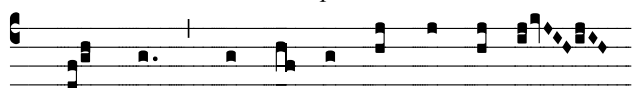
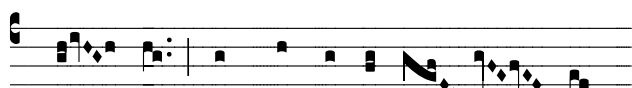


do not know how to penetrate things inward and mystical, still teach what upright things they can concerning the outward things they have received, because they are reaching towards the heavenly homeland. Whilst they guard themselves against the caprice of the flesh, against ambition for earthly possessions, and against taking pleasure in things visible, they restrain others too from such things, by their admonitions. But Thou...

Resp. 8



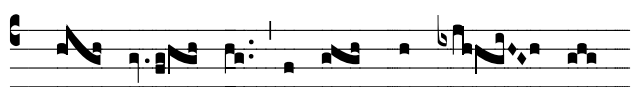
This man, | since at-tain-ing his ma-jo-



ri- ty, was wor-thy to have a



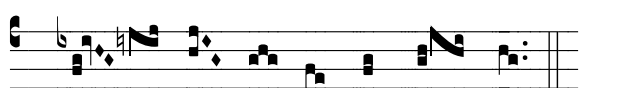
share in heal-ing the sick. **T**he



Lord gave him a great and shi- ning



light to give sight to the blind and



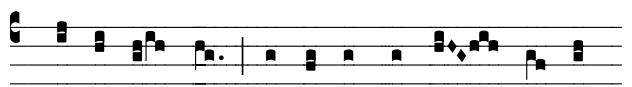
to put the de-mons to flight.



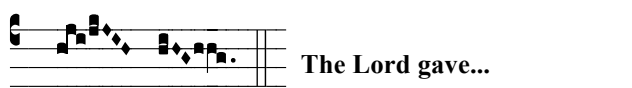
∇ **B**e-hold a man with-out com-plaint, a true



wor-ship-per of God, ab-stain-ing from ev'-



ry e- vil deed and a-bid-ing in his in-



The Lord gave...

no- cence.

¹ Jer. 4:22

Lesson 9. And there are those who, as if endowed with two talents, receive the gift of understanding and action. They understand subtleties about inward things, and they work wonders in the outward things. Since they preach to others with both understanding and action, they bring back from their trading, as it were, double the profit. But he that received one talent, going his way, digged into the earth, and hid his lord's money. To hide one's talent in the earth is to involve the intelligence one hath received in earthly activities, not to seek spiritual gain, never to lift one's heart out of earthly thoughts. For there are those who have received the gift of understanding, but yet they are wise only in what belongeth to the flesh. Of these it is said by the prophet, 'They are wise to do evil, but to do good they have no knowledge.'¹ But the lord who gave the talents returneth to demand a reckoning, because He that now distributeth spiritual gifts mercifully, will cross-examine our actions at the judgment strictly. He will consider what each man received, and He will weigh it against the profits earned with what he received. But Thou...

Resp. 9, O glorious warrior of Christ, p. 268.

LAUDS

On feasts of ix lessons the versicle is:

∇ Pray for us, blessed *N*.

℟ That we may be made worthy of the promises of Christ.

On feasts of iii lessons it is either:

∇ The Lord conducted the just through the right ways.

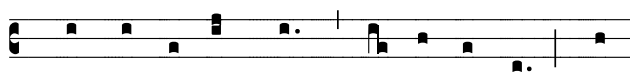
℟ And showed him the kingdom of God.

or:

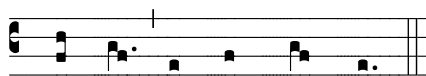
∇ The righteous man shall flourish like a palm tree.

℟ Like a cedar in Lebanon shall he be multiplied.

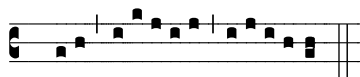
Psalms of Sun. Lauds (p. 16) are sung under these ant.'s:



Be-hold a high priest | who in his days pleas-



ed God and was found just.



Ps. 92, Glory be, tone 7.

There was not found | the like to him. He kept

the law of the Most High. *Pss. 99, Glory, tone 7.*

A faith-ful ser-vant | and pru-dent, whom the

Lord hath set ov-er His house-hold.

Pss. 62 & 66, Glory be, tone 3.

Bles-sed is that ser-vant | whom, when his

Lord com-eth and knock-eth at the door, He

shall al- so find him watch-ing.

Canticle of the 3 Youths, tone 8.

O thou good | and faith-ful ser-vant, en-ter

in-to the joy of thy Lord - - - - -

- - - - - *Pss. 148-150, Glory be, tone 3.*

Chapter. **T**he Lord gave him the blessing of all nations: and confirmed His covenant upon his head. *Ecclus. 44:25* *R̄.* Thanks be to God.

Other chapters, 284. Ihesu Redemptor, 8th c. Ambrosian:

Hymn

If no 2nd Vespers—melody on 282.

Je- sus, Re-deem-er of us all,
Who art Thy Bi-shops' time-less crown,

Other melodies, p. 504.

This day more ten-der-ly in-cline

Thee and Thy grace un-to our cries, (A-men.)

The day when he shone with clear light
Who championed Thy holy name—
A man of mercy, whose high feast
Thy pious folk keep annually.

Steadfastly did he spurn this world's
Fleeting and fallen revelries;
A man of joy, with *th'* Angels he
Is given Thy gifts, which are heavenly.

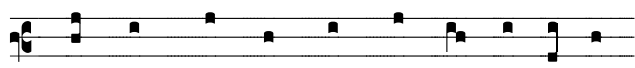
By his prayers, good and gracious One,
Forgive us all the suffering
Thy servants' sins have wrought, and let
Us follow after his footsteps.

✠ **O** Christ All-Merciful, our King,
Praise to Thy Father and to Thee
With Thee, O Spirit, Paraclete,
To *th'* ages of eternity. Amen.

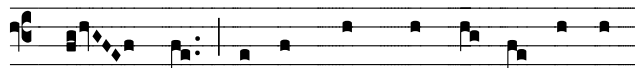
V̄. The righteous man shall blossom as the lily.

R̄. And he shall flourish for ever before the Lord.

Well done, | good and faith-ful ser- vant,



Be-cause thou hast been faith-ful ov- er a



few things, I will place thee ov- er ma-ny



things, saith the Lo - - - - - rd.¹



Benedictus, Gospel tone 1, p. 466.

Collect 1: **○** almighty, everlasting God, Who dost fill us with joy on today's festival of blessed *N.* Thy confessor and Bishop: we humbly entreat Thy mercy that we may attain the healing of life eternal, through the loving intercessions of him whose feast we reverence by means of *these* devout services. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God: through all the ages of ages. Amen.

Collect 2: **G**rant us, we beseech Thee, O almighty God, that the worshipful festivity of blessed *N.* Thy confessor and Bishop, may multiply our health, our piety, and our salvation. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God: through all the ages of ages. Amen.

f

COMM. OF A CONFESSOR

If 2 one-confessor feasts fall upon the same day, comm. is made of the superseded feast thusly:

Ant. This is he, from 2nd Vespers, p. 282.

∇ The righteous man shall flourish like a palm tree.
 ⚡ Like a cedar in Lebanon shall he be multiplied.²

Let us pray, & *Collect 1 or Collect 2, above..*

f

¹ Mt. 25:21 ² Ps. 91:13 ³ Eccclus. 44:26-27 4

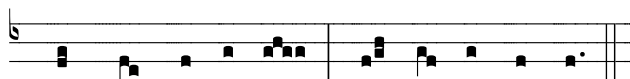
First Hour

Psalms 53, etc., are sung under the ant. Behold a high priest, p. 279.

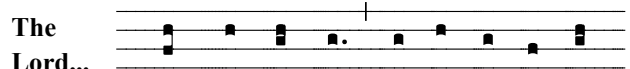
Third Hour

Psalms 118c., etc., under the ant. There was not found, p. 280. Chapter The Lord gave him, from Lauds, p. 280. Other chapters, p. 284.

Resp.:

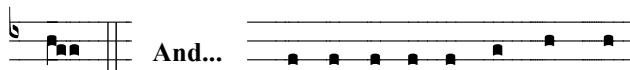


The Lord lov-ed him | **A**nd a-dorn-ed him.



The Lord...

∇ **H**e cloth-ed him with a robe of glo-



And...

ry.

Glo-ry be to the Fa-ther and



to the Son and to the Ho-ly Spi-rit.

The Lord...

∇ The Lord conducted the just through the right ways.
 ⚡ And showed him the kingdom of God.

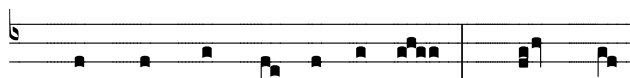
Collect as before..

Sixth Hour

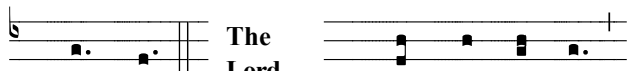
Psalms 118f., etc., are sung under the ant. A faithful servant, p. 280.

*Chapter. T*he Lord acknowledged him in His blessings, and preserved for him His mercy: and he found grace in the eyes of the Lord.³ ⚡ Thanks be to God.

Other chapters, p. 284. Resp.:



The Lord con-duct-ed the just | **T**hrough the



right ways.

The Lord...

∇ **A**nd show-ed him



the king-dom of God.⁴

Through the right...
Glory be (as above)...
The Lord...

℣. The righteous man shall flourish like a palm tree.

℞. Like a cedar in Lebanon shall he be multiplied.

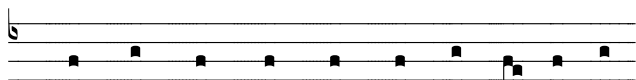
Collect as before.

Ninth Hour

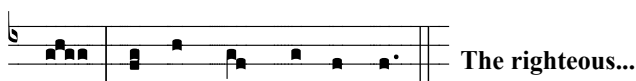
Psalms 118i., etc., ant. O thou good & faithful, p. 280.

