commemorations of other many Martyrs are made in Lauds, for the 1st commemoration is said:

Ant. Bearing the palm-branch the saints have come to the kingdom; they have merited to receive crowns of glory from the hand of the Lord.

For the 2nd commemoration is said:

Ant. The bodies of the saints were buried in peace, and their names live for ever.

The versicles are said in this order:

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

2. ℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

On a I class feast antiphons for the Hours are taken from Lauds and the psalms from the Sunday Office. Otherwise the antiphons and psalms are from the current weekday.

On I class feasts outside Septuagesima the Alleluia is added to the responsories at the Hours.

TERCE

Little Chapter as in Lauds.

℟. Rejoice, rejoice in the Lord * exult, you just! - Rejoice. ℣. O come, ring out your joy, all you upright of heart. - Exult. - Glory. - Rejoice.

℣. The just shall rejoice at the presence of God. ℟. They shall exult and dance for joy.

SEXT

Little Chapter Wisd. 10

God gave to holy men the reward of their labours; he guided them along a marvellous way, and became a shelter to them by day, and a starry flame through the night.

℟. The just shall rejoice * at the presence of God. - The just. ℣. They shall exult and dance for joy. - At the. - Glory. - The just.

℣. But the righteous live for ever. ℟. And their reward is with the Lord.

NONE

Little Chapter Wisd. 3

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, but they are at peace.

℟. But the righteous * live for ever. - But the righteous. ℣. And their reward is with the Lord. - Live for. - Glory. - But the righteous.

℣. God is to be feared.
℟. In his holy place.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes,

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with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said: * "What marvels the Lord worked for them!"

What marvels the Lord worked for us! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing:

They come back, they come back, full of song, * carrying their sheaves.

Psalm 139

Rescue me, Lord, from evil men; * from the violent keep me safe,

From those who plan evil in their hearts * and stir up strife every day;

Who sharpen their tongue like an adder's, * with the poison of viper on their lips.

Lord, guard me from the hands of the wicked; from the violent keep me safe; * they plan to make me stumble.

The proud have hidden a trap, have spread out lines in a net, * set snares across my path.

I have said to the Lord: "You are my God." * Lord, hear the cry of my appeal!

Lord my God, my mighty help, * you shield my head in the battle.

Do not grant the wicked their desire * nor let their plots succeed.

Those surrounding me lift up their heads. * Let the malice of their speech overwhelm them.

Let coals of fire rain upon them. * Let them be flung in the abyss, no more to rise.

Let the slanderer not endure upon the earth. * Let evil hunt the violent man to death!

I know that the Lord will avenge the poor, * that he will do justice for the needy.

Truly the just will praise your name: * the upright shall live in your presence.

Ant. But the souls of the righteous are in the hand of God and no torment will ever touch them.

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus, Our Lord.

Hymn

Tell in our song of their glorious state,
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.

Calmly as sheep to the slaughter they went,
Without plaint or murmuring to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained christian patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

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Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we
May live to your glory, Lord, eternally.
Amen.

℣. Rejoice, rejoice in the Lord, exult you just. ℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. God will wipe away every tear from the eyes of the saints, and henceforth there shall be no mourning nor crying nor pain anymore, for the former things have passed away.

OTHER LESSONS
for many Martyrs

II Nocturn

Sermon of St. John Chrysostom

Homily on Maccabees

Lesson iv

How beautiful and pleasing a festival has dawned upon us! How this day outshines the days of the whole year! Not because it is more intensely illuminated by the accustomed rays of the sun, but because it is more sublimely illuminated by the light of the martyrs, who sparkle more than lightning and all brilliance. For the martyrs are brighter than many suns, and more glorious than the great luminaries. The rays which the sun in its heavenly course casts upon the earth, are not to be compared to the brilliance which comes forth with glittering light from their bodies and blinds the eyes of the envious demon.

℟. iv. Your holy ones, O Lord, complying with your commands, have travelled a marvellous way * that they might be found unharmed in the midst of the mighty waters: dry land emerged, an unhindered way out of the Red Sea. ℣. They praised, with one accord, your defending hand, they sang hymns, Lord, to your holy name. - That.

Lesson v

The Same—Sermon on the Martyrs

He who, with reverent love, admires the merits of the saints, and speaks often in praise of the glories of the just, should imitate their holy lives and their righteousness. For whoever rejoices in the merits of a saint should equally rejoice in the worship of God. He should therefore, either imitate what he praises or

what he declines to imitate he should not praise. For if we love those who are righteous and faithful, because we see in them righteousness and faith, we too can be as they are, if we do as they do.

℟. v. The holy ones of God did not shrink from the scourges of the executioners but died for Christ's name * that they might become heirs in the house of the Lord. ℣. For the sake of God they let their bodies be tortured. - That.

Lesson vi

In them are always appropriate virtues, various combats, and glorious victories. You then, follower of Christ, are an effeminate soldier if you think you can conquer without fighting, and triumph without entering the lists. Show your strength, fight bravely and strive fiercely in that battle. Think of the agreement, be mindful of the obligation, be aware of the military service; the solemn promise you made, the obligation you contracted, the service in which you enlisted. For it was under this agreement that all those whom you admire fought; under this obligation all were victorious, in this warfare all triumphed.

℟. vi. Revered and renowned were the combats of the martyrs. These, for Christ, bore inhuman bodily torments: * and thus were made worthy to obtain the unfading crown of eternal glory. ℣. For, in spurning the outlook of this present life, and making light of the torture of their bodies, they overcame the raging world for the love of God. - And thus. - Glory. - And thus.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus came seeing the crowds, went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying, "Blessed are the poor in spirit." Etc.

Homily of St. Hilary, Bishop

Comment. on Matt. 5

When, therefore, a great crowd has gathered he goes up into a mountain and teaches. Established in the height of the Father's majesty, he lays

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down the laws of the heavenly life. For he would not have given the eternal precepts unless he had been set in eternity. Indeed, this is what is written, "He opened his mouth and taught them." It would have been easier to say that he spoke, but, as he was instructing in the glory of his Father's majesty and was teaching eternal truths, it was made clear that the service of his human lips obeyed the prompting of the spirit who was speaking.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.

Lesson viii

"Blessed are the poor in spirit, for theirs is the kingdom of heaven". The Lord had taught by his own example that the human longing for renown should be relinquished, when he said, "You shall worship the Lord your God, and him only shall you serve". And since he had foretold by the prophets that he would choose a humble people who would tremble at his words, he placed the beginning of perfect blessedness in humility of spirit.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come you blessed of my Father, take possession of the kingdom. - I will give.

Lesson ix

We must not allow the arrogance of worldly pomp, nor the desire of riches, nor the pursuit of vainglory to corrupt us. But let us be subject to God, and in the life which we live together let us be joined to all in the charity of common life. Let us be mindful also of the fact that our being born is a pledge of the divine goodness yet to come; whose reward and honour must be merited by the works of this life. In this spirit of humility let us remember that all things have been given us by God, and that greater things are still to be hoped for. In this way the kingdom of heaven will be ours.

℟. ix. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are

they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.

ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

Lesson vii Chapter 6

At that time, Jesus came down from the mountain and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the sea coast of Tyre and Sidon. Etc.

Homily of St. Ambrose, Bishop

Bk. 5 on Luke 6

Note everything well, how Jesus goes upwards with his disciples, but downwards to the multitude. How should the multitude see Christ except in a lower place? It does not follow him to the things which are above; it does not attain to the things that are sublime. And when Jesus comes down he finds the sick, for these do not go up to the heights. Hence Matthew points out that the sick were cured on low ground. Each one must first be healed so that when he had got back his strength, he might gradually go up into the mountain. Therefore, he heals them in the plain, that is to say, he calls them away from lust, and frees them from harmful blindness. He came down to our wounds in order that by the help and wealth of his own nature, he might make us share with him in the kingdom of heaven.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.

Lesson viii

"Blessed are you poor, for yours is the kingdom of God". Luke gives but four of the beatitudes, whereas Matthew gives eight: but in those eight are contained these four, and in these four those eight. For in these four are embraced, as it were, the cardinal virtues; and in those eight they are set forth in a mystic number. For many of the psalms are entitled "For the octave"; and you have

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received the commandment: "Give a portion to eight" — perhaps degrees of blessedness. For as the eighth beatitude expresses the fulfilment of our hope, so is the eighth the sum total of all virtue.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come, you blessed of my Father, take possession of the kingdom. - I will give.

Lesson ix

But first let us examine the fuller form. "Blessed are the poor in spirit", he said, "for theirs is the kingdom of heaven". Both evangelists give to this beatitude the first place. For it is the first in order, as it were, the mother and root of the virtues. Because he who sets no store by temporal things will win eternal things; and no man is able to gain the kingdom of heaven, on whom the love of this world so presses, that he cannot rise above it.

℟. ix. They washed their robes and made them spotless * in the blood of of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.

ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

Lesson vii Chapter 12

At that time: Jesus said to his disciples: "Beware of the leaven of the pharisees, which is hypocrisy". Etc.

Homily of St. Bede, the Venerable, Priest

Bk. 4 on Luke. Ch. 12

The Apostle warns us about this leaven: "Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth". For just as a little leaven infects the whole lump into which it is put, and spreads its taint all over it, so does hypocrisy, when once it has tainted the soul, drive out from it all sincerity and truth.

℟. vii. All about you, O Lord, is a light that never wanes, where you have built resplendent mansions: * there the souls of your holy ones rest. ℣. The Lord is great and worthy to be praised in the city of our God, on his holy mountain. - There.

Lesson viii

Therefore the meaning is this: Beware lest you become as the hypocrites, for in a little while all men will see that you are good, and that they are hypocrites. Indeed the following: "Whatever you have said in the dark shall be heard in the light", is applicable not only to the world which is to come, wherein the secrets of all hearts will be made manifest, but even to this present world. For that which the Apostles spoke and suffered in the darkness of persecution and in the gloom of the dungeon, now that the church is renowned throughout the world, is publicly proclaimed wherever their Acts are read.

℟. viii. You, my holy ones, who have battled in this life, * I will give you the reward of your labours. ℣. Come, you blessed of my Father, take possession of the kingdom. - I will give.

Lesson ix

"I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do". If then, those who persecute the righteous, when they have killed the body, have, after that, no more that they can do, they rage in pointless fury who throw to birds and beasts the dead limbs of the martyrs. Such men can in no way withstand the omnipotence of God, whereby he will enliven these same limbs and raise them up again. There are however, two kinds of persecutors: the one who openly rages, the other who deceitfully and hypocritically flatters and beguiles. For this reason, the Saviour, wishing to put us on guard against both, warns against the hypocrisy of these pharisees, and also instructs us not to fear the stroke of the executioners.

℟. ix. They washed their robes and made them spotless * in the blood of the Lamb. ℣. These are they who have come out of the great tribulation, and have washed their robes. - In the. - Glory. - In the.

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Common of a Confessor

outside paschal time

I VESPERS

Ant. to psalms This saint who has passed to the joy of angels is fittingly held in memory by man.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

℟. Holy N., Confessor of Christ, hear your suppliant servants * and from heaven, bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. - And from - Glory - Bring the favour procured.

Hymn as in Matins

℣. The Lord loved him and adorned him.

℟. He clothed him with a robe of glory.

Magnif. ant. N., confessor of the Lord, give strength through your holy intercession to the people here present, so that we who are pressed down with the weight of evil may be raised up by the glory of your happiness, and, under your guidance, attain to eternal rewards.

For a Confessor Bishop
Prayer

Grant, we beseech you, almighty God, that the celebration of the feast of the blessed N., your confessor and bishop, may increase our devotedness and promote our salvation. Through.

Another Prayer

Graciously hear, we beseech you, Lord, the prayers we make on the feast of the blessed N., your confessor and bishop; by the merits and intercession of him who so worthily served you, free us from all sin. Through.

For a Confessor Doctor
Prayer

O God, you gave your people the blessed N., as a minister of eternal salvation; grant, we beseech you, that we may

be worthy to have him as an advocate in heaven, whom we had on earth as a teacher of life. Through.

For a Confessor not
a Bishop
Prayer

O God, you gladden us by the annual solemnity of the blessed N., your confessor, mercifully grant that as we honour his feast, we may follow in his ways. Through.

Another Prayer

Heed, Lord, our prayers which we make on this feast of the blessed N., your confessor; may we who have no trust in our own righteousness, be helped by the prayers of him who was pleasing to you. Through.

For an Abbot
Prayer

Let the intercession of the blessed abbot, N., commend us, we pray you, Lord, so that what we cannot gain by our own merits, we may obtain by his patronage. Through.

MATINS

Invit. Let us adore the confessors' King. * He gave the reward and glory of the heavenly kingdom to N., his holy one.

On III class feasts

Invit. The Lord, the confessors' King, * come, let us adore.

Hymn

This great confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness,
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly;
While this life's vigour, coursing through his members,
Quickened his being.

Often because of his most sacred merit
Limbs of the feeble are restored their power,
And, in whatever illness might afflict them,
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention;
And by his suffrage may we be assisted,
Now and for ever.

His be the glory, power and salvation,

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Who over all things
dwelling in the highest,
Earth's mighty fabric
regulates and governs,
One and yet Trinal.

Amen.

I Nocturn

1 Psalm 1

Happy indeed is the man who follows not the counsel of the wicked; ℣ nor lingers in the way of sinners * nor sits in the company of scorners,

But whose delight is the law of the Lord * and who ponders his law day and night.

He is like a tree that is planted beside the flowing waters, * that yields its fruit in due season

And whose leaves shall never fade; * and all that he does shall prosper.

Not so are the wicked, not so! * For they like winnowed chaff shall be driven away by the wind.

When the wicked are judged they shall not stand, * nor find room among those who are just;

For the Lord guards the way of the just * but the way of the wicked leads to doom.

Ant. 1 Happy is the man who ponders the law of the Lord; his delight is constant day and night, and all that he does shall prosper.

2 Psalm 2

Why this tumult among nations, * among peoples this useless murmuring?

They arise, the kings of the earth, * princes plot against the Lord and his Anointed.

"Come, let us break their fetters, * come, let us cast off their yoke."

He who sits in the heavens laughs; * the Lord is laughing them to scorn.

Then he will speak in his anger, * his rage will strike them with terror.

"It is I who have set up my king * on Sion, my holy mountain."

(I will announce the decree of the Lord:) ℣ The Lord said to me: "You are my Son. * It is I who have begotten you this day.

Ask and I shall bequeath you the nations, * put the ends of the earth in your possession.

With a rod of iron you will break them, * shatter them like a potter's jar."

Now, O kings, understand, * take warning, rulers of the earth;

Serve the Lord with awe * and trembling, pay him your homage

Lest he be angry and you perish; ℣ for suddenly his anger will blaze. * Blessed are they who put their trust in God.

Ant. 2 Happy is that saint, whose trust was in the Lord: he announced the decree of the Lord, he was set up on his holy mountain.

3 Psalm 3

How many are my foes, O Lord! * How many are rising up against me!

How many are saying about me: * "There is no help for him in God."

But you, Lord, are a shield about me, * my glory, who lift up my head.

I cry aloud to the Lord. * He answers from his holy mountain.

I lie down to rest and I sleep. * I wake, for the Lord upholds me.

I will not fear even thousands of people * who are ranged on every side against me.

Arise, Lord; save me, my God, ℣ you who strike all my foes on the mouth, * you who break the teeth of the wicked!

O Lord of salvation, * bless your people!

Ant. 3 You are my glory, you are a shield about me, Lord: you lift up my head, you answer me from your holy mountain.

℣. The Lord loved him and adorned him.

℟. He clothed him with a robe of glory.

For a Doctor the lessons Blessed is the man who meditates, with their ℣℟. [115].

For a Confessor not a Bishop the lessons Blessed is the man who is found blameless, with their ℣℟. [119].

For a Confessor Bishop the following are the lessons and ℣℟.

From the blessed apostle Paul's First Letter to Timothy

Lesson i Chapter 3

The saying is sure: If anyone aspires to the office of bishop, he desires a noble task. Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money. He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God's church? He must not be a recent convert, or he may be puffed up with conceit and fall into the

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condemnation of the devil; moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.

℟. i. Well done, good and faithful servant; you have been faithful over a little, I will set you over much. * Enter into the joy of your master. ℣. Master, you delivered to me five talents; here I have made five talents more. - Enter.

From the Letter to Titus

Lesson ii Chapter 1

A bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it.

℟. ii. The just man will blossom as the lily, * and he will flourish before the Lord for ever. ℣. Planted in the house of the Lord, in the courts of our God. - And he will flourish.

Lesson iii Chapter 2

But as for you, teach what befits sound doctrine. Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness. Bid the older women likewise to be reverent in behaviour, not to be slanderers or slaves to drink; they are to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited.

℟. iii. This saint who has passed to the joy of angels, is fittingly held in memory by man. * For set merely bodily in this pilgrimage, in thought and desire he lived in that eternal homeland. ℣. Released from the bondage of the flesh, he brought back to his Lord the talent entrusted to him, increased twofold. - For set. - Glory. - He lived.

II Nocturn

4 Psalm 4

When I call, answer me, O God of justice; * from anguish you released me, have mercy and hear me!

O men, how long will

your hearts be closed, * will you love what is futile and seek what is false?

It is the Lord who grants favours to those whom he loves; * the Lord hears me whenever I call him.

Fear him; do not sin: * ponder on your bed and be still.

Make justice your sacrifice * and trust in the Lord.

"What can bring us happiness?" many say. * Lift up the light of your face on us, O Lord.

You have put into my heart a greater joy * than they have from abundance of corn and new wine.

I will lie down in peace * and sleep comes at once

For you alone, Lord, * make me dwell in safety.

Ant. 4. The Lord heard his holy one calling him: the Lord heard him and made him dwell in peace.

5 Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and blood-thirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ☧ because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you surround him with favour as with a shield.

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Ant. 5. All those you protect shall be glad, for it is you who blessed the just man, Lord: you surround him with favour as with a shield.

6 Psalm 8

How great is your name, O Lord our God, * through all the earth!

Your majesty is praised * above the heavens;

On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.

When I see the heavens, the work of your hands, * the moon and the stars which you arranged,

What is man that you should keep him in mind, * mortal man that you care for him?

Yet you have made him little less than a god; * with glory and honour you crowned him,

Gave him power over the works of your hand, * put all things under his feet.

All of them, sheep and cattle, * yes, even the savage beasts,

Birds of the air, and fish * that make their way through the waters.

How great is your name, O Lord our God, * through all the earth!

Ant. 6. How great is your name, O Lord our God, through all the earth! For with glory and honour you crowned your holy one, you gave him power over the works of your hand.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

For a Doctor the lessons are from Pope St. Gregory After the Orion [116].

For a Confessor not a Bishop the lessons are from the sermon of St. John Chrysostom The feast of [120].

For a Confessor Pontiff the following are the lessons with their ℟℟.

Sermon of St. Maximus Bishop

78th Homily, 2nd on St. Eusebius

Lesson iv

Today we celebrate the feast of our holy and most blessed father, N. To add anything to his praises would be to take away from them. The beauty of his life ought not to be the subject of panegyrics so much as the object of imitation. The scripture says: "A wise son is the glory of his father". What glory then will he not enjoy in the

wisdom and holiness of so many children — he became our father in Christ Jesus through the gospel.

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. - And gave him.

Lesson v

Whatever, then, of grace and virtue that may be in this holy people, flowed from him as from a most clear spring, from which is derived the purity of all the streams. Because he was strong with the power of chastity, because he rejoiced in the rigours of self-denial, because of the gentleness and graceful courtesy that marked him, he aroused a love for God in his fellow men. Because he was outstanding in his work as bishop he left behind him many successors to his priesthood.

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. - And at the gates.

Lesson vi

On this day, made so joyful for us by the passing of our holy father N. to paradise, it is only right and fitting that we should have sung this verse of the psalm "The just man will be remembered for ever". For he who has now passed to the joy of the angels is fittingly held in memory by man. Let us then in so far as we can, set ourselves to follow in his footsteps. By these, as he hastened along the very narrow way to the spaciousness of heaven he showed the path by which we might follow.

℟. vi. Holy N., Confessor of Christ, hear your suppliant servants: * and from heaven bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. - And from. - Glory. - Bring the favour procured.

III Nocturn

7 Psalm 14

Lord, who shall be admitted to your tent * and dwell on your holy mountain?

He who walks without fault; * he who acts with justice

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And speaks the truth from his heart; * he who does not slander with his tongue;

He who does no wrong to his brother, * who casts no slur on his neighbour,

Who holds the godless in disdain, * but honours those who fear the Lord;

He who keeps his pledge, come what may; * who takes no interest on a loan

And accepts no bribes against the innocent. * Such a man will stand firm for ever.

Ant. 7 Lord, this saint shall be admitted to your tent. He acted with justice, he shall dwell on your holy mountain.

8 Psalm 20

O Lord, your strength gives joy to the king; * how your saving help makes him glad!

You have granted him his heart's desire; * you have not refused the prayer of his lips.

You came to meet him with the blessings of success, * you have set on his head a crown of pure gold.

He asked you for life and this you have given, * days that will last from age to age.

Your saving help has given him glory. * You have laid upon him majesty and splendour,

You have granted your blessings to him for ever. * You have made him rejoice with the joy of your presence.

The king has put his trust in the Lord: * through the mercy of the Most High he shall stand firm.

His hand will seek and find all his foes, * his right hand find out those that hate him.

You will burn them like a blazing furnace * on the day when you appear.

And the Lord shall destroy them in his anger; * fire will swallow them up.

You will wipe out their race from the earth * and their children from the sons of men.

Though they plan evil against you, * though they plot, they shall not prevail.

For you will force them to retreat; * at them you will aim with your bow.

O Lord, arise in your strength; * we shall sing and praise your power.

Ant. 8 He asked you for life and this you have given, Lord. You have laid upon him majesty and splendour. You have set on his head a crown of pure gold.

9 Psalm 23

The Lord's is the earth and its fuliness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 9 He shall receive blessings from the Lord and reward from the God who saves him; for such are the men who seek him.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 24

At that time, Jesus said to his disciples: "Watch therefore, for you do not know on what day your Lord is coming." Etc.

Homily of St. Hilary Bishop

Ch. 26 & 27 on Matthew

In order that we may know that our ignorance of that day which is hidden from all is not without its use, the Lord warns us to watch for the coming of the thief, to be constant in prayer and occupied in the works that he commands. He shows how the devil is that thief who is always on the alert, watching how he may take away our goods, laying siege to the houses that are our bodies; that while we are off guard and heavy with sleep, he may dig through our walls with his weapons of cunning and of temptation.

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℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

It behoves us then, to be ready, because our ignorance of that day is for us a reason for watchfulness. Who then is the good and faithful servant whom the Lord has set over his household? Although the Lord exhorts us all, in general, to increasing vigilance, yet on the rulers of his people, that is, the bishops, he lays this duty, to look with special earnestness for his coming.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

This, then, is that faithful and wise servant, set over his Lord's household, who seeks, for the people committed to his care, things that are fitting and useful. If such a one hears this word and does that which is commanded, that is, if he strengthens the weak by suitable and sound doctrine, if he binds together that which was torn apart, if he brings back that which had strayed, and gives to the household the living word, which can feed them unto eternal life; if, doing this, he is snatched away in death, he will obtain glory from the Lord, as the faithful treasurer and profitable steward, and will be set over all his goods. That is, he will be placed in the glory of God, than which there can be nothing better.

℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons (and at the Hours)

1. Master, you delivered to me five talents; here I have made five talents more.

Psalm The Lord is king etc. p. 29.

2. Blessed is that servant whom the Master finds awake when he comes and knocks at the door.

3. The faithful and wise servant, whom his Master has set over his household, to give them their portion of food at the proper time.

4. Behold, an Israelite, indeed, in whom is no guile.

5. Good and faithful servant, enter into the joy of your Master.

Little Chapter. Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

Redeemer, Jesus, of us all,
The crown of those who to you call,
With kindness hear us as we pray
And humbly ask your aid today.

This meek confessor of your name
Has now attained a glorious fame;
His yearly feast, in solemn state,
Your faithful people celebrate.

All earthly joys did he disdain
As weak and passing, brief and vain;
And therefore with angelic bands
In endless joy he ever stands.

Grant, then, that we, most gracious God,
May follow in the steps he trod;
And may his prayer your servants win
Release from every stain of sin.

To you, O Christ, the most kind King,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

Bened. ant. "Well done, good and faithful servant; you have been faithful over a little, I will set you over much," says the Lord.

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Should there be commemorations in Lauds of other Confessors.

For the 1st commemoration is said:

Ant. Blessed is that servant whom the Master finds awake when he comes and knocks at the door.

For the 2nd commemoration is said:

Ant. The faithful and wise servant, whom his Master has set over his household, to give them their portion of food at the proper time.

The versicles are said in this order:

1. ℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

2. ℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

Should the Office or commemoration be of many Confessors, then is said:

℣. God is to be feared. ℟. In his holy place.

Bened. ant. Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast.

Prayer

O God, you surround and shield us by the glorious witness of your holy Confessors, N. and N; grant that, by modelling ourselves on them, we may grow holier, and may rejoice in their intercession. Through.

If the feast is of the I class the antiphons for the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are of the weekday.

On I class feasts outside of Septuagesima, the Alleluia is added to the responsories at the Hours.

TERCE

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

℟. The Lord loved him * and adorned him. - The Lord. ℣. He clothed him with a robe of glory. - And. - Glory. - The Lord.

℣. The Lord guided the righteous man on straight paths. ℟. He showed him the kingdom of God.

SEXT

Little Chapter Ecclus. 39

The just man will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High.

℟. The Lord guided the righteous man * on straight paths. - The Lord. ℣. He showed him the kingdom of God. - On straight paths. - Glory. - The Lord.

℣. The just will flourish like the palm tree in the house of the Lord. ℟. He shall grow like a Lebanon cedar.

NONE

Little Chapter Wisd. 10

The Lord guided the righteous man on straight paths; he showed him the kingdom of God, and gave him knowledge of angels. He prospered him in his labours and increased the fruit of his toil.

℟. The just will flourish like the palm tree * in the house of the Lord. - The just. ℣. He shall grow like a Lebanon cedar. - In the house. - Glory. - The just.

℣. The just man will blossom as the lily. ℟. And he will flourish before the Lord for ever.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet".

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 111

Happy the man who fears the Lord, * who takes delight in his commands.

His sons will be powerful on earth; * the children of the upright are blessed.

Riches and wealth are in his house; * his justice stands firm for ever.

He is a light in the darkness for the upright: * he is generous, merciful and just.

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The good man takes pity and lends, * he conducts his affairs with honour.

The just man will never waver: * he will be remembered for ever.

He has no fear of evil news; * with a firm heart he trusts in the Lord.

With a steadfast heart he will not fear; * he will see the downfall of his foes.

Open-handed, he gives to the poor; his justice stands firm for ever. * His head will be raised in glory.

The wicked man sees and is angry, gnashes his teeth and pines away; * the desire of the wicked leads to doom.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 115

I trusted, even when I said: * "I am sorely afflicted,"

And when I said in my alarm: * "No man can be trusted."

How can I repay the Lord * for his goodness to me?

The cup of salvation I will raise; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I; * you have loosened my bonds.

A thanksgiving sacrifice I make: *I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Psalm 125

When the Lord delivered Sion from bondage, * it seemed like a dream.

Then was our mouth filled with laughter, * on our lips there were songs.

The heathens themselves said: * "What marvels the Lord worked for them!"

What marvels the Lord worked for us! * Indeed we were glad.

Deliver us, O Lord, from our bondage * as streams in dry land.

Those who are sowing in tears * will sing when they reap.

They go out, they go out, full of tears, * carrying seed for the sowing:

They come back, they come back, full of song, * carrying their sheaves.

Ant. Master, you delivered to me five talents; here I have made five talents more.

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

This great Confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness,
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly,
While this life's vigour, coursing through his members,
Quickened his being.

Often because of his most sacred merit
Limbs of the feeble are restored their power,
And, in whatever illness might afflict them,
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention;
And by his suffrage may we be assisted,
Now and for ever.

His be the glory, power and salvation,
Who over all things dwelling in the highest,
Earth's mighty fabric regulates and governs,
One and yet Trinal.
Amen.

℣. The Lord loved him and adorned him. ℟. He clothed him with a robe of glory.

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Magnif. ant. I shall liken him to a wise man who built his house upon rock.

Should the Office or commemoration be of many Confessors, then is said:

℣. Rejoice, rejoice in the Lord, exult you just. ℟. O come, ring out your joy, all you upright of heart.

Magnif. ant. The just will shine forth and will run like sparks through the stubble. They will govern nations and will reign for ever.

ANOTHER GOSPEL for a Confessor Bishop

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus spoke this parable to his disciples: "A man going on a journey called his servants and entrusted to them his property." Etc.

Homily of St. Hilary Bishop

Comm. on Matthew 25

The sharing of the money is indeed unequal, but this is not due to him who divided it. For he says that each one received according to his ability. By the householder he means himself. The period of the journey is a time for penance, in which, sitting at the right hand of God, he entrusted to all mankind the power of the gospel faith and practice.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

Each one, therefore, according to the measure of his faith received from the preacher a talent, that is, the gospel preaching. This is indeed something imperishable: this is the very patrimony of Christ set aside for the heirs to eternity. Now, that servant who reecived five talents represents the group of believers come from those of the law. These having rightly and fitly fulfilled it, now came forth from it and doubled its value by the practice of the gospel faith.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

In the settling of accounts this is the manner of reckoning; the trading of the heavenly word, the interest on the invested talent, is sought. Thus he to whom five talents were given, handed up on his master's return, ten from these five. That is, he was found as worthy in the faith as he had been in the law. He had fulfilled through the grace of justification of the gospel, the ten commandments of the five books of Moses. Therefore he is bidden to enter into the joy of the Master, that is, he is welcomed to the honour of the glory of Christ.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

LESSONS FOR THE OFFICE OF A DOCTOR

I Nocturn

From the book of Ecclesiasticus

Lesson i Chapter 14

Blessed is the man who meditates on wisdom and who reasons intelligently. He who reflects in his mind on her ways will also ponder her secrets. Pursue wisdom like a hunter, and lie in wait on her paths. He who peers through her windows will also listen at her doors; he who encamps near her house will also fasten his tent peg to her walls; he will pitch his tent near her, and will lodge in an excellent lodging place; he will place his children under her shelter, and will camp under her boughs; he will be sheltered by her from the heat, and will dwell in the midst of her glory.

R. i. Well done, good and faithful servant, you have been faithful over a little, I will set you over much. * Enter into the joy of your Master. ℣. Master, you delivered to me five talents; here, I have made five talents more. - Enter.

Lesson ii Chapter 24

It fills men with wisdom, like the Pishon, and like the Tigris at the time

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of the first fruits. It makes them full of understanding, like the Euphrates, and like the Jordan at harvest time. It makes instruction shine forth like light, like the Gihon at the time of vintage. Just as the first man did not know her perfectly, the last one has not fathomed her; for her thought is more abundant than the sea, and her counsel deeper than the great abyss. I went forth like a canal from a river and like a water channel into a garden.

℟. ii. The just man will blossom as the lily, * and he will flourish before the Lord for ever. ℣. Planted in the house of the Lord, in the courts of the house of our God. - And he will flourish.

Lesson iii

I said, "I will water my orchard and drench my garden plot"; and lo, my canal became a river, and my river became a sea. I will again make instruction shine forth like the dawn, and I will make it shine afar. I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord. I will again pour out teaching like prophecy, and leave it to all future generations. Observe that I have not laboured for myself alone, but for all who seek instruction.

℟. iii. This saint who has now passed to the joy of angels, is fittingly held in memory by man. * For set merely bodily in this pilgrimage, in thought and desire he lived in that eternal homeland. ℣. Released from the bondage of the flesh he brought back to his Lord the talent entrusted to him, increased twofold. - For set. - Glory. - He lived.

II Nocturn

Bk. 9. Ch. 11

Lesson iv

From the book of Morals by St. Gregory, Pope

After the Orion group, who are described under the title of the Hyades but the Doctors of the holy church? These, after the era of martyrs had passed, had come to the notice of the world precisely at that time when the faith shone more brightly, and with the passing of the winter of unbelief, the sun of truth burned more warmly in the hearts of the faithful. Then, the storms of persecution over, and the long nights of unbelief past, these arose to holy

church, when already the springtime of belief gave promise of a brighter year.

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with splendid vestments. - And gave him.

Lesson v

Not undeservedly are the holy Doctors signified by the Hyades. In the Greek language rain is termed 'hyetos', and the Hyades are named after rain, because when they rise they undoubtedly bring rain. Suitably, then, are they named Hyades, who, when they are raised up in the universal church, as in the sky itself, 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, Moses would not have said, "May my discourse be awaited as the rain", nor would Truth have said by Isaiah, "I will also command the clouds that they rain no rain upon it", nor these words which we have just quoted, "Therefore the showers have been withheld".

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. - And at the gates.

Lesson vi

When the Hyades come bringing rain, the sun rises higher in the heavens. Thus, when the learning of the Doctors is seen and our minds are saturated with the rain of preaching, the warmth of belief is increased. The well-watered earth yields its harvest when the sunlight is burning brightly, for we bring forth more abundantly the harvest of good works when through the flame of sacred learning we become more ardent at heart. When, by them, day by day, the knowledge of heavenly things is more and more diffused, a springtime of inward light, as it were, is opening within us, a new sun rises in our mind, and though made known to us by their words, by itself shines brighter every day. For as the end of the world approaches, the knowledge of heavenly things advances and increases with the times.

℟. vi. Holy N., Confessor of Christ, hear your

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suppliant servants: * and from heaven bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. – And from. – Glory. – Bring the favour procured.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 5

At that time, Jesus said to his disciples: "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored?" Etc.

Homily of St. John Chrysostom
15th Hom. on Matthew

Attend to what he says: "You are the salt of the earth". By this he shows how necessary it is that he should give these directions. For, he tells us, "The account that you shall have to give will be, not merely of your own life, but of the whole world. For I am not sending you, as I sent the prophets, to two cities, or to ten, or to twenty, or to a single nation, but to land and to sea, in a word, to the whole world weighed down as it is by all kinds of sins".

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.

Lesson viii

In saying, "You are the salt of the earth", he shows that all human nature had lost its savour and had been corrupted by sins. Wherefore, he demands from them those virtues that are most necessary and useful in bringing about the salvation of many. For, one who is meek and unassuming and merciful and righteous, does not just keep these good deeds locked away within himself, rather will he also see to it that these outstanding springs gush out for the good of others. So it is that he who is clean of heart and a peacemaker and who endures persecution in the cause of truth will, nevertheless, arrange his life to serve the public interest.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

"Do not think, then", he says, "that you will be led into trivial conflicts, or that the account you will have to render will be of trifling things. You are the salt of the earth". What then? Did they restore that which had decayed? By no means; for it is not possible, by rubbing with salt, to restore that which is already corrupted. Therefore, they did not do this. But that which had already been renewed and given to them now freed from corruption, this they sprinkled with salt and so, preserved in it that freshness that they had received from the Lord. To Christ belongs the power that frees men from the corruption of sin. It is the work and concern of the apostles to see that they do not return again to that former state.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

LESSONS FOR THE OFFICE OF A CONFESSOR NOT A BISHOP

I Nocturn

From the book of Ecclesiasticus

Lesson i Chapter 31

Blessed is the man who is found blameless, and who does not go after gold. Who is he? And we will call him blessed, for he has done wonderful things among his people. Who has been tested by it and been found perfect? Let it be for him a ground for boasting. Who has had the power to transgress and did not transgress, and to do evil and did not do it? His prosperity will be established, and the assembly will relate his acts of charity.

℟. i. Well done, good and faithful servant, you have been faithful over a little, I will set you over much. * Enter into the joy of your Master. ℣. Master, you delivered to me five talents; here, I have made five talents more. - Enter.

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Lesson ii Chapter 32

He who fears the Lord will accept his discipline, and those who rise early to seek him will find favour. He who seeks the law will be filled with it, but the hypocrite will stumble at it. Those who fear the Lord will form true judgments, and like a light they will kindle righteous deeds. He who believes the law gives heed to the commandments, and he who trusts the Lord will not suffer loss.

℟. ii. The just man will blossom as the lily, * and he will flourish before the Lord for ever. ℣. Planted in the house of the Lord, in the courts of the house of our God. – And he will flourish.

Lesson iii Ch. 33, 34

No evil will befall the man who fears the Lord, but in trial he will deliver him again and again. A wise man will not hate the law, but he who is hypocritical about it is like a boat in a storm. A man of understanding will trust in the law; for him the law is as dependable as an inquiry by means of Urim. The spirit of those who fear the Lord will live, for their hope is in him who saves them. He who fears the Lord will not be timid, nor play the coward, for he is his hope. Blessed is the soul of the man who fears the Lord!

℟. iii. This saint who has now passed to the joy of the angels, is fittingly held in memory by man. * For, set merely bodily in this pilgrimage, in thought and desire he lived in that eternal homeland. ℣. Released from the bondage of the flesh he brought back to his Lord the talent entrusted to him, increased twofold. - For set. - Glory. - He lived.

II Nocturn

Sermon of St. John Chrysostom

Sermon on St. Philogonius

Lesson iv

The feast of the blessed N., which we celebrate today prompted us to speak of his good deeds. For today this blessed one passed to that life of peace which suffers no disturbance. Today his ship reached that harbour where there can be no further fear of shipwreck, no worry, no sorrow.

℟. iv. He honoured him in the presence of kings, * and gave him a crown of glory. ℣. He made an everlasting covenant with him and blessed him with

splendid vestments. - And gave him.

Lesson v

Therefore, I greatly rejoice at the happiness of this saint, for although he has been taken hence and has left this city of ours, yet he has become a citizen of that other city, which is the city of God. Though he has gone from this church he has come to the church of the first-born who are enrolled in heaven. Having left behind festivals like these he has joined in the jubilations of the angels.

℟. v. The Lord loved him and adorned him: he clothed him with a robe of glory, * and at the gates of paradise he crowned him. ℣. The Lord armed him with the breastplate of faith, and adorned him. - And at the gates.

Sermon of St. Ephrem the Syrian, Deacon

Panegyric on St. Basil

Lesson vi

This wise and faithful man, N., is truly a way of virtue, a book of praises, a life of miracles. While he walked in the body, his advance was in the spirit. He lived the common life on earth but his thoughts were on heavenly things. He was a jewelled plectrum of the mystic harp, giving pleasure in the dwelling-place of the holy angels; a true lamb of the parent stem, shedding light on the field and garden of the Holy Spirit, exulting with desire and love, and plucking a flower from the lowest root of the most precious cross; a beautiful vellum of divine wisdom, that received from heaven the divine imprint.

℟. vi. Holy N., Confessor of Christ, hear your suppliant servants: * and from heaven bring the favour procured. ℣. O holy N., golden star, by the favour of the Lord hear with accustomed kindness the pleadings of your servants. - And from. - Glory. - Bring the favour procured.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 11

At that time, Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes." Etc.

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Homily of St. John Chrysostom

Hom. 39 on Matt.

The word "Confiteor" as used here, means "I thank you". Thus he says, "I thank you because you have hidden these things from the wise and understanding". Shall we, then, say that he rejoices in destruction, and in the others not having received this knowledge? By no means. He does not rejoice because the wise have not learned these things, rather is he glad that the babes have received them. Just as Saint Paul says, "But I give thanks to my God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed". Paul did not, then, rejoice because they were the slaves of sin, but rather, that, being such, they became worshippers of the truth.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

Now, it is the scribes and pharisees that he here terms the wise. By these words he renders his disciples more earnest, for they realise that they, fishermen, have attained to those things of which these others, leaders as they seemed to be, were deprived. But in calling them wise, he does not refer to true and praiseworthy wisdom, but this which is attained by worldly learning. Wherefore, neither did he say, "You revealed it to fools," but "to babes"; to those, as it were, who are not yet fully informed, to unsophisticated men.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

Thus he showed that those were deprived of these things, not in any unfair way, but rightfully. Above all, he teaches us to flee from the pomp of pride and to follow after simplicity. Paul expresses the same idea in more copious words when he writes: "If any one among you thinks that he is wise in this age, let him become a fool that he may become wise". For in this way God's grace is made manifest. But why did he give thanks to the Father when it was he himself who did this? As he prays and intercedes for us with God, showing his great love for us, so, he does this also, from the vehemence of his love.

℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

Lesson vii Chapter 12

At that time, Jesus said to his disciples, "Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast." Etc.

Homily of St. Gregory, Pope

Homily 13 on the Gospels

Dear brethren, the lesson that has been read from the holy gospel is quite clear, but lest its very simplicity should perhaps seem to some to be lofty, we shall run through it briefly, in such wise, that the explanation may make it known to those who do not understand, without making it wearisome to those who do. When the Lord says, "Let your loins be girded", the word "loins" means lustful inclinations. Thus, we gird our loins when, by continence, we restrain the lustful inclinations of the flesh.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

But since it is not enough to abstain from evil unless one strives earnestly to do good works, there follows at once, "and your lamps burning". We

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keep lamps burning when by our good works we give shining example to our neighbours. In fact, refering to such good works, the Lord says, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven".

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

However, two things are commanded; to gird the loins and to keep lamps burning: in order that in our bodies may be the cleanliness of chastity, and in our deeds the light of truth. Indeed, one without the other can never be pleasing to our Redeemer: neither he who performs good works but does not abstain from the defilement of lust, nor he who, though outstanding in chastity, does not employ himself in good works. For chastity without good works counts for little, and good works without chastity are as nothing.

℟. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

Lesson vii Chapter 12

At that time, Jesus said to his disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Etc.

Homily of St. Bede, the Venerable, Priest

Bk. 4 on Luke Ch. 12.

He calls the elect a little flock, perhaps because of the greater number of the rejected, but, more probably, from a desire for humility. For, obviously, he wills that his church, however great it has grown in numbers, should nevertheless, to the end of the world, grow in humility, and, by humility, reach the promised kingdom.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. - He will flourish.

Lesson viii

"Sell your possessions and give alms." "Do not be afraid," he says, "that the necessaries of life will be wanting to those who struggle for the kingdom of God. Rather, sell what you have that you may give alms." A man, then, does well, when having once and for all given up, for the sake of the Lord, everything that he possesses, nevertheless afterwards works with his hands in order that he may earn his living and still have something to give in alms.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. - He prospered.

Lesson ix

"Provide yourselves with purses that do not grow old"; clearly by almsgiving, the value of which lasts for ever. One must not imagine that it has here been commanded that holy people should not keep money either for their own use, or for helping the poor. But it has been commanded not to serve God for gain, and not to abandon righteousness through fear of want.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. - And be like men. - Glory. - To come home.

ANOTHER GOSPEL

Reading from the holy Gospel according to Luke

Lesson vii Chapter 10

At that time, the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. Etc.

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Homily of St. Gregory Pope

Homily 17 on the Gospel

Dear brethren our Lord and Saviour sends his disciples to preach, two by two: because the precepts of charity are two, namely, to love God and to love our neighbour; and charity cannot exist between less than two. See then, the Lord sends his disciples to preach, two by two, and in doing so silently indicates to us that should anyone not love his neighbour, he should by no means take upon himself the office of preaching.

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.

Lesson viii

It is indeed well said that he sent them on ahead of him into every town and place where he himself was about to come. For the Lord follows his preachers. First comes preaching, and then the Lord comes to dwell in our soul, when, words of exhortation coming first, through them, truth is received into the mind. That is why Isaiah says to these preachers: "Prepare the way of the Lord, make straight a highway for our God".

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. – He prospered.

Lesson ix

Here the psalmist says to them: "Make a highway for him who rides on the clouds". For the Lord indeed rides on the clouds, because from where he lay in death he showed forth his glory all the more in his rising again. Clearly, he rides upon the clouds, who in his rising trampled under foot the death to which he had submitted. We then make a highway for him who rides upon the clouds, when we preach his glory to you, that he, himself, coming afterwards, may enlighten your minds with the presence of his love.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

LESSONS FOR THE OFFICE OF AN ABBOT

I Nocturn

Lessons of a Confessor not a Bishop Blessed is the man [119].

II Nocturn

Lessons from the Proper of the Saints.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 19

At that time, Peter said to Jesus: "Lo, we have left everything and followed you. What then shall we have?" Etc.

Homily of St. Jerome Priest

Bk. 3 on Matthew Ch. 19

What great trust! Peter was a fisherman, he was not rich, he earned his bread by the skill of his hands, and nevertheless he says confidently: "We have left everything." And because it is not enough just to leave, he adds that which is perfect: "And followed you." We have done what you commanded, what reward, then will you give us? But Jesus said to them: "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."

℟. vii. The just will flourish like the palm tree: he shall grow like a Lebanon cedar. Planted in the house of the Lord, * he will flourish in the courts of our God. ℣. Riches and wealth are in his house: his justice stands firm for ever. – He will flourish.

Lesson viii

He did not say, "You who have left everything," for even Crates the philosopher did this, and many others despised riches. But he said, "You who have followed me," which is special to the apostles and to believers. In the new world, when the Son of man shall sit on his glorious throne (when also the dead shall rise imperishable from

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corruption) you will also sit on judgment seats to pass sentence on the twelve tribes of Israel, because, while you believed, they would not believe.

℟. viii. The Lord guided the righteous man on straight paths, and showed him the kingdom of God, and gave him knowledge of angels: * he prospered him in his labours and increased the fruit of his toil. ℣. For in his memory is immortality, because he is known both by God and by men. – He prospered.

Lesson ix

"And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life". This passage accords well with that other in which the Saviour says, "I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household". Everyone, therefore, who for the faith of Christ and the preaching of the Gospel has turned his back on all affection, wealth and worldly pleasures, will be rewarded a hundredfold and will possess eternal life.

R. ix. Let your loins be girded and your lamps burning, * and be like men who are waiting for their master to come home from the marriage feast. ℣. Watch, therefore, for you do not know on what day your Lord is coming. – And be like men. – Glory. – To come home.

Common of a Virgin

outside paschal time

I VESPERS

Ant. to psalms When the Bridegroom came, the prudent virgin, being ready, went in with him to the marriage feast.

The psalm Praise, O servants etc. [1].

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and

will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

℟. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

Hymn as in Matins

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. This is a wise virgin whom the Lord found watching, who, with lamp in hand, took oil with her and, when the Lord came, went in with him to the marriage feast.

For a Virgin Martyr

Prayer

We beseech you, Lord, that we may obtain pardon through the prayer of the blessed N., your virgin and martyr, who was ever pleasing to you by reason of her chastity and practice of your virtues. Through.

Another Prayer

Almighty, everlasting God, you choose what is weak in this world to shame the strong; mercifully grant, that we who keep the feast of the blessed N., your virgin and martyr, may experience the power of her pleading with you. Through.

For a Virgin not a Martyr

Graciously hear us, God, our salvation, that as we rejoice on the feast of the blessed N., your virgin, we may be imbued with her spirit of holy earnestness. Through.

MATINS

Invit. The Lamb, the virgins' bridegroom, * come, let us adore the Lord Jesus Christ.

On a III class feast

Invit. The Lord, the virgins' king, * come, let us adore.

On the feast of a Virgin who is a Martyr the following is said.

Hymn

Son of a virgin, Maker of your mother,

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Borne by a virgin, born of maid unsullied!
This virgin's feastday we proclaim her triumph;
Hear us, we pray you.

Now, this your virgin blessed in double manner,
Who in her body conquered woman's weakness,
By that same body, this harsh world, blood-spattered,
Conquered triumphant.

Hence fearing neither death nor death's companions,
Harshest of torments cruel pain inflicting,
This holy maiden shed her blood and triumphed,
Scaling the heavens.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever, from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.
Amen.

But on the feast of a Virgin who is not a Martyr the following is said

Hymn

Son of a virgin, Maker of your mother,
Borne by a virgin, born of maid unsullied!
This virgin's feastday we proclaim her glory;
Hear us, we pray you.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.
Amen.

I Nocturn

1 Psalm 8

How great is your name, O Lord our God, * through all the earth!
Your majesty is praised * above the heavens;
On the lips of children and of babes you have found praise * to foil your enemy, to silence the foe and the rebel.
When I see the heavens, the work of your hands, * the moon and the stars which you arranged,
What is man that you should keep him in mind, * mortal man that you care for him?
Yet you have made him little less than a god; * with glory and honour you crowned him,
Gave him power over the works of your hand, * put all things under his feet.
All of them, sheep and cattle, * yes, even the savage beasts,
Birds of the air, and fish * that make their way through the waters.
How great is your name, O Lord our God, * through all the earth!

Ant. 1 Before this maiden's couch sing for us, again and again, the sweet-sounding songs of the drama.

2 Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.
Day unto day takes up the story * and night unto night makes known the message.
No speech, no word, no voice is heard yet their span goes forth through all the earth, * their words to the utmost bounds of the world.
There he has placed a tent for the sun; * it comes forth like a bridegroom coming from his tent,
Rejoices like a champion * to run its course.
At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.
The law of the Lord is perfect, * it revives the soul.
The rule of the Lord is to be trusted, * it gives wisdom to the simple.
The precepts of the Lord are right, * they gladden the heart.
The command of the Lord is clear, * it gives light to the eyes.
The fear of the Lord is holy, * abiding for ever.
The decrees of the Lord are truth * and all of them just.
They are more to be desired than gold, * than the purest gold
And sweeter are they than honey, * than honey from the comb.
So in them your servant finds instruction; * great reward is in their keeping.
But who can detect all his errors? * From hidden faults acquit me.
From presumption restrain your servant * and let it not rule me.
Then shall I be blame-

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less, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock!

Ant. 2 Your name is anointing oil poured out; therefore the maidens love you.

3 Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas; * on the waters he made it firm.

Who shall climb the mountain of the Lord? * Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him, * seek the face of the God of Jacob.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is the king of glory? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads; grow higher, ancient doors. * Let him enter, the king of glory!

Who is he, the king of glory? * He, the Lord of armies, he is the king of glory.

Ant. 3 Better to have no children yet to have virtue!

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

For a Virgin not a Martyr, lessons Concerning the unmarried, with their responsories [146].

For a Virgin Martyr, lessons and responsories as below.

From the book of Ecclesiasticus

Lesson i Chapter 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction and from the snare of the slanderous tongue, from lips that utter lies. Before those who stood by, you were my helper, and delivered me, in the greatness of your mercy and of your name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured, from choking fire on every side and from the midst of fire which I did not kindle, from the depths of the belly of Hades, from an unclean tongue and lying words—the slander of an unrighteous tongue to the king.

℟. i. Come, bride of Christ, receive the crown which the Lord has prepared for you. * For love of him you have shed your blood and have entered with the angels into paradise. ℣. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty. - For love.

Lesson ii

My soul drew near to death, and my life was very near to Hades beneath. They surrounded me on every side, and there was no one to help me. I looked for the assistance of men, and there was none. Then I remembered your mercy, O Lord, and your work from of old, that you deliver those who wait for you and save them from the hand of their enemies.

℟. ii. For the cause of truth and goodness and right: * he will lead you wondrously by your right hand. ℣. Listen, O daughter, give ear to my words. - He will lead.

Lesson iii

And I sent up my supplication from the earth, and prayed for deliverance from death. I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud. I will praise your name continually, and will sing praise with thanksgiving. My prayer was heard, for you saved me from destruction and rescued me from an evil plight. Therefore I will give thanks to you, and praise you, and I will bless the name of the Lord.

℟. iii. In splendour and state * ride on in triumph. ℣. Graciousness is poured upon your lips: because God has blessed you for evermore. - Ride on. - Glory. - In triumph.

4 Psalm 44

II Nocturn

My heart overflows with noble words. To the

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king I must speak the song I have made; * my tongue as nimble as the pen of a scribe.

You are the fairest of the children of men and graciousness is poured upon your lips: * because God has blessed you for evermore.

O mighty one, gird your sword upon your thigh; * in splendour and state, ride on in triumph for the cause of truth and goodness and right.

Take aim with your bow * in your dread right hand.

Your arrows are sharp: peoples fall beneath you. * The foes of the king fall down and lose heart.

Your throne, O God, shall endure for ever. * A sceptre of justice is the sceptre of your kingdom.

Your love is for justice; your hatred for evil. * Therefore God, your God, has anointed you with the oil of gladness above other kings:

Your robes are fragrant with aloes and myrrh. * From the ivory palace you are greeted with music.

The daughters of kings are among your loved ones. * On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: * forget your own people and your father's house.

So will the king desire your beauty: * He is your lord, pay homage to him.

And the people of Tyre shall come with gifts, * the richest of the people shall seek your favour.

The daughter of the king is clothed with splendour, * her robes embroidered with pearls set in gold.

She is led to the king with her maiden companions. * They are escorted amid gladness and joy; they pass within the palace of the king.

Sons shall be yours in place of your fathers: * you will make them princes over all the earth.

May this song make your name for ever remembered. * May the people praise you from age to age.

Ant. 4 In splendour and state, ride on in triumph.

5 Psalm 45

God is for us a refuge and strength, * a helper close at hand, in time of distress:

So we shall not fear though the earth should rock, * though the mountains fall into the depths of the sea,

Even though its waters rage and foam, * even though the mountains be shaken by its waves.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

The waters of a river give joy to God's city, * the holy place where the Most High dwells.

God is within, it cannot be shaken; * God will help it at the dawning of the day.

Nations are in tumult, kingdoms are shaken: * he lifts his voice, the earth shrinks away.

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Come, consider the works of the Lord * the redoubtable deeds he has done on the earth.

He puts an end to wars over all the earth; * the bow he breaks, the spear he snaps. He burns the shields with fire.

"Be still and know that I am God, * supreme among the nations, supreme on the earth!"

The Lord of hosts is with us: * the God of Jacob is our stronghold.

Ant. 5 God will help her through his watchful presence; God is within, she cannot be shaken.

6 Psalm 86

On the holy mountain is his city * cherished by the Lord.

The Lord prefers the gates of Sion * to all Jacob's dwellings.

Of you are told glorious things, * O city of God!

"Babylon and Egypt I will count among those who know me; * Philistia, Tyre, Ethiopia, these will be her children

And Sion shall be called 'Mother' * for all shall be her children."

It is he, the Lord Most High, * who gives each his place.

In his register of peoples he writes: * "These are her children"

And while they dance they will sing: * "In you all find their home."

Ant. 6 O that his left hand were under my head and that his right hand embraced me!

℣. In splendour and state. ℟. Ride on in triumph.

For a Virgin not a Martyr the lessons with their responsories are from the sermon of St. Augustine, Bishop, On the feast of a virgin [147].

For a Virgin Martyr the lessons and responsories are as follows:

Sermon of St. Maximus Bishop

Homily on St. Agnes

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Lesson iv

Since throughout the whole world the virgin offspring of Mary twines unfading crowns and maintains the royal abode of purity in unsullied affection, virginity has so far triumphed that in maidens it has won the trophy of sanctity and so, in the footsteps of the virgin mother, has come to the heavenly nuptials. O, Virgin, what an appealing example you have given to maidens of your own love, by spurning earthly riches, repudiating fleshly pleasures, and loving only Christ's beauty!

℟. iv. She was made pleasing by the Lord in combat, because she was renowned before God and men. She spoke wisdom in the presence of princes * and the Lord of all loved her. ℣. For, being raised up on the pinnacle of virtue she scorned tortures and trampled on rewards. - And the Lord.

Lesson v

This holy virgin set up in herself a great example of purity, for she put virginity before life itself, won the trophy of Christ's cross, and, armed with faith rather than with the sword, fought victoriously both against bodily desire and earthly torment. She did not know the love of ephemeral things, but so highly did she cherish virginity that she became fearless in face of mockery and fire, of torture and torturers: nor in the end did she flinch from the sword of the executioner.

℟. v. This is a wise virgin whom the Lord found watching; who with lamps in hand took oil with her: * and when the Lord came, went in with him to the marriage feast. ℣. This is one of the wise, who prepared their lamps. - And when the Lord came.

Lesson vi

Come now, virgin, to the nuptials for which you longed. Let your unspotted virginity acclaim you bride of Christ, and let your loyal testimony declare you martyr. Happy that band of virgins who are eager to follow in your footsteps and bear witness! We beseech you, then, with all our might, you whom Christ considers noble, whom the Son of God considers beautiful, who are pleasing to all the angels and archangels, that you will graciously remember us; so that he who

gave you the reward of all your labours will give us pardon of our sins.

℟. vi. She is led to the king with her maiden companions. Her destined companions are escorted in * with joy and gladness. ℣. Wise virgins prepare your lamps. Behold, the bridegroom! Come out to meet him. - With joy. - Glory. - With joy.

III Nocturn

7 Psalm 95

O sing a new song to the Lord, * sing to the Lord all the earth.

O sing to the Lord, bless his name. * Proclaim his help day by day,

Tell among the nations his glory * and his wonders among all the peoples.

The Lord is great and worthy of praise, to be feared above all gods; * the gods of the heathens are naught.

It was the Lord who made the heavens, his are majesty and state and power * and splendour in his holy place.

Give the Lord, you families of peoples, give the Lord glory and power, * give the Lord the glory of his name.

Bring an offering and enter his courts, worship the Lord in his temple. * O earth, tremble before him.

Proclaim to the nations: "God is king". The world he made firm in its place; * he will judge the peoples in fairness.

Let the heavens rejoice and earth be glad, * let the sea and all within it thunder praise,

Let the land and all it bears rejoice, * all the trees of the wood shout for joy

At the presence of the Lord for he comes, * he comes to rule the earth.

With justice he will rule the world, * he will judge the peoples with his truth.

Ant. 7 While the king was on his couch, my nard gave forth its fragrance.

8 Psalm 96

The Lord is king, let earth rejoice, * the many coastlands be glad.

Cloud and darkness are his raiment; * his throne, justice and right.

A fire prepares his path; * it burns up his foes on every side.

His lightnings light up the world, * the earth trembles at the sight.

The mountains melt like wax * before the Lord of all the earth.

The skies proclaim his

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justice; * all peoples see his glory.

Let those who serve idols be ashamed, those who boast of their worthless gods. * All you spirits, worship him.

Sion hears and is glad; the people of Judah rejoice * because of your judgments O Lord.

For you indeed are the Lord most high above all the earth * exalted far above all spirits.

The Lord loves those who hate evil: he guards the souls of his saints; * he sets them free from the wicked.

Light shines forth for the just * and joy for the upright of heart.

Rejoice, you just, in the Lord; * give glory to his holy name.

Ant. 8 This is she who has not entered into a sinful union; she will have fruit when God examines souls.

9 Psalm 97

Sing a new song to the Lord * for he has worked wonders.

His right hand and his holy arm * have brought salvation.

The Lord has made known his salvation; * has shown his justice to the nations.

He has remembered his truth and love * for the house of Israel.

All the ends of the earth have seen * the salvation of our God.

Shout to the Lord all the earth, * ring out your joy.

Sing psalms to the Lord with the harp * with the sound of music.

With trumpets and the sound of the horn * acclaim the King, the Lord.

Let the sea and all within it, thunder; * the world, and all its peoples.

Let the rivers clap their hands * and the hills ring out their joy

At the presence of the Lord: for he comes, * he comes to rule the earth.

He will rule the world with justice * and the peoples with fairness.

Ant. 9 This is a virgin wise and renowned, because the Lord of all has cherished her.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

For a Virgin Martyr

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time: Jesus spoke this parable to his disciples: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." Etc.

Homily of Pope St. Gregory

Homily 11 on the Gospels

For this reason, dear brethren, the kingdom of heaven is compared to earthly things, that the mind may rise from the things that it knows to acquire some knowledge of the things it had not known before. In this way, by the example of things seen, it stretches out to things unseen, and is, as it were, inflamed by contact with those things that it has experienced. And so by the known thing that it has learned to cherish, it may learn to love the unknown. Now, the kingdom of heaven is compared to treasure hidden in a field. In this consideration, it is to be noted that the treasure, when found, is hidden again that it may be kept safe. For it is not enough to guard the keenness of heavenly longing from the evil spirits, if one does not hide it also from human adulation. In this life, we are, as it were, journeying to our homeland. But evil spirits, like highwaymen, beset our path.

℟. vii. I heard a voice coming from heaven: "Come, all wise virgins, * store oil in your vessels for the coming of the bridegroom". ℣. At midnight there was a cry: "Behold, the bridegroom". - Store oil.

Lesson viii

He, therefore, invites robbery who bears his treasure openly. I say this, not that our neighbours should not see our good works, but that though our good works may be seen, we should wish to keep our intentions secret. Again, the heavenly kingdom is compared to a merchant in search of fine pearls. He finds one of great value and then sells everything he has in order to buy it: so, too, one who perceives clearly, in so far as is possible, the sweetness of the heavenly life, turns his back on everything earthly that he had ever loved.

℟. viii. Come, my chosen one, and I will set my throne in you: * for the king has desired your

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beauty. ℣. In splendour and state ride on in triumph. - For the king.

Lesson ix

Rightly did Solomon say "Love is strong as death". Just as death cuts off the body, so does the love of eternal life cut us off from love of bodily things. For when one is wholly wrapt up in it, one becomes almost insensible to extraneous earthly desires. Now this saint, whose heavenly birthday we celebrate to-day, never could have faced bodily death for the Lord if she were not already dead in heart to earthly desire. For being raised up on the pinnacle of virtue, she scorned tortures and trampled on rewards. What are we to say, grown-up men yet weak, when we see young girls enter the heavenly kingdom by way of the sword, while we are overcome by anger, puffed up by pride, tormented by ambition and defiled by debauchery? If then we cannot attain the kingdom of heaven through the conflicts of persecution, let us consider it shameful if we will not, at least, follow God in time of peace.

℟. ix. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, ✱ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons (and at the Hours)

1. This is a wise virgin, one numbered among the prudent.

Psalm The Lord is king etc. p. 29.

2. This is a wise virgin whom the Lord found watching.

3. Come, bride of Christ, receive the crown which the Lord has prepared for you for ever.

4. At midnight there was a cry, "Behold, the bridegroom! Come out to meet him".

5. Then all those virgins arose and trimmed their lamps.

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

Hymn

O Son of virgin whom alone
The mother and the maid we own,
O Jesus, crown of virgins all,
In gracious mercy hear our call.

Among the lilies, food you find,
Surrounded by the virgin kind;
The glorious bridegroom now provides
Rewards in glory for his brides.

The virgins follow in your train
With hymns of praise, all glorious strain;
Where'er you go are virgins found
Who make their sweetest songs resound.

Assist our senses, then, we pray,
In larger measure here today,
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally. Amen.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Bened. ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

Should there be commemorations of other virgins in Lauds:

For the 1st is said

Ant. This is a wise virgin whom the Lord found watching.

For the 2nd

Ant. Come, bride of Christ, receive the crown which the Lord has prepared for you for ever.

The versicles are said in this order:

1. ℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

2. ℣. In splendour and state. ℟. Ride on in triumph.

Should the Office or commemoration be of many Virgins, the following is said:

Bened. ant. The kingdom of heaven shall be compared to ten maidens

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who took their lamps and went to meet the bridegroom.

The versicles are said in this order:

1. ℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

2. ℣. At midnight there was a cry. ℟. Behold, the bridegroom! Come out to meet him.

If the feast is of the I class the antiphons for the Hours are taken from Lauds and the psalms from the Sunday office. Otherwise the psalms and antiphons are from the weekday office.

In I class feasts outside of Septuagesima, the Alleluia is added to the responsories at the Hours.

TERCE

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

℟. Graciousness is poured * upon your lips. - Graciousness. ℣. Because God has blessed you for evermore. - Upon. - Glory. - Graciousness.

℣. In splendour and state. ℟. Ride on in triumph.

SEXT

Little Chapter 2 Cor. 11

I feel a divine jealousy for you, for I betrothed you to Christ to present you as a pure bride to her one husband.

℟. In splendour * and state. - In splendour. ℣. Ride on in triumph. - And state. - Glory. - In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

NONE

Little Chapter Wisd. 4

Better to have no children yet to have virtue, for in the memory of virtue is immortality, because it is known both by God and by men.

℟. God will help her * through his watchful presence. - God will. ℣. God is within, she cannot be shaken. - Through his. - Glory. - God will.

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

II VESPERS

Psalm 109

The Lord's revelation to my Master: * "Sit on my right: I will put your foes beneath your feet."

The Lord will send from Sion your sceptre of power: * rule in the midst of all your foes.

A prince from the day of your birth on the holy mountains; * from the womb before the daybreak I begot you.

The Lord has sworn an oath he will not change. * "You are a priest for ever, a priest like Melchizedek of old."

The Master standing at your right hand * will shatter kings in the day of his great wrath.

He, the Judge of the nations, will heap high the bodies; * heads shall be shattered far and wide.

He shall drink from the stream by the wayside * and therefore he shall lift up his head.

Psalm 112

Praise, O servants of the Lord, * praise the name of the Lord!

May the name of the Lord be blessed * both now and for evermore!

From the rising of the sun to its setting * praised be the name of the Lord!

High above all nations is the Lord, * above the heavens his glory.

Who is like the Lord, our God, * who has risen on high to his throne

Yet stoops from the heights to look down, * to look down upon heaven and earth?

From the dust he lifts up the lowly, * from the dungheap he raises the poor

To set him in the company of princes, * yes, with the princes of his people.

To the childless wife he gives a home * and gladdens her heart with children.

Psalm 121

I rejoiced when I heard them say: * "Let us go to God's house."

And now our feet are standing * within your gates, O Jerusalem.

Jerusalem is built as a city * strongly compact.

It is there that the tribes go up, * the tribes of the Lord.

For Israel's law it is, * there to praise the Lord's name.

There were set the thrones of judgment * of the house of David.

For the peace of Jerusalem pray: * "Peace be to your homes!

May peace reign in your walls, * in your palaces, peace!"

For love of my brethren and friends * I say: "Peace upon you!"

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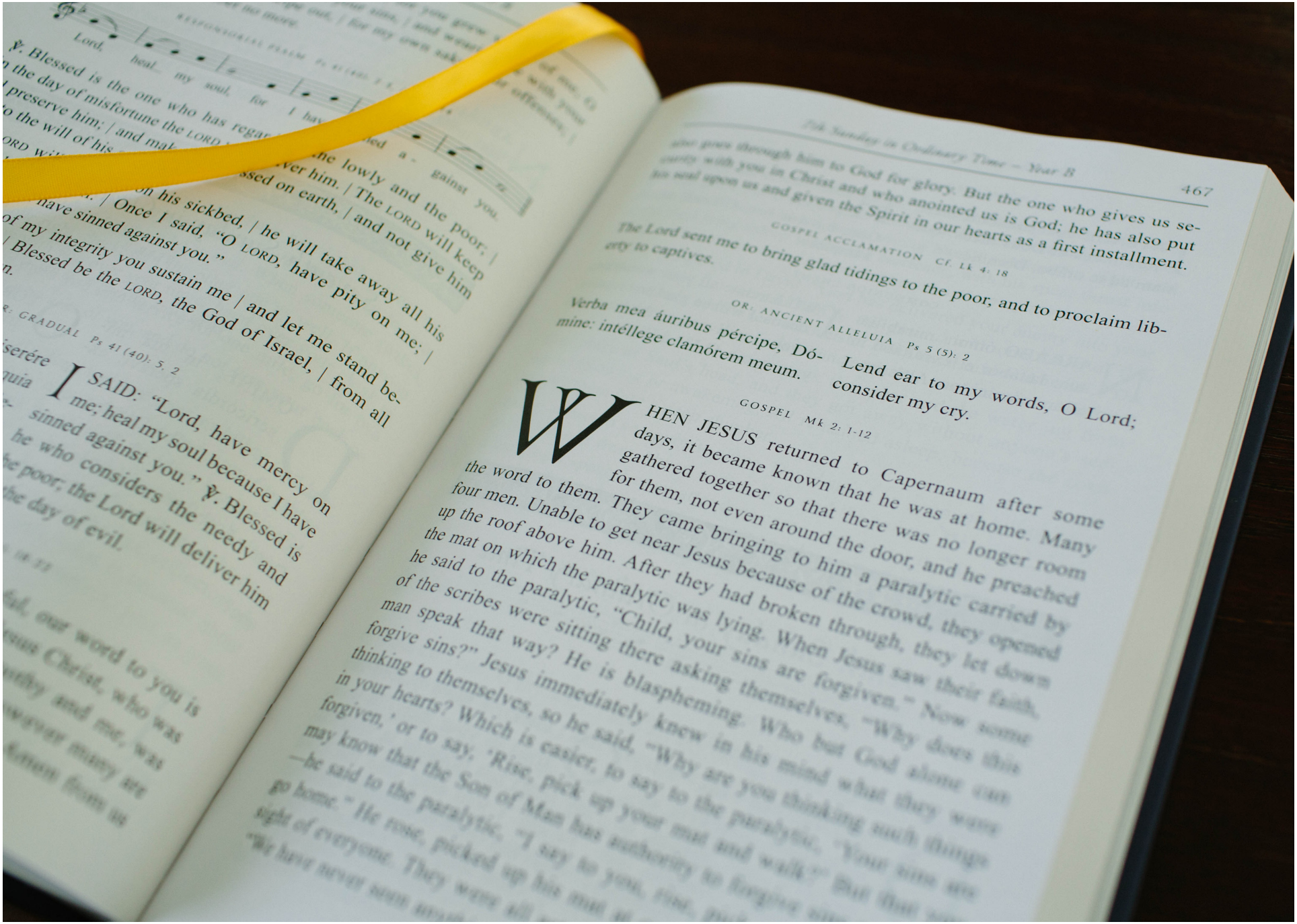

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For love of the house of the Lord * I will ask for your good.

Psalm 126

If the Lord does not build the house, * in vain do its builders labour;

If the Lord does not watch over the city, * in vain does the watchman keep vigil.

In vain is your earlier rising, * your going later to rest,

You who toil for the bread you eat: * when he pours gifts on his beloved while they slumber.

Truly sons are a gift from the Lord, * a blessing, the fruit of the womb.

Indeed the sons of youth * are like arrows in the hand of a warrior.

O the happiness of the man * who has filled his quiver with these arrows!

He will have no cause for shame * when he disputes with his foes in the gateways.

Psalm 147

O praise the Lord, Jerusalem! * Sion, praise your God!

He has strengthened the bars of your gates, * he has blessed the children within you.

He established peace on your borders, * he feeds you with finest wheat.

He sends out his word to the earth * and swiftly runs his command.

He showers down snow white as wool, * he scatters hoar-frost like ashes.

He hurls down hail-stones like crumbs. * The waters are frozen at his touch;

He sends forth his word and it melts them: * at the breath of his mouth the waters flow.

He makes his word known to Jacob, * to Israel his laws and decrees.

He has not dealt thus with other nations; * he has not taught them his decrees.

Ant. This is a wise virgin, one numbered among the prudent.

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

On the feast of a Virgin who is a Martyr the following is said.

Hymn

Son of a virgin, Maker of your mother,
Borne by a virgin, born of maid unsullied!
This virgin's feast day we proclaim her triumph;
Hear us, we pray you.

Now this your virgin blessed in double manner,
Who, in her body conquered woman's weakness,
By that same body, this harsh world, blood-spattered,
Conquered triumphant.

Hence fearing neither death nor death's companions,
Harshest of torments cruel pain inflicting,
This holy maiden shed her blood and triumphed,
Scaling the heavens.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life bestowing,
Of each the equal, one God everlasting,
Through all the ages. Amen.

But on the feast of a Virgin who is not a Martyr the following is said.

Hymn

Son of a Virgin, Maker of your mother,
Borne by a virgin, born of maid unsullied!
This virgin's feast day we proclaim her glory;
Hear us we pray you.

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages. Amen.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. She girded her loins with strength and made her arms strong; therefore her lamp shall never go out.

Should the office or commemoration be of many Virgins, the following is said:

℣. She is led to the king with her maiden companions. ℟. Her destined companions are escorted in.

Magnif. ant. Wise virgins, prepare your lamps. Behold, the bridegroom! Come out to meet him.

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LESSONS OF A VIRGIN NOT A MARTYR

I Nocturn

From the blessed apostle Paul's First Letter to the Corinthians

Lesson i Chapter 7

Concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. I think that in view of the impending distress it is well for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles.

℟. i. Come, bride of Christ, receive the crown which the Lord has prepared for you. * For love of him you spurned the world and have entered with the angels into paradise. ℣. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty. – For love.

Lesson ii

I would, however, spare you that. I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

℟. ii. For the cause of truth and goodness and right: * he will lead you wondrously by your right hand. ℣. Listen, O daughter, give ear to my words. - He will.

Lesson iii

I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.

℟. iii. In splendour and

state * ride on in triumph. ℣. Graciousness is poured upon your lips: because God has blessed you for ever more. - Ride on. - Glory. - In triumph.

II Nocturn

Sermon of St. Augustine, Bishop

Bk. on Virginity

Lesson iv

On the feast of a virgin the theme should be virginity; this is our theme in to-day's sermon. May Christ the virgin's son and the spouse of virgins come to our aid. He was born according to the flesh from a virginal womb, and wedded according to the spirit in virginal nuptials. Since, therefore, the whole church is a virgin, as the Apostle says, ought they not be honoured highly who even in the body itself preserve those virtues which the church, as a whole, keeps in faith? No corporal fertility, then, is comparable to holy virginity even though this, too, be corporal.

℟. iv. I loved her and desired to take her for my bride, * and I became enamoured of her beauty. ℣. Strength and dignity are her clothing, and she laughs at the time to come. - And I became.

Lesson v

That virgin, then, is rightly preferred to one who is in the married state, because she does not offer herself to be loved by many, but has so loved "the fairest of the children of men", that although she could not conceive him bodily as Mary did, yet conceiving him in her heart she kept her body intact. All bodily fertility, all conjugal purity, must yield to virginity. The one is not in our control, the other does not exist in heaven. Bodily fertility is not subject to free-will; in heaven there is no conjugal purity.

℟. v. This is a wise virgin whom the Lord found watching; who with lamps in hand took oil with her; * and when the Lord came, went in with him to the marriage feast. ℣. This is one of the wise, who prepared their lamps. - And when the Lord came.

Lesson vi

Assuredly in that general immortality, they will possess something over and above the rest, who here in the flesh possessed something incorporeal. For when the Lord had said of eunuchs, "I will give them in my house a monument and a name

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better than sons and daughters," he immediately added, "I will give them an everlasting name." This certainly indicates something special and outstanding.

℟. vi. She is led to the king with her maiden companions. Her destined companions are escorted in * with joy and gladness. ℣. Wise virgins prepare your lamps. Behold, the bridegroom! Come out to meet him. - With joy. - Glory. - With joy.

III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 25

At that time, Jesus told this parable to his disciples: "The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom" Etc.

Homily of Pope St. Gregory

Homily 12 on the Gospels

Dear brethren, I often warn you to fly evil practices and to avoid the contamination of this world. But today's gospel reading impels me to say that you must also take great care even in your good works. When you do something good, do not, by that, look for preference or for the good graces of men, lest the desire for praise should creep in, and that which is outwardly displayed, be inwardly deprived of value.

℟. vii. I heard a voice coming from heaven: "Come, all wise virgins, * store oil in your vessels for the coming of the bridegroom." ℣. At midnight there was a cry: "Behold, the bridegroom!" - Store oil.

Lesson viii

Note how the Redeemer speaks of these ten maidens; all are called maidens, yet not all of them were received within the gates of Paradise. For some, while outwardly glorying in their virginity, yet were not willing to keep oil in their vessels. We should know, however, that in sacred scripture the kingdom of heaven often signifies the church on earth, which, since it comprises both sexes among the faithful, is said to be like ten maidens. Since, in it, the bad mingle with the good, and the rejected with the chosen, it is rightly presented as resembling wise and foolish maidens.

℟. viii. Come, my chosen one, and I will set my throne in you: * for the king has desired your beauty. ℣. In splendour and state; ride on in triumph. - For the king.

Lesson ix

For there are many who practise continence and who keep themselves from desiring external things, and are drawn by hope to those that are internal. They mortify the body and long earnestly for the heavenly homeland. They look for an eternal reward and do not want human praise for their labours. Indeed, these do not place their glory on the lips of men but in the depths of their own conscience. Yet there are many, too, who mortify the body by abstinence, but on account of that same abstinence look for human esteem.

℟. ix. The kingdom of the world and all earthly trappings I have spurned for the love of my Lord Jesus Christ, * whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣. My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

This homily can also be said on the feast of a Virgin Martyr.

Common of a Non-Virgin

outside paschal time

I VESPERS

For a Martyr only

Ant. to psalms While the king was on his couch my nard gave forth its fragrance.

The psalm, Praise, O servants, etc. [1].

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

℟. She was made pleasing by the Lord in the combat, because she was renowned before God and men. She spoke wisdom in the presence of princes * and the Lord of all loved her. ℣. For being raised up on the pinnacle

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of virtue she scorned tortures and trampled on rewards. - And the Lord. - Glory. - And the Lord.

For one who is neither Virgin nor Martyr

Ant. to psalms This is she who has not entered into a sinful union; she will have fruit when God examines souls.

Psalm Praise, O servants, etc. [1].

Little Chapter Prov. 31

A good wife, who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

℟. Charm is deceitful and beauty is vain: * a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. - A woman. - Glory. - A woman.

Hymn as at Matins

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. Come, my chosen one, and I will set my throne in you, for the king has desired your beauty.

For a Martyr

Prayer

O God, among other marvels of your power, you have given even to the weaker sex the victory of martyrdom; mercifully grant that we who keep the feast of the blessed N., your martyr, may, through her example, draw nearer to you. Through.

For one who is neither Virgin nor Martyr

Prayer

Enlighten the hearts of your faithful, God of mercy, and by the glorious pleadings of the blessed N., make us scorn the good things of earth, and ever rejoice in heavenly consolation. Through.

Another Prayer

Graciously hear us, God of our salvation, that as we rejoice in the feast of the blessed N., we may be imbued with the spirit of holy earnestness. Through.

MATINS

For a Martyr only

Invit. Let us praise our God * on the witness borne by the blessed N.

For one who is neither Virgin nor Martyr

Invit. Let us praise our God * on the solemnity of the holy N.

Hymn

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.
Amen.

I Nocturn

Psalms from I Nocturn of the Common of a Virgin [130].

Ant. 1 Better to have no children, yet to have virtue!

Ant. 2 Your name is anointing oil poured out; therefore the maidens love you.

Ant. 3 She is beautiful among the daughters of Jerusalem.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

For one who is a Martyr only, lessons I will give thanks as for a Virgin Martyr with the corresponding responsories [132].

For one who is neither Virgin nor Martyr the lessons and responsories are as follows.

From the Proverbs of Solomon

Lesson i Chapter 31

A good wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant, she brings her food from afar. She rises while it is yet night and provides food for her household and tasks for her maidens. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds her loins with strength and makes her arms strong.

℟. i. Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed N. * At her solemnity the angels rejoice and give praise to the Son of God. ℣. His are majesty and state and power and splendour in his holy place. - At her.

Lesson ii

She perceives that her merchandise is pro-

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fitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor, and reaches out her hands to the needy. She is not afraid of snow for her household, for all her household are clothed in scarlet. She makes herself coverings; her clothing is fine linen and purple. Her husband is known in the gates, when he sits among the elders of the land. She makes linen garments and sells them; she delivers girdles to the merchant.

℟. ii. For the cause of truth and goodness and right: * he will lead you wondrously by your right hand. ℣. Listen, O daughter, give ear to my words. - He will.

Lesson iii

Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her blessed; her husband also, and he praises her: "Many women have done excellently, but you surpass them all." Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

℟. iii. In splendour and state * ride on in triumph. ℣. Graciousness is poured upon your lips: because God has blessed you for evermore. - Ride on. - Glory. - In triumph.

II Nocturn

The antiphons, psalms and versicle are taken from the II Nocturn of the Common of a Virgin [133].

For one who is a Martyr only, the lessons are from the sermon of St. John Chrysostom The commemorations which I love and welcome with their responsories [158].

For one who is neither Virgin nor Martyr the lessons and responsories are as follows.

From the Book on Widows by St. Ambrose, Bishop

Lesson iv Chapter 14

I see that fertile field which is the church, now flourishing with the flower of virginity, now rich with the ripe harvest of widowhood, now abounding in the fruits of marriage. Though these

are all diverse, yet they are the fruits of the same field. There are not so many garden lilies as there are stalks of bearded grain, ears for the harvest; more places in the soil are prepared to receive seed than there are places, which when they have yielded a crop, are left fallow. Widowhood, then, is a good thing; it has often been commended by the apostles themselves. For it is a teacher of faith, a teacher of chastity.

℟. iv. She girds her loins with strength and makes her arms strong: perceives that her merchandise is profitable. * Her lamp does not go out at night. ℣. Your word is a lamp for my steps and a light for my path. - Her lamp.

Lesson v

Therefore they who worship adultery and shameful deeds in their gods, make celibacy and widowhood punishable. Out of zeal for vice they put a tax on the practice of virtue. Their pretence was desire of fruitfulness, but their aim was to abolish the cultivation of virginity. When a soldier has completed his service he lays down his arms, and giving up the commission that he exercised, retires to his own lands in order that he may rest after the toils of life, and that the hope of retirement to come may make others the more ready to undertake labours. So also, the aged farmer leaves it to others to guide the plough, and wearied by the labours of his youth now ventures on the tasks of supervision, suitable to old age. He shows that it is easier to prune the vine than to stamp it out, to check the first wild outburst of its vigour, and curtail with the sickle the wantonness of its young growth: by this limitation of offspring, teaching that, even in a vine, a certain chastity is desirable.

℟. v. She opens her hand to the poor, and reaches out her hands to the needy. * She is not afraid of snow for her household. ℣. Open-handed, she gives to the poor; her justice stands firm for ever. - She is not afraid.

Lesson vi

The widow, like this farmer, is a veteran retiring on the merits of her chastity. Although she lays down the armour of married life, she still maintains the peace of her

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entire household. Although she is relieved from bearing burdens, she has a care for the younger ones of marriageable age, and with the wisdom of age decides what training will be the more useful, what harvest the richer, what marriage the more suitable. If then, the supervision of the field is entrusted to the elder rather than to the younger, why should you think that a married woman is more competent than a widow? And if they who persecute the faith also persecute widowhood, then surely, by those who believe, widowhood ought not be avoided as a torture, but should be considered as a reward.

℟. vi. Come, my chosen one, and I will set my throne in you: * for the king has desired your beauty. ℣. In splendour and state, ride on in triumph. - For the king. - Glory. - For the king.

III Nocturn

Ant. 7 While the king was on his couch my nard gave forth its fragrance.

Psalms of the III Nocturn are from the Common of a Virgin [137].

Ant. 8 The daughters of Judah rejoice because of your judgments, O Lord.

Ant. 9 This is she who has not entered into a sinful union; she will have fruit when God examines souls.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

For one neither Virgin nor Martyr

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time, Jesus told this parable to his disciples: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field," Etc.

Homily of Pope St. Gregory

Homily 11 on the Gospels

For this reason, dear brethren, the kingdom of heaven is compared to earthly things, that the mind may rise from the things that it knows, to acquire some knowledge of the things it had not known before. In this way, by the example of things seen, it stretches out to things unseen, and is, as it were, inflamed by contact with those things that it has experienced. And so,

by the known thing that it has learned to cherish, it may learn to love the unknown. Now, the kingdom of heaven is compared to treasure hidden in a field, which a man found and covered up; then, in his joy, he goes and sells all that he has and buys that field.

℟. vii. I loved her and desired to take her for my bride, * and I became enamoured of her beauty. ℣. Strength and dignity are her clothing, and she laughs at the time to come. - And I became.

Lesson viii

In this consideration, it is also to be noted that the treasure, when found, is hidden again that it may be kept safe! For it is not enough to guard the keenness of heavenly longing from the evil spirits, if one does not hide it also from human adulation. In this life, we are, as it were, journeying to our homeland. But the evil spirits, like highwaymen, beset our path. He, therefore, invites robbery who bears his treasure openly. I say this, not that our neighbours should not see our good works, but that though our good works may be seen, we should wish to keep our intentions secret.

℟. viii. Give her of the fruit of her hands: * and let her works praise her in the gates. ℣. By the labour of your hands you shall eat. You will be happy and prosper. - And let.

Lesson ix

The treasure is the desire for heaven; the field in which it is covered up is the earnest observance surrounding this desire. Truly, he sells all that he has and buys this field, who, renouncing carnal pleasures, treads worldly desires underfoot by keeping this heavenly observance. As a result, nothing that allures the flesh is now pleasing to him; his soul will not flinch at anything that might kill life of the body.

℟. ix. Charm is deceitful, and beauty is vain: * a woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. - A woman. - Glory. - A woman.

Before Lauds ℣. Blessed N., pray for us. ℟. That we may be made worthy of the promises of Christ.

LAUDS

Antiphons (and at the Hours)

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1. A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul.

Psalm The Lord is king, etc. p. 29.

2. Like the sun rising in the heights of the Lord, so is the beauty of a good wife in her well-ordered home.

3. Like everlasting foundations on solid rock, so are the commandments of God in the heart of a holy wife.

4. Like pillars of gold on a base of silver, so are beautiful feet with a steadfast heart.

5. The building of a city will establish a man's name, but a blameless wife is accounted better than this.

For one who is a Martyr

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

A good wife, who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

Hymn

O loving mother, kind and meek,
Be mindful of our nature weak;
Uplift your voice in prayer that we
Be guided in life's stormy sea.

Assist our senses, then, we pray,
In larger measure here today;
So that we ever may remain
Unhurt by all corrupting stain.

To you, O Christ, the most kind king,
May praise and thanks and glory ring.
With Father and the Spirit be
All glory yours eternally. Amen.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Or, should this versicle be already chanted:

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

Bened. ant. She opens her hand to the poor, and reaches out her hands to the needy. Strength and dignity are her clothing, and she laughs at the time to come.

When the feast is of the I class the antiphons for the Hours are taken from Lauds and the psalms from the Sunday Office. Otherwise the psalms and antiphons are from the weekday office.

On I class feasts outside of Septuagesima, the Alleluia is added to the responsories at the Hours.

TERCE

Little Chapter as in II Vespers

℟. Graciousness is poured * upon your lips. Graciousness. ℣. Because God has blessed you for evermore. - Upon. - Glory. - Graciousness.

℣. In splendour and state. ℟. Ride on in triumph.

SEXT

For a Martyr

Little Chapter Ecclus. 51

You delivered me in the greatness of your mercy and of your name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

She opens her hand to the poor, and reaches out her hands to the needy. She is not afraid of snow for her household.

℟. In splendour * and state. - In splendour. ℣. Ride on in triumph. - And state. - Glory. - In splendour.

℣. God will help her through his watchful presence. ℟. God is within, she cannot be shaken.

NONE

For a Martyr

Little Chapter Ecclus. 51

My soul will praise the Lord until death, for you deliver those who wait for you and save them from distress, O Lord our God.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

Many women have done excellently, but you surpass them all. Charm is deceitful, and beauty is vain, but a woman who fears God is to be praised.

℟. God will help her * through his watchful presence. - God will. ℣. God is within, she cannot be shaken. - Through. - Glory. - God.

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℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

II VESPERS

Ant. to psalms A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul.

Psalms from the Common of a Virgin [142].

For one who is a Martyr

Little Chapter Ecclus. 51

I will give thanks to you, O Lord and King, and will praise you as God my Saviour. I give thanks to your name, for you have been my protector and helper and have delivered my body from destruction.

For one who is neither Virgin nor Martyr

Little Chapter Prov. 31

A good wife, who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain.

Hymn

Then, at her pleading, gracious God, relenting,
Save us from error, pardon our offences;
So may we ever from a heart unsullied,
Sing to you sweetly.

Glory to Father and to Son begotten,
And to you also, Spirit life-bestowing,
Of each the equal, one God everlasting,
Through all the ages.

Amen.

℣. Graciousness is poured upon your lips. ℟. Because God has blessed you for evermore.

Magnif. ant. She girds her loins with strength and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night.

LESSONS OF ONE WHO IS MARTYR ONLY

II Nocturn

Sermon of St. John Chrysostom

67th on various passages of New Test.

Lesson iv

The commemorations which I love and welcome most, are the commemorations of the martyrs, and while I love and welcome them all, more especially I do so when the struggle put before us is that of women. For, the weaker the vessel, the greater is the grace, the nobler the prize, the

more outstanding the victory; and that, not because the sex of the contenders is frail, but because the enemy is now overcome by those instruments through which he once triumphed.

℟. iv. She was made pleasing by the Lord in the combat, because she was renowned before God and men. She spoke wisdom in the presence of princes * and the Lord of all loved her. ℣. For, being raised up on the pinnacle of virtue, she scorned tortures and trampled on rewards. - And the Lord.

Lesson v

By a woman he overcame, by a woman he is overcome. A woman was once the means he used; a woman is now become the instrument of his defeat; the weak vessel is unbreakable. The first woman sinned and died; this one died rather than sin. The first, elated by a prospect of an empty promise, broke the laws of God; this one chose rather to keep faith with her benefactor than to keep this present life. What excuse for softness and sloth can men any longer hope to make? Or what forbearance can they expect, when women bear themselves so bravely and manfully, and gird themselves up so nobly to do battle for godliness?

℟. v. Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed N. * At her endurance the angels rejoice and give praise to the Son of God. ℣. His are majesty and state and power and splendour in his holy place. - At her.

Lesson vi

This woman had a weak body and the vulnerability of her sex, but grace came and obliterated these frailties. For nothing, absolutely nothing, is stronger than one in whose mind the fear of God is firmly and earnestly rooted. Let the enemy threaten fire, or the sword, or beasts, or anything else, such a one will count them all as nothing. And that is what this blessed woman did.

℟. vi. Come, my chosen one, and I will set my throne in you, * for the king has desired your beauty. ℣. In splendour and state ride on in triumph. - For the king. - Glory. - In triumph.

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III Nocturn

Reading from the holy Gospel according to Matthew

Lesson vii Chapter 13

At that time, Jesus told this parable to his disciples: "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." Etc.

Homily of Pope St. Gregory

Homily 11 on the Gospels

For this reason, dear brethren, the kingdom of heaven is compared to earthly things, that the mind may rise from the things it knows to acquire some knowledge of the things it had not known before. In this way, by the example of things seen, it stretches out to things unseen, and is, as it were, inflamed by contact with those things that it has experienced. And so, by the known thing that it has learned to cherish, it may learn to love the unknown. Now, the kingdom of heaven is compared to treasure hidden in a field. In this consideration, it is to be noted that the treasure, when found, is hidden again that it may be kept safe! For it is not enough to guard the keenness of heavenly longing from the evil spirits, if one does not hide it also from human adulation. In this life, we are, as it were, journeying to our homeland. But the evil spirits, like highwaymen, beset our path.

℟. vii. I loved her and desired to take her for my bride, ✱ and I became enamoured of her beauty. ℣. Strength and dignity are her clothing and she laughs at the time to come. - And I became.

Lesson viii

He, therefore, invites robbery who bears his treasure openly. I say this, not that our neighbours should not see our good works, but that though our good works may be seen, we should wish to keep our intentions secret. Again, the heavenly kingdom is compared to a merchant in search of fine pearls. He finds one of great value and then sells everything he has, in order to buy it: so, too, one who perceives clearly, in so far as is possible, the sweetness of the heavenly life, turns his back on everything earthly that he had ever loved.

℟. viii. Charm is deceitful and beauty is vain. ✱ A woman who fears God is to be praised. ℣. Give her of the fruit of her hands, and let her works praise her in the gates. - A woman.

Lesson ix

Rightly did Solomon say, "Love is strong as death". Just as death cuts off the body, so does the love of eternal life cut us off from love of bodily things. For when one is wholly wrapt up in it, one becomes almost insensible to extraneous earthly desires. Now this saint, whose heavenly birthday we celebrate today, never could have faced bodily death for the Lord if she were not already dead in heart to earthly desire. For, being raised up on the pinnacle of virtue, she scorned tortures and trampled on rewards. What are we to say, grown-up men, yet weak, when we see young girls enter the heavenly kingdom by way of the sword, while we are overcome by anger, puffed up by pride, tormented by ambition and defiled by debauchery? If, then, we cannot attain the kingdom of heaven through the conflicts of persecution, let us consider it shameful if we will not, at least, follow God in time of peace.

℟. ix. The kingdom of the world, and all earthly trappings, I have spurned for the love of my Lord Jesus Christ, ✱ whom I have seen, whom I have loved, in whom I have believed, whom I have cherished. ℣ My heart overflows with noble words. To the king I must speak the song I have made. - Whom I have seen. - Glory. - In whom I have believed.

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Common of Apostles and Evangelists

in paschal time

I VESPERS

Ant. to psalms Be valiant in the combat and fight the ancient serpent; and you shall receive an everlasting kingdom, alleluia.

Psalm Praise, O servants, etc. [1].

For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

℟. His Nazarites have been made pure, alleluia: they have shown the splendour of God, alleluia: * and they are become as the curds of milk, alleluia, alleluia. ℣. Their span goes forth through all the earth, their words to the utmost bounds of the world. - And they are become. - Glory. - Alleluia, alleluia.

Hymn as in Matins.

℣. Their span goes forth through all the earth, alleluia. ℟. Their words to the utmost bounds of the world, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

Hymn

With praises due let heaven sing,
And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights, the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend,
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you;
To Counsellor Spirit, glory be
Both now and for eternity.

Amen.

The Nocturn

Sole ant. to psalms Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms are taken from the other Common of the Apostles in the order of the Nocturns: on Sunday, Monday and Thursday from the I Nocturn; on Tuesday and Friday from the II Nocturn; on Wednesday and Saturday from the III Nocturn.

The Versicle is according to the order of the Nocturns, as follows:

Sunday, Monday and Thursday

℣. Their span goes forth through all the earth, alleluia. ℟. Their words to the utmost bounds of the world, alleluia.

Tuesday and Friday

℣. You will make them princes over all the earth, alleluia. ℟. May this song make your name remembered, Lord, alleluia.

Wednesday and Saturday

℣. To me, how mysterious are your thoughts, O God, alleluia. ℟. The sum of them is not to be numbered, alleluia.

The blessings before the lessons are also given according to the order of the Nocturns.

℟. i. With great power

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the apostles gave * their testimony to the resurrection of Jesus Christ our Lord, alleluia, alleluia. ℣. Filled as they were with the Holy Spirit they spoke the word of God with boldness. - Their testimony.

℟. ii. These are the new lambs who have proclaimed, alleluia; now they have come to the fountains: * they are filled with glory, alleluia, alleluia. ℣. Before the Lamb, clothed in white robes, and with palm branches in their hands. - They are filled.

℟. iii. His Nazarites have been made pure, alleluia; they have shown the splendour of God, alleluia: * and they are become as the curds of milk, alleluia, alleluia. ℣. Their span goes forth through all the earth, their words to the utmost bounds of the world. – And they are. – Glory. – Alleluia, alleluia.

Before Lauds ℣. You grant me the heritage, alleluia. ℟. Of those who fear you, Lord, alleluia.

LAUDS

Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous, alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom. She will come to meet him like a mother.

Hymn

Eternal gifts of Christ the King,
Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

For, rulers of the churches they,
Triumphant leaders in the fray;
The heavenly King's own warrior band,
True lights to lighten every land.

They kept the steadfast faith of saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lays the prince of this world low.

In them the Father's glory bright,
In them the Spirit's true delight;
In them the Son with joy abounds,
In exultation heaven resounds.

We pray you now, Redeemer King,
Your lowly suppliants to bring
To join that blessed company,
And be with them eternally.

Amen.

℣. They will tell what God has done, alleluia. ℟. They will understand God's deeds, alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.

TERCE

The Little Chapter as at II Vespers

℟. Their span goes forth through all the earth, * alleluia, alleluia. Their span. ℣. Their words to the utmost bounds of the world. - Alleluia. - Glory. - Their span.

℣. You will make them princes over all the earth, alleluia. ℟. May this song make your name remembered, Lord, alleluia.

SEXT

For Apostles

Little Chapter Acts 5

Now many signs and wonders were done among the people by the hands of the apostles.

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For Evangelists

Little Chapter Ecclus. 15

The Lord fed him with the bread of understanding, and gave him the water of wisdom to drink.

℟. You will make them princes over all the earth, * alleluia, alleluia. - You will make. ℣. May this song make your name remembered, Lord. - Alleluia. - Glory. - You will make.

℣. To me how mysterious are your thoughts, O God, alleluia. ℟. The sum of them is not to be numbered, alleluia.

NONE

For Apostles

Little Chapter Acts 5

The apostles left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name.

For Evangelists

Little Chapter Ecclus. 15

The Lord opened his mouth in the midst of the assembly and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory.

℟. To me, how mysterious are your thoughts, O God * alleluia, alleluia. - To me. ℣. The sum of them is not to be numbered. - Alleluia. - Glory. - To me.

℣. They will tell what God has done, alleluia. ℟. They will understand God's deeds, alleluia.

II VESPERS

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia; they will be as the fragrance of balm before you, alleluia.

Psalms are from the Common of Apostles outside paschal time [49].

For Apostles

Little Chapter Ephes. 2

So you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

For Evangelists

Little Chapter Ecclus. 15

The man who fears the Lord will do this, and he who holds to the law will obtain wisdom, and she will come to meet him like a mother.

Hymn

With praises due let heaven sing,

And earth with joy responsive ring;
Apostles' deeds and high estate,
This festal day we celebrate.

O you, who throned in glory dread
Shall judge the living and the dead,
True lights, the world enlightening,
O hear the suppliant prayer we bring.

The gates of heaven, at your command,
Must either closed or open stand;
May we, at your august decree,
Be loosed from our iniquity.

The power, of old to you conveyed,
Disease and health alike obeyed;
May you our ailing souls once more
To strength and holiness restore.

So when the world is at its end
And Christ to judgment shall descend;
Then may the Lord decree that we
Shall share his joy eternally.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit glory be,
Both now and for eternity.

Amen.

℣. Their span goes forth through all the earth, alleluia. ℟. Their words to the utmost bounds of the world, alleluia.

Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

Common of a Martyr

in paschal time

I VESPERS

Ant. to psalms The just will rejoice in the Lord and will fly to him for refuge. All the upright hearts will glory, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

℟. From the mouth of

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the man of understanding comes honey, alleluia; his tongue has the sweetness of honey, alleluia; * his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips. - Glory. - Alleluia, alleluia.

Hymn as in Matins

℣. With glory and honour you crowned him, Lord, alleluia. ℟. You gave him power over the works of your hand, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

Hymn

O God, of all your champions, Lord,
The portion, crown and great reward;
From ties of sin, O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour
He now has life for evermore.

On his account, all earnest, we
Beseech you hear our humble plea;
On this your martyr's triumph-day,
From us all evil take away.

To God the Father, God the Son
And God the Spirit, Three in One,
Unending praise and glory be
From age to age eternally. Amen.

Nocturn

Sole ant. to psalms
Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms and versicle are taken, according to the order of the Nocturns, from the Common of a Martyr outside paschal time.

The blessings before the lessons are also given according to the order of the Nocturns.

℟. i. Happy the man who feared the Lord, alleluia: * he takes delight in his commands, alleluia, alleluia, alleluia. ℣. His sons will be powerful on earth; the children of the upright are blessed. - He takes.

℟. ii. From the mouth of the man of understanding comes honey, alleluia; his tongue has the sweetness of honey, alleluia: * his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him * on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. - On the day. - Glory. - Alleluia.

Before Lauds ℣. Blessed N., pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

LAUDS

Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous, alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.

Hymn

God's martyr you, the Only Son
To victory has led you on;
Your every foe defeated lies,
And heaven accords the victor's prize.

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O may your prayer for us obtain
The cleansing of each guilty stain;
Shield all from sin's contagious blight,
Put life's long weariness to flight.

Now riven are the bonds in twain,
That did your saintly limbs enchain;
For love of God's own Son arise,
And free us from all worldly ties.

To God the Father glory true,
The same, eternal Son, to you,
To Counsellor Spirit, glory be
Both now and for eternity.
Amen.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with "Holiness," alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the I class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.

TERCE

Little Chapter as in Lauds

℟. With glory and honour you have crowned him, Lord, * alleluia, alleluia. - With glory and honour. ℣. You gave him power over the works of your hand. - Alleluia. - Glory. - With glory and honour.

℣. You have set, Lord, upon his head, alleluia. ℟. A crown of pure gold, alleluia.

SEXT

Little Chapter Wisd. 10

The Lord protected him from his enemies, and kept him safe from those who lay in wait for him; in his arduous contest he gave him the victory.

℟. You have set, Lord, on his head, * alleluia, alleluia. - You have set. ℣. A crown of pure gold. - Alleluia. - Glory. - You have set.

℣. Your saving help has given him glory, alleluia. ℟. You have laid upon him majesty and splendour, alleluia.

NONE

Little Chapter Ecclus. 4

Strive even to death for the truth and the Lord God will fight for you.

℟. Your saving help has given him glory, * alleluia, alleluia. - Your saving. ℣. You have laid upon him majesty and splendour. - Alleluia. - Glory. - Your saving.

℣. A gold crown upon his head, alleluia. ℟. Inscribed like a signet with "Holiness," alleluia.

II VESPERS

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalms are taken from the Common of a Martyr outside paschal time [65].

Little Chapter James 1

Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

Hymn

O God, of all your champions, Lord,
The portion, crown and great reward;
From ties of sin O set us free,
Who sing your martyr's victory.

The pleasures of the world he spurned,
From sin's pernicious lures he turned;
Accounting them as transient all,
He reached at length your heavenly hall.

With courage high he hardship faced
And suffering manfully embraced;
And since his blood for you did pour
He now has life for evermore.

On his account, all earnest, we
Beseech you, hear our humble plea;
On this your martyr's triumph-day,
From us all evil take away.

To God the Father, God the Son
And God the Spirit, Three in One,
Unending praise and glory be
From age to age eternally.
Amen.

℣. With glory and honour you crowned him, Lord, alleluia. ℟. You gave him power over the works of your hand, alleluia.

Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

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Common of Many Martyrs

in Paschal time

I VESPERS

Ant. to psalms These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

℟. Perpetual light will shine upon your saints, Lord, and an eternity of ages, * alleluia, alleluia.

℣. Everlasting joy shall be upon their heads; they shall obtain joy and gladness. - Alleluia, alleluia. - Glory. - Alleluia, alleluia.

Hymn as in Matins.

℣. Rejoice, rejoice in the Lord, exult, you just, alleluia. ℟. O come, ring out your joy, all you upright of heart, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

Hymn

Tell in our song of their glorious state
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.

Calmly as sheep to the slaughter they went,
Without plaint or murmuring to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained christian patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we
May live to your glory, Lord, eternally.

Amen.

Nocturn

Sole ant. to psalms Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms and versicle are taken according to the order of the Nocturns, from the Common of Many Martyrs outside Paschal time.

The blessings before the lessons are also given according to the order of the Nocturns.

℟. i. Precious in the eyes of the Lord, alleluia, * is the death of his faithful, alleluia. ℣. In the sight of all his people. - Is the death of his faithful, alleluia.

℟. ii. Your sorrow, alleluia * will turn into joy, alleluia, alleluia. ℣. While the world will rejoice, you will be sorrowful, but your sorrow. - Will turn into joy, alleluia, alleluia.

℟. iii Perpetual light will shine upon your saints, Lord, and an eternity of ages, * alleluia, alleluia. ℣. Everlasting joy shall be upon their heads; they shall obtain joy and gladness. - Alleluia, alleluia. - Glory. - Alleluia, alleluia.

Before Lauds ℣. Let the faithful rejoice in their glory, alleluia. ℟. Let them shout for joy and take their rest, alleluia.

LAUDS

Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous,

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alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

Hymn

Eternal gifts of Christ the King,
With martyrs' victories let us sing;
And high today our voices raise,
In due and joyful songs of praise.

They vanquished every worldly fear,
Made light of pain and anguish here;
And, death's brief struggle o'er, possess
The life of perfect blessedness.

By savage beasts are martyrs riven,
A death by fire to them is given;
On them, hook-torn and torment rent,
The rage of torturer is spent.

Their entrails hang from body gashed,
Their sacred blood the earth has splashed;
Yet firm and dauntless they remain,
The prize of endless life to gain.

We pray you now, Redeemer King,
Your lowly suppliants to bring,
To join that martyr company
And be with them eternally.

Amen.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the I class, the antiphons at the Hours are taken from Lauds, and the Psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.

TERCE

The Little Chapter as in Lauds.

℟. Rejoice, rejoice in the Lord, exult, you just,* alleluia, alleluia. - Rejoice, rejoice. ℣. O come, ring out your joy, all you upright of heart. - Alleluia. - Glory. - Rejoice, rejoice.

℣. The just shall rejoice at the presence of God, alleluia. ℟. They shall exult and dance for joy, alleluia.

SEXT

Little Chapter Wisd. 10

God gave to holy men the reward of their labours; he guided them along a marvellous way, and became a shelter to them by day, and a starry flame through the night.

℟. The just shall rejoice at the presence of God, * alleluia, alleluia. - The just. ℣. They shall exult and dance for joy. - Alleluia. - Glory. - The just.

℣. But the righteous live for ever, alleluia. ℟. And their reward is with the Lord, alleluia.

NONE

Little Chapter Wisd. 3

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, but they are at peace.

℟. But the righteous live for ever, * alleluia, alleluia. - But the righteous. ℣. And their reward is with the Lord. - Alleluia. - Glory. - But the righteous.

℣. God is to be feared, alleluia. ℟. In his holy place, alleluia.

II VESPERS

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

The psalms are taken from the Common of Many Martyrs outside paschal time [89].

Little Chapter Hebr. 11

Through faith, the saints conquered kingdoms, enforced justice, received promises, in Christ Jesus our Lord.

Hymn

Tell in our song of their glorious state,
Heroic deeds and merits so great;
With pride the soul hastens to sing such a theme,
The noblest of victors, their courage supreme.

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These from this earth the world did exclude,
For deep they despised it as barren and rude;
But turning to you, Lord, they followed with speed,
O Christ, King of Goodness, your heavenly lead.

Fury of men, brutal outrage, in turn,
And scourging so cruel they joyfully spurn;
Though torture and racking the body may tear,
These yet fail to master the high spirit there.

Calmly as sheep to the slaughter they went,
Without plaint or murmuring to the sword bent;
With heart undisturbed, the mind clear, till last breath
Maintained christian patience and triumphed in death.

Is there a voice that can ever declare
Those gifts which you for your martyrs prepare?
For, scarlet of bloodshed they wear with delight,
Enriched with the laurels of victory bright.

Godhead supreme, one alone, we you pray
To cleanse every sin, every harm take away;
Grant peace to your servants, in order that we
May live to your glory, Lord, eternally.
Amen.

℣. Rejoice, rejoice in the Lord, exult you just, alleluia. ℟. O come, ring out your joy, all you upright of heart, alleluia.

Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

Common of a Confessor

in Paschal time

I VESPERS

Ant. to psalms This saint who has passed to the joy of angels is fittingly held in memory by man, alleluia.

Psalm Praise, O servants, etc. [1].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

℟. From the mouth of the man of understanding comes honey, alleluia: his tongue has the sweetness of honey, alleluia: * his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips. - Glory. - Alleluia, alleluia.

Hymn as in Matins.

℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.

Magnif. ant. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him on the day of solemnity and joy, alleluia, alleluia.

MATINS

Invit. Let the saints rejoice in the Lord, * alleluia.

Hymn

This great confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly,
While this life's vigour, coursing through his members
Quickened his being.

Often because of his most sacred merit,
Limbs of the feeble are restored their power;
And in whatever illness might afflict them
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention.
And by his suffrage may we be assisted.
Now and for ever.

His be the glory, power and salvation,
Who, over all things dwelling in the highest,
Earth's mighty fabric regulates and governs,
One and yet Trinal.
Amen.

Nocturn

One antiphon only. Your sorrow, alleluia, will turn into joy, alleluia.

Three psalms and versicle are taken according to the order of the Nocturns, from the Common of a Confessor outside Paschal time.

The blessings before the lessons are also given according to the order of the Nocturns.

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℟. i. Happy the man who feared the Lord, alleluia: ⋆ he takes delight in his commands, alleluia, alleluia, alleluia. ℣. His sons will be powerful on earth; the children of the upright are blessed. - He takes.

℟. ii. From the mouth of the man of understanding comes honey, alleluia: his tongue has the sweetness of honey, alleluia: ⋆ his lips distil nectar, alleluia, alleluia. ℣. Wisdom will come to rest in his heart, and understanding in the speech of his mouth. - His lips.

℟. iii. Daughters of Jerusalem, come and see the martyr with his crown, with which the Lord crowned him ⋆ on the day of solemnity and joy, alleluia. ℣. The Lord clothed him with a robe of glory, and crowned him. - On the day. - Glory. - Alleluia.

Before Lauds ℣. Blessed N., pray for us, alleluia. ℟. That we may be made worthy of the promises of Christ, alleluia.

LAUDS

Antiphons (and at the Hours)

1. Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

Psalm The Lord is king, etc. p. 29.

2. Rejoice in the Lord, you holy and righteous, alleluia: God has chosen you as his heritage, alleluia.

3. Your saints, Lord, will cry to you from the shadow, alleluia, alleluia, alleluia.

4. Spirits and souls of the righteous, sing a song of praise to our God, alleluia, alleluia.

5. The home of the saints is in the heavenly realms, alleluia: and their repose will last for ever, alleluia.

Little Chapter. Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

Redeemer, Jesus, of us all,
The Crown of those who to you call,
With kindness hear us as we pray
And humbly ask your aid to-day.
This meek Confessor of your name
Has now attained a glorious fame;

His yearly feast, in solemn state,
Your faithful people celebrate.

All earthly joys did he disdain
As weak and passing, brief and vain;
And therefore with angelic bands
In endless joy he ever stands.

Grant, then, that we, most gracious God,
May follow in the steps he trod;
And may his prayer your servants win
Release from every stain of sin.

To you, O Christ, the most kind king,
May praise and thanks and glory ring;
With Father and the Spirit be
All glory yours eternally.

Amen.

℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

Bened. ant. Perpetual light will shine upon your saints, Lord, alleluia, and an eternity of ages, alleluia, alleluia, alleluia.

If the feast is of the first class, the antiphons at the Hours are taken from Lauds and the psalms from Sunday. Otherwise the psalms and antiphon are taken from the current weekday.

TERCE

Little Chapter as in Lauds.

The Lord loved him and adorned him, ⋆ alleluia, alleluia. - The Lord. ℣. He clothed him with a robe of glory. - Alleluia. - Glory. - The Lord.

℣. The Lord guided the righteous man on straight paths, alleluia. ℟. He showed him the kingdom of God, alleluia.

SEXT

Little Chapter Ecclus. 39

The just man will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High.

℟. The Lord guided the righteous man on straight paths, ⋆ alleluia, alleluia. – The Lord ℣. He showed him the kingdom of God. - Alleluia. - Glory. - The Lord.

℣. The just will flourish like the palm tree in the house of the Lord, alleluia. ℟. He shall grow like a Lebanon cedar, alleluia.

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NONE

Little Chapter. Wisd. 10

The Lord guided the righteous man on straight paths; he showed him the kingdom of God, and gave him knowledge of angels. He prospered him in his labours and increased the fruit of his toil.

℟. The just will flourish like the palm tree in the house of the Lord, * alleluia, alleluia. - The just. ℣. He shall grow like a Lebanon cedar. - Alleluia. - Glory. - The just.

℣. The just man will blossom as the lily, alleluia. ℟. And he will flourish before the Lord for ever, alleluia.

II VESPERS

Ant. to psalms Your saints, Lord, will blossom as the lily, alleluia: they will be as the fragrance of balm before you, alleluia.

The psalms are taken from the Common of a Confessor outside Paschal time [111].

Little Chapter Ecclus. 45

Beloved by God and man, whose memory is blessed. He made him equal in glory to the holy ones.

Hymn

This great Confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness,
First on this feast-day merited to enter
Into his glory.

Saintly and prudent, modest in behaviour,
Peaceful and sober, chaste was he and lowly,
While this life's vigour, coursing through his members,
Quickened his being.

Often because of his most sacred merit,
Limbs of the feeble are restored their power;
And in whatever illness might afflict them,
Healing is given.

So we in chorus gladly do him honour,
Chanting his praises with devout attention;
And by his suffrage may we be assisted,
Now and for ever.

His be the glory, power and salvation,
Who, over all things dwelling in the highest,
Earth's mighty fabric regulates and governs,
One and yet Trinal.

Amen.

℣. The Lord loved him and adorned him, alleluia. ℟. He clothed him with a robe of glory, alleluia.

Magnif. ant. The harps of the saints for ever resound in the city of the Lord; there the angels and archangels unceasingly sing in praise before the throne of God, alleluia.

When in Paschal time a commemoration occurs of one or many Martyrs or Confessors the antiphon Perpetual light is said at Lauds; the versicle is taken from the Common outside Paschal time with the addition of Alleluia.

Should it arise that on the same day the Office is of one or many Martyrs, or of one or many Confessors, and a commemoration occurs of another or other Martyrs, or of another or other Confessors, the antiphon for the Benedictus is taken from the Common in Paschal time; but for the commemoration, the antiphon is taken from the Common outside Paschal time with the addition of Alleluia.

Common of Virgins and Non-Virgins in Paschal time

The Office of Virgins and Non-Virgins, or a commemoration of such, is taken from the Common outside Paschal time, with the addition of Alleluia in the respective places. The responsories at the Hours are said with the Alleluia.

At Matins the three psalms and versicle, and the three blessings before the lessons are said according to the order of the Nocturns or of the weekdays, with only one antiphon to the psalms; as follows:

For a Virgin.

Ant. to psalms When the bridegroom came, the prudent virgin being ready went with him into the marriage feast, alleluia.

For a holy woman who is a Martyr only.

Ant. to psalms While the king was on his couch, my nard gave forth its fragrance, alleluia.

For a holy woman, neither Virgin nor Martyr.

Ant. to psalms This is she who has not entered into a sinful union; she will have fruit when God examines souls, alleluia.

When feasts of Saints of the Order of Preachers are celebrated in Paschal time the three psalms and the versicle before the lessons are always those of the I Nocturn. Likewise three proper antiphons are said with the psalms.

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Saturday Office of the Blessed Virgin Mary

The Saturday Office of the Blessed Virgin Mary is said on all Saturdays of the IV class. The antiphons and psalms are taken from Saturday; the remainder is as follows.

MATINS

Invit. Hail Mary, full of grace: * The Lord is with you. P.T. Alleluia.

Hymn

Whom earth and sea and sky proclaim,
The Ruler of their triple frame,
He unto whom their praises rise,
Within the womb of Mary lies.

Her womb, the seat of every grace,
Is now the Lord's abiding place;
That Lord to whom the sun by day,
The moon by night, their service pay.

O happy Mother, you are blest!
Enclosed beneath your lowly breast
Lies God, creator great, who planned
The world he holds within his hand.

O blessed by herald angel's tongue,
O'er you God's shadowing spirit hung,
And filled your womb whence came at birth
The long-desired of all the earth.

O Mary, mother of all grace,
True mercy's mother to our race,
Protect us now from Satan's power,
And own us at life's closing hour.

All glory be to you, O Lord,
The Virgin's Son, by all adored;
With Father and the Spirit be
All glory yours eternally. Amen.

Nocturn

During Easter time three psalms only are said with the antiphon and versicle of Paschal time, according to the sequence of the weeks.

Blessings

i. May the Virgin Mary pray for us with loving voice. ℟. Amen.

ii. May the loving Virgin Mary come to our aid in every trouble and hardship. ℟. Amen.

iii. May the Queen of Angels bring us to the company of the heavenly citizens. ℟. Amen.

The 1st and 2nd lessons are taken from current Scripture; their responsories are of the Season. The 3rd lesson is taken from those given below, according to the appropriate month. The following responsory is said.

℟. iii. Virgin, mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. * While you bring forth and rejoice, let the heavenly hosts sing in praise. P.T. Alleluia. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. Outside P.T. Let the. P.T. Alleluia.

Te Deum is said.

Before Lauds ℣. Pray for us, holy Mother of God. P.T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P.T. Alleluia.

LAUDS

Little Chapter Ecclus. 24

Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour.

Hymn

O Lady, crowned with glory bright,
Sublime above the starry height,
Your arms the great Creator pressed,
A suckling at your sacred breast.

What weak, unhappy Eve withdrew
You through your gracious Son renew;
Of heaven you are the entrance fair
That all afflicted may go there.

You are the great King's portal bright,
The gate by which came forth the Light;
Come, then, you ransomed nations, sing
The Life divine, that she did bring.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power,
And own us at life's closing hour.

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All glory be to you, O Lord,
The Virgin's Son, by all adored,
With Father and the Spirit be
All glory yours eternally.
Amen.

℣. God has chosen her and has given her preference. P.T. Alleluia. ℟. He gives her his home to dwell in. P.T. Alleluia.

From the octave of Christmas to the feast of the Purification.

Bened. ant. A woman in childbirth brought forth the king whose name is eternal. Hers is both the joy of motherhood and the honour of virginity; the like has not been seen before or since, alleluia.

Alleluia is omitted during Septuagesima.

Prayer

O God, who, through the fruitful virginity of the blessed Mary, offered to all men the rewards of eternal salvation, grant, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ, your son. Who lives and reigns with you.

From the Purification to Quinquagesima Sunday and from the feast of the Most Holy Trinity to Advent.

Bened. ant. Hail, morning star, healer of sinners, leader and queen of the world, who alone may worthily be called Virgin! Hold up against the weapons of the enemy that shield of salvation, your title of virtue. O chosen spouse of God, be to us a straight path to eternal joys.

Prayer

Grant we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and through the glorious intercession of blessed Mary ever virgin, be delivered from present sorrow to delight in joy eternal. Through.

Paschal time

Bened. ant. Blessed Mary, Mother of God, ever virgin, temple of the Lord, sanctuary of the Holy Spirit, you alone, without equal, have been pleasing to our Lord Jesus Christ. Pray for the people, plead for the clergy, intercede for the consecrated women, alleluia, alleluia.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever virgin, be delivered from present sorrow to delight in joy eternal. Through.

Let us bless the Lord with double Alleluia.

During the Christmas season and in Paschal time the double Alleluia is added to the responses at the Hours.

TERCE

Little Chapter Ecclus. 24

Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour.

℟. Holy Mary, Mother of Christ, * hear your suppliant servants. – Holy. ℣. And from heaven bring us the favour procured. – Hear. – Glory. – Holy.

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

SEXT

Little chapter Ecclus. 24

So I took root in an honoured people, in the portion of the Lord, who is their inheritance. Where his faithful servants are gathered I love to linger.

℟. Pray for us, * holy Mother of God. – Pray. ℣. That we may be made worthy of the promises of Christ. – Holy. – Glory. – Pray for us.

℣. God has chosen her, and has given her preference. ℟. He gives her his home to dwell in.

NONE

Little Chapter Ecclus. 24

I grew tall like a cedar in Leb'anon, and like a cypress on the heights of Hermon. I grew tall like a palm tree in Enged'i, and like rose plants in Jericho.

℟. God has chosen her, * and has given her preference. – God. ℣. He gives her his home to dwell in. – And has given. – Glory. – God.

℣. Holy Mother of God, Mary ever-virgin. ℟. Intercede for us with the Lord our God.

This Office ends with None.

The third lesson is taken from those appointed to each month, as follows.

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January
From the Homily of St. Augustine, Bishop

5th on the Birth of Our Lord

Lesson iii

He to whom the Virgin Mother gave birth was, in turn, to fashion sons for God. He would annul the sentence against the great disobedience, remove the penalty of death, and give instead everlasting life to those who believe. The son whom she bore in her womb, and gave to the world as if he were a servant, was the same whom the angels in heaven worship as God. This mother gave birth to a son, but she was to be nourished more by him than he by her. In a mortal womb the Virgin received an immortal guest; in an earthly dwelling she received the king of heaven. He, who was to be born of a Virgin, gave motherhood to that Virgin. This mother was perturbed at the thought of bearing a child, but God spoke by his angel, and she having heard, conceived. Let every age now hear what was never heard before. This Virgin in childbirth celebrated her nuptials: in giving birth redoubled her virginity: she adored the son whom she bore.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. ✱ While you bring forth and rejoice, let the heavenly hosts sing in praise. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Let the.

February
From St. John Damascene

3rd Sermon on the Death of the Blessed Virgin

Lesson iii

The reflection of his glory, the very stamp of the Paternal nature, who upholds the universe by his word of power, is borne in virginal arms in the form of an infant. O truly divine wonders ! O mysteries transcending nature and thought ! O privileges of the Virgin surpassing all human state ! O sacred Mother and Virgin, what a wondrous thing is this mystery that surrounds you ! You are blessed among women and blessed is the fruit of your womb. You are blessed in all ages, and alone worthy to be declared blessed beforehand. For you are that regal throne at which the angels assist, adoring their Master and Lord. You are the spiritual Eden, holier

and more godly than that Eden of old. For, in this latter, the earthly Adam lived, but in you dwells the Lord, who came down from heaven.

℟. as above.

March
From St. Epiphanius, Bishop

On the Praises of the Holy Mother of God

Lesson iii

The Virgin Mary surpasses all, except God alone. She emerges more beautiful than the very cherubim and seraphim themselves and the whole host of angels. The language of heaven and earth does not suffice to extol her—indeed it is even beyond the compass of angels. They, indeed, sang to her hymns of praise and honour, but, nevertheless, could not, in that way, speak words befitting her exalted state. For the angels used to rejoice as if they alone possessed God, but the most holy Virgin was raised above them because she, on earth, conceived God, who dwells in heaven. In this way she was to bring the hosts of angels to mingle with men on earth. For she, the mediatrix between heaven and earth, brought about the union of the two. She showered down on earth the dew of the Holy Spirit, so that the fruit of faith would be produced.

℟. as above.

April
From St. Epiphanius, Bishop

On the Praises of the Holy Mother of God

Lesson iii

Through you, holy Virgin, Christ broke down the dividing wall of hostility. Through you, was heavenly peace given to the world. Through you, the ends of the earth were enlightened. Through you, men have become angels. Through you, they were called the friends and servants and the sons of God. Through you, they were made worthy to become fellow servants with the angels and to associate freely with them. Through you, came awareness of heaven, and through you praise is sent from earth to heaven. Through you, the cross shone out on the whole world; on which cross, indeed, hung your Son, Christ Our Lord. Through you, death is trampled underfoot and hell is robbed. Through you, idols were felled

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and awareness of heaven aroused. Through you we have come to know the only-begotten Son of God, whom you brought forth from your bosom.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. ✱ While you bring forth and rejoice, let the heavenly hosts sing in praise, alleluia. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Alleluia.

May

From St. John Chrysostom

Sermon on the Birth of the Lord

Lesson iii

Since Adam, without the aid of woman had produced woman, womankind was indebted to men. The Virgin, therefore, in order to repay, on behalf of Eve, this debt to men, gave birth without the concurrence of man. Lest Adam might glory that without the aid of woman he had given life to woman, the woman, without the aid of man, gave birth to man. Thus by the miracle common to each he would indicate the equality of her nature. And just as he took a rib from Adam without impairing Adam, so he formed of the Virgin a living temple, without in the least harming her virginity. Even after the loss of a rib Adam remained sound and unharmed; so, after God came forth as an infant from her, the Virgin, too, remained inviolate.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. ✱ While you bring forth and rejoice, let the heavenly hosts sing in praise. P.T. Alleluia. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. Outside P.T. Let the. P.T. Alleluia.

June

From St. Peter Chrysologus

Third Sermon on the Annunciation

Lesson iii

We must not be amazed that the Virgin is greeted by an angel, for there has always been an affinity between angels and virginity. To live in the body while transcending the body is not an earthly life but a heavenly one. And you might as well know that it is a greater thing to acquire angelic

glory than merely to have it. To be an angel indicates happiness, but to be a virgin indicates virtue. For virginity acquires by its power what the angel possesses by nature. Both angel and virgin then fulfil a function that is not human but divine. Thus, the angel brought down grace: the virgin received it, and so would restore salvation for all time. "Hail," he said, "full of grace." Grace comes to one bit by bit, but the fullness of grace came to Mary, completely, all at once.

℟. as above.

July

From St. Ambrose

Second Book "On Virgins" chapter 2

Lesson iii

Let the virginity and life of the blessed Mary be pictured for you, as in a portrait, from which is reflected, as in a mirror, the vision of chastity and the model of virtue. From this, where, as in a model, the teaching of righteousness is portrayed, you may take examples of how to live, which will show you what you must correct, what you must avoid, what you must uphold. The first interest in learning comes from the excellence of the teacher. But what could be more excellent than the Mother of God? What more brilliant than she whom Brilliance himself selected? What more chaste than she who without bodily contact bore a body? And what shall I say of her other virtues? She was virgin not only in body but also in mind, and would not, by any trace of guile, weaken chaste love. Humble in heart, serious in word, understanding in mind, reserved in speech, most attentive to reading; placing her trust not in the fickleness of riches but in the prayer of the poor.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. ✱ While you bring forth and rejoice, let the heavenly hosts sing in praise. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Let the.

August

From St. John Damascene

Third Sermon on the Death of the Blessed Virgin

Lesson iii

How is it that the fountain of life is drawn through death to life? How is it that she, who

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in childbirth surpassed the laws of nature, finally submits to those same laws, and the body that is immaculate is subjected to death? For this perishable nature must put on the imperishable, especially since the very Lord of nature himself has not refused to undergo the trial of death. Truly he dies in the flesh, and by his death he abolishes death. He bestows that which is imperishable and makes of death a fount of resurrection. O how did not he, the father and maker of all things, receive into his own hands that holy soul as it left the body that had encompassed God! Rightly does he honour her whom by nature he had made handmaiden, but whom in the plan of grace he had made his mother. For he was truly incarnate and was not, as it were, disguised, and pretending to be man.

℟. as above.

September
From St. Bernard

Sermon on the Birth of the Blessed Virgin Mary

Lesson iii

Let us consider, brethren, with what reverence God wished us to venerate Mary since in Mary he placed the very fullness of all good. And so we should recognise that any hope we have, or any grace or measure of salvation, must be an overflow from her "who went up rich in delights." She is truly a garden of delights on which that divine south wind not only breathes but through which it continually circulates, causing her fragrances—the gifts of graces—to be wafted unceasingly to and fro. We should then honour this Mary from the utmost recesses of our hearts, with all the longings of our breasts, and in our every desire. For such is his desire who willed that everything should come to us through Mary.

℟. iii. Virgin mother of Christ, in childbirth you brought forth God. Bright star of the sea, guard us, protect us. ✱ While you bring forth and rejoice, let the heavenly hosts sing in praise. ℣. O loving Virgin Mary, intercede for us. – While you. – Glory. – Let us.

October
From St. Ambrose

Book 2 "On Virginity" Chapter 2

The life of the virgin Mary should be a headline for everyone. If then it is not displeasing to the Author, let us test her work,

so that whoever would wish for herself Mary's reward may imitate Mary's example. How many examples of virtue shine forth in this one Virgin! The reserve of modesty, the banner of faith, the obedience of devotedness: a virgin in the home, a companion in the ministry, a mother in the temple. How many virgins will she help and how many will she inspire and so bring to Christ, saying, "This virgin by her unstained purity preserved unsullied my Son's couch and marriage-bed"! So, too, the Lord himself will praise them to his Father, undoubtedly repeating his words, "Righteous Father, the world has not known me, but these have known me and have refused to know the world." How great, then, is the joy of the applauding angels that a virgin, who on earth led a heavenly life, should be worthy to dwell in heaven.

℟. as above.

November
From St. Bernard

First homily on the Gospel "The angel Gabriel was sent."

Who is the virgin so exalted as to be greeted by an angel, yet so humble as to be a carpenter's wife? A beautiful combination of virginity and humility! God is greatly pleased with that soul in which humility does credit to virginity and virginity adorns humility. When you listen to a virgin, you listen to one who is humble. Though you may not be able to practise the virginity of the humble one, imitate the humility of the virgin. Virginity, indeed, is an excellent virtue, but humility is more necessary. The former is recommended, the latter is of obligation. You are invited to the one, but obliged to the other. The former is specially rewarded, the latter is demanded. You can, indeed, be saved without virginity but you cannot be saved without humility. The humility that mourns a lost virginity can be pleasing; but I would venture to say that even the virginity of Mary would not have been pleasing without humility.

℟. iii. as above.

December
From St. Bernard

Third homily on the Gospel "The angel Gabriel was sent."

Lesson iii

When Mary heard the angel she was greatly

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troubled at the saying and considered in her mind what sort of greeting this might be. The truly virginal are timorous and never self-complacent. They are fearful even in things that are harmless, in order that they may avoid those things that should be feared. For they know that they bear a precious treasure in fragile vessels ; and that it is very difficult to live like angels among men, and to behave on earth in a heavenly way. And so they look upon anything unusual, or anything happening unexpectedly, as attacks directed wholly against themselves. For that reason Mary was troubled at the saying of the angel. She was troubled, but she was not upset, and she considered in her mind what sort of greeting this might be. That she was troubled arose from her virginal modesty: that she was not upset was prompted by her courage ; that she remained silent came from her unique prudence.

℟. as above.

The Little Office of the Blessed Virgin Mary

MATINS

℣. Hail Mary, full of grace: the Lord is with you. ℟. Blessed are you among women, and blessed is the fruit of your womb, Jesus.

¶ This versicle Hail Mary with the response Blessed is said at the beginning and end of each Hour, except at the end of Matins and Compline and at the beginning of Lauds. When one Hour immediately follows another, this versicle is said only once between the Hours.

℣. O Lord, open my lips. ℟. And my mouth shall declare your praise.

℣. O God, make haste to my rescue. ℟. Lord, come to my aid. – Glory. – As it was – Alleluia or Praise.

Invit. The King, the Virgin's Son, * come, let us adore.

Psalm Come ring out our joy, p. 1.

Hymn Whom earth [182]

Ant. to psalms Blessed you are among women and

blessed is the fruit of your womb.

Psalms as in the I Nocturn of a Virgin [22].

℣. Graciousness is poured upon you lips. ℟. Because God has blessed you for ever more.

Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Sir, ask for a blessing.

Blessing May the gracious Virgin of virgins intercede for us with the Lord. ℟. Amen.

Lesson i

Holy Mary, Virgin of virgins, mother and daughter of the King of kings, give us consolation ; so that through you we may deserve to have the reward of the heavenly kingdom, and to reign for ever with the chosen ones of God. Indeed, Lord.

℟. Thanks be to God.

℟. i. O holy and immaculate Virginity ! I know not with what praises to extol you, * because in your bosom you have carried him whom the heavens cannot contain. ℣. Blessed are you among women and blessed is the fruit of your womb. – Because.

Blessing May the holy mother of God be a benefactress to us. ℟. Amen.

Lesson ii

Holy Mary, kindest of the kind, and holiest of the holy, intercede for us. May he who reigns above the heavens and who for us was born of you, O Virgin, receive our prayers through you, that in his love our faults may be wiped out. Indeed, Lord.

℟. ii. You are blessed, Virgin Mary, who bore the Lord, the creator of the world. * You gave birth to him who made you, yet you remain a virgin for ever. ℣. Hail Mary, full of grace, the Lord is with you. – You gave birth.

Blessing May the Virgin Mary, with her loving child, bless us. ℟. Amen.

Lesson iii

Holy Mother of God, who worthily deserved to conceive him whom the whole world cannot contain, cleanse our sins by your loving intercession ; so that we who have been redeemed may through you be able to ascend to the seat of everlasting glory, where with that same Son, you reign for ever. Indeed, Lord.

℟. iii. You are truly happy, holy Virgin Mary, and most worthy of all praise, * for, from you has risen the Sun of righteousness, Christ, our God. ℣.

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Pray for the people, plead for the clergy, intercede for the consecrated women: may all who celebrate your commemoration experience your assistance. – For. – Glory. – Christ, our God.

The Te Deum is said when said in the other Matins; or the last response is repeated, up to the versicle exclusive, when such is the case in the other Matins.

Before Lauds. ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

LAUDS

℣. O God, make haste, etc.

Ant. to psalms. After childbirth, O Virgin, you remained inviolate. Mother of God, intercede for us.

The psalm The Lord is king etc. p. 29.

Little Chapter Ecclus. 24

Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.

Hymn O Lady crowned [183]

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Bened. ant. O glorious Mother of God, Mary ever virgin, who was worthy to bear the Lord of all things, and, alone, a virgin, to suckle the King of angels; be lovingly mindful of us, we beg you, and pray to Christ for us, so that, sustained by your patronage, we may be worthy to come to the heavenly kingdom.

The Lord be with you or O Lord, listen to my prayer.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever-virgin, be delivered from present sorrow to delight in joy eternal. Through.

In Advent

Bened. ant. The Holy Spirit will come upon you, Mary; do not be afraid, you will hold in your womb the Son of God, alleluia.

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed virgin Mary, grant to us who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

From Christmas to the feast of the Purification inclusive.

Bened. ant. A woman in childbirth brought forth the King whose name is eternal. Hers is both the joy of motherhood and the honour of virginity; the like has not been seen before or since.

Prayer

O God, who through the fruitful virginity of the blessed Mary offered to all men the rewards of eternal salvation, grant, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ your Son, who lives.

Paschal time

Bened. ant. Blessed Mary, Mother of God, ever virgin, temple of the Lord, sanctuary of the Holy Spirit you alone, without equal, have been pleasing to our Lord Jesus Christ. Pray for the people, plead for the clergy, intercede for the consecrated women, alleluia, alleluia.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever-virgin, be delivered from present sorrow to delight in joy eternal. Through.

The Lord be with you or O Lord, listen to my prayer.

℣. Let us bless the Lord. ℟. Thanks be to God.

When no other Hour follows immediately, the following is added:

℣. Hail Mary, full of grace; the Lord is with you. ℟. Blessed are you among women, and blessed is the fruit of your womb, Jesus.

May the souls of the faithful departed, through the mercy of God rest in peace. ℟. Amen.

All the Hours except Compline end in this manner.

TERCE

℣. Hail Mary, full of grace.

℣. O God make haste to my rescue, etc.

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Hymn

Salvation's Source, recall to mind
That, born on earth to save mankind,
You from unsullied virgin came,
Made like unto our mortal frame.

O Mary, mother of all grace,
True mercy's mother to our race;
Protect us now from Satan's power
And own us at life's closing hour.

All glory be to you, O Lord,
The virgin's Son by all adored;
With Father and the Spirit be
All glory yours eternally.
Amen.

Ant. to psalms Rejoice, O Virgin Mary, you alone have destroyed all heresies throughout all the world.

The psalms To you have I lifted up my eyes—If the Lord had not been on our side—Those who put their trust in the Lord, p.105-106

Little Chapter Ecclus. 24

And so I was established in Sion. In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion.

℟. Holy Mary, Mother of Christ, * hear your suppliant servants. – Holy. ℣. And from heaven bring us the favour procured. – Hear. – Glory. – Holy Mary. ℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Prayer Grant we beseech you, as above [195].

In Advent

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed virgin Mary, grant to us who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

From Christmas to the feast of the Purification inclusive.

Prayer

O God, who, through the fruitful virginity of the blessed Mary, offered to all men the rewards of eternal salvation, grant us, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life: our Lord.

SEXT

℣. Hail Mary, full of grace.

℣. O God, make haste to my rescue, etc.

Hymn Salvation's source as above [196].

Ant. to psalms In offspring a mother, in childbirth a virgin; rejoice and be glad, Virgin Mother of the Lord.

The psalms When the Lord delivered Sion, p.106; If the Lord does not build, p. 106; O blessed are those who fear, p. 131.

Little Chapter Ecclus. 24

So I took root in an honoured people, in the portion of the Lord, who is their inheritance. Where his faithful servants are gathered I love to linger.

℟. Pray for us, * holy Mother of God. – Pray. ℣. That we may be made worthy of the promises of Christ. – Holy. – Glory. – Pray.

℣. God has chosen her and has given her preference. ℟. He gives her his home to dwell in.

Prayer

Defend your servants, Lord, by granting them the gift of peace; and as they trust in the patronage of blessed Mary, ever virgin, make them safe from all their enemies. Through.

NONE

℣. Hail Mary, full of grace.

℣. O God, make haste to my rescue, etc.

Hymn Salvation's source as above [196].

Ant. to psalms Blessed mother and immaculate virgin, glorious Queen of the world, intercede for us with the Lord.

The psalms They have pressed me hard — Out of the depths I cry — O Lord, my heart is not proud, p. 132.

Little Chapter Ecclus. 24

I grew tall like a cedar in Leb'anon, and like a cypress on the heights of Hermon. I grew tall like a palm tree in Enged'i, and like rose plants in Jericho.

℟. God has chosen her * and has given her preference. – God. ℣. He has given her his home to dwell in. And has given. – Glory. – God.

℣. Holy Mother of God, Mary ever virgin. ℟. Intercede for us with the Lord our God.

Prayer

Forgive the sins of your servants, we beseech you, Lord; so that we

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who cannot be pleasing to you through any actions of our own, may be saved by the intercession of the mother of your Son, our Lord: Who lives and reigns with you.

VESPERS

℣. Hail Mary, full of grace.

℣. O God, make haste to my rescue, etc.

Ant. to psalms. Holy Mother of God, Mary ever virgin, intercede for us with the Lord our God.

The psalms The Lord's revelation to my Master, as in the feasts of the Blessed Virgin Mary [35].

Little Chapter Ecclus. 24

Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odour.

Hymn Hail, O Star of Ocean [37].

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Magnif. ant. Holy Mary, support the wretched, help the faint-hearted, refresh the downcast, pray for the people, plead for the clergy, intercede for the consecrated women.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever virgin, be delivered from present sorrow to delight in joy eternal. Through.

In Advent

Magnif. ant. O Virgin of virgins, how can this be? For your like has not appeared before or since. Why do you wonder at me, daughters of Jerusalem? What you see is a divine mystery.

Prayer

O God, who willed that, at the message of an angel, your Word should take flesh in the womb of the blessed virgin Mary, grant to us, who beseech you, that as we truly believe her to be the mother of God, we may be helped by her prayers to you. Through the same.

From Christmas to the feast of the Purification inclusive.

Magnif. ant. What a wonderful exchange! The creator of the human race, taking to himself a living body, deigned to be born of a Virgin: and becoming

man, though without man for father, has bestowed his divinity upon us.

Prayer

O God, who through the fruitful virginity of the blessed Mary, offered to all men the rewards of eternal salvation, grant, we beseech you, that we may experience her intercession, through whom we were found worthy to receive among us the author of life, our Lord Jesus Christ your Son, who lives and reigns with you.

Paschal time

Magnif. ant. Queen of heaven, rejoice, alleluia; for he whom you were worthy to bear, alleluia, has risen (Ascension time has now gone up) as he said, alleluia. Pray to God for us, alleluia.

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever-virgin, be delivered from present sorrow to delight in joy eternal. Through.

COMPLINE

℣. Hail Mary, full of grace.

℣. Revive us now, God our helper! ℟. Put an end to your grievance against us.

℣. O God, make haste to my rescue. ℟. Lord, come to my aid. Glory be to the Father. Alleluia or Praise.

Ant. to psalms No woman born is your equal, Virgin Mary. Blossoming like the rose, fragrant as the lily! Pray for us, holy Mother of God.

The psalms O Lord, remember David, p. 132; How good and how pleasant it is, p. 157; O come, bless the Lord, p. 54.

Little Chapter Ecclus. 24

I am the mother of noble love, of reverence, of knowledge, and of holy hope.

℟. Intercede for us, holy Virgin of virgins, * Mary, Mother of God. – Intercede. ℣. That we may be made worthy of the promises of Christ. – Mary. – Glory. – Intercede.

Hymn

Virgin all excelling,
Ever meek and holy,
Freed from sin preserve us,
Make us pure and lowly.

Keep our life all spotless,
All our ways defending,
Till we gaze on Jesus
With a joy unending.

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Praise, then, God the Father,
With Christ's worship blending,
And the Holy Spirit,
In one praise unending.
Amen.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

Nunc dimittis ant. We fly to your patronage, holy mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin.

Prayer

Grant, O merciful God, protection to our frailty; that we who celebrate the memory of the holy mother of God, may, by the help of her intercession, arise from our sins. Through the same.

The Lord be with you or O Lord, listen to my prayer.

Let us bless the Lord. ℟. Thanks be to God.

Blessing May the blessing of almighty God, the Father, the Son and the Holy Spirit, come down to us and remain for ever. ℟. Amen.

The antiphons Hail O Queen and O Light with their respective versicle and prayer as in the Ordinary p. 13.

May the souls of the faithful departed.

The Pilgrimage Psalms

The following five psalms are said with only one antiphon Eternal rest:

Ps. To the Lord in the hour of my distress, p. 81;
Ps. I lift up my eyes, p. 82;
Ps. I rejoiced when I heard them say, p. 82;
Ps. To you have I lifted up my eyes, p. 105;
Ps. If the Lord had not been at our side, p. 105;

Then follows: Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you.

Let us pray. Prayer

Free, we beseech you, Lord, the souls of your servants and handmaids from every bond of sin; so that being raised up in the glory of the resurrection they may live again with your saints and chosen ones. Through Christ.

Each of the following five psalms is said with the Glory be to the Father:

Ps. Those who put their trust, p. 106;
Ps. When the Lord delivered Sion, p. 106;
Ps. If the Lord does not build, p. 106;
Ps. O blessed are those, p. 131;
Ps. They have pressed me hard from my youth, p. 132.

Then follows: Lord have mercy. Christ have mercy. Lord have mercy. Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Remember your people. ℟. Whom you chose, long ago.

The Lord be with you. ℟. And also with you.

Let us pray. Prayer

O God, you alone are always merciful and forgiving; accept our prayer that your merciful kindness may graciously release those who are bound by the fetters of sin. Through Christ.

Each of these further five psalms is said with the Glory be to the Father.

Ps. Out of the depths, p. 132;
Ps. O Lord, my heart is not proud, p. 132;
Ps. O Lord, remember David, p. 133;
Ps. How good and how pleasant it is, p. 157;
Ps. O come, bless the Lord, p. 54;

Then follows: Lord have mercy. Christ have mercy. Lord have mercy. Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servants and your handmaidens. ℟. Who trust in you, my God.

The Lord be with you. ℟. And also with you.

Let us pray. Prayer

Stretch out, Lord, the right hand of heavenly help to your servants and handmaidens. May they seek you with their whole heart, and obtain whatever they worthily ask of you. Through Christ.

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The Office of the Dead

It is usually said in choir on the day of burial. It is furthermore to be recited chorally on the four Anniversaries of the Order. Those absent from choir must still say it within the respective week, though they are permitted to say it in parts. It is to be noted that an Anniversary of the Order should be celebrated on the day laid down in the calendar unless it falls on a liturgical day of the I or II class: in which case the Anniversary is transferred to the nearest day not similarly impeded.

At the Our Father and at the prayer ending Lauds and Vespers, a genuflexion is made, depending on whether in the canonical Hour immediately preceding genuflexions were made or not.

MATINS

I Nocturn

Begin without preliminary Psalm 5

To my words give ear, O Lord, * give heed to my groaning.

Attend to the sound of my cries, * my King and my God.

It is you whom I invoke, O Lord. * In the morning you hear me;

In the morning I offer you my prayer, * watching and waiting.

You are no God who loves evil; * no sinner is your guest.

The boastful shall not stand their ground * before your face.

You hate all who do evil: * you destroy all who lie.

The deceitful and blood-thirsty man * the Lord detests.

But I through the greatness of your love * have access to your house.

I bow down before your holy temple, * filled with awe.

Lead me, Lord, in your justice, ℣ because of those who lie in wait; * make clear your way before me.

No truth can be found in their mouths, * their heart is all mischief,

Their throat a wide-open grave, * all honey their speech.

Declare them guilty, O God. * Let them fail in their designs.

Drive them out for their many offences; * for they have defied you.

All those you protect shall be glad * and ring out their joy.

You shelter them; in you they rejoice, * those who love your name.

It is you who bless the just man, Lord: * you surround him with favour as with a shield.

Eternal rest grant to them, O Lord * and let perpetual light shine upon them.

This verse is said at the end of every psalm and canticle.

Ant. 1 Lord my God, make clear your way before me.

Psalm 6

Lord, do not reprove me in your anger; * punish me not in your rage.

Have mercy on me, Lord, I have no strength; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . how long?

Return, Lord, rescue my soul. * Save me in your merciful love;

For in death no one remembers you; * from the grave, who can give you praise?

I am exhausted with my groaning; ℣ every night I drench my pillow with tears; * I bedew my bed with weeping.

My eye wastes away with grief; * I have grown old surrounded by my foes.

Leave me, all you who do evil; * for the Lord has heard my weeping.

The Lord has heard my plea; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Ant. 2 Return, Lord, rescue my soul, for in death no one remembers you.

Psalm 7

Lord God, I take refuge in you. * From my pursuer save me and rescue me,

Lest he tear me to pieces like a lion * and drag me off with no one to rescue me.

Lord God, if my hands have done wrong, * if I have paid back evil for good, I who saved my unjust oppressor:

Then let my foe pursue me and seize me, ℣ let him trample my life to the ground * and lay my soul in the dust.

Lord, rise up in your anger, * rise against the fury of my foes;

My God, awake! * You will give judgment.

Let the company of nations gather round you, * taking your seat above them on high.

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(The Lord is judge of the peoples.) Give judgment for me, Lord; * I am just and innocent of heart.

Put an end to the evil of the wicked! Make the just stand firm, * you who test mind and heart, O just God!

God is the shield that protects me, * who saves the upright of heart.

God is a just judge slow to anger; * but he threatens the wicked every day, men who will not repent.

God will sharpen his sword; * he has braced his bow and taken aim.

For them he has prepared deadly weapons; * he barbs his arrows with fire.

Here is one who is pregnant with malice, * conceives evil and brings forth lies.

He digs a pitfall, digs it deep; * and in the trap he has made he will fall.

His malice will recoil on himself; * on his own head his violence will fall.

I will thank the Lord for his justice: * I will sing to the Lord, the Most High.

Ant. 3 Lest he tear me to pieces like a lion and drag me off with no one to rescue me.

℣. From the gate of hell. ℟. Lord, deliver their souls.

Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

The lessons are read without blessing or title.

Lesson i Job 7

Let me alone, Lord, for my days are a breath. What is man that you make so much of him, and that you set your mind upon him, visit him every morning, and test his every moment? How long will you not look away from me, nor let me alone till I swallow my spittle? If I sin, what do I do to you, watcher of men? Why have you made me your mark? Why have I become a burden to you? Why do you not pardon my transgression and take away my iniquity? For now I shall lie in the earth; you will seek me, but I shall not be.

The lessons are ended without Indeed, Lord or any other conclusion.

℟. i. I believe that my Redeemer lives and at last he will stand upon the earth: then from my flesh I shall see God, * my saviour. ℣. Whom I shall see on my side, and my eyes shall behold, and not another. – My saviour.

Lesson ii Job 10

I loathe my life; I will give free utterance to my complaint; I will speak in the bitterness of my soul. I will say to God, Do not condemn me; let me know why you contend against me. Does it seem good to you to oppress, to despise the work of your hands and favour the designs of the wicked? Have you eyes of flesh? Do you see as man sees? Are your days as the days of man, or your years as man's years, that you seek out my iniquity and search for my sin, although you know that I am not guilty, and there is none to deliver out of your hand?

℟. ii. You it was who raised up Lazarus from the decay of the tomb. * Give them rest, Lord, and a place of enjoyment. ℣. You it is who will come to judge the living and the dead, and the world by fire. – Give them rest.

Lesson iii Job 10

Your hands fashioned and made me; and now you turn about and destroy me. Remember that you made me of clay; and will you turn me to dust again? Did you not pour me out like milk and curdle me like cheese? You clothed me with skin and flesh, and knit me together with bones and sinews. You granted me life and steadfast love; and your care has preserved my spirit.

℟. iii. Lord, where shall I hide from your angry countenance when you come to judge the earth, * because I have sinned greatly in my life? ℣. I am terrified at the thought of my sins, and I blush before you. When you come to judge, do not condemn me. – Because I have sinned.

II Nocturn

Psalm 22

The Lord is my shepherd; * there is nothing I shall want.

Fresh and green are the pastures * where he gives me repose.

Near restful waters he leads me, * to revive my drooping spirit.

He guides me along the right path; * he is true to his name.

If I should walk in the valley of darkness * no evil would I fear.

You are there with your crook and your staff; * with these you give me comfort.

You have prepared a banquet for me * in the sight of my foes.

My head you have anointed with oil; * my cup is overflowing.

Surely goodness and kindness shall follow me * all the days of my life.

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In the Lord's own house shall I dwell * for ever and ever.

Ant. 4 Fresh and green are the pastures where he gives me repose.

Psalm 24

To you, O Lord, I lift up my soul. I trust you, let me not be disappointed ; * do not let my enemies triumph.

Those who hope in you shall not be disappointed, * but only those who wantonly break faith.

Lord, make me know your ways. * Lord, teach me your paths.

Make me walk in your truth, and teach me : * for you are God my saviour.

In you I hope all the day long * because of your goodness, O Lord.

Remember your mercy, Lord, * and the love you have shown from of old.

Do not remember the sins of my youth. * In your love remember me.

The Lord is good and upright. * He shows the path to those who stray,

He guides the humble in the right path ; * he teaches his way to the poor.

His ways are faithfulness and love * for those who keep his covenant and will.

Lord, for the sake of your name * forgive my guilt ; for it is great.

If anyone fears the Lord* he will show him the path he should choose.

His soul shall live in happiness * and his children shall possess the land.

The Lord's friendship is for those who revere him ; * to them he reveals his covenant.

My eyes are always on the Lord ; * for he rescues my feet from the snare.

Turn to me and have mercy * for I am lonely and poor.

Relieve the anguish of my heart * and set me free from my distress.

See my affliction and my toil * and take all my sins away.

See how many are my foes ; * how violent their hatred for me.

Preserve my life and rescue me. * Do not disappoint me, you are my refuge.

May innocence and uprightness protect me : * for my hope is in you, O Lord.

Redeem Israel, O God, * from all its distress.

Ant. 5 Lord, do not remember the sins of my youth.

Psalm 26

The Lord is my light and my help ; * whom shall I fear ?

The Lord is the stronghold of my life ; * before whom shall I shrink ?

When evil-doers draw near to devour my flesh, * it is they, my enemies and foes, who stumble and fall.

Though an army encamp against me * my heart would not fear.

Though war break out against me * even then would I trust.

There is one thing I ask of the Lord, for this I long, * to live in the house of the Lord, all the days of my life,

To savour the sweetness of the Lord, * to behold his temple.

For there he keeps me safe in his tent * in the day of evil.

He hides me in the shelter of his tent, * on a rock he sets me safe.

And now my head shall be raised * above my foes who surround me

And I shall offer within his tent * a sacrifice of joy.

I will sing * and make music for the Lord.

O Lord, hear my voice when I call ; * have mercy and answer.

Of you my heart has spoken: * " Seek his face."

It is your face, O Lord, that I seek ; * hide not your face.

Dismiss not your servant in anger ; * you have been my help.

Do not abandon or forsake me, * O God my help !

Though father and mother forsake me, * the Lord will receive me.

Instruct me, Lord, in your way ; * on an even path lead me.

When they lie in ambush protect me * from my enemy's greed.

False witnesses rise against me, * breathing out fury.

I am sure I shall see the Lord's goodness * in the land of the living.

Hope in him, hold firm and take heart. * Hope in the Lord.

Ant. 6 I am sure I shall see the Lord's goodness in the land of the living.

℣. The just will be remembered for ever. ℟. They have no fear of evil news.

Our Father . . . And lead us not into temptation. ℟. But deliver us from evil.

Lesson iv Job 13

Reply to me. How many are my iniquities and my sins ? Make me know my transgression and my sin. Why do you hide your face, and count me as your enemy ? Will you frighten a driven leaf and pursue dry chaff ? For you write bitter things against me, and make me inherit the iniquities of my youth. You put my feet in the stocks, and watch all my paths ; you set a bound to

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the soles of my feet. Man wastes away like a rotten thing, like a garment that is moth-eaten.

℟. iv. Woe is me, Lord, for I have sinned greatly in my life. In my misery, what shall I do? Where shall I flee, if not to you, my God? Have mercy on me, when you come * on the last day. ℣. My soul is filled with anguish, but come Lord with help. – On the last day.

Lesson v Job 14

Man that is born of a woman is of few days, and full of trouble. He comes forth like a flower, and withers; he flees like a shadow, and continues not. And do you open your eyes upon such a one and bring him into judgment with you? Who can bring a clean thing out of an unclean? There is not one. Since his days are determined, and the number of his months is with you, and you have appointed his bounds that he cannot pass, look away from him, and desist, that he may enjoy, like a hireling, his day.

℟. v. Do not recall my sins, Lord, * when you come to judge the world by fire. ℣. Lord my God, make clear your way before me. - When you come.

Lesson vi Job 14

O that you would hide me in Sheol, that you would conceal me until your wrath be past, that you would appoint me a set time, and remember me! If a man die, shall he live again? All the days of my service I would wait, till my release should come. You would call, and I would answer you; you would long for the work of your hands. For then you would number my steps, you would not keep watch over my sin.

℟. vi. Lord, do not judge me by what I have done: I have achieved no merit in your sight: * Wherefore I appeal to your majesty, that you, God, will wipe away my wickedness. ℣. O wash me more and more, Lord, from my guilt and cleanse me from my sin; for against you, you alone, I have sinned. – Wherefore I appeal.

III Nocturn

Psalm 39

I waited, I waited for the Lord and he stooped down to me; * he heard my cry.

He drew me from the deadly pit, * from the miry clay.

He set my feet upon a rock * and made my footsteps firm.

He put a new song into my mouth, * praise of our God.

Many shall see and fear * and shall trust in the Lord.

Happy the man who has placed * his trust in the Lord

And has not gone over to the rebels * who follow false gods.

How many, O Lord my God, are the wonders and designs * that you have worked for us; you have no equal.

Should I proclaim and speak of them, * they are more than I can tell!

You do not ask for sacrifice and offerings, * but an open ear.

You do not ask for holocaust and victim. * Instead, here am I.

In the scroll of the book it stands written * that I should do your will.

My God, I delight in your law * in the depth of my heart.

Your justice I have proclaimed * in the great assembly.

My lips I have not sealed; * you know it, O Lord.

I have not hidden your justice in my heart * but declared your faithful help.

I have not hidden your love and your truth * from the great assembly.

O Lord, you will not withhold * your compassion from me.

Your merciful love and your truth * will always guard me.

For I am beset with evils too many to be counted. * My sins have fallen upon me and my sight fails me.

They are more than the hairs of my head * and my heart sinks.

O Lord, come to my rescue, * Lord, come to my aid.

O let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm.

Let them be appalled, covered with shame, * who jeer at my lot.

O let there be rejoicing and gladness * for all who seek you.

Let them ever say: "The Lord is great," * who love your saving help.

As for me, wretched and poor, * the Lord thinks of me.

You are my rescuer, my help, * O God, do not delay.

Ant. 7 O Lord, come to my rescue; Lord, come to my aid.

Psalm 40

Happy the man who considers the poor and the weak. * The Lord will save him in the day of evil,

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Will guard him, give him life, make him happy in the land * and will not give him up to the will of his foes.

The Lord will help him on his bed of pain, * he will bring him back from sickness to health.

As for me, I said: "Lord, have mercy on me, * heal my soul for I have sinned against you."

My foes are speaking evil against me. * "How long before he dies and his name be forgotten?"

They come to visit me and speak empty words, * their hearts full of malice, they spread it abroad.

My enemies whisper together against me. * They all weigh up the evil which is on me:

"Some deadly thing has fastened upon him, * he will not rise again from where he lies."

Thus even my friend, in whom I trusted, * who ate my bread, has turned against me.

But you, O Lord, have mercy on me. * Let me rise once more and I will repay them.

By this I shall know that you are my friend, * if my foes do not shout in triumph over me.

If you uphold me I shall be unharmed * and set in your presence for evermore.

Blessed be the Lord, the God of Israel, from age to age. * Amen. Amen.

Ant. 8 Heal my soul for I have sinned against you.

Psalm 41

Like the deer that yearns for running streams, * so my soul is yearning for you, my God.

My soul is thirsting for God, the God of my life; * when can I enter and see the face of God?

My tears have become my bread, by night, by day, * as I hear it said all the day long: "Where is your God?"

These things will I remember * as I pour out my soul:

How I would lead the rejoicing crowd * into the house of God,

Amid cries of gladness and thanksgiving, * the throng wild with joy.

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

My soul is cast down within me * as I think of you,

From the country of Jordan and Mount Hermon, * from the Hill of Mizar.

Deep is calling on deep, in the roar of waters: * your

torrents and all your waves swept over me.

By day the Lord will send his loving kindness; * by night I will sing to him, praise the God of my life.

I will say to God, my rock: "Why have you forgotten me? * Why do I go mourning oppressed by the foe?"

With cries that pierce me to the heart, * my enemies revile me,

Saying to me all the day long: * "Where is your God?"

Why are you cast down, my soul, * why groan within me?

Hope in God; I will praise him still, * my saviour and my God.

Ant. 9 My soul is thirsting for God, the God of my life, when can I enter and see the face of God?

℣. Do not give Israel, your dove, to the hawk,
℟. Nor forget the life of your poor servants for ever.

Our Father . . . And lead us not into temptation.
℟. But deliver us from evil.

Lesson vii — Job 17

My spirit is broken, my days are extinct, the grave is ready for me. Surely there are mockers about me, and my eye dwells on their provocation. Lay down a pledge for me with yourself; who is there that will give surety for me? My days are past, my plans are broken off, the desires of my heart. They make night into day; "The light," they say, "is near to the darkness." If I look for Sheol as my house, if I spread my couch in darkness, if I say to the pit, "You are my father," and to the worm, "My mother," or "My sister," where then is my hope? Who will see my hope?

℟. vii. As I sin daily and am not repentant, the fear of death troubles me. * Since in hell there is no redemption, have mercy on me, God, and save me. ℣. O God, save me by your name; by your power set me free. – Since in hell.

Lesson viii — Job 19

My bones cleave to my skin and to my flesh, and I have escaped by the skin of my teeth. Have pity on me, have pity on me, O you my friends, for the hand of God has touched me! Why do you, like God, pursue me? Why are you not satisfied with my flesh? O that my words were written! O that they were inscribed in a book! O that with an iron pen and lead they were graven in the rock for ever! For I

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know that my Redeemer lives, and at last he will stand upon the earth ; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!

℟. viii. Remember, God, that my life is a breath. * The eye of him who sees me will behold me no more. ℣. My eye will never again see good. – The eye of him.

Lesson ix Job 10

Why did you bring me forth from the womb? Would that I had died before any eye had seen me, and were as though I had not been, carried from the womb to the grave. Are not the days of my life few ? Let me alone, that I may find a little comfort before I go whence I shall not return, to the land of gloom and deep darkness, the land of gloom and chaos, where light is as darkness.

℟. ix. Deliver me, Lord, from eternal death on that dread day, * when the heavens and the earth shall be shaken, as you come to judge the world by fire.

℣. That day is a day of wrath, a day of ruin and devastation, the great day ; and a very bitter one. – When the heavens up to as you, exclusive.

℣. I am seized with trembling and I fear as the judgment draws near and the wrath to come. – As you come to judge the world by fire.

℣. O God, creator of all things, you formed me from the dust of the earth, and wondrously redeemed me with your own blood. Although my body may now decay, you will raise it up again from the tomb on the day of judgment. Hear me ; hear me, and decree that my soul be gathered into the bosom of your patriarch Abraham. ℟. Deliver me, Lord, from eternal death on that dread day, when the heavens and the earth shall be shaken, as you come to judge the world by fire.

If Matins is separated from Lauds, when the last responsory has been finished, the Our Father and prayer are said as at Lauds [216].

LAUDS

Begin without preliminary Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Ant. 1 The bones you have crushed will thrill to the Lord.

Psalm 64

To you our praise is due in Sion, O God. * To you we pay our vows, you who hear our prayer.

To you all flesh will come with its burden of sin. * Too heavy for us, our offences, but you wipe them away.

Blessed he whom you choose and call * to dwell in your courts.

We are filled with the blessings of your house, * of your holy temple.

You keep your pledge with wonders, O God our saviour, * the hope of all

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the earth and of far distant isles.

You uphold the mountains with your strength, * you are girded with power.

You still the roaring of the seas, * (the roaring of their waves) and the tumult of the peoples.

The ends of the earth stand in awe * at the sight of your wonders.

The lands of sunrise and sunset * you fill with your joy.

You care for the earth, give it water, * you fill it with riches.

Your river in heaven brims over * to provide its grain.

And thus you provide for the earth; * you drench its furrows,

You level it, soften it with showers, * you bless its growth.

You crown the year with your goodness. * Abundance flows in your steps, in the pastures of the wilderness it flows.

The hills are girded with joy, * the meadows covered with flocks,

The valleys are decked with wheat. * They shout for joy, yes, they sing.

Ant. 2 Lord, hear my prayer: to you all flesh will come.

Psalm 62

O God, you are my God, for you I long; * for you my soul is thirsting.

My body pines for you * like a dry, weary land without water.

So I gaze on you in the sanctuary * to see your strength and your glory.

For your love is better than life, * my lips will speak your praise.

So I will bless you all my life, * in your name I will lift up my hands.

My soul shall be filled as with a banquet, * my mouth shall praise you with joy.

On my bed I remember you. * On you I muse through the night

For you have been my help; * in the shadow of your wings I rejoice.

My soul clings to you; * your right hand holds me fast.

Those who seek to destroy my life * shall go down to the depths of the earth.

They shall be put into the power of the sword * and left as the prey of the jackals.

But the king shall rejoice in God; * (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

Ant. 3 Your right hand holds me fast, Lord.

Canticle of King Hezekiah
Isaiah 38

I said, In the noontide of my days I must depart; * I am consigned to the gates of Sheol for the rest of my years.

I said, I shall not see the Lord * in the land of the living;

I shall look upon man no more * among the inhabitants of the world.

My dwelling is plucked up and removed from me * like a shepherd's tent;

Like a weaver I have rolled up my life; ℣ he cuts me off from the loom; * from day to night you bring me to an end;

I cry for help until morning; * like a lion he breaks all my bones;

From day to night you bring me to an end. * Like a swallow or a crane I clamour, I moan like a dove.

My eyes are weary * with looking upward.

O Lord, I am oppressed; be my security! * But what can I say? For he has spoken to me, and he himself has done it.

All my sleep has fled * because of the bitterness of my soul.

O Lord, by these things men live, and in all these is the life of my spirit. * Oh, restore me to health and make me live!

Lo, it was for my welfare that I had great bitterness; ℣ but you have held back my life from the pit of destruction, * for you have cast all my sins behind your back.

For Sheol cannot thank you, death cannot praise you; * those who go down to the pit cannot hope for your faithfulness.

The living, the living, he thanks you, as I do this day; * the father makes known to the children your faithfulness.

The Lord will save me, and we will sing to stringed instruments * all the days of our life, at the house of the Lord.

Ant. 4 From the gate of hell, Lord, deliver their souls.

Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

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Ant. 5 Let everything that lives and breathes give praise to the Lord.

The Canticle Benedictus follows immediately.

Bened. ant. I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.

The Our Father is said silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you.

Let us pray.

The appropriate prayer is said, followed by May they rest in peace, as below.

On the Day of Death or Burial

For a Supreme Pontiff

Prayer

O God, by your wonderful providence you were pleased to number your servant N. amongst the sovereign pontiffs; grant, we beseech you, that he who reigned as the vicar of your Son on earth, may be joined in fellowship with your holy pontiffs for evermore. Through the same.

For a bishop or priest

Prayer

O God, you made your servant N. to be honoured with the episcopal (or priestly) dignity among apostolic priests; grant, we beseech you, that he may be joined in fellowship with them for ever. Through.

For a dead man

Prayer

Lord, listen attentively to the prayers by which we humbly beg your mercy. May you establish in a place of peace and light the soul of your servant N. whom you have ordered to go out from this world; may you decree that he be numbered with your saints. Through.

For a dead woman

Prayer

We beseech you, Lord, in your loving kindness to have mercy on the soul of your servant N. Now that she has laid aside the defilements of mortal life, bring her to share in eternal salvation. Through.

For father or mother only

Prayer

O God, you commanded us to honour father and mother: in your loving kindness have pity on the soul of my father (or mother); forgive him (or her) his (or her) sins, and grant that I may see him (or her) in the joy of eternal brightness. Through.

On every anniversary

For more than one person

Prayer

O God, Lord of mercies, give to the souls of your servants, whose anniversary we keep, the home of refreshment, the blessedness of peace and the brightness of light. Through our Lord.

For one person

Prayer

O God, Lord of mercies, give to the soul of your servant N., whose anniversary we keep, the home of refreshment, the blessedness of peace, and the brightness of light. Through our Lord.

For a Supreme Pontiff, bishop or priest, the appropriate prayer is said, as above.

In the Ordinary Office

For deceased brethren, sisters, relatives and benefactors

Prayer

O God, giver of pardon, and author of human salvation, we beseech your loving kindness that through the intercession of blessed Mary ever-virgin, and of all your saints, you would grant that the brethren, sisters, kinsfolk and benefactors of our Order who have passed out of this life, may reach the fellowship of everlasting happiness. Through.

For the dead in general

Prayer

O God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids, remission of all their sins, that, through loving supplications, they may obtain the favour they have always desired. For you live and reign.

After the prayer is added

May they rest in peace. ℟. Amen.

VESPERS

Begin without preliminary

Psalm 114

I love the Lord for he has heard * the cry of my appeal;

For he turned his ear to me * in the day when I called him.

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They surrounded me, the snares of death, with the anguish of the tomb ; * they caught me, sorrow and distress.

I called on the Lord's name. * O Lord my God, deliver me !

How gracious is the Lord, and just ; * our God has compassion.

The Lord protects the simple hearts ; * I was helpless so he saved me.

Turn back, my soul, to your rest * for the Lord has been good ;

He has kept my soul from death, (my eyes from tears) * and my feet from stumbling.

I will walk in the presence of the Lord * in the land of the living.

Ant. 1 I will walk in the presence of the Lord in the land of the living.

Psalm 119

To the Lord in the hour of my distress * I call and he answers me.

" O Lord, save my soul from lying lips, * from the tongue of the deceitful."

What shall he pay you in return, * O treacherous tongue ?

The warrior's arrows sharpened * and coals, red-hot, blazing.

Alas, that I abide a stranger in Meshech, * dwell among the tents of Kedar !

Long enough have I been dwelling * with those who hate peace.

I am for peace, but when I speak, * they are for fighting.

Ant. 2 Alas, that I abide a stranger in Meshech !

Psalm 120

I lift up my eyes to the mountains : * from where shall come my help ?

My help shall come from the Lord * who made heaven and earth.

May he never allow you to stumble ! * Let him sleep not, your guard.

No, he sleeps not nor slumbers, * Israel's guard.

The Lord is your guard and your shade ; * at your right side he stands.

By day the sun shall not smite you * nor the moon in the night.

The Lord will guard you from evil, * he will guard your soul.

The Lord will guard your going and coming * both now and for ever.

Ant. 3 The Lord will guard you from evil, he will guard your soul.

Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption.

Israel indeed he will redeem * from all its iniquity.

Ant. 4 If you, O Lord, should mark our guilt, Lord, who would survive ?

Psalm 137

I thank you, Lord, with all my heart, * you have heard the words of my mouth.

Before the angels I will bless you. * I will adore before your holy temple.

I thank you for your faithfulness and love * which excel all we ever knew of you.

On the day I called, you answered ; * you increased the strength of my soul.

All earth's kings shall thank you * when they hear the words of your mouth.

They shall sing of the Lord's ways: * " How great is the glory of the Lord ! "

The Lord is high yet he looks on the lowly * and the haughty he knows from afar.

Though I walk in the midst of affliction * you give me life and frustrate my foes.

You stretch out your hand and save me, * your hand will do all things for me.

Your love, O Lord, is eternal, * discard not the work of your hands.

Ant. 5 Discard not, O Lord, the work of your hands.

The Canticle Magnificat follows immediately.

Magnif. ant. I heard a voice from heaven saying, " Blessed are the dead who die in the Lord."

The Our Father is said silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you. Let us pray.

The appropriate prayer as in Lauds [216].

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Seven Penitential Psalms

A partial indulgence is granted to those who devoutly recite the seven penitential psalms (Sac. Penit. Ap., March 18, 1932).

Psalm 6

Lord, do not reprove me in your anger ; * punish me not in your rage.

Have mercy on me, Lord, I have no strength ; * Lord, heal me, my body is racked;

My soul is racked with pain. * But you, O Lord . . . how long?

Return, Lord, rescue my soul. * Save me in your merciful love ;

For in death no one remembers you ; * from the grave, who can give you praise?

I am exhausted with my groaning ; ℣ every night I drench my pillow with tears ; * I bedew my bed with weeping.

My eye wastes away with grief; * I have grown old surrounded by my foes.

Leave me, all you who do evil ; * for the Lord has heard my weeping.

The Lord has heard my plea; * the Lord will accept my prayer.

All my foes will retire in confusion, * foiled and suddenly confounded.

Psalm 31

Happy the man whose offence is forgiven, * whose sin is remitted.

O happy the man to whom the Lord imputes no guilt, * in whose spirit is no guile.

I kept it secret and my frame was wasted. * I groaned all the day long

For night and day your hand * was heavy upon me.

Indeed, my strength was dried up * as by the summer's heat.

But now I have acknowledged my sins ; * my guilt I did not hide.

I said: " I will confess * my offence to the Lord."

And you, Lord, have forgiven * the guilt of my sin.

So let every good man pray to you * in the time of need.

The floods of water may reach high * but him they shall not reach.

You are my hiding place, O Lord ; you save me from distress. * (You surround me with cries of deliverance.)

I will instruct you and teach you * the way you should go ;

I will give you counsel * with my eye upon you.

Be not like horse and mule, unintelligent, needing bridle and bit, * else they will not approach you.

Many sorrows has the wicked * but he who trusts in the Lord, loving mercy surrounds him.

Rejoice, rejoice in the Lord, * exult, you just !

O come, ring out your joy, * all you upright of heart.

Psalm 37

O Lord, do not rebuke me in your anger ; * do not punish me, Lord, in your rage.

Your arrows have sunk deep in me; * your hand has come down upon me.

Through your anger all my body is sick: * through my sin, there is no health in my limbs.

My guilt towers higher than my head ; * it is a weight too heavy to bear.

My wounds are foul and festering, * the result of my own folly.

I am bowed and brought to my knees. * I go mourning all the day long.

All my frame burns with fever ; * all my body is sick.

Spent and utterly crushed, * I cry aloud in anguish of heart.

O Lord, you know all my longing : * my groans are not hidden from you.

My heart throbs, my strength is spent ; * the very light has gone from my eyes.

My friends avoid me like a leper ; * those closest to me stand afar off.

Those who plot against my life lay snares ; * those who seek my ruin speak of harm, planning treachery all the day long.

But I am like a deaf man who cannot hear, * like a dumb man who cannot open his mouth.

I am like a man who hears nothing * in whose mouth is no defence.

I count on you, O Lord:* it is you, Lord God, who will answer.

I pray: " Do not let them mock me, * those who triumph if my foot should slip."

For I am on the point of falling * and my pain is always before me.

I confess that I am guilty * and my sin fills me with dismay.

My wanton enemies are numberless * and my lying foes are many.

They repay me evil for good * and attack me for seeking what is right.

O Lord, do not forsake

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me! * My God, do not stay afar off!

Make haste and come to my help, * O Lord, my God, my saviour !

Psalm 50

Have mercy on me, God, in your kindness. * In your compassion blot out my offence.

O wash me more and more from my guilt * and cleanse me from my sin.

My offences truly I know them ; * my sin is always before me.

Against you, you alone, have I sinned ; * what is evil in your sight I have done.

That you may be justified when you give sentence * and be without reproach when you judge,

O see, in guilt I was born, * a sinner was I conceived.

Indeed you love truth in the heart ; * then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean ; * O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.

From my sins turn away your face * and blot out all my guilt.

A pure heart create for me, O God, * put a steadfast spirit within me.

Do not cast me away from your presence, * nor deprive me of your holy spirit.

Give me again the joy of your help ; * with a spirit of fervour sustain me,

That I may teach transgressors your ways * and sinners may return to you.

O rescue me, God, my helper, * and my tongue shall ring out your goodness.

O Lord, open my lips * and my mouth shall declare your praise.

For in sacrifice you take no delight, * burnt offering from me you would refuse,

My sacrifice, a contrite spirit. * A humbled, contrite heart you will not spurn.

In your goodness, show favour to Sion: * rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, (burnt offerings wholly consumed), * then you will be offered young bulls on your altar.

Psalm 101

O Lord, listen to my prayer * and let my cry for help reach you.

Do not hide your face from me * in the day of my distress.

Turn your ear towards me * and answer me quickly when I call.

For my days are vanishing like smoke, * my bones burn away like a fire.

My heart is withered like the grass. * I forget to eat my bread.

I cry with all my strength * and my skin clings to my bones.

I have become like a pelican in the wilderness, * like an owl in desolate places.

I lie awake and I moan * like some lonely bird on a roof.

All day long my foes revile me ; * those who hate me use my name as a curse.

The bread I eat is ashes;* my drink is mingled with tears.

In your anger, Lord, and your fury * you have lifted me up and thrown me down.

My days are like a passing shadow * and I wither away like the grass.

But you, O Lord, will endure for ever * and your name from age to age.

You will arise and have mercy on Sion : ℣ for this is the time to have mercy, * (yes, the time appointed has come)

For your servants love her very stones,* are moved with pity even for her dust.

The nations shall fear the name of the Lord * and all the earth's kings your glory,

When the Lord shall build up Sion again * and appear in all his glory.

Then he will turn to the prayers of the helpless ; * he will not despise their prayers.

Let this be written for ages to come * that a people yet unborn may praise the Lord ;

For the Lord leaned down from his sanctuary on high. * He looked down from heaven to the earth

That he might hear the groans of the prisoners * and free those condemned to die.

The sons of your servants shall dwell untroubled * and their race shall endure before you.

That the name of the Lord may be proclaimed in Sion * and his praise in the heart of Jerusalem,

When peoples and kingdoms are gathered together * to pay their homage to the Lord.

He has broken my strength in mid-course ; * he has shortened the days of my life.

I say to God: " Do not take me away before my days are complete, * you, whose days last from age to age.

Long ago you founded the earth * and the heavens are the work of your hands.

They will perish but you will remain. * They will all wear out like a garment.

You will change them

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like clothes that are changed. * But you neither change, nor have an end."

Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption,

Israel indeed he will redeem * from all its iniquity.

Psalm 142

Lord, listen to my prayer:* turn your ear to my appeal.

You are faithful, you are just ; * give answer.

Do not call your servant to judgment * for no one is just in your sight.

The enemy pursues my soul ; * he has crushed my life to the ground ;

He has made me dwell in darkness * like the dead, long forgotten.

Therefore my spirit fails ; * my heart is numb within me.

I remember the days that are past: I ponder all your works. * I muse on what your hand has wrought

And to you I stretch out my hands. * Like a parched land my soul thirsts for you.

Lord, make haste and give me answer ; * for my spirit fails within me.

Do not hide your face * lest I become like those in the grave.

In the morning let me know your love * for I put my trust in you.

Make me know the way I should walk: * to you I lift up my soul.

Rescue me, Lord, from my enemies ; * I have fled to you for refuge.

Teach me to do your will, * for you, O Lord, are my God.

Let your good spirit guide me * in ways that are level and smooth.

For your name's sake, Lord, save my life ; * in your justice save my soul from distress.

In your love make an end of my foes ; destroy all those who oppress me * for I am your servant, O Lord.

Ant. Do not recall, Lord, our offences nor those of our parents, and do not take vengeance because of our sins.

Litany of the Saints

The Litany of the Saints, with its prayers, is to be said on the Major and Minor Litanies, according to their respective rubrics. They cannot be anticipated on the previous evening, neither are the invocations duplicated

Lord, have mercy.
℟. Lord, have mercy.
Christ, have mercy.
℟. Christ, have mercy.
Lord, have mercy.
℟. Lord, have mercy.
Christ, hear us.
℟. Christ, graciously hear us.
God, the heavenly Father, have mercy on us.

The choir repeats:

God, the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
℟. God the Son, etc.
God the Holy Spirit, have mercy on us.
℟. God the Holy Spirit, etc.
Holy Trinity, one God, have mercy on us.
℟. Holy Trinity, etc.
Holy Mary,
℟. Pray for us.
Holy Mother of God, pray.

Holy Virgin of virgins,	pray.
St. Michael,	pray.
St. Gabriel,	pray.
St. Raphael,	pray.
All holy Angels and Archangels,	pray.
All holy ranks of blessed Spirits,	pray.
St. John the Baptist,	pray.
St. Joseph,	pray.
All holy Patriarchs and Prophets,	pray.
St. Peter,	pray.
St. Paul,	pray.
St. Andrew,	pray.
St. James,	pray.
St. John,	pray.
St. Thomas,	pray.
St. James,	pray.
St. Philip,	pray.
St. Bartholomew,	pray.
St. Matthew,	pray.
St. Simon,	pray.
St. Thaddeus,	pray.
St. Matthias,	pray.
St. Barnabas,	pray.
St. Mark,	pray.
St. Luke,	pray.
All holy Disciples of the Lord,	pray.
All holy Innocents,	pray.
St. Stephen,	pray.
St. Clement,	pray.
St. Cornelius,	pray.
St. Cyprian,	pray.
St. Lawrence,	pray.
St. Vincent,	pray.

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St. Denis and your companions, pray.
St. Maurice and your companions, pray.
St. Januarius and your companions, pray.
SS. Fabian and Sebastian, pray.
SS. Cosmas and Damian, pray.
St. Thomas, pray.
St. Peter, pray.
St. John and your companions, pray.
All holy Martyrs, pray.
St. Sylvester, pray.
St. Gregory, pray.
St. Pius, pray.
St. Ambrose, pray.
St. Augustine, pray.
St. Jerome, pray.
St. Hilary, pray.
St. Martin, pray.
St. Nicholas, pray.
St. Antoninus, pray.
St. Albert, pray.
Holy Father, Dominic, pray.
Holy Father, Dominic, pray.
St. Thomas, pray.
St. Vincent, pray.
St. Hyacinth, pray.
St. Raymond, pray.
St. Louis, pray.
St. Anthony, pray.
St. Benedict, pray.
St. Bernard, pray.
St. Francis, pray.
All holy Confessors, pray.
St. Ann, pray.
St. Mary Magdalen, pray.
St. Martha, pray.
St. Felicity, pray.
St. Perpetua, pray.
St. Agatha, pray.
St. Lucy, pray.
St. Agnes, pray.
St. Cecilia, pray.
St. Catherine, pray.
St. Margaret, pray.
St. Ursula and your companions, pray.
St. Catherine, pray.
St. Rose, pray.
St. Agnes, pray.
St. Catherine, pray.
St. Margaret, pray.
All holy Virgins and Widows, pray.
All Saints, pray.

Be merciful.
℟. Spare us, Lord.
Be merciful.
℟. Graciously hear us, Lord.

From everlasting damnation, Lord, deliver us.
From a sudden and unprovided death, Lord, deliver us.
From the perils impending on our sins, Lord, deliver us.
From the attacks of the devil, Lord, deliver us.
From all uncleanness of mind and body, Lord, deliver us.
From anger, hatred and all ill-will, Lord, deliver us.
From unclean thoughts, Lord, deliver us.
From blindness of heart, Lord, deliver us.
From lightning and storm, Lord, deliver us.
From plague, famine and war, Lord, deliver us.
From the scourge of earthquake, Lord, deliver us.

From all evil, Lord deliver us.
Through the mystery of your holy incarnation, Lord, deliver us.
Through your passion and cross, Lord, deliver us.
Through your glorious resurrection, Lord, deliver us.
Through your wonderful ascension, Lord, deliver us.
Through the grace of the Holy Spirit, the Counsellor, Lord, deliver us.
On the day of Judgment, Lord, deliver us.
We who are sinners, we beseech you, hear us.
That you would give us peace, we beseech.
That your mercy and love may guard us, we beseech.
That you would be pleased to direct and maintain your church, we beseech.
That you would be pleased to maintain in holy religion the Pope and all ranks of the church, we beseech.
That you would be pleased to maintain in your holy service, our bishops and prelates and all the congregations committed to their care, we beseech.
That you would be pleased to humble the enemies of the church we beseech.
That you would be pleased to give peace, true concord and victory to our kings and leaders, we beseech.
That you would be pleased to maintain the whole christian people who have been redeemed by your precious blood, we beseech.
That you would be pleased to call back to the unity of the church all who have strayed, and to lead all unbelievers to the light of the gospel, we beseech.
That you would repay all our benefactors with goods that are eternal, we beseech.
That you would rescue our souls, and those of our parents, from eternal damnation, we beseech.
That you would be pleased to give and preserve the fruits of the earth, we beseech.
That you would be pleased to turn your merciful eyes towards us, we beseech.
That you would make spiritual our lowly worship, we beseech.
That you would raise our minds to desire heavenly things, we beseech.
That you would be pleased to consider and to relieve the misery of the poor and imprisoned, we beseech.
That you would be pleased

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to visit our homes and to comfort all who dwell there, we beseech.
That you would be pleased to protect and maintain this state and all its people, we beseech.
That you would be pleased to lead to a safe port all the faithful travelling by land or sea, we beseech.
That you would be pleased to train us by religious exercises, we beseech.
That you would give eternal rest to all the faithful departed, we beseech.
That you would be pleased to hear us, we beseech.
Son of God, we beseech.

Lamb of God, who takes away the sins of the world. ℟. Spare us, Lord.

Lamb of God, who takes away the sins of the world. ℟. Graciously hear us, Lord.

Lamb of God, who takes away the sins of the world. ℟. Have mercy on us.

Our Father in secret . . . And lead us not into temptation.

℟. But deliver us from evil.

Psalm 69

O God, make haste to my rescue, * Lord, come to my aid !

Let there be shame and confusion * on those who seek my life.

O let them turn back in confusion, * who delight in my harm,

Let them retreat, covered with shame, * who jeer at my lot.

Let there be rejoicing and gladness * for all who seek you.

Let them say for ever: " God is great," * who love your saving help.

As for me, wretched and poor, * come to me, O God.

You are my rescuer, my help, * O Lord, do not delay.

Glory be to the Father, etc.

℣. After childbirth, O Virgin, you remained inviolate.

℟. Mother of God, intercede for us.

℣. Pray for us, holy father, Dominic.

℟. That we may be made worthy of the promises of Christ.

℣. Peoples will declare the wisdom of the Saints.

℟. And the congregation proclaims their praise.

℣. Remember your people.

℟. Whom you chose long ago.

℣. Save your servants and your handmaids.

℟. Who trust in you, my God.

℣. Be to us, Lord, a strong tower.

℟. Against the foe.

℣. May peace reign in your walls.

℟. In your palaces, peace.

℣. The Lord be with you.

℟. And also with you.

Let us pray

Defend your servants, Lord, by granting them the gift of peace, and as they trust in the patronage of blessed Mary ever-virgin, make them safe from all their enemies.

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved through the patronage of the blessed Dominic, your confessor and our father.

Grant, we beseech you, almighty God, that the example of the saints of our Order may inspire us to a better life ; as we venerate their memory, may we copy their behaviour.

In your loving kindness, Lord, show us your mercy, which surpasses description, and so, at one and the same time, free us from all sins, and save us from the penalties that we should suffer on account of these.

Stretch out, Lord, the right hand of heavenly help to your servants and handmaids. May they seek you with their whole heart and obtain whatever they worthily ask of you.

O God, from whom spring holy desires, good counsels and righteous works, give to your servants that peace which the world cannot give ; that with hearts dedicated to your commandments, and free from fear of the enemy, our days may be tranquil under your protection. Through Christ our Lord. ℟. Amen.

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PSALMS

FORMERLY USED AT PRIME— INCLUDING PSALM 118 AND ATHANASIAN CREED

Psalm 18

The heavens proclaim the glory of God * and the firmament shows forth the work of his hands.

Day unto day takes up the story * and night unto night makes known the message.

No speech, no word, no voice is heard yet their span goes forth through all the earth, * their words to the utmost bounds of the world.

There he has placed a tent for the sun ; * it comes forth like a bridegroom coming from his tent,

Rejoices like a champion * to run its course.

At the end of the sky is the rising of the sun ; to the furthest end of the sky is its course. * There is nothing concealed from its burning heat.

The law of the Lord is perfect, * it revives the soul.

The rule of the Lord is to be trusted, * it gives wisdom to the simple.

The precepts of the Lord are right, * they gladden the heart.

The command of the Lord is clear, * it gives light to the eyes.

The fear of the Lord is holy, * abiding for ever.

The decrees of the Lord are truth * and all of them just.

They are more to be desired than gold, * than the purest of gold

And sweeter are they than honey, * than honey from the comb.

So in them your servant finds instruction ; * great reward is in their keeping.

But who can detect all his errors ? * From hidden faults acquit me.

From presumption restrain your servant * and let it not rule me.

Then shall I be blameless, * clean from grave sin.

May the spoken words of my mouth, the thoughts of my heart, * win favour in your sight, O Lord, my rescuer, my rock !

Psalm 21

My God, my God, why have you forsaken me ? * You are far from my plea and the cry of my distress.

O my God, I call by day and you give no reply ; * I call by night and I find no peace.

Yet you, O God, are holy, * enthroned on the praises of Israel.

In you our fathers put their trust ; * they trusted and you set them free.

When they cried to you, they escaped. * In you they trusted and never in vain.

But I am a worm and no man, * the butt of men, laughing-stock of the people.

All who see me deride me. * They curl their lips, they toss their heads.

" He trusted in the Lord, let him save him ; * let him release him if this is his friend."

Yes, it was you who took me from the womb, * entrusted me to my mother's breast.

To you I was committed from my birth, * from my mother's womb you have been my God.

Do not leave me alone in my distress ; * come close, there is none else to help.

Many bulls have surrounded me, * fierce bulls of Bashan close me in.

Against me they open wide their jaws, * like lions, rending and roaring.

Like water I am poured out, * disjointed are all my bones.

My heart has become like wax, * it is melted within my breast.

Parched as burnt clay is my throat, * my tongue cleaves to my jaws.

Many dogs have surrounded me, * a band of the wicked beset me.

They tear holes in my hands and my feet * and lay me in the dust of death.

I can count every one of my bones. * These people stare at me and gloat ;

They divide my clothing among them. * They cast lots for my robe.

O Lord, do not leave me alone, * my strength, make haste to help me !

Rescue my soul from the sword, * my life from the grip of these dogs.

Save my life from the jaws of these lions, * my poor soul from the horns of these oxen.

I will tell of your name to my brethren * and praise you where they are assembled.

" You who fear the Lord give him praise ; all sons of Jacob, give him glory. * Revere him, Israel's sons.

For he has never despised * nor scorned the poverty of the poor.

From him he has not hidden his face, * but he heard the poor man when he cried."

You are my praise in the great assembly. * My vows I will pay before those who fear him.

The poor shall eat and shall have their fill. * They

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shall praise the Lord, those who seek him. May their hearts live for ever and ever !

All the earth shall remember and return to the Lord, * all families of the nations worship before him

For the kingdom is the Lord's, * he is ruler of the nations.

They shall worship him, all the mighty of the earth;* before him shall bow all who go down to the dust.

And my soul shall live for him, my children serve him. * They shall tell of the Lord to generations yet to come,

Declare his faithfulness to peoples yet unborn: * " These things the Lord has done."

Psalm 22

The Lord is my shepherd ; * there is nothing I shall want.

Fresh and green are the pastures * where he gives me repose.

Near restful waters he leads me, * to revive my drooping spirit.

He guides me along the right path ; * he is true to his name.

If I should walk in the valley of darkness * no evil would I fear.

You are there with your crook and your staff ; * with these you give me comfort.

You have prepared a banquet for me * in the sight of my foes.

My head you have anointed with oil ; * my cup is overflowing.

Surely goodness and kindness shall follow me * all the days of my life.

In the Lord's own house shall I dwell * for ever and ever.

Psalm 23

The Lord's is the earth and its fullness, * the world and all its peoples.

It is he who set it on the seas ; * on the waters he made it firm.

Who shall climb the mountain of the Lord ? * Who shall stand in his holy place ?

The man with clean hands and pure heart, who desires not worthless things, * (who has not sworn so as to deceive his neighbour.)

He shall receive blessings from the Lord * and reward from the God who saves him.

Such are the men who seek him * seek the face of the God of Jacob.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is the king of glory ? * The Lord, the mighty, the valiant, the Lord, the valiant in war.

O gates, lift high your heads ; grow higher, ancient doors. * Let him enter, the king of glory !

Who is he, the king of glory ? * He, the Lord of armies, he is the king of glory.

Psalm 24

To you, O Lord, I lift up my soul. I trust you, let me not be disappointed ; * do not let my enemies triumph.

Those who hope in you shall not be disappointed, * but only those who wantonly break faith.

Lord, make me know your ways. * Lord, teach me your paths.

Make me walk in your truth, and teach me: * for you are God my saviour.

In you I hope all the day long * because of your goodness, O Lord.

Remember your mercy, Lord, * and the love you have shown from of old.

Do not remember the sins of my youth. * In your love remember me.

The Lord is good and upright. * He shows the path to those who stray,

He guides the humble in the right path ; * he teaches his way to the poor.

His ways are faithfulness and love * for those who keep his covenant and will.

Lord, for the sake of your name * forgive my guilt ; for it is great.

If anyone fears the Lord* he will show him the path he should choose.

His soul shall live in happiness * and his children shall possess the land.

The Lord's friendship is for those who revere him ; * to them he reveals his covenant.

My eyes are always on the Lord ; * for he rescues my feet from the snare.

Turn to me and have mercy * for I am lonely and poor.

Relieve the anguish of my heart * and set me free from my distress.

See my affliction and my toil * and take all my sins away.

See how many are my foes ; * how violent their hatred for me.

Preserve my life and rescue me. * Do not disappoint me, you are my refuge.

May innocence and uprightness protect me: * for my hope is in you, O Lord.

Redeem Israel, O God, * from all its distress.

Psalm 25

Give judgment for me, O Lord: for I walk the path of perfection. * I trust in the Lord ; I have not wavered.

Examine me, Lord, and

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try me ; * O test my heart and my mind,

For your love is before my eyes * and I walk according to your truth.

I never take my place with liars * and with hypocrites I shall not go.

I hate the evil-doer's company: * I will not take my place with the wicked.

To prove my innocence I wash my hands * and take my place around your altar,

Singing a song of thanksgiving, * proclaiming all your wonders.

O Lord, I love the house where you dwell, * the place where your glory abides.

Do not sweep me away with sinners, * nor my life with bloodthirsty men

In whose hands are evil plots, * whose right hands are filled with gold.

As for me, I walk the path of perfection. * Redeem me and show me your mercy.

My foot stands on level ground: * I will bless the Lord in the assembly.

Psalm 51

Why do you boast of your wickedness, * you champion of evil ?

Why plan ruin all the day long, * (your tongue like a sharpened razor,) you master of deceit.

You love evil more than good ; * lies more than truth.

You love the destructive word, * you tongue of deceit.

For this God will destroy you * and remove you for ever.

He will snatch you from your tent and uproot you * from the land of the living.

The just shall see and fear. * They shall laugh and say:

" So this is the man who refused * to take God as his stronghold,

But trusted in the greatness of his wealth * and grew powerful by his crimes."

But I am like a growing olive tree * in the house of God.

I trust in the goodness of God * for ever and ever.

I will thank you for evermore ; * for this is your doing.

I will proclaim that your name is good, * in the presence of your friends.

Psalm 52

The fool has said in his heart: * " There is no God above."

Their deeds are corrupt, depraved ; * not a good man is left.

God looks down from heaven * on the sons of men,

To see if any are wise, * if any seek God.

All have left the right path ; * depraved, every one.

There is not a good man left, * no, not even one.

Will the evil-doers not understand ? * They eat up my people

As though they ate bread ; * they never pray to God.

See how they tremble with fear * without cause for fear:

For God scatters the bones of the wicked.* They are shamed, rejected by God.

O that Israel's salvation might come from Sion ! * When God delivers his people from bondage, then Jacob will be glad and Israel rejoice.

Psalm 71

O God, give your judgment to the king, * to a king's son your justice,

That he may judge your people in justice * and your poor in right judgment.

May the mountains bring forth peace for the people * and the hills, justice.

May he defend the poor of the people * and save the children of the needy (and crush the oppressor).

He shall endure like the sun and the moon * from age to age.

He shall descend like rain on the meadow, * like raindrops on the earth.

In his days justice shall flourish * and peace till the moon fails.

He shall rule from sea to sea, * from the Great River to earth's bounds.

Before him his enemies shall fall, * his foes lick the dust.

The kings of Tarshish and the sea coasts * shall pay him tribute.

The kings of Sheba and Seba * shall bring him gifts.

Before him all kings shall fall prostrate, * all nations shall serve him.

For he shall save the poor when they cry * and the needy who are helpless.

He will have pity on the weak * and save the lives of the poor.

From oppression he will rescue their lives, * to him their blood is dear.

(Long may he live, * may the gold of Sheba be given him.)

They shall pray for him without ceasing * and bless him all the day.

May corn be abundant in the land * to the peaks of the mountains.

May its fruit rustle like Lebanon ; * may men flourish in the cities like grass on the earth.

May his name be blessed for ever * and endure like the sun.

Every tribe shall be blessed in him, * all nations bless his name.

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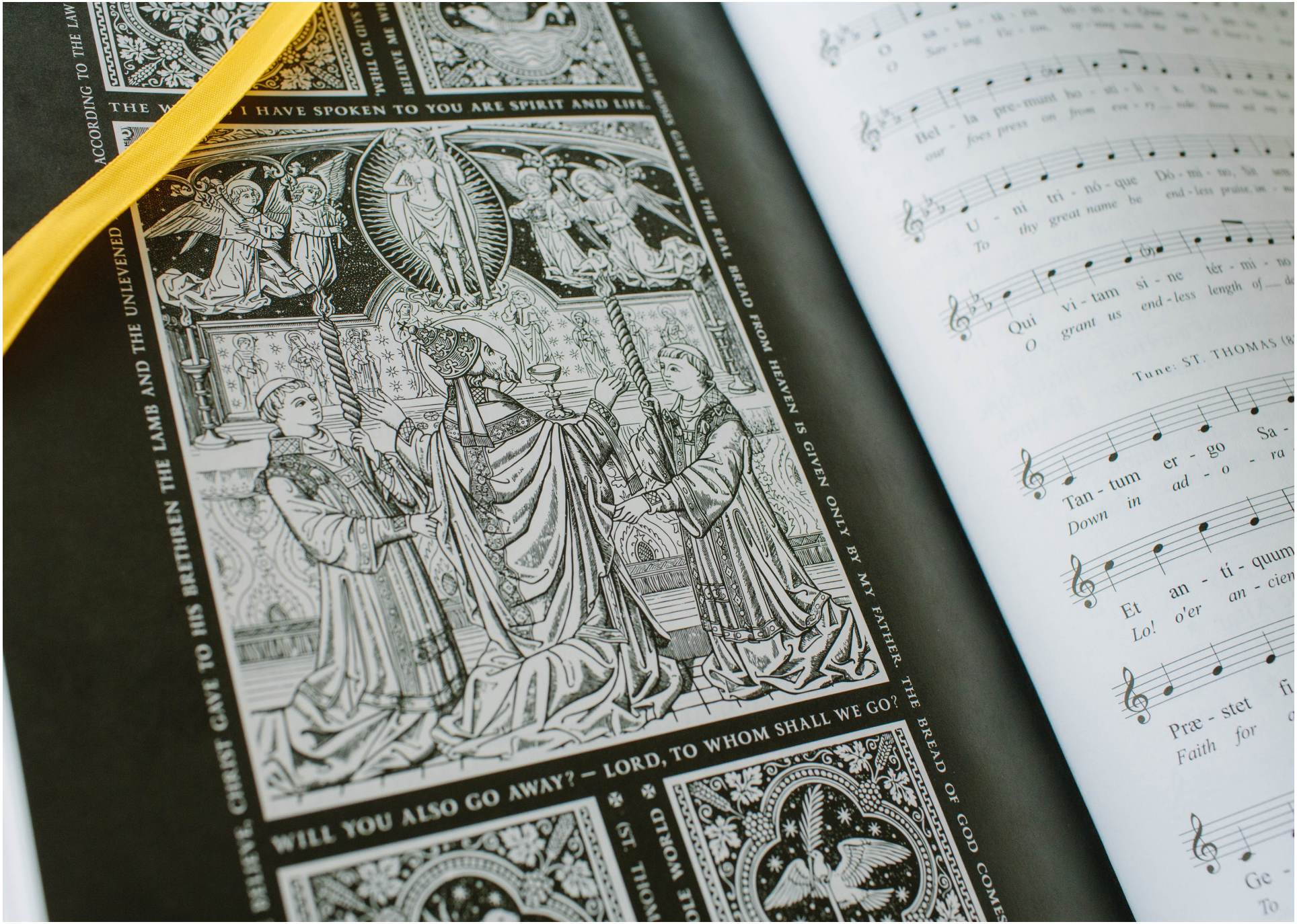

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Blessed be the Lord, God of Israel, who alone works wonders, * ever blessed his glorious name.
Let his glory fill the earth. * Amen ! Amen !

Psalm 93

O Lord, avenging God, * avenging God, appear!
Judge of the earth, arise,* give the proud what they deserve !
How long, O Lord, shall the wicked, * how long shall the wicked triumph ?
They bluster with arrogant speech ; * the evil-doers boast to each other.
They crush your people, Lord, * they afflict the ones you have chosen.
They kill the widow and the stranger * and murder the fatherless child.
And they say: " The Lord does not see ; * the God of Jacob pays no heed."
Mark this, most senseless of people ; * fools, when will you understand ?
Can he who made the ear, not hear ? * Can he who formed the eye, not see ?
Will he who trains nations, not punish ? * Will he who teaches men, not have knowledge ?
(The Lord knows the thoughts of men. * He knows they are no more than a breath.)
Happy the man whom you teach, O Lord, * whom you train by means of your law:
To him you give peace in evil days * while the pit is being dug for the wicked.
The Lord will not abandon his people * nor forsake those who are his own:
For judgment shall again be just * and all true hearts shall uphold it.
Who will stand up for me against the wicked ? * Who will defend me against those who do evil ?
If the Lord were not to help me, * I would soon go down into the silence.
When I think: " I have lost my foothold " ; * your mercy, Lord, holds me up.
When cares increase in my heart * your consolation calms my soul.
Can judges who do evil be your friends ? * They do injustice under cover of law ;
They attack the life of the just * and condemn innocent blood.
As for me, the Lord will be a stronghold ; * my God will be the rock where I take refuge.
He will repay them for their wickedness, destroy them for their evil deeds. * The Lord, our God, will destroy them.

Psalm 94

Come, ring out our joy to the Lord ; * hail the rock who saves us.
Let us come before him, giving thanks, * with songs let us hail the Lord.
A mighty God is the Lord, * a great king above all gods.
In his hand are the depths of the earth ; * the heights of the mountains are his.
To him belongs the sea, for he made it * and the dry land shaped by his hands.
Come in ; let us bow and bend low ; * let us kneel before the God who made us
For he is our God and we the people who belong to his pasture, * the flock that is led by his hand.
O that today you would listen to his voice ! ℣ " Harden not your hearts as at Meribah, * as on that day at Massah in the desert
When your fathers put me to the test ; * when they tried me, though they saw my work.
For forty years I was wearied of these people ℣ and I said: ' Their hearts are astray, * these people do not know my ways.'
Then I took an oath in my anger: * ' Never shall they enter my rest.' "

Psalm 107

My heart is ready, O God ; * I will sing, sing your praise.
Awake, my soul: awake, lyre and harp. * I will awake the dawn.
I will thank you, Lord, among the peoples, * praise you among the nations ;
For your love reaches to the heavens * and your truth to the skies.
O God, arise above the heavens ; * may your glory shine on earth !
O come and deliver your friends ; * help with your right hand and reply.
From his holy place God has made this promise: ℣ " I will triumph and divide the land of Shechem ; * I will measure out the valley of Succoth.
Gilead is mine and Manasseh. Ephraim I take for my helmet, * Judah for my commander's staff.
Moab I will use for my washbowl, on Edom I will plant my shoe. * Over the Philistines I will shout in triumph."
But who will lead me to conquer the fortress ? * Who will bring me face to face with Edom ?
Will you utterly reject us, O God, * and no longer march with our armies ?
Give us help against the foe: * for the help of man is vain.
With God we shall do bravely * and he will trample down our foes.

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Psalm 118

i

They are happy whose life is blameless, * who follow God's law !

They are happy those who do his will, * seeking him with all their hearts,

Who never do anything evil * but walk in his ways.

You have laid down your precepts * to be obeyed with care.

May my footsteps be firm * to obey your statutes.

Then I shall not be put to shame * as I heed your commands.

I will thank you with an upright heart * as I learn your decrees.

I will obey your statutes:* do not forsake me.

How shall the young remain sinless ? * By obeying your word.

I have sought you with all my heart: * let me not stray from your commands.

I treasure your promise in my heart * lest I sin against you.

Blessed are you. O Lord ; * teach me your statutes.

With my tongue I have recounted * the decrees of your lips.

I rejoiced to do your will * as though all riches were mine.

I will ponder all your precepts * and consider your paths.

I take delight in your statutes ; * I will not forget your word.

ii

Bless your servant and I shall live * and obey your word.

Open my eyes that I may consider * the wonders of your law.

I am a pilgrim on the earth ; * show me your commands.

My soul is ever consumed * in longing for your decrees.

You threaten the proud, the accursed, * who turn from your commands.

Relieve me from scorn and contempt * for I do your will.

Though princes sit plotting against me * I ponder on your statutes.

Your will is my delight; * your statutes are my counsellors.

My soul lies in the dust;* by your word revive me.

I declared my ways and you answered: * teach me your statutes.

Make me grasp the way of your precepts * and I will muse on your wonders.

My soul pines away with grief ; * by your word raise me up.

Keep me from the way of error * and teach me your law.

I have chosen the way of truth * with your decrees before me.

I bind myself to do your will ; * Lord, do not disappoint me.

I will run the way of your commands ; * you give freedom to my heart.

iii

Teach me the demands of your statutes * and I will keep them to the end.

Train me to observe your law, * to keep it with my heart.

Guide me in the path of your commands ; * for there is my delight.

Bend my heart to your will * and not to love of gain.

Keep my eyes from what is false: * by your word, give me life.

Keep the promise you have made * to the servant who fears you.

Keep me from the scorn I dread, * for your decrees are good.

See, I long for your precepts: * then in your justice, give me life.

Lord, let your love come upon me, * the saving help of your promise.

And I shall answer those who taunt me * for I trust in your word.

Do not take the word of truth from my mouth * for I trust in your decrees.

I shall always keep your law * for ever and ever.

I shall walk in the path of freedom * for I seek your precepts.

I will speak of your will before kings * and not be abashed.

Your commands have been my delight ; * these I have loved.

I will worship your commands and love them * and ponder your statutes.

iv

Remember your word to your servant * by which you gave me hope.

This is my comfort in sorrow * that your promise gives me life.

Though the proud may utterly deride me * I keep to your law.

I remember your decrees of old * and these, Lord, console me.

I am seized with indignation at the wicked * who forsake your law.

Your statutes have become my song * in the land of exile.

I think of your name in the night-time * and I keep your law.

This has been my blessing, * the keeping of your precepts.

My part, I have resolved, O Lord, * is to obey your word.

With all my heart I implore your favour ; * show the mercy of your promise.

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I have pondered over my ways * and returned to your will.

I made haste and did not delay * to obey your commands.

Though the nets of the wicked ensnared me * I remembered your law.

At midnight I will rise and thank you * for your just decrees.

I am a friend of all who revere you, * who obey your precepts.

Lord, your love fills the earth. * Teach me your statutes.

v

Lord, you have been good to your servant * according to your word.

Teach me discernment and knowledge * for I trust in your commands.

Before I was afflicted I went astray * but now I keep your word.

You are good and your deeds are good; * teach me your statutes.

Though proud men smear me with lies * yet I keep your precepts.

Their minds are closed to good * but your law is my delight.

It was good for me to be afflicted, * to learn your statutes.

The law from your mouth means more to me * than silver and gold.

It was your hands that made me and shaped me: * help me to learn your commands.

Your faithful will see me and rejoice * for I trust in your word.

Lord, I know that your decrees are right, * that you afflicted me justly.

Let your love be ready to console me * by your promise to your servant.

Let your love come to me and I shall live * for your law is my delight.

Shame the proud who harm me with lies * while I ponder your precepts.

Let your faithful turn to me, * those who know your will.

Let my heart be blameless in your statutes * lest I be ashamed.

vi

I yearn for your saving help; * I hope in your word.

My eyes yearn to see your promise. * When will you console me?

Though parched and exhausted with waiting * I remember your statutes.

How long must your servant suffer? * When will you sentence my oppressors?

For me the proud have dug pitfalls, * against your law.

Your commands are all true; * then help me when lies oppress me.

They almost made an end of me on earth * but I kept your precepts.

Because of your love give me life * and I will do your will.

Your word, O Lord, for ever * stands firm in the heavens:

Your truth lasts from age to age, * like the earth you created.

By your decree it endures to this day; * for all things serve you.

Had your law not been my delight * I would have died in my affliction.

I will never forget your precepts * for with them you give me life.

Save me, for I am yours * since I seek your precepts.

Though the wicked lie in wait to destroy me * yet I ponder on your will.

I have seen that all perfection has an end * but your command is boundless.

vii

Lord, how I love your law! * It is ever in my mind.

Your command makes me wiser than my foes; * for it is mine for ever.

I have more insight than all who teach me * for I ponder your will.

I have more understanding than the old * for I keep your precepts.

I turn my feet from evil paths * to obey your word.

I have not turned away from your decrees; * you yourself have taught me.

You promise is sweeter to my taste * than honey in the mouth.

I gain understanding from your precepts * and so I hate false ways.

Your word is a lamp for my steps * and a light for my path.

I have sworn and have determined * to obey your decrees.

Lord, I am deeply afflicted: * by your word give me life.

Accept, Lord, the homage of my lips * and teach me your decrees.

Though I carry my life in my hands, * I remember your law.

Though the wicked try to ensnare me * I do not stray from your precepts.

Your will is my heritage for ever, * the joy of my heart.

I set myself to carry out your statutes * in fullness, for ever.

viii

I have no love for half-hearted men: * my love is for your law.

You are my shelter, my shield; * I hope in your word.

Leave me, you who do

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evil ; * I will keep God's command.

If you uphold me by your promise I shall live ; * let my hopes not be in vain.

Sustain me and I shall be saved * and ever observe your statutes.

You spurn all who swerve from your statutes ; * their cunning is in vain.

You throw away the wicked like dross: * so I love your will.

I tremble before you in terror ; * I fear your decrees.

I have done what is right and just: * let me not be oppressed.

Vouch for the welfare of your servant * lest the proud oppress me.

My eyes yearn for your saving help * and the promise of your justice.

Treat your servant with love * and teach me your statutes.

I am your servant, make me understand ; * then I shall know your will.

It is time for the Lord to act * for your law has been broken.

That is why I love your commands * more than finest gold.

That is why I rule my life by your precepts: * I hate false ways.

ix

Your will is wonderful indeed ; * therefore I obey it.

The unfolding of your word gives light * and teaches the simple.

I open my mouth and I sigh * as I yearn for your commands.

Turn and show me your mercy ; * show justice to your friends.

Let my steps be guided by your promise ; * let no evil rule me.

Redeem me from man's oppression * and I will keep your precepts.

Let your face shine on your servant * and teach me your decrees.

Tears stream from my eyes * because your law is disobeyed.

Lord, you are just indeed ; * your decrees are right.

You have imposed your will with justice * and with absolute truth.

I am carried away by anger * for my foes forget your word.

Your promise is tried in the fire, * the delight of your servant.

Although I am weak and despised * I remember your precepts.

Your justice is eternal justice * and your law is truth.

Though anguish and distress have seized me, * I delight in your commands.

The justice of your will is eternal: * if you teach me, I shall live.

x

I call with all my heart ; Lord, hear me, * I will keep your statutes.

I call upon you, save me * and I will do your will.

I rise before dawn and cry for help, * I hope in your word.

My eyes watch through the night * to ponder your promise.

In your love hear my voice, O Lord ; * give me life by your decrees.

Those who harm me unjustly draw near: * they are far from your law.

But you, O Lord, are close: * your commands are truth.

Long have I known that your will * is established for ever.

See my affliction and save me * for I remember your law.

Uphold my cause and defend me ; * by your promise, give me life.

Salvation is far from the wicked * who are heedless of your statutes.

Numberless, Lord, are your mercies ; * with your decrees give me life.

Though my foes and oppressors are countless * I have not swerved from your will.

I look at the faithless with disgust ; * they ignore your promise.

See how I love your precepts ; * in your mercy give me life.

Your word is founded on truth: * your decrees are eternal.

xi

Though princes oppress me without cause * I stand in awe of your word.

I take delight in your promise * like one who finds a treasure.

Lies I hate and detest * but your law is my love.

Seven times a day I praise you * for your just decrees.

The lovers of your law have great peace ; * they never stumble.

I await your saving help, O Lord, * I fulfil your commands.

My soul obeys your will * and loves it dearly.

I obey your precepts and your will ; * all that I do is before you.

Lord, let my cry come before you: * teach me by your word.

Let my pleading come before you ; * save me by your promise.

Let my lips proclaim your praise * because you teach me your statutes.

Let my tongue sing your promise * for your commands are just.

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Let your hand be ready to help me, * since I have chosen your precepts.

Lord, I long for your saving help * and your law is my delight.

Give life to my soul that I may praise you. * Let your decrees give me help.

I am lost like a sheep; seek your servant * for I remember your commands.

ATHANASIAN CREED

He who wishes to be saved * must, first of all, hold the Catholic faith.

Unless he maintains this faith whole and entire, * he will most certainly perish for ever.

Now, the Catholic faith is this, * that we worship one God in the Trinity and the Trinity in Oneness,

Neither merging the Persons * nor differentiating the substance.

The Father is one person, the Son is another, * the Holy Spirit is yet another.

But the divinity of the Father and of the Son and of the Holy Spirit is one; * the glory equal, the majesty co-eternal.

As the Father is, so is the Son; * so, also, is the Holy Spirit.

The Father is uncreated, the Son is uncreated, * the Holy Spirit is uncreated.

The Father is infinite, the Son is infinite, * the Holy Spirit is infinite.

The Father is eternal, the Son is eternal, * the Holy Spirit is eternal.

And yet they are not three eternals * but one eternal.

Just as they are not three uncreateds, or three infinites, * but one uncreated, one infinite.

Likewise, the Father is almighty, the Son is almighty, * the Holy Spirit is almighty.

And yet they are not three Almightys, * but one Almighty.

So, too, the Father is God, the Son is God, * the Holy Spirit is God.

And yet they are not three Gods * but one God.

So, too, the Father is Lord, the Son is Lord, * the Holy Spirit is Lord.

And yet they are not three Lords * but one Lord.

For as we are compelled by Christian truth to acknowledge that each Person, singly, is God and Lord, * so are we forbidden by the Catholic religion to say that there are three Gods or three Lords.

The Father is not made by anyone; * he is neither created nor begotten.

The Son is from the Father alone; * he is not made, not created, but begotten.

The Holy Spirit is from the Father and the Son; * he is not made, not created, not begotten, but proceeding.

Thus there is one Father, not three Fathers; one Son, not three Sons; * one Holy Spirit, not three Holy Spirits.

In this Trinity, also, there is no "before" or "after," no "greater" or "less," * but all three Persons are co-eternal and co-equal.

So that in all things, as has already been said, * both the oneness in the Trinity and the Trinity in oneness is to be worshipped.

He, therefore, who wishes to be saved * should be of this mind upon the Trinity.

But it is also necessary for eternal salvation * that he should faithfully believe the Incarnation of Our Lord Jesus Christ.

It is, therefore, correct faith to believe and testify * that Our Lord Jesus Christ, the Son of God, is both God and man.

Before all ages, begotten of the substance of the Father, he is God; * born in the world, from the substance of his mother, he is man.

Perfect God, perfect man, * a being composed of rational soul and human body.

Equal to the Father with regard to his divinity, * less than the Father with regard to his manhood.

And although he is God and man, * yet Christ is not two, but one.

One, not by changing the divinity into flesh, * but by assuming the manhood into God.

Totally one, not by a merging of substance * but by oneness of person.

For as man, a rational soul and body, is one, * so Christ, God and man, is one.

He suffered for our salvation, descended into hell, * rose again the third day from the dead.

Ascended into heaven, and sits at the right hand of God the Father almighty; * thence he shall come to judge the living and the dead.

At his coming all men shall rise again in their bodies * and shall give an account each of his own deeds.

And those who have done good shall go into everlasting life, * while those who have done evil shall go into everlasting fire.

This is the Catholic faith * and unless a man believes it faithfully and firmly, he cannot be saved.

Glory.

Ant. Glory be to you, O Trinity, equally one God before all ages, now and for ever.

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APPENDIX TO THE BREVIARY OF THE ORDER OF PREACHERS

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I.—EXCERPTS FROM THE ROMAN MISSAL AND FROM THE MISSAL OF THE ORDER OF PREACHERS

Prayers before and after Mass

PREPARATION FOR MASS

to be said at the option of the priest

By grant of Pius XI, October 3, 1936, each priest may gain a partial indulgence if before celebrating Mass he recites psalms 83, 84, 85, 115 and 129 with corresponding antiphon, versicles and prayer as below; a plenary indulgence may be granted if the said prayers be recited daily throughout an entire month, adding to this, confession and prayer for the intentions of the Holy Father.

Psalm 83

How lovely is your dwelling place, * Lord, God of hosts.

My soul is longing and yearning, * is yearning for the courts of the Lord.

My heart and my soul ring out their joy * to God, the living God.

The sparrow herself finds a home * and the swallow a nest for her brood;

She lays her young by your altars, * Lord of hosts, my king and my God.

They are happy who dwell in your house, * for ever singing your praise.

They are happy whose strength is in you, * in whose hearts are the roads to Sion.

As they go through the Bitter Valley they make it a place of springs, * the autumn rain covers it with blessings.

They walk with ever-growing strength, * they will see the God of gods in Sion.

O Lord God of hosts, hear my prayer, * give ear, O God of Jacob.

Turn your eyes, O God, our shield, * look on the face of your anointed.

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One day within your courts * is better than a thousand elsewhere.

The threshold of the house of God * I prefer to the dwellings of the wicked.

For the Lord God is a rampart, a shield ; * he will give us his favour and glory.

The Lord will not refuse any good * to those who walk without blame.

Lord, God of hosts, * happy the man who trusts in you !

Glory.

Psalm 84

O Lord, you once favoured your land * and revived the fortunes of Jacob,

You forgave the guilt of your people * and covered all their sins.

You averted all your rage, * you calmed the heat of your anger.

Revive us now, God, our helper ! * Put an end to your grievance against us.

Will you be angry with us for ever, * will your anger never cease ?

Will you not restore again our life * that your people may rejoice in you ?

Let us see, O Lord, your mercy * and give us your saving help.

I will hear what the Lord God has to say, * a voice that speaks of peace,

Peace for his people and his friends * and those who turn to him in their hearts.

His help is near for those who fear him * and his glory will dwell in our land.

Mercy and faithfulness have met ; * justice and peace have embraced.

Faithfulness shall spring from the earth * and justice look down from heaven.

The Lord will make us prosper * and our earth shall yield its fruit.

Justice shall march before him * and peace shall follow his steps.

Glory.

Psalm 85

Turn your ear, O Lord, and give answer * for I am poor and needy.

Preserve my life, for I am faithful: * save the servant who trusts in you.

You are my God, have mercy on me, Lord, * for I cry to you all the day long.

Give joy to your servant, O Lord, * for to you I lift up my soul.

O Lord, you are good and forgiving, * full of love to all who call.

Give heed, O Lord, to my prayer * and attend to the sound of my voice.

In the day of distress I will call * and surely you will reply.

Among the gods there is none like you, O Lord ; * nor work to compare with yours.

All the nations shall come to adore you * and glorify your name, O Lord:

For you are great and do marvellous deeds, * you who alone are God.

Show me, Lord, your way so that I may walk in your truth. * Guide my heart to fear your name.

I will praise you, Lord my God, with all my heart * and glorify your name for ever ;

For your love to me has been great : * you have saved me from the depths of the grave.

The proud have risen against me ; ruthless men seek my life: * to you they pay no heed.

But you, God, of mercy and compassion, * slow to anger, O Lord,

Abounding in love and truth, * turn and take pity on me.

O give your strength to your servant * and save your handmaid's son.

Show me a sign of your favour that my foes may see to their shame * that you console me and give me your help.

Glory.

Psalm 115

I trusted, even when I said: * " I am sorely afflicted,"

And when I said in my alarm: * " No man can be trusted."

How can I repay the Lord * for his goodness to me ?

The cup of salvation I will raise ; * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people.

O precious in the eyes of the Lord * is the death of his faithful.

Your servant, Lord, your servant am I ; * you have loosened my bonds.

A thanksgiving sacrifice I make: * I will call on the Lord's name.

My vows to the Lord I will fulfil * before all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Glory.

Psalm 129

Out of the depths I cry to you, O Lord, * Lord, hear my voice !

O let your ears be attentive * to the voice of my pleading.

If you, O Lord, should mark our guilt, * Lord, who would survive ?

But with you is found forgiveness: * for this we revere you.

My soul is waiting for the Lord, * I count on his word.

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My soul is longing for the Lord * more than watchman for daybreak.

(Let the watchman count on daybreak * and Israel on the Lord.)

Because with the Lord there is mercy * and fullness of redemption,

Israel indeed he will redeem * from all its iniquity.

Glory.

Ant. Do not recall, Lord, our offences, nor those of our fathers, and do not take vengeance because of our sins. P.T. Alleluia.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . .

And lead us not into temptation. ℟. But deliver us from evil.

℣. As for me, I said: "Lord, have mercy on me. ℟. Heal my soul for I have sinned against you."

℣. Lord, relent! Is your anger for ever? ℟. Show pity to your servants.

℣. May your love be upon us, O Lord. ℟. As we place all our trust in you.

℣. Your priests shall be clothed with holiness. ℟. Your faithful shall ring out their joy.

℣. From hidden faults acquit me, Lord. ℟. From presumption restrain your servant.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

Let us pray

Bend down in loving kindness, most merciful God, and listen to our prayers, enlightening our hearts with the grace of the Holy Spirit so that we may worthily celebrate the holy mysteries and love you with an everlasting love.

O God, before whom all hearts lie open and every will speaks, before whom nothing is secret, purify the thoughts of our hearts by an outpouring of your Holy Spirit so that we may both love you perfectly and praise you worthily.

Burn away our concupiscence and inflame our hearts, Lord, by the fire of your Holy Spirit, that we may serve you with a chaste body and love you with a pure heart.

Lord, may the Counsellor who proceeds from you, enlighten our minds and lead us into all truth, as your Son has promised.

Lord, we pray that the power of the Holy Spirit may come to our aid. May it mercifully cleanse our hearts and defend us from all dangers.

O God, who has instructed the hearts of the faithful by the light of the Holy Spirit, grant that in the same Spirit we may relish what is right and ever rejoice in his consolation.

Lord, purify our hearts by your visit, so that when your Son our Lord Jesus Christ comes he may find a home prepared within us: Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Priest's Prayer before Mass

A partial Indulgence for each of the following prayers if recited on the appointed day. Pius XI, 3 October 1936.

Sunday

O greatest of priests and true pontiff, Jesus Christ, for the sake of us wretched sinners, you offered yourself, a pure and unblemished victim, to God the Father upon the altar of the cross. You gave us your flesh to eat, and your blood to drink, establishing this sacrament in the power of the Holy Spirit saying, "As often as you shall do these things, you shall do them in memory of me." I beseech you, by your precious blood, the costly ransom paid for our salvation, by that wondrous and transcendent charity which moved you so to love us wretched and unworthy beings that you washed away our sins in your blood, teach me, your unworthy servant, whom you have been pleased, among your other gifts, to call to the priestly office, not through any merit of mine, but only because of your merciful kindness, teach me, I beseech you, by your Holy Spirit, to approach this great sacrifice with that reverence and worship, with that devotion and respect which is due and fitting. By your grace give me such constant faith and understanding, so firm a grasp of its meaning, that whatever I think or say concerning this great sacramental rite may please you and advance the welfare of my soul. Let the good Spirit enter my heart, there to utter its silent music, and, without the din of words, to proclaim the whole truth of these great mysteries. For they are deep indeed, and hidden under a sacred veil. In your loving kindness enable me to come with heart and mind unsoiled to the celebration of this Mass. Free my heart from those unclean, pro-

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fane, idle, and hurtful thoughts which defile it. Let the power of your blessed angels give me tender and true protection, guarding me so strongly that the enemies of all good shall retire ashamed. By virtue of this great sacrament and by the hand of your holy angel, drive away from me and from all your servants the hard and stubborn spirit of pride, vainglory, blasphemy, fornication, uncleanness, doubt, and mistrust. Let those who persecute us be confounded; let those bent on our ruin be themselves destroyed.

Monday

King of virgins, lover of chastity and virginity, quench with the heavenly dew of your blessing the fire of lust in my body, leaving all of me, body and soul, steadfast in purity. Deaden within me the stings of desire and all lustful excitements. Give me true, complete, and abiding chastity, with all your other gifts in which you truly delight, enabling me to offer daily sacrifice in your praise, with a chaste body and clean heart. With what heartfelt contrition, what flowing tears, what reverence and awe, what chastity of body and purity of mind should this heavenly and divine sacrifice be celebrated, in which your body, Lord, is truly eaten, your blood is truly drunk; where that which is lowly is joined to what is highest, in which what is earthly is joined to what is divine, at which the holy angels are present, in which in a wonderful way, surpassing description, you are both victim and priest.

Tuesday

Almighty God, who shall be worthy to offer up this sacrifice unless you make him so? I know, Lord, I know too well, and confess in your merciful ear, that my many sins and countless omissions make me unfit to approach such a great sacrament. But I know and truly believe with my whole heart, and with my lips proclaim, that you can make me worthy, you who alone have power to make clean the offspring of uncleanness, to make from sinners those who are just and holy. By this almighty power I pray you grant that, sinner as I am, I may offer this sacrifice with reverence and awe, with purity of heart, and with flowing tears, with spiritual joy and with heavenly gladness. Let my soul feel the delight of your blessed

presence, and the watchfulness of your holy angels round about me.

Wednesday

Remembering then your worshipful passion, Lord, sinner that I am, I approach your altar to offer you the sacrifice you have instituted and have commanded us offer, in memory of you, for our salvation. Accept it, most high God, I beseech you, for your holy church, for your own people whom you purchased with your blood. And since you have willed that I, a sinner, should be a mediator between you and your people, although in me you find no repute for good works, do not reject the service of the ministry you have given me, nor suffer the ransom you paid for man's salvation with your own blood to be lost through my unworthiness. Would you but deign to look with compassion, Lord, at that which I place before you: the troubles of the lowly, the perils of nations, the groans of captives, the misery of orphans, the hardship of travellers, the helplessness of the feeble, the anguish of the sick, the failing strength of the aged, the longings of youths, the yearnings of maidens, the grief of widows.

Thursday

For you, Lord, are merciful to all and have loathing for nothing which you have made. Remember the clay of which we are formed: for you are our Father, you are our God. Do not be too angry with us nor close your merciful heart against us. We prostrate ourselves in prayer before you, relying not upon any merits of ours but upon your countless mercies. Blot out our misdeeds, and mercifully kindle in us the fire of the Holy Spirit. Take away from us the heart of stone, and give us a heart of flesh that it may love you, cherish you, delight in you, follow you and enjoy you to the full. We beg of your great mercy, Lord, that you will look with favour upon your household, as it prepares to do homage to your holy name. And that no one's hope may be in vain, no one's petition void, inspire in us prayers such as you hear with favour and delight to answer.

Friday

We entreat you also, Lord, holy Father, for the souls of the faithful departed: praying that this great sacrament of love may bring them salvation and well-being, joy and

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refreshment. Lord, my God, grant them, this day, great and abundant feasting on you, the living bread that came down from heaven and gives life to the world. Grant them to feast on your holy and blessed flesh, that flesh of the Lamb without spot who takes away the sins of the world, that flesh which was taken from the womb of the blessed Virgin Mary and which was conceived of the Holy Spirit. Grant them to feast at that fountain of mercy which by the soldier's lance flowed from your most sacred side. Thus being fed and satisfied, refreshed and comforted, may they rejoice in your praise and in your glory. I pray your loving mercy, Lord, that on the bread to be offered to you may descend the fullness of your blessing and the consecrating power of your Godhead. May there descend also, Lord, the invisible and incomprehensible majesty of your Holy Spirit, as, of old, it descended upon the sacrifices of the fathers. May he make our offerings to be your body and blood and may he teach me, an unworthy priest, to celebrate so great a sacrament with purity of heart, with reverence and awe, so that you may graciously and with pleasure receive this sacrifice from my hands for the well-being of all, both living and dead.

Saturday

Lord, by this same holy sacrament of your body and blood by which in your church we are daily fed and refreshed, cleansed and sanctified, and are made sharers of the one supreme Godhead, I ask you to grant me your holy virtues. Being filled with these, I shall approach your altar with a good conscience so that these heavenly mysteries may be to me both salvation and life. For you said with your own blessed and holy lips: "The bread which I shall give for the life of the world is my flesh. I am the living bread which came down from heaven. If any one eats of this bread he will live for ever." O most delightful bread, heal the palate of my heart that I may taste the delightfulness of your love. Heal it of all weaknesses that I may consider nothing delightful but you alone. O most pure bread, having all delight and all savour, which ever refreshes us and never fails, let my heart feed on you, and may my inmost soul be filled with the delight of your savour. The angel feeds on you fully. Let

pilgrim man in his degree feed on you, so that refreshed by this viaticum he may not faint by the wayside. Holy bread, living bread, pure bread, who came down from heaven and gives life to the world, enter into my heart and cleanse me from all defilement of flesh and spirit. Come into my soul; heal and cleanse me within and without. Protect me and give me abiding health both of soul and body. Drive off the enemies that lie in wait for me; may they fly away at the presence of your might. Thus fortified by you, both within and without, may I come straight to your kingdom, where we shall see you, not as now in mysteries, but face to face, when you will have delivered up the kingdom to God, the Father, and you will be God, the all in all. Then will you satisfy me with yourself in a surpassing way, so that I shall never again hunger or thirst. For you live and reign, with the same God the Father and the Holy Spirit, for ever. Amen.

Prayer of St. Ambrose before Mass

Partial indulgence. Pius XI, 3 October, 1936.

Loving Lord, Jesus Christ, I a sinner, presuming not on my own merits, but trusting in your mercy and goodness, tremble and dread to approach the table of your most delightful banquet. For I have defiled both my heart and body with many sins, and have not kept careful guard over my mind and my tongue. Wherefore, loving Godhead, awe-inspiring Majesty, I, a wretched creature, entangled in difficulties, have recourse to you, the fount of mercy. I hasten to you that I may be healed; I fly to your protection, and I ardently desire to have as Saviour him whom as Judge I cannot face. To you, Lord, I show my wounds, to you I lay bare my shame. I know that my sins are many and great, and I am afraid because of them. But I trust in your mercy, which is boundless. Look kindly upon me, therefore, with your merciful eyes, Lord Jesus Christ, eternal King, God and Man, crucified for man. Hear me, for I trust in you. Have mercy on me, full of misery and sin as I am, you who will never cease to pour forth the fountain of compassion. Hail, healing victim, offered for me and for all mankind on the gibbet of the cross. Hail, noble and precious blood, flowing from the wounds of my crucified

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Lord Jesus Christ and washing away the sins of the whole world. Remember, Lord, your creature, whom you have redeemed with your blood. I repent that I have sinned; I desire to make amends for what I have done. Take away from me, therefore, most merciful Father, all my iniquities and sins, that, being purified both in soul and body, I may worthily partake of the holy of holies. Grant that this holy oblation of your body and blood, of which, though unworthy, I purpose to partake, may be to me the remission of my sins, the perfect cleansing of my offences, the expulsion of evil thoughts, the renewal of holy desires, the wholesome accomplishment of works pleasing to you, and the most firm defence of soul and body against the snares of my enemies. Amen.

Prayer of St. Thomas Aquinas

Partial indulgence; plenary if devoutly recited each day throughout an entire month and adding sacramental confession and a visit to a church or public oratory together with prayers for the Pope's intentions. Pius XI, 10 December, 1936.

Almighty, eternal God, behold, I come to the sacrament of your only-begotten Son, our Lord Jesus Christ. I come sick to the physician of life; unclean, to the fountain of mercy; blind, to the light of eternal brightness; poor and needy, to the Lord of heaven and earth. Therefore I ask for the fullness of your infinite bounty, that you would graciously heal my sickness, wash away my uncleanness, enlighten my blindness, enrich my poverty, and clothe my nakedness; so that I may receive the bread of angels, the King of kings and Lord of lords, with such reverence and humility, such sorrow and love, such purity and faith, such purpose and intent as shall further my soul's salvation. Grant, I beseech you, that I may receive not only the sacrament of the body and blood of our Lord, but also its reality and power. Grant me, most merciful God, so to receive the body of your only-begotten Son, our Lord Jesus Christ, which he took of the virgin Mary, that I may be found worthy to be incorporated with his mystical body and counted among his members. Most loving Father, grant that I may one day contemplate for ever face to face your beloved Son,

whom now on my pilgrimage I am about to receive under a veil. Who lives and reigns with you in the unity of the Holy Spirit, God for ever. Amen.

Prayer of the blessed Dominic, our Father

Lord Jesus Christ, Son of the living God, I propose and intend to do that which, at the last supper, you commanded, and which our holy mother, the one united church, intends should be done. Therefore, do not turn your eyes away from me, but according to your infinite mercy blot out my iniquities and make me your worthy and faithful minister. Receive this sacrifice from my unworthy hands, to the praise and glory of the whole Trinity and of your holy church; to my benefit and that of all the faithful, both living and dead, for whom I intend to pray, or to whom I am in any way, in general or in particular, obliged in your holy name. Amen.

Prayer to the Blessed Virgin Mary

Partial indulgence. Pius XI, 3 October, 1936.

O Mother of goodness and mercy, Mary virgin most blessed, I, a miserable and unworthy sinner, have recourse to you with all my heart and affection. I implore your kindly goodness, that as you stood by your most dear Son as he hung on the cross, you will graciously assist me, a miserable sinner, and all priests who today offer him here and in every part of the church, so that helped by your grace, we may be enabled to offer a worthy and acceptable victim in the sight of the supreme and undivided Trinity. Amen.

Prayer to St. Joseph

Partial indulgence. Pius XI, 3 October, 1936.

Truly happy man, blessed Joseph, to whom was given the privilege not only of seeing and hearing the God whom many kings desired to see yet did not see, to hear yet did not hear, but also of carrying, nourishing, embracing, clothing and guarding him!

℣. Blessed Joseph, pray for us. ℟. That we may be made worthy of the promises of Christ.

Let us pray

O God, you have given us a royal priesthood. Grant, we pray, that as the blessed Joseph merited to handle and carry your only begotten Son, born of the

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virgin Mary, so we also, with your help, may serve your holy altars with such cleanness of heart and holiness of life as may make us worthy to receive the body and blood of your Son this day, and may gain for us the reward of eternal life in the world to come. Through the same Christ our Lord. Amen.

Prayer to all the Angels and Saints

Partial indulgence. Pius XI, 3 October, 1936.

Angels, Archangels, Thrones, Dominations, Principalities, Authorities, Powers of the heavens, Cherubim and Seraphim, all you men and women saints of God, especially my patrons, graciously intercede for me that I may worthily offer this sacrifice to almighty God, to the praise and glory of his name, for my benefit and for that of all his holy church. Amen.

Prayer to the Saint of the day

Partial indulgence. Pius XI, 3 October, 1936.

Holy N., behold I, a miserable sinner, relying on your merits, now offer the most holy sacrament of the body and blood of our Lord Jesus Christ to your honour and glory. Humbly and devoutly I implore you to intercede for me this day, to enable me worthily and acceptably to offer so great a sacrifice; that, with you and all his chosen ones, I may be able unceasingly to praise him and to reign with him: who lives and reigns for ever. Amen.

Formulation of the Intention before Mass

Partial indulgence. Pius XI, 12 July, 1935.

I wish to celebrate Mass and to consecrate the body and blood of our Lord Jesus Christ according to the rite of the holy Roman Church, to the praise of almighty God and of the whole court of heaven; for my own benefit and that of the whole church militant; for all who have commended themselves to my prayers in general or in particular, and for the well-being of the holy Roman Church. Amen.

May the almighty and merciful God grant us joy with peace, amendment of life, a time of true penitence, the grace of consolation of the Holy Spirit, and perseverance in all good works. Amen.

Prayers to be said while the Priest vests

As he washes his hands he says:

Give power, Lord, to my hands, to wipe away every stain, that I may be able to serve you without defilement of mind or body. Amen.

Before taking the amice, he makes the Sign of the Cross saying:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

As he places the amice over his head he says:

Place, Lord, the helmet of salvation upon my head, that I may overcome all the assaults of the devil. Amen.

When putting on the alb:

Purify me, Lord, and cleanse my heart, that being purified in the blood of the Lamb, I may delight in everlasting joys. Amen.

As he dons the cincture:

Gird me, Lord, with the girdle of purity and extinguish in my loins the impulse of lust: so that the virtue of continence and chastity may abide within me. Amen.

As he places the maniple on his left arm:

May I be worthy, O Lord, so to bear the maniple of tears and sorrow that I may with joy receive the reward of my labour. Amen.

As he places the stole round his neck:

Restore to me, Lord, the robe of immortality which I lost by the transgression of the first parent; and although I, unworthy, draw near to your sacred mystery, may I be found worthy of everlasting joy. Amen.

When putting on the chasuble:

Lord, you said, "My yoke is easy, and my burden is light"; enable me so to bear it, that I may obtain your grace. Amen.

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THANKSGIVING AFTER MASS

By decree of Pius XI, 3 October 1936, each priest may gain a partial indulgence if after celebrating Mass he recites the canticle of the Three Young Men with Ps. 150 and corresponding antiphon, versicle and Let us pray as below; a plenary indulgence may be gained if the said prayers are recited daily for an entire month, with, in addition, sacramental confession and prayer for the Pope's intentions.

Canticle of the Three Young Men Dan. 3, 57-88 and 56

Bless the Lord, all works of the Lord * sing praise to him and highly exalt him for ever.

Bless the Lord, you angels of the Lord, * bless the Lord, you heavens.

Bless the Lord, all waters above the heaven, * bless the Lord, you powers.

Bless the Lord, sun and moon, * bless the Lord, stars of heaven.

Bless the Lord, all rain and dew, * bless the Lord, all winds.

Bless the Lord, fire and heat, * bless the Lord, winter cold and summer heat.

Bless the Lord, dews and snow, * bless the Lord, ice and cold.

Bless the Lord, frosts and snows, * bless the Lord, nights and days.

Bless the Lord, light and darkness, * bless the Lord, lightnings and clouds.

Let the earth bless the Lord; * let it sing praise to him and highly exalt him for ever.

Bless the Lord, mountains and hills, * bless the Lord, all things that grow on the earth.

Bless the Lord, you springs, * bless the Lord, seas and rivers.

Bless the Lord, you whales and all creatures that move in the waters, * bless the Lord, all birds of the air.

Bless the Lord, all beasts and cattle, * bless the Lord, you sons of men.

Bless the Lord, O Israel, * sing praise to him and highly exalt him for ever.

Bless the Lord, you priests of the Lord, * bless the Lord, you servants of the Lord.

Bless the Lord, spirits and souls of the righteous, * bless the Lord, you who are holy and humble in heart.

Bless the Lord, Hananiah, Azariah and Mishael, * sing praise to him and highly exalt him for ever.

Let us bless the Father and the Son and the Holy Spirit; * sing praise to him and highly exalt him for ever.

Blessed are you, O Lord, in the firmament of heaven; * and to be sung and glorified for ever.

Neither Glory be nor Amen is said here.

Psalm 150

Praise God in his holy place, * praise him in his mighty heavens.

Praise him for his powerful deeds, * praise his surpassing greatness.

O praise him with sound of trumpet, * praise him with lute and harp.

Praise him with timbrel and dance, * praise him with strings and pipes.

O praise him with resounding cymbals, * praise him with clashing of cymbals.

Let everything that lives and that breathes * give praise to the Lord.

Glory.

Ant. Let us sing the canticle of the three young men, which these blessed ones sang in the fiery furnace, praising the Lord. P.T. Alleluia.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . .

And lead us not into temptation.

℟. But deliver us from evil.

℣. All your creatures shall thank you, O Lord. ℟. And your friends shall repeat their blessing.

℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

℣. Not to us, Lord, not to us. ℟. But to your name give the glory.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

Let us pray

O God, you allayed the flames of fire for the three young men, grant, in your mercy, that the flames of vice may not consume your servants.

Anticipate, we beseech you, Lord, our actions by your inspiration, and carry them on by your assistance, that every prayer and work of ours may begin always from you and through you likewise be ended.

Grant us, Lord, to extinguish the fires of our vices, as you enabled the blessed Lawrence to overcome the fires of his torments. Through Christ Our Lord. ℟. Amen.

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PRAYERS

to be said at the option of the priest

Prayer of St. Thomas Aquinas

Partial indulgence; plenary indulgence if devoutly recited daily throughout an entire month, together with sacramental confession, a visit to a church, or public oratory, and prayers for the Pope's intentions. Pius XI, 22 November, 1934.

I give you thanks, holy Lord, almighty Father, eternal God. You have been pleased, not through any merits of mine, but out of the condescension of your great mercy, to satisfy me, a sinner, your unworthy servant, with the precious body and blood of your Son our Lord Jesus Christ. I pray that this holy communion be not to me a condemnation to punishment, but an effective plea for forgiveness. May it be unto me the armour of faith and the shield of goodwill. May it be the emptying-out of my vices and the extinction of all concupiscence and lust; an increase of charity and patience, of humility and obedience and of all virtues, a strong defence against the snares of all my enemies, visible and invisible; the perfect quieting of all my evil impulses, both of body and of soul; a firm cleaving to you, the one true God, and the happy achievement of my purpose in life. And I pray that you would bring me, a sinner, to that wonderful banquet, where you, with your Son and the Holy Spirit, are to your saints true light, complete fulfilment, eternal joy, unshadowed gladness and perfect bliss. Through the same Christ our Lord. Amen.

Another Prayer

Partial indulgence. Pius XI, 3 October, 1936.

Most delightful Lord Jesus, pierce my inmost soul with that most pleasing and health-giving wound of your love, with that most holy charity which is truly joyous and apostolic, so that my soul may ever grow weak and melt with very love and longing for you; that it may yearn for you and grow faint in your courts, and long to be dissolved and to be with you. Grant that my soul may hunger after you, bread of the angels, refreshment of holy souls, our daily and supersubstantial bread, having all delight and savour and everything that is pleasing. Let my heart ever hunger after you and feed upon you, upon whom the angels desire to look, and may my inmost soul be filled with the delight of your savour. May it ever thirst after you, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of happiness, the richness of the house of God. May it ever compass you, seek you, find you, turn to you, reach you, think of you, speak of you, and do all things to the praise and glory of your name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; may you alone be ever my hope, my entire confidence, my riches, my enjoyment, my pleasure, my joy, my rest and tranquillity, my peace, my harmony, my fragrance, my delight, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession and my treasure, in whom may my mind and my heart be ever fixed and firm and rooted immovably. Amen.

Hymn of St. Thomas Aquinas

Partial indulgence each time; also if the whole hymn or the last verse alone is recited before the Blessed Sacrament; plenary indulgence, on the usual conditions, if the hynm is recited each day for an entire month. Pius XI, 12 March 1936. Pius XII, 12 July 1941.

Earnestly I pray you,
hidden Godhead true,
And beneath these symbols,
truly worship you;
Now my heart is subject
wholly to your will,
As it thinks upon you it
quite falters still.

Touch and taste and vision,
you leave each deceived,
And the hearing only, safely
is believed;
I believe whatever God's
own Son has told;
Than Truth's word we
cannot ever truer hold.

On the Cross lay hidden
but the Godhead true,
Here unseen is, even, very
manhood, too.
Yet, them both professing,
I express belief,
And repeat the plea of the
repentant thief.

Though the wounds that
Thomas saw I do not see,
Yet I still proclaim you
Lord and God to be;
May I in you ever find my
faith increase,
Hope in you and love you
until life shall cease.

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O supreme memento of the
Lord's own death !
Living bread bestowing
life's immortal breath !
Grant my soul may ever
only on you live,
All delight and savour may
you to it give.

Pelican all loving ! Jesus,
Lord, I pray,
Soiled I am, but cleanse me
in your blood today ;
Of which but one single
drop salvation wins,
And the whole world
cleanses from all stain
of sins.

Jesus, whom at present
veiled on earth I see,
What I now so long for,
may you grant to me.
That, at last, unveiled your
glory I behold
And in your blest vision
savour joys untold.
Amen.

Aspirations to the Most Holy Redeemer

Partial indulgence if after Mass the priest devoutly recites the following invocations ; partial each time ; plenary indulgence on the usual conditions if devoutly recited each day for an entire month. Pius IX, 9 January, 1854.

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from Christ's side, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Hide me in your wounds. Do not let me be separated from you. From the evil enemy defend me. Call me at the hour of my death. And bid me come to you, that with your saints I may praise you for ever. Amen.

Offering of Oneself

Partial indulgence; plenary on the usual conditions if recited daily for a month. Pius XI, 4 December 1932.

Receive, O Lord, my entire freedom. Take my memory, my intellect and my whole will. Whatever I have or possess, you have given me. I give it all back to you and offer myself to be guided completely by your will. Grant me only your love and grace, and I am rich enough. I ask for nothing more.

Prayer to Our Lord Jesus Christ Crucified, before an image of the Crucified

Partial indulgence; plenary indulgence if recited after Mass, with prayer for the Pope's intentions. Pius XI, 2 February 1934.

Behold, O good and most gentle Jesus, I cast myself upon my knees in your sight, and with the most fervent desire of my soul, I pray and beseech you to impress on my heart a living faith, hope and love, with true repentance for my sins and a most firm purpose of amendment. While with deep affection and grief of soul I think, good Jesus, of your five wounds and mentally gaze upon them, I bear in mind the words that the prophet David placed on your lips; "They tear holes in my hands and feet, I can count every one of my bones." Ps. 21.

Another prayer

Partial indulgence. Pius IX, 11 December 1846. Furthermore, to those who recite this prayer kneeling, if possible, pardon of faults contracted through human weakness during the celebration of Mass is granted. Pius X, 29 August 1912.

I beseech of you, most gentle Lord Jesus Christ, that I may be strengthened, protected and defended by the power of your passion. May your wounds be to me food and drink by which I may be nourished, stimulated and satisfied. Let the sprinkling of your blood wash away all my sins and your death be for me the source of unfailing life. May your cross be my eternal glory. In all these may I find refreshment, joy, health and heartfelt delight. For you live and reign for ever. Amen.

Prayer to the B. V. Mary

Partial indulgence. Pius XI, 3 October 1936.

O Mary, most holy Virgin and Mother, I have received your beloved Son, whom you conceived in your immaculate womb, brought forth and suckled, and held close with the gentlest embraces. Look upon him whose presence brought you joy and filled you with delight. He it is whom I humbly and lovingly draw to your attention and offer to your arms to embrace, to your heart to love ; to the most holy Trinity in that supreme worship due to God alone, for your honour and glory and for my own needs and those of the whole world. And so I ask you, most loving Mother, obtain for me pardon of all my sins, and abundance of grace to serve him more faithfully, and in the end the final grace that I may be able to praise him with you for ever. Amen.

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Prayer to St. Joseph

Partial indulgence as often as repeated; plenary indulgence on the usual conditions if the prayer is said daily for a month. Pius XI, 18 May 1936 and Pius XII, 10 March 1941.

Saint Joseph, guardian and father of virgins, to your safe keeping were entrusted Innocence itself, Christ Jesus, and Mary the Virgin of virgins. By these beloved pledges, Jesus and Mary, I pray and beseech you to keep me free from all uncleanness, and make me with spotless mind, pure heart and chaste body, ever to serve Jesus and Mary most chastely all the days of my life. Amen.

Prayer to the Saint in whose honour the Mass was celebrated

Partial indulgence. Pius XI, 3 October 1936.

Saint N., in whose honour I have offered the unbloody sacrifice of the body and blood of Christ, obtain, by your powerful intercession with God, that through the celebration of this mystery, I may gain the merits of the passion and death of the same Christ our Saviour; and that with its repetition the fruits of my salvation may constantly increase. Amen.

II.—EXCERPTS FROM ROMAN RITUAL

Approved Litanies

(From Roman Ritual tit. XI)

which may be recited publicly or privately in churches or public oratories.

LITANY OF THE MOST HOLY NAME OF JESUS

Partial indulgence; plenary indulgence on the usual conditions if devoutly recited each day for an entire month with versicle and prayer. Pius XI, 2 January 1933.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Jesus, hear us.
Jesus, graciously hear us.
God, the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God, the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Jesus, Son of the living God, have mercy on us.
Jesus, splendour of the Father, have mercy.
Jesus, brightness of eternal light, have mercy.
Jesus, King of Glory, have mercy.
Jesus, Sun of Justice, have mercy.
Jesus, Son of the Virgin Mary, have mercy.
Jesus, most amiable, have mercy.
Jesus, most admirable, have mercy.
Jesus, mighty God, have mercy.
Jesus, Father of the world to come, have mercy.
Jesus, Angel of the great council, have mercy.
Jesus, most powerful, have mercy.
Jesus, most patient, have mercy.
Jesus, most obedient, have mercy.
Jesus, gentle and lowly in heart, have mercy.
Jesus, lover of chastity, have mercy.
Jesus, lover of us, have mercy.
Jesus, God of peace, have mercy.
Jesus, author of life, have mercy.

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Jesus, example of virtues, have mercy.
Jesus, zealous for souls, have mercy.
Jesus, our God, have mercy.
Jesus, our refuge, have mercy.
Jesus, father of the poor, have mercy.
Jesus, treasure of the faithful, have mercy.
Jesus, good shepherd, have mercy.
Jesus, true light, have mercy.
Jesus, eternal wisdom, have mercy.
Jesus, infinite goodness, have mercy.
Jesus, our way and our life, have mercy.
Jesus, joy of angels, have mercy.
Jesus, king of Patriarchs, have mercy.
Jesus, master of Apostles, have mercy.
Jesus, teacher of Evangelists, have mercy.
Jesus, strength of Martyrs, have mercy.
Jesus, light of Confessors, have mercy.
Jesus, purity of Virgins, have mercy.
Jesus, crown of all saints, have mercy.
Be merciful, Jesus spare us.
Be merciful, Jesus, graciously hear us.
From all evil, Jesus, deliver us.
From all sin, Jesus, deliver us.
From your wrath, Jesus, deliver us.
From the snares of the devil, Jesus, deliver us.
From the spirit of fornication, Jesus, deliver us.
From everlasting death, Jesus, deliver us.
From neglect of your inspirations, Jesus, deliver us.
Through the mystery of your holy incarnation, Jesus, deliver us.
Through your birth, Jesus, deliver us.
Through your infancy, Jesus, deliver us.
Through your most divine life, Jesus, deliver us.
Through your labours, Jesus, deliver us.
Through your agony and passion, Jesus, deliver us.
Through your cross and dereliction, Jesus, deliver us.
Through your weariness, Jesus, deliver us.
Through your death and burial, Jesus, deliver us.
Through your resurrection, Jesus, deliver us.
Through your ascension, Jesus, deliver us.
Through your institution of the most holy Eucharist, Jesus, deliver us.
Through your joys, Jesus, deliver us.
Through your glory, Jesus, deliver us.
Lamb of God, who takes away the sins of the world, Jesus, spare us.

Lamb of God who takes away the sins of the world, Jesus graciously hear us.
Lamb of God who takes away the sins of the world, Jesus have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.

Let us pray

Lord Jesus Christ, you said, "Ask and you will receive; seek, and you will find; knock, and it will be opened to you." Grant, we beseech you, that we who ask the gift of your most divine love, may with every thought, word and deed, love you and never cease to praise you.

Grant us, Lord, a lasting fear and love of your holy name; for you never fail to guide those whom you firmly establish in your love. For you live and reign for ever. Amen.

LITANY OF THE SACRED HEART OF JESUS

Partial indulgence; plenary indulgence on the usual conditions if devoutly recited, with versicle and prayer, each day for an entire month. Pius XI, 10 March 1933.

Lord, have mercy.
Christ have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Heart of Jesus, Son of the eternal Father, have mercy on us.
Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin Mother, have mercy.
Heart of Jesus, united substantially to the Word of God, have mercy.
Heart of Jesus, of infinite majesty, have mercy.
Heart of Jesus, holy temple of God, have mercy.
Heart of Jesus, tabernacle of the Most High, have mercy.
Heart of Jesus, house of God and gate of heaven, have mercy.
Heart of Jesus, glowing furnace of charity, have mercy.

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Heart of Jesus, vessel of justice and love, have mercy.
Heart of Jesus, full of goodness and love, have mercy.
Heart of Jesus, abyss of all virtues, have mercy.
Heart of Jesus, most worthy of all praise, have mercy.
Heart of Jesus, king and centre of all hearts, have mercy.
Heart of Jesus, in whom are all the treasures of wisdom and knowledge, have mercy.
Heart of Jesus, in whom dwells all the fullness of the Godhead, have mercy.
Heart of Jesus, in whom the Father is well pleased, have mercy.
Heart of Jesus, of whose fullness we all have received, have mercy.
Heart of Jesus, desire of the everlasting hills, have mercy.
Heart of Jesus, patient and full of mercy, have mercy.
Heart of Jesus, rich to all who call on you, have mercy.
Heart of Jesus, source of life and holiness, have mercy.
Heart of Jesus, propitiation for our sins, have mercy.
Heart of Jesus, overwhelmed, with insults have mercy.
Heart of Jesus, bruised for our iniquities, have mercy.
Heart of Jesus, made obedient unto death, have mercy.
Heart of Jesus, pierced with a lance, have mercy.
Heart of Jesus, source of all consolation, have mercy.
Heart of Jesus, our life and our resurrection, have mercy.
Heart of Jesus, our peace and our reconciliation, have mercy.
Heart of Jesus, victim for sins, have mercy.
Heart of Jesus, salvation of those who hope in you, have mercy.
Heart of Jesus, hope of those who die in you, have mercy.
Heart of Jesus, delight of all the saints, have mercy.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God, who takes away the sins of the world, graciously hear us, Lord.
Lamb of God, who takes away the sins of the world, have mercy on us.

℣. Jesus gentle and lowly in heart. ℟. Make our hearts become like yours.

Let us pray

Almighty, eternal God look on the heart of your most beloved Son and on the praise and atonement he offers you on behalf of sinners; and, being appeased, grant pardon to those who implore your mercy in the name of the same Jesus Christ, your Son, who lives and reigns with you, for ever and ever. Amen.

LITANY OF THE MOST PRECIOUS BLOOD

A partial indulgence may be gained each time this litany is recited contritely by the faithful. A plenary indulgence, on the usual conditions, may likewise be gained once a month if the litany be devoutly recited daily throughout the month. John XXIII, 3 March 1960.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God, the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God, the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Blood of Christ, the only-begotten Son of the eternal Father, save us.
Blood of Christ, the Word of God, incarnate, save us.
Blood of Christ, of the new and eternal covenant, save us.
Blood of Christ, streaming to the ground during the agony, save us.
Blood of Christ, flowing at the scourging, save us.
Blood of Christ, gushing forth at the crowning with thorns, save us.
Blood of Christ, shed upon the Cross, save us.
Blood of Christ, price of our salvation, save us.
Blood of Christ, without which there is no pardon, save us.
Blood of Christ, in the Eucharist, refreshment and cleansing for souls, save us.
Blood of Christ, river of mercy, save us.
Blood of Christ, vanquisher of devils, save us.
Blood of Christ, endurance of martyrs, save us.
Blood of Christ, strength of confessors, save us.
Blood of Christ, engendering virgins, save us.
Blood of Christ, strength of those in peril, save us.
Blood of Christ, help of those who labour, save us.
Blood of Christ, solace in sorrow, save us.
Blood of Christ, hope of the repentant, save us.

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Blood of Christ, consolation of the dying, save us.
Blood of Christ, peace and delight of hearts, save us.
Blood of Christ, pledge of eternal life, save us.
Blood of Christ, releasing souls from Purgatory, save us.
Blood of Christ, most worthy of all honour and glory, save us.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God, who takes away the sins of the world, graciously hear us, Lord.
Lamb of God, who takes away the sins of the world, have mercy on us.

℣. You ransomed us, Lord, by your blood. ℟. And made us a kingdom to our God.

Let us pray

Almighty, everlasting God, you appointed your only-begotten Son to be redeemer of the world, and willed to be appeased by his blood. Grant us, we pray, so to venerate the price of our salvation, and so to be defended against the evils of this life by its might, that we may enjoy its fruit for ever in heaven. Through the same Christ our Lord.

℟. Amen.

LITANY OF BLESSED VIRGIN MARY

Partial indulgence; a plenary indulgence on the usual conditions if devoutly recited daily with versicle and prayer for an entire month. Pius XI, 28 March 1933.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the heavenly Father, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray.
Holy Virgin of Virgins, pray.
Mother of Christ, pray.
Mother of divine grace, pray.
Mother most pure, pray.
Mother most chaste, pray.
Mother inviolate, pray.
Mother undefiled, pray.
Mother most amiable, pray.
Mother most admirable, pray.
Mother of good counsel, pray.
Mother of our Creator, pray.

Mother of our Saviour, pray.
Virgin most prudent, pray.
Virgin to be revered, pray.
Virgin to be proclaimed, pray.
Virgin most powerful, pray.
Virgin most merciful, pray.
Virgin most faithful, pray.
Mirror of justice, pray.
Seat of wisdom, pray.
Cause of our joy, pray.
Spiritual vessel, pray.
Vessel of honour, pray.
Singular vessel of devotion, pray.
Mystical rose, pray.
Tower of David, pray.
Tower of ivory, pray.
House of gold, pray.
Ark of the Covenant, pray.
Gate of heaven, pray.
Morning star, pray.
Health of the sick, pray.
Refuge of sinners, pray.
Comforter of the afflicted, pray.
Help of Christians, pray.
Queen of angels, pray.
Queen of patriarchs, pray.
Queen of prophets, pray.
Queen of apostles, pray.
Queen of martyrs, pray.
Queen of confessors, pray.
Queen of virgins, pray.
Queen of all saints, pray.
Queen conceived without original sin, pray.
Queen assumed into heaven, pray.
Queen of the most holy rosary, pray.
Queen of peace, pray.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God, who takes away the sins of the world, graciously hear us, Lord.
Lamb of God, who takes away the sins of the world, have mercy on us.

℣. Pray for us, holy mother of God. ℟. That we may be made worthy of the promises of Christ.

Let us pray

Prayer

Grant, we beseech you, Lord God, that we of your household may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary ever Virgin, be delivered from present sorrow to delight in joy eternal. Through.

Prayer to the Blessed Virgin Mary

to be said on Saturdays after her litany

After Lamb of God has been said for the third time there follows:

Mary, Maid inviolate, chaste and undefiled,
Mother well-beloved of Christ, your own true child.
You are made the shining gate of heaven above,
Accept from us these words of praise we offer you with love.

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We now implore devoutly,
from the heart within,
That our souls be stainless,
our bodies free from sin.
May you bring us ever, is
our earnest prayer,
The pardon that is granted
through your moving
pleading rare.

O gracious one, who alone
has remained immaculate. P.T. Alleluia.

In Paschal time, in place of the prayer Mary Maid inviolate, one may recite the following antiphon:

Queen of heaven, rejoice, alleluia; for he whom you were worthy to bear, alleluia, has risen as he said, alleluia. Pray to God for us, alleluia.

After the prayer Mary Maid inviolate or after the ant. Queen of heaven, the following is said:

℣. Pray for us, holy mother of God. P.T. Alleluia. ℟. That we may be made worthy of the promises of Christ. P.T. Alleluia.

Let us pray Prayer

Pour forth, we beseech you, Lord, your grace into our hearts, that we to whom the incarnation of Christ your Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ, our Lord. Amen.

LITANY OF ST. JOSEPH
HUSBAND OF THE BLESSED VIRGIN MARY

Partial indulgence; plenary indulgence on the usual conditions if devoutly recited with versicle and prayer daily for a month. Pius XI, 21 March 1935.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the heavenly Father, have mercy on us.
God the Son, redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
St. Joseph, pray.
Illustrious Son of David, pray.
Light of patriarchs, pray.
Husband of the Mother of God, pray.
Chaste guardian of the Virgin, pray.
Foster-father of the Son of God, pray.
Diligent protector of Christ, pray.

Head of the Holy Family, pray.
Joseph most just, pray.
Joseph most chaste, pray.
Joseph most prudent, pray.
Joseph most valiant, pray.
Joseph most obedient, pray.
Joseph most faithful, pray.
Mirror of patience, pray.
Lover of poverty, pray.
Model of workers, pray.
Glory of family life, pray.
Guardian of virgins, pray.
Mainstay of families, pray.
Solace of the afflicted, pray.
Hope of the sick, pray.
Patron of the dying, pray.
Terror of demons, pray.
Protector of Holy Church, pray.
Lamb of God, who takes away the sins of the world, spare us, Lord.
Lamb of God who takes away the sins of the world, graciously hear us, Lord.
Lamb of God who takes away the sins of the world, have mercy on us.

℣. He made him master of his house. ℟. And ruler of all he possessed.

Let us pray Prayer

O God, in your providence, which surpasses all words, you saw fit to choose the blessed Joseph to be the husband of your most holy mother. Grant, we beseech you, that we may deserve to have him as intercessor in heaven, whom, on earth we venerate as our protector. For you live and reign for ever and ever. ℟. Amen.

APOSTOLIC BLESSING

at the end of Sermons.

From Roman Ritual tit. IX, cap. x, n. 2.

Priests of the Order of Preachers who have given a Mission or Retreat can, at the conclusion of the sermons, give the blessing and plenary indulgence by a single Sign of the Cross with a Crucifix and using the following formula:

May the blessing of almighty God, the Father, ✠ the Son, and the Holy Spirit come down to you and remain for ever. ℟. Amen.

(A faculty granted to our Order by indult of 12 August 1908. Summary of indulgences, privileges, and indults O.P.).

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III—EXTRACTS FROM THE COLLECTIONARY OF THE ORDER OF PREACHERS

Sacramental Absolution

I. Form commonly used

If you are held by any bond of excommunication (suspension) and interdict from which I can absolve you, I absolve you and I restore you to the holy sacraments of the church, to the communion and unity of the faithful. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

May almighty God have mercy on you and forgive you all your sins: may he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life. Amen.

May our Lord, Jesus Christ, Son of the living God, through his most loving mercy, absolve you. And by his authority, which I exercise, I absolve you from all your sins, so that you may be absolved from them both here and before the judgment seat of Our Lord Jesus Christ, and that you may possess eternal life and may live for ever. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit. Amen.

The passion of our Lord Jesus Christ, the merits of the blessed Mary, ever virgin, of blessed Dominic our Father, and of all the saints, and whatever good you may have done or intend to do, or hardship you endure and will endure, may these gain for you forgiveness of sins, increase of grace and the reward of eternal life. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

II. Shorter form to be used in reconciliation, or when there are many confessions, or in case of frequent confession.

The May almighty God may be omitted, and it will be sufficient to say :

If you are held by any bond of excommunication (or suspension) and interdict from which I can absolve you, I absolve you in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Likewise, I absolve you from all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

III. Very short form to be used in urgent need due to danger of death

I absolve you from all censures and sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

May almighty God, etc. May our Lord Jesus Christ, etc., as above.

IV. Form to be used in time of Jubilee or of similar favours

If you are held by any bond of excommunication (suspension) and interdict from which I can absolve you, by the authority given to me and granted for you by His Holiness, our lord the Pope, (or by N.) I absolve you and restore you to the holy sacraments of the church, to the communion and unity of the faithful. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Note

If the Confessor is certain of the excommunication and if he has obtained the faculty he should say after the above: I absolve you from the bond of excommunication which you incurred because of such a cause, etc. Then he absolves from sins as above.

Formula of General Absolution

with Plenary Indulgence, for Regulars and for Tertiaries living in community

Brothers and Sisters may gain a plenary indulgence if after Confession and Holy Communion they receive this general absolution and pray for the Pope's intentions. This formula may be used by the superiors of the Order or by other religious deputed by them. Sisters may receive this general absolution from the confessor or from another priest delegated by the Ordinary, even if not approved for their confessions.

Religious may receive this absolution, even privately, on the day before the feast to which it is attached, or within the octave, if for any reason it cannot be received on the appointed day.

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Ant. Do not recall, Lord, our offences, nor those of our parents, and do not take vengeance because of our sins.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . .

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Let us see, O Lord, your mercy.

℟. And give us your saving help.

℣. O Lord, listen to my prayer.

℟. And let my cry for help reach you.

℣. The Lord be with you.

℟. And also with you.

Let us pray

O God, you are offended by sin but appeased by penance. Look kindly upon the prayers of your suppliant people and turn aside the lashes of your anger which we deserve by our sins. Through Christ our Lord. Amen.

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our Father, to all the saints and to you Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault: I beseech you to pray for me.

May almighty God have mercy on you and forgive you all your sins. May he free you from all evil, keep you safe and strengthen you in every good work, and bring you to eternal life. ℟. Amen.

May the almighty and merciful Lord grant you absolution and remission of all your sins. ℟. Amen.

May our Lord Jesus Christ, by the merits of his most sacred passion, absolve you from every bond of sin and may he pour forth his grace upon you. And, by his authority, and that of the blessed apostles Peter and Paul, and of the Supreme Pontiffs, which has been granted for our Order and for you, and here and now entrusted to me, I absolve you from transgressions of the Rule, of the Constitutions, and of the ordinations and admonitions of our superiors, from all forgotten or even neglected penances, granting to you a plenary indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Formula of Blessing
or of General Absolution

with Plenary Indulgence for Secular Tertiaries of the Order of Preachers

Let my prayer come before you, Lord. Bend down and listen to our prayers. Spare, Lord, spare your people, whom you have ransomed with your precious blood. Do not be angry with us for ever.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father . . . silently

℣. And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servants (or your handmaids, or: Save your servants and your handmaids).

℟. Who trust in you, my God.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

℣. The Lord be with you. ℟. And also with you.

Let us pray

O God, you are offended by sin but appeased by penance. Look kindly upon the prayers of your suppliant people and turn aside the lashes of your anger which we deserve by our sins. Through Christ our Lord. Amen.

Then the I confess being said the priest continues with the May almighty God etc., May the almighty, etc. At the end, he adds:

May our Lord Jesus Christ who gave to the blessed apostle Peter the power to bind and to loose, absolve you from every bond of sin that you may possess eternal life and may live for ever. ℟. Amen.

Through the most sacred passion and death of our Lord Jesus Christ, by the prayers and merits of the most blessed Mary ever virgin, of the blessed apostles Peter and Paul, of our blessed Father Dominic and of all the saints, by authority from the Supreme Pontiffs, which has been entrusted to me, I impart to you a plenary indulgence of all your sins. In the name of the Father ✠, and of the Son, and of the Holy Spirit. ℟. Amen.

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Formula of Blessing

With Plenary Indulgence for Secular Tertiaries

To be imparted after sacramental absolution.

I. Formula normally to be used.

To impart this indulgence immediately after sacramental absolution (and it can be given by any confessor) the priest says:

May our Lord Jesus Christ, who gave to the blessed apostle Peter the power of binding and loosing, absolve you from every bond of fault so that you may have everlasting life and may live for ever.

Through the most sacred passion and death of our Lord Jesus Christ, by the prayers and merits of the most blessed Mary ever Virgin, of the blessed apostles Peter and Paul, of our holy Father N. and of all the saints, by authority from the Supreme Pontiffs, which has been entrusted to me, I impart to you a plenary indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

II. Shorter formula

If owing to circumstances the complete formula cannot be used, the priest, omitting everything else, can say:

By the authority from the Supreme Pontiffs committed to me, I impart to you a plenary indulgence of all your sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Grace at Meals

Immediately after Speak the blessing has been intoned, the following is said:

BEFORE DINNER

I. When there is not fast

℣. The eyes of all creatures look to you and you give them their food in due time. You open wide your hand, grant the desires of all who live. Glory be to the Father . . . As it was . . .

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

Let us pray Prayer

Bless, ✠ Lord, your gifts which of your goodness we are about to receive. Through Christ our Lord.

℟. Amen.

And Sir, ask, for a blessing, having been said, the blessing is given: May the King of eternal glory grant us to share in the table of heaven.

℟. Amen.

II. When there is fast

Immediately after Speak the blessing has been intoned, the following is said:

The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live for ever and ever !

Glory be to the Father . . As it was . . .

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

Let us pray Prayer

Bless, ✠ Lord, your gifts which of your goodness we are about to receive. Through Christ our Lord.

℟. Amen.

And Sir, ask, for a blessing, having been said, the blessing is given: May the King of eternal glory grant us to share in the table of heaven.

℟. Amen.

On Holy Thursday, Good Friday, and Holy Saturday the Glory be to the Father is not said.

AFTER DINNER

I. When there is not fast

℣. All your creatures shall thank you, O Lord ; and your friends shall repeat their blessing. Glory be to the Father . . . As it was . . .

We give you thanks for all your benefits, almighty God: for you live and reign for ever and ever.

℟. Amen.

Psalm 50 Have mercy [212] with Glory be to the Father at the end.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

℣. Open-handed, he gives to the poor. ℟. His justice stands firm for ever.

℣. I will bless the Lord at all times. ℟. His praise always on my lips.

℣. In the Lord my soul shall make its boast. ℟. The humble shall hear and be glad.

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℣. Glorify the Lord with me. ℟. Together let us praise his name.

℣. May the name of the Lord be blessed. ℟. Both now and for ever more.

Then without The Lord be with you and without Let us pray the following prayer is said:

Be pleased, Lord, to repay with eternal life all those who do good to us, for the sake of your holy name.

℟. Amen.

℣. Let us bless the Lord.

℟. Thanks be to God.

Then, if an Hour of the Office does not follow, is said:

May the souls of the faithful departed through the mercy of God rest in peace.

℟. Amen.

II. When there is fast

℣. He makes us remember his wonders. The Lord is compassion and love. He gives food to those who fear him. Glory be to the Father . . . As it was . . .

We give you thanks for all your benefits, almighty God: for you live and reign for ever and ever.

℟. Amen.

Psalm 50 Have mercy, [212] with Glory be to the Father at the end.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

The ℣. Open-handed, and all the others which are usually said when there is not fast, are said, as noted above.

However, on Holy Thursday, Good Friday, and Holy Saturday, neither the Glory be to the Father, nor the May the souls of the faithful is said.

BEFORE SUPPER

After Speak the blessing, there follows at once:

℣. The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live for ever and ever ! Glory be to the Father . . . As it was . . .

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

Let us pray Prayer

Bless, ✠ Lord, your gifts which of your goodness we are about to receive. Through Christ our Lord. ℟. Amen.

And Sir, ask for a blessing, having been said, the blessing is given: May the King of glory bring us to the supper of eternal life. ℟. Amen.

AFTER SUPPER

℣. He makes us remember his wonders. The Lord is compassion and love. He gives food to those who fear him. Glory be to the Father . . . As it was . . .

Blessed in his gifts and holy in all his deeds is the Lord ; who lives and reigns for ever and ever. ℟. Amen.

Psalm Have mercy [212]; at the end Glory be to the Father is said.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father, silently. And lead us not into temptation. ℟. But deliver us from evil.

The ℣. Open-handed, and all the others which are usually said after dinner, are said, as noted above on page 37*.

Before the Collation

Speak the blessing, having been said, the blessing is given:

May the giver of all good things bless ✠ the food and drink of his servants.

℟. Amen.

After the Collation

When the collation is ended the following is said:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Blessing of Various Objects

The priest wears the seasonal stole unless otherwise indicated.

Blessing of Rosaries

Priest wears a white stole and says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you.

℟. And also with you.

Let us pray Prayer

Almighty and merciful God, on account of your very great love for us, you willed that your only-begotten Son, our Lord Jesus Christ, should come down from heaven to earth, and at the angel's message take flesh in the most sacred womb of Our Lady, the most blessed Virgin Mary, submit to death on the cross, and then rise gloriously from the dead on the third day, in order to deliver us from Satan's tyranny. We humbly beg you, in your boundless goodness to bless ✠ and to sanctify ✠ these rosaries, which your faithful church has consecrated to the

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honour and praise of the mother of your Son. Let them be endowed with such power of the Holy Spirit, that whoever carries one on his person, or reverently keeps one in his home, or devoutly prays to you while meditating on the divine mysteries, according to the rules of this holy society, may fully share in all the graces, privileges, and indulgences which the Holy See has granted to this society. May he always and everywhere in this life be shielded from all enemies, visible and invisible, and at his death deserve to be presented to you by the most blessed Virgin Mary herself, mother of God. Through the same our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. ℟. Amen.

They are sprinkled with holy water.

Short formula

To the honour and glory of Mary, the virgin mother of God, in memory of the mysteries of the life, death and resurrection of our Lord, the same Jesus Christ, may this crown of the most holy Rosary be blessed ✠ and sanctified ✠ in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Blessing of Roses of the Society of the most holy Rosary

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

God, you are the creator and upholder of the human race, the author of grace and the generous giver of eternal salvation, with your holy blessing ✠ bless these roses which we beg you to bless, and which we offer this day in thanksgiving to you and in devotion and veneration towards the ever blessed virgin Mary of the rosary. By the power of the holy cross pour out a heavenly ✠ blessing on these roses, which you have given to man to enjoy their pleasing fragrance and to alleviate sickness. By the sign of the holy ✠ cross let them be endowed with such blessing that the sick to whom they are brought, or who bring them to their homes, may be healed of their infirmities. May the devils depart, may they flee panic-stricken with

their followers from these dwellings, nor may they any more dare to trouble those who serve you. Through Christ our Lord. ℟. Amen.

They are sprinkled with holy water.

Blessing of Candles of the Society of the most holy Rosary

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, the true light that enlightens every man who comes into the world, by the prayers of the blessed Virgin Mary, your mother, and the fifteen mysteries of her rosary, pour out your blessing ✠ on these candles and tapers, and sanctify ✠ them by the light of your grace. Mercifully grant, that as these lights with their visible fire dispel the darkness of the night, so may the Holy Spirit with his invisible fire and splendour dispel the darkness of our vices. May he help us ever to discern, with the pure eye of the spirit, the things that are pleasing to you and of benefit to us, so that, in spite of the darkness and pitfalls of this world, we may come at last to the light that never fails. For you live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

Blessing of Clothing of the Brothers and Sisters

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, you condescended to clothe yourself with the robe of mortality. We beg you from the abundance of your great mercy to bless ✠ this kind of garment which the holy Fathers have appointed to be worn in token of innocence and humility. Grant that he (or she) who is to wear it may be worthy to put on you, Christ our Lord. Amen.

The garments are sprinkled with holy water.

Blessing of Cinctures and Medals of St. Thomas Aquinas

Wearing white stole, the priest says:

℣. Our help is in the

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name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, Son of the living God, lover and guardian of purity, we beseech your boundless goodness and ask, that as you caused Saint Thomas Aquinas to be girded with the cincture of chastity through the ministry of angels, and preserved him from every stain of body and soul, so may you be pleased to bless ✠ and sanctify ✠ these cinctures (or medals) to his honour and glory. Let all who reverently keep them and wear them about their loins (or who reverently wear and keep them) be cleansed of every defilement of mind and body, and deserve to be presented to you at the hour of death by the hands of the holy angels. For you, with the Father and the Holy Spirit, live and reign for ever and ever.

℟. Amen.

They are sprinkled with holy water.

Blessing of Water with Relic of St. Peter the Martyr

Wearing a red stole the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

God, who for man's salvation instituted very great mysteries in the element of water, listen to our prayer, and pour forth your blessing ✠ on this element, water, which we now seal with the power of the blessed Peter your martyr. By the intercession of this, your martyr, let it be a health-giving remedy for your faithful, driving out evil spirits and warding off illness and suffering of body and spirit. May all who drink of it or are sprinkled with it be delivered from every affliction of soul and body and receive health in all their being. Through Christ our Lord. ℟. Amen.

Let us pray Prayer

Almighty everlasting God, we humbly implore your mercy and goodness graciously to bless ✠ by your power, which surpasses description, these your faithful people who come to venerate the relic of St. Peter Martyr and to beg his intercession. Delivered by your martyr's prayers from every affliction of mind and body, protected by your mercy here and everywhere, and saved by your grace, may they deserve, after this life has run its course, to attain the joys that are unending. Through Christ our Lord. ℟ Amen.

Blessing of Olive Oil on Feast of St. Peter Martyr

Wearing stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, Son of the living God, bless ✠ these olives, we beseech you. Pour out on them a heavenly blessing, by the power of the holy ✠ cross and the intercession of St. Peter Martyr, for you gave them to man to dispel darkness. May they, by the sign of the holy ✠ cross, be endowed with such blessing that, wherever they may be placed, the powers of darkness may depart and tremble and, with their followers, flee panic-stricken from those dwellings. May no damage be done there by lightning and storm; may no inclement weather consume or destroy the fruits of the earth, and may nothing trouble or molest those who serve you, almighty God: for you live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

Blessing of Palm or other Branches on the same Feast

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord Jesus Christ, Son of the living God, bless ✠ these branches of trees, we beseech you. Pour out on them a heavenly blessing, by the power of the holy ✠ cross and the intercession of St. Peter Martyr. For, when you were about to triumph over the enemy of mankind, you willed that palms and branches of trees should be used by children to honour you. May these, by the sign of the holy ✠ cross, be endowed with such blessing that, wherever they may be placed, the powers of darkness may depart and tremble and, with their followers, flee

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panic-stricken from those dwellings. May no damage be done there by lightning and storm; may no inclement weather consume or destroy the fruits of the earth, and may nothing trouble or molest those who serve you, almighty God: for you live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

Blessing of Prayers of St. Vincent Ferrer.

Wearing a stole, the priest says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Almighty and everlasting God deign to ✠ bless, and ✠ sanctify these written prayers to the honour of your name, of the blessed Mary your mother, and of the blessed Vincent your confessor. May all who use them or carry them on their person, by the merits and prayers of blessed Vincent, obtain health of soul and body from you, who live and reign for ever and ever. ℟. Amen.

They are sprinkled with holy water.

Blessing of Water for the Sick in Honour of St. Vincent Ferrer

Priest wears stole and says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

℣. May the name of the Lord be blessed. ℟. Both now and for evermore.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Lord, you once blessed the rock in the desert, letting a copious flow of water come forth when Moses had twice struck it with his rod, and by this double stroke typified the mystery of your passion and the two beams of the cross. We humbly implore your majesty, in your goodness and mercy, that by the mystery of the same holy cross, you would sanctify this water with a generous ✠ blessing. May every sick person who drinks of it or is sprinkled with it, straightway experience the health-giving effect of your blessing. Through Christ our Lord. ℟. Amen.

I bless this water in the name of God ✠ the Father almighty, who created this pleasing element for man's use, ennobling it by his wondrous power that it might wash away the stains of body and soul, that it might give drink to the thirsty, refreshment to those suffering from heat, and a way and path to seafarers. For, in water and by water in the universal deluge, when the sluices were opened and the heavens rained for forty days and forty nights, yet sparing the lives of the eight people in the ark which rode the water, he prefigured the sacrament of the new Law. So may he bless ✠ and sanctify ✠ this water, so that by the invocation of his holy name and that of St. Vincent, it may heal the sick, strengthen the infirm, cheer the downcast, purify the unclean, and mightily restore health to those who seek it. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. ℟. Amen.

The priest, touching the vessel of water with a relic or image of St. Vincent, says:

Let us pray Prayer

Listen, Lord, to our entreaties, and by the merits of St. Vincent, by whose relic (or image) this water is touched, pour out the might of your constant blessing on this element, water, that whoever takes it may find it a health-giving drink. In the name of the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

The foregoing cross ought to be made with the relic or image.

Then the priest says:

Ant. In the evening of life may St. Vincent graciously be with us to lead us on the sure path to Christ.

℣. Blessed Vincent, pray for us. ℟. That we may be made worthy of the promises of Christ.

Let us pray Prayer

O God, through the wonderful preaching of your confessor, the blessed Vincent, you granted that a multitude of peoples should come to acknowledge your name. Grant, we beseech you, that we may be worthy to be rewarded in heaven by him whom he announced on earth as the Judge who is to come, Christ our Lord. ℟ Amen.

Blessing for all things

This formula can be used by any priest, for all things to which a special blessing is not assigned.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

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The Lord be with you. ℟. And also with you.

Let us pray Prayer

God, by whose word all things are sanctified, pour forth your blessing ✠ upon this creature (or these creatures), and grant that whoever uses it (or them) with gratitude and in accordance with your law and will, may by calling on your most holy name, receive from you, the Creator, protection of soul and body. Through Christ our Lord. ℟. Amen.

It is sprinkled (or they are sprinkled) with holy water.

Prayers

for the Lord Pope and for Benefactors, to be said in Chapter

If faults are to be heard in Chapter the prayers for the Pope and for benefactors are said in this manner. The Prelate having said Speak the blessing and the response The Lord, having been made, any benefactions that are to be announced should be announced. Then having made those recommendations that he may be obliged to make or wishes to make, the Prelate rises, as do all the others, and without Let us pray says the following prayer, during which the brethren bow profoundly.

Be pleased, Lord, to repay with eternal life all those who do good to us, for the sake of your holy name. ℟. Amen.

Then is said, by each choir alternately, the psalm To you have I lifted up my eyes, 47* and concluding it with the versicles Glory be to the Father . . . At it was; then the psalm Out of the depths, [224] concluding it with the versicle Eternal rest.

After this, all say in common: Lord have mercy. Christ have mercy. Lord have mercy. The Our Father is said silently, at the end of which the hebdomadarian says:

And lead us not into temptation. ℟. But deliver us from evil

℣. Let us pray for the Lord Pope. ℟. The Lord preserve him and give him life and make him blessed upon the earth, and deliver him not up to the will of his enemies.

℣. Save your servants and your handmaids. ℟. Who trust in you, my God.

℣. May they rest in peace. ℟. Amen.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Almighty, eternal God, who alone does great wonders, pour forth on your servant, N. our Pope, and on all congregations committed to his charge, the spirit of saving grace; and that they may truly please you, pour down on them the continual dew of your blessing.

Stretch out, Lord, the right hand of your heavenly help to your servants and handmaids. May they seek you with their whole heart and obtain whatsoever they worthily ask of you.

O God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids remission of all their sins, that through loving supplications they may obtain the favour they have always desired. For you live and reign for ever and ever. ℟. Amen.

The previous three prayers are said with the one Let us pray and finish with the single For you live.

When the Apostolic See is vacant those prayers which refer to the Pope are omitted.

When the prayers are finished the Prelate hears the faults. When these are finished, all rise and the Prelate says:

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Prayers for the General Chapter

and for those who go to it

In a year in which a General Chapter is to be held, for a month before the day of the Chapter, there is said daily after None or after Office of the Dead when this follows None, except on feasts of the I and II class, the psalm To you have I lifted.

It is said alternately by each choir beginning from the hebdomadarian's side.

Psalm 122

To you have I lifted up my eyes * you who dwell in the heavens:

My eyes, like the eyes of slaves * on the hand of their lords.

Like the eyes of a servant * on the hand of her mistress,

So our eyes are on the Lord our God * till he show us his mercy.

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Have mercy on us, Lord, have mercy. * We are filled with contempt.

Indeed all too full is our soul with the scorn of the rich, * (with the proud man's disdain).

Glory be to the Father . . . As it was . . .

Afterwards is said the antiphon : Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love; you, who, through the diversity of many languages, gathered the nations together in the unity of faith.

Lord have mercy. Christ have mercy. Lord have mercy. Our Father silently And lead us not into temptation. ℟. But deliver us from evil.

℣. Send forth your Spirit and they will be created. ℟. And you will renew the face of the earth.

℣. Save your servants. ℟. Who trust in you, my God.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

O God, who has instructed the hearts of the faithful by the light of the Holy Spirit, grant that, in the same Spirit, we may relish what is right and ever rejoice in his consolation.

Prayer

Listen, Lord, to our prayers and guide the steps of your servants along the path of your salvation; that in the journey through this fickle life they may always be protected by your help. Through Christ our Lord. ℟. Amen.

Brethren who are absent from choir should, nevertheless, say these prayers.

Prayers

to be said when visiting the Sick

When visiting those confined to bed through illness, the brethren on entering house or room of the sick person, should say :

℣. Peace to this house. ℟. And to all who dwell here.

And going up to the bed of the sick person they should greet him pleasantly and encourage him by holy and consoling words to have patience in his illness. Since it is often the case that bodily sickness is a result of spiritual sickness, they should exhort him, if he wishes to be cured quickly, even though the illness be not grave, to make a full and true confession of all his sins. Should the brethren wish to recite prayers over the sick person then the senior priest among them can use this formula, which may be abbreviated at will.

Should there be several persons ill in the same room or place, then as often as mention is made of them in the following prayers, the priest should use the plural form.

Dearly beloved, if the Lord sees fit to restore you to health, will you not determine, to the best of your ability, to avoid sin and to keep his commandments ?

Having received the promise, the priest says :

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

The Lord be with you. ℟. And also with you.

Let us pray

We beseech you, Lord Jesus Christ, that at our humble entry there may come into this house, eternal happiness, divine well-being, serene joy, fruitful charity and everlasting health. Let any inroads of devils vanish from this place, let the angels of peace be present therein, and let all discord depart from this house. Show in us, Lord, the might of your holy name. Bless ✠ what we do, sanctify our humble visit. For you are holy and loving and you abide with the Father and the Holy Spirit for ever and ever. Amen.

Psalm 6 Lord, do not reprove me [220].

The Lord be with you. ℟. And also with you.

Reading from the holy Gospel according to Matthew. ℟. Glory to you, Lord.

When the priest says : Reading from the holy, etc. he makes the sign of the cross on his forehead, mouth and breast and likewise on the sick person if the patient be a man ; if it be a woman, he signs himself alone as above. This procedure is observed in the following Gospel readings.

Chapter 8

As he entered Caper'naum, a centurion came forward to him, beseeching him and saying, " Lord, my servant is lying paralysed at home, in terrible distress." And he said to him, " I will come and heal him." But the centurion answered him, " Lord, I am not worthy to have you come under my roof ; but only say the word, and my servant will be healed. For

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I am a man under authority, with soldiers under me ; and I say to one, 'Go,' and he goes, and to another, ' Come,' and he comes, and to my slave, ' Do this,' and he does it." When Jesus heard him, he marvelled, and said to those who followed him, " Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness ; there men will weep and gnash their teeth." And to the centurion Jesus said, " Go ; be it done for you as you have believed." And the servant was healed at that very moment.

The Lord be with you.
℟. And also with you.

Let us pray

God of heavenly power, by the power of your command, you drive away all weakness and sickness from the bodies of men ; in your mercy, help your servant, so that his (her) infirmity being fled, his (her) full strength restored, in renewed health he (she) may bless your holy name. Through Christ our Lord.
℟. Amen.

Psalm 19

May the Lord answer in time of trial ; * may the name of Jacob's God protect you.

May he send you help from his shrine * and give you support from Sion.

May he remember all your offerings * and receive your sacrifice with favour.

May he give you your heart's desire * and fulfil every one of your plans.

May we ring out our joy at your victory and rejoice in the name of our God. * May the Lord grant all your prayers.

I am sure now that the Lord * will give victory to his anointed,

Will reply from his holy heaven * with the mighty victory of his hand.

Some trust in chariots or horses, * but we in the name of the Lord.

They will collapse and fall, * but we shall hold and stand firm.

Give victory to the king, O Lord, * give answer on the day we call.

Ant. In the midst of life we are in death. To whom do we look for help but to you, Lord, whose anger, with good reason, is enkindled because of our sins ? * Holy God, holy Mighty One, holy and merciful Saviour, give us not over to bitter death !

℣. Do not reject us now that we are old ; when our strength fails, do not forsake us, Lord. - Holy God.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father. . . And lead us not into temptation. ℟. But deliver us from evil.

℣. Have mercy on me, Lord, I have no strength. ℟. Lord, heal me, my body is racked.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

℣. For you has he commanded his angels. ℟. To keep you in all your ways.

℣ Blessed, Father, Dominic, pray for us. ℟. That we may be made worthy of the promises of Christ.

℣. Lord, save your servant (or handmaid). ℟. Who trusts in you, my God.

℣. Send him (or her) help, Lord, from your shrine. ℟. And give him (or her) support from Sion.

℣. May the enemy never outwit him (or her). ℟. Nor the evil man oppress him (or her).

℣. Be to him (or her) Lord, a strong tower. ℟. Against the foe.

℣. O Lord listen to my prayer. ℟. And let my cry for help reach you.

℣. The Lord be with you. ℟. And also with you.

Let us pray

Almighty everlasting God, look down in mercy on the infirmity of your servant, and stretch out your majestic right hand to protect him (or her .

Grant, we beseech you, Lord God, that this your servant may enjoy unfailing health of mind and body, and, through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal.

O God, in wonderful order you arrange the ministries of men and angels; mercifully grant, that those who always stand before you and minister to you in heaven may also guard our life on earth. Through.

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins may be relieved through the patronage of the blessed Dominic, your confessor and our father.

O God, you always rule with loving care over that which you have made;

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listen to our prayers and look kindly on your servant who is suffering bodily illness. Come to him (or her) with your healing power and grant him (or her) the remedy of heavenly grace. Through our Lord. ℟. Amen.

Having said the final prayer the priest places both hands on the head of the sick person and says the prayer of St. Vincent used by St. Louis Bertrand.

They will lay hands on the sick and they will recover. May Jesus, Son of Mary, Lord and health of the world, who drew you to the catholic faith, preserve you in it and make you blessed. And by the merits of the blessed virgin Mary, of the blessed Dominic, our father, of the blessed Vincent and of all the saints, may he be pleased to free you from this infirmity.

Then he says:

The Lord be with you.
℟. And also with you.

The beginning of the holy Gospel according to John. ℟. Glory to you, Lord.

Chapter 1

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Here a genuflexion is made. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. ℟. Thanks be to God.

In place of the preceding gospel, the following can be said.

The Lord be with you.
℟. And also with you.

Reading from the holy Gospel according to Mark.

Chapter 16

At that time, Jesus appeared to the eleven disciples as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. And he said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."
℟. Thanks be to God.

After which he adds:

May the Lord Jesus Christ be with you to defend you, within you to preserve you, before you to lead you, behind you to guide you, and above you to bless ✠ you: for with the Father and the Holy Spirit he lives and reigns in perfect unity for endless ages.
℟. Amen.

May the blessing of almighty God, the Father, ✠ the Son and the Holy Spirit come down to you and remain with you for ever. ℟. Amen.

He then sprinkles the sick person with holy water.

Apostolic Blessing for moment of death

I—Formula normally to be followed

Priest, wearing a violet stole, on entering the room of the sick person, says:

℣. Peace to this house!
℟. And to all who dwell here.

He then sprinkles the sick person, the room, and all present with holy water, saying:

Ant. Purify me, Lord, then I shall be clean. O wash me, I shall be whiter than snow.

If the sick person wishes to confess he should hear and absolve him. If confession is not requested the priest should encourage him to make an act of contrition. If time permits, he will briefly advise him of the power and efficacy of this blessing. He should both

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instruct and exhort him to call on the most holy name of Jesus at least in his heart, and to offer up willingly the pains and hardships of his illness in atonement for his past life. He should exhort him to offer himself to God as ready to accept whatever might be the divine will, and, even to undergo death itself with resignation as a satisfaction for the penalties deserved by sin.

Then the priest should console him with loving words and raise up hope that out of the divine bounty he will receive remission of temporal punishment and gain eternal life.

When the Apostolic blessing is given, in this way, simultaneously to more than one sick person, all is said once only, as below, changing merely the singular to the plural.

℣. Our help is in the name of the Lord. ℟. Who made heaven and earth.

Ant. Do not recall, Lord, the offences of your servant (handmaid) and do not take vengeance because of his (her) sins.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father, silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servant. ℟. Who trusts in you, my God. ℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

Most merciful God, Father of mercies and God of all consolation, it is your will that no one who believes and hopes in you should perish. In your compassion, look favourably upon your servant N., whom the true faith and christian hope commend to you. Come to him (her) with your saving power, and by the suffering and death of your only-begotten Son, mercifully grant him (her) remission and pardon of all his (her) sins. So, in the hour of death may his (her) soul find in you a merciful judge, and, cleansed from every stain in the blood of that same Son, may he (she) be found worthy to pass into everlasting life. Through the same Christ our Lord. ℟. Amen.

Then after one of those present has said the Confiteor the priest says the May almighty God, and the May the almighty. Then he adds:

May our Lord Jesus Christ, Son of the living God, who gave to his blessed apostle, Peter, the power of binding and of loosing, through his most loving mercy, receive your confession and restore to you that first garment which you received in Baptism; and I, by the power given to me by the Apostolic See, grant you a plenary indulgence, and remission of all sins: in the name of the Father, ✠ and of the Son, and of the Holy Spirit. ℟. Amen.

By the sacred mysteries of the restoration of mankind, may almighty God remit for you all punishment in this life and in the next, may he open to you the gates of paradise and lead you to everlasting happiness. ℟. Amen.

May almighty God bless you, the Father ✠ and the Son and the Holy Spirit. ℟. Amen.

II—Shorter Form

If the sick person is so close to death that there is no time for the Confiteor or for saying the foregoing prayers, the priest straightway gives the blessing, saying:

I, by the power given to me by the Apostolic See, grant you a plenary indulgence and remission of all sins. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. ℟. Amen.

By the sacred, etc., as above.

May almighty, etc., as above.

III—Shortest Form

In case of necessity it is sufficient to say:

I, by the power given to me by the Apostolic See, grant you a plenary indulgence and remission of all sins, and I bless you. In the name of the Father, ✠ and of the Son, and of the Holy Spirit. ℟. Amen.

The Commendation
of a departing Soul

When the sick person is near death the priest, with violet stole, should read the following litany with versicles and prayers:

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God, the heavenly Father, have mercy on him (or her).
God, the Son, redeemer of the world, have mercy on him.

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God, the Holy Spirit, have mercy on him (her).
Holy Trinity, one God, have mercy on him (her).
Holy Mary, pray for him (or her).
Holy Mother of God, pray.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.
All holy Angels and Archangels, pray.
All holy ranks of blessed spirits, pray.
St. John, the Baptist, pray.
St. Joseph, pray.
All holy Patriarchs and Prophets, pray.
St. Peter, pray.
St. Paul, pray.
St. Andrew, pray.
St. James, pray.
St. John, pray.
St. Thomas, pray.
St. James, pray.
St. Philip, pray.
St. Bartholomew, pray.
St. Matthew, pray.
St. Simon, pray.
St. Thaddeus, pray.
St. Matthias, pray.
St. Barnabas, pray.
St. Mark, pray.
St. Luke, pray.
All holy Disciples of the Lord, pray.
All holy Innocents, pray.
St. Stephen, pray.
St. Clement, pray.
St. Cornelius, pray.
St. Cyprian, pray.
St. Laurence, pray.
St. Vincent, pray.
St. Denis and your companions, pray.
St. Maurice and your companions, pray.
St. Januarius and your companions, pray.
SS. Fabian and Sebastian, pray.
SS. Cosmas and Damian, pray.
St. Thomas, pray.
St. Peter, pray.
St. John and your companions, pray.
All holy Martyrs, pray.
St. Sylvester, pray.
St. Gregory, pray.
St. Pius, pray.
St. Ambrose, pray.
St. Augustine, pray.
St. Jerome, pray.
St. Hilary, pray.
St. Martin, pray.
St. Nicholas, pray.
St. Antoninus, pray.
St. Albert, pray.
Holy Father, Dominic, pray.
Holy Father, Dominic, pray.
St. Thomas, pray.
St. Vincent, pray.
St. Hyacinth, pray.
St. Raymund, pray.
St. Louis, pray.
St. Anthony, pray.
St. Benedict, pray.
St. Bernard, pray.
St. Francis, pray.
All holy Confessors, pray.
St. Ann, pray.
St. Mary Magdalen, pray.
St. Martha, pray.
St. Felicitas, pray.
St. Perpetua, pray.

St. Agatha, pray.
St. Lucy, pray.
St. Agnes, pray.
St. Cecilia, pray.
St. Catherine, pray.
St. Margaret, pray.
St. Ursula and your companions, pray.
St. Catherine, pray.
St. Rose, pray.
St. Agnes, pray.
St. Catherine, pray.
St. Margaret, pray.
All holy Virgins and Widows, pray.
All Saints, pray.
Be merciful, Lord, deliver him (her).
Be merciful, Lord, deliver him (her).
From eternal damnation, Lord deliver.
From a sudden and unprovided death, Lord deliver.
From the perils impending on his (her) sins, Lord, deliver.
From the attacks of the devil, Lord deliver.
Through the mystery of your holy incarnation, Lord, deliver.
Through your passion and cross, Lord, deliver.
Through your glorious resurrection, Lord, deliver.
Through your wonderful ascension, Lord, deliver.
Through the grace of the Holy Spirit, the Counsellor, Lord, deliver.
On the day of judgment, Lord deliver.

We, who are sinners, we beseech you hear us.
That you would take away the scourge of your anger, we beseech you hear us.
That you would deliver his (her) spirit from the place of confinement, we beseech you hear us.
That you would decree that he (she) be cheered by eternal joys in the land of the living, we beseech you hear us.
That you would graciously hear us, we beseech you hear us.
Lamb of God who takes away the sins of the world, Lord, spare him (her).
Lamb of God who takes away the sins of the world, Lord, deliver him (her).
Lamb of God who takes away the sins of the world, Lord, have mercy on him (her).

By all together is said: Lord, have mercy. Christ, have mercy. Lord, have mercy: then follows the Our Father, silently. After which, the priest says:

And lead us not into temptation. ℟. But deliver us from evil.

℣. Save your servant (or handmaid). ℟. Who trusts in you, my God.

℣. Send him (her help, Lord, from your holy shrine. ℟. And give him

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(her) support from Sion.

℣. May the enemy never outwit him (her). ℟. Nor the evil man oppress him (her).

℣. Be to him (her), Lord, a strong tower. ℟. Against the foe.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you.

℟. And also with you.

Let us pray

Prayer

Almighty, everlasting God, upholder of souls, you chastise those whom you love and those whom you receive, you lovingly correct unto amendment. We call upon you, Lord, graciously to give your grace to your servant who is suffering bodily weakness, that in the moment of departing from the body, his soul, free from the stain of mortal sin, may be worthy to be presented by the hands of your holy angels, to you, who gave it. Through Christ our Lord. Amen.

Then, if the patient is still alive, the priest says the following commendation, which is according to the usage of the Roman Church:

Depart, Christian soul, out of this world, in the name of God the Father almighty, who created you; in the name of Jesus Christ, Son of the living God, who suffered for you; in the name of the Holy Spirit who sanctified you; in the name of the glorious and holy Virgin Mary, Mother of God; in the name of the blessed Joseph, illustrious husband of the same glorious Virgin; in the name of the angels and archangels; in the name of the thrones and dominations; in the name of the principalities and authorities; in the name of the powers, of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins, and of all the saints of God. May your resting place be this day in peace, and your abode in holy Sion; through Christ our Lord. ℟. Amen.

Prayer

God of mercy, God of pity, God, in your great compassion you blot out the sins of the penitent, and by pardon cancel the guilt of past offences. Mercifully look with favour on this your servant, N., and

hear him (her) who pleads for pardon of all his sins, which he (she) wholeheartedly confesses. Renew in him (her), most loving Father, whatever has been marred by human frailty or defiled by the devil's treachery, and make him (her) firm, as a redeemed member, in the unity of that body which is the Church. Have pity, Lord, have pity, for his (her) only hope is in your mercy, and let him (her) partake of the mystery of reconciliation with you. Through Christ, our Lord. ℟. Amen.

I commend you, dear brother (dear sister), to almighty God, and entrust you to him whose creature you are; that having paid the debt common to mankind, you may return to your Maker, who formed you from the dust of the earth. May, therefore, the noble company of angels meet your soul as it leaves the body. May the judicial council of apostles come to meet you. May the victorious army of white-robed martyrs come to greet you. May the throng of glorious confessors, lily pure, surround you. May the choir of joyful virgins go before you. And may the embrace of a blessed peace surround you in the company of the patriarchs. May St. Joseph, the gentle patron of the dying, raise high your hope. May the holy Mother of God, the Virgin Mary, look with kindness on you. May Jesus Christ show himself to you with a gentle and joyous countenance and may he appoint a place for you among those who stand always in his presence. May you never know the horror of darkness, the noise of flames, the anguish of torture. May accursed Satan and his followers yield before you. At your coming, accompanied by angels, may he tremble and flee into the vast chaos of unending night. Let God arise and let his foes be scattered. Let those who hate him flee before him. As smoke is blown away so will they be blown away, like wax that melts before the fire, so the wicked shall perish at the presence of God. But the just shall rejoice in the presence of God. Let all the legions of hell be put to confusion and shame and let no minister of Satan dare to bar your way. May Christ, who was crucified for you, set you free from torment. May Christ who deigned to die for you, deliver you from eternal death. May Christ, Son of the living God, place you amid the

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ever verdant delights of his paradise; and may he, that true Shepherd, acknowledge you to be one of his flock. May he absolve you from all your sins and place you at his right hand in the company of his chosen ones. May you see your Redeemer face to face and standing ever in his presence look with blessed eyes at Truth itself. Placed thus among the ranks of the blessed, may you enjoy the delight of seeing God for ever and ever. ℟. Amen.

Prayer

Receive, Lord, your servant into the place of salvation for which he (she) hopes on account of your mercy. ℟. Amen.

Deliver, Lord, the soul of your servant from every danger of hell, from the bonds of punishment, and from all hardship. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Enoch and Eli'jah from the death common to all the world. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Noah from the flood. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Abraham out of Ur of the Chaldeans. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Job from his sufferings. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Isaac from being sacrificed at the hand of his father Abraham. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Lot from Sodom and from burning fire. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Moses from the power of Pharao king of Egypt. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Daniel from the lions' den. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered the three young men from the fiery furnace and from the power of a wicked king. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Susanna from false accusation. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered David from the power of king Saul and from the might of Goliath. ℟. Amen.

Deliver, Lord, the soul of your servant, as you delivered Peter and Paul from prison. ℟. Amen.

And as you delivered the most blessed virgin and martyr Thecla from three most cruel torments, so be pleased to deliver the soul of your servant, and make him (her) to rejoice with you in the heavenly delights. ℟. Amen.

Prayer

We commend to you, Lord, the soul of your servant N., and we beg you, Jesus Christ, Saviour of the world, that since for him (her) you mercifully came on earth, you will not refuse to admit him (her) to the happiness of the patriarchs. Acknowledge your creature, Lord, made, not by strange gods, but by you, the only true and living God. For there is no other God but you, no work to compare with yours, Lord. Let his (her) soul find joy in your presence, and do not recall his (her) former sins or excesses which passion or heat of evil desire engendered. For although he (she) has sinned, yet he (she) did not deny the Father, Son and Holy Spirit, but has believed and has had zeal for God's honour, and faithfully worshipped God who created all things.

Prayer

We beg you, Lord, do not recall the sins of his (her) youth and the wrongs he (she) did when he (she) knew no better, but in your great compassion be mindful of him (her) in the brightness of your glory. Let the heavens be opened to him (her), let the angels rejoice with him (her). Lord, receive your servant into your kingdom. May St. Michael the archangel of God, who won the leadership of the heavenly host, receive him (her). May the holy angels of God come to meet him (her), and lead him into the heavenly Jerusalem. May blessed Peter the apostle, to whom God gave the keys of the kingdom, receive him (her). May St. Paul the apostle, who was worthy to be a chosen vessel, come to his (her) assistance. May St. John, the beloved apostle of God, to whom the heavenly mysteries were revealed, intercede for him (her). May all the holy apostles, to whom the Lord gave the power of binding and loosing, pray for him (her). May all the saints and chosen ones of God who in this world endured torments for the name of Christ, intercede for him (her), that, freed from the bonds of the flesh, he (she) may be worthy to attain to the glory of the heavenly kingdom, through the graciousness of our Lord Jesus Christ who, with the Father

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and the Holy Spirit, lives and reigns for ever and ever. ℟. Amen.

Prayer

May the gentle Virgin Mary, mother of God, and most loving consoler of those in distress, commend to her Son the soul of his servant N., that by this motherly intervention he (she) may not fear the terrors of death, but, in her company, may joyfully go forward to the longed-for home in heaven. ℟. Amen.

Prayer

St. Joseph, patron of the dying, to you I have recourse, at whose happy passing Jesus and Mary kept watch. Through this twofold beloved assurance, I earnestly commend to you the soul of this servant, N., struggling in his (her) last agony, that under your protection he (she) may be freed from the wiles of the devil and from eternal death, and may be worthy to attain to everlasting joy. Through the same Christ our Lord. ℟. Amen.

If the soul is still in agony the following psalms are said : Psalm 117 Give thanks, p. 34, and all of Psalm 118, They are happy which is found on [238] etc.), without Glory be to the Father.

If, after these prayers, death has not occurred, all depart, leaving there the cross and holy water. The Prior will assign some of the Brethren to remain there. They will say psalter without Glory be to the Father.

Prayers to be said when the soul has departed

When the soul has departed the Brethren immediately end the psalms that they have been saying, with the Versicle Eternal rest. The commendation is then made by a priest, wearing a black stole, beginning, without chant, the ℟. Come to his (her) aid, with the subsequent versicle, which is continued by the other brethren. The whole offce of the commendation is said distinctly in a reading tone, until the cantor intones the ℟. Deliver me, Lord.

℟. Come to his (her) aid, saints of God ; come to meet him (her), angels of God; ✱ receiving his (her) soul, offer it before the Most High. ℣. May

Christ, who called you, receive you ; and may angels lead you to Abraham's bosom. – Receiving. ℣. Eternal rest grant to him (her), O Lord, and let perpetual light shine upon him (her). – Offer it . . .

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father, silently.

And lead us not into temptation. ℟. But deliver us from evil.

℣. Eternal rest grant to him (her), O Lord. ℟. And let perpetual light shine upon him (her).

℣. From the gate of hell. ℟. Lord, deliver his (her) soul.

℣. May he (she) rest in peace. ℟. Amen.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

Let us pray Prayer

We commend to you, Lord, the soul of your servant, that being dead to this world, he (she) may live to you ; and in the forgiveness of your most merciful love, blot out his (her) sins, committed through human frailty. Through Christ our Lord. ℟. Amen.

Let us pray Prayer

Lord, holy Father, almighty eternal God, though we are unable to make enough supplication for our own sins, impelled by love we ask on behalf of others. Nevertheless, with confidence in your generous love and unfailing kindness, we beseech you, in your mercy, lovingly to receive the soul of your servant who returns to you. May Michael angel of your covenant be with him (her). May you be pleased to place him (her), by the hands of the holy angels, in the company of your saints and chosen ones, with the holy patriarchs Abraham, Isaac and Jacob. Thus being delivered from the powers of darkness and the places of punishment, may he (she) not be thrown into confusion by the faults of our first parents nor by those of his (her) own ignorance, wickedness or weakness. Rather let him (her) be acknowledged by your friends and let him (her) rejoice in the peace of holy blessedness. And when the day of the great judgment comes, may he (she), being raised up with your saints and chosen ones, be ever filled with the glory of gazing on your unveiled countenance. Through Christ our Lord. ℟. Amen.

Then the priest begins the antiphon May Christ and psalm 113 When Israel, p. 47, which the others continue, ending it with the

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versicle, Eternal rest.

Ant. May Christ, who called you, receive you, and may angels lead you to Abraham's bosom.

When the antiphon has been recited after the psalm, the priest says:

Let us pray Prayer

Almighty, everlasting God, you were pleased to breathe a soul, in your image, into the human body. While, at your command, dust returns to dust, may you command your image to be one with your saints and chosen ones in the eternal dwellings, and may you graciously and gently receive it as it returns to you from this land of Egypt. May you send your holy angels to meet it and show to it the way of justice; may you be pleased to open to it the gates to your glory. Drive off from this soul, we ask you, Lord, all the powers of darkness and acknowledge this being who belongs to you. Receive, Lord, your creature, made, not by strange gods, but by you, the only true and living God. For there is no other God but you, no work to compare with yours. Give joy, most merciful God, to the soul of your servant (handmaid) and, in your great compassion, glorify him (her). Do not recall his (her) former sins or excesses which passion or heat of evil desire engendered. For although he (she) has sinned, yet he (she) did not deny you, but, sealed with the sign of faith, he (she) faithfully worshipped you who created all things, and him (her) among them. For you live and reign for ever and ever. ℟. Amen.

Then the priest begins the ant. May the choir of angels and the psalm I love the Lord. The assembly continues this psalm and the others noted below. At the end of all the ℣. Eternal rest is said. The brethren may sit during this psalm.

Ant. May the choir of angels.

Psalm, 114, I love, p. 81; psalm 115, I trusted, p. 81; psalm 116 O praise [1]; psalm 117, Give thanks, p. 34; psalm 118, They are happy which is found on [238] etc.

When the psalms are finished the brethren rise and add:

Ant. May the choir of angels receive him (her), and with Lazarus, once a beggar, may he (she) have eternal rest.

Let us pray Prayer

Afflicted by this new sorrow and, as it were, pierced to the heart, we tearfully implore your mercy, Redeemer of the

world, that you would receive the soul of our brother (sister) kindly and graciously as he (she) returns to your mercy, who are the very fount of love. O Lord, in your accustomed goodness, mercifully wipe out, lovingly forgive, and cast into everlasting oblivion whatever stains he (she) may have contracted during his (her) bodily sojourn. Command that this soul, which with others will give praise to you, and which eventually will be rejoined to the body, may be numbered in the company of your saints. For you live and reign, God, for ever and ever. ℟. Amen.

Then the Our Father is said.

And lead us not into temptation. ℟. But deliver us from evil.

℣. Do not call your servant to judgment, Lord. ℟. For no one is just in your sight.

℣. From the gate of hell. ℟. Lord, deliver his (her) soul.

℣. O Lord, listen to my prayer. ℟. And let my cry for help reach you.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

May he (she) share in the blessed resurrection and merit to have eternal life in heaven through you, Jesus Christ, saviour of the world, who with the Father and the Holy Spirit live and reign for ever and ever. ℟. Amen.

Let us pray Prayer

O God, who alone can provide a remedy after death, grant, we beg you, that the soul of your servant (handmaid), made clean from earthly defilement, may be numbered among your saved. Through Christ our Lord. ℟. Amen.

Let us pray Prayer

O God, creator and redeemer of all the faithful, grant to the souls of your servants and handmaids remission of all their sins, that through loving supplications they may obtain the favour they have always desired. For you live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever. ℟. Amen.

Then those who may yet have to say their Hours, say them.

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IV—VARIOUS PRAYERS

Travellers' Prayers

To be said when the journey is about to start

Guide us, Lord, in the way of peace.

Canticle. Blessed be the Lord, the God of Israel, p. 6.

Ant. May the almighty and merciful Lord guide us in the way of peace and prosperity. May the Angel Raphael accompany us on the journey that we may return home in peace, health, and happiness.

Ant. Lord, do not treat us according to our sins nor repay us according to our faults.

Ant. Lord, do not hold the guilt of our fathers against us. Let your compassion hasten to meet us, for we are in the depths of distress.

Ant. O God, our saviour, come to our help, come, for the sake of the glory of your name. O Lord, our God, forgive us our sins ; rescue us for the sake of your name.

Ant. We fly to your patronage, holy Mother of God. Do not despise our prayers in our needs, but ever deliver us from all dangers, O blessed Virgin.

Ant. Angels, Archangels, Thrones, and Dominations, Principalities and Authorities, heavenly Powers, from heaven praise the Lord and pray for us.

Ant. Great father, holy Dominic, always watch lovingly over us here below, and take us up with you at the hour of our death.

Ant. The loving grace of Christ has raised up saints whom Father Dominic's Order has engendered. We ask to be aided by their merits, and through their prayers to be commended to God.

Ant. All you saints of God, be pleased to intercede for our welfare and for that of the whole world.

Ant. May eternal light shine upon them, Lord, forever with your saints; for you are loving kindness.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father. . . And lead us not.

℣. May the Lord be blessed day after day. ℟. He bears our burdens, God our saviour.

℣. Lord, make us know your ways. ℟. Lord, teach us your paths.

℣. May our footsteps be firm. ℟. To obey your statutes.

℣. The crooked shall be made straight. ℟. And the rough ways shall be made smooth.

℣. Revive us now, God our helper ! ℟. Put an end to your grievance against us.

℣. After childbirth, O Virgin, you remained inviolate. ℟. Mother of God, intercede for us.

℣. For you has he commanded his angels. ℟. To keep you in all your ways.

℣. Loving father, Dominic, be mindful of your works. ℟. Plead before the supreme Judge for your group of poor.

℣. Let the faithful rejoice in their glory. ℟. Let them shout for joy and take their rest.

℣. All saints of God, pray for us. ℟. That we may be made worthy of the promises of Christ.

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you or O Lord, listen to my prayer.

Let us pray

God, who led the children of Israel dry-shod through the sea and by the guidance of a star showed the way to the three Magi, grant us, we pray, a happy journey and peaceful days, so that, with your holy angel as companion, we may safely arrive at our destination, and, finally, reach the haven of eternal salvation.

God, who led your servant Abraham out of Ur of the Chaldeans, and kept him safe in all his wanderings, we beg that you may be pleased to keep safe us your servants. Be to us, Lord, a help in our preparations, a comfort on the journey, a shade in the heat, a covering in rain and cold, a carriage in weariness, a shield in adversity, a staff in insecurity, a haven in shipwreck. Thus, under your guidance, may we finally return home safely.

Listen, Lord, to our prayers, and guide the steps of your servants along the path of your salvation, that in the journey through this fickle life they may always be protected by your help.

O God, you know that through human weakness we cannot survive amidst such great dangers ; grant us health of mind and body, so that, by your help, we may triumph over those things which we suffer as a consequence of our sins.

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Defend your servants, Lord, by granting them the gift of peace; and as they trust in the patronage of blessed Mary, ever virgin, make them safe from all their enemies.

O God, in wonderful order you arrange the ministries of men and angels; mercifully grant, that those who always stand before you and minister to you in heaven, may also guard our life on earth.

Grant, we beseech you, almighty God, that we who are weighed down by the burden of our sins, may be relieved through the patronage of the blessed Dominic, your confessor and our father.

Grant, we beseech you, almighty God, that the example of the saints of our Order may inspire us to a better life; as we venerate their memory may we copy their behaviour.

Grant, we beseech you, Lord, that all your saints may continually pray for us; and mercifully be pleased to hear them.

Free, we beseech you, Lord, the souls of your servants and handmaids from every bond of sin: so that being raised up in the glory of the resurrection, they may live again with your saints and chosen ones. Through our Lord.

Let us go in peace. ℟. In the name of the Lord. Amen.

A Greeting for the Blessed Virgin Mary

The Angelus

To be said in the morning, at noon and in the evening.

Outside Paschal time:

℣. The angel of the Lord brought word to Mary. ℟. And she conceived of the Holy Spirit.

℣. Hail, Mary, full of grace, the Lord is with you, blessed are you among women, and blessed is the fruit of your womb, Jesus. ℟. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

℣. Behold, I am the handmaid of the Lord. ℟. Let it be to me according to your word.

℣. Hail, Mary . . . ℟. Holy Mary . . .

℣. And the Word became flesh. ℟. And dwelt among us.

℣. Hail, Mary . . . ℟. Holy Mary . . .

℣. Pray for us, holy Mother of God. ℟. That we may be made worthy of the promises of Christ.

Let us pray Prayer

Pour forth, we beseech you, Lord, your grace into our hearts, that we to whom the Incarnation of Christ your Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord. ℟. Amen.

Paschal time:

℣. Queen of heaven, rejoice, alleluia. ℟. For he whom you were worthy to bear, alleluia.

℣. Has risen as he said, alleluia. ℟. Pray to God for us, alleluia.

℣. Virgin Mary, rejoice and be glad, alleluia. ℟. For the Lord has risen indeed, alleluia.

Let us pray Prayer

O God, through the resurrection of your Son, our Lord Jesus Christ, you were pleased to give joy to the world; grant, we beseech you, that through his mother, the virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. ℟. Amen.

Prayers for Deceased Masters General

If a Master General's obit was read, psalm 129 Out of the depths p. 133, with the versicle Eternal rest, is said for him. After this, follows:

℣. From the gate of hell. ℟. Lord, deliver their souls.

The Lord be with you. ℟. And also with you.

Let us pray Prayer

O God, you made your servant N. to be honoured with the episcopal (or priestly) dignity among apostolic priests; grant, we beseech you, that he may be joined in fellowship with them for ever. Through Christ our Lord. ℟. Amen.

For many Masters General the prayer is as follows:

O God, you made your servants to be honoured with the priestly dignity among apostolic priests; grant, we beseech

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you, that they may be joined in fellowship with them for ever. Through Christ our Lord. ℟. Amen.

After the prayer is said: May they rest in peace. ℟. Amen.

If an anniversary was read, when the psalm Out of the depths, with the ℣. From the gate of hell, The Lord be with you, Let us pray, as above, has been said, there follows the prayer:

O God, Lord of mercies, give to the souls of your servants, whose anniversary we keep, the home of refreshment, the blessedness of peace and the brightness of light. Through Christ our Lord. ℟. Amen. May they rest in peace. ℟. Amen.

If an anniversary and an obit occur on the same day, the two prayers are said under the one conclusion. Then follows: May they rest in peace. ℟. Amen.

ANNIVERSARIES OF THE DEAD
to be observed in the whole Order and
OBITS OF THE MASTERS GENERAL

If an obit or anniversary is to be read, then before Commemoration of the Brothers, is said, the following is read: Obit of the venerable Brother N. Master of the Order, or The Anniversary . . . as below. Then the reader continues: Also a commemoration of the deceased Brothers, Sisters, Associates and Benefactors of our Order.

If an obit and anniversary fall on the same day, the following is added: Also a Commemoration . . .

JANUARY

8. Obit of the Venerable Brother Joseph Mary Larroca, of Spain, seventy-fourth Master of the Order. Also a commemoration . . . And so always in the other obits.

18. Ob. V. B. Barnabas of Vercelli, fifteenth Master of the Order.

FEBRUARY

4. Ob. V. B. Vincent Aiello of Lucano, of Naples, seventy-second Master of the Order.

6. Anniversary of Fathers and Mothers.

9. Ob. V. B. Andrew Frühwirth of Austria, seventy-fifth Master of the Order who was a Cardinal of the Holy Roman Church. P. (1)

19. Ob. V. B. Munio of Spain, seventh Master of the Order. P.

21. Ob. V. B. Augustine Pipia, sixty-first Master of the Order, who was a Cardinal of the Holy Roman Church. P.

(1) The letter P opposite the obit of a Master of the Order indicates pontifical dignity.

23. Ob. V. B. John of Molendino, twentieth Master of the Order: who was a Cardinal of the Holy Roman Church.

26. Ob. V. B. Antoninus Cloche of France, sixtieth Master of the Order.

MARCH

1. Ob. V. B. Peter of Palma, eighteenth Master of the Order.

3. Ob. V. B. Stephen Ususmare, forty-sixth Master of the Order.

9. Ob. V. B. Francis Ferdinand Jabalot of Parma, sixty-eighth Master of the Order.

16. Ob. V. B. Leonard Statius of Florence, twenty-fifth Master of the Order.

APRIL

8. Ob. V. B. Garin of Gy-l'Evêque in France, nineteenth Master of the Order.

12. Ob. V. B. Aimeric Placentinus, twelfth Master of the Order.

21. Ob. V. B. Garcia de Loaisa of Spain, thirty-ninth Master of the Order, who was a Cardinal of the Holy Roman Church. P.

MAY

2. Ob. V. B. Louis Theissling of Alkmaar, seventy-seventh Master of the Order.

6. Ob. V. B. John Baptist de Marini of Rome, fifty-seventh Master of the Order.

16. Ob. V. B. Peter Rochim, twenty-seventh Master of the Order.

25. Ob. V. B. Nicholas Rodulfus of Florence, fifty-fifth Master of the Order.

JUNE

7. Ob. V. B. Simon Lingon, twenty-first Master of the Order. P.

11. Ob. V. B. Antoninus Bremond of Marseilles, sixty-third Master of the Order.

13. Ob. V. B. John Thomas de Roccaberti of Spain, fifty-eighth Master of the Order. P.

16. Ob. V. B. Sixtus Fabrius of Lucques, fiftieth Master of the Order.

20. Ob. VV. BB. Elias of Periqueux of Toulouse, twenty-second Master of the Order; and Balthasar de Quiñones of Toledo, sixty-fifth Master of the Order.

25. Ob. V. B. Leonard Mansuetus of Perouse, thirty-first Master of the Order.

30. Ob. V. B. Emmanuel Suarez of Spain, eightieth Master of the Order.

JULY

6. Anniversary of all those buried in our Cemeteries. Also Ob. V. B. John de Feynier, forty-second Master of the Order.

9. Ob. V. B. Thomas Hyacinth Cipollettus of Ascoli seventieth Master of the Order.

14. Ob. V. B. Humbert of Romans, fifth Master of the Order.

20. Ob. V. B. Francis Romeo, forty-fifth Master of the Order.

27. Ob. V. B. Gerard de Daumar, seventeenth Master of the Order, who was a Cardinal of the Holy Roman Church.

29. Ob. V. B. Barnabas Sassoné of Naples, thirty-fourth Master of the Order.

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AUGUST

1. Ob. V. B. Joachim Torriani of Venice, thirty-fifth Master of the Order.

3. Ob. V. B. Hippolytus Maria Beccaria of Monte Regali, fifty-first Master of the Order.

4. Ob. V. B. Bartholomew Comazio of Bologna, thirty-third Master of the Order.

7. Ob. V. B. Thomas of Fermo, twenty-fourth Master of the Order.

8. Ob. V. B. Hugh de Vaucemain of France, sixteenth Master of the Order.

9. Ob. VV. BB. Hervé de Nedellec of Brittany, fourteenth Master of the Order; and John Clérée of France, thirty-seventh Master of the Order.

12. Ob. V. B. Bonaventure Garcia de Parédes of Spain, seventy-eighth Master of the Order.

27. Ob. V. B. Vincent Bandelli of Lombardy, thirty-sixth Master of the Order.

28. Ob. V. B. Albert Clávar of Genoa, tenth Master of the Order.

29. Ob. V. B. Angelo Dominic Ancarini of Faenza, seventy-first Master of the Order.

30. Ob. V. B. Augustine Galamini, fifty-third Master of the Order, who was a Cardinal of the Holy Roman Church. P.

SEPTEMBER

1. Ob. V. B. Berengarius de Landora, thirteenth Master of the Order. P.

4. Ob. V. B. Martin Stanislaus Gillet of France, seventy-ninth Master of the Order. P.

5. Anniversary of the Associates and Benefactors of our Order.

9. Ob. V. B. Thomas de Vio, Cajetan, thirty-eighth Master of the Order, who was a Cardinal of the Holy Roman Church. P.

12. Ob. V. B. Jerome Xavier of Saragossa, fifty-second Master of the Order, who was a Cardinal of the Holy Roman Church.

15. Ob. V. B. Salvo Casseta of Sicily, thirty-second Master of the Order.

17. Ob. VV. BB. Bernard de Jusix of Bordeaux, eleventh Master of the Order, and Paul Constable of Ferrara, forty-ninth Master of the Order.

21. Ob. V. B. Martial Auribelli of Avignon, twenty-ninth Master of the Order.

22. Ob. V. B. Thomas Ripoll of Aragon, sixty-second Master of the Order.

24. Ob. VV. BB. Francis Silvester of Ferrara, fortieth Master of the Order: and Seraphin Secchi of Pavia, fifty-fourth Master of the Order.

27. Ob. V. B. Maurice Benedict Olivier of Salluzo, sixty-ninth Master of the Order.

OCTOBER

9. Ob. V. B. Paul Butigella, forty-first Master of the Order.

15. Ob. V. B. Bartholomew Texier, twenty-sixth Master of the Order.

28. Ob. V. B. Vincent Justiniani of Chio. forty-seventh Master of the Order, who was a Cardinal of the Holy Roman Church.

NOVEMBER

4. Ob. V. B. John of Germany, fourth Master of the Order. P.

7. Ob. V. B. Anthony de Monroy of Mexico, fifty-ninth Master of the the Order. P.

13. Anniversary of the Brothers and Sisters of our Order.

16. Ob. V. B. Albert de las Casas of Spain, forty-fourth Master of the Order.

18. Ob. V. B. Guy Flamochetti, twenty-eighth Master of the Order.

21. Ob. VV. BB. Stephen of Besançon, eighth Master of the Order: and Seraphin Cavalli of Brescia, forty-eighth Master of the Order.

DECEMBER

1. Ob. V. B. Thomas Turco of Cremona, fifty-sixth Master of the Order.

3. Ob. V. B. Joachim Briz of Spain, sixty-seventh Master of the Order. P.

11. Ob. V. B. Alexander Vincent Jandel of Nancy in France, seventy-third Master of the Order.

15. Ob. V. B. Conrad of Asti, thirtieth Master of the Order.

16. Ob. V. B. John Thomas de Boxadors, sixty-fourth Master of the Order, who was a Cardinal of the Holy Roman Church.

17. Ob. V. B. Hyacinth Maria Cormier of Orleans, seventy-sixth Master of the Order.

20. Ob. V. B. Augustine Recuperati, forty - third Master of the Order.

23. Ob. V. B. Pius Joseph Gaddi of Forli, sixty-sixth Master of the Order.

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Gervase and Protase, Mm.	19	June	II, 554
Gordianus and Epimachus, Mm.	10	May	I, 1062
Gorgonius, M.	9	Sept.	II, 747
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Gregory Wonderworker, B. C.	17	Nov.	II, 960

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Henry, Emperor, C.	15	July	II, 624
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Hyacinth, C. O. P.	17	Aug.	II, 703; 990
Ignatius, B. M.	1	Feb.	I, 897
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Ignatius of Loyola, C.	31	July	II, 646
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Innocent V, P. C. O. P.	22	June	II, 555
Irenaeus, B. M.	3	July	II, 612
Isidore, B. C. D.	4	April	I, 989
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Jane of Aza, Mother of Our Holy Father St. Dominic	8	Aug.	II, 677
Januarius, B., etc., Mm.	19	Sept.	II, 782
Jerome Emiliani, C.	20	July	II, 627
Jerome, etc., Mm. O. P.	6	Nov.	II, 927
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Joachim, C., Father of Our Lady	16	Aug.	II, 700
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John and Paul, Mm.	26	June	II, 565
John Baptist de la Salle, C.	15	May	I, 1068
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Jordan of Saxony, C. O. P.	14	Feb.	I, 933
Joseph, C., Husband of B.V.M.; Patron of Universal Church	19	March	I, 962
Joseph the Workman.	1	May	I, 1035
Joseph Calasanctius, C.	27	Aug.	II, 720
Joseph Melchior, Bb. O. P. and Companions, Mm.	27	July	II, 643

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Leo the Great, P. C. D.	11 April	I, 1003
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— — Apparition	11 Feb.	I, 917
— — Assumption	15 Aug.	II, 690
— — Birth of	8 Sept.	II, 743
— — Compassion		I, 988
— — Holy Name of	12 Sept.	II, 749
— — Immaculate Conception	8 Dec.	I, 807
— — Immaculate Heart	22 Aug.	II, 711
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Corrigenda

p. 22, col. 2, l. 6–8. Change asterisk. *Read*: As it was in the beginning, is now * and ever shall be world without end. Amen.
p. 42, col. 2, l. 21–22. *Read*: In the **heavens** . . .
p. 59, col. 1, l. 13. *Read*: With **Father** and . . .
p. 103, col. 2, l. 6. *Read*: So, **loving** Father . . .
p. 120, col. 2, l. 6 from bottom. *Read*: . . . we place **all** our hope . . .
p. 166, col. 1, l. 14–15. *Read*: . . . poured out **blood** like water . . .
p. 174, col. 1, l. 23. *Read*: **Then** you will be pleased . . .

L - 26:31 - Summon, Summ...

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