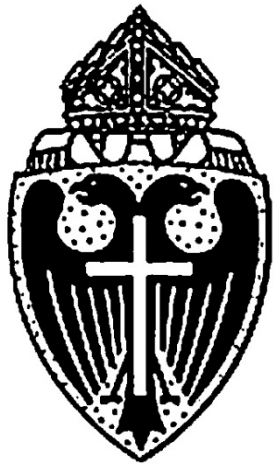
BREVIARY SUPPLEMENTAL

FOR RECITING
THE DIVINE OFFICE AND CELEBRATING THE MASS
ACCORDING TO THE CALENDAR
OF THE UNIVERSAL CHURCH AND THE USE OF THE
WESTERN RITE VICARIATE GENERAL OF
THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

DEVELOPMENT VERSION

You have been given access to this pre-release version. It is not complete. It has errors. It is a development version and should be treated as such.

***Pro Anno Domini* MMXXVI**



ORTHODOX CHRISTIAN PRESS
© 2026

Preliminary Material Section

https://westernrite.org/supplemental

This is Development Version 0.4.1.

On the Sunday within the
Octave of the Epiphany

THE HOLY FAMILY: JESUS, MARY AND JOSEPH

At First Vespers

Ant. 1. Jacob begat Joseph, † the husband of Mary, of whom was born Jesus, who is called the Christ.

Psalms from the Common of BVM

2. The Angel of the Lord said unto Joseph in a dream, † Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

3. The shepherds † came with haste, and found Mary and Joseph, and the Babe lying in a manger.

4. When the Wise Men † were come into the house, they saw the young Child with Mary his Mother.

Chapter. Luke ii. 51.

Jesus went down with Mary and Joseph, † and came to Nazareth, * and was subject unto them.

Short Responsory:

℣. The Lord shall teach us * His ways. The Lord.

℟. And we will walk in his paths. His ways. Glory be. The Lord.

Hymn

O lux beata caelitum.

THE blessed Light of Saints above,
Sweet hope of mortals here below,
Art thou, O Jesu, who the love
Of human home and hearth didst know.

O Mary, thou art full of grace,
Who Jesus nursed at thy breast,
And kissed his blessed, laughing face
Whilst in thine arms he took his rest.

O Joseph, thou of all our race
Elected wast to guard the fame
Of Mary, Virgin full of grace,
And give her Son a father's name.

O Mary! Joseph! holy twain
From Jesse's root and David's seed,
Who ushered in salvation's reign;
Help all who at Christ's altars plead.

The sun declineth towards the west,
And dusk of night is drawing near;
O take to God the heart's behest
Of each and all who linger here.

Praise God who served, whilst here on earth,
Joseph, and her who gave him birth;
Whom with the Father, we adore,
And Holy Ghost, for ever more. Amen

All the Hymns of the foregoing meter end with this proper doxology, as above, in the rest of the Hours.

℣. Blessed are they that dwell in thy house.

℟. They will be always praising thee, O Lord.

Ant. on Mag. The Word was made flesh † and dwelt among us, full of grace and truth: and of his fullness have all we received, and grace for grace.

Collect

O Lord Jesus Christ, who was subject to Mary and Joseph, and didst consecrate family life with thine unspeakable virtues; grant us, with the aid of them both, that we may be taught by the examples of thy Holy Family and may obtain eternal fellowship therewith. Who livest.

Comm. is made of the preceding day within the Octave of the Epiphany: Antiphon of the current day, ℟. The kings of Tharsis, and Collect (p. 225).

At Matins

Invit. **Christ the Son of God, who was subject to Mary and Joseph, * O come, let us worship.**

Hymn

Sacra jam splendent

NOW are the churches all with lights a-gleaming;
Altars are vested for a solemn feast-day;
Our adoration, with the smoke of censers,
Ascendeth heavenward.
How shall we feast him, Christ our royal Master?
Him who was offspring of the sovereign Father?
Him who was Zion of the house of David?
How tell his kingship?

Tell of the village where he lived so poorly:
Nazareth lowly and his home so humble;
Tell how he dwelt there, by mankind forgotten;
He, God incarnate.

Speak first of exile from the Land of Promise;
How in much peril to far Egypt's River
His parents took him, ere they came safe homeward,
Led by an Angel.
See how his wisdom, like his stature, increased,
When he, the Maker of all earth and heaven,
Served as apprentice to his foster-father,
Hiding his greatness.

Thus chose he travail; chose for man's transgressions
Labour as penance, sweat his form bedewing,
As in the Garden agonized sweating
Man's sins atonéd.

His loving Mother all the burdens lightened,
Sharing in all things with her Son and husband,

Nazareth making blest ensample for us
Of happy home-life.

Family blessed, Jesus, Mary, Joseph,
Who bore together pain and toil and hardship,
Look on all poor folk striving with injustice;
Comfort their travail.

Saviour of mankind, cherish all who seek thee
From men of fortune banish pride of living;
Give the poor justice, dignity, protection;
Stablish thy Kingdom.

Thine be the glory, Jesu, Lord of mankind
Thou who hast shewn us what a Christ-like home is;
Who with thy Father, and the Holy Spirit,
Reignest for ever. Amen.

In The I Nocturn

Ps. of the B.V.M., with Ants. 1-6 from the I Nocturn of the Feast of Saint Joseph (March 19).

℣. For our sakes he became poor, although he was rich.
℟. That by his poverty we might be rich.

The Lesson from the Epistle of blessed Paul to the Colossians.

Lesson I. Ch. 3, 12-16.

Brethren: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

℣. Our God did shew himself upon earth, * And held converse with men.

℟. He hath found out all the way of knowledge, and hath given it unto Jacob his servant. And held.

Lesson II

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

℣. Blessed are they that live * In thy House, O Lord.
℟. They shall praise thee for ever and ever. In thy House.

Lesson III

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as men pleasers; but in singleness of heart, fearing God.

℣. Jesus went down with them and came to Nazareth: * And was subject unto them.
℟. He increased in wisdom and stature, and in favor with God and man. And was subject.

Lesson IV

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Continue in prayer and watch in the same with thanksgiving.

℣. In all things it behoved him to be made like unto his brethren. * That he might be merciful.
℟. Though he was the Son of God yet learned he obedience by the things which he suffered. That he might. Glory be. That he might.

In The Second Nocturn

Ps. of the B.V.M., with Ants. 7-12 from the II Nocturn of the Feast of Saint Joseph (March 19).

℣. The Lord shall teach us of his ways.
℟. And we will walk in his paths.

From a Sermon by Saint Augustine the Bishop

Lesson V

The Angel did not speak falsely when he said to Joseph: Fear not to take unto thee Mary thy wife. She is called wife because of the mutual confidence established between them at the time of her espousal, although he had not known her carnally, nor was he ever so to do. And the name of wife was not lost or rendered untrue because there had not been any carnal intercourse and would not be in the future. She was, in fact, The Virgin; and therefore she was holier and a more wonderful source of joy to her husband just because she became a mother without a man's intervention. Thus he knew her to be like unto himself in faithfulness, unlike him as regards her offspring. On account of his faithful union, both of them merited the name of Christ's parents.

℣. As for me, I am poor and needy: * But the Lord careth for me.
℟. Thou shalt eat the labors of thine hands; blessed art thou, and happy shalt thou be. But the Lord.

Lesson VI

And not only is Mary called his Mother, but Joseph also is called his father, as being the husband of his Mother, not according to the flesh, but according to the spirit. But even though he was a father only in spirit, whilst she was Mother according to the flesh, yet they both were the

parents of his humility, not of his glory; of his infirmity, not of his divinity. For the Gospel doth not lie, when it saith: And Joseph and his Mother marveled at those things which were spoken of him. And in another place: His parents went to Jerusalem every year. And a little further on: And his Mother said unto him; Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. But, to shew that, apart from them, he had a Father who begat him without a mother, he answered them: How is it that ye sought me? Wist ye not that I must be about my Father's business?

℣. And the Mother of Jesus said unto him: Son, why hast thou thus dealt with us? * Behold, thy father and I have sought thee sorrowing.
℟. And he said unto them: How is it that ye sought me? Wist ye not that I must be about my Father's business? Behold thy father.

Lesson VII

And lest anyone might think that by these words he denied his parents, the Evangelist immediately addeth: And they understood the saying which he spake unto them; and he went down with them, and came to Nazareth, and was subject unto them. To whom was he subject but to his parents? And who was thus subject but Jesus Christ, who, being in the form of God, thought it not robbery to be equal to God? Why therefore was he subject to them who were so far below the form of God, except that he humbled himself, taking upon himself the form of a servant, of which form they were the parents? But truly, neither of them would have attained unto the parenthood of this form of a servant, except they had become respectively husband and wife, albeit without any carnal intercourse.

℣. The foxes have holes, and the birds of the air have nests: * But the Son of Man hath not where to lay his head.
℟. I am poor and needy, and in agony from my youth up. But the Son.

Lesson VIII

And hence, when the ancestors of Christ are recounted in direct line of succession, the genealogy was fittingly traced down to Joseph.

Otherwise, it would have been a slur upon the male sex, which is wont to be accorded the greater dignity. At the same time the truth did not suffer, for both Joseph and Mary were of the seed of David, from which it was prophesied that Christ should come. Note how thus all the good things of marriage are found in these parents of Christ: offspring, fidelity, the marriage bond. The offspring we know, was the Lord Jesus himself; their fidelity is proved because there was no adultery; the marriage bond, because there was no divorce.

℣. Being in the form of God, he made himself of no reputation: * And he took upon him the form of a servant.
℟. He humbled himself, and became obedient, even unto death. And he took. Glory be. And he took.

In The Third Nocturn

Ant. Philip findeth Nathaniel, and saith unto him: We have found him of whom Moses in the Law, and the Prophets, did write: Jesus of Nazareth, the son of Joseph.

Canticles from the Common of the B.V.M.

℣. I am poor, and in labors from my youth.
℟. Being lifted up I am humbled and distressed.

Lessons IX-XII (St Ambrose) from the Sunday within the Octave of the Epiphany, but with the following

℣. IX. Verily, thou art a King that hidest thyself, * O God of Israel, the Saviour. ℟. Thou teachest man knowledge. O God of Israel.

℣. X. The Virgin Mother knew not a man, and brought forth without travailing. * The Saviour of the world and very King of Angels was suckled at her heaven-filled breast.
℟. The humble home of the lowly heart becomes the temple of God; she in her womb conceived the Son. The Saviour.

℣. XI. Rejoice with me, all ye that love the Lord, for although I was lowly I pleased the Most High. * And from my womb I have brought forth God

and man. ℟. All generations shall call me blessed, for the Lord hath regarded the lowliness of his handmaiden. And from my womb.

℣. XII. As by one man's disobedience many were made sinners, * So by the obedience of one Man shall many be made righteous. ℟. He came to Nazareth and was subject unto them. So, by the obedience. Glory be. So by the obedience.

Gospel as on the Sunday within the Epiphany Octave; Collect as at Lauds.

At Lauds

Ant. 1. After three days † they found Jesus in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. Psalm 93 Dominus regnavit, and the rest as in the Psalter (p. 34).

2. The Mother of Jesus † said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

3. Jesus went down with them, † and came to Nazareth, and was subject to them.

4. And Jesus increased † in wisdom and stature, and in favour with God and man.

5. And they said: † Whence hath this Man this wisdom, and these mighty works? is not this the carpenter's Son?

Chapter as at I Vespers, above.

Short Responsory:

℣. For our sakes he became poor * Although he was rich. For our sakes.

℟. That by his poverty we might be rich. Although. Glory be. For our sakes.

Hymn

O gente felix hospita

O' HOME of Nazareth so blest,

Thy sheltering hospitality
God's Church begat, made manifest
In thine own happy Family.

The sun, in coursing o'er the earth,
No happier spot hath lighted on,
Nor on a place of greater worth
Through all the ages hath he shone.

This house of God, how dread it is!
Here Angels came, and stood in line;
Heaven's courtiers waited here with bliss
Their turn to serve at virtue's shrine.

With diligence, in nothing loth,
There Jesus did good Joseph's will;
And Mary gladly served them both
As mother-wife, yet virgin still.

Her every care was Joseph's too,
Who toiled in love from dawn till night;
And so to them could grace accrue
From him who is the source of might;

For love of Jesus made these twain
In love conjugal e'en as one,
Whereby a great reward they gain,
Eternal love from him, their Son.

Like this, may Christian homes on earth
In holy charity increase;
Love sweeten pain, and give it worth,
And keep them all in God's sweet peace.

Praise God who served, whilst here on earth
Joseph, and her who gave him birth;
Whom with the Father we adore,
And Holy Ghost, for evermore. Amen.

℣. All thy children shall be taught of the Lord.
℟. And great shall be the peace of thy children.

Ant. on Ben. Let the example of thine household, † O Lord, give light to the dark ways of this world and thereby guide thou the feet of parents and children into the way of peace.

Collect

O Lord Jesus Christ, who was subject to Mary and Joseph, and didst consecrate family life with thine unspeakable virtues; grant us, with the aid of them both, that we may be taught by the examples of thy Holy Family, and may obtain eternal fellowship therewith. Who livest.
Commemoration is made of the Sunday and the Octave of the Epiphany.

At Prime

Brief Lesson He made himself of no reputation, as at None below.

At Terce

Ant. The Mother of Jesus.

Chapter as at I Vespers above

℣. For our sakes he became poor, although he was rich.
℟. That by his poverty we might be rich.

At Sext

Ant. Jesus went down with them.

Chapter: Rom. v. 19.
As by one man's disobedience
many were made sinners, † so by the obedience of one Man * shall many be made righteous.

℣. The Lord shall teach us his ways.
℟. And we will walk in his paths.

At None

Ant. And they said.

Chapter: Philipp. ii. 7.
HE made himself of no reputation, and took upon him the form of a servant, † and was made in the likeness of men: * and was found in fashion as a man.

℣. I am poor, and in labours from my youth.
℟. Being lifted up I am humbled and distressed.

At Vespers

Antiphons as at Lauds, or if at I Vespers a Commemoration only has been made of the Feast, all is as at I Vespers.

℣. All thy children shall be taught of the Lord.
℟. And great shall be the peace of thy children.

Ant. on Magnificat- But Mary † kept all these things in her heart, * and did ponder them.

Commemoration of the following day within the Octave, then of the Sunday.

NOTE ON THE FEAST

When the Octave Day of the Epiphany falls on a Sunday, the Feast of the Holy Family is kept on the previous Saturday, unless this Saturday be impeded by a I Class Double. And when the Holy Family is thus kept on the aforesaid Saturday, on Friday I Vespers is of the Holy Family, but a Commem. is made of the preceding Day in the Oct., and afterwards a Commem. is made of I Vespers of the Sunday Office, for the Commem. of the Sunday must in this case be anticipated on Saturday.

But if the aforesaid Saturday be impeded by a I Class Double, the Office of the Holy Family, with Commem. of the Sunday, is anticipated on the first day on which the Office of the Octave would otherwise have been said; and in this case a Commem. is made of the current day in the Octave; and in the Office of the I Class Double, when it is said, a Commem. of the current day in the Oct. is likewise made.

But, from Jan. 7 to 12 inclusive, if it should chance that Sunday fall on a Day occupied by a I Class Double, then the Office of the I Class Double is said, with a Commem. at both Vespers and at Lauds: first of the Holy Family (the Office of which always takes precedence over the Sunday Office); secondly of the Sunday; and thirdly of the Octave.

December 2

ST. BIBIANA, VIRGIN & MARTYR

At Vespers

Ant. Come, thou Bride of Christ, † receive the crown which the Lord hath prepared for thee forever.

℣. In thy grace and in thy beauty.
℟. Go forth, ride prosperously, and reign.

Collect

O God, the giver of all good gifts, who didst bestow on thy servant Bibiana both the flower of virginity and the palm of martyrdom: we pray thee, that by her intercession, our hearts may in such wise be joined in charity unto thee; that we, being defended against all dangers, may attain unto the rewards of everlasting salvation. Through.

At Lauds

Ant. The kingdom of heaven † is likened unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee forever.

Collect as at Vespers.

December 6

St. Nicholas, Bishop

Lesson iii

The Nicholas was born in the famous city of Patara in Lycia. From his childhood he fasted every Wednesday and Friday and maintained this custom throughout his life. Deprived of his parents in early youth, he distributed his possessions to the poor. One example of his marvelous charity was this: he came to the aid of three girls whose virtue was endangered, by providing a sum of money sufficient for their dowries. While on a pilgrimage to Palestine, he went at God's command to Myra, the metropolitan see of Lycia, where the Bishop had died. Here, contrary to all expectation, he was elected to the see by a marvelous consensus of all the assembled Bishops of the province. In the work of his episcopate, he stood out as an example of all virtues. But when he defied the edict of Diocletian and Maximian by continuing to preach the truth of the Christian faith, he was thrown into prison, where he remained until Constantine became emperor. He took part in the Council of Nicea, at which the Arian heresy was condemned. Returning to his own country, he died a very holy death in Myra. His body was transferred to Bari in Apulia and is there venerated as its most famous relic.

December 8

THE CONCEPTION OF THE BLESSED VIRGIN MARY DOUBLE

At Vespers

Ant. The Conception of the glorious, with the others from Lauds, below, omitting the fourth. Psalms 110, 113, 122, 127, as in the Common of Virgins.
Short ℣., Chapter and Hymn as in the Common.

℣. Today is the Conception of the holy Virgin Mary.
℟. Whose glorious life illumineth all the churches.

Ant. On Magnificat- Let us celebrate * the most worthy Conception of the glorious Virgin Mary, who both obtained the dignity of a mother, and lost not her virginal modesty.

Collect

WE beseech thee, O Lord, bestow upon us thy servants the gift of thy heavenly grace: that as the Childbearing of the blessed Virgin was to us the beginning of salvation, so this devout solemnity of her Conception may bestow an increase of peace. Through.

Then commemoration is made of S. Ambrose.

Ant. O Teacher, as above in First Vespers.

℣. The Lord guided the righteous in right paths.
℟. And shewed him the kingdom of God.

Collect O God, who didst give, as above in First Vespers.
Afterwards of the Feria.
℄ At the end of the Hymns at Compline and the Hours, throughout the whole Octave, is said

All honor, laud, and glory be, O Jesu, Virgin-born to thee, all glory as is ever meet, To Father and to Paraclete. Amen.

At Matins

Invitatory.- Let us celebrate the Conception of the Virgin Mary: * Let us worship Christ the Lord her Son. Psalm, *Venite.*

Hymn
Quem Terra

They God whom earth, and sea, and sky, adore, and laud, and magnify, whoe'er their threefold fabric reigns, the Virgin's spotless womb contains.

The God whose will by moon and sun and all things in due course is done, is born upon a Maiden's breast, by fullest heavenly grace possessed.

How blest that Mother, in whose shrine the great Artificer Divine, whose hand contains the earth and sky, vouchsafed, as in his ark, to lie.

Blest, by the work of the Spirit wrought: from whom the Great Desire of the earth took human flesh and human birth.

All honor, laud, and glory be, O Jesu, Virgin-born, to thee! All glory, as is ever meet, to Father and to Paraclete. Amen.

Antiphons and Psalms of the Nocturns, as in the Common.

In The First Nocturn

℣. In thy grace and in thy beauty.
℟. Go forth, ride prosperously, and reign.
From the book Ecclesiasticus.

Lesson i Ch.24.

I CAME out of the mouth of the most High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep.

In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide?

℣. Today is conceived the blessed Virgin Mary from the seed of David: * Through whom the salvation of the world appeared unto the faithful, whose glorious life hath given light unto the world.
℟. Let us celebrate with joy the Conception of the blessed Virgin Mary. Through.

Lesson ii

SO the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

℣. Devoutly let us celebrate the Conception of the most blessed Virgin Mary: * that she may intercede for us to the Lord Jesus Christ.
℟. Devoutly let us celebrate with joy the Conception of the blessed Virgin Mary. That she.

Lesson iii.

AND I took root in an honorable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

℣. Most worthily let us observe the Conception of the glorious Virgin Mary, * Whose lowliness the Lord hath regarded, who at the message of an Angel conceived the Saviour of the world.
℟. Devoutly let us celebrate the Conception of the most blessed Virgin Mary. Whose lowliness

Lesson iv.

AS the turpentine tree I stretched out my branches, and my branches are the branches of honor and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honor and riches. I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

℣. Sprung from a royal race, Mary shineth resplendeth, * By whose prayers we ask devoutly that we may be aided both in mind and spirit.
℟. With heart and soul let us sing glory unto Christ on this holy festival of his exalted Mother. By whose. Glory be. By whose.

IN THE SECOND NOCTURN

℣. God shall help her with his countenance.
℟. God is in the midst of her, therefore shall she not be removed.
From the Book of S.Ambrose, Bishop, on virgins.

Lesson v. Bk 2 on Luke 2

LET the virginity and life of blessed Mary be portrayed to you as in a picture: from whom as in a mirror the type of chastity and the form of virtue shine forth. Hence you may take examples of living, where, expressed as in a master copy, they show what you should correct, what shun, what hold to.

℣. The Conception of the glorious virgin Mary, of the seed of Abraham, arising from the tribe of Judah, resplendent from the line of David, * Whose glorious life illumineth all the Churches.
℟. Today is conceived the blessed virgin Mary from the offspring of David. Whose glorious.

Lesson vi.

THE first motive for learning is the nobility of the teacher. What more noble than the mother of God? What more splendid than she, whom Splendour himself chose? What more chaste than she, who produced a body without bodily contagion? For what shall I say of her other virtues? She was a virgin not only in body, but also in mind, whose sincere love was allayed by no suggestion of guile.

℣. Let us celebrate with joy the Conception of blessed Mary: * That she may intercede for us to the Lord Jesus Christ.
℟. With heart and mind let us sing glory to Christ, in this holy solemnity of the most exalted Mother of God, Mary. That she.

Lesson vii.

Humble in heart, grave in words, prudent in thought; more sparing of speech, more studious of reading; placing her hope not in the uncertainty of riches, but in the prayer of the poor; zealous in work, modest in word, accustomed to seek judgment not of man but of God; hurting none, benevolent to all, respectful to elders, not envious of equals, avoiding ostentation, following reason, loving virtue.

℣. Thy conception, O Virgin Mother of God, hath proclaimed joy to the whole world: * For from thee hath risen the Sun of righteousness, Christ our God, * Who, destroying the curse, gave blessing, and confounding death, hath given us life eternal.
℟. Blessed art thou among women and blessed is the fruit of thy womb. For from thee.

Lesson viii.

WHEN did she hurt her parents even by a look? When did she dispute with neighbors? When did she despise the lowly? Or deride the weak? Or turn away from the needy? Accustomed to visit only those assemblies of men, which mercy would not blush at, nor modesty avoid. Nothing provocative in the eyes, nothing bold in words, nothing immodest in act. No somewhat yielding gesture, nor loose walk, nor pert voice: so that she was herself an example in body, a pattern in mind, a model of propriety.

℣. With heart and soul let us sing glory unto Christ on this holy festival of Mary the Virgin Mother of God. * That she may intercede for us unto the Lord.
℟. With gladness and due solemnity let us celebrate the Nativity of blessed Mary. That she. Glory be. That she.

Ant. Today * is conceived the blessed Virgin Mary of the seed of David; through whom the salvation of the world hath appeared to them that believe. Canticles Hearken.

℣. God hath chosen her, and preferred her.
℟. He hath made her to dwell in his tabernacle.
The Lesson from the holy Gospel according to Matthew.

Lesson ix

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac. And Isaac begat Jacob. And the rest.
Homily by Saint Augustine, Bishop. Book 2 on the Gospels, Ch. l.

The Evangelist Matthew began thus: The book of the generation of Jesus Christ, the son of David, the son of Abraham. By which beginning he clearly shows that he has undertaken to tell the generation of Christ according to the flesh. For according to this Christ is the son of man: which also he very often called himself, commending to us what he mercifully vouchsafed to be for us.

℣. All generations shall call me blessed: * For he that is mighty hath magnified me, and holy is his name.
℟. And his mercy is on them that fear him throughout all generations. For he.

Lesson x.

For that heavenly and eternal generation, according to which he is the only begotten Son before all creation, because all things were made by him, is so unspeakable, that of it we understand the Prophet to have said: And who shall declare his generation? Matthew follows therefore the human generation of Christ recalling his ancestors from Abraham, whom he traces down to Joseph the husband of Mary, of whom Jesus was born.

℣. Happy indeed art thou, O holy Virgin Mary, and worthy of all praise: * For from thee hath arisen the Sun of Righteousness, * Christ our God.
℟. Pray for the people, entreat for the clergy, intercede for all womankind vowed unto God. May all acknowledge the help of thy prayer, who celebrate thy holy Conception. For from thee.

Lesson xi.

For it would not have been right to think that he should separate him from marriage to Mary, because she brought forth Christ not from union with him but as a Virgin. For by this example it is well hinted to married believers, that even when by mutual consent they preserve continence, marriage can remain and be called so, not by bodily sexual union, but by keeping the affection of the mind: especially since a son was able to be born to them without any carnal embrace, which is only to be employed for the sake of begetting children.

℣. Today let us celebrate with due solemnity the nativity of the ever-Virgin Mother of God. * From whose throne came forth the King of heaven.
℟. Sprung from a royal race, Mary shineth resplendent. From whose.

Lesson xi

For it would not have been right to think that he should separate him from marriage to Mary, because she brought forth Christ not from union with him but as a Virgin. For by this example it is well hinted to married believers, that even when by mutual consent they preserve continence, marriage can remain and be called so, not by bodily sexual union, but by keeping the affection of the mind: especially since a son was able to be born to them without any carnal embrace, which is only to be employed for the sake of begetting children.

℣. Today let us celebrate with due solemnity the nativity of the ever-Virgin Mother of God. * From whose throne came forth the King of heaven.
℟. Sprung from a royal race, Mary shineth resplendent. From whose.

Lesson xii

But since the Apostle Paul says clearly that Christ is of the seed of David according to the flesh: we should certainly not doubt that Mary herself also drew some consanguinity from the stem of David. For this woman's priestly race is not unmentioned either, as Luke adds that her cousin was Elisabeth, whom he calls one of the daughters of Aaron; so it must be firmly held that Christ was begotten in the flesh from both tribes, that is, the royal and the priestly: in which types of the people of the Hebrews also the mystical unction is signified, that is the chrism, from which the name of Christ shines forth, prophesied also so long before by that evident sign.

℣. O holy and spotless virginity! I know not how to praise thee, * For thou hast borne in thy breast him whom the heavens cannot contain.
℟ Blessed art thou among women, and blessed is the fruit of thy womb. For thou. Glory be. For thou.

The Lesson from the Holy Gospel according to S. Matthew Ch. 1

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob: and Jacob begat Judas and his brethren: And Judas begat Phares and Zara of Thamar: and Phares begat Esrom: and Esrom begat Aram: And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab: and Booz begat Abed of Ruth: and Abed begat Jesse: And Jesse begat David the king: and David the king begat Solomon of her that had been the wife of Urias: And Solomon begat Roboam: and Roboam begat Abia: and Abia begat Asa: And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren. about the time they were carried away to Babylon: And after they were brought to Babylon. Jechonias begat Salathiel: and Salathiel begat Zerub'babel; And Zerub'abel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc: and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob: And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Collect

We beseech thee, O Lord, bestow upon us thy servants the gift of thy heavenly grace: that as the Childbearing of the blessed Virgin was to us the beginning of salvation, so this devout solemnity of her Conception may bestow an increase of peace. Through.

At Lauds and the Hours

Ant. 1. The Conception * of the glorious Virgin Mary, of the seed of Abraham, arising from the tribe of Judah, resplendent from the line of David. Psalm 93 *Dominus regnavit*, etc.
Ant. 2. Today is the Conception * of the holy virgin Mary, whose glorious life illumineth all the Churches.
Ant. 3. Mary shines forth * arising from a royal line: whom with mind and spirit devoutly we ask to aid us by her prayers.
Ant. 4. With heart and mind * let us sing glory to Christ in this holy solemnity of the most exalted Mother of God, Mary.
Anti. 5. Let us celebrate * with joy the Conception of blessed Mary, that she may intercede for us to the Lord Jesus Christ.

Chapter, Short ℣ and Hymn as in the Common.

℣ Today is the Conception of Saint Mary the Virgin.
℟ Whose glorious life illumineth all the Churches.

On Benedictus, Ant. Let us solemnly * celebrate the Conception today of the ever-virgin Mary, Mother of God, by which was brought forth the throne of the Most High, alleluia.

Collect

We beseech thee, O Lord, bestow upon us thy servants the gift of thy heavenly grace: that as the Childbearing of the blessed Virgin was to us the beginning of salvation, so this devout solemnity of her Conception may bestow an increase of peace. Through.

Then commemoration is made of the occurrent Feria.

At Terce

Ant. Today is the Conception.
Chapter He created me as in the Common.

℣. In thy grace, and in thy beauty.
℟. Go forth, ride prosperously, and reign.

At Sext

Ant. Mary shines forth.
Chapter Ecclus 24

So was I established in Sion: likewise in the beloved city he gave me rest, and in Jerusalem was my power; and I took root in an honorable people, even in the portion of the Lord's inheritance, and my abode is in the assembly of the saints.

℟. God shall help her with his countenance.
℣. God is in the midst of her, therefore shall she not be removed.

At None

Ant. Let us celebrate.
Chapter Ecclus 24

I gave a sweet smell like cinnamon and Aspalathus, and I yielded a pleasant odor like the best myrrh.

℣. God hath chosen her and preferred her.
℟. He hath made her to dwell in his tabernacle.

At second Vespers all as in first Vespers, as above.

On Magnificat, Ant. Thy Conception, * O virgin Mother of God, hath proclaimed joy to the whole world: For from thee hath risen the Sun of righteousness, Christ our God; who, destroying the curse, gave blessing; and confounding death, hath given us life eternal.

And commemoration is made of the Feria.
If the Feast of the Conception occurs on the second Sunday of Advent, it is translated to the first unimpeded day : and in ij Vespers of the Sunday, when it is translated to the following day, the whole Office of the Conception is said with commemoration of the Sunday: & in ij Vespers of the Conception Commem-oration is made of the Feria, & of S. Melchiades. But on the next Saturday following, since the Octave Day of the Conception is not translated, and its Office cannot be said, except only by a Commemoration on the Sunday: therefore in the first Vespers of the

third Sunday are said the Antiphons and Psalms of Saturday, Thy Kingdom, etc., the Chapter and the rest of the third Sunday, and Commemoration is made of the Octave Day, as in first Vespers of the feast, then of S. Eusebius, Bishop & Martyr. In the Hymns is said , All honour, laud, and glory be, O Jesu, Virgin-born, to thee. In Lauds Commemoration is made of the Octave and S. Eusebius. The Prayers are not said at Compline, nor at Prime, in which however Quicumque vult, etc. is said. In Vespers of Sunday Commem-oration is made of the Octave as in ij. Vespers of the Feast.

December 9

Second day within the Octave of the Conception of the BVM

Invitatory and Hymn as on the day of the Feast.

In The First Nocturn

Ant. Blessed art thou among women, and blessed is the fruit of thy womb.
Ferial Psalms.

Sermon of S. Augustine, Bishop. Sermon 18 on the Saints, in the middle.

Lesson i

Mary exults, and wonders with joy to find herself a mother, and rejoices that she has brought forth by the Holy Spirit: nor does she fear at having brought forth unmarried; but as she has born a child, she wonders with exultation. O woman above women blessed, who knew no man at all, and surrounded a man in her womb! Mary encloses a man, by believing the Angel, as Eve lost a man, by consenting to the serpent. O happy obedience, o excellent grace: That she, humbly believing, embodied in herself the Maker of heaven. From this she deserved the glory which later she increased. Behold, she says, from henceforth, all generations shall call me blessed.

Lesson ii

O Blessed Mary, who is able worthily to return thee vows of thanks and proclamations of praise, who by thine assent alone hast brought help to a lost world? What praise shall the weakness of the human race pay thee, which by thy bargain alone found a means of healing? And so accept thanks however feeble, however unequal to thy deserts: and as thou receivest our vows, make good our faults by praying. Admit our prayers to the sanctuary where they are heard and bring back to us the remedy of reconciliation.

Lesson iii

What we offer through thee, may it be made good through thee; What we ask with faithful mind, may it be obtained. Accept what we offer, give in return what we ask, obtain mercy for our fears: for thou art the only hope of sinners. Through thee we hope for pardon of our transgressions,

and in thee is our most blessed hope of rewards. O holy Mary, help thou the suffering, strengthen the faint-hearted, comfort the sorrowful, pray for the people, entreat for the clergy, intercede for all womankind vowed unto God: may all acknowledge the help of thy prayer, who celebrate thy holy Conception.

In The Second Nocturn

Ant. O holy Mother of God, thou hast yielded a pleasant odor, like the best myrrh.
Ferial Psalms.
Chapter Ecclus 24, 19-20

Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee for ever.

Collect

We beseech thee, O Lord, bestow upon us thy servants the gift of thy heavenly grace: that as the Childbearing of the blessed Virgin was to us the beginning of salvation, so this devout solemnity of her Conception may bestow an increase of peace. Through.

At Lauds, and the other Hours, all as on the day of the Feast.
Thus the Office is said throughout the whole Octave.
In Lauds Commemoration is made of the Feria. In Vespers Commemoration is made of the Feria, & of S. Melchiades, Pope and Martyr.

Ant. This is a Martyr who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was established on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And made him to have dominion of the works of thy hands.

Collect

Almighty God, mercifully look upon our infirmity: that whereas we are oppressed by the burden of our own deeds, the glorious intercession of blessed Melchiades, thy Martyr and Bishop, may defend us. Through.

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

Collect

Almighty God, mercifully look upon our infirmity: and because we are oppressed by the burden of our own deeds; may the glorious intercession of blessed Melchiades, thy Martyr and Bishop, defend us. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers.

December 10

Third day within the Octave of the Conception of BVM

In The First Nocturn

Ant. Sing for us again and again before this maiden's bed the sweet songs of the drama.

Ferial Psalms.

**Sermon by S. Augustine, Bishop On the Annunciation of Our Lady

Lesson i

Beloved, this is the longed for day of the blessed and venerable ever-virgin Mary. Therefore, let earth rejoice with exceeding joy, illumined by the birthday of so great a Virgin. For she is the flower of the field; from her has sprung the precious lily of the valley, through whose birth the nature of earthly day is changed, and sin is destroyed. In her was cancelled that word concerning the woe of Eve: In sorrow shalt thou bring forth children; for in gladness, she brought forth her Lord.

Lesson ii

Eve mourned: she exulted. Eve carried tears in her womb; Mary, joy. Eve brought forth a sinner: Mary the sinless One. The mother of our race brought punishment to the world: the Mother of our Lord brought salvation to the world. Eve was the source of sin: Mary of merit. Eve by bringing death was our undoing: Mary by bringing life was our profit. Eve wounded us: Mary healed us. Obedience is given in exchange for disobedience; faith atones for infidelity.

Lesson iii

Now let Mary play upon instruments and let the timbrels sound between the quick fingers of the young mother. Let choirs sing with joy, and tuneful lays mingle in alternate strains. Hearken, therefore, how our musician sang: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things: and holy is his Name. Therefore, the miraculous new birth conquered the prevailing error; and Mary's song silenced Eve's lament.

In The Second Nocturn

Ant. In thy grace, and in thy beauty, go forth, ride prosperously, and reign.
Ferial Psalms.
In Lauds Commemoration is made of the Feria, and of S. Melchiades.
Ant. He that hateth his life in this world shall keep it unto life eternal.

**** from September 8, second Nocturn, to replace the readings from Bernard of Clairvaux, not given here.****

Sermon by S. Augustine, Bishop On the Annunciation of Our Lady
Lesson v

Beloved, this is the longed-for day of the blessed and venerable ever-virgin Mary. Therefore, let earth rejoice with exceeding joy, illumined by the birthday of so great a Virgin. For she is the flower of the field; from her has sprung the precious lily of the valley, through whose birth the nature of earthly day is changed, and sin is destroyed.

℣. The Nativity of the glorious Virgin Mary of the seed of Abraham, sprung from the tribe of Judah, and the noble stock of David: * Whose glorious life illumineth all the Churches.
℟. To-day is born the Virgin Mary of the lineage of David. Whose.

Lesson vi

In her was cancelled that word concerning the woe of Eve: In sorrow shalt thou bring forth children; for in gladness, she brought forth her Lord. Eve mourned: she exulted. Eve carried tears in her womb; Mary, joy. Eve brought forth a sinner: Mary the sinless One. The mother of our race brought punishment to the world: the Mother of our Lord brought salvation to the world.

℣. With gladness and due solemnity let us celebrate the Nativity of blessed Mary. * That she may intercede for us unto the Lord.
℟. With heart and soul let us sing glory unto Christ on this holy festival of Mary the Virgin Mother of God. That she.

Lesson vii

Eve was the source of sin: Mary of merit. Eve by bringing death was our undoing: Mary by bringing life was our profit. Eve wounded us: Mary

healed us. Obedience is given in exchange for disobedience, faith atones for infidelity. Now let Mary play upon instruments, and let the timbrels sound between the quick fingers of the young mother. Let choirs sing with joy, and tuneful lays mingle in alternate strains.

℣. Thy Nativity, O Virgin Mother of God, hath brought tidings of joy unto the whole world: * For out of thee hath arisen the Sun of righteousness, Christ our God, * Who hath given us blessing, setting us free from the curse; and confounding death, he hath bestowed on us life everlasting.
℟. Blessed art thou among women, and blessed is the fruit of thy womb. For out.

Lesson viii

Hearken, therefore, how our musician sang: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things: and holy is his Name. Therefore, the miraculous new birth conquered the prevailing error; and Mary's song silenced Eve's lament.

℣. With heart and soul let us sing glory unto Christ on this holy festival of Mary the Virgin Mother of God. * That she may intercede for us unto the Lord.
℟. With gladness and due solemnity let us celebrate the Nativity of blessed Mary. That she. Glory be. That she.

℣. The righteous shall flourish like a palm-tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect

Almighty God, mercifully look upon our infirmity: that whereas we are oppressed by the burden of our own deeds, the glorious intercession of blessed Melchiades, thy Martyr and Bishop, may defend us. Through.

December 11

Fourth Day within the Octave of the Conception of the BVM, On the Feast of S. Damasus, Pope and Confessor Semidouble.

Collect

O Lord, hear our prayers: and at the intercession of blessed Damasus, thy Confessor and Bishop, graciously grant us pardon and peace. Through.

Then commemoration is made of the Octave of the Conception, as in ii Vespers of the Feast..
Ant. Thy Conception. ℟. Today is the Conception. Collect We beseech thee.
Then commemoration is made of the Feria.
In the first Nocturn, Lessons from the occurring Scripture.

In The Second Nocturn

Lesson v

Damasus of Spain, a man distinguished and learned in the Scriptures, when the first Council of Constantinople had been called, extinguished the wicked heresy of Eunomius and Macedonius. He also condemned again the council of Arimini, already rejected before by Liberius; in which, as S. Jerome writes, by the deception chiefly of Valens and Ursacius, the condemnation of the faith of Nicæa was proclaimed, and the world groaned in amazement at finding itself Arian.

℣. I have found David my servant, with my holy oil have I anointed him: * My hand shall hold him fast.
℟. The enemy shall not be able to do him violence, the son of wickedness shall not hurt him. My hand.

Lesson vi

He built two Churches, one in the name of S. Lawrence, by the theatre of Pompey, and enriched it with very great gifts, and endowed it with houses and estates: the other on the Ardeatine Way by the Catacombs. The Platonia also, where the bodies of SS. Peter and Paul lay for some

time, he dedicated, and adorned with elegant verses. He also wrote in prose and verse on virginity and published many other things in verse.

℣. I have laid help upon one that is mighty: I have exalted one chosen out of the people: * My hand shall hold him fast.
℟. I have found David my servant, with my holy oil have I anointed him: My hand.

Lesson vii

He determined the penalty ef retaliation for those who had accused another falsely of a crime. He ordered what was already in use in many places, that the psalms in all the churches should be sung alternately, and that at the end of every psalm should be said, Glory be to the Father, and to the Son, and to the Holy Ghost. At his command S. Jerome translated the New Testament faithfully from the Greek.

℣. This is he which wrought great wonders before God, and the whole earth is full of his teaching: * May he pray for all people, that their sins may be forgiven unto them.
℟. This is he which hated his life in this world and is come unto life eternal. May he pray.

When he had ruled the Church for seventeen years, two months, and twenty-six days, and had held five ordinations in the month of December, at which he ordained thirty-one presbyters, eleven deacons, and sixty-two Bishops in various places; being renowned for virtue, doctrine, and good sense, and being nearly eighty, in the reign of Theodosius the elder, he fell asleep in the Lord: and was buried on the Ardeatine Way together with his mother and sister in the Church which he himself had built. His relics were later transferred to the Church of S. Lawrence, called, after his name, *in Damaso*.

℣. The Lord guided the righteous in right paths, and shewed him the kingdom of God, gave him knowledge of holy things, * Made him rich in his travels,
℟. Defended him from his enemies, and kept him safe from those that lay in wait. Made him. Glory be. Made him.

In the third Nocturn is read the Homily on the Gospel Watch therefore, from the Common of a Bishop and Confessor.

In Lauds commemoration is made of the Octave.
Ant. The Conception. ℟. Today is. Collect We beseech thee, as in Lauds of the Feast, and of the Feria.

Vespers from the Chapter of the Octave with commemoration of Pope S. Damasus.

Ant. While he was High Priest, * he feared not earthly things, but went gloriously into the heavenly kingdom.

℣. The Lord guided the righteous in right paths.
℟. And shewed him the kingdom of God.

Collect O Lord, as above at I Vespers.
Then commemoration is made of the Feria.

December 12

Fifth day within the Octave of the Conception of Blessed Mary

In The First Nocturn

Ant. God shall help her with his countenance : God is in the midst of her,, therefore shall she not be removed.
Ferial Psalms.

From the book of S. Epiphanius, Bishop, against heresies
Lesson i Bk. 3, Her. 78, from the middle.

The blessed Mother of God, Mary is signified by Eve, who was told in an enigma that she was called mother of the living. For she was called mother of the living, even after she heard: Dust thou art, and unto dust thou shalt return, after the transgression. And it is surprising that she had this great title after the transgression. And indeed, as concerning tangible things, all generations of mankind are drawn from that Eve on earth; but here truly this life is begotten from Mary for the world, that she brought forth the living one, and became Mary, mother of all the living. Therefore, Mary is called the enigma Mother of the living.

Lesson ii

To Eve it was given to cover her material body because of material nakedness: but to Mary it was given by God, to shew to us a Lamb and sheep, and that from the glory of this very Lamb and sheep should become for us as if from a fleece in wisdom through his virtue a garment of incorruptibility. Eve also became the cause of death to mankind, for through her death entered into the world; but Mary the cause of life, through whom life is born to us, and through her the Son of God came into the world: and where sin abounded, there grace abounded more: and whence death arose, thence life also comes forth, that there should be life instead of death, and that he who through a woman became life to us, might take away the death that was brought in through a woman. And whereas there, Eve, while she was still a virgin, transgressed by disobedience; on the contrary through a virgin the obedience of grace was done, in the announcing of the coming in flesh from heaven, and life everlasting.

Lesson iii

Of Mary is taken (I hope I may say this) what is written of the Church: A man shall leave his father and his mother and shall cleave to his wife; and the two shall become one flesh. But the holy Apostle says: This is a great mystery; but I speak concerning Christ and the Church. And behold the great accuracy of speaking in the Scriptures, because it said of Adam indeed, he formed him; but of Eve, that she was not formed, but built. For he took, it says, one of his ribs, and built it into a wife for him. By which it shews that the Lord indeed formed for himself a body from Mary, but from the rib itself the Church was built, in that his
own side was pierced and opened, and the mysteries of blood and water became the price of redemption.

In The Second Nocturn

Ant. Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue, and the smell of thy garments is like incense.
Ferial Psalms

Chapter Ecclus 24, 19-20

Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance is more than the honeycomb.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee for ever.

Collect

We beseech thee, O Lord, bestow upon us thy servants the gift of thy heavenly grace: that as the Childbearing of the blessed Virgin was to us the beginning of salvation, so this devout solemnity of her Conception may bestow an increase of peace. Through.

In Lauds commemoration is made of the Feria.
Vespers of S. Lucy, Virgin and Martyr, with commemoration of the Octave and of the Feria.

December 13

Sixth Day within the Octave of the Conception of The BVM, St. Lucy, Virgin And Martyr
Double

At Vespers

Ant. While holy Lucy prayed, &c., as below in Lauds, omitting the fourth.
Psalms, Chapter, Hymn and ℟ from the Common of Virgins.
On Magnificat, Ant. In thy patience * thou didst possess thy soul, O Lucy, spouse of Christ: thou didst hate the things that are in the world, and thou shinest among the Angels: resisting unto blood, thou didst vanquish the enemy.

Collect

Hear us, O God our Saviour: that as we rejoice in the festival of blessed Lucy, thy Virgin and Martyr, so we may be taught by the influence of her loving devotion. Through.
Then commemoration is made of the Octave as above, and of the Feria.

At Matins, Invitatory, Hymn, Antiphons and Psalms, Canticles and ℟℟ of the Nocturns from the Common of Virgins.

In The First Nocturn

From S. Paul's First Epistle to the Corinthians
Lesson i Ch. 7, 25-40
Now concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh: but I spare you.

℣. O Virgin Lucy, why dost thou ask of me that which thou thyself canst presently bestow upon thy mother? For thy faith has helped her, and behold. she is made whole: * Because in thy virginity thou hast prepared a dwelling place pleasing unto thy God.

℟. As through me the city of Catania has been glorified by Christ, so through thee shall the city of Syracuse be honoured. Because in.

Lesson ii

But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.

℣. I besought my Lord Jesus Christ that this fire might not prevail against me: * And I obtained from my Lord a truce before my martyrdom.
℟. For the love that I had unto them, lo they take now my contrary part, but I give myself unto prayer. And I.

Lesson iii

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

℣. Grace was given her from the Lord in her conflict, for she was glorified before God and before men: * And the Lord of all hath loved her.
℟. God shall help her with his countenance: God is in the midst of her, therefore shall she not be removed. And the Lord.

Lesson iv

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The wife is bound by the law as

long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

℣. This is a wise Virgin, whom the Lord found watching, who, when she took her lamp, brought oil with her: * And when the Lord came, she went in with him to the marriage.
℟. At midnight there was a cry made, Behold, the Bridegroom cometh: go ye out to meet him. And when. Glory be. And when.

In The Second Nocturn

Lesson v

Lucy was a Virgin of Syracuse, noble by birth and by her Christian faith, which she received in infancy. She went to Catania with her mother who was suffering from an issue of blood, to venerate the body of blessed Agatha; after praying at the tomb with devout supplications, she obtained her mother's cure through Agatha's intercession. Thereupon she besought her mother to allow her to give to Christ's poor the wealth that she would have received as her dowry. Accordingly, on returning to Syracuse, she distributed among the poor all the money that she had collected from the sale of her property.

℣. Come, thou bride of Christ, receive the crown which the Lord hath prepared for thee for ever; for love of whom thou didst pour forth thy blood, * And enter into paradise with the Angels.
℟. Come, O thou my chosen one, and I will set my throne within thee, for the King hath had pleasure in thy beauty. And enter.

Lesson vi

Now the Virgin's parents had promised her in marriage, against her will, and when her future husband discovered what she had done with her dowry, he accused her before the prefect Paschasius, of being a Christian. With neither threats nor entreaties could Paschasius induce her to worship idols: indeed, the more he tried to shake her faith, the more ardent she became in her praise of the Christian religion. Words will cease, he said, when it comes to being scourged. Words will never be lacking to the servants of God, replied the virgin, for Christ the Lord has told them, and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you

up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Holy Ghost which speaketh in you.

℣. Full of grace are thy lips: * Because God hath blessed thee for ever.
℟. In thy grace and in thy beauty, go forth, ride prosperously, and reign. Because.

Lesson vii

At that Paschasius asked her, Is the Holy Ghost in you, then? and she answered, All those who live in chastity and piety are temples of the Holy Ghost. Then, said he, I shall order you to be taken to a brothel, so that the Holy Ghost will leave you. The virgin answered, If you order me to be violated against my will, then in addition to my reward for chastity, I shall gain the crown of martyrdom. At that Paschasius was inflamed with wrath and ordered Lucy to be dragged away to the place of prostitution: but by divine intervention, the virgin stood so firmly that no force could move her from the place where she stood.

℣. In thy grace and in thy beauty: * Go forth, ride prosperously, and reign.
℟. Full of grace are thy lips, because God hath blessed thee for ever. Go forth.

Lesson viii.

Whereupon the prefect ordered pitch, resin, and boiling oil to be poured upon her where she stood and set alight: but the flame did her no harm at all, and after many cruel tortures her throat was pierced with a sword. On receiving the wound, Lucy foretold the peace of the Church, that was to come after the death of Diocletian and Maximian, and she gave back her spirit to God on December 13. Her body was buried at Syracuse, and later translated to Constantinople, and finally to Venice.

℣. This is a wise virgin, * Who when the Bridegroom came, took oil in her vessel, and with lighted lamp went in with him to the marriage.
℟. This is a wise virgin, and one of the number of the prudent. Who when. Glory be. Who when.

In The Third Nocturn

Homily on the Gospel, The kingdom of heaven is like unto treasure, from the Common of holy Women not Virgins, with

℣. ix. Because of the word of truth, of meekness, and righteousness: * And thy right hand shall teach thee terrible things.
℟. In thy grace and in thy beauty, go forth, ride prosperously, and reign. And thy right hand.

℣. x. Thou hast loved righteousness, and hated iniquity: * Wherefore God, even thy God, hath anointed thee with the oil of gladness.
℟. Because of the word of truth, of meekness, and righteousness. Wherefore.

℣. xi. The Virgins that be her fellows shall be brought unto the King: * With joy and gladness shall they be brought.
℟. In thy grave and in thy beauty, go forth, ride prosperously, and reign. With joy.

℣. xii. O ye wise Virgins, arise, and trim your lamps: * Behold, the Bridegroom cometh, go ye out to meet him.
℟. At midnight there was a cry made. Behold. Glory be. Behold.

At Lauds and through the Hours

Ant. 1. While holy Lucy * prayed, there appeared unto her the blessed Agatha, who consoled the handmaid of Christ. Psalm 93 *Dominus regnavit* and the rest.
Ant. 2. O virgin Lucy, * why dost thou ask of me that which thou canst presently bestow upon thy mother?
Ant. 3. Through thee, O virgin Lucy, * the Syracusan city shall be glorified by the Lord Jesus Christ.
Ant. 4. I bless thee, * O Father of our Lord Jesus Christ: for by thy Son the fire is quenched round about thine handmaid.
Ant. 5. O my sister Lucy, * God's consecrated virgin, why dost thou ask of me that which thou thyself canst presently bestow upon thy mother?

Chapter I Cor. 10.

Brethren: He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.
Short

℟. In Thy Grace * And in thy beauty. In thy grace. ℣. Go forth ride prosperously, and reign. And in thy beauty. Glory be. In thy grace.

Hymn

Jesu, corona virginum

Jesu, the Virgin's Crown, do thou accept us, as in prayer we bow; born of that Virgin, whom alone the Mother and the Maid we own.

Amongst the lilies thou dost feed, with Virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

They, wheresoe'er thy footsteps bend, with hymns and praises still attend; In blessed troops they follow thee, with dance, and song, and melody.

We pray thee therefore to bestow upon our senses here below Thy grace, that so we may endure from taint of all corruption pure.

To God the Father, God the Son, and God the Spirit, Three in one, Laud, honor, might, and glory be from age to age eternally.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee for ever.

On Benedictus, Ant. A pillar art thou * that may not be moved, O Lucy, spouse of Christ: and all the people are waiting until thou receive the crown of life, alleluia.

Collect

Hear us, O God our Saviour: that as we rejoice in the festival of blessed Lucy, thy Virgin and Martyr, so we may be taught by the influence of her loving devotion. Through.

Then commemoration is made of the Octave.
Ant. Let us solemnly. ℟. Today is. Collect We beseech thee. Then of the Feria.
At the Hours, Antiphons of Lauds. Chapter and ℟. from the Common of Virgins.

At Vespers

Ant. While holy Lucy prayed, with the rest, as above at Lauds. Psalms, Chapter, Short ℣., and Hymn from the Common of Virgins.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee for ever.

On Magnificat, Ant. With such gravity * was she endued by the Holy Spirit, that the virgin of the Lord remained unmoved.
Collect Hear us, as above at Lauds.
Then commemoration is made of the Octave.
Ant. Thy Conception. ℟. Today is. Collect We beseech thee.
Then of the Feria.

December 14

Seventh Day within the Octave of the Conception of Blessed Mary

In The First Nocturn

Ant. A fountain of gardens, a well of living waters, and streams from Lebanon.
Ferial Psalms.

From the Epistle of S. Ambrose to Pope Siricius.
Lesson i Epistle 81

It was stated by those who had wandered into crooked paths, A Virgin conceived, but a Virgin did not bring forth. How could a virgin conceive and not bring forth, when conception comes first, and is followed by childbirth? But if the teaching of priests is not believed, at least let credence be given to the pronouncements of Christ, to angelic predictions that say, With God nothing shall be impossible. Let credence be given to the Apostles' Creed, which the Roman Church maintains and preserves ever unchangeable. Mary listened to the Angel's words, and she who had first said, how shall this be? without, however, any lack of faith concerning this birth, afterwards answered, Behold the handmaid of the Lord; be it unto me according to thy word.

From the Book by S. Jerome, Priest, against Jovinian.
Lesson ii From the Apology to Pammachius.

Christ was a virgin, and the Mother of our virgin Lord was ever a virgin, both virgin and mother. For when the doors were shut Jesus came in; and no one either before or after him was laid in his sepulchre, which had been newly hewn out of hard rock. A garden enclosed, a fountain sealed; from which fountain a stream would flow, according to Joel the Prophet, which was to water the valley of thorns, or of cords; of cords, because we were bound by the before the Lord' s coming; of thorns, because they choke the Sower's seed. Mary the Virgin is the gate which looketh towards the east, which, said Ezekiel, is for ever shut and shining with glory, concealing within itself and sending forth out of itself the Holy of holies; Mary is the gate through which the Sun of Righteousness, our great High Priest after the order of Melchisedech, entered and came forth.

From the Book of S. Irenaeus, Bishop and Martyr, against heresies.
Lesson iii Book 5, Ch. 19

When the Lord came unto his own, and his own creation bore him by whom itself was borne, his own obedience on the Tree made reparation for that disobedience which had been by a tree. Eve, a virgin destined for a husband, was drawn by subtlety into a snare, for she hearkened to evil counsel; but now the snare is broken, for Mary, a virgin espoused to a husband, has heard the good tidings, brought unto her in truth by the message of an angel. For as the former was led by an angel's sword to flee God, having transgressed his word; so to the latter it was announced by an angel's word, that she should bear God, obeying his word. Even as the one was enticed to flee from God, so the other was drawn to obey him, that Mary the Virgin might become the advocate of Eve the virgin. And as by a virgin mankind was bound with death, so by a virgin it was loosed; for virgin obedience was weighed in the balance with virgin disobedience.

If Ember Wednesday shall come on the Feria, Lesson iii will be of its Homily with its i ℣.

In The Second Nocturn

Ant. O holy Mother of God, all we who dwell in thee are in gladness.
Ferial Psalms
Chapter Ecclus 24, 19-20
Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb.
℣. Full of grace are thy lips.
℟. Because God hath blessed thee for ever.

Collect

We beseech thee, O Lord, bestow upon us thy servants the gift of thy heavenly grace: that as the Childbearing of the blessed Virgin was to us the beginning of salvation, so this devout solemnity of her Conception may bestow an increase of peace. Through.

December 15

Octave Of The Conception Of Blessed Mary
Double

All as in i Vespers of the Feast, with Commemoration of the Feria (1711:) and of S. Eusebius, Bishop and Martyr, as below (1892) on the sixteenth.

In The First Nocturn

Lessons from the occurring Scripture.
But if an Ember Wednesday occur on this day, the following Lessons are read.

From the Proverbs of Solomon.
Lesson i Ch. 8, and 9.

I wisdom dwell with prudence and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me.

℣. Today is conceived the blessed Virgin Mary from the seed of David: * Through whom the salvation of the world appeared to the faithful, whose glorious life hath given light unto the world.
℟. Let us celebrate with joy the Conception of the Blessed Virgin Mary. Through whom.

Lesson ii

Riches and honor are with me; yea, durable riches and righteousness: My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old.

℣. Devoutly let us celebrate the Conception of the most blessed Virgin Mary: * That she may intercede for us to the Lord Jesus Christ.

℟. Devoutly let us celebrate with joy the Conception of the blessed Virgin Mary. That she

Lesson iii

I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.

℣. Most worthily let us observe the conception of the glorious Virgin Mary, * Whose lowliness the Lord hath regarded, who at the message of an Angel conceived the Saviour of the world.
℟. Devoutly let us celebrate the Conception of the most blessed Virgin Mary. Whose lowliness. Glory be. Whose lowliness.

Lesson iv

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death. Wisdom hath builded her house, she hath hewn out her
seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table: she hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.

℣. Sprung from a royal race, Mary shineth resplendeth, * By whose prayers we ask devoutly that we may be aided both in mind and spirit.
℟. With heart and soul let us sing glory unto Christ on this holy festival of his exalted Mother. By whose. Glory be. By whose.

In The Second Nocturn

From the Exposition by S.Gregory the Great of the Book of the Kings.
Lesson v I Kings, Ch. l.

There was a certain man of Ramathaim-zophim, of Mount Ephraim. We may say that blessed Mary the ever-virgin Mother of God is meant by this

mountain. Indeed she was a mountain, and by her sublime calling she transcended the high calling of all other chosen creatures.

℣. The Conception of the glorious virgin Mary, of the seed of Abraham, arising from the tribe of Judah, resplendent from the line of David, * Whose glorious life illumineth all the Churches.
℟. Today is conceived the blessed virgin Mary from the offspring of David. Whose glorious.

Lesson vi

Was not Mary a lofty mountain, who, that she might attain unto the conception of the Eternal Word, reared the peak of her merits above all the choirs of Angels until she reached the shining, heavenly Sun? Isaiah, prophesying of the pre-eminent dignity of this mountain, said, And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains. Indeed, she was a mountain in the top of the mountains, for she was exalted and shone above all other Saints.

℣. Let us celebrate with joy the Conception of blessed Mary: * That she may intercede for us to the Lord Jesus Christ.
℟. With heart and mind let us sing glory to Christ, in this holy solemnity of the most exalted Mother of God, Mary. That she.

From a letter by S. Leo the Great to the Empress Pulcheria
Lesson vii Ep. 31, Ch. 2.

No figure adequately represented the mystery of our reconciliation which had been ordained from time everlasting; for the Holy Ghost had not yet come upon the Virgin, nor had the power of the Highest overshadowed her. Not yet had Wisdom builded her house within the inviolate womb, that the Word might be made flesh. Therefore, not yet had the form of God and the form of a servant been united in one person, nor the Creator of times been born in time, nor had he by whom all things were made been brought forth among his creatures. For had not a new man, made in the likeness of sinful flesh, taken our nature upon him, and had not he who was consubstantial with the Father vouchsafed also to be consubstantial with his Mother, and had not he, who alone is free from sin, united our nature to his own: mankind would still be held captive under the yoke of the devil.

℣. Thy Conception, O Virgin Mother of God, hath proclaimed joy to the whole world: * For from thee hath risen the Sun of righteousness, Christ our God, who, destroying the curse, gave blessing, and confounding death, hath given us life eternal.
℟. Blessed art thou among women and blessed is the fruit of thy womb. For from thee.

From the Exposition by S. Basil the Great of the Prophet Isaiah.
Lesson viii Ch. 8.
And I went unto the prophetess, and she conceived, and bore a son. No one will deny that Mary was the Prophetess to whom Isaiah came in the foreknowledge of the Spirit, if those words of Mary's be remembered, the words that she spoke when filled with the spirit of prophecy. What did she say? My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the lowliness of his handmaiden: for, behold, from henceforth all generations shall call me blessed. If you turn all these sayings over in your mind you will agree that she was a prophetess, that the Spirit of the Lord came upon her, and that the power of the Highest overshadowed her.

℣. With heart and soul let us sing glory unto Christ on this holy festival of Mary the Virgin Mother of God. * That she may intercede for us unto the Lord.
℟. With gladness and due solemnity let us celebrate the Nativity of blessed Mary. That she. Glory be. That she.

In The Third Nocturn

Ant. Today * is conceived the blessed Virgin Mary of the seed of David; through whom the salvation of the world hath appeared to them that believe. Canticles Hearken.

℣. God hath chosen her and preferred her.
℟. He hath made her to dwell in his tabernacle.

The Lesson from the holy Gospel according to Matthew

Lesson ix

The Book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac. And Isaac begat Jacob. And the rest.

From the Homily of S. John Chrysostom.
Homily 2 on Matthew, near the beginning.

There are two things that bear questioning. One, why it is, that in the catalogue of generations the Virgin is not mentioned; and the other, why Joseph is commemorated, who certainly had nothing to do with the generation of Christ. For it seems that the one is superfluous, and the other lacking. What shall we say then? That indeed this should first be remembered, how the Virgin was descended from David. And so whence shall we learn this? Hear the Lord speaking to Gabriel: Go to a Virgin espoused to a man called Joseph, of the house and lineage of David. What clearer word do you want, knowing that the Virgin is of the house and lineage of David?

℣. All generations shall call me blessed: * For he that is mighty hath magnified me, and holy is his name.
℟. And his mercy is on them that fear him, throughout all generations. For he.

Lesson x

It was not the custom amongst the Hebrews to trace the catalogue of generations through women. And so to keep the custom (and not to seem to tear down ancient things in the very beginning), he both pointed out the Virgin to us more plainly, by not mentioning her parents and ancestors, and was not silent about Joseph's generation. For if he had done this of the Virgin, he would not have escaped the reproach or novelty; or if he had left Joseph out, we should not know from what tribe the Virgin was. In order therefore both that we should know who, or whence, Mary was, and that the custom of the Law might remain unchanged, he traced the catalogue of generations down to her husband, and showed him to be of the house of David.

℣. Happy indeed art thou, O holy Virgin Mary, and worthy of all praise: * For from thee hath arisen the Sun of Righteousness, Christ our God.
℟. Pray for the people, entreat for the clergy, intercede for all womenkind vowed unto God. May all acknowledge the help of thy prayer, who celebrate thy holy Conception. For from thee.

Lesson xi

For having declared the latter, he also equally shows the former, that is, that the Virgin was thence also, since indeed that just man certainly would not accept a wife from elsewhere than the Law prescribed to choose.

℣. Today let us celebrate with due solemnity the nativity of the ever-Virgin Mother of God. * From whose throne came forth the King of heaven.
℟. Sprung from a royal race, Mary shineth resplendent. From whose.

Lesson xii

We can indeed adduce another and higher reason also, why the parents of the Virgin are passed over. And what is it? The Evangelist did not want it to be known to the Jews so soon after that wonderful birthgiving, that Christ had been born of a Virgin. And this saying is not ours alone but received by us from the tradition of the Fathers and famous men.

℣. O holy and spotless virginity! I know not how to praise thee, * For thou hast borne in thy breast him whom the heavens cannot contain.
℟. Blessed art thou among women, and blessed is the fruit of thy womb. For thou. Glory be. For thou.

But if this Octave falls on an Ember Day, the xii Lesson is read from the Homily of that Feria with its j. ℣.
The Gospel, Collect, &c at Lauds as on the day of the Feast, with Commemoration of the Feria (1711) and of S. Eusebius, B&M, as below.

December 16

St. Eusebius, Bishop & Martyr

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

Collect

O God, who makest us glad by the yearly solemnity of blessed Eusebius, thy Martyr and Bishop: mercifully grant; that we who honor his birthday may rejoice in his protection. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers

January 5

St. Telesphorus, Bishop & Martyr

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

Collect

O God, who makest us glad by the yearly solemnity of blessed Telesphorus, thy Martyr and Bishop: mercifully grant; that we who honor his birthday may rejoice in his protection. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers.

January 11

St. Hyginus, Bishop & Martyr

At Vespers

Comm. is made within the Octave of the Epiphany.
At Vespers, Ant. This Saint, ℟ Thou hast crowned,

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣ Thou hast crowned him with glory and honor, O Lord.
℟ And madest him to have dominion of the works of thy hands.

Collect

Almighty God, mercifully look upon our infirmity: and because we are oppressed by the burden of our own deeds; may the glorious intercession of blessed Hyginus, thy Martyr and Bishop, defend us. Through.

Almighty God, look upon our infirmity: that whereas we are oppressed by the burden of our own deeds, the glorious intercession of blessed Hyginus, thy Martyr and Bishop, may protect us. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℣ The righteous shall flourish like a palm tree.
℟ And shall spread abroad like a cedar in Libanus.

Collect as at Vespers.

January 14

St. Felix, Priest & Martyr

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

Collect

Grant, we beseech thee, almighty God: that, by the example of thy Saints, we may so learn to amend our lives; that, as we outwardly observe their festivals, so we may likewise imitate their holiness. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers.

January 15

St. Maurus, Abbot
Double

At Vespers

Ant. He that hateth his life in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm-tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect

O God, who for a pattern of obedience didst cause blessed Maurus to walk dry-shod upon the waters: grant that we may both follow perfectly the example of his virtues, and also be worthy to share in his reward. Through.

In second Vespers Commemoration of St. Marcellus, Pope and Martyr.
Ant. This is a Martyr. ℟. Thou hast crowned.

January 16

St. Marcellus, Bishop & Martyr

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

Collect

O Lord, we beseech thee favorably to hear the prayers of thy people: that, as we do rejoice in the passion of blessed Marcellus, thy Bishop and Martyr; so his merits may be our succor and defense. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers.

January 18

The Chair Of St Peter At Rome
Greater Double

At I Vespers

All as in the Common of a Confessor Bishop, p. 33* except:

Hymn

Quodcumque vinclis super terram.

O Peter, whatsoever thou shalt bind on earth,
It also shall be bound above the starry sky;
And here what'er the entrusted power doth loose,
It shall be loosed in heaven's supremest court on high:
To judgment shalt thou come,
when the world's end is nigh.

Praise to the Father be through all eternity;
And equal praise to thee, o co-eternal Son,
And Holy Ghost, One glorious Trinity;
To whom all majesty, and power, and might belong;
So sing we now, and such
be our eternal song.

℣. Thou art Peter.
℟. And upon this rock I will build my Church.

Ant. Thou art the shepherd of the sheep † O chief of the Apostles: unto thee were given the keys of the kingdom of heaven. *(see August 1)*

Collect

O GOD, who didst bestow upon thy blessed Apostle Peter the keys of the kingdom of heaven, and didst appoint unto him the high priesthood of the binding and loosing: vouchsafe; that by the help of his intercession we may be delivered from the bonds of all our iniquities. Who livest and reignest with the Father, *&c.*

Commemoration of St. Paul

Ant. O holy Apostle Paul † thou preacher of the truth and Doctor of the Gentiles, intercede for us unto God, who hath chosen thee. *(see August 1)*

℣. Thou art a chosen vessel, holy Apostle Paul.

℟. A preacher of the truth throughout all the world.

O God, who by the preaching of the blessed Apostle Paul didst teach the multitude of the Gentiles: grant to us, we beseech thee; that we who celebrate his commemoration may know him to be our advocate with thee. Through.

Commemoration of St. Anthony

Ant. The world, and all things earthly, † this man despised, triumphant: he laid up treasures in heaven by word and deed.

℣. The Lord guided the righteous in right paths.
℟. And shewed him the kingdom of God.

We beseech thee, O Lord: that the prayers of the blessed Abbot, Anthony may commend us unto thee; that by his advocacy thou wouldest vouchsafe unto us those things to which by our own merit we cannot attain. Through.

Commemoration of St. Prisca

Ant. Come, thou Bride of Christ, † receive the crown which the Lord hath prepared for thee for ever.

℣. In thy grace and in thy beauty.
℟. Go forth, ride prosperously, and reign.

Grant, we beseech thee, almighty God: that we who celebrate the heavenly birthday of blessed Prisca, thy Virgin and Martyr; may both rejoice in her yearly solemnity, and profit by the example of so great a faith. Through.

At Matins

All as in the Common of a Confessor Bishop, MBM 66* except:

Invitatory. Thou art the shepherd of the sheep, O chief of the Apostles: * Unto thee the Lord gave the keys of the kingdom of heaven.

Hymn

Quodcumque vinclis super terram.

O Peter, whatsoever thou shalt bind on earth,
It also shall be bound above the starry sky;
And here what'er the entrusted power doth loose,

It shall be loosed in heaven's supremest court on high:
To judgment shalt thou come,
when the world's end is nigh.

Praise to the Father be through all eternity;
And equal praise to thee, o co-eternal Son,
And Holy Ghost, One glorious Trinity;
To whom all majesty, and power, and might belong;
So sing we now, and such
be our eternal song.

In the First Nocturn

Here beginneth the first Epistle of blessed Peter the Apostle.

Lesson i

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

℣. Simon Peter, before I called thee out of the ship I knew thee and made thee a captain over my people: * And I have given unto thee the keys of the kingdom of heaven.

℟. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. And I.

Lesson ii

WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable

and full of glory: receiving the end of your faith, even the salvation of your souls.

℣. If thou lovest me, Simon Peter, feed my sheep. Lord, thou knowest that I love thee, * I will lay down my life for thy sake.

℟. If I should die with thee, I will not deny thee. I will.

Lesson iii

OF which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

℣. Thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it: *And I will give thee the keys of the kingdom of heaven.

℟. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. And I.

Lesson iv

WHEREFORE gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye al holy: for I am holy. And If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without a blemish and without spot: who verily was foreordained before the foundation of the world. but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory: that your faith and hope might be in God.

℣. Lord, if it be thou, bid me come unto thee on the water. * And Jesus stretched forth his hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt?

℟. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried; saying, Lord, save me. And Jesus. Glory be. And Jesus.

In the Second Nocturn

Homily of Pope S. Leo.

Lesson v

WHEN the twelve Apostles, having received from the holy Spirit the power to speak all languages, undertook to fill the world with the Gospel, dividing the parts of the earth amongst them, the most blessed Peter, chief of the Apostolic order, was destined for the citadel of the Roman empire; that the light of truth, which was revealed for the salvation of all nations, might pour forth more effectively from the capital itself into all the world.

℣. Thou art the shepherd of the sheep, the Prince of the Apostles, and unto thee hath God given all the kingdoms of the world: * And therefore unto thee were given the keys of the kingdom of heaven.

℟. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. And therefore.

Lesson vi

OF what nation were not men in that City then? Or what nations anywhere were unaware of what Rome had learnt? Here the opinions of philosophy were to be despised, here the vanities of earthly wisdom were to be dissolved, here the cults of demons to be overthrown, here the impiety of all sacrileges to be destroyed, where with the most fervent superstition was held collected whatever of vain errors had been invented anywhere.

℣. Peter, I have prayed for thee, that thy faith fail not; * and when thou art converted, strengthen thy brethren.

℟. Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And when.

Lesson vii

TO this city therefore, o most blessed Apostle Peter, thou dost not fear to come, and with the Apostle Paul as companion of thy glory, until now occupied in ordering other Churches, thou enterest upon that forest of raging beasts and ocean of most turbulent depths with more constancy than when thou didst walk upon the sea.

℣. Peter, lovest thou me? Lord, thou knowest that I love thee. * Feed my sheep.

℟. Simon, son of Jonas, lovest thou me more than these? Lord, thou knowest that I love thee. Feed my.

Lesson viii

ALREADY thou hadst instructed the peoples who had believed out of the circumcision: already thou hadst founded the Church of Antioch, where first the dignity of the Christian name arose: already thou hadst filled Pontus, Galatia, Cappadocia, Asia and Bithynia with the laws of the Gospel preaching: and not doubtful of the advance of thy work, nor unaware of the span of thy life, thou didst carry the trophy of the Cross of Christ into the Roman citadel; to which thy divinely preordained honor of power and glory of passion preceded thee.

℣. Loose the fetters of earth, O Peter, at the command of God. * Thou who dost open the kingdom of heaven to the blessed.

℟. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Thou who. Glory be. Thou who.

On the Third Nocturn

The Lesson from the holy Gospel according to Matthew.

Lesson ix

AT that time: when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And the rest.

Homily by S. Hilary, Bishop

THE Lord asks his disciples, who men say that he is, and adds, the son of man. For the reason of this confession must be held to be, so that we should remember that as he is Son of God, so also he is son of man; for being one without the other would give no hope of salvation. And so when

various differing opinions of men had appeared concerning him, he asked what they themselves thought of him. Peter answered, thou art the Christ, the Son of the living God.

℣. Jesus asked his disciples, saying: Whom do men say that I the son of man am? Peter answered and said, Thou art the Christ, the son of the living God. * And I say also unto thee, That thou art Peter, and upon this rock I will build my Church.

℟. Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say.

Lesson x

BUT perhaps Peter was pondering the terms of the proposition. For the Lord had said: Whom do men say that I, the son of man, am? And certainly he put son of man, the contemplation of the body, first. But by adding, whom do they say that I am, he signified besides what was seen in him, something else to be sensed: for he was the son of man. What judgment of opinion about him did he desire then? Let us not think it was that which he confessed of himself: but what he was asking about was hidden, and the faith of those who believed in him had to reach out for it.

℣. The Lord chose thee for a priest unto himself, * to offer unto him the sacrifice of praise.

℟. Offer unto God thanksgiving and pay thy vows unto the Most High. To offer.

Lesson xi

AND clearly Peter's confession obtained a worthy reward; for he had seen the Son of God in man. Blessed is he, who was praised for having gazed and seen beyond the human, not what he beheld of flesh and blood, but by revelation of the Father in heaven contemplating the Son of God, he was judged worthy, who was the first to acknowledge what was in Christ of God. O blessed foundation of the Church in naming of a new name, and Rock worthy of its building, which was to dissolve the laws below, and the gates of hell, and all the bonds of death. O blessed doorkeeper of heaven, to whose will are handed the keys of eternal entry, whose earthly judgment shall prove to have been judged by authority in heaven! So that whatever on earth is bound or loosed, receives the same decision also in heaven.

℣. He who did deliver the keys and the care of the flock, * He who did commit the government of heaven and earth unto Peter, to open that which was shut, and to loose that which was bound.

℟. May he be pleased to loose our fetters through his servant. He who. Glory be. He who.

If this Feast of the Chair be celebrated on a Sunday, the Lesson xii is read from the Homily of the Sunday, with ℣. of the same, omitting the Lesson of S. Prisca. However, if not on a Sunday, then Lesson xii is as follows:

For St. Prisca virgin and martyr.

Lesson xii

PRISCA, a noble Roman virgin, being thirteen years old, was accused to the Emperor Claudius of Christian faith, and by his command taken to the temple of Apollo to sacrifice to the idols. When she refused, she was beaten and put in prison: and since she persevered in the constancy of her faith, she was taken from there, beaten, covered in boiling oil, and again shut in prison. After three days she was brought out into the amphitheater and thrown to a lion, which, forgetting its wildness, lay down meekly at her feet. Then she was kept in a cell for three days without food, and hung on a rack, torn with iron claws, and thrown on a funeral pyre, from which also she miraculously escaped safe. Finally, she added the crown of martyrdom to the palm of virginity, being beheaded outside the city. Her body was buried by Christians on the road to Ostia, ten miles from the city, on the 18th of January.

Responsory xii. from the previous Sunday.

The Continuation of the Holy Gospel according to S. Matthew

At that time: When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar- Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall

be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Collect

O God, who didst bestow upon thy blessed Apostle Peter the keys of the kingdom of heaven, and didst appoint unto him the high priesthood of the binding and loosing: vouchsafe; that by the help of his intercession we may be delivered from the bonds of all our iniquities. Who livest and reignest with the Father, *&c.*

At Lauds

All as in the Common of a Confessor Bishop, p. 35* except:

Hymn

Beate pastor.

Good Shepherd, Peter, unto whom the charge was given
To close or open ways of pilgrimage to heaven
In sin's hard bondage held may we have grace to know
The full remission thou wast granted to bestow.

Now to the glorious Trinity be duly paid
Worship and honour, praise and service unafraid,
Who In unchanging Unity, one Lord sublime,
Hath ever lived as now and to unending time. Amen.

℣. Let them exalt him in the congregation of the people.
℟. And praise him in the seat of the elders.

Ant. Whatsoever † thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven: saith the Lord unto Simon Peter. *(see August 1)*

Collect

O God, who didst bestow upon thy blessed Apostle Peter the keys of the kingdom of heaven, and didst appoint unto him the high priesthood of the binding and loosing: vouchsafe; that by the help of his intercession we may be delivered from the bonds of all our iniquities. Who livest and reignest with the Father, *&c.*

Commemoration of St. Paul

Ant. O holy Apostle Paul † thou preacher of the truth and Doctor of the Gentiles, intercede for us unto God, who hath chosen thee. *(see August 1)*

℣. Thou art a chosen vessel, holy Apostle Paul.
℟. A preacher of the truth throughout all the world.

O God, who by the preaching of the blessed Apostle Paul didst teach the multitude of the Gentiles: grant to us, we beseech thee; that we who celebrate his commemoration may know him to be our advocate with thee. Through.

Commemoration of St. Prisca

Ant. The kingdom of heaven † is likened unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee for ever.

Grant, we beseech thee, almighty God: that we who celebrate the heavenly birthday of blessed Prisca, thy Virgin and Martyr; may both rejoice in her yearly solemnity, and profit by the example of so great a faith. Through.

At Lauds

All as in the Common of a Confessor Bishop, p. 37* except:

Collect

O God, who didst bestow upon thy blessed Apostle Peter the keys of the kingdom of heaven, and didst appoint unto him the high priesthood of the binding and loosing: vouchsafe; that by the help of his intercession we may be delivered from the bonds of all our iniquities. Who livest and reignest with the Father, *&c.*

At II Vespers

All as in the Common of a Confessor Bishop, p. 37* except:

Hymn

Quodcumque vinclis super terram.

O Peter, whatsoever thou shalt bind on earth,
It also shall be bound above the starry sky;

And here what'er the entrusted power doth loose,
It shall be loosed in heaven's supremest court on high:
To judgment shalt thou come,
when the world's end is nigh.

Praise to the Father be through all eternity;
And equal praise to thee, o co-eternal Son,
And Holy Ghost, One glorious Trinity;
To whom all majesty, and power, and might belong;
So sing we now, and such
be our eternal song.

℣. The Lord chose thee for a priest unto himself.
℟. To offer unto him the sacrifice of praise.

Ant. While he was High Priest, † he feared not earthly things, but went gloriously into the heavenly kingdom.

Collect

O God, who didst bestow upon thy blessed Apostle Peter the keys of the kingdom of heaven, and didst appoint unto him the high priesthood of the binding and loosing: vouchsafe; that by the help of his intercession we may be delivered from the bonds of all our iniquities. Who livest and reignest with the Father, *&c.*

Commemoration of St. Paul

Ant. O holy Apostle Paul † thou preacher of the truth and Doctor of the Gentiles, intercede for us unto God, who hath chosen thee. *(see August 1)*

℣. Thou art a chosen vessel, holy Apostle Paul.
℟. A preacher of the truth throughout all the world.

O God, who by the preaching of the blessed Apostle Paul didst teach the multitude of the Gentiles: grant to us, we beseech thee; that we who celebrate his commemoration may know him to be our advocate with thee. Through.

January 19

Commemoration of St. Marius, Audifax & Abachum

Ant. For theirs is the kingdom of heaven, † who despised worldly living: who have won the rewards of the kingdom and have washed their robes in the blood of the Lamb.

℣. Be glad, O ye righteous, and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

Graciously hear thy people, O Lord, who call upon thee with the advocacy of thy Saints: and grant us both to rejoice in peace in this temporal life; and to find succor unto life everlasting. Through.

Commemoration of St. Mark of Ephesus

Ant. O thou priest and bishop, † thou worker of mighty works, thou good shepherd of the people, pray unto the Lord for us.

℣. The Lord loved him and adorned him.
℟. He clothed him with the robe of glory.

We beseech thee, O Lord: graciously to hear the prayers which we offer unto thee on the solemnity of blessed Mark, thy Confessor and Bishop; that, like as he was found worthy to do thee faithful service, so by his merits and intercession we may be absolved from all our sins. Through.

Collect as at Vespers

January 30

St. Martina, Virgin & Martyr

At Vespers

Ant. Come, thou Bride of Christ, † receive the crown which the Lord hath prepared for thee for ever.

℣. In thy grace and in thy beauty.
℟. Go forth, ride prosperously, and reign.

Collect

O God, who among other miracles of thy power hast bestowed the victory of martyrdom also upon women: mercifully grant, that we who honor the birthday of blessed Martina, thy Virgin and Martyr; may through her example walk in the way that leadeth unto thee. Through.

At Lauds

Ant. The kingdom of heaven † is likened unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee forever.

Collect as at Vespers.

February 10

St. Scholastica, Virgin

Double

Collect

O God, who, to shew forth the way of innocence, didst cause the soul of thy blessed Virgin Scholastica to enter heaven in the appearance of a dove: grant
unto us through her prayers to live in such innocence; that we may be worthy to attain unto everlasting joys. Through.

Lesson V

Scholastica, sister of the blessed Father Benedict, dedicated to God from infancy. was wont to visit him once every year. The man of God used to go down to meet her at a place belonging to the monastery, not far from the gate. One day she came according to her custom and her venerable brother went to her with his monks. All day long they spent in praising God and in holy conversation, and then, when night began to fall, they ate food together. Whilst they still sat at table and continued their converse till the hour grew late the holy nun, his sister, besought him, saying, I entreat thee, depart not from me this night, that we may stay till morning conversing of the joys of heaven. But he answered, what is this thou sayest, my sister? In no wise can I remain away from my cell. Now the night was calm and clear, and not a cloud was to be seen in the sky.

February 11

St. Gregory II, Bishop & Martyr

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

Collect

Almighty God, mercifully look upon our infirmity: and because we are oppressed by the burden of our own deeds; may the glorious intercession of blessed Gregory, thy Martyr and Bishop, defend us. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers.

February 22

The Chair Of Saint Peter At Antioch, Double

The Office is said as above in the Chair at Rome, January 18, except the Lessons of the ii. & iii. Nocturn and omitting the commemoration of S. Prisca...

In The Second Nocturn

Sermon of S.Augustine,Bishop.

Lesson v Sermon 15 on the Saints

The institution of today's solemnity received the name of Chair from our forefathers, because Peter, the first of the Apostles, is said to have received his Episcopal Chair today. Rightly therefore do the Churches observe the birthday of that Seat, which the Apostle received for the salvation of the Churches, as the Lord said: Thou art Peter, and upon this rock I will build my Church.

℣. Thou art the shepherd of the sheep, O Prince of the Apostles, and unto thee hath God given all the kingdoms of the world: * And therefore unto thee were given the keys of the kingdom of heaven.

℟. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. And therefore.

Lesson vi

And so the Lord named Peter as the foundation of the Church: and therefore rightly the Church honors this foundation, upon which the high building of the Church rises up. Wherefore appropriately does the Psalm say, which has been read: Let them exalt him in the congregation of the people: and praise him in the seat of the elders.

℣. Peter, I have prayed for thee, that thy faith fail not; * And when thou art converted, strengthen thy brethren.

℟. Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And when.

Lesson vii

Blessed be God, who has commanded the blessed Apostle Peter to be exalted in the Church; for it is meet, that this foundation should be honored in the Church, by which it rises to heaven. In keeping today the birthday of this Chair, the office of priesthood is honored. The Churches pay one another this tribute, for the more the priestly office is honored, the more dignity the Church has.

℣. Peter, lovest thou me? Lord, thou knowest that I love thee. * Feed my sheep.
℟. Simon, son of Jonas, lovest thou me more than these? Lord, thou knowest that I love thee. Feed my.

Lesson viii

Since religious observance has rightly introduced this solemnity into the Churches, I wonder why such a pernicious error has crept in amonst some unbelievers, that they place food and wine upon the tombs of the dead, as if souls departed from the body were in need of bodily food.

℣. Loose the fetters of earth, O Peter, at the command of God. * Thou who dost open the kingdom of heaven to the blessed.
℟. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Thou who. Glory be. Thou who.

In The Third Nocturn

The Lesson from the holy Gospel according to Matthew.
Lesson ix Ch. 16, 13-19
At that time: Jesus came into the coasts of Caesarea Philippi and asked his disciples, saying: Whom do men say that I, the Son of man, am? And the rest.

Homily by Saint Leo, Pope. Sermon 3 on the anniversary of his own election

The Lord asked the apostles, what men thought of him; and as long as they were expressing the obscure opinions of men, there was one common reply from them all. But when he asked what they themselves thought, he

who was first in apostolic dignity was first to confess the Lord. And when he had said: Thou art Christ, the Son of the living God, Jesus answered him: Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. That is: You are, therefore, blessed, because my Father has taught you; earthly opinion has not deceived you, but heavenly inspiration has instructed you; and not flesh and blood, but he, whose only- begotten Son I am, has revealed me to you.

℣. Jesus asked his disciples, saying: Whom do men say that I the son of man am? Peter answered and said, Thou art the Christ, the Son of the living God. * And I say also unto thee, That thou art Peter, and upon this rock I will build my Church.
℟. Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I.

Lesson x

And I say also unto thee, he says; that is: As my Father has manifested to you my divinity, so I make known to you your excellence. That thou art Peter; that is: As I am the invulnerable rock, the cornerstone, who make both one, I the foundation beside which there can be laid no other, so you too are a rock, in my strength made hard, and I share with you the powers which are proper to me.

℣. The Lord chose thee for a priest unto himself, * To offer unto him the sacrifice of praise.
℟. Offer unto God thanksgiving, and pay thy vows unto the most high. To offer.

Lesson xi

And upon this rock I will build my Church, and the gates of hell shall not prevail against it; Upon this strength, he says, I will construct an eternal temple; and my Church which is to rise to the height of heaven, shall be founded upon the firmness of this faith. Against this confession the gates of hell shall never prevail, and the chains of death shall not take hold upon it, for these words are the words of life. Those who confess him, he raises to heaven; those who deny him, he buries in hell. And so he says to the most blessed Peter: I will give thee the keys of the kingdom of heaven.

And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

℣. He who did deliver the keys and the care of the flock, * He who did commit the government of heaven and earth unto Peter, to open that which was shut, and to loose that which was bound.
℟. May he be pleased to loose our fetters through his servant. He who.

℄ If this Feast, before Lent, shall come on a Saturday, or be transferred to a Monday, and it be not Leap Year, the xii. Lesson is read from the Homily of the Vigil of S. Mathias, with ℣. j of the Season, and commemoration is made of it in

Lauds after the commemoration of St. Paul. But after Ash Wednesday the xii. Lesson will be of the Homily of the occurrent Feria, with its j. ℣., and commemoration of it in Lauds, and nothing is said of the Vigil except in the Mass.

Lesson xii

This power, indeed, has also passed to the other apostles, and the institution of this decree has come down to all the princes of the Church: but it is not in vain that what is intended for all should be commended to one. For it is entrusted especially to Peter, because Peter is set before all the rulers of the Church as an example. Therefore, the privilege of Peter remains wherever judgment is given according to his justice. Nor is there too much severity remission, when nothing will be bound or loosed, except what blessed Peter shall have bound or loosed.

℣. Blessed art thou, Simon bar Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, * Saith the Lord.
℟. And I say unto thee, that thou art Peter, and upon this rock I shall build my Church. Saith. Glory be Saith.

The Continuation of the Holy Gospel according to S. Matthew Ch. 16. 13-19

At that time: When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am?

And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar- Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven

February 25

St. Walburga, Virgin

At Vespers

Ant. Come, thou Bride of Christ, † receive the crown which the Lord hath prepared for thee for ever.

℟. In thy grace and in thy beauty.
℣. Go forth, ride prosperously, and reign.

Collect

Hear us, O God our Savior: that as we rejoice in the festival of blessed Walburga, thy Virgin; so we may be taught the influence of her loving devotion. Through.

At Lauds

Ant. The kingdom of heaven † is likened unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

℟. Full of grace are thy lips.
℣. Because God hath blessed thee for ever.

Collect as at Vespers

March 18

ST. EDWARD, KING & MARTYR

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℟. Thou hast crowned him with glory and honor, O Lord.
℣. And madest him to have dominion of the works of thy hands.

Collect

O God, who reignest in glory over an everlasting kingdom: we beseech thee mercifully to behold thy family, who on this day call to remembrance blessed Edward, thy King and Martyr; and grant, that by his merits and intercession, they which now rejoice in his triumph may likewise attain to his reward in heaven. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℟. The righteous shall flourish like a palm tree.
℣. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers

April 7

Saint Tikhon Of Moscow,

In The Second Nocturn

Lesson v

Saint Tikhon Bellavin was the great and holy Patriarch of the Russian Church during the terrible and fateful days of the Revolution. He was born in 1865 to a rural priest, and he spent his early years close to peasants and their labor. His father had a vision of his deceased mother, who prophesied that one of his sons would die young, another would be unfortunate throughout his life, and another would be a great man; all proved to be true.

Lesson vi

He graduated from the St. Petersburg Theological Academy, and later took monastic vows, taking the name of Saint Tikhon of Zadonsk. He was consecrated to the episcopate in 1897 for the Kholm Diocese, and a year later, he was appointed Bishop of the Aleutian Islands and Alaska in 1898. While his cathedral was in San Francisco, Tikhon travelled all around North America, establishing parishes, schools, orphanages and seminaries, ordaining priests, and encouraging evangelistic work.

Lesson vii

Throughout his ministry, he remained the same simple, kind, gentle, open man he always had been, and was loved by people everywhere he went, and mourned when he left. In February of 1907, he was called back to Russia, where, his own personal Golgotha and his glory awaited him. In accepting the will of the Church when elected Patriarch in 1917, he referred to the scroll that Ezekiel had to eat, on which was written: Lamentations, mourning, and woe.

Lesson vii

After the Revolution of 1917, the persecution of the Russian Church by the atheist government grew more bold and more fierce with every year. By nature a meek and peace-loving man, Tikhon sought to determine,

while giving only to God that which is God's, what could be given to Caesar to preserve peace and avoid the shedding of blood. Although the exact circumstances of his death are not clear, but some believe he was poisoned. Because of the many unspeakable sufferings he endured as Patriarch, he is honored as a Confessor of the Faith.

For The Third Nocturn

The Lesson from the Holy Gospel according to Luke (xii. 32-37)

At that time, Jesus said unto his disciples: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

A Homily by Saint Venerable Bede the Priest.

Lesson ix

The elect are called a little flock. Perchance this is because the reprobate are the big flock. But more probably it is because the elect seek to be lowly. Certain it is that God would have his Church, howsoever it may grow in numbers , always to grow in lowliness even unto the end of the world. For only by humility can the Church attain that kingdom which is by promise. Hence to give comfort in time of travail, for which reason he hath commanded us to seek only the kingdom of God, he sweetly and graciously saith that the Father will give the kingdom to his little flock.

Lesson x

Sell that ye have and give alms. That is to say: Have no fear that such things as are needful for this life be lacking to you whilst ye fight for the kingdom of God. Nay rather, sell even that which ye have, and give alms. For a man doeth well when for the Lord's sake he leaveth all that he hath, and then giveth himself to a life of work with his own hands, that so he may gain a livelihood, and have something more to give away as alms. In this doth the Apostle boast himself, saying: I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me: in all things I gave you an example, how that so labouring ye ought to support the weak.

Lesson xi

Provide yourselves bags which wax not old, saith he. That is, almsgiving is a bag that waxeth not old, and anything put in this bag is preserved for ever in the reward which is stored up in eternity. Nevertheless, we must not think that this saying forbiddeth the Saints to keep money for their own use, and for helping the poor. For the Lord himself, to whom Angels ministered, had a bag, and kept therein that which the faithful people gave unto him, that he might relieve the need of his disciples, and other poor folk. But our Lord here commandeth us not to serve God for gain, nor to work righteousness for fear of poverty.

Lesson XII is Lesson I of the Feria.

The Holy Gospel. St Luke xii. 32-37.

At that time: Jesus saith unto his disciples: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching.

Collect

O Lord God of the nations, who for the defence of the Orthodox Faith didst raise up and strengthen blessed Saint Tikhon, thy Bishop and Confessor, with great courage and self-denial: mercifully grant that, by his example and intercessions, the hearts of the erring may be turned to the wisdom of the just, and the faithful may ever persevere in confession of thy true Religion. Through.

April 8

Day Two within the Octave of St. Tikhon

April 9

Day Three within the Octave of St. Tikhon

April 10

Day Four within the Octave of St. Tikhon

April 11

Day Five within the Octave of St. Tikhon

April 12

Day Six within the Octave of St. Tikhon

April 13

Day Seven within the Octave of St. Tikhon

St. Hermenegild, Martyr

At Vespers

Ant. This is a Martyr † who strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℟. Thou hast crowned him with glory and honor, O Lord.
℣. And madest him to have dominion of the works of thy hands.

Collect

O God, who didst teach thy blessed Martyr Hermenegild to prefer thy heavenly to an earthly kingdom: grant, we pray thee; that, following his pattern, we may despise all things that are transitory, and follow steadfastly after things eternal. Through.

At Lauds

Ant. He that hateth his life † in this world shall keep it unto life eternal.

℟. The righteous shall flourish like a palm tree.
℣. And shall spread abroad like a cedar in Libanus.

Collect as at Vespers

April 14

The Octave of St. Tikhon of Moscow

Sts. Tiburtius, Valerian & Maximus

Collect

April 22
Sts. Soter and Caius, Martyrs

Collect

April 24
Day two within the Octave of St. George

April 25
Day three within the Octave of St. George

April 26

Day four within the Octave of St. George

Cletus & Marcellinus

Collect

April 27
Day five within the Octave of St. George

April 28

Day six within the Octave of St. George

April 29

Day seven within the Octave of St. George

April 30
The Octave of St. George

May 3
Sts. Alexander, Eventius, Theoldolus & Juvenalis,

May 7
St. Alexis Toth

Comm. Alexis ("Well done" 4*; Col. "Attend" 45*)

May 8

Apparition of St. Michael

℣. An Angel stood at the altar of the temple, alleluia.
℟. Having in his hand a golden censer, alleluia.

On Benedictus, Ant. There was silence in heaven * while the dragon waged war: and Michael fought against him, and had the victory, alleluia.

Collect

O God, who dost constitute the services of Angels and men in a wonderful order: mercifully grant; that they, whoever stand before thee and serve thee in heaven, may likewise defend our life on earth. Through.

May 14
St. Boniface of Tarsus

At Vespers

Ant. Light perpetual * shall shine upon thy Saints, O' Lord, and an ageless eternity, alleluia.

℣. O ye holy and righteous, rejoice in the Lord, alleluia.
℟. God hath chosen you to him to be his inheritance, alleluia.

Collect

Grant, we beseech thee, almighty God: that we, who celebrate the festival of blessed Boniface thy Martyr, may be aided by his intercession with thee. Through.

At Lauds

Ant. Daughters of Jerusalem, * come forth and behold the Martyrs with the diadems wherewith the Lord hath crowned them in the day of solemnity and rejoicing, alleluia, alleluia.

℣. Right dear in the sight of the Lord, alleluia.
℟. Is the death of his Saints, alleluia.

May 18
St. Venantius, Martyr

All from the Common except the following.
If the following Hymn was not said in i. Vespers, it is joined with the Hymn at Matins under the one conclusion Praise to the Father.

At Vespers

Hymn
Martyr Dei Venantius

Venantius, hail! God's martyr bright,
Camerino's honor and its light;
Who didst with joy thy triumph sing,
Thy judge and tortures conquering.

A child years, he heeds no pain,
Nor dungeon damp, nor galling chain;
The tender youth for food is thrown
To lions, mad with hunger grown.

O wondrous sight! The beasts of prey
Their food reject, and turn away;
Then tamely lick the martyrs feet,
A tribute to his virtue meet.

Then downwards hung his mouth exposed
To clouds of smoke beneath disposed,
Whilst with slow torches, burning clear,
His inner flesh and sides they sear.

Praise to the Father, and the Son,
And Holy Spirit, Three in One;
O grant that, through this Martyr's prayer,
His blissful joy we all may share. Amen.

The above Hymn always ends thus, likewise at Matins and Lauds.

℣. O ye holy and righteous, rejoice in the Lord, alleluia.
℟. God hath chosen you to him to be his inheritance, alleluia

On Mag, Ant. Light perpetual * shall shine upon thy Saints, O Lord, and an ageless eternity, alleluia.

Collect

O God, who hast hallowed this day by the triumph of blessed Venantius, thy Martyr: graciously hear the prayers of thy people, and grant, that we who venerate his merits may imitate the constancy of his faith. Through.

At Matins

In the Second Nocturn

Lesson v

Venantius, of Camerino, being fifteen years old, was accused to Antiochus, who ruled Camerino under the Emperor Decian, of the christian religion, and appeared before the governor at the city gate: and he tested him for a long time with threats and promises, and then ordered him to be whipped and heavily chained: but being miraculously released from these by an Angel, he was afterwards burned with torches, and hung face down over a fire. Anastasius, the officer, was amazed at his constancy in his torments, and seeing him, released again by an Angel, walking in a white robe above the fire, he believed in Christ, was baptized by blessed Porphyrius the priest together with his family, and soon afterwards earned the palm of martyrdom with him.

℣. Light perpetual shall shine upon thy Saints, O Lord, * And an ageless eternity, alleluia, alleluia.
℟. Everlasting joy shall be upon their heads, they shall obtain joy and gladness. And an ageless.
or
℣. The Lord made him honourable, defended him from his enemies, and kept him safe from those that lay in wait.* And gave him perpetual glory.
℟. He went down with him into the pit, and left him not in bonds. And gave.

Lesson vi.

But Venantius was brought before the governor, and tested by him again in vain, to make him desert the faith of Christ, and he was thrown into prison: where Attalus the herald was sent to tell him that he also had been a Christian, and had renounced that name because he knew that it was a vain invention of faith by which Christians gave up present things for an empty hope for the future. But the noble athlete of Christ, not unaware of the snares of the cunning enemy, utterly rejected the servant of the devil. So he was brought again to the governor, all his teeth were knocked out, his jaw was broken, and with these injuries, he was thrown into a dung pit. But being rescued by an Angel from there also, again he stood before a judge: who while Venantius was still speaking, fell from the judgment seat, and exclaiming these words, True is the God of Venantius; destroy our gods, he expired.

℣. Unto his servants, alleluia, * Shall God be gracious, alleluia.
℟. The Lord will avenge his people, and to his servants. Shall God.
or
℣. O Lord, thou hast given him his heart's desire, * And hast not denied him the request of his lips.
℟. For thou hast prevented him with the blessings of goodness, thou hast set upon his head a crown of pure gold. And hast not.

Lesson vii

When this was announced to the governor, immediately he ordered Venantius to be thrown to the lions: who, forgetting their natural ferocity, lay down at his feet. Meanwhile he instructed the populace in the Christian faith. So, he was taken from there and again put in prison. And when the next day Porphyrius reported to the governor, that he had seen in a dream peoples, whom Venantius was sprinkling with water, shining with a bright light, but the governor covered in deepest darkness, the angry governor commanded him to be beheaded instantly: then he ordered Venantius to be dragged through places covered in thorns and thistles until evening.

℣. Daughters of Jerusalem, come forth and behold the Martyrs with the diadems wherewith the Lord hath crowned them * In the day of solemnity and rejoicing, alleluia.
℟. For he hath made fast the bars of thy gates, and hath blessed thy children within thee. In the day. Glory be. In the day.
or

℣. The Lord clothed him with a robe of glory. * And set upon his head a crown of pure gold.
℟. With the bread of life and understanding shall the Lord feed him, and give him
the water of wisdom to drink. * And set.

Lesson viii

He was left half dead, but presented himself to the governor in the morning, and by his command was immediately cast down from a rock: but being divinely rescued from there also, again he was dragged through rough places for a mile: and there, the soldiers being parched with thirst, in a nearby enclosed valley, when Venantius had made the sign of the Cross, waters gushed forth from the rock, in which also he left the print of his knee, as even now may be seen in his Church. Moved by that miracle, many believed in Christ: and the governor commanded them all to be beheaded together with Venantius on the spot. At that moment there was such great lightning and earthquake, that the governor fled; but a few days later, not having been able to escape divine justice, he met a most shameful death. Meanwhile the Christians buried the bodies of Venantius and the others in an honorable place, and they are preserved to this day in the said Church of S.Venantius at Camerino.

℣. The righteous shall rejoice in the Lord, and put his trust in him, * And all they that are true of heart shall rejoice, alleluia, alleluia.
℟. Be glad, O ye righteous, and rejoice in the Lord. And all. Glory be. And all.
Glory be. And set.
or
℣. Thou hast set upon his head, O Lord, a crown of pure gold. * He asked life of thee, and thou gavest him a long life, even for ever and ever.
℟. Thou hast given him his heart's desire, and hast not denied him the request of his lips. He asked. Glory be. He asked.

In the third Nocturn, Homily on the Gospel, I am the true Vine. Out of Eastertide, If any man come.

Hymn

Athlete Christi Nobilis

O Noble champion of the Lord!
Well-armed against idolatry!
For in thy fervent zeal for God
Grim death had naught of fear for thee.

When, bound with thongs, thy youthful form
Thrown down, the rugged steep did tear,
And jagged rock and rending thorn
Thy young and tender flesh laid bare.

Then, spent with toil, the savage crew,
Now fainting, sinks with deadly thirst;
And thou the Cross dost sign; and lo!
From out of rock the waters burst.

O saintly warrior-prince who thus
Thy fierce tormenters couldst forgive;
Pour thou the dew of grace on us,
And bid our fainting spirits live.

Praise to the Father, and the Son,
And Holy Spirit, Three in one;
O' grant that, through thy Martyr's prayer,
His blissful joy we all may share.

In the first Nocturn Lessons, Then shall the righteous stand, unless a Scripture occur.

At Lauds

Hymn

Dum nocte pulsa lucifer

The Night has fled; the star of morn
Announces that the day is nigh;
The birthday of Venantius
Awakes the Church to light and joy.

For then his native land in depths
Of pagan night and darkness lay;
He o'er her guilty regions poured
The light of everlasting day

That native land in streams of grace
Through baptism he purified;
The watered soldiers came to Heaven,
For they with him as Martyrs died.

With Angels now thou sharest rest
In joys of Heav'n never cease;
Dispel our ills, O Spirit blest,
And send us gifts of light and peace.

Praise to the Father, and the Son,
And Holy Spirit, Three in One;
O' grant that, through thy Martyr's prayer,
His blessed joy we all may share. Amen.

In II Vespers commemoration of S.Pudentiana, as below.

May 19
St. Pudentiana, Virgin

At Vespers

Ant. Come, thou Bride of Christ, receive the crown which the Lord hath prepared for thee for ever, alleluia.

℣. In thy grace and in thy beauty, alleluia.
℟. Go forth, ride prosperously, and reign, alleluia.

Collect

Graciously hear us, O God of our salvation: that, as we rejoice in the festival of blessed Pudentiana, thy Virgin; so we may be instructed in all godly and devout affection. Through.

May 21
St Constantine

Collect

May 22
Solemnity of St. Joseph
Double

At Vespers

Psalms as at I Vespers of the Common
of Apostles, with the Ants. of Lauds below, omitting the 4th Chapter as at Lauds below.

Short

℣. He made him Lord of his house, * Alleluia, alleluia. He made him.

℟. And ruler of all his sub- stance. Alleluia. Glory be. He made him.

Hymn

Te Joseph celebrent

O Joseph, heavenly hosts thy worthiness proclaim,
And Christendom conspires to celebrate thy fame,
Thou who in purest bonds were to the Virgin bound;
How glorious is thy name renowned.

Thou, when thou didst behold thy Spouse about to bear,
Were sore oppressed with doubt, were filled with wondering care;
At length the Angel's word thy anxious heart relieved:
She by the Spirit hath conceived.

Thou with thy new-born Lord didst seek far Egypt's land,
As wandering pilgrims, ye fled o'er the desert sand;
That Lord, when lost, by thee is in the temple found,

While tears are shed, and joys abound.

Not till death's hour is past do other men attain;

Thou, like to angels made, in life completely blest,

Dost clasp thy God unto thy breast.

O Holy Trinity, thy suppliant servants spare;

Grant us to rise to heaven, for Joseph's sake and prayer,

And so our grateful hearts to thee shall ever raise

Exulting canticles of praise. Amen.

℣. I do give praise unto thy name, alleluia.

℟. For thou art my defender and helper, alleluia.

Mag. Ant. When Mary † the Mother of Jesus was espoused to Jo- seph, before they came together, she was found with child of the Holy Ghost, alleluia.

Collect as at Lauds, below.

At Matins

A Sermon by St. Augustine

Lesson V

The Angel did not speak falsely when he said to Joseph: Fear not to take unto thee Mary thy wife. She is called wife because of the mutual confidence established between them at the time of her espousal, although he had not known her carnally, nor was he ever so to do. And

the name of wife was not lost or rendered untrue because there had not been any carnal intercourse and would not be in the future. She was, in fact, The Virgin; and therefore, she was holier and a more wonderful source of joy to her husband just because she became a mother without a man's intervention. Thus, Joseph knew Mary to be like unto himself in faithful- ness, unlike him as regards her offspring.

Lesson vi

On account of this faithful union, both Mary and Joseph merited the name of Christ's parents. And not only is she called his Mother, but he also is called his father, as being the husband of his Mother, not according to the flesh, but according to the spirit. But even though he was a father only in spirit, whilst she was Mother according to the flesh, yet they both were the parents of his humility- ty, not of his glory; of his infirmity, not of his divinity. For the Gospel doth not lie, when it saith: And Joseph and his Moth- er marveled at those things which were spoken of him. And in another place: His parents went to Jerusalem every year. And a little further on: And his Mother said unto him; Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing.

Lesson vii

But, to show that, apart from them, he had a Father who begat him without a mother, he answered them: How is it that ye sought me? Wist ye not that I must be about my Father's business? And, as a set-off to this, lest anyone might think that by these words he denied his parents, the Evangelist immediately addeth: And they understood the saying which he spake unto them; and he went down with them, and came to Nazareth, and was subject unto them. To whom was he subject but to his parents? And who was thus subject but Jesus Christ, who, being in the form of God, thought it not robbery to be equal to God? Why therefore was he subject to them who were so far below the form of God, except that he humbled himself, taking upon himself the form of a servant, of which form they were the parents?

Lesson viii

BUT truly, neither of them would have attained unto the parenthood of this form of a servant, except they had become respectively husband and wife, albeit without any carnal intercourse. And hence, when the ancestors of Christ are recounted in direct line of succession, the genealogy was fittingly traced down to Joseph. Otherwise, it would have been a slur upon the male sex, which is wont to be accorded the greater dignity. At the same time the truth did not suffer, for both Joseph and Mary were of the seed of David, from which it was prophesied that Christ should come. Note how thus all the good things of marriage are found in these parents of Christ: offspring, fi- delity, the marriage bond. The offspring we know, was the Lord Jesus himself; their fidelity is proved because there was no adultery; the marriage bond, because there was no divorce.

At Lauds and Hours

Ant. 1 And Jacob † begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia.

Ant. 2 The Angel Gabriel † was sent from God to a Virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary, alleluia.

Ant. 3 Joseph went up † from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, alleluia.

Ant. 4 And they came † with haste, and found Mary, and Joseph, and the Babe lying in a manger, alleluia.

Ant. 5 And Jesus himself † was beginning about the age of thirty years: being, as it was supposed, the son of Joseph, alleluia.

Chapter Gen. 49:26

The blessings of thy father are strengthened with the blessings of his fathers: † until the desire of the everlasting hills should come; * May

they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

Short

R. I do give praise unto thy name, * Alleluia, alleluia. I do give. ℣. For thou art my defender and helper. Alleluia. Glory be. I do give.

Hymn

Caelitum Joseph decus

Joseph, whose glory fills the church with praises, Spouse of the Virgin, Jesu's foster-father,

From the Almighty came thy high vocation, best of protectors.

When the Redeemer, whom the Prophet's chorus long had predicted, lay within a manger,

Glad was thy spirit, whilst in adoration Lowly thou adorest.

He who was Monarch reigns o'er all creation, feared in the deepest, worshipped in the highest,

Veiling his Godhead, rendered meek subjection, unto thy bidding.

Praise we with fervor God the One and Trinal, who thee hath given grace and honor wondrous;

O may he grant us, hearing thy petition, joys everlasting. Amen.

Ben. Ant. Joseph, thou son of David, † fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, alleluia.

Collect

O God, who in thine ineffable providence vouchsafed to choose blessed Joseph as the spouse of thy Mother: grant, we beseech thee; that we may be worthy to have him as our intercessor in heaven, whom we venerate as our protector here upon earth. Who with God…livest.

At Prime

Ant. 1. And Jacob.

Short Lesson, Joseph is a growing son, as at None.

At Terce

Ant. 2. The Angel Gabriel.

Chapter as at Lauds.

At Sext

Ant. 3 Joseph went up.

Chapter Genesis 49:25

The God of thy father shall help thee, † and the Almighty shall bless thee, * with the blessings of heaven above.

℣. The righteous shall blossom as the lily, alleluia.

℟. He shall flourish forever before the Lord, alleluia.

At None

Ant. 5 And Jesus himself.

Chapter Genesis 49:22

Joseph is a growing son, † a growing son and comely to behold; * the daughters run to and fro upon the wall.

℣. Such as are planted in the house of the Lord, alleluia.

℟. Shall flourish in the courts of the house of our God, alleluia.

At Second Vespers

All as at I Vespers, above, except:

℣. I sat down under his shadow, whom I desired, alleluia.

℟. And his fruit was sweet to my palate, alleluia.

Mag. Ant. Son, † why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing, alleluia.

May 24
St. Vincent De Lerins

At Lauds

Ant. Well, done good and faithful servant, † thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. (P.T. Alleluia).

Collect

At Vespers

May 25
St. Urban, Pope and Martyr

Collect

Grant, we beseech thee, almighty God: that we, who celebrate the solemnity of blessed Urban, thy Martyr and Bishop, may be aided by his intercessions with thee. Through.

May 30
St. Felix, Pope and Martyr

Collect

Almighty God, look upon our infirmity: that whereas we are oppressed by the burden of our own deeds, the glorious intercession of blessed Felix, thy Martyr and Bishop, may protect us. Through.

May 31
St. Petronilla, Virgin

Collect

Graciously hear us, O God of our salvation: that, as we rejoice in the festival of blessed Petronilla thy Virgin, so we may be instructed in all godly and devout affection. Through.

June 11
St. Barnabas, Apostle

At Vespers

Collect

O God, who dost gladden us by the merits and intercession of blessed Barnabas thine Apostle: mercifully grant; that we, who through him ask thy benefits, may obtain them by the gift of thy grace. Through.

June 12
Sts. Basilides, Cyrinus, Nabor & Nazarius

Ant. For theirs is the kingdom of heaven, who despised worldly living: who have won the rewards of the kingdom and have washed their robes in the blood of the Lamb.

℣. Be glad, O ye righteous, and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

P.T, Ant. Light perpetual shall shine upon thy Saints, O Lord, and an ageless eternity, alleluia.

℣. O ye holy and righteous, rejoice in the Lord, alleluia.
℟. God hath chosen you to him to be his inheritance, alleluia.

Collect

We beseech thee, O Lord, let the birthday feasts of thy holy Martyrs Basilides, Cyrinus, Nabor and Nazarius shine brightly upon us: and may the everlasting glory which they enjoy increase the fruits of our devotion. Through.

June 15
Sts. Vitus, Modestus, and Crescentia, Martyrs

Ant. For theirs is the kingdom of heaven, who despised worldly living: who have won the rewards of the kingdom and have washed their robes in the blood of the Lamb.

℣. Be glad, O ye righteous, and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

In P.T., Ant. Light perpetual shall shine upon thy Saints, O Lord, and an ageless eternity, alleluia.

℣. O ye holy and righteous, rejoice in the Lord, alleluia.
℟. God hath chosen you to him to be his inheritance, alleluia.

Grant, O Lord, we beseech thee, that, at the intercession of thy holy Martyrs, Vitus, Modestus and Crescentia, thy Church may learn not to be high-minded, but to grow in such lowliness as is acceptable unto thee: that, despising things evil, she may with bounteous charity perform those things that be right. Through.

June 18
Sts. Marcus and Marcellianus, Martyrs.

Collect

Grant, we beseech thee, almighty God: that we, who devoutly celebrate the birthday of thy holy Martyrs Marcus and Marcellianus; may, by their intercession, be delivered from all evils that beset us. Through.

℣. Theirs was a brotherhood indeed, whose ties no storm availed to sever together they followed the Lord in the shedding of their blood. * Together they set at nought the royal palace, together they attained unto the kingdom of heaven.
℟. Behold how good and joyful it is for brethren to dwell together in unity. Together they.

June 20
St. Silverius, Pope and Martyr

Collect

Almighty God, look upon our infirmity: that whereas we are oppressed by the burden of our own deeds, the glorious intercession of blessed Silverius, thy Martyr and Bishop, may protect us. Through.

℣. O Lord, thou hast prevented him with the blessings of goodness, * And hast set upon his head a crown of pure gold.
℟. He asked life of thee and thou gavest him a long life, even for ever and ever. And hast set. Glory be. And hast set.

June 25
Second Day within the Octave of the Nativity of St. John the Baptist

Invitatory and Hymn as on the Feast.

In The First Nocturn

Ant. Before I formed thee in the belly * I knew thee; and before thou camest forth out of the womb I sanctified thee.
Ferial Psalms. ℣. and ℣. ℣. are of the same Nocturn, of which is the Absolution.

** Sermon by Saint Maximus, Bishop.
Lesson i Homily 66; 2 on the Nativity of S. John Baptist

The memory of all the prophets, dearest brethren, is indeed to be venerated. Blessed John the Baptist, whose Nativity is honored to-day, surpasses them all in glory so far that by the truth of his testimony being present he reveals not only that our Lord Jesus the Saviour was to come, but that he had come already and was dwelling with men; and when he had seen him draw near among the crowds to be baptized, he said, as if pointing him out with his finger: Behold the Lamb of God, which taketh away the sin of the world. How innocent his life, and with what devotion can we meetly praise his merit, who was the first to recognize the coming of the heavenly Lamb, and the only one to point him out. How wonderful is the heralding to all of him from whose lips the pure One first heard his own sinlessness proclaimed.

Lesson ii

This is he, beloved, of whom it was foretold by prophetic revelation: The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight a highway for our God. For he was to cry, even as he did cry, that by the loud heralding of salvation the heavenly preaching should open the long-closed ears of mortal men: Who therefore would not receive such a prophet with all wonder whom he recognizes to have obtained from God so great favour that his merits were praised even before his birth took place?

Lesson iii

This man, therefore, through the care of God and by an Angel, was promised in future birth to the most righteous priest, Zacharias, who had reached a great age, and who had despaired, because of the barrenness of his aged consort, that the promised offspring should come forth. And well it was that the new-born son should be given to very old parents, for he was to show the only-begotten Son of God, the hope of future generations, to a world growing old in sin. With how much wonder are we to behold the fact that Zacharias himself, when he could hardly believe that the Forerunner of the Word of Salvation was to be conceived in an aged womb, was struck dumb with sudden silence, and did not receive back the power of speech until, on being asked by what name the child should be called, the bonds of his closed mouth were relaxed. So it happened, that the priest's mouth, which the trembling doubt had fast closed, was set free by the merit of the new-born son, so that, the speech restored to the father might testify to the glory of the babe.

In The Second Nocturn

Ant. Thou shalt go to all * that I shall send thee, saith the Lord: Be not afraid, and whatsoever I command thee thou shalt speak. Ferial Psalms.

Chapter Jer. 1

Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant, saith the Lord almighty.

℟. Thou, child, shalt be called the prophet of the Highest
℣. For thou shalt go before the face of the Lord, to prepare his ways.

Collect

O God, who hast made this day honorable to us by the nativity of blessed John: grant unto thy people the grace of spiritual joys; and direct the minds of all the faithful into the way of everlasting salvation. Through.

At Lauds and the Hours all as on the day of the Feast.
Vespers of the following, with commemoration of the Octave.

June 26
On the Feasts of Sts. John and Paul, Martyrs
Double

All from the Common of Many Martyrs, except those things which here are proper..
Ant. from Lauds, as below. Psalms of Sunday.
Chapter, Hymn ℟ from the Common of many Martyrs.

℟ Be glad, O ye righteous, and rejoice in the Lord.
℣ And be joyful, all ye that are true of heart.
On Mag., Ant. The righteous * stood before the Lord, and were not separated one from another: they drank of the chalice of the Lord, and were called the friends of God.

Collect

We beseech thee, almighty God: that, as their faith and passion did cause blessed John and Paul to be brothers indeed; so this day's festival may bestow upon us a twofold gladness in their glory. Through.
Then commemoration of the Octave of S. John. Ant., ℟ and Collect as in ii Vespers of the Feast

---

June 27
Fourth Day within the Octave of the Nativity of St. John the Baptist

Invitatory and Hymn as on the Feast.

In the First Nocturn

Ant. Be not afraid * of their faces: for I am with thee, saith the Lord.
Ferial Psalms.
℟ and ℣. ℣. are of the same Nocturn, of which is the Absolution.

Sermon of S. Augustine, Bishop Sermon 21 on the Saints

Lesson i

Today, dearly beloved brethren, we celebrate the Nativity of S. John, which we do not read to have been granted ever to any Saint. For only the birthdays of the Lord and of blessed John are celebrated and observed in the whole world. For a barren woman brought forth the latter, a Virgin conceived the former: in Elisabeth barrenness is overcome, in blessed Mary the custom of conception is changed. Elisabeth begat a son by knowledge of a man: Mary believed the Angel and conceived.. Elisabeth conceived a man; Mary also a man: but Elisabeth a man only, Mary God and man.

Lesson ii

Great therefore is John, to whose greatness even the Saviour bears witness, saying: Among them that are born of women there hath not risen a great than John the Baptist. He surpasses others, he excels all: he is superior to the Prophets, Greater than the Patriarchs: and whoever is born of woman is inferior to John. Perhaps someone may say: If John is greater than those born of women, he is greater than the Saviour. God forbid. For John was born of woman; but Christ of a Virgin. The first was brought forth from within a corruptible womb; the other begotten of the flower of a pure virgin.

Lesson iii

If therefore we understand the mystery, my brethren, John is man, Christ is God. Man is humbled,. That God may be exalted, according to what

John himself said of the Lord: He must increase, I must decrease. That man may be humbled, John is born today, when the days begin to decrease. That God may be exalted, Christ is born on that day when the days begin to increase. A great mystery my dearest brethren. So, we celebrate John's birthday, as that of Christ, because also the same nativity is full of mystery. And what mystery, if not that of our humiliation, just as the Nativity of Christ is the mystery of our exaltation?

In the Second Nocturn

Ant. The Lord * put forth his hand and touched my mouth; and the Lord ordained me a prophet unto the nations. Ferial Psalms
Chapter Jer. 1

Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant, saith the Lord almighty.

℣. Thou, child, shalt be called the prophet of the Highest
℟. For thou shalt go before the face of the Lord, to prepare his ways.

Collect

O God, who hast made this day honorable to us by the nativity of blessed John: grant unto thy people the grace of spiritual joys; and direct the minds of all the faithful into the way of everlasting salvation. Through.

At Lauds and the Hours all as on the day of the Feast.
Vespers from the Chapter of the following, commemoration of the Octave.

July 2
St. John of San Francisco

Processus and Martinian

July 6
Day 3 Within the Octave of Corpus Christi
The Octave of Sts. Peter and Paul

At Vespers

Ant.

July 10
Seven Holy Brothers, w/ Ss Rufina & Secunda, Virgins and Martyrs
Semidouble

All from the Common of many Martyrs except the following.

Collect

Grant, we beseech thee, almighty God: that, like as we have known thy glorious Martyrs to be constant in their confession, so we may perceive their loving intercession. Through.

Joseph of Damascus and Companions

July 11
St. Pius I, Pope and Martyr

Ant. This saint strove unto death for the law of his God and feared not the words of the ungodly: for he was founded upon a firm rock.

℣. Thou hast crowned him with glory and worship, O Lord.
℟. Thou hast made him to have dominion of the works of thy hands.

Collect

Almighty God, look upon our infirmity: that whereas we are oppressed by the burden of our misdeeds, the glorious intercession of blessed Pius, thy Martyr and Bishop, may protect us. Through.

July 12
Sts. Nabor and Felix, Martyrs

Collect

Grant, we beseech thee, O Lord: that as the birthday of thy holy Martyrs, Nabor and Felix, faileth not to return for our observance; so, they may continually assist us by their prayers. Through.

July 15
St. Vladimir

St. Henry, Emperor and Confessor

All from the Common of a Confessor not a Bishop except the following. In the Hymn *Iste Confessor* the third line is changed.

Collect

O God, who on this day didst cause thy blessed Confessor Henry to pass from the crown of earthly empire to thy everlasting kingdom: we humbly entreat thee; that as by the abundance of thy grace preventing him, thou didst enable him to overcome the temptations of this life, so thou wouldst suffer us, following his pattern, to avoid the deceits of this world, and in purity of heart to attain unto thee. Through.

In The Second Nocturn

Lesson v

Henry, surnamed the Pious, from Duke of Bavaria becoming King of Germany and afterwards Emperor of the Romans, not being content with the confines of a temporal kingdom, for the attaining of the crown of immortality, offered to the eternal King zealous service. For having become Emperor, applying himself earnestly to the extension of religion, he restored magnificently the Churches destroyed by the heathen, and endowed them with very many bequests and estates.

℣. The Lord made him honorable, defended him from his enemies, and kept him safe from those that lay in wait. * And gave him perpetual glory. ℟. The Lord guided the righteous in right paths and shewed him the kingdom of God. And gave.

Lesson vi

The monasteries and other holy places he either built himself or enriched by providing them with income. The Bishopric of Bamberg, which he had founded out of his family wealth, he made tributary to blessed Peter and the Roman Pontiff. When Benedict VIII was a fugitive, from whom he had received the imperial crown, he received him and restored him to his See. In the monastery of Cassino, where he was confined by a serious illness, he was healed by Saint Benedict in a notable miracle.

℣. 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 put on him the breastplate of faith, and adorned him. And at.

Lesson vii

He endowed the Roman Church with a most generous grant and undertook a war in its defense against the Greeks, and recovered Apulia, which they had long held. He was accustomed to undertake nothing without prayer, and at times saw an Angel of the Lord and holy Martyrs in front of the army fighting for him. And protected by divine aid, he defeated barbarian nations more by prayers than by arms. When Hungary was still pagan, he gave his sister in marriage to King Stephen and by his baptism brought it to the faith. His was a rare example of matrimony joined to virginity, and when he was near to death, he restored S. Cunegunda his wife undefiled to her family.

℣. This man did according to all that God commanded him: and God said unto him: Enter thou into my rest: * For thee have I seen righteous before me among all people.
℟. This is he which hated his life in this world, and is come unto life eternal. For thee

Lesson viii

At last, having arranged all that pertained to the honor and profit of the empire most wisely, and leaving remarkable signs of his pious generosity throughout France, Italy and Germany, having spread the most sweet savor of his
heroic virtue far and wide, being more renowned for sanctity than for his sceptre, having finished the labours of life, he was called by the Lord to the rewards of the heavenly kingdom in the year of salvation one thousand and twenty-four. His body was laid in the Church of the blessed Apostles Peter and Paul in Bamberg; and immediately God glorified him by bringing many miracles to pass at his tomb. ((Which having later been properly investigated, Eugenius III enrolled him in the number of the Saints)). **

℣. O Lord, thou hast given him his heart's desire, * And hast not denied him the request of his lips.
℟. He asked life of thee, and thou gavest it him, O Lord. And hast. Glory be. And hast.

In the iii. Nocturn, Homily on the Gospel, Let your loins, p. xcviij.

July 17
St. Alexius, Confessor

All from the Common of a Confessor not a Bishop, except those things which are given here as proper.
Ant. I will liken him unto a wise man, which built his house upon a rock.

℣. The Lord loved him, and adorned him.
℟. He clothed him with a robe of glory.

Collect

O God, who makest us glad with the yearly solemnity of blessed Alexius, thy Confessor: mercifully grant; that, as we now celebrate his birthday, so we may follow the example of his life. Through.

July 18
St. Sergius of Radonezh

Symphorosa and Her Seven Sons, Martyrs

Ant. For theirs is the kingdom of heaven, who despised worldly living: who have won the rewards of the kingdom and have washed their robes in the blood of the Lamb.

℣. Be glad, O ye righteous, and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

Collect

O God, who vouchsafest unto us to celebrate the birthday of thy holy Martyrs Symphorosa and her sons: grant that we may rejoice in the everlasting felicity of their fellowship. Through.

July 19
St. Seraphim of Sarov

Ant.

July 20
St. Elijah the Prophet

July 26
St. Anne, Mother of the Blessed Virgin Mary

All from the Common of Holy Women neither Virgins nor Martyrs, p. cli, except the following.

Ant. The kingdom of heaven is likened unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it

℣. In thy grace and in thy beauty.
℟. Go forth, ride prosperously, and reign.

Collect

O God, who on blessed Anne didst vouchsafe to bestow grace that she might be worthy to become the mother of her who bore thine only-begotten Son: mercifully grant; that we who celebrate her festival may be aided by her intercession with thee. Through the same.

In the first Nocturn, Lessons Who can find.

In The Second Nocturn

Sermon of S. John Damascene.

Lesson v Discourse 2 on the Nativity of blessed Mary, near the end.

The home of Anne is set before us, giving an example at once of married life and of virginity, the first in the person of the mother, the second in that of the daughter; of whom the one had just been freed from barrenness, and the other, a little later on, is to bring forth Christ in a supernatural birth, adapted by a divine artifice to the circumstances of our nature. Therefore, filled with the divine Spirit, her soul happy and joyous, deservedly does Anne cry out: Rejoice with me, for

from my womb I have borne the bud of promise, and, as I had desired, I feed at my breast the fruit of blessing. I have put off the mourning-garment of barrenness and put on the joyful raiment of fruitfulness.

℣. Because of the word of truth, of meekness, and righteousness: * And thy right hand shall teach thee terrible things.
℟. In thy grace and in thy beauty, go forth, ride prosperously, and reign. And thy right.

Lesson vi

Let that other Anne, the rival of Peninnah, rejoice with me this day, and let her celebrate with me this new and unexpected miracle, which has been wrought in me, as it was in her. Let Sarah rejoice, she who rejoiced in conception in her old age, and foreshadowed my conception from barrenness. Let all the barren and childless sing in harmony together at my visitation made to me from heaven in a wonderful manner. Likewise, let all mothers endowed with this fruitfulness say: Blessed be he who granted what they wished to those who prayed to him, and who gave fruit to the barren, and granted to her to bear that most happy bud, the Virgin who was the Mother of God according to the flesh, whose womb was a heaven, in which he dwelt whom no place can contain.

℣. Thou hast loved righteousness, and hated iniquity: * Wherefore God, even thy God, hath anointed thee with the oil of gladness.
℟. Because of the word of truth, of meekness, and righteousness. Wherefore.

Lesson vii

And let us also offer praise becoming to these very things, that she who was called barren now stands forth as the mother of a virgin mother. Let us say to her in the words of Scripture: How blessed is the house of David, from which thou hast sprung, and the womb in which God fashioned the ark of salvation, that is, her from whom he himself was conceived without seed. Truly blessed art thou, and thrice blessed, thou that hast borne an infant given thee by the blessing of God, that is to say, Mary, whose very name is likewise to be honored in the highest degree; from whom came forth Christ, the flower of life; a Virgin whose origin was glorious, and whose child-bearing was above all the world.

℣. Favor is deceitful and beauty is vain: * But a woman that feareth the Lord, she shall be praised.
℟. Give her of the fruit of her hands, and let her own works praise her in the gates. But a woman

Lesson viii

We also congratulate thee, most blessed woman, for truly thou hast brought forth by the divine bounty the hope of us all, that is, the child of promise. Blessed indeed art thou, and blessed is the fruit of thy womb. For the tongues of the godly magnify thy offspring, and every joyful word is spoken of thy child. It is truly meet indeed, and most right, to praise her, who received a revelation by the divine goodness, and brought forth for us so great a fruit, from whom came forth the sweet Jesus.

℟. Behold, thou art fair, my beloved, behold, thou art fair, yea, pleasant; thou hast dove's eyes. * The King's daughter is all glorious within.
℣. Upon thy right hand did stand the queen in a vesture of gold wrought about with divers colors. The King's. Glory be. The King's.

In the iii. Nocturn, Homily on the Gospel, The kingdom of heaven is like unto treasure, from the Common, p. clv.

In ii. Vespers commemoration of S. Pantaleon, Martyr, as below.

July 27
St. Pantaleon, Martyr

Ant. This Saint strove for his Master's precepts, even unto death: and feared not the words of evil men, forasmuch as he was stablished on a sure foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

Collect

Grant, we beseech thee, Almighty God: that, at the intercession of blessed Pantaleon thy Martyr, we may both be delivered from all adversities which may happen to the body, and cleansed from all evil thoughts which assault the soul. Through.

July 28
Sts. Nazarius and Celsus, Martyrs
Victor, Pope and Martyr
and Innocent I, Pope and Confessor

All from the Common of many Martyrs, except the following.

Collect

O Lord, let the blessed confession of thy Saints, Nazarius, Celsus, Victor, and Innocent, strengthen us: and obtain for our frailty the succor of thy goodness. Through.

July 29
St. Martha, Virgin

All from the Common of Virgins except the following.

Collect

Graciously hear us, O God of our salvation: that, as we rejoice in the festival of blessed Martha thy Virgin; so we may be in- structed in all godly and devout affection. Through.

Then commemoration is made of SS. Nazarius, Celsus, etc.
Ant. In the heavenly kingdom rejoice the souls of the Blessed, who followed the footsteps of Christ their Master: and since for love of him they poured forth their lifeblood, therefore do they exult forever.

℣. Let the Saints be joyful with glory.
℟. Let them rejoice in their beds.

In The Second Nocturn

Lesson v

Martha, born of noble and wealthy parents, but more famous for her hospitality to Christ the Lord, after his Ascension into heaven, was seized by the Jews, with her brother, sister, and handmaid Marcella, and Maximinus, one of the seventy-two disciples of Christ the Lord, who had baptized all her household, and many other Christians; and put on a ship without sailor oars, and put out on the open sea for certain shipwreck:

℣. Because of the word of truth, of meekness, and righteousness: * And thy right hand shall teach thee terrible things.
℟. In thy grace and in thy beauty, go forth, ride prosperously, and reign. And thy right.

Lesson vi

But the ship, by God's piloting, was driven to Marseilles with all of them safe. By that miracle, and by their preaching, first the people of Marseilles, then of Aquitaine and the surrounding country, believed in Christ: and Lazarus was made Bishop of Marseilles, and Maximinus of Aquitaine.

℣. Thou hast loved righteousness, and hated iniquity: * Wherefore God, even thy God, hath anointed thee with the oil of gladness.

℟. Because of the word of truth, of meekness, and righteousness: Wherefore

Lesson vii

But Magdalene, accustomed to prayer and to being at the Lord's feet, in order to enjoy the better part which, she had chosen of contemplating the heavenly beauty, betook herself
to a vast cave in a very high mountain, where she lived for thirty years, apart from all contact with humanity, and daily throughout that time lifted up on high to hear the praises of the Angels in heaven.

℣. O ye wise Virgins, arise, and trim your lamps: * behold, the Bridegroom cometh, go ye out to meet him.
℟. At midnight there was a cry made. Behold.

Lesson viii

But Martha, having won the hearts of the people of Marseilles to a love and admiration of her remarkable charity and holiness of life, withdrew with several very virtuous women to a place remote from men; where she lived for a long time, greatly renowned for her piety and prudence, and at length, having foretold her death long before, being famous for miracles, she passed to the Lord on the twenty-ninth of July. Her body is greatly venerated at Tarascon.

℟. The Virgins that be her fellows shall bear her company and shall be brought unto the King: * With joy and gladness shall they be brought.
℣. In thy grace and in thy beauty, go forth, ride prosperously and reign. With joy. Glory be. With joy.

In The Third Nocturn

The Lesson from the holy Gospel according to Luke.
Lesson ix Ch. 10

At that time: Jesus entered into a certain village: and a certain woman named Martha received him into her house. And the rest.

Homily of S.Augustine, Bishop Sermon 26 on the Lord's words

The words of our Lord Jesus Christ, which have just been read from the Gospel, that there is one thing towards which we should strive, when we labor in the midst of this world. But we strive still travelling, not yet remaining: still on the way, not yet in our homeland: still desiring, not yet enjoying. But let us strive, and let us strive without sloth, without ceasing, that one day we may be worthy to arrive. Martha and Mary were two sisters, both related not only in the flesh, but also in religion: both clave to the Lord, both together served the Lord as he was present in the flesh.

℣. This is a wise virgin, whom the Lord found watching, who, when she took her lamp, brought oil with her: * And when the Lord came, she went in with him to the marriage.
℟. At midnight, there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. And when.

Lesson x

For Martha received him, as travelers are won't to be received: and yet the handmaid received the Lord, the sick one the Saviour, the creature the Creator. But she, who was to be fed in spirit, received him to be fed in the flesh. For the Lord willed to take the form of a servant, and having taken the form of a servant, in it to be fed by servants, by condescension, not by compulsion. For this also was condescension, to let himself be fed.

℣. At midnight there was a cry made * Behold, the Bridegroom cometh; go ye out to meet him.
℟. Trim your lamps, ye wise virgins. Behold, the.

Lesson xi

He had flesh, in which he indeed hungered and thirsted: but know ye not, that in the desert Angels ministered to his hunger? Therefore, he came to be fed because he willed to be fed. But why is this wonderful, if also he let a widow feed saint Elijah wham before he had fed by a ministering raven? Had he been short of food, when he sent him to the widow? By no means, but he chose to bless through his servant the devout widow for the kindness she showed him.

℣. The Lord hath clothed me with the garments of salvation, he hath covered me with the robe of gladness, and as a bride * He hath decked me with a crown.
℟. As a bridegroom decketh himself with a crown, and as a bride adorneth herself with her jewels. He hath.

Lesson xii

Therefore, thus was the Lord received as a guest, who came unto his own, and his own received him not: but as many as received him, to them gave he power to become the sons of God: adopting servants, and making then his children: redeeming captives, and making them fellow heirs. But let none of you perchance say: O blessed were they, who were worthy to receive Christ into their own home! Grieve not, murmur not, that thou wast born in a time when thou no longer seest the Lord in the flesh. He takes not that condescension away from thee. Inasmuch, he says, as ye have done it unto the least of these my brethren, ye have done it unto me. These few things, for lack of time, we have said about the Lord, being fed in the flesh, but feeding in the spirit.

℣. The kingdom of heaven shall be likened unto ten virgins, which took their lamps, * And went forth to meet the Bridegroom.
℟. And five of them were wise, and five were foolish. And went. Glory be. And went.

The Continuation of the holy Gospel according to Luke. Ch. 10

At that time: Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she helps

me. And Jesus answered and said, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.
Collect, as above.

August 3rd
On the Finding of St. Stephen Protomartyr, Semidouble

At Vespers

Ant. They stoned Stephen, with the rest from Lauds. Psalms from the Common of one Martyr.
Chapter Acts 6
And Stephen, full of faith and power, did great wonders and miracles among the people.

Short

℣. Thou hast set upon his head, O Lord. Thou hast set.
℟. A crown of pure gold. Upon his head. Glory be. Thou hast set.

Hymn
Deus tuorum militum

O God, thy soldiers' great reward, their portion, crown, and faithful Lord; From all transgressions set us free who sing thy Martyr's victory.

By Wisdom taught, he learned to know the vanity of all below, the fleeting joys of earth disdained, and everlasting glory gained.

Right manfully his cross he bore, and ran his race of torments sore; for thee he poured his life away, with thee he lives in endless day.

We therefore pray thee, Lord of love, regard us from whom thy throne above; On this thy Martyr's triumph-day wash every stain of sin away.

Enduring laud and praise be done to God the Father, and the Son, and to the Holy Paraclete, for endless ages, as is meet. Amen.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. And madest him to have dominion of the works of thy hands.

On Mag., Ant. And Stephen, full of faith and power, did great wonders and miracles among the people

Collect

Grant us, we beseech thee, O Lord, so to imitate that which we revere: that we may learn to love even our enemies; forasmuch as we celebrate the Finding of him, who was able to pray even for his persecutors to our Lord Jesus Christ thy Son: Who liveth.

At Matins

All from the Common of one Martyr

In The First Nocturn

From the Acts of the Apostles.
Lesson i Ch. 7

Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and gnashed on him with their teeth.

℣. And Stephen, full of faith and power, * Did great wonders and miracles among the people.
℟. There arose certain of the synagogue, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake. Did great.

Lesson ii

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

℣. All that sat in the council, looking steadfastly on Stephen, saw: * His face as it had been the face of an Angel standing among them.

℟. Full of grace and power, he did great wonders and miracles among the people. His face.

Lesson iii

And they cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting to his death.

℣. Blessed Stephen looked up steadfastly into heaven, and saw the glory of God, and said: * Behold, I see the heavens opened, and the Son of man standing at the right hand of the power of God.
℟. But Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and said: Behold.

Lesson iv

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles. And devout men carried Stephen to his burial and made great lamentation over him.

℣. Blessed Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, * And Jesus standing at the right hand of God.
℟. And crying out with a loud voice he said, Behold, I see the heavens opened. And Jesus. Glory be. And Jesus.

In The Second Nocturn

Lesson v

The bodies of Saint Stephen the First Martyr, of Gamaliel, Nicodemus, and Abibo, which had long lain in a dark and dirty place, were found near Jerusalem, in the reign of the Emperor Honorius, through divine guidance given to the presbyter Lucianus. To him Gamaliel appeared in the form of a grave and distinguished old man, and shewed him the place where the

bodies lay, commanding him to go to John, Bishop of Jerusalem, and urge him to have those bodies buried more decently.

℣. They stoned Stephen, calling upon God, and saying: * Lord Jesus, receive my spirit, and lay not this sin to their charge.
℟. And he kneeled down, and cried with a loud voice, saying: Lord.

Lesson vi

When he heard this, the Bishop of Jerusalem , calling together the Bishops and Presbyters of the neighboring cities, went to the place: he dug and found the coffins, from which the sweetest fragrance issued. As the news spread a great crowd of people collected there, and many who were sick and feeble from various diseases returned home sound and healthy. But the holy body of Saint Stephen, which was at that time carried with great rejoicing into the holy Church of Sion, was translated under Theodosius the Younger to Constantinople, and from there under Pope Pelagius I to Rome, and was placed in the Veran field in the tomb of Saint Lawrence the Martyr.

℣. They ran upon him with one accord, and cast him out of the city, calling upon God, and saying: * Lord Jesus, receive my spirit.
℟. And the witnesses laid down their clothes at a young man's feet, whose name was Saul; and they stoned Stephen, calling upon God and saying: Lord Jesus.

From the book of Saint Augustine, Bishop, on the City of God.
Lesson vii Bk. 22, Ch. 8, about the middle

When Bishop Projectus brought the relics of the most glorious Stephen to Aquae Tibilitanae, a great multitude came together to meet and honor them. There a blind woman prayed to be led to the Bishop as he carried the sacred pledges: he gave her some flowers that he was carrying she received them, put them to her eyes, and henceforth she saw. Those who were there were astonished; she went before them exulting; going her way, and no longer needing a guide.

℣. The ungodly fell upon the righteous to put him to death.* But he received the stones with joy, that he might earn a crown of glory.

℟. They stopped their ears, and ran upon him with one accord. But he.

Lesson viii

The above-mentioned Martyr's remains, placed in the castle of Synice, near the colony of Hippo, were being carried by Lucillus, the Bishop of that place, with the people going before and after: and he, who had long suffered with a fistula, and daily respected that his own surgeon should lance it, by the carrying of that holy burden was instantly healed.

℣. There arose certain of the synagogue disputing with Stephen: * And they were not able to resist the wisdom and the spirit by which he spake. ℟. And they stirred up the people, and came upon him, and took him, and brought him to the council. Glory be. And they.

In The Third Nocturn

The Lesson from the Holy Gospel according to S. Matthew
Lesson ix Ch. 23

At that time: Jesus said unto the scribes and Pharisees: Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify. And the rest.

Homily by S. Jerome, Priest Comm. on Matt. Ch. 23
As we have said before, the words, Fill ye up then the measure of your fathers, may be applied to the Person of the Lord, he who was to be slain by them; they may also apply to his disciples, as he was now referring to them in saying, Behold, I send unto you prophets, and wise men, and scribes. In connection with this, note that, according to the Apostle's letter to the Corinthians, the gifts given to the disciples were manifold: some were made prophets, to foretell his advent; others were gifted with wisdom, to know when was the acceptable time to preach the word; others became most learned scribes, versed in the law: and among all these, Stephen was stoned, Paul was slain, Peter was crucified, and the disciples mentioned in the Acts of the Apostles were scourged.

℣. Stephen the servant of God, who was stoned by the Jews, saw the heavens opened: he saw, and entered in. * Blessed is the man, unto whom heaven lay open.
℟. While he was crushed by the hurtling shower of stones, God's brightness broke upon him out of heavenly places. Blessed.

Lesson x

Who was this Zacharias, son of Barachias, for we read of more than one Zacharias? To prevent a mistake, whom ye slew between the temple and the altar, is added. I have read different opinions about this in different places, and so I must give you each of them. Some say that this Zacharias is the eleventh of the twelve prophets, and the giving of the father's name agrees with this: but there is no mention in the Bible of his being slain between the temple and the altar, and this is not to be wondered at, for in his time scarcely the ruins of the temple were left standing.

℣. The gates of heaven were opened to Christ's blessed Martyr Stephen, and he is found the first among all the Martyrs. * Wherefore he reigneth crowned in heaven.
℟. For he was the first to make an offering of his death to that Saviour who vouchsafed to suffer death for us. Wherefore.

Lesson xi

Others would understand by Zacharias the father of John, relying on the evidence of certain phantasies of apocryphal writers which make out that he was slain for preaching the advent of the Saviour. Others again would say that this is the Zacharias who was slain by Joash king of the Jews, between the temple and the altar, as it is written in the Books of the Kings. But notice here that this Zacharias was the son, not of Barachias, but of Jehoiada the priest, whence the Bible says that Joash remembered not the kindness which Jehoiada his father had done to him.

℣. Thou hast crowned him with glory and honor, O Lord, and madest him to have dominion of the works of thy hands. * Thou hast put all things in subjection under his feet.
℟. For thou hast prevented him with the blessing as of goodness, thou hast set upon his head a crown of pure gold. Thou hast put.

Lesson xii

The evidence here agrees, both in the man named Zacharias, and in the place where he was slain. But why is he called the son of Barachias. and not of Jehoiada? Barachias means in our language, Blessed of the Lord, and in Hebrew the name of the priest Jehoiada is, Righteousness. In the Gospel used by the Nazarenes we find, Son of Jehoiada, in place of, Son of Barachias.

℣. Devout men carried Stephen to his burial, and made great lamentation over him, and made great lamentation over him. * And there was a great persecution against the church which was at Jerusalem.
℟. For Saul was consenting unto his death, and he made havoc of the church. And there. Glory be. And there.

The Continuation of the holy Gospel according to S. Matthew Ch. 23, 34-39

At that time : Jesus said unto the scribes and Pharisees: Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Collect as below in Lauds.

At Lauds

and through the hours, Antiphons.

1.They stoned Stephen, * calling upon the Lord and saying, Lord, lay not this sin to their charge. Psalm 93 *Dominus regnavit* and the rest, p. 28.

2. The stones of the torrent * were sweet unto Stephen: him doth every soul of the righteous follow.
3. My soul * cleaveth fast unto thee, forasmuch as my flesh hath been stoned for thee, O my God.
4. Stephen * saw the heavens opened; he saw, and entered in: how blessed is the man unto whom heaven stood open!
5. Behold, I see * the heavens opened; and Jesus standing on the right hand of God.

Chapter Acts 6
And Stephen, full of faith and power, did great wonders and miracles among the people.

℣. Thou hast crowned him * With glory and honour, O Lord. Thou hast crowned.
℟. And madest him to have dominion of the works of thy hands. With glory. Glory be. Thou hast crowned.

Hymn
Martyr Dei qui unicum

Thou followest, Martyr of God, the path the only Son hath trod, thy conquered foes thou treadest down, and gloriest in a victor's crown.

O may thy prayer for us obtain the cleansing of each guilty stain, shield us from sin's contagious blight, put life's long weariness to flight.

The cruel chains are now unwound that once thy sacred body bound, so may God's Son earth's fetters break from us, for his own love's dear sake.

All laud to God the Father be; all praise, eternal Son, to thee; All glory as is ever meet, to God the Holy Paraclete. Amen.

℣. Devout men carried Stephen to his burial.
℟. And made great lamentation over him.

On Benedictus, Ant. And Stephen, * full of faith and power, did great wonders and miracles among the people.

Collect

Grant us, we beseech thee, O Lord, so to imitate that which we revere: that we may learn to love even our enemies; forasmuch as we celebrate the Finding of him, who was able to pray even for his persecutors to our Lord Jesus Christ thy Son, Who liveth.

At Terce

Ant.The stones of the torrent.
Chapter And Stephen, full of faith, as above.

℣. Thou hast crowned him with glory and honor, O Lord..
℟. And madest him to have dominion of the works of thy hands.

At Sext

Ant. .My soul

Chapter Acts 6

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians,and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

℣. Thou hast set upon his head, O Lord..
℟. A crown of pure gold.

At None

Ant. Behold, I see.

Chapter Acts 6
And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

℣. His honor is great in thy salvation..
℟. Glory and great worship shalt thou lay upon him.

In Second Vespers

Ant. from Lauds above. Psalms 110 *Dixit Dominus*, 112 *Beatus vir*, 113 *Laudate, pueri*, & 116:10 - end *Credidi*..
Chapter And Stephen, full of faith, as above.

Hymn

Deus tuorum militum

O God, thy soldiers' great reward, their portion, crown, and faithful Lord; From all transgressions set us free who sing thy Martyr's victory.

By Wisdom taught, he learned to know the vanity of all below, the fleeting joys of earth disdained, and everlasting glory gained.

Right manfully his cross he bore, and ran his race of torments sore; for thee he poured his life away, with thee he lives in endless day.

We therefore pray thee, Lord of love, regard us from whom thy throne above; On this thy Martyr's triumph-day wash every stain of sin away.

Enduring laud and praise be done to God the Father, and the Son, and to the Holy Paraclete, for endless ages, as is meet. Amen.

℣. Stephen saw the heavens opened.
℟ He saw and entered in: how blessed is the man unto whom heaven stood open.

On Mag, Ant. Devout men * carried Stephen to his burial, and made great lamentation over him.
Collect, Grant us, we beseech thee, as above.

August 5
Our Lady of the Snows,
Greater Double

All as on Feasts of Blessed Mary, except the following.

Collect

Grant, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body: and at the glorious intercession of blessed Mary ever Virgin, be delivered from present sadness, and rejoice in everlasting gladness. Through.

In The First Nocturn

From the Book of Ecclesiasticus

Lesson I Ch. 24: 5-17

I alone compassed the circuit of heaven and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide?

℣. Happy art thou, † O holy Virgin Mary, and worthy of all praise: * For from thee hath arisen the Sun of Righteousness, Christ our God, by whom we are saved and set free.
℟. Let us joyfully celebrate the Maternity of the blessed Virgin Mary * For from.

Lesson II

So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him.

℣. Thou art found † without spot of sin, O Mother of the Savior: * He who reigneth over heaven and earth, being made man, lay hid in thy womb.
℟. Blessed art thou among women, and blessed is the fruit of thy womb. * He who.

Lesson III

So was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honorable people, even in the portion of the Lord's inheritance. And I was exalted like a cedar in Libanus, and as a cyprus tree upon the mountains of Hermon. I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plain tree by the water.

℣. Many daughters † have done virtuously, but thou excellest them all: * Thou art beautiful and pleasant, O holy Mother of God, in thy felicity.
℟. May all acknowledge thy help, who celebrate thy holy Maternity. * Thou art.

Lesson IV

I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. As the turpentine tree I stretched out my branches, and my branches are the branches of honor and grace. As the vine brought I forth a pleasant savor.

℣. Blessed art thou, † O Virgin Mary, who hast born the Lord, the Creator of the world: * Thou hast born him who made thee, and thou remainest a Virgin for ever. * Hail Mary, full of grace, the Lord is with thee. * Thou hast. Glory Be. Thou hast.

Lesson V

A Sermon from St. Leo the Great Sermon 1 on the Lord's Nativity

A Royal Virgin of the stem of Jesse is chosen, who in order to become pregnant with the holy Child, was to conceive the divine and human Offspring in mind before conceiving in body. And lest, being unaware of the heavenly counsel, she should be troubled at the strange tidings, she learned from her conversation with the Angel what was to be performed in her through the operation of the Holy Ghost, nor did she think it a loss to her maiden honor that she would soon be the Mother of God. For why should she be without hope in the novelty of her conception, when the operation of divine power had been promised to her? The faith of her belief is confirmed by the testimony of a foregoing miracle. Unhoped-for fruitfulness is given to Elizabeth, that there might be no doubt that he who had given conception to the barren would also give it to the Virgin. Therefore the Word, the Son of God, who was in the beginning with God, by whom all things were made and without whom was nothing made, in order to set man free from eternal death, was made man.

℣. Let us † celebrate worthily the Maternity of the glorious Virgin Mary: * whose lowliness the Lord regarded, when at the message of the Angel she conceived the Savior of the world.
℟. Let us sing glory unto Christ on this holy festival of the wondrous Mother of God. * Whose.

Lesson VI

Jesus Christ, entered this lower realm, descending from his heavenly throne and leaving not his Father's glory, and is begotten in accordance with a new order, a new birth. A new order, because invisible in his own nature he is made visible in ours: incomprehensible, he willed to be comprehended: remaining before time, he began to be in time. He is begotten in accordance with a new nativity: conceived by the Virgin he is born of the Virgin, without concupiscence of paternal flesh, without injury to his Mother's integrity: such a birth befits the future Savior of men, who would have the nature of human substance in himself, and yet know not the stain of human flesh. Unlike in origin, yet like in nature, his was a birth without the use and custom of mankind: for it was contingent on divine power that the Virgin conceived, the Virgin bore, and Virgin she remained.

℣. Blessed art thou, † O daughter of the Lord, for through thee we have received the fruit of life: * For thou alone without compare wast pleasing to our Lord Jesus Christ.
℟. Despise not our supplications in our needs, but deliver us from all dangers, O holy Mother of God. * For thou.

Lesson VII

From the Acts of Pope Pius XI

℣. Let us celebrate † devoutly the Maternity of the blessed Virgin Mary, * that she may intercede for us to the Lord Jesus Christ.
℟. With joy let us celebrate devoutly the Maternity of the blessed Virgin Mary. * That she. Glory Be. * That she.

In The Second Nocturn

Lesson v

When Liberius was supreme Pontiff, John, a Roman Patrician, and his wife of equal nobility, since they had not received any children whom they might have as heirs of their goods, vowed their inheritance to the most holy Virgin Mother of God, asking her earnestly in most fervent prayers to show them in some way, in what good work she preferred that money to be spent. The blessed Virgin Mary graciously heard their sincere prayers and vows and showed this by a miracle.

℣. I was exalted like a cedar in Lebanon, and as a cypress tree upon the mountains of Hermons like the best myrrh, * I yielded a pleasant odor.
℟. Like cinnamon and sweet balsam. I yielded.

Lesson vi

Therefore on the fifth of August, at which time the most intense heat usually occurs in the city, a part of the Esquiline hill was covered with snow by night. And in that night the Mother of God admonished John and his wife separately in dreams, that in the place that they should see covered in snow, there they should build a Church, to be dedicated in the name of the Virgin Mary: for so she wished to be made their heir. John

reported this to Pope Liberius: who said that the same had happened to him in a dream.

℣. Who is she that goeth forth as the sun? comely as Jerusalem? * The daughters of Jerusalem saw her, and called her blessed; yea, and the queens praised her.
℟. She is as the flower of roses in the spring of the year, and lilies by the rivers of waters. The daughters.

Lesson vii

And so with solemn prayer of priests and people he sent to the hill covered in snow, and in that place marked out a Church, which was built with John's and his wife's money, and later restored by Sixtus III. At first it was called by various names, the Basilica of Liberius, S. Mary of the Crib.

℣. When he beheld the daughter of Jerusalem adorned with her jewels, the King had pleasure in her beauty: * The daughters of Sion saw her, and praised her, and called her blessed, saying, Thy name is as ointment poured forth.
℟. Upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colors. The daughters.

Lesson viii

But since now there were many Churches in the city under the name of Saint Mary the Virgin: to distinguish this Church from others of the same name for its dignity and its strange miracle, its excellence was shown in its title by calling it the Church of Saint Mary Major. And its dedication by the snow that fell miraculously on this day is remembered by the observance of the anniversary celebration.

℣. Full of grace are thy lips: * Because God hath blessed thee forever.
℟. All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honorable women. Because God. Glory be. Because God.

In the Third Nocturn

Ant. A garden enclosed art thou, O Mother of God, a spring shut up, a fountain sealed; arise, my love, my fair one, and come away. *(P.T. Alleluia.)*

Canticles

Song from Ecclesiasticus Ch. 39: 13-16

Hearken unto me, ye holy children, * and bud forth as a rose growing by the brook of the field.

And give ye a sweet savor * as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, * bless the Lord in all his works.
Magnify his name, and shew forth his praise with the songs of your lips, * and with harps.

And in praising him ye shall say after this manner: * all the works of the Lord are exceeding good.

The Song of Isaiah Ch. 61: 10-11 & 62:1-3

I will greatly rejoice in the Lord: * my soul shall be joyful in my God.

2. For he hath clothed me with the garments of salvation, * he hath covered me with the robe of righteousness.

3. As a bridegroom decketh himself with ornaments, * and as a bride adorneth herself with her jewels.

4. For as the earth bringeth forth her bud, * and as the garden causeth the things that are sown in it to spring forth;

5. So the Lord God will cause righteousness and praise * to spring forth before all the nations.

6. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, * until righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

7. And the Gentiles shall see thy righteousness, * and all kings thy glory:

8. And thou shall be called by a new name, * which the mouth of the Lord shall name.

9. Thou shalt also be a crown of glory in the hand of the Lord, * and a royal diadem in the hand of thy God.

The Song of Isaiah Ch. 62: 4-7

Thou shalt no more be termed forsaken; * neither shall thy land anymore be termed desolate:

2. But thou shalt be called my delight is in her; * and thy land Married.

3. For the Lord delighteth in thee, * and thy land shall be married.

4. For as a young man marrieth a virgin, * so shall they Builder marry thee.

5. And as the bridegroom rejoiceth over the bride, * so shall thy God rejoice over thee.

6. I have set watchmen upon thy walls, O Jerusalem, * which shall never hold their peace, day nor night.

7. Ye that make mention of the Lord, * keep not silence.

8. And give him no rest, * till he establish, and till he make Jerusalem a praise in the earth.

Ant. A garden enclosed art thou, O Mother of God, a spring shut up, a fountain sealed; arise, my love, my fair one, and come away.

The Lesson from the Holy Gospel
According to St. Luke

Lesson IX Ch. 2

As they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

A Homily by St. Bernard, Abbot

Lesson X

Lesson XI

Lesson XII

℣. O Holy and spotless virginity! I know not how to praise thee,
℟. For thou hast born in thy breast him whom the heavens cannot contain

℣. Blessed art thou among women, and blessed is the fruit of thy womb.
* For thou. * Glory be. * For thou.

The Continuation of the Holy Gospel
according to St. Luke

Ch. 2: 43-51

As they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in company, went a day's journey; and they sought him among their kinfolk and acquaintances. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers, and when

they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject to them.

Collect

O God, who wast pleased that thy Word should take flesh of the womb of the blessed Virgin Mary at the message of an Angel: grant to thy humble servant; that we who believe her to be truly the Mother of God, may be aided by her intercession in thy sight. Through the same.

At Lauds

Ant. 1 While the King † sitteth at his table, my spikenard sendeth forth a sweet-smelling savor. Ps. 93 and the rest.

2. His left hand † is under my head, and his right hand doth embrace me.

3. I am black, but comely, † O ye daughters of Jerusalem; therefore, the King delighteth in me, and hath brought me into his chambers.

4. Lo, the winter is past, † the rain is over and gone: rise up, my love, and come away.

5. Thou art beautiful † and pleasant, O holy Mother of God, in thy felicity.

Chapter Ecclesiaticus 24:9-10

He created me from the beginning before the world, † and I shall never fail. * In the holy tabernacle I served before him.

Short

℣. Hail Mary, full of grace, * the Lord is with thee. Hail.

℟. Blessed art thou among women and blessed is the fruit of thy womb. The Lord. Glory be. Hail.

In Paschaltide

℣. Hail Mary, full of grace, * the Lord is with thee. * Alleluia, alleluia. Hail.
℟. Blessed art thou among women and blessed is the fruit of thy womb. Alleluia. The Lord. Glory be. Hail.

Hymn

O gloriosa Domina

O Glorious Lady, throned in rest, amidst the starry host above,
Who gavest nurture from breast to God, with pure maternal love.

What we had lost through sinful Eve the Blossom sprung from thee restores,
And, granting bliss to souls that grieve, unbars the everlasting doors.

O Gate, through which hath passed the King, O Hall, whence light shone through the gloom;
The ransomed nations praise and sing life given from the Virgin womb.

All honor, laud, and glory be, O Jesu, Virgin-born, to thee;
All glory, as is ever meet, to Father and to Paraclete. Amen.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee forever.

Collect

Grant, we beseech thee, O Lord God, that we thy servants may rejoice in continual health of mind and body: and that by the glorious intercession of blessed Mary ever Virgin we may be delivered from this present heaviness and have the fruition of eternal joy. Through.

At Prime

Ant. While the King. Short lesson I gave a sweet smell, as below at None.

At Terce

Ant. His left hand,
Chapter as below at Lauds

℣. In thy grace and in thy beauty
℟. Go forth, ride prosperously, and reign.

At Sext

Ant. I am black, but comely.

Chapter Ecclesiasticus 24:10-12

So was I established in Sion: likewise in the beloved city he gave me rest, and in Jerusalem was my power; † and I took root in an honorable people, even in the portion of the Lord's inheritance, * and my abode is in the assembly of the saints.

℣. God shall help her with his countenance.
℟. God is in the midst of her, therefore shall she not be removed.

At None

Ant. Thou art beautiful.

Chapter Ecclesiasticus 24:15

I gave a sweet smell like cinnamon and aspalathus, * and I yielded a pleasant odor like the best myrrh.

℣. God hath chosen her and preferred her.
℟. He hath made her to dwell in his tabernacle.

At II Vespers

All as at I Vespers.

Ant. On Mag.
All generations † shall call me blessed: for God hath regarded the lowliness of his handmaiden.

Vespers of the following, as below..

August 7
St. Donatus, Bishop and Martyr

Ant. This saint strove unto death for the law of his God, and feared not the words of the ungodly; forasmuch as he was founded upon a firm foundation.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. Thou hast made him to have dominion of the works of thy hands.

Collect

O God, the glory of thy priests: grant, we beseech thee; that we may perceive the succor of thy holy martyr and Bishop Donatus, whose festival we celebrate. Through.

August 11
Sts. Tiburtius and Susanna

August 13
St. Maximus the Confessor, Sts. Hippolytus and John Cassian

August 16
St. Joachim, Confessor, Father of the Blessed Virgin Mary, Double of the Second Class

All from the Common of a Confessor not a Bishop, except the following. In the

Hymn
Iste Confessor

He whose confession God of old accepted, whom through the ages all now hold in honor, gaining his guerdon this day came to enter Heaven's high portal.

If it be not the day of the Saint's death (indicated in the proper by the letters m.t.v.) the last two lines read:*
Gaining his guerdon on this day receiveth honor and praises.

God-fearing , watchful, pure of mind and body, Holy and humble, thus did all men find him; while, through his members, to life immortal mortal life called him.

Thus to the weary, from the life enshrined, potent in virtue, flowed humane compassion; sick and sore laden, howsoever burdened, there they found healing.

So now in chorus, giving God the glory, raise we our anthem gladly to his honor, that in fair kinship we may all be sharers, here and hereafter.

Honor and glory, power and salvation, be in the highest unto him who reigneth, changeless in heaven over earthly changes, Triune, eternal. Amen.

℣. His seed shall be mighty upon earth.
℟. The generation of the faithful shall be blessed.

on Mag., Ant. Let us praise a man famous * in his generation, with whom the Lord established the blessing of all nations, and the covenant, and made it rest upon his head.

Collect

O God, who from among all thy Saints didst choose blessed Joachim to be the father of the Mother of thy Son: grant, we beseech thee; that we who venerate his festival may also continually perceive his advocacy. Through the same.

And commemoration is made of the Sunday.
Of the Octaves of The B V.M. and of S Laurence commemoration is not made, unless by chance it shall be the Octave day (17 or 22 August) of which commemoration is to be made before the commemoration of the Sunday both in Vespers and in Lauds. Blessed Mary, unless the feast of Saint Joachim be transferred after the said Octave.

In the first Nocturn Lessons Blessed is the rich, p. cij

In The Second Nocturn

Sermon by S. Epiphanius, Bishop.
Lesson v Discourse on the Praises of the Virgin.

From the root of Jesse sprang king David, and from the tribe of king David the holy Virgin: holy, I say, and the daughter of holy men, her parents being Joachim and Anne: who indeed pleased God in their lives, and in such manner likewise brought forth a child, the holy Virgin Mary, at once the Mother of God and his temple. Moreover, these three, Joachim, Anne, and Mary clearly offered to the Trinity a sacrifice of praise. For Joachim means, Preparation of the Lord, because out of him was prepared the temple of the Lord, namely the Virgin. Again, Anne means Grace, because Joachim and Anne received grace when, in answer to their prayer, they brought forth such a fruit, and obtained the holy Virgin; Joachim indeed prayed upon the mountain, and Anne in her garden.

℣. The Lord made him honorable, defended him from his enemies, and kept him safe from those that lay in wait. * And gave him perpetual glory.
℟. The Lord guided the righteous in right paths and shewed him the kingdom of God. And gave.

Sermon by Saint John of Damascus.
Lesson vi Discourse 1 on the Nativity of the V.M.

Since it was to be that the Virgin Mother of God should be born of Anne, nature dared not at all anticipate this child of grace; but waited for so long a

time, until grace should have brought forth her fruit. It was indeed fitting that she should come into the world as a first-born, she who was to bear the First-born of all created things, even him by whom all things were put together. O blessed couple, Joachim and Anne! To you is every creature indebted. For through you, every creature has offered to the Creator this gift, the noblest of gifts, namely, that chaste mother, who alone was worthy of the Creator.

℣. 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 put on him the breastplate of faith, and adorned him. And at.

Lesson vii

Rejoice, Joachim, for from thy daughter a Son is born to us; and his name is called the angel of great counsel, that is, of the salvation of the whole world. Let Nestorius be clothed with shame and let him put his hand upon his mouth. This Child is God. Therefore how, I ask, can she who bore him be other than Mother of God? If anyone does not acknowledge the holy Mother of God, he is far from God. This saying is not mine, although in a sense it is mine; for I received it
as a most sacred legacy from Father Gregory the Theologian.

℣. This man did according to all that God commanded him: and God said unto him: Enter thou into my rest: * For thee have I seen righteous before me among all people.
℟. This is he which hated his life in this world, and is come unto life eternal. For thee.

Lesson viii

O Blessed pair, Joachim and Anne! And indeed ye are known to be pure by the fruit of your bodies, as Christ said in a certain place: By their fruits ye shall know them. Ye ordered your lives by rule, as was pleasing to God and worthy of her who was sprung from you. For the chaste and holy exercise of your office, ye brought forth the treasure of virginity.

℣. O Lord, thou hast given him his heart's desire, * And hast not denied him the request of his lips.

℟ He asked life of thee, and thou gavest it him, O Lord. And hast. Glory be. And hast.

In The Third Nocturn

The Lesson from the holy Gospel according to Matthew.
Lesson ix Ch. 1

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac. And Isaac begat Jacob. And the rest.

Homily by Saint John of Damascus Book 4, on the Orthodox faith, Ch.15, on the genealogy of the Lord and of the holy Mother of God.

The most holy Evangelists Matthew and Luke have clearly shown that Joseph derived his origin from the tribe of David. There is, however, this difference between them, that Matthew traces the descent of Joseph from David through Solomon; but Luke through Nathan. But, indeed, both pass over in silence the descent of the holy Virgin. On this point it is important to know that neither among the Hebrews nor in the holy Scripture was it the custom to set down the genealogy of women. But in the law there was a special warning against any tribe's taking wives from another tribe. And Joseph, therefore, who was descended from the tribe of David, and who loved righteousness (for this is the praise given him in the holy Gospel) would by no means have been espoused to the holy Virgin contrary to the provisions of the laws unless she had traced her descent from the same royal race. For this reason, the Evangelist thought it sufficient to have proved the descent of Joseph.

℣ This is he which wrought great wonders before God, and praised the Lord with all his heart. * May he pray for all people that their sins may be forgiven.
℟ Behold a man without blame, a worshipper of God in truth, keeping himself from every evil deed and abiding still in his innocency. May he.

Lesson x

Therefore, from the stem of Nathan, the son of David, Levi beget Melchi and Panther. And Panther begat Barpanther (for indeed he was so called). Barpanther again begat Joachim. Finally, Joachim begat the holy Mother of God. Again, from the stem of Solomon, the son of David, Matthan begat Jacob from his wife. And when Matthan was dead, Melchi, of the tribe of Nathan, the son of Levi and the brother of Panther, joined himself in marriage to the wife of that same Matthan (she being also the mother

of Jacob), and of her he begat Heli. And so Jacob and Heli were half-brothers, sons of the same mother; undoubtedly Jacob sprang from the tribe of Solomon, but Heli from the tribe of Nathan.

℣. Let your loins be girded about, and your lights burning in your hands: * And ye yourselves like unto men that wait for their lord, when he will return from the wedding.
℟. Watch, therefore, for ye know not what hour your Lord doth come. And ye. Glory be. And ye.

Lesson xi

Moreover Heli, who was of the tribe of Nathan, departed this life having no children; and for this reason his brother Jacob, who was descended from the tribe of Solomon, took Heli's wife, raised up children to his brother, and begat Joseph. Therefore, Joseph was indeed by nature the son of Jacob, the descendant of Solomon; but, according to the law, his father was Heli, the descendant of Nathan. And so matters stood, when Joachim joined himself in marriage to Anne, that most excellent woman, worthy of all praise. But, even as that former Anna, when she labored under the affliction of sterility, by prayer and by promise became the mother of Samuel; in the same manner also this Anne, through prayer and promise, received from God the Mother of God, that she, also, might not give place to any of the most illustrious matrons.

℣. Blessed is the man that is found without blemish and hath not gone after gold: * His goods shall be established.
℟. Who might offend, and hath not offended, or done evil, and hath not done it. His goods.

Lesson xii. of the Sunday with its i. ℣.

If Lesson xii. happens to be of the feast, it will be the following.

Lesson xii

And so grace (for this is the meaning of the name Anne) brings forth the Lady (for this is the meaning of the name Mary). And truly indeed, she was made the Lady of all things created, when she became the Mother of the Creator. She saw the light in the house of the Elder Joachim, and was brought to the temple: and then, being planted in the house of the Lord, and nourished by the Spirit, like a fruitful olive tree became the dwelling-place of all virtues: so that she had manifestly turned her mind away from

all desire of this life and of the flesh, and so had preserved her virginity of soul and body, as was fitting for her, who was to receive God in her womb.

℣. O Holy commemoration of blessed Joachim! O the inestimable joy of love! whilst he despised the pomp of the world * He was joined to life eternal.
℟. For whom to live was Christ, to die was gain. He was. Glory be. He was.

The Continuation of the holy Gospel according to Matthew. Ch. 1

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac. And Isaac begat Jacob: and Jacob begat Judas and his brethren: And Judas begat Phares and Zara of Thamar: and Phares begat Esrom: and Esrom begat Aram: And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab: and Booz begat Abed of Ruth: and Abed begat Jesse: And Jesse begat David the king: and David the king begat Solomon of her that had been the wife of Urias: And Solomon begat Roboam: and Roboam begat Abia: and Abia begat Asa: And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren. about the time they were carried away to Babylon: And after they were brought to Babylon. Jechonias begat Salathiel: and Salathiel begat Zorobabel; And Zorohabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc: and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob: And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

At Lauds

Hymn

Jesu, corona celsior

O Jesu, Crown above the sky, Thou everlasting Truth most high, who dost to thy confessor give rewards with those that ever live.

Thy lowly band of suppliants spare; O may we, holpen by his prayer, remission of our sins obtain and freedom from each binding chain.

Again the slowly circling year the day of glory bringeth here whereon thy Saint, from flesh set free, in power ascended up to thee.

He deemed the vain delights of earth, its boasted glories, little worth; and spurning them as tainted, passed to heaven's triumphant joy at last.
By ever owning thee his King, O Christ most gracious, did he fling the haughty foe beneath thy feet, and all his minions bravely beat.

Renowned for faith and virtue, he confessed his Lord so constantly, and with such fasts his flesh subdued that he obtained supernal food.

O thou, most full of love and grace, we humbly fall before thy face; for this thy servant's sake, we pray, wipe all the debt we owe away.

Glory to thee, O Father, Lord, and to thy Sole-begotten Word, both with the Holy Spirit One while everlasting ages run. Amen.

℣. His seed shall be mighty on earth.
℟. The generation of the righteous shall be blessed.
On Benedictus, Ant. Let us praise a man glorious in his generation, for the Lord gave him the blessing of all peoples: and confirmed his witness upon his head.

Collect

O God, who from among all thy Saints didst choose blessed Joachim to be the father of the Mother of thy Son: grant,we beseech thee; that we who venerate his festival may also continually perceive his advocacy. Through the same

At Second Vespers

Hymn

Iste Confessor

He whose confession God of old accepted, whom through the ages all now hold in honor, gaining his guerdon this day came to enter Heaven's high portal.

If it be not the day of the Saint's death (indicated in the proper by the letters m.t.v.) the last two lines read:*
Gaining his guerdon on this day receiveth honor and praises.

God-fearing , watchful, pure of mind and body, Holy and humble, thus did all men find him; while, through his members, to life immortal mortal life called him.

Thus to the weary, from the life enshrined, potent in virtue, flowed humane compassion; sick and sore laden, howsoever burdened, there they found healing.

So now in chorus, giving God the glory, raise we our anthem gladly to his honor, that in fair kinship we may all be sharers, here and hereafter.

Honor and glory, power and salvation, be in the highest unto him who reigneth, changeless in heaven over earthly changes, Triune, eternal. Amen.

℣. His seed shall be mighty upon earth.
℟. The generation of the faithful shall be blessed.

on Mag., Ant. Let us praise a man famous * in his generation, with whom the Lord established the blessing of all nations, and the covenant, and made it rest upon his head.

August 17
Day 3 of the Octave of the Assumption of the BVM

All is said as on the day of the Feast, except the following.

Collect

Stir up, O Lord in thy Church that Spirit whom the blessed Levite Lawrence served: that we, being filled with the same, may study to love that which he loved, and to perform in deed that which he taught. Through. in the unity of the same Holy Spirit.

For the Octave of the Assumption.

Ant. On this day the Virgin Mary went up into heaven: rejoice, because she reigneth with Christ for ever and ever.

℣. The holy Mother of God is exalted.
℟. Above choirs of Angels to the heavenly kingdom.

Collect

Forgive, O Lord ,we beseech thee ,the offences of thy servants: that we, who of ourselves can do nothing that is acceptable unto thee; may be saved by the intercession of the Mother of thy Son our Lord: Who liveth.

Lessons of the first Nocturn I will thank thee, as on the day of the feast, unless they are to be read from a Sunday.

In The Second Nocturn

From the Treatise of Saint Augustine, Bishop, on John.
Lesson v Tr. 27 at end.

Brethren, we are certain, that all we, who are in the body of the Lord, and abide in him, as he also abides in us, must needs live among the wicked in this world until the end: not, I mean, among those wicked men, who blaspheme Christ: for they are now rarely found, who blaspheme with their tongues; but many with their lives. So it is necessary that we live amongst them until the end. But what is it that he says, He that abideth in me, and I in him? What is it, but what the Martyrs heard: He that endureth unto the end shall be saved?

℣. Father, whither goest thou without thy son? Holy priest, where dost thou go without a deacon? * It hath never been thy use to offer sacrifice without a minister.
℟. What, therefore, in me hath displeased thee, father? Hast thou ever found me unworthy? Make trial, if he, to whom thou hast entrusted the ministration of the Lord's Blood is indeed a worthy servant. It hath.

Lesson vi

How did Saint Lawrence, whose feast day we celebrate today, abide in him? He abode unto temptation, he abode unto the tyrant's interrogation, he abode unto most bitter threatening, he abode unto death. It is too little; he abode unto cruel torture. For he was not killed speedily, but was tormented in the fire. He was permitted to live long: nay, he was not permitted to live long, but compelled to die slowly.

℣. Holy Father, leave me not, for I have already spent the treasures which thou gavest me. * I do not leave thee, my son, nor forsake thee, but a sterner struggle awaits thee for the faith of Christ.
℟. We, as old men, are given an easier race to run, but for thee in youth there is kept a more glorious triumph over the tyrant: in three days' time thou, the Levite, wilt follow me, the Priest. I do.

Lesson vii

Therefore in that long death, in those torments, because he had well eaten and well drunk, as it were satisfied by that banquet, and inebriated with that cup, he did not feel the torments. And the holy martyr Xystus, whose day we celebrated the fifth day ago, said to him: Grieve not, my son, (for he was a Bishop, the other a Deacon) grieve not, he said, after three days thou shalt follow me.

℣. Blessed Lawrence cried, saying: I worship my God, and him only do I serve. * And therefore I fear not your tortures.
℟. The darkness is no darkness with me, but the night is as clear as the day. And therefore

Lesson viii

And he said three days, half-way between the day of the passion of Saint Xystus, and today, the day of Saint Lawrence's passion. Three days is half-way. O consolation! he says not: Grieve not, my son, the persecution will

cease, and thou shalt be safe: but: Grieve not, whither I go ahead, thou shalt follow, and thy following will not be delayed. Three days will be halfway, and thou shalt be with me. He accepted the prophecy, he overcame the devil, he attained his triumph.

℣. The deacon Laurence was counted worthy to be a burnt-offering, and while he was burning he did not deny the Lord: * Therefore he was made a sacrifice of praise.
℟. When he was laid on the gridiron, he did not deny God; and at the touch of the fire he confessed Christ. Therefore. Glory be. Therefore.

In The Third Nocturn

On the Canticles, Ant. Except a corn of wheat * fall into the ground and die, it abideth alone.
Canticle Beatus vir, with the rest from the Common of one Martyr

℣. His honour is great in thy salvation.
℟. Glory and great worship shalt thou lay upon him.
The Lesson from the holy Gospel according to John.

Lesson ix Ch. 12

At that time: Jesus said unto his disciples, Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And the rest.
Homily by Saint John Chrysostom Homily 66 on John

Sweet is this present life, and full of much pleasure, but not to all, but only those, who are attached to it. For if anyone look up to heaven, and contemplate the splendid things that are there, he will immediately despise this life, and esteem it as of no worth. For bodily beauty also is held in admiration, so long as nothing more beautiful is perceived: but when something else more excellent appears, the former is scorned.

℣. Upon the gridiron I denied thee not, O Lord: * And tried by fire, I acknowledged thee to be the Lord Jesus Christ.
℟. Thou hast proved and visited mine heart in the night season. And tried.

Lesson x

If also we will behold that beauty, and consider the sight of the heavenly kingdom, we shall straightway loosen the bonds of this world. For indeed the bond is the love of earthly things: and that Christ may lead us to loosen it, attend to what he says: He that loveth his life, shall lose it, and he that hateth his life in this world shall keep it unto life eternal.
℣. O Hippolytus, if thou believest in the Lord Jesus Christ, * I both shew thee treasures, and promise thee eternal life.
℟. Blessed Lawrence said unto Hippolytus: If thou believest in the Lord Jesus Christ. I both.

Lesson xi

This seems to be said in a riddle: but it is not so, but very full of excellent wisdom. And how shall he who loves his life lose it? By submitting to its absurd desires, by indulging it beyond what is proper: whereas on the contrary he who hates it in this world, keeps it: that is, by not obeying it when it bids harmful things.

℣. Blessed Laurence said: Know, wretched man, how great is the power of the Lord: * For these coals do not cause me paid but are cold to me.
℟. See, thou hast roasted me on one side, turn me and eat. For these.

Lesson xii

And he says not: Who obeys it not, but, who hates it. For just as we cannot even hear the voice or see the face of those whom we hate with a calm and patient mind: so also we should turn against our life vehemently, if it bids us do anything against the will of God. For when he was now about to speak to them of death, that is of his own death, and foresaw their sadness and heaviness of heart, he spoke by excess, saying: What say I, if ye take not my death nobly? Unless ye yourselves die, ye shall gain no reward.

℣. Rejoice greatly, for I have been counted worthy to be made a burnt-offering for Christ: when I was accused, I did not deny Christ, when I was questioned, I confessed his Name. * I have been burned, thanks be to God.
℟. I have offered myself to God as a sacrifice in then odor of sweetness. I have. Glory be. I have.
Gospel and the rest as on the feast, except the following collect.

Collect

Stir up, O Lord in thy Church that Spirit whom the blessed Levite Lawrence served: that we, being filled with the same, may study to love that which he loved, and to perform in deed that which he taught. Through. in the unity of the same Holy Spirit.

At Lauds

commemoration is made of the Octave of the Assumption

Ant. Who is she that riseth up as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

℣. The holy Mother of God is exalted.
℟. Above choirs of Angels to the heavenly kingdom.

Collect

Forgive, O Lord, we beseech thee, the offences of thy servants: that we, who of ourselves can do nothing that is acceptable unto thee; may be saved by the intercession of the Mother of thy Son our Lord: Who liveth.

At Second Vespers

commemoration is made of the Octave of the Assumption.

Ant. On this day * the Virgin Mary went up into heaven: rejoice, because she reigneth with Christ for ever and ever.

℣. The holy Mother of God is exalted.
℟. Above choirs of Angels to the heavenly kingdom.

Collect Forgive, as above

St. Agapitus, Martyr

Ant. This saint strove unto death for the law of his God, and feared not the words of the ungodly: for he was founded upon a firm rock.

℣. Thou hast crowned him with glory and honor, O Lord.
℟. Thou hast made him to have dominion of the works of thine hands.

Collect

O Lord, let thy Church trust with gladness in the advocacy of thy blessed Martyr Agapitus: that by his glorious prayers she may continue in devotion, and abide in safety. Through.

August 18
Day 4 of the Octave of the BVM

Invitatory and Hymn as on the day.

In The First Nocturn

Ant. Blessed * art thou among women, and blessed is the fruit of thy womb.
Ferial Psalms. ℟ and ℣. ℣. from that Nocturn of the feast, of which is the Absolution.
Blessing May he bless us.

Sermon by S. John Damascene
Lesson i On the Falling Asleep of the Holy Mother of God, 2.

There is an ancient tradition that at the time of the falling asleep of the blessed and glorious Virgin, the Holy Apostles who were journeying throughout the world for the salvation of the Gentiles were caught up in a moment of time and gathered together at Jerusalem. When they were there, a vision of Angels was vouchsafed to them, and the singing of the heavenly powers was heard; and thus, with divine glory, she yielded her holy soul into the hands of God. But her body, which by an ineffable mystery had received God, was borne forth amidst the chants of Angels and Apostles and laid in a sepulcher in Gethsemane; there the Angels' singing was heard continuously for three days.

Blessing May the Virgin of Virgins.

Lesson ii
After three days the Angels' singing ceased. Thomas had not been there with the other Apostles, for he had arrived only on the third day, and he wished to venerate the body that had received God. Therefore, the Apostles opened the tomb, but they could find no trace of her sacred body. Finding only the clothes which had shrouded it, from which a wonderful perfume arose, they closed the sepulcher again. Amazed by so marvelous a mystery, they could only conclude that he who was pleased to take flesh from the Virgin Mary and to be made Man, and be born, being God the Word and Lord of glory, he who had kept her virginity inviolate after childbirth, had also been pleased, after her going forth, to

honor her spotless body that had been kept free from corruption by taking it away before the general and universal resurrection.
Blessing May the King.

Lesson iii

There were present with the holy Apostles at that time holy Timothy, first Bishop of Ephesus, and Denys the Areopagite, as he himself testifies in that which he wrote to the above-mentioned Timothy, concerning blessed Hierotheus, who had also been present then, saying: For when, as thou knowest, we also and many of our holy brethren, came together with the God-inspired rulers in holy things, to gaze upon that body which had given Life its spring and received God, (there were present also James, the brother of the Lord, and Peter, the highest, and oldest, and most excellent of theologians,) and when we had seen the sacred body, were all pleased to sing hymns, every man as well as he could, to proclaim the unbounded goodness of the Divine Power.

For S. Agapitus, Martyr, if he shall come on a Sunday or a translated feast.
Lesson xii
Agapitus, of Praeneste, being fifteen years old, when Aurelian was Emperor, was greatly desirous of martyrdom, and for his constancy in religion was first beaten for a very long time with thongs, and then cast into a foul dungeon, where he had nothing at all to eat for four days; and then he was brought out of prison, and when glowing coals were put on his head, he gave thanks to God; again he was beaten, and suspended naked by his feet so that his mouth was filled with the smoke from a huge fire underneath him. Then boiling water was poured on his chest and his jaw broken. At this time the judge fell from his seat and shortly afterwards died. The emperor was furious at this and ordered the holy youth to be thrown to wild beasts, and as they did not dare to touch him, he was beheaded with the sword at Praeneste.

℣. This is a Martyr who strove for his Master' s precepts, even unto death, and feared not the words of evil men: * Forasmuch as he was stablished on a sure foundation.
℟. This is he which hated his life in this world, and is come unto life eternal. Forasmuch. Glory be. Forasmuch.

In The Second Nocturn

Ant. In thy grace * and in thy beauty, go forth, ride prosperously, and reign.
Ferial Psalms

Chapter Ecclus. 24. 8 & 11
Let thy dwelling be in Jacob, and thine inheritance in Israel. Likewise in the beloved city he gave me rest.

℣. Vouchsafe that I may praise thee, O holy Virgin.
℟. Give me strength against thine enemies.

Collect

Forgive, O Lord, we beseech thee, the offences of thy servants: that we, who of ourselves can do nothing that is acceptable unto thee; may be saved by the intercession of the Mother of thy Son our Lord: Who liveth.

At Lauds and the rest of the Hours, all as on the Feast.
This the Office is said throughout the whole Octave.
In Lauds commemoration is made of S. Agapitus, Martyr.

Ant. He that hateth his life in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm-tree.
℟. And shall spread abroad like a cedar in Lebanon.

Collect O Lord, let thy Church, as above at Vespers.

August 19
Day 5 of the Octave of the Assumption of the BVM

In The First Nocturn

Ant. God shall help her *with his countenance; God is in the midst of her, therefore shall she not be removed. Ferial Psalms

** From the Sermon by Saint John of Damascus.

Lesson i from the same Discourse 2 on the Dormition of the Theotokos, near the end

What shall we answer the tomb? Thou hast indeed rich and abiding grace, but divine power is not restricted by place, neither is the Mother of God's working. If it were confined to the tomb alone, few would be the richer. Now is it freely distributed in all parts of the world. Let us then make our memory serve as a storehouse of God's Mother. How shall this be? She is a virgin and a lover of virginity. She is pure and a lover of purity. If we purify our mind with the body, we shall possess her grace.

Lesson ii

She shuns all impurity and impure passions. She has a horror of intemperance, and a special hatred for fornication. She turns from its allurements as from the progeny of serpents. She looks upon all sin as death-inflicting, rejoicing in all good. Contraries are cured by contraries. She delights in fasting and continence and spiritual canticles, in purity, virginity, and wisdom. With these she is ever at peace, and takes them to her heart. She embraces peace and a meek spirit, and love, mercy, and humility as her children.

Lesson iii

In a word, she grieves over every sin, and is glad at all goodness as if it were her own. If we turn sway from our former sins in all earnestness, and love goodness with all our hearts, and make it our constant companion, she will frequently visit her servants, bringing all blessings with her, Christ her Son, the King and Lord who reigns in our hearts. To him be glory, praise, honor, power and magnificence, with the eternal Father and the Holy Spirit, now and for ever.

In The Second Nocturn

Ant. Thy lips, O my spouse, * drop as the honey-comb: honey and milk are under thy tongue, and the smell of thy garments is like incense. Ferial Psalms

---

August 20
Day 6 of the Octave of the Assumption of the BVM

In The First Nocturn

Ant. A fountain of gardens, * a well of living waters, and streams from Lebanon.
Ferial Psalms

** From the Sermon by Saint John of Damascus.
Lesson i Discourse 3 on the Dormition of the Theotokos, at the beginning

Lovers are wont to speak of what they love, and to let their fancy run on it day and night. Let no one therefore blame me, if I add a third tribute to the Mother of God, on her triumphant departure. I am not profiting her, but myself and you who are here present, putting before you a spiritual seasoning and refreshment in keeping with this holy night. We are suffering, as you see, from scarcity of comestibles. Therefore I am extemporizing a repast, which, if not very costly or worthy of the occasion, will certainly be sufficient to still hunger. She does not need our praise. It is we who need her glory. How indeed can glory be glorified, or the source of light be enlightened? We are weaving a crown for ourselves in the doing. I live, says the Lord, and I will glorify those that glorify me. Wine is truly pleasant to drink, and bread to eat. The one rejoices, the other strengthens the heart of man. But what is sweeter than the Mother of mv God?

Lesson ii
She has taken my mind captive, and held my tongue in bondage. I think of her by day and night. She, the Mother of the Word, supplies my words. The fruit
of sterility makes sterile minds fruitful. We keep today the feast of her blessed and divine transit from this world. Let us then climb up the mystical mountain,
where beyond the reach of worldly things, passing through the obscurity of storm, we stand in the divine light and may give praise to almighty power. How does he, who dwells in the splendour of his glory, descend

into the Virgin's womb without leaving the bosom of the Father? How is he conceived in the flesh, and does he spontaneously suffer, and suffer unto death, in that material body, gaining immortality through corruptibility? And again, ascending to the Father, he drew his Mother, according to the flesh, to his own Father, assuming into the heavenly country her who was heaven on earth.

Lesson iii

Today the living ladder, through whom the Most High descended and was seen on earth, and conversed with men, was assumed into heaven by death. Today the heavenly table, she who contained the bread of life, the fire of the Godhead, without knowing man, was assumed from earth to heaven, and the gates of heaven opened wide to receive the gate of God from the East. Today the living city of God is transferred from the earthly to the heavenly Jerusalem, and she, who conceived her first-born and only Son, the first-born of all creation, the only begotten of the Father, rests in the Church of the first-born: the true and living Ark of the Lord is taken to the peace of her Son. The gates of heaven are opened to receive the receptacle of God, who, bringing forth the tree of life, destroyed Eve's disobedience and Adam's penalty of death. And Christ, the cause of all life, receives the chosen mirror, the mountain from which the stone without hands filled the whole earth. She, who brought about the Word's divine incarnation, rests in her glorious tomb as in a bridal-chamber, whence she goes to the heavenly bridals, to share in the kingdom of her Son and God, leaving her tomb as a place of rest for those on earth.

In The Second Nocturn

Ant. O holy Mother of God, * all we who dwell in thee are in gladness.
Ferial Psalms

August 21
Day 7 in the Octave of the Assumption of the BVM

In The First Nocturn

Ant. Rejoice, * O Virgin Mary: thou hast mightily destroyed all the heresies in the whole world. Ferial Psalms

From the Homily of Saint John of Damascus.
** Lesson iv From Discourse 3 on the Dormition of the Theotokos

Is her tomb indeed a resting-place? Yea, more illustrious than any other, not shining with gold, or silver, or precious stones, nor covered with silken, golden, or purple adornments, but with the divine radiance of the Holy Spirit. The angelic state is not for lovers of this world, but the wondrous life of the blessed is for the servants of the Spirit, and passing to God is better and sweeter than any other life. This tomb is fairer than Eden. And that I may not speak of the enemy's deceit, in the one; of his, so to say, clever counsel, his envy and covetousness, of Eve's weakness and pliability, the bait, sure and tempting, which cheated her and her husband, their disobedience, exile, and death, not to speak of these things so as not to turn our feast into sorrow, this grave gave up the mortal body it contained to the heavenly country. Eve became the mother of the human family, and is not man made after the divine image, convicted by her condemnation: Dust thou art, and unto dust thou shalt return? This tomb is more precious than the tabernacle of old, receiving the real and life-giving receptacle of the Lord, the heavenly table, not the loaves of proposition, but of heaven, not material fire, but her who contained the pure fire of the Godhead.

Lesson ii

This tomb is holier than the ark of Moses, blessed not with types and shadows, but the truth itself. It shewed forth the pure and golden urn, containing the heavenly manna, the living tablet, receiving the incarnate Word of God from the impress of the Holy Spirit, the golden censer of the supersubstantial word. It shewed forth her who conceived the divine fire embalming all creation. Let demons take to flight, and the thrice miserable Nestorius perish as the Egyptians of old, and their ruler Pharaoh, the younger, a cruel devastator. They were swallowed up in the abyss of blasphemy. Let us who are saved with dry feet, crossing the bitter

waters of impiety, raise our voices to the Mother of God at her departure. Let Mary, personifying the Church, lead the joyful strain. Let the maidens of the spiritual Jerusalem go out in singing choirs. Let kings and judges, with rulers, youths, and maidens, young and old, proclaim the Mother of God, and all peoples and nations in their different ways and tongues sing a new song.

Lesson iii

Let the air resound with praise and instrument, and the sun gladden this day of salvation. Rejoice, O heavens, and may the clouds rain righteousness. Be glad, O divine Apostles, the chosen ones of God's flock, who seem to reach the highest visions, as lofty mountain tops. And you God's sheep, and his holy people,
the flock of the Church, who look to the high mountains of perfection, be sad, for the Fountain of life, God's Mother, is dead. It was necessary that what was made of earth should return to earth, and thus be assumed to heaven. It was fitting that the earthly tenement should be cast off, as gold is purified, so that the flesh in death might become pure and immortal, and rise in shining immortality from the tomb.

In The Second Nocturn

Ant. Vouchsafe that I may praise thee, * O holy Virgin: give me strength against thine enemies. Ferial Psalms.

Vespers of the Octave Day of the Assumption, with commemoration of SS. Timothy, etc., Martyrs.

August 22
Sts. Timothy, Hippolytus, and Symphorian, Martyrs

At Vespers, all as in i Vespers of the Feast, with commemoration of SS. Timothy, Hippolytus, and Symphorian, Martyrs.

Ant. For theirs is the kingdom of heaven, who despised worldly living: who have won the rewards of the kingdom, and have washed their robes in the blood of the Lamb.

℣. Be glad, O ye righteous, and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

Collect

We beseech thee, O Lord, graciously impart unto us thy help: and at the intercession of thy blessed Martyrs Timothy, Hippolytus and Symphorian, stretch forth upon us the right hand of thy mercy. Through.

August 26
St. Zephyrinus, Pope and Martyr

Collect

Grant, we beseech thee, almighty God: that as we do rejoice in the merits of blessed Zephyrinus, thy Martyr and Bishop, so we may be instructed by his example. Through.

August 28
St. Hermas

Ant. This saint strove unto death for the law of his God and feared not the words of the ungodly: for he was founded upon a firm rock.

℣. Thou hast crowned him with glory and worship, O Lord.
℟. Thou hast made him to have dominion of the works of thy hands.

Collect

God, who didst strengthen blessed Hermes thy Martyr with the virtue of constancy in suffering: grant us in imitating him to despise the favors of the world for love of thee, and to fear none of its adversities. Through.

August 29
St. Sabina

August 30
Sts. Felix and Adauctus, Martyrs

Ant. For theirs is the kingdom of heaven, who despised worldly living: who have won the rewards of the kingdom and have washed their robes in the blood of the Lamb.

℣. Be glad, O ye righteous, and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

Collect

O Lord, we humbly entreat thy majesty: that, as thou dost continually gladden us with the commemoration of thy Saints; so thou wouldest evermore defend us with their supplication. Through.

August 31
St. Aidan of Lindisfarne

Collect

September 1
St. Giles, Twelve Holy Brothers

September 4
St. Gorazde, Bishop

September 9
St. Gorgonius

September 16
Sts. Cornelius and Cyprian & Sts. Euphemia, Lucy, & Geminian

Sts. Cornelius and Cyprian

All from the Common of many Martyrs except the following.

Ant. For theirs is the kingdom of heaven, * who despised worldly living: who have won the rewards of the kingdom, and have washed their robes in the blood of the Lamb.

℣. Be glad, O ye righteous, and rejoice in the Lord.

℟. And be joyful, all ye that are true of heart.

Collect

Protect us, O Lord, we beseech thee, who observe the feast of thy blessed Martyrs and Bishops Cornelius and Cyprian: and grant that by their worthy supplication we may find favor in thy sight. Through.

Sts. Euphemia, Lucy, & Geminian

Ant. In the heavenly kingdom rejoice the souls of the blessed, who followed the footsteps of Christ their Master: and since for love of him they poured forth their life-blood, therefore do they exult for ever.

℣. Let the Saints be joyful in glory.
℟. Let them rejoice in their beds.

Collect

Grant, O Lord, that our prayers in this time of rejoicing may be brought to good effect: that as with yearly devotion we recall the day of the passion of thy holy Martyrs, Euphemia, Lucy and Geminian, so we may imitate the steadfastness of their faith. Through.

September 19
St. Januarius, Bishop, and Companions,
Double

All from the Common of many Martyrs, except the following.

Collect

O God, who makest us glad with the yearly solemnity of thy holy Martyrs Januarius and his Companions: mercifully grant: that as we rejoice in their merits, so we may be enkindled by their example. Through.

In The Second Nocturn

Lesson v

Januarius, Bishop of Beneventum, while Diocletian and Maximianus were raging against the Christians, was brought to Timothy, the governor of Campania, at Nola, because of his profession of Christian faith. There his constancy was variously tested, and he was thrown into a glowing furnace, and escaped unharmed, so that not even a garment or a hair was damaged by the flame. The governor, enraged at this, ordered the martyr's body to be stretched until the joints of nerves and limbs were loosed. Meanwhile Festus, his Deacon, and the Reader Desiderius were arrested, bound, and together with their Bishop dragged in front of the governor's chariot to Puteoli, and thrown together into the same prison in which were detained the Deacons Sosius of Misenum and Proculus of Puteoli, and the laymen Eutyches and Acutius, who had been condemned to the wild beasts.

℣. Thy Saints, O Lord, have passed a wonderful way, serving thy peculiar commandments that were given unto them, that thy children might be found without hurt. * Dry land appeared, and out of the Red Sea a way without impediment.
℟. For he smote the stony rock indeed, that the waters gushed out and the streams flowed withal. Dry land.

Lesson vi

The next day all were thrown to the wild beasts in the amphitheater: but they, forgetting their natural savagery, prostrated themselves at Januarius' feet. Timothy attributed this to magic spells and had pronounced sentence of death on the Martyrs of Christ, when he was struck with blindness. At the prayers of blessed Januarius, he received his sight again,

and at that miracle, almost five thousand people accepted the faith of Christ. But the ungrateful judge was not at all placated by the benefit but was driven into a rage by the conversion of so great a multitude, and being much afraid of the emperors' decrees, commanded the holy Bishop with his companions to be beheaded with the sword.

℣. The Saints of God feared not the blows of the executioners but died for the name of Christ. * That they might dwell in the house of the Lord forever.
℟. They delivered up their bodies to be punished for God's sake. That they.

Lesson vii

The neighboring cities saw to the burying of their bodies, each being eager to adopt one of them as a certain patron with God. The Neapolitans, at a divine message, took off the body of Januarius: and it was translated first to Beneventum, to the monastery of Monte Vergine, and finally to Naples, and was entombed in the principal Church, becoming famous for many miracles.

℣. As gold in the furnace hath the Lord tried them and received them as a burnt offering; and he hath care for his elect. * For grace and mercy is to his Saints.
℟. They that put their trust in him shall understand the truth, and such as be faithful in love shall abide with him. For grace

Lesson viii

But the most memorable was the extinguishing of the fireballs which on one occasion erupted from Mount Vesuvius, bringing fear of devastation not only nearby but also to more distant regions. It is remarkable also, that his blood which is kept, congealed, in a glass phial, when it is placed within sight of this Martyr's head, in a wonderful way becomes liquid and bubbles, just as if it had been recently shed, even to this present day.

℣. The Saints of God have fought a good fight: they went through fire and water and have been made whole, * And they have received crowns from the Lord their God.
℟. They endured sore trial in their bodies for Christ's sake. And they. Glory be. And they.

September 20
St. Eustace and Companions, Martyrs
Double

All from the Common of many Martyrs except the following.

Collect

O God, who vouchsafes unto us to celebrate the birthday of thy holy Martyrs Eustace and his Companions: grant that we may rejoice in the everlasting felicity of their fellowship. Through.

Then commemoration is made of SS. Januarius and his Companions.

Ant. In the heavenly kingdom rejoice the souls of the blessed, who followed the footsteps of Christ their Master: and since for love of him they poured forth their life-blood, therefore do they exult forever.

℣. Let the Saints be joyful with glory.
℟. Let them rejoice in their beds.

Collect

O God, who makest us glad with the yearly solemnity of thy holy Martyrs Januarius and his Companions: mercifully grant that as we rejoice in their merits, so we may be enkindled by their example. Through.

In the first Nocturn, Lessons Brethren: we are debtors, unless a Scripture occur..

In The Second Nocturn

Lesson v

Eustace, also called Placidus, famous among the Romans for his family, wealth, and military glory, was found worthy under the Emperor Trajan of the title of Master of Soldiers: but one day as he was hunting, and pursuing a fleeing stag of wondrous size, he suddenly saw between the antlers of the beast, which had halted, a sublime and shining image of the Lord Christ, hanging on the cross, whose voice invited him to the prize of immortal life, and together with his wife Theopista, and his two small sons, Agapitus and Theopistus, he enrolled as a soldier of Christ.

℣. Thy Saints, O Lord, have passed a wonderful way, serving thy peculiar commandments that were given unto them, that thy children might be found without hurt. * Dry land appeared, and out of the Red Sea away without impediment.
℟. For he smote the stony rock indeed, that the waters gushed out and the streams flowed withal. Dry land.

Lesson vi

Then, returning to the original place of the vision as the Lord had commanded him, he heard Him foretell how many things he was henceforth to endure for His glory. Wherefore he suffered incredible calamities with wonderful patience, and in a short time was reduced to the most extreme poverty. And being compelled to steal away secretly, as he travelled, he mourned first his wife, and then his children also, pitifully taken from him.

℣. The Saints of God feared not the blows of the executioners but died for the name of Christ. * That they might dwell in the house of the Lord forever.
℟. They delivered up their bodies to be punished for God's sake. That they.

Lesson vii

Overwhelmed by so great tribulations, he hid for a long time in a faraway region, acting as a farm steward; until he was revived by a voice from heaven, and receiving a new summons from Trajan, he was again given a military command. While on that expedition his children and wife were unexpectedly returned to him, and he entered the city as conqueror to the great applause of all. But a little later he was ordered to offer a sacrifice to the vain gods for the gaining of victory, and most firmly refused.
℣. As gold in the furnace hath the Lord tried them and received them as a burnt offering: and he hath care for his elect. * For grace and mercy is to his Saints.
℟. They that put their trust in him shall understand the truth, and such as be faithful in love shall abide with him. For grace.

Lesson viii

Having been tempted by various guiles to forswear the faith of Christ, but in vain, he was thrown with his wife and children to the lions: whose tameness infuriated the Emperor, and he commanded them to be put on a brazen bull glowing over a fire; where they completed their martyrdom, praising God, and ascended to heavenly blessedness on the twentieth of September; and their undamaged bodies were piously buried by the faithful, and later honorably transferred to a Church built in their name.

℣. The Saints of God have fought a good fight: they went through fire and water and have been made whole, * And they have received crowns from the Lord their God.
℟. They endured sore trial in their bodies for Christ's sake. And they. Glory be. And they.

In the third Nocturn, Homily by S. Ambrose, Bishop, on the Gospel, Jesus came down, from the Common of many Martyrs in the second place, p. lviij.
Lesson xii will be of the Vigil of S. Matthew, as below.
But if it shall come on an Ember Day, the xii lesson will be from the Homily of the occurrent Feria, with its ℣. and commemoration of it in Lauds and nothing of the Vigil.
For the Vigil of Saint Matthew, Apostle. Blessing By the words of the Gospel.

The Lesson from the Holy Gospel according to S. Luke
Lesson xii Ch. 5, 27-32

At that time: Jesus saw a publican, named Levi, sitting at the receipt of custom. And the rest.

Homily by S. Ambrose, Bishop Bk. V on S. Luke, Ch. 5, 27-31

This calling of the publican is mystical, for the Lord orders him to follow him,_not with the footsteps of the body, but with the affections of the soul. Therefore he who was formerly grasping for money taken from merchandise, from the toil of those who laboured, and from sailors in their perils, at the call of the Word gives up his own goods, he who had been taking those of others, and leaving that vile seat, he hastens after the Lord with bounding heart. He also prepares for a great feast; for he who receives Christ within his spiritual dwelling-place is fed with the greatest delicacy of sublime joys.

℣. in iii. week of September. I entreat thee, O Lord that thou wouldest take away from me this reproach or take me out of the earth. * Remember not mine offences nor the offences of my fathers, neither take thou vengeance of my sins: for thou, O Lord, art a Redeemer unto all that hope in thee.
℟. O Lord, thou art just, and all thy works and all thy ways are mercy and truth. Remember me, and look on me, O Lord. Remember. Glory be. Remember.

℣. in iv. week of September. Adonai, Lord God Almighty, great and wonderful, who hast given salvation by the hand of a woman, * Hear, we beseech thee, the prayers of thy servants.
℟. Blessed art thou, O Lord, who failest none that put their trust in thee, and humblest such as boast in their own strength. Hear. Glory be. Hear.

In Lauds for commemoration of the Vigil. Antiphon from the occurrent Feria.
℣. O satisfy us with thy mercy, and that soon.
℟. So shall we rejoice and be glad all the days of our life.

Collect

Grant, we beseech thee, almighty God: that the venerable solemnity of blessed Matthew thine Apostle and Evangelist, which we here prevent, may increase our devotion and set forward our salvation. Through.
Vespers of the following, commemoration of the preceding.

September 26
Sts. Cyprian and Justina, Martyrs

Collect

O Lord, let the protection of thy blessed Martyrs, Cyprian and Justina, continually defend us: forasmuch as thou failest not to look with mercy on those to whom thou dost grant the succor of thine assistance. Through.

For commemoration in Lauds, Ant. The very hairs of your head are all numbered: fear ye not, therefore, ye are of more value than many sparrows.

℣. Let the Saints be joyful with glory.
℟. Let them rejoice in their beds.

September 27
Sts. Cosmas and Damian

Collect

Grant, we beseech thee, almighty God, that we, who observe the heavenly birthday of thy holy Martyrs, Cosmas and Damian, may by their intercession be delivered from all evils that beset us. Through.

September 28
St. Wenceslas, Duke and Martyr
Semidouble

All from the Common of one Martyr, except the following.

℣. Thou hast crowned him with glory and worship, O Lord.
℟. Thou hast made him to have dominion of the works of thy hands.

On Mag. Ant. This saint * strove unto death for the law of his God and feared not the words of the ungodly: for he was founded upon a firm rock.

Collect

O God, who through the victory of martyrdom didst translate blessed Wenceslas from an earthly principality to the glory of heaven: defend us through his prayers from all adversity, and grant us likewise to rejoice in his fellowship. Through.

And commemoration is made of the preceding.

Ant. In the heavenly kingdom rejoice the souls of the Blessed, who followed the footsteps of Christ their Master: and since for love of him they poured forth their life-blood, therefore do they exult for ever.

℣. Let the Saints be joyful with glory.
℟. Let them rejoice in their beds.

September 30
St. Gregory, Bishop of Greater Armenia

October 7
St. Mark of Rome

Collect

Hear, O Lord, our prayers, and at the intercession of blessed Mark, thy Confessor and Bishop, graciously grant us pardon and peace. Through.

October 11
The Motherhood of the BVM
Second Class Double

At First Vespers

Ant. 1. Blessed art thou, O Virgin Mary, who hast born the Creator of all. the Lord said to my Lord: * "Sit Thou at My right hand"

2. Thou didst give birth* to Him who made thee, and remainest a Virgin forever. Praise the Lord , O ye servants!* Praise ye the Name of the Lord.

3. Since I was humble, * I was pleasing to the Most High, and from my womb I have given birth to God and Man. I rejoiced when they said to me: * "Let us go into the house of the Lord"!

4. The daughters of Sion* have seen her and have declared her blessed; and the queens have praised her. Unless the Lord build the house* they labor in vain that build it

Chapter. Ecclesiasticus 24:12-13 **[I took this from the DRB]**

"Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect".

Short Responsory.

℣. Hail Mary, full of grace, * The Lord is with thee. Hail.
℟. Blessed art thou among women, and blessed is the fruit of thy womb. The Lord. Glory be. Hail

Hymn
Ave, maris stella

Star of ocean fairest, Mother, God who barest,
Virgin thou immortal, Heaven's blissful portal.

Ave thou receivest, Gabriel's word believest,
Change to peace and gladness, Eva's name of sadness.

Loose the bonds of terror, lighten blinded error,
All our ills repressing, pray for every blessing.

Mother's care displaying, offer him thy praying,
Who, when born our Brother, chose thee for his Mother.

Virgin all-excelling, gentle past our telling,
Pardoned sinners render gentle, chaste, and tender.

In pure paths direct us, On our way protect us,
Till, on Jesus gazing, we shall join thy praising.

Father, Son eternal, Holy Ghost supernal,
With one praise we bless thee, Three in one confess thee. Amen.

℣. Blessed art thou among women.
℟. And Blessed is the fruit of thy womb

Ant. On Mag. With peaceful joy * let us celebrate the Motherhood of Blessed Mary ever Virgin.

Collect

O God, Who didst will that Thy Word should take flesh at the message of an Angel in the womb of the blessed Virgin Mary, grant unto us Thy suppliants, that we who believe her to be indeed the Mother of God * may be aided by her intercession with Thee. Through the same.

At Matins

Invit. Let us celebrate the Maternity of the Blessed Virgin Mary, * Let us worship Christ the Lord her Son.

Hymn

Caelo Redemptor Praetulit

From heaven of old the redeemer chose the blessed Virgin's holy womb
From whence, assuming mortal flesh, as future victim He would come.

And him the Virgin bore for us as Savior of all human life:
He bought us with his precious Blood, endured the cross and mortal strife.

May joyous hope drive from our hearts anxiety and all fears,
For she indeed brings to her Son our supplications and our tears.

The Son receives his parent's words and hears her when she intercedes:
O let us ever love her more and call to her in all our needs.

Be glory to the Trinity who in the Mother's womb most pure bestowed
the precious offspring blessed: Be praise while ages ere endure. Amen.

In The First Nocturn

From the Book of Ecclesiasticus

Lesson I Ch. 24: 5-17

I alone compassed the circuit of heaven and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide?

℣. Happy art thou, † O holy Virgin Mary, and worthy of all praise: * For from thee hath arisen the Sun of Righteousness, Christ our God, by whom we are saved and set free.
℟. Let us joyfully celebrate the Maternity of the blessed Virgin Mary * For from.

Lesson II

So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning

before the world, and I shall never fail. In the holy tabernacle I served before him.

℣. Thou art found † without spot of sin, O Mother of the Savior: * He who reigneth over heaven and earth, being made man, lay hid in thy womb.
℟. Blessed art thou among women, and blessed is the fruit of thy womb. * He who.

Lesson III

So was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honorable people, even in the portion of the Lord's inheritance. And I was exalted like a cedar in Libanus, and as a cyprus tree upon the mountains of Hermon. I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plain tree by the water.

℣. Many daughters † have done virtuously, but thou excellest them all: * Thou art beautiful and pleasant, O holy Mother of God, in thy felicity.
℟. May all acknowledge thy help, who celebrate thy holy Maternity. * Thou art.

Lesson IV

I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. As the turpentine tree I stretched out my branches, and my branches are the branches of honor and grace. As the vine brought I forth a pleasant savor.

℣. Blessed art thou, † O Virgin Mary, who hast born the Lord, the Creator of the world: * Thou hast born him who made thee, and thou remainest a Virgin for ever. * Hail Mary, full of grace, the Lord is with thee. * Thou hast. Glory Be. Thou hast.

In the Second Nocturn

Lesson V

A Sermon from St. Leo the Great Sermon 1 on the Lord's Nativity

A Royal Virgin of the stem of Jesse is chosen, who in order to become pregnant with the holy Child, was to conceive the divine and human Offspring in mind before conceiving in body. And lest, being unaware of the heavenly counsel, she should be troubled at the strange tidings, she learned from her conversation with the Angel what was to be performed in her through the operation of the Holy Ghost, nor did she think it a loss to her maiden honor that she would soon be the Mother of God. For why should she be without hope in the novelty of her conception, when the operation of divine power had been promised to her? The faith of her belief is confirmed by the testimony of a foregoing miracle. Unhoped-for fruitfulness is given to Elizabeth, that there might be no doubt that he who had given conception to the barren would also give it to the Virgin. Therefore the Word, the Son of God, who was in the beginning with God, by whom all things were made and without whom was nothing made, in order to set man free from eternal death, was made man.

℣. Let us † celebrate worthily the Maternity of the glorious Virgin Mary: * whose lowliness the Lord regarded, when at the message of the Angel she conceived the Savior of the world.
℟. Let us sing glory unto Christ on this holy festival of the wondrous Mother of God. * Whose.

Lesson VI

Jesus Christ, entered this lower realm, descending from his heavenly throne and leaving not his Father's glory, and is begotten in accordance with a new order, a new birth. A new order, because invisible in his own nature he is made visible in ours: incomprehensible, he willed to be comprehended: remaining before time, he began to be in time. He is begotten in accordance with a new nativity: conceived by the Virgin he is born of the Virgin, without concupiscence of paternal flesh, without injury to his Mother's integrity: such a birth befits the future Savior of men, who would have the nature of human substance in himself, and yet know not the stain of human flesh. Unlike in origin, yet like in nature,

his was a birth without the use and custom of mankind: for it was contingent on divine power that the Virgin conceived, the Virgin bore, and Virgin she remained.

℣. Blessed art thou, † O daughter of the Lord, for through thee we have received the fruit of life: * For thou alone without compare wast pleasing to our Lord Jesus Christ.
℟. Despise not our supplications in our needs, but deliver us from all dangers, O holy Mother of God. * For thou.

Lesson VII

From the Acts of Pope Pius XI

℣. Let us celebrate † devoutly the Maternity of the blessed Virgin Mary, * that she may intercede for us to the Lord Jesus Christ.
℟. With joy let us celebrate devoutly the Maternity of the blessed Virgin Mary. * That she. Glory Be. * That she.

In the Third Nocturn

Ant. A garden enclosed art thou, O Mother of God, a spring shut up, a fountain sealed; arise, my love, my fair one, and come away. *(P.T. Alleluia.)*

Canticles

Song from Ecclesiasticus Ch. 39: 13-16

Hearken unto me, ye holy children, * and bud forth as a rose growing by the brook of the field.

2. And give ye a sweet savor * as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, * bless the Lord in all his works.

3. Magnify his name, and shew forth his praise with the songs of your lips, * and with harps.

4. And in praising him ye shall say after this manner: * all the works of the Lord are exceeding good.

The Song of Isaiah Ch. 61: 10-11 & 62:1-3

I will greatly rejoice in the Lord: * my soul shall be joyful in my God.

2. For he hath clothed me with the garments of salvation, * he hath covered me with the robe of righteousness.

3. As a bridegroom decketh himself with ornaments, * and as a bride adorneth herself with her jewels.

4. For as the earth bringeth forth her bud, * and as the garden causeth the things that are sown in it to spring forth;

5. So the Lord God will cause righteousness and praise * to spring forth before all the nations.

6. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, * until righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

7. And the Gentiles shall see thy righteousness, * and all kings thy glory:

8. And thou shall be called by a new name, * which the mouth of the Lord shall name.

9. Thou shalt also be a crown of glory in the hand of the Lord, * and a royal diadem in the hand of thy God.

The Song of Isaiah Ch. 62: 4-7

Thou shalt no more be termed forsaken; * neither shall thy land anymore be termed desolate:

2. But thou shalt be called my delight is in her; * and thy land Married.

3. For the Lord delighteth in thee, * and thy land shall be married.

4. For as a young man marrieth a virgin, * so shall they Builder marry thee.

5. And as the bridegroom rejoiceth over the bride, * so shall thy God rejoice over thee.

6. I have set watchmen upon thy walls, O Jerusalem, * which shall never hold their peace, day nor night.

7. Ye that make mention of the Lord, * keep not silence.

8. And give him no rest, * till he establish, and till he make Jerusalem a praise in the earth.

Ant. A garden enclosed art thou, O Mother of God, a spring shut up, a fountain sealed; arise, my love, my fair one, and come away.

The Lesson from the Holy Gospel
According to St. Luke

Lesson IX Ch. 2

As they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

A Homily by St. Bernard, Abbot

Lesson X

Lesson XI

Lesson XII

℣. O Holy and spotless virginity! I know not how to praise thee,
℟. For thou hast born in thy breast him whom the heavens cannot contain

℣. Blessed art thou among women, and blessed is the fruit of thy womb.
* For thou. * Glory be. * For thou.

The Continuation of the Holy Gospel
according to St. Luke

Ch. 2: 43-51

As they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in company, went a day's journey; and they sought him among their kinfolk and acquaintances. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers, and when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject to them.

Collect

O God, who wast pleased that thy Word should take flesh of the womb of the blessed Virgin Mary at the message of an Angel: grant to thy humble servant; that we who believe her to be truly the Mother of God, may be aided by her intercession in thy sight. Through the same.

At Lauds

Ant. 1 While the King † sitteth at his table, my spikenard sendeth forth a sweet-smelling savor. Ps. 93 and the rest.

2. His left hand † is under my head, and his right hand doth embrace me.

3. I am black, but comely, † O ye daughters of Jerusalem; therefore, the King delighteth in me, and hath brought me into his chambers.

4. Lo, the winter is past, † the rain is over and gone: rise up, my love, and come away.

5. Thou art beautiful † and pleasant, O holy Mother of God, in thy felicity.

Chapter **Ecclesiaticus 24:9-10**

He created me from the beginning before the world, † and I shall never fail. * In the holy tabernacle I served before him.

Short

℣. Hail Mary, full of grace, * the Lord is with thee. Hail.
℟. Blessed art thou among women and blessed is the fruit of thy womb. The Lord. Glory be. Hail.

In Paschaltide

℣. Hail Mary, full of grace, * the Lord is with thee. * Alleluia, alleluia. Hail.
℟. Blessed art thou among women and blessed is the fruit of thy womb. Alleluia. The Lord. Glory be. Hail.

Hymn
O gloriosa Domina

O Glorious Lady, throned in rest, amidst the starry host above,
Who gavest nurture from breast to God, with pure maternal love.

What we had lost through sinful Eve the Blossom sprung from thee restores,
And, granting bliss to souls that grieve, unbars the everlasting doors.

O Gate, through which hath passed the King, O Hall, whence light shone through the gloom;
The ransomed nations praise and sing life given from the Virgin womb.

All honor, laud, and glory be, O Jesu, Virgin-born, to thee;

All glory, as is ever meet, to Father and to Paraclete. Amen.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee forever.

Collect

Grant, we beseech thee, O Lord God, that we thy servants may rejoice in continual health of mind and body: and that by the glorious intercession of blessed Mary ever Virgin we may be delivered from this present heaviness and have the fruition of eternal joy. Through.

At Prime

Ant. While the King. Short lesson I gave a sweet smell, as below at None.

At Terce

Ant. His left hand,
Chapter as below at Lauds

℣. In thy grace and in thy beauty
℟. Go forth, ride prosperously, and reign.

At Sext

Ant. I am black, but comely.

Chapter Ecclesiasticus 24:10-12

So was I established in Sion: likewise in the beloved city he gave me rest, and in Jerusalem was my power; † and I took root in an honorable people, even in the portion of the Lord's inheritance, * and my abode is in the assembly of the saints.

℣. God shall help her with his countenance.
℟. God is in the midst of her, therefore shall she not be removed.

At None

Ant. Thou art beautiful.

Chapter Ecclesiasticus 24:15

I gave a sweet smell like cinnamon and aspalathus, * and I yielded a pleasant odor like the best myrrh.

℣. God hath chosen her and preferred her.
℟. He hath made her to dwell in his tabernacle.

At II Vespers

All as at I Vespers.

Ant. On Mag.
All generations † shall call me blessed: for God hath regarded the lowliness of his handmaiden.

October 15
Our Lady of Walsingham

In The First Nocturn

From the Book of Ecclesiasticus

Lesson I Ch. 24: 5-17

I alone compassed the circuit of heaven and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide?

℣. Happy art thou, † O holy Virgin Mary, and worthy of all praise: * For from thee hath arisen the Sun of Righteousness, Christ our God, by whom we are saved and set free.
℟. Let us joyfully celebrate the Maternity of the blessed Virgin Mary * For from.

Lesson II

So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him.

℣. Thou art found † without spot of sin, O Mother of the Savior: * He who reigneth over heaven and earth, being made man, lay hid in thy womb.
℟. Blessed art thou among women, and blessed is the fruit of thy womb. * He who.

Lesson III

So was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honorable people, even in the portion of the Lord's inheritance. And I was exalted

like a cedar in Libanus, and as a cyprus tree upon the mountains of Hermon. I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plain tree by the water.

℣. Many daughters † have done virtuously, but thou excellest them all: * Thou art beautiful and pleasant, O holy Mother of God, in thy felicity. ℟. May all acknowledge thy help, who celebrate thy holy Maternity. * Thou art.

Lesson IV

I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. As the turpentine tree I stretched out my branches, and my branches are the branches of honor and grace. As the vine brought I forth a pleasant savor.

℣. Blessed art thou, † O Virgin Mary, who hast born the Lord, the Creator of the world: * Thou hast born him who made thee, and thou remainest a Virgin for ever. * Hail Mary, full of grace, the Lord is with thee. * Thou hast. Glory Be. Thou hast.

Lesson V

A Sermon from St. Leo the Great Sermon 1 on the Lord's Nativity

A Royal Virgin of the stem of Jesse is chosen, who in order to become pregnant with the holy Child, was to conceive the divine and human Offspring in mind before conceiving in body. And lest, being unaware of the heavenly counsel, she should be troubled at the strange tidings, she learned from her conversation with the Angel what was to be performed in her through the operation of the Holy Ghost, nor did she think it a loss to her maiden honor that she would soon be the Mother of God. For why should she be without hope in the novelty of her conception, when the operation of divine power had been promised to her? The faith of her belief is confirmed by the testimony of a foregoing miracle. Unhoped-for fruitfulness is given to Elizabeth, that there might be no

doubt that he who had given conception to the barren would also give it to the Virgin. Therefore the Word, the Son of God, who was in the beginning with God, by whom all things were made and without whom was nothing made, in order to set man free from eternal death, was made man.

℣. Let us † celebrate worthily the Maternity of the glorious Virgin Mary: * whose lowliness the Lord regarded, when at the message of the Angel she conceived the Savior of the world.
℟. Let us sing glory unto Christ on this holy festival of the wondrous Mother of God. * Whose.

Lesson VI

Jesus Christ, entered this lower realm, descending from his heavenly throne and leaving not his Father's glory, and is begotten in accordance with a new order, a new birth. A new order, because invisible in his own nature he is made visible in ours: incomprehensible, he willed to be comprehended: remaining before time, he began to be in time. He is begotten in accordance with a new nativity: conceived by the Virgin he is born of the Virgin, without concupiscence of paternal flesh, without injury to his Mother's integrity: such a birth befits the future Savior of men, who would have the nature of human substance in himself, and yet know not the stain of human flesh. Unlike in origin, yet like in nature, his was a birth without the use and custom of mankind: for it was contingent on divine power that the Virgin conceived, the Virgin bore, and Virgin she remained.

℣. Blessed art thou, † O daughter of the Lord, for through thee we have received the fruit of life: * For thou alone without compare wast pleasing to our Lord Jesus Christ.
℟. Despise not our supplications in our needs, but deliver us from all dangers, O holy Mother of God. * For thou.

Lesson VII

From the Acts of Pope Pius XI

℣. Let us celebrate † devoutly the Maternity of the blessed Virgin Mary, * that she may intercede for us to the Lord Jesus Christ.

℟. With joy let us celebrate devoutly the Maternity of the blessed Virgin Mary. * That she. Glory Be. * That she.

In the Second Nocturn

Lesson v

The Shrine of Our Lady of Walsingham was the most renowned sanctuary of Mary in the whole England. It sprang into fame, in the year of Our Lord 1061, upon the report that the Mother of God had appeared to the Lady Richeldis, an inhabitant of the Manor of Walsingham, belonging at that time to Saint Edward the Confessor. Richeldis, Lady of the Manor, received a vision in the fields near her home. The Blessed Virgin Mary appeared to her and carried her in spirit to Nazareth. There, Our Lady showed her the little house where the Annunciation took place, and directed her to construct an exact copy. In confir-mation of this vision, a spring of water suddenly ap-peared at Richeldis' feet.

℣. I was exalted like a cedar ... [116*]

Lesson vi

The Lady Richeldis obeyed, and so a cha-pel, after the model of the Holy House at Nazareth, was built beside the spring in honor of the mystery of the In-carnation. Here was enshrined the venerable image of Our Lady of Walsingham. By God's blessing Walsing-ham grew into a great center of prayer. Pilgrims came not only from distant parts of England or Scotland but from all over Europe, to pray before the venerable im-age of God's Mother in the Holy House, and to drink from the waters of the spring. England's Nazareth, as it was called, became famous for miracles of healing.

vi. Who is she that goeth forth ... [117*]

Lesson vii

In 1538, at the beginning of the English Reformation under King Henry VIII, the Shrine was closed by force and destroyed. The image of Our

Lady was publicly burnt and the Holy Well blocked up with rubbish. The Shrine Church disappeared so com-pletely that its exact site was forgotten. But although the miraculous Image of Our Lady was burnt, and the buildings all razed to the ground, the devotion could not be wholly stamped out. The faithful continued to visit Walsingham, even in the darkest days. Then, after four centuries of neglect, the Shrine at Walsingham was restored once more, largely through the dedicated efforts of the Anglican Vicar of Walsing-ham, Father Alfred Hope Patten.

vii. When he beheld the daughter ... [117*]

Lesson viii

In 1922 a reproduction of the ancient Image from the medieval seal of the Priory was made and set up in the Parish Church, and the first public pilgrimage since the sixteenth century came to the Shrine and the Holy Places. Ten years later a piece of land was acquired in the village, and the Holy House was rebuilt. When the workmen were clearing the ground for the foundations, they unearthed an ancient well, together with some medieval foundations, corresponding closely to the measurements of the Holy House built by Richeldis. Thus, it seems that Fa-ther Hope Patten and his helpers were guided by God to rebuild the Holy House on exactly the same spot as that on which it once stood. On October 15, 1931 the image of the Mother of God was transferred from the parish church to the restored Holy House, and there it has since remained. In 1938, the Shrine Church was greatly enlarged. Since then an ever-increasing number of pilgrims – Anglican, Roman Catholic, and Or-thodox – seek this "Holy Land of Walsingham."

viii. Full of grace are thy lips ... [117*]

Introduction to Lesson ix.

The Lesson from the Holy Gospel according to Luke: Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

The Holy Gospel (Luke 2:25-35, 39-40).

The Continuation of the Holy Gospel according to Saint Luke: Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the Temple: and when the par-ents brought in the Child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his Mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his Mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

In the Third Nocturn

Ant. A garden enclosed art thou, O Mother of God, a spring shut up, a fountain sealed; arise, my love, my fair one, and come away. *(P.T. Alleluia.)*

Canticles

Song from Ecclesiasticus Ch. 39: 13-16

Hearken unto me, ye holy children, * and bud forth as a rose growing by the brook of the field.

2. And give ye a sweet savor * as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, * bless the Lord in all his works.

3. Magnify his name, and shew forth his praise with the songs of your lips, * and with harps.

4. And in praising him ye shall say after this manner: * all the works of the Lord are exceeding good.

The Song of Isaiah Ch. 61: 10-11 & 62:1-3

I will greatly rejoice in the Lord: * my soul shall be joyful in my God.

2. **For** he hath clothed me with the garments of salvation, * he hath covered me with the robe of righteousness.

3. **As** a bridegroom decketh himself with ornaments, * and as a bride adorneth herself with her jewels.

4. For as the earth bringeth forth her bud, * and as the garden causeth the things that are sown in it to spring forth;

5. So the Lord God will cause righteousness and praise * to spring forth before all the nations.

6. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, * until righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

7. And the Gentiles shall see thy righteousness, * and all kings thy glory:

8. And thou shall be called by a new name, * which the mouth of the Lord shall name.

9. Thou shalt also be a crown of glory in the hand of the Lord, * and a royal diadem in the hand of thy God.

The Song of Isaiah Ch. 62: 4-7

Thou shalt no more be termed forsaken; * neither shall thy land anymore be termed desolate:

2. But thou shalt be called my delight is in her; * and thy land Married.

3. For the Lord delighteth in thee, * and thy land shall be married.

4. For as a young man marrieth a virgin, * so shall they Builder marry thee.

5. And as the bridegroom rejoiceth over the bride, * so shall thy God rejoice over thee.

6. I have set watchmen upon thy walls, O Jerusalem, * which shall never hold their peace, day nor night.

7. Ye that make mention of the Lord, * keep not silence.

8. And give him no rest, * till he establish, and till he make Jerusalem a praise in the earth.

Ant. A garden enclosed art thou, O Mother of God, a spring shut up, a fountain sealed; arise, my love, my fair one, and come away.

The Lesson from the Holy Gospel
According to St. Luke

Lesson IX Ch. 2

As they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

A Homily by St. Bernard, Abbot

Lesson X

Lesson XI

Lesson XII

℣. O Holy and spotless virginity! I know not how to praise thee,
℟. For thou hast born in thy breast him whom the heavens cannot contain

℣. Blessed art thou among women, and blessed is the fruit of thy womb. * For thou. * Glory be. * For thou.

The Continuation of the Holy Gospel according to St. Luke

Ch. 2: 43-51

As they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in company, went a day's journey; and they sought him among their kinfolk and acquaintances. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers, and when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood

not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject to them.

Collect

O God, who wast pleased that thy Word should take flesh of the womb of the blessed Virgin Mary at the message of an Angel: grant to thy humble servant; that we who believe her to be truly the Mother of God, may be aided by her intercession in thy sight. Through the same.

At Lauds

Ant. 1 While the King † sitteth at his table, my spikenard sendeth forth a sweet-smelling savor. Ps. 93 and the rest.

2. His left hand † is under my head, and his right hand doth embrace me.

3. I am black, but comely, † O ye daughters of Jerusalem; therefore, the King delighteth in me, and hath brought me into his chambers.

4. Lo, the winter is past, † the rain is over and gone: rise up, my love, and come away.

5. Thou art beautiful † and pleasant, O holy Mother of God, in thy felicity.

Chapter Ecclesiaticus 24:9-10

He created me from the beginning before the world, † and I shall never fail. * In the holy tabernacle I served before him.

Short

℣. Hail Mary, full of grace, * the Lord is with thee. Hail.
℟. Blessed art thou among women and blessed is the fruit of thy womb. The Lord. Glory be. Hail.

In Paschaltide

℣. Hail Mary, full of grace, * the Lord is with thee. * Alleluia, alleluia. Hail.
℟. Blessed art thou among women and blessed is the fruit of thy womb. Alleluia. The Lord. Glory be. Hail.

Hymn

O gloriosa Domina

O Glorious Lady, throned in rest, amidst the starry host above,
Who gavest nurture from breast to God, with pure maternal love.

What we had lost through sinful Eve the Blossom sprung from thee restores,
And, granting bliss to souls that grieve, unbars the everlasting doors.

O Gate, through which hath passed the King, O Hall, whence light shone through the gloom;
The ransomed nations praise and sing life given from the Virgin womb.

All honor, laud, and glory be, O Jesu, Virgin-born, to thee;
All glory, as is ever meet, to Father and to Paraclete. Amen.

℣. Full of grace are thy lips.
℟. Because God hath blessed thee forever.

Collect

Grant, we beseech thee, O Lord God, that we thy servants may rejoice in continual health of mind and body: and that by the glorious intercession of blessed Mary ever Virgin we may be delivered from this present heaviness and have the fruition of eternal joy. Through.

At Prime

Ant. While the King. Short lesson I gave a sweet smell, as below at None.

At Terce

Ant. His left hand,
Chapter as below at Lauds

℣. In thy grace and in thy beauty
℟. Go forth, ride prosperously, and reign.

At Sext

Ant. I am black, but comely.

Chapter Ecclesiasticus 24:10-12

So was I established in Sion: likewise in the beloved city he gave me rest, and in Jerusalem was my power; † and I took root in an honorable people, even in the portion of the Lord's inheritance, * and my abode is in the assembly of the saints.

℣. God shall help her with his countenance.
℟. God is in the midst of her, therefore shall she not be removed.

At None

Ant. Thou art beautiful.

Chapter Ecclesiasticus 24:15

I gave a sweet smell like cinnamon and aspalathus, * and I yielded a pleasant odor like the best myrrh.

℣. God hath chosen her and preferred her.

℟. He hath made her to dwell in his tabernacle.

At II Vespers

All as at I Vespers.

Ant. On Mag.
All generations † shall call me blessed: for God hath regarded the lowliness of his handmaiden.

October 25
Sts. Chrysanthus and Daria

Collect

We beseech thee, O Lord, that the prayers of thy blessed Martyrs Chrysanthus and Daria may assist us: that, as we venerate them with our homage so we may ever feel their loving succor. Through.

For commemoration in Lauds, Ant. The very hairs of your head are all numbered: fear ye not, therefore, ye are of more value than many sparrows.

℣. Let the Saints be joyful with glory.
℟. Let them rejoice in their beds.

November 3
Day 3 of the Octave of All Saints

In The Second Nocturn

Ant. How excellent * is thy Name, O Lord, who hast crowned thy Saints with glory and honour, and makest them to have dominion, of the works of thy hands. Ferial Psalms

At Vespers, commemoration of Sts.Vitalis and Agricola, Martyrs.

Ant. For theirs is the kingdom of heaven, who despised worldly living : who have won the rewards of the kingdom, and have washed their robes in the blood of the Lamb.
℣. Be glad, O ye righteous, and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

Collect

Grant, we beseech thee, almighty God: that we, who devoutly celebrate the festival of thy holy Martyrs Vitalis and Agricola, may be aided by their intercession with thee. Through.

November 4
Day 4 of the Octave of All Saints

At Lauds

Collect

Grant, we beseech thee, almighty God: that we, who devoutly celebrate the festival of thy holy Martyrs Vitalis and Agricola, may be aided by their intercession with thee. Through.

November 6
St. Willibrord

Collect

Grant, we beseech thee, almighty God: that, as we have known thy glorious Martyrs to be constant in their confession, so we may perceive their loving intercession for us with thee. Through.

November 7
Day 7 of the Octave of All Saints

Collect

Grant, we beseech thee, almighty God: that, as we have known thy glorious Martyrs to be constant in their confession, so we may perceive their loving intercession for us with thee. Through.

November 8
On The Octave of All Saints
Double

Collect

Grant, we beseech thee, almighty God: that, as we have known thy glorious Martyrs to be constant in their confession, so we may perceive their loving intercession for us with thee. Through.

November 9
St. Theodore Tyro, Martyr

Ant. He that hateth his life in this world shall keep it unto life eternal.

℣. The righteous shall flourish like a palm-tree.
℟. And shall spread abroad like a cedar in Libanus.

Collect

O God, who dost encompass and protect us with the glorious confession of blessed Theodore, thy Martyr: grant us both to profit by his example, and to be supported by his intercession. Through.

November 10
Sts. Tryphon, Respicius, & Nympha

Ant. For theirs is the kingdom of heaven, who despised worldly living: who have won the rewards of the kingdom and have washed their robes in the blood of the Lamb.

℣. Be glad,O ye righteous,and rejoice in the Lord.
℟. And be joyful, all ye that are true of heart.

Collect

Grant, we beseech thee, O Lord, that we, ever keeping the feast of thy holy Martyrs, Tryphon, Respicius, and Nympha: may through their intercession perceive the benefit of thy protection. Through.

November 22
St. Cecilia

At Vespers

November 23
St. Felicitas

November 24
St. Chrysogonus

November 25
St. Catherine of Alexandria

November 26
St. Peter of Alexandria