Chapter. He glorified him in the sight of kings: and gave him a crown of glory. cf. Eccclus. 45:3 ℞. Thanks be to God.

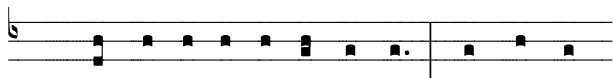
Other chapters, p. 284. Resp.:



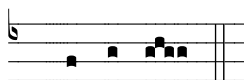
The right-eous man shall flou-rish like a palm



tree | In the house of the Lord.



℣. Like a ce-dar in Le-ba-non shall he be

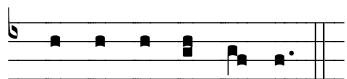


In the house...

mul-ti-plied.



Glo-ry be to the Fa-ther and to the Son and



The righteous...

to the Ho-ly Spi-rit.

℣. The righteous man shall blossom as the lily.

℞. And he shall flourish forever before the Lord.

Collect as before.

f

Second Vespers

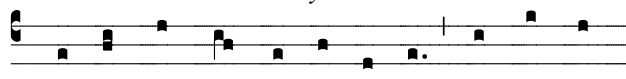
Psalms of the day, under ant. Behold a high priest, p. 279.

Chapter. The Lord gave him the blessing of all nations: and confirmed His covenant upon his head. Eccclus. 44:25 ℞. Thanks be to God.

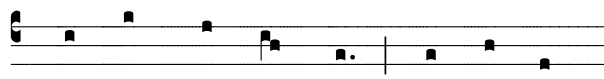
Other chapters, p. 284.

If a double feast, the Resp. Holy N., confessor of Christ, p. 276. Hymn Ihesu Redemptor:

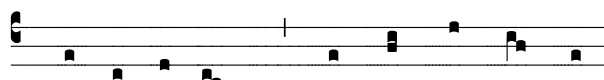
Hymn



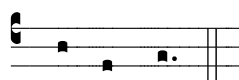
Je-sus, Re-deem-er of us all, Who art Thy



Bi-shops' time-less crown, This day more

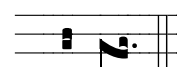


ten-der-ly in-cline Thee and Thy grace un-



to our cries,

(Other
melodies,
p. 504)



(A-men.)

The day when he shone with clear light
Who championed Thy holy name—
A man of mercy, whose high feast
Thy pious folk keep annually.

Steadfastly did he spurn this world's
Fleeting and fallen revelries;
A man of joy, with *th'* Angels he
Is given Thy gifts, which are heavenly.

By his prayers, good and gracious One,
Forgive us all the suffering
Thy servants' sins have wrought, and let
Us follow after his footsteps.

✠ O Christ All-Merciful, our King,
Praise to Thy Father and to Thee
With Thee, O Spirit, Paraclete,
To *th'* ages of eternity. Amen.

℣. The righteous man shall blossom as the lily.

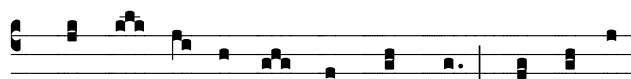
℞. And he shall flourish for ever before the Lord.



This is he | who in the sight of God



hath work-ed migh-ty won-ders, and all the



earth is fill-ed with his teach-ing. May he in-



Collect as before (p. 281).

ADDITIONAL LESSONS

For a Confessor & Bishop

Lesson 1. A Homily of St. Gregory. Now then, the servant who returned double the talents he had received is praised by the Lord, and he is led to his eternal recompense when he is told by the Lord's voice: 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord.'¹ All the good things of our present life, however many they may appear to be, are few in comparison with our eternal recompense. But then is the faithful servant placed over many things when, having overcome all the troubles of perishability, he glorieth in eternal joys on that heavenly throne. Then is he introduced completely into the joy of his Lord when, being taken up into that eternal home and joined to the companies of Angels, he is so joyful inwardly over what he has been given, that there is no longer any outward thing that can cause him sorrow by its perishability. But Thou...

Lesson 2. But the servant that was unwilling to work with his talent returned to his lord with words of excuse: 'Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid, I went and hid thy talent in the earth: behold, here thou hast that which is thine.'² And we should take note that the useless servant calleth his lord hard, and yet he neglecteth to serve him for profit. He saith he is afraid to put out the talent for interest, when he should have been afraid only of returning it to his lord without interest. For within the Holy Church there are many people, of whom this servant is a likeness, who fear to walk along the paths of a better life, and yet are not at all afraid to recline in the body's sloth. Even as they consider themselves to be sinners, they fear to take hold of the ways of holiness, and feel no fear at remaining in their iniquities. But Thou...

Lesson 3. Of these people, Peter, when he was still in the condition of weakness, provideth an apt example, for when he saw the miracle of the fishes he said, 'Depart from me, O Lord, for I am a sinful man.'³ If indeed thou dost consider

¹ Mt. 25:21 ² Mt. 25:24-25 ³ Lk. 5:8 ⁴ Mt. 25:26-27

thyself a sinner, it is only right that thou not drive the Lord away from thee! But because they do not wish to take up better ways of life and the mighty stronghold of a more upright life, for the reason that they see themselves as weak, and speak of themselves as sinners. And they drive off the Lord; they flee Him by Whom they might be sanctified. And, as if confused, they possess no sound counsel when they are dying, and are afraid of life. Wherefore to this servant also the response is made, 'Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed; thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received mine own with usury.'⁴ But Thou...

Lesson 4. The servant is caught by his own words when his lord saith, 'I reap where I sow not, and gather where I have not strewed.' It is as if he should plainly say, 'If, according to what thou thyself hast said, I seek even that which I have not given, how much the more will I seek that which I delivered to thee?' To give money to bankers meaneth to give the word of preaching to those that can practise it in their words and in their deeds. But even as you perceive our danger, if we hold onto the Lord's money, so also, dearly beloved, carefully consider your own danger. What ye hear will indeed be required of you with interest. In usury, money which hath not been given is taken. For although what was received is returned, that which was not given out is required, over and above. But Thou...

Lesson 5. Consider then, dearly beloved, that you will pay interest on this money ye have received, on these words. Take care to be eager to understand, from what ye hear, other things as well, which ye do not hear. Make connections between one thing and another, and so learn for yourselves how to do other things than those you have already learned from the preacher's words. But let us listen to the lazy servant, what penalty he may bear, 'Take ye away therefore the talent from him and give it to him that hath ten talents.' It would have seemed more natural to give the talent taken from the worthless servant to him who had received two talents, rather than to him who had received five (that is, to him who had less, rather than him who had more). But, as we said before, by the five talents the five senses are signified, that is to say, the knowledge of outward things, while the two talents represent understanding and action. Therefore, he who had received two talents had more than him who received five, because the latter (who deserved the praise of his lord by his stewardship of the outward things he had been given) was as yet without the inward gift of understanding. Therefore the one talent, representing intellect, was rightly given to him who looked well to his outward responsibilities. But Thou...

Lesson 6. We see this occur every day in the Holy Church. Many who are faithful servants in outward things, ...

who put to profitable use the outward benefits which God's grace conferreth upon them, attain a mystical understanding which produceth also their inward enlightenment. We hear without delay that other sentence which is passed upon mankind in general: 'To every one that hath shall be given, and he shall abound. But from him that hath not, that also which he seemeth to have shall be taken away.'¹ It will be given to him who already hath, and he shall abound, because everyone that hath the gift of charity receiveth other gifts besides. But he who hath not the gift of charity will lose even those gifts which he seemed to have. So it is necessary, my brethren, that charity should be the motive of all your actions. It is true charity to love your friend in God, and your enemy for God's sake. He who hath not charity loseth all the good he had; he is deprived of the talent he was given and, in the words of Christ, he is cast into exterior darkness. The punishment of him that voluntarily lived in interior darkness is to be thrust into exterior darkness. There, against his will, he must suffer the darkness of punishment, because here he willingly enjoyed the blindness of his passion. But Thou...

Lesson 7. A reading from the Holy Gospel according to Matthew. At that time Jesus said to His disciples, 'Watch ye, because ye know not at what hour your Lord will come.' And the rest. (24:42)

A Homily of Venerable Bede the Presbyter. In this similitude the Lord showeth us that His coming must always be awaited. For the household is our mind, which ruleth and containeth the body and all the functions of the body after the manner of a household. And the thief is death, coming unforeseen. The thief breaketh into the house when death, swiftly and on a sudden, pulleth a sudden entry. The goodman of the house, if he knew at what hour the thief would come, would certainly watch, and would not suffer his house to be broken open. For if our mind were steadfastly to gaze upon the day of our death, it would with no doubt, from out of its body, keep watch over all things. But Thou...

Lesson 8. And by 'faithful and prudent servant' is understood the choir of apostles and martyrs and those that emulate them. Rightly is the order of apostles, their choir, said to be a faithful and prudent servant. For faithful is he that doth faithfully and devotedly dispense the substance of his lord. Prudent is he that in distributing it doth discern the capacity of each individual. And such a one is put before us here for an example—difficult and rare, but not impossible

¹ Mt. 25:29 ² Mt. 24:46

to follow. For rarely is there anyone found, who ministereth the substance of his lord both worthily and discreetly unto the lord's servants. 'Whom his lord hath placed over His family,'² that is, over the Church whom He redeemed from the enemy by His blood. But Thou...

Lesson 9. He set the faithful servant, to wit, the order of preachers, over his family, that he might 'give them the measure of wheat in due season,' that is, that he might deliver to each of them the crop of God's Word, according to the capacity of each. 'Blessed is that servant whom, when his lord shall come, he shall find so watching. Amen I say to you, he shall place him over all his goods.' This will be the reward for the faithful servant, to wit, that at the coming of the Lord we should be placed over all the good things of the heavenly country. It is not that one should have dominion in glory independently, but much rather that he will appear to be a lord in his glory, whosoever he be that hath proven to be a faithful steward of his Lord. For the more each man laboreth, the more ample will be the reward granted him. But Thou...

ADDITIONAL CHAPTERS

For Any Confessor

*On all feasts of six lessons, or of iii which have proper lessons or propers for Lauds, & on all feasts of a confessor-Bishop falling in P.T., the chapters shown above in their places are sung. But on all other feasts, whether of ix or iii lessons, the chapter **Behold a high priest** is said only at 1st Vespers, & then at Matins & 2nd Vespers is said this:*

Matins. **T**he Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of holy things: made him honourable in his labours, and accomplished his labours. Wis. 10:10 *R.* Thanks be to God.

Sixth Hour: **T**he Lord kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict: that he might overcome, and know that wisdom is mightier than all. Wis. 10:12 *R.* Thanks be to God.

Ninth Hour: **W**isdom forsook not the just when he was sold: but delivered him from sinners. Wis. 10:13 *R.* Thanks be to God. (2nd Vespers: as for Matins)

Omnis ergo qui
confitebitur Me...



confitebor et Ego eum.
-Mt. 10:32

One Confessor & Abbot

(or any confessor who was not a Bishop)

First Vespers

Psalms of the day are sung, under this single ant.:

The Lord lov-ed him | and a- dorn- ed him.
 He cloth-ed him with a robe of glo- ry, and
 at the gates of Pa-ra- dise He crown- ed
 hi - - - - - m. *Psalms, tone 1.*

Chapter. The righteous man will give his heart to resort early to the Lord that made him: and he will pray in the sight of the Most High. *Ecclus. 44:25*
R. Thanks be to God. *Resp.:*

O man of Is-ra- ël, | re- joice, O co-
 heir of Christ. In-ter-cede in
 our be- half. *V.* That by thy prayers we
 may a-wait for-give-ness from God, with pi-
 e- ty we be-take our-selves to thee.
 Glo-ry be to the Fa-ther and to the Son

Intercede...
 and to the Ho- ly Spi- rit.

Hymn This consecrated confessor, p. 269, with *V.* The Lord loved him.

ant.:
 I will lik-en him | to a wise man that
 Mt. 7:24
 built his house up-on a rock.

Magnificat, Gospel tone 1, p. 466.

Collect proper to the Abbot-saint.

Matins

On feasts of ix lessons, or of iii with double invitatory:

inv. The right-eous man shall flou- rish, plant-
 ed in the house of the Lord. | Let us be
 glad and great-ly re- joice up-on his hal-
 lowed fes-ti- vi- ty. *Ps. 94, tone 4, 476.*

On feasts of iii lessons with simple invitatory, the inv. is:

The Lord, the King of Con-fes-sors, | O come,
Ps. 94, Venite, tone 6 (p. 487).
 let us wor-ship Him.

Hymn This consecrated confessor, p. 270.

In all the Nocturns, the same order is observed, for ant.'s, Psalms, & versicles, as for the Common of a Confessor & Bishop. The first 6 lessons, or all of them, are proper to the Abbot-saint, with these Responsories:

Resp. 1, **Well done**, p. 272.

Resp. 2, **The righteous man shall blossom**, p. 237.

Resp. 3, **O man of Israë!**, p. 285.

Resp. 4, **He glorified him**, p. 276.

Resp. 5

The Lord | lov-ed him and a- dorn-
ed him. He cloth-ed him with a
robe of glo- ry, * And at the gates of
Pa- ra- dise He crown- ed him.
∇ The Lord in-vest-ed him with the breast-
plate of faith, and He a- dorn- ed him.
And at the gates...

Resp. 6, **Holy N., confessor**, p. 276.

Lesson 7. A Reading from the Holy Gospel according to Luke. At that time Jesus said to His disciples, ‘No man lighteth a candle and putteth it in a hidden place, nor under a bushel, but upon a candlestick, that it may give light to those that are in the house. And the rest (11:33-36).

A Homily of Venerable Bede the Presbyter. The Lord is speaking these things of Himself, showing that even if no sign but that of Jonas the prophet shall be given to a wicked generation, yet the brightness of His light shall at no time be concealed from the faithful. Truly, He it was that lighted a candle, since He filled the lamp of our human nature with the flame of His Divinity. In fact, it was not His wish to hide

that light from believers, nor to put it under a bushel (that is, to shut it up within the measurement of the Law), nor to constrain it within the boundaries of the single nation of the Jews. ‘But upon a candlestick,’ He saith, ‘That they that come in, may see the light.’ But Thou...

Resp. 7, **This is he**, p. 278.

Lesson 8. The candlestick referreth to the Church. He put a candle on her, for upon our foreheads He hath planted the faith of His incarnation, that those wishing to enter the Church believing, may be able clearly to see the light of Truth. With this sentiment He doth condemn the rulers of the Jews, for, seeking outward signs, they refused to enter the open door of faith by believing. Finally He commanded that they remember to cleanse and correct not only their actions, but also their thoughts, and the very motives of their hearts as well. For the next verse is, ‘The light of thy body is thine eye.’ The Lord is calling the works which plainly appear to others ‘body,’ and the ‘eye’ is the very intent of the soul which hath activity, and depending on whose rightness or wrongness those deeds are discerned, whether they be deeds of darkness, as He Himself consequently explained, saying, ‘If thine eye be single, thy whole body will be lightsome. But if it be evil, thy body also will be darksome.’ But Thou...

Resp. 8, **This man, since attaining**, p. 279.

Lesson 9. He is saying, ‘If with an upright and pure intention thou wilt strive to do what good thou canst, then the deeds thou dost are truly deeds of light, even if they appear to men to have some flaw. For ‘to them that love God, all things work together unto good, to such as—according to His purpose—are called to be saints.’¹ But if the preceding motive is perverted, every subsequent deed is evil, although it may seem righteous. ‘Take heed, therefore, that the light which is in thee be not darkness,’ that is, ‘Expend thy zealous discernment lest the very intent of heart (which is the light of the soul) be not cast into shadow by the thick blackness of vice,’ as is commanded in another verse, ‘With all watchfulness keep thy heart, because life issueth out from it.’² ‘If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome and, as a bright lamp, shall enlighten thee.’ Our whole body meaneth all our deeds. For the Apostle also certain deeds which is rebuking our ‘members,’ and commanded them to be mortified, saying, ‘Mortify therefore your members which are upon the earth: fornication, uncleanness, lust,’³ and so forth and so on. But Thou...

Resp. 9, **O glorious warrior**, p. 268.

¹ Rom. 8:28 ² Prov. 4:23 ³ Col. 3:5

LAUDS

On feasts of ix lessons the versicle is:

℣. Pray for us, blessed \mathcal{N} .

℟. That we may be made worthy of the promises of Christ.

On feasts of iii lessons it is either:

℣. The Lord conducted the just through the right ways.

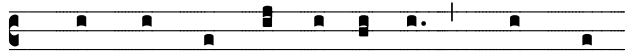
℟. And showed him the kingdom of God.

or:

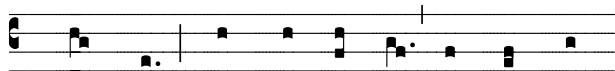
℣. The righteous man shall flourish like a palm tree.

℟. Like a cedar in Lebanon shall he be multiplied.

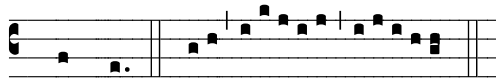
Psalms of Sun. Lauds (p. 16) are sung under these ant.'s:



The Lord con-duct-ed the just | through the



right ways, and show-ed him the king-dom



of God. *Ps. 92, Glory be, tone 7.*

*All the other ant.'s on these Psalms are from p. 280, beginning with **There was not found**.*

Chapter. **T**he righteous man will give his heart to resort early to the Lord that made him: and he will pray in the sight of the Most High. *Ecclus. 44:25*
℟. Thanks be to God.

Hymn Jesus Redeemer, p. 280, with its ℣. and ℟. and with the ant. on Benedictus Well done.

Collect from the proper for the Abbot-saint.

First Hour

*Psalms 53, etc., are sung under the ant. **The Lord conducted**, above.*

Third Hour

*Psalms 118c., etc., under the ant. **There was not found**, p. 280. Chapter **The righteous man**, as above. At Little Hours all the responsories & versicles are the same as for the Common on pp. 281-282, but the chapters are given here.*

Sixth Hour

Chapter. **F**or if it shall please the great Lord, He will fill him with the spirit of understanding: and He will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. *Ecclus. 39:8* ℟. Thanks be to God.

Ninth Hour

Chapter. **T**he Lord shall direct his counsel, and his discipline: and he shall glory in the law of the covenant of the Lord. *cf. Ecclus. 39:10-11* ℟. Thanks be to God.

Second Vespers

*Psalms of the day are sung under the single ant. **The Lord conducted**, given at left.*

Chapter. **T**he righteous man will give his heart to resort early to the Lord that made him: and he will pray in the sight of the Most High. *Ecclus. 44:25*
℟. Thanks be to God.

*Hymn Jesus Redeemer, p. 282, with the ℣. and ℟. given there & the ant. on Magnificat given there (**This is he**).*

Collect from the proper. [The Missal gives this common:

○ God, Who didst adorn blessed \mathcal{N} ., Thy confessor and Abbot, with the grace of holiness: cause us, by his intercession, to abound in good works, that we may be worthy to obtain from Thee, Who art the greatest Good, all that is expedient for us. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God: through all the ages of ages. Amen.]

U

Multiple Confessors**First Vespers**

Psalms of the day are sung, under this single ant.:



By faith the Saints | con-quer-ed king-doms;



they wrought jus- tice; they ob-tain-ed

pro-mis-es - - - - -

Psalms, tone 1.

Chapter. Many priests were made according to the Law, because by reason of death they were not suffered to continue: but Jesus, for that He continueth for ever, hath an everlasting priesthood. Heb. 7:23-24 *R.* Thanks be to God. *Resp.:*

The right- eous | shall live for ev-er- more

and their re- ward is with the

Lord, *And* the care of them

Is with the Mo - - - - - st High.

V. There-fore shall they re-ceive a king-dom

of glo-ry and a crown of beau-ty

from the hand of the Lord. *And the care...* Glo-

ry, praise, and ho-nour, come-li-ness, pow-er

and ju-bi-la-tion be to the Fa-ther and to

His Son and to His Ho-ly Spi-rit. Is...

*Hymn*¹

By their in-ter-ces-sions, | O breth-ren, let

us sing The Saints' far-shin-ing joy, Their feats

of bra-ve-ry. The spi-rit burn-eth bright

When por-tray-ing in hymns The great-est

class of cham-pi- ons.

(A-men.)

Whilst it held them, the world Trembled at their presence, | For they showed sheer disdain For it, its barrenness, | Its dearth of any flower, And followed after Thee, | O fairest Christ, our heav'nly King.

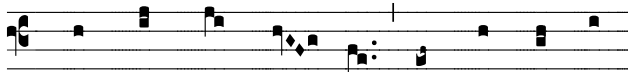
✠ Unsundered God most high, We pray and beseech Thee: | Expel our evil thoughts, Wash from us our misdeeds, | Grant to Thy servants peace, And let us give glory | To Thee throughout eternity. Amen.

V. Be glad in the Lord, and rejoice, ye righteous. *R.* And glory, all ye that are upright of heart. *ant.:*

The right-eous shall shine | and shall run to

and fro like sparks a- mong the reeds.

¹ *Sanctorum meritis. Other melodies, p. qq.*



They shall judge na- tions, and have the rule



for ev- er - - - - - .




Magnificat, Gospel tone 1 (p. 466).

Collect from the proper. [The Missal gives this common:


○ God, Who grantest us to keep in reverence the natality of Thy holy confessors \mathcal{N} . & \mathcal{N} .: grant us in eternal happiness to rejoice in their company. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God: through all the ages of ages. Amen.]

Matins

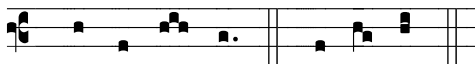
On feasts of ix lessons, or of iii with double invitatory:



The God Who is won-drous in His Saints,




O come, let us wor-ship Him, prais-ing

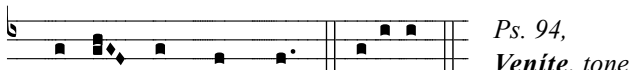


Him to-geth-er. *Ps. 94, tone 4, p. 476.*

On feasts of iii lessons with simple invitatory:




The Lord, the King of Con-fes-sors, | O come,

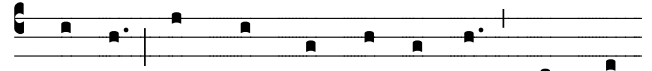


let us wor-ship Him. *Ps. 94, Venite, tone 6 (p. 487).*

Hymn¹



By their in-ter-ces-sions, | O breth-ren, let



us sing The Saints' far-shin-ing joy, Their feats



of bra-ve-ry. The spi-rit burn-eth bright



When por-tray-ing in hymns The great-est




class of cham-pi-ons. (A-men.)

Whilst it held them, the world Trembled at their presence, | For they showed sheer disdain For it, its barrenness, | Its dearth of any flower, And followed after Thee, | O fairest Christ, our heav'ny King.

✠ **U**nsundered God most high, We pray and beseech Thee: | Expel our evil thoughts, Wash from us our misdeeds, | Grant to Thy servants peace, And let us give glory | To Thee throughout eternity. Amen.

FIRST NOCTURN



By the streams. *tone 4.*

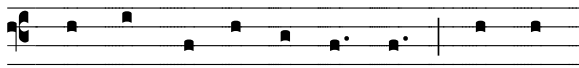
Psalm 1—Beatus vir

Blessed is the man that hath not walked in the counsel of the ungodly & nor stood in the way of sinners, nor sat in the seat of the pestilent. **B**ut his will is rather in the law of the Lord & in His law will he meditate day and night. **A**nd he shall be like the tree which is planted by the streams of the waters & which shall bring forth its fruit in its season. **A**nd its leaf shall not fall & and all things whatsoever he may do shall prosper. **N**ot so are the ungodly, not so & but rather they are like the chaff which the wind doth hurl away from the face of the earth. **F**or this reason shall the ungodly not stand up in judgment & nor sinners in the council of the righteous. For the...

For the Lord knoweth the way of the righteous ⁊ and the way of the ungodly shall perish. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.



By the streams of the wa-ters | He plant-ed



the vine-yard of the right-eous. But their



will was rath-er in the law of the Lord.

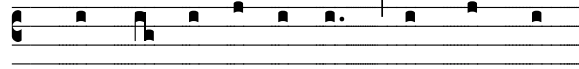


As gold in the fur-nace. *tone 7.*

Psalm 2—Quare fremuerunt

Why have the heathen raged ⁊ and the peoples meditated empty things? **T**he kings of the earth were aroused, and the rulers were assembled together ⁊ against the Lord, and against His Christ. **L**et us break their bonds asunder ⁊ and let us cast away their yoke from us. **H**e that dwelleth in the heavens shall laugh them to scorn ⁊ and the Lord shall deride them. **T**hen shall He speak unto them in His wrath ⁊ and in His anger shall He trouble them. **B**ut as for Me, I was established as king by Him, upon Sion His holy mountain ⁊ proclaiming the commandment of the Lord. **T**he Lord said unto Me: Thou art My Son ⁊ this day have I begotten Thee. **A**sk of Me, and I will give Thee the nations for Thine inheritance : and the uttermost parts of the earth for Thy possession. **T**hou shalt herd them with a rod of iron : Thou shalt shatter them like a potter's vessels. **A**nd now, O ye kings, understand : be instructed, all ye that judge the earth. **S**erve ye the Lord with fear : and rejoice in Him with trembling. **L**ay hold of instruction, lest at any time the Lord be angry : and ye perish from the righteous way. **W**hen quickly His wrath be

kindled : blessed are all that have put their trust in Him. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning ⁊ now ⁊ always : ⁊ unto the ages, etc.



As gold in the fur-nace | the Lord hath



proved His e-lect, and as vic-tims of a ho-



lo-caust He hath re-ceived them for ev-er.



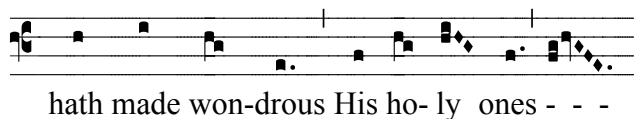
Ye sons of men. *tone 2.*

Psalm 4—Cum invocarem

When I called upon Thee, O God of my righteousness, Thou didst hearken unto me : in mine affliction Thou hast enlarged me. **H**ave compassion on me : and hear my prayer. **O** ye sons of men, how long will ye be slow of heart : why do ye love vanity, and seek after falsehood? **K**now also that the Lord hath made wondrous His holy one : the Lord will hearken unto me when I cry unto Him. **B**e angry, and sin not; feel compunction upon your beds : for what ye say in your hearts. **S**acrifice a sacrifice of righteousness, and hope in the Lord : many say: Who will show unto us good things? **T**he light of Thy countenance, O Lord, hath been signed upon us : Thou hast given gladness to my heart. **F**rom the fruit of their wheat, wine and oil : are they multiplied. **I**n peace in the same place : I shall lay me down and sleep. **F**or Thou, O Lord, alone : hast made me to dwell in hope. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen. *ant.:*



Ye sons of men, | know ye that the Lord



hath made won-drous His ho-ly ones - - -



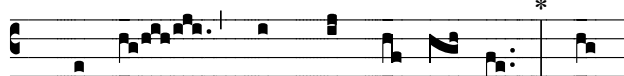
∇ Be glad in the Lord and rejoice, ye righteous.
 ⚡ And glory, all ye that are upright of heart.

Lesson 1. A Homily of Blessed Gregory the Pope. ‘Blessed are those servants whom the Lord, when He cometh, shall find watching.’¹ He watcheth, who keepeth the eyes of his mind open to the appearance of the true light. He watcheth, who keepeth, in his actions, what he believeth. He watcheth, who driveth from himself the darkness of inactivity and carelessness. Whence also Paul saith, ‘Awake, ye just, and sin not.’² And again he saith, ‘It is now the hour for us to rise from sleep.’³ But let us hearken to what the master doth for his servants when he cometh. ‘Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister to them.’⁴ He will gird himself; that is, he will prepare them a recompense. He will make them sit down to meat—that is, be refreshed in eternal serenity. But Thou...

Resp. 1 is God shall wipe away, p. 256.

Lesson 2. Our sitting down to meat is to be at rest in the eternal kingdom. Thus the Lord saith again, ‘They shall sit down with Abraham and Isaac and Jacob.’⁵ But the Lord ministereth in passing, because He sateth us with the dawning of His light. And for the Lord to pass, is when He returneth from judgment to the kingdom. Or, most certainly, the Lord ‘passeth’ us after the judgment, because He elevateth us from the form of His human nature to the contemplation of His Divine nature. We see in His Divinity after the judgment the One we beheld in His humanity at the judgment. At the judgment the Lord, coming in the form of a servant, will appear to all men: for it is written, ‘They shall look on Him Whom they pierced.’⁶ But the wicked hasten to their punishment. The righteous are drawn to the glory of His brilliance, as it is written, ‘Let the ungodly be taken away, lest he behold the glory of God.’⁷ But Thou...

Resp. 2



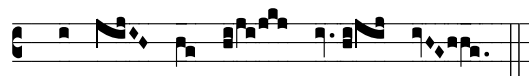
The Saints | shall boast in glo- ry. They



shall re- joice up- on their



beds. ∇ Let them be glad and re- joice



in the pre- sence of God. They shall...

Lesson 3. But what doth it mean, if His servants are neglectful during the first watch? The first watch is the preservation of our childhood. But we are not to lose hope, or to cease from good works, for the Lord telleth us of His patience and forbearance, ‘If he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.’⁸ The first watch is the earliest age of man, that is, childhood. The second watch is adolescence or youth, which are the same thing, on the authority of the sacred Word which saith, ‘Rejoice, O young man, in thine adolescence.’⁹ And the third watch we take to be old age. So let him who was unwilling to keep awake at the first watch take care over the second, that he who neglected to turn from his evil ways during childhood may at least keep watch over the ways of his life during the time of his youth. And let him who was unwilling to keep awake at the second watch not dismiss the means of healing proper to the third watch, so that he who was not vigilant over the ways of his life during his youth may at least come to his senses in his old age. But Thou...

Resp. 3 is The righteous shall live, 1st Vespers, p. 288.

SECOND NOCTURN



Let all them be glad. tone 8.

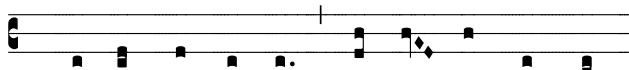
Psalm 5—Verba mea

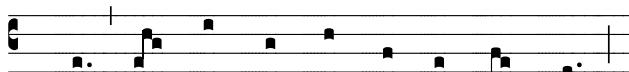
Unto my words give ear, O Lord : hear my cry. Attend unto the voice of my supplication : O my King and my God. For unto Thee will I pray, O Lord : in the morning Thou shalt hear my voice. In the morning shall I stand before Thee, and thou shalt look upon me : for not a God that willest iniquity art Thou. He that...


¹ Lk. 12:37 ² 1 Cor. 15:34 ³ Rom. 13:11 ⁴ Lk. 12:37 ⁵ Mt. 8:11 ⁶ Jn. 19:37 ⁷ Is. 26:10, LXX ⁸ Lk. 12:38 ⁹ Eccl. 11:9

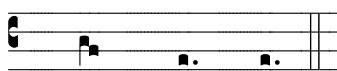
He that worketh evil shall not dwell near Thee : nor shall transgressors abide before Thine eyes. **T**hou hast hated all them that work iniquity : Thou shalt destroy all them that speak a lie. **A** man that is bloody and deceitful shall the Lord abhor : but as for me, in the multitude of Thy mercy, **S**hall I go into Thy house : I shall worship toward Thy holy temple in fear of Thee. **O** Lord, guide me in the way of Thy righteousness because of mine enemies : make straight my way before Thee. **F**or in their mouth there is no truth : their heart is vain. **T**heir throat is an open sepulchre : with their tongues have they spoken deceitfully; judge them, O God. **L**et them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out : for they have embittered Thee, O Lord. **A**nd let all them be glad that hope in Thee : they shall ever rejoice, and Thou shalt dwell among them. **A**nd all shall glory in Thee that love Thy name : for Thou shalt bless the righteous. **O** Lord, as with a shield of Thy good pleasure : hast Thou crowned us. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always, and unto the ages of ages. Amen.


Choir, the ant.:


Let all them be glad | that hope in Thee, O


 Lord, for Thou hast bles-sed the right-eous;


 as with a shield of Thy good plea-sure hast

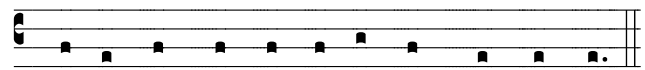

 Thou crowned him.



 I will give My Saints. *tone 8.*

Psalm 14—Dómine, quis habitábit

O Lord, who shall abide in Thy tabernacle : and who shall dwell in Thy holy mountain? **H**e that walketh blameless : and worketh righteousness, **S**peaking truth in his heart : who hath not spoken deceitfully with his tongue, **N**either hath done evil to his neighbour : nor taken up a reproach against those near him. **I**n his sight he that worketh evil is set at nought : but he glorifieth them that fear the Lord. **H**e giveth oath to his neighbour, and forswareth not : he hath not lent his money on usury, and hath not received bribes against the innocent. **H**e that doeth these things : shall never be shaken. ✠ **G**lory be to the Father, and to the Son ⁊ and to the Holy Spirit. **A**s it was in the beginning and now and always ⁊ and unto the ages of ages. Amen.


I will give My Saints | a place of ho-nour


 in the king-dom of My Fa-ther, saith the Lord.

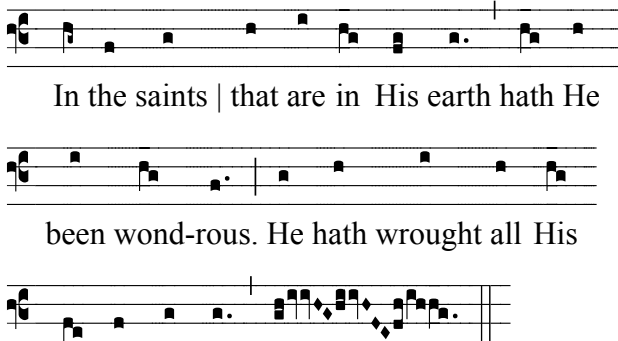

 In the saints. *tone 4.*

Psalm 15—Consérva me

Rep me, O Lord, for in Thee have I hoped; I said unto the Lord: Thou art my Lord : for of my goods, no need hast Thou. **I**n the saints that are in His earth hath the Lord been wondrous : He hath wrought all His desires in them. **T**heir infirmities increased : thereupon they hastened. I will not assemble their assemblies of blood : nor will I make remembrance of their names through my lips. **T**he Lord is the portion of mine inheritance and of my cup : Thou art He that restorest mine inheritance unto me. **P**ortions have fallen to me that are among the best : for mine inheritance is most excellent to me. **I** will bless the Lord Who hath given me understanding : moreover, even till night have my reins instructed me. **I** beheld the Lord ever before me :

for He is at my right hand, that I might not be shaken. **T**herefore did my heart rejoice and my tongue was glad : moreover, my flesh shall dwell in hope. **F**or Thou wilt not abandon my soul in Hades : nor wilt Thou suffer Thy Holy One to see corruption. **T**hou hast made known to me the ways of life, Thou wilt fill me with gladness with Thy countenance : delights are in Thy right hand for ever. ✠ **G**lory be to the Father, and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

Choir, ant.:




In the saints | that are in His earth hath He
been wond-rous. He hath wrought all His
de-sires in the - - - - - m.

∞ The righteous shall rejoice in the presence of God.
∞ They shall delight in gladness. Our Father... *etc.*

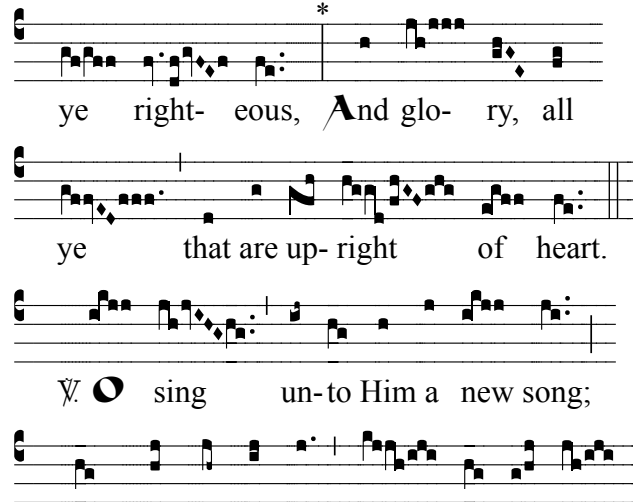
Lesson 4. Consider, dearly beloved brethren, how God's love hath put an end to our obstinacy. There is no longer anything a man could find for an excuse. God is despised, and He waiteth. He seeth Himself rejected, and He calleth us back again. He regardeth the insult of our contempt, and yet He promiseth rewards, even!—to those that turn back to Him at any time. But let no one take this forbearance of His for granted. For the longer He extended His patience before the judgment, the stricter will be the justice He requireth there. That is why Paul also saith, 'Knowest thou not, that the benignity of God leadeth thee to penance? But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God.'¹ But Thou...

Resp. 4



Be ye glad | in the Lord and re-joyce, O

¹ Rom. 2:4-5 ² Ps. 7:13 ³ Eccclus. 5:4 ⁴ Lk. 12:39 ⁵ *ib.* :40



ye right- eous, **A**nd glo- ry, all
ye that are up- right of heart.
∞ **S**ing un-to Him a new song;
chant well un- to Him with ju- bi- la-
tion.
And glory...

Lesson 5. The Psalmist saith, 'God is a judge that is righteous, strong, and forbearing.'² When about to say, 'forbearing,' he putteth 'righteous' first, so that ye would know that the One ye see bearing long and patiently with the sins of transgressors will at the end judge them most severely. Hence it is said by a certain wise man, 'The Most High is a patient rewarder.'³ He is said to be patient in rewarding because he repayeth the sins of men patiently; those with whom he beareth for a long time—so that they may be converted—He condemneth more strictly when they are not converted. To drive slothfulness from our hearts He bringeth forth, by way of comparison, external losses, that in this way the mind may be aroused to watchfulness. For He saith, 'But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.'⁴ And after this similitude, an exhortation is also added, 'Be ye then also ready, for at what hour ye think not, the Son of man will come.'⁵ But Thou...

Resp. 5 is Thy holy ones, p. 259.

Lesson 6. Whilst the householder is unaware, the thief breaketh into his house, because while his spirit sleepeth from its watchfulness, unexpected death cometh and breaketh into the habitation of our flesh. And that lord of the house whom it findeth sleeping, it killeth, for when the spirit taketh no forethought for its approaching condemnation, then death snatcheth it unawares unto punishment. But it would resist the thief did it watch, for being wary of the coming of the Judge Who secretly taketh the soul, it would run before Him repenting, lest it perish unrepentant. Now this is the reason our Lord wished for our final hour to

be unknown to us, so that our spirit may always be in a state of uncertainty. Then, since we cannot exactly foresee it, we may continually be preparing for it. Therefore, my friends, direct the eyes of your hearts toward your mortality. Make ready for the Judge Who is coming to you, by your daily weeping and sorrow. Certain death awaiteth everyone. Do not refuse to ponder the uncertainty of your knowledge of your temporal life. Let not the care of earthly things weigh you down. For no matter the weight of gold and silver put upon them, no matter the costly garments clothing your bodies, what else is it but a body? Do not pay attention, then, to what ye have, but to what ye are. But Thou...

Resp. 6 is Round about Thee, p. 252.

THIRD NOCTURN

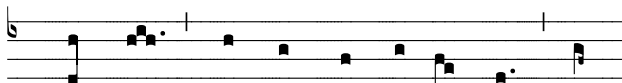


The Saints. *tone 4.*

Psalm 23—Dómini est terra

The earth is the Lord's, and the fulness thereof : the world, and all that dwell therein. **H**e hath founded it upon the seas : and upon the rivers hath He prepared it. **W**ho shall ascend into the mountain of the Lord : or who shall stand in His holy place? **H**e that is innocent in hands and pure in heart, who hath not received his soul in vain : and hath not sworn deceitfully to his neighbour. **S**uch a one shall receive a blessing from the Lord : and mercy from God his Saviour. **T**his is the generation of them that seek the Lord : of them that seek the face of the God of Jacob. **L**ift up your gates, O ye princes, and be ye lifted up, ye everlasting gates : and the King of Glory shall enter in. **W**ho is this King of Glory? : The Lord strong and mighty, the Lord, mighty in war. **L**ift up your gates, O ye princes, and be ye lifted up, ye everlasting gates : and the King of Glory shall enter in. **W**ho is this King of Glory? : The Lord of hosts, He is the King of Glory. ✠ **G**lory be to the Father, and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

ant.:



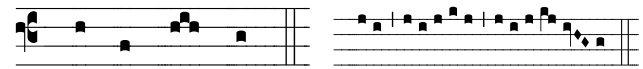
The Saints, they that hope in the Lord, shall



have strength; they shall take wings as the ea-



gles; they shall fly and shall not faint.

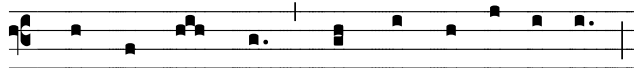


But the right-eous. *tone 4.*

Psalm 32—Exultáte justi

Rejoice in the Lord, O ye righteous : praise is meet for the upright. **G**ive praise to the Lord with the harp : chant unto Him with the ten-stringed psaltery. **S**ing unto Him a new song : chant well unto Him with jubilation. **F**or the word of the Lord is true : and all His works are in faithfulness. **T**he Lord loveth mercy and judgment : the earth is full of the mercy of the Lord. **B**y the Word of the Lord were the heavens established : and all the might of them by the Spirit of His mouth, **W**ho gathereth together as into a wineskin the waters of the sea : Who layeth up the abysses in storehouses. **L**et all the earth fear the Lord : and let all the inhabitants of the world be shaken before Him. **F**or He spake, and they came into being : He commanded, and they were created. **T**he Lord scattereth the plans of the heathens, He setteth aside the devices of the peoples : and He bringeth to nought the plans of princes. **B**ut the counsel of the Lord abideth unto eternity : the thoughts of His heart unto generation and generation. **B**lessed is the nation whose God is the Lord : the people whom He hath chosen for His inheritance. **T**he Lord looked down from heaven : He beheld all the sons of men. **F**rom His habitation which He prepared : He looked upon all the inhabitants of the earth, **H**e that alone fashioned the heart of them : Who understandeth all their works. **A** king is not saved by great might : nor shall a giant be saved by the magnitude of his own strength. **F**utile is the horse for salvation : nor by the magnitude of his might shall he be saved.

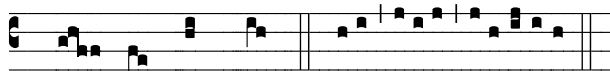
Behold, the eyes of the Lord are upon them that fear Him : upon them that hope in His mercy. **T**o deliver their souls from death : and to nourish them in famine. Our soul shall wait for the Lord : for He is our helper and our defender. **F**or our heart shall be glad in Him : and in His holy name have we hoped. **L**et Thy mercy, O Lord, be upon us : according as we have hoped in Thee. ✠ **G**lory be to the Father, and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

ant.:

But the right-eous | shall live for ev-er-more,



and their re-ward is with the Lord.

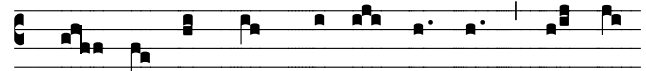


O how glo-rious. *tone 6.*

Psalm 83—Quam dilēcta

How beloved are Thy dwellings, O Lord of hosts : my soul longeth and fainteth for the courts of the Lord. **M**y heart and my flesh : have rejoiced in the living God. **F**or the sparrow hath found herself a house : and the turtledove a nest for herself where she may lay her young, **E**ven Thine altars, O Lord of hosts : my King and my God. **B**lessed are they that dwell in Thy house : unto ages of ages shall they praise Thee. **B**lessed is the man whose help is from Thee : he hath made ascents in his heart, in the vale of weeping, in the place which he hath appointed. **Y**ea, for the lawgiver will give blessings : they shall go from strength to strength; the God of gods shall be seen in Sion. **O** Lord of hosts, hearken unto my prayer : give ear, O God of Jacob. **O** God, our defender, behold : and look upon the face of Thine anointed one. **F**or better is one day in Thy courts : than thousands elsewhere. **I** have chosen rather to be an outcast in the house of my God : than to dwell in the tents of sinners. **F**or the Lord

loveth mercy and truth : God will give grace and glory. **T**he Lord will not withhold good things from them that walk in innocence : O Lord God of hosts, blessed is the man that hopeth in Thee. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

ant.:

O how glo-rious | is the king-dom where-in



all the Saints re-joice with Christ. Clad in



robes of white, they fol-low the Lamb whi-



ther-so- ev-er He go-eth - - - - -

☩ The souls of the just are in the hand of God.

☩ And no torment of wickedness shall touch them.

Lesson 7. A reading from the Holy Gospel according to Luke. At that time Jesus said to His disciples: Let your loins be girt, and lamps burning in your hands. And the rest.¹

A Homily of Blessed Gregory the Pope. The lesson from the Holy Gospel which was read, dearly beloved brethren, is clear to us. But in case its very plainness seem too profound to some of you, we will go through it briefly so that its explanation may become known, to those that do not know it, in such a way that it may not be tedious to those that do know it. The Lord witnesseth that lust, in the case of men, is in the loins, and in the case of women is in the navel, when He saith to blessed Job of the devil, 'His strength is in his loins, and his force in the navel of his belly.'² Sexual excess is given the name 'loins' for the principal sex when the Lord saith, 'Let your loins be girded.' We gird our loins when we curb the lust of the body through self-restraint. But since it is a small thing not to do evil, if each one of us is not also eager to labour at good works, there is added immediately, 'And lamps burning.' We hold in our hands burning lamps when we show an example of light to our neighbours by our good deeds. But Thou...

¹ Lk. 12:35-40 ² Job 40:11

Resp. 7

His Priests shall be clothed with right-
eous-^{*}ness **A**nd His saints with re-joic-ing
shall re-joice. **¶** **T**here will I make
to spring forth a horn for Da-vid; I have
pre-pared a lamp for My Christ. **A**nd His...

Lesson 8. ‘Let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven.’¹ There are two things which are commanded, to bind our loins, and to hold lamps—that there may be both the cleanness of chastity in our bodies, and the light of truth in what we do. For one without the other can never please our Redeemer, whether it be that the one who doth good hath not yet forsaken the defilement of lust, or that the one outstanding in chastity doth not yet exercise himself in good works. Purity is no great thing without good works, nor are good works anything without purity. But even if both are performed, it remaineth that one should extend himself in hope to the homeland above, whosoever he be, and should never keep himself from sinful habits for the sake of his reputation in this world. For even if he should begin some good work for reputation’s sake, nonetheless he should not continue in his motive, nor seek through good works the glory of the present world. Nay, let him place all his hope in the coming of his Redeemer. But Thou...

Resp. 8

The bo-dies | of the Saints are bu-ri-ed
in peace, **A**nd their names live un-to ge-

¹ Mt. 5:16

ne-ra- tion and ge-ne-ra- tion.
¶ **L**et all the peo-ple show forth the wis-
dom of the Saints, and ev-e-ry church of the
And their names...
saints de-clare their praise.

Lesson 9. ‘And ye yourselves like to men who wait for their lord, when he shall return from the wedding.’ The Lord left to go to the wedding feast, for He rose again from the dead, ascended into heaven, and as a new man united to Himself the host of Angels on high. He will return when He manifesteth Himself to us at the judgment. And well is there added, concerning the servants which wait, ‘That when he cometh and knocketh, they may open to him immediately.’ He cometh by hastening to the judgment, and He knocketh by indicating, by troublings of sickness, that death is already near. We open the door to Him immediately if we receive Him with love. For the one that feareth departing his body and dreadeth to see as Judge the One he recalleth despising, wisheth not to open to the Judge when He knocketh. But the one who is secure in his hope and in his works immediately openeth to Him that knocketh, for he is waiting for his Judge with joy. And when he perceiveth the hour of approaching death, he is overjoyed because of the glory of his recompense. But Thou... *Resp. 9:*

Let your loins | be gird-ed,
and lamps burn- ing in your hands. **A**nd
ye your-selves like to men who wait
for their Lord, **W**hen He shall

re- turn fro - - - - - m the
wed-ding. *Ps.* Watch ye, there-fore, for ye
know not at what hour your Lord will come.
And ye...
Glo-ry be to the Fa-ther and to the
Son and to the Ho-ly Spi- rit. When He...

LAUDS

Ps. But the righteous shall live for evermore.
R. And their reward is with the Lord.

Psalms of Sun. Lauds (p. 16) are sung under these ant.'s:

But the souls of the right-eous | are in the
hand of God, and the tor-ment of wick-ed-
ness shall not touch them. *Ps. 92, tone 7.*

With their palms | the Saints have reach-ed
the king-dom; they were wor-thy of crowns
of beau-ty from the hand of the Lord.

Ps. 99, Glory be, tone 8.
The bo-dies | of the Saints are bu-ried in
peace and their names shall live for ev- er.
Psalms 62 & 66, Glory be, tone 1.

O ye Priests of God, | bless ye the Lord;
ye ser-vants of the Lord, say a hymn to God
for ev-er-more. *Cant. of 3 Youths, tone 5*

The saints | shall boast in glo-ry and they
shall re-joice up- on their be - - - - - ds.
Pss. 148-150, Glory be, tone 4

Chapter. Many priests were made according to the Law, because by reason of death they were not suffered to continue: but Jesus, for that He continueth for ever, hath an everlasting priesthood.
Heb. 7:23-24 *R.* Thanks be to God.

Hymn Rex gloriöse, p. 265, with the Ps. & R. shown there. The hymn is sung without any alteration.

Let your loins be gird-ed, | and lamps burn-
ing in your hands, and ye your-selves like
un-to men who wait for their Lord, when He
shall re-turn from the wed-ding - - - -
- - - . *Benedictus, Gospel tone 1, p. 466.*

Collect from the proper. [See also the Collect on p. 289.]

First Hour

Psalms 53, etc., are sung under the ant. But the souls of the righteous, p. 297.

Third Hour

Psalms 118c., etc., under the ant. With their palms, p. 297. Chapter Many priests, from Lauds, p. 297.

Resp.:

Be glad in the Lord | And re-joyce, ye right-
eous. **And** glo-ry, all ye that are up-
right of heart. **And** re-joyce... **Glo-ry** be to the Fa-
ther and to the Son and to the Ho-ly Spi-rit.
Be glad...

℣. The righteous shall rejoice in the presence of God.
℞. They shall delight in gladness. *Proper Collect.*

Sixth Hour

Psalms 118f., etc., ant. The bodies of the Saints, p. 297.

Chapt. Ye saints and righteous, rejoice in the Lord: God hath chosen you for His inheritance. *℞.* Thanks be to God.

Resp.:

The right-eous shall re-joyce | In the pre-
sence of God. **The righteous...** **And** they
In the presence... shall de-light in glad-ness.⁴

Glo-ry be to the Fa-ther and to the Son and

The righteous...
to the Ho-ly Spi-rit.

℣. The souls of the righteous are in the hand of God.
℞. And the torment of wickedness shall not touch them. *Proper Collect.*

Ninth Hour

Psalms 118i., etc., under ant. The Saints shall boast, p. 297.

Chapt. The righteous shall live for evermore, and their reward is with the Lord: and the care of them with the Most High. *Wis. 5:16* *℞.* Thanks be to God. *Resp.:*

The souls of the right-eous | Are in the hand
of God. **The souls...** **And** the tor-ment of
Are in... wick-ed-ness shall not touch them.

Glory be, as above at Sixth Hour. The souls...

∇ Wondrous is God in His Saints, the God of Israel.
℞ He will give power and strength unto His people.

Proper Collect.

Second Vespers

Psalms of the day, under ant. But the souls, p. 264.

Chapter. Many priests were made according to the Law, because by reason of death they were not suffered to continue: but Jesus, for that He continueth for ever, hath an everlasting priesthood.

Heb. 7:23-24 ℞ Thanks be to God.

(If it be a double feast, the appointed Resp. is sung.)

Hymn *Rex gloriöse*, p. 267, with the ∇ & ℞ shown there.

Sac-red is the true light, | and won-drous to
be-hold, sup-ply-ing light to those that stood
stead-fast in the con-test of their strug-gle.
From Christ they shall re-ceive the ev-er-
last-ing ra-diance; re-joic-ing there-in,
they make mer-ry cease-less-ly - - - -

- - - Magnificat, Gospel tone 4, p. 468.

Proper Collect.



One Virgin & Martyr

First Vespers

This is a wise vir-gin, | who when the Bride-
groom came, trim-med her lamps, and went
in with the Lord un-to the mar-riage -

- - - - - Psalms of the day, tone 1.

Chapter. Lord my God, Thou hast exalted my dwelling place upon the earth: and I have prayed for death to pass away. Eccelus. 51:13 ℞ Thanks be to God. Alternate chapter & that for non-martyrs, 313.

If it be a feast of ix lessons, the Resp. is sung:

The king-dom of Earth | and all the beau-
ty of the world I have spurned, for the
love of my Mas-ter Je- sus Christ. I have
seen Him; I have loved Him; I have be-lieved
in Him; I have che-rished Him. ∇ My heart
hath pour-ed forth a good word; I speak

I have...
of my works un- to the King.

Glo-ry be to the Fa-ther and to the Son and

I have...
to the Ho-ly Spi-rit.

*Hymn Virginis Proles*¹

Son of the Vir-gin, Thy Mo-ther's Cre-a- tor,

Vir-gin she bare Thee, Vir-gin gave birth to

Thee. A vir-gin's vic-t'ry And feast-day do

we sing; **Hear** her en-trea-ty. (A- men.)

[**This** Thy blest virgin | Seized a double portion:
As with joy she strove | To subdue the weakness
Of woman's body, | She subdued therewith
A world blood-stained.

So she fear'd neither | Death nor death's devices,
Slaughter's instruments, | Savage kinds of torment.
By her spilt blood, she | Ascended worthily
To *th'* hallow'd heaven.]²

○ **God** most gracious, | Spare now our transgres-
sions;
Remit our wrong deeds | Through her intercessions,
And thus let us sing | A sweet hymn unto Thee
From hearts unsullied.

✠ **Praise** to the Father | And His begotten Son,
And Thee, Thou that art | The equal of Them both,

O gracious Spirit, | O one Divinity,
Unto all ages. Amen.

∿ Grace hath been poured forth on thy lips.
℞ Wherefore God hath blessed thee for ever. *ant.:*

The king-dom | of hea-ven is like to a net

cast in- to the sea, and gath-er- ing to-gether

of all kind of fish-es, which when it was fil-

led they drew out, and sit-ting by the shore,

they chose out the good in- to their ves- sels,

but the bad they cast for - - - - - th.

Mt. 13:47-48

Magnificat, Gospel tone 1, p. 466.

Collect: **Hear** us, O God our Saviour, that as we
rejoice in the feast of Thy blessed virgin and
martyr ∞: so we may acquire wisdom in the
spirit of filial piety. ✠ Through our Lord Jesus
Christ Thy Son, Who liveth and reigneth with Thee
in the unity of the Holy Spirit, God: through all the
ages of ages. Amen. *or:*

Collect: **May** the blissful virgin and martyr ∞.
beg Thy forgiveness for us, O Lord, we beseech
Thee: she that pleased Thee at all times, both by
reason of her chaste life and by her confession of
Thy mighty power. ✠ Through our Lord, *etc.*

¹ 8th c. This melody for feasts of ix lessons; for others see p. 505. ² The 2 bracketed stanzas are omitted for virgins not martyrs.

Matins

On feasts of ix lessons with triple invitatory, the inv. is:

Wor-ship-ping Christ God, let us a-dore the
King of kings, | For He gave \mathcal{N} ., on this day,
an e-ter-nal palm in hea-ven. *Ps. 94, tn. 1, 472.*

On feasts of ix lessons, or of iii, with double invitatory:

The Lamb, Bride-groom of vir-gins, | O
come, let us wor-ship our Mas-ter Je- sus
Christ. *Ps. 94, Venite, tone 4, p. 476.*

On feasts of iii lessons with simple invitatory, the inv. is:

The Lord, the King of Vir-gins, | O come, let
us wor-ship Him. *Ps. 94, Venite, tone 6, 487.*

Hymn

Son of the Vir- gin, Thy Mo-ther's Cre- a-
or, Vir-gin she bare Thee, Vir-gin gave birth
to Thee. A vir-gin's vic- t'ry And feast-day

do we sing; Hear her en-treat-ies. (A-men.)

[**T**his Thy blest virgin | Seized a double portion:
As with joy she strove | To subdue the weakness
Of woman's body, | She subdued therewith
A world blood-stained.

So she fear'd neither | Death nor death's devices,
Slaughter's instruments, | Savage kinds of torment.
By her spilt blood, she | Ascended worthily
To *th'* hallow'd heaven.]

○ God most gracious, | Spare now our transgres-
sions;
Remit our wrong deeds | Through her intercessions,
And thus let us sing | A sweet hymn unto Thee
From hearts unsullied.

✠ **P**raise to the Father | And His begotten Son,
And Thee, Thou that art | The equal of Them both,
O gracious Spirit, | O one Divinity,
Unto all ages. Amen. *Other melodies, pp. 504-505.*

FIRST NOCTURN

Be-fore the bed. *tone 4.*

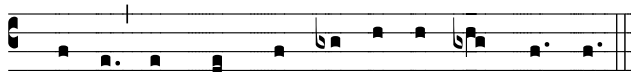
Psalm 8—Dómine Dóminus noster

O Lord, our Lord, how wonderful : is Thy
name in all the earth. **F**or Thy
magnificence is lifted : high above the heavens.
Out of the mouths of babes and sucklings hast
Thou perfected praise, because of Thine enemies
: to destroy the enemy and avenger. **F**or I will
behold the heavens, the works of Thy fingers :
the moon and the stars, which Thou hast founded.
What is man, that Thou art mindful of him : or
the son of man, that Thou visitest him? **T**hou
hast made him a little lower than the angels; with
glory and honour hast Thou crowned him : and
Thou hast set him over the works of Thy hands.
All things hast Thou subjected under his feet,
sheep and all oxen : yea, and the beasts of the
field, **T**he birds of the air, and the fish of the sea

: the things that pass through the paths of the sea.
O Lord, our Lord, how wonderful : is Thy name
 in all the earth! ✠ **G**lory be to the Father and to
 the Son : and to the Holy Spirit. **A**s it was in the
 beginning, and now and always, and unto the
 ages of ages. Amen.



Be-fore the bed | of this mai- den, re- peat



for us the sweet can- ti- cles of the drach- ma.

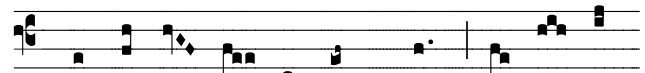


As the li- ly. *tone 2.*

Psalm 18—Caeli enarrant

The heavens declare the glory of God : and
 the firmament proclaimeth the work of His
 hands. **D**ay unto day poureth forth speech : and
 night unto night proclaimeth knowledge. **T**here
 are no tongues nor words : in which their voices
 are not heard. **T**heir sound hath gone forth into
 all the earth : and their words unto the ends of the
 world. **I**n the sun hath He set His tabernacle : and
 He, like a bridegroom coming forth from his
 chamber, **W**ill rejoice like a giant to run his
 course : from the outermost border of heaven is
 His going forth, **A**nd His goal is unto the
 outermost part of heaven : and there shall no man
 hide himself from His heat. **T**he law of the Lord
 is blameless, converting souls : the testimony of
 the Lord is trustworthy, bringing wisdom to
 infants. **T**he statutes of the Lord are upright,
 gladdening the heart : the commandment of the
 Lord is far-shining, enlightening the eyes. **T**he
 fear of the Lord is pure, enduring for ever and
 ever : the judgments of the Lord are true,
 altogether justified, **M**ore to be desired than
 gold and much precious stone : and sweeter than
 honey and the honeycomb. **Y**ea, for Thy servant
 keepeth them : in keeping them there is much
 reward. **A**s for transgressions, who will
 understand them? : From my secret sins cleanse

me, and from those of others spare Thy servant.
If they have not dominion over me, then
 blameless shall I be : and I shall be cleansed from
 great sin. **A**nd the sayings of my mouth shall be
 unto Thy good pleasure : and the meditation of
 my heart shall be before Thee for ever, **O** Lord,
 my helper : and redeemer. ✠ **G**lory be to the
 Father and to the Son : and to the Holy Spirit. **A**s
 it was in the beginning, and now and always : and
 unto the ages of ages. Amen. *ant.:*



As the li- ly | a- mong thorns, so is my



love a- mong the daugh- ters.



Thy lips. *tone 3.*

Psalm 23—Dómini est terra

The earth is the Lord's, and the fulness
 thereof : the world, and all that dwell
 therein. **H**e hath founded it upon the seas : and
 upon the rivers hath He prepared it. **W**ho shall
 ascend into the mountain of the Lord : or who
 shall stand in His holy place? **H**e that is innocent
 in hands and pure in heart, who hath not received
 his soul in vain : and hath not sworn deceitfully to
 his neighbour. **S**uch a one shall receive a
 blessing from the Lord : and mercy from God his
 Saviour. **T**his is the generation of them that seek
 the Lord : of them that seek the face of the God of
 Jacob. **L**ift up your gates, O ye princes, and be
 ye lifted up, ye everlasting gates : and the King of
 Glory shall enter in. **W**ho is this King of Glory?
 : The Lord strong and mighty, the Lord, mighty
 in war. **L**ift up your gates, O ye princes, and be
 ye lifted up, ye everlasting gates : and the King of
 Glory shall enter in. **W**ho is this King of Glory?
 : The Lord of hosts, He is the King of Glory. ✠
Glory be to the Father, and to the Son : and to
 the Holy Spirit. **A**s it was in the beginning, and
 now & always : and unto the ages of ages. Amen.

Thy lips, | my spouse, are as a drop-ping
ho-ney-comb, and the smell of thy gar-ments
as the smell of frank-in-cen - - - - -
- - - - se.¹

∇ Grace hath been poured forth on thy lips.

∇ Wherefore God hath blessed thee for ever.²

Lesson 1. An Excerpt from the Book of St. Ambrose on Virgins. Since this day is a virgin's natality, or birthday into heaven, something fitting ought to be said concerning virgins. For the spotless Lord in His mercy sanctified for Himself a spotless handmaid, even whilst she was placed in the full depths of the human body's weakness. It is the natality of a virgin; let us pursue purity. It is the natality of St. *℟.*: let men stand in awe, and let virgins not lose hope. But Thou...

Resp. 1

Grace hath been poured forth | up-on thy
lips, **Where-fore** God hath bles-sed
thee for ev-er. ∇ **Thou** hast
loved right-eous-ness and hat-ed i-
ni-qui-ty. **Wherefore...**

¹ Cant. 4:11 ² Ps. 44:4 ³ ib. :10 ⁴

Lesson 2. But then, virginity is not praiseworthy because it is found in the martyrs, but because it produceth martyrs. For who can comprehend with the human intellect that which even Nature hath not included within her laws? This virgin sought from heaven her example to emulate upon earth. Not inappropriately did she seek from heaven her way of life, for it was in heaven she found a Bridegroom for herself. Although I have not undertaken the praising of virginity but its explanation, I still think this is pertinent, so that what virginity's native land is, and Who its Author, may become apparent. But Thou...

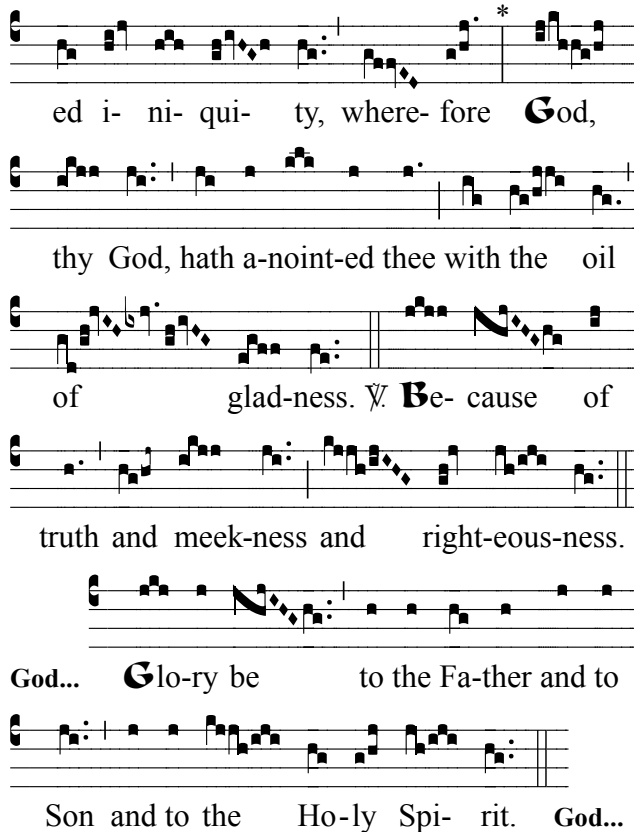
Resp. 2

Be-cause of truth and meek-ness and
right-eous-ness, **And** thy right hand shall
guide thee won - - - - - drous-
ly. ∇ **Hear-ken,** O daugh-ter, and see, and
in-cline thine ear, and for-get thine own peo-
ple and thy fa-ther's house. **And thy...**

Lesson 3. First let us define where its native land is. For if the native land is where one's ancestral home is, then the fatherland of chastity is doubtless in heaven. So it is a traveller here, and a native there. And what is virginal chastity, but a purity free of all contamination? And who, shall we believe, is its Author, save the immaculate Son of God, Whose flesh saw not corruption, Whose Divinity knew no touch of defilement? See, then, how great is the righteousness of virginity. Christ existed before the Virgin, yet Christ was born of the Virgin. But Thou...

Resp. 3

Thou hast lov-ed | right-eous-ness and hat-



ed i- ni- qui- ty, where- fore **G**od,
 thy God, hath a-noint-ed thee with the oil
 of glad-ness. **¶** **B**e- cause of
 truth and meek-ness and right-eous-ness.
God... **G**lo-ry be to the Fa-ther and to
 Son and to the Ho-ly Spi- rit. **G**od...

SECOND NOCTURN

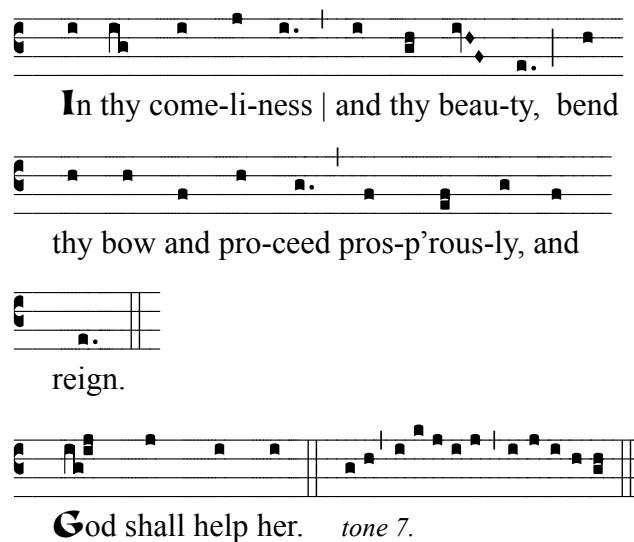


In thy come-li-ness. *tone 7.*

Psalm 44—Eructávit

Qy heart hath poured forth a good word : I speak of my works to the king. **M**y tongue is the pen : of a swiftly writing scribe. **C**omely art Thou in beauty more than the sons of men; grace hath been poured forth on Thy lips : wherefore God hath blessed Thee for ever. **G**ird Thy sword upon Thy thigh : O Mighty One, **I**n Thy comeliness and Thy beauty : and bend Thy bow, and proceed prosperously, and be king, **B**ecause of truth and meekness and righteousness : and Thy right hand shall guide Thee wondrously. **T**hine arrows are sharp, O Mighty One : (under Thee shall peoples fall) sharp in the heart of the enemies of the king. **T**hy throne, O God, is for ever and ever : a sceptre of uprightness is the sceptre of Thy kingdom. **T**hou hast loved righteousness and

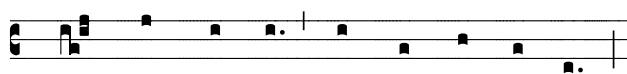
hated iniquity : wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows. **M**yrh and stacte and cassia exhale from Thy garments : from the ivory palaces, whereby they have made Thee glad, they the daughters of kings in Thine honour. **A**t Thy right hand stood the queen, arrayed in a vesture of inwoven gold : adorned in varied colours. **H**earken, O daughter, and see, and incline thine ear : and forget thine own people and thy father's house. **A**nd the King shall greatly desire thy beauty : for He Himself is thy Lord, and thou shalt worship Him. **A**nd Him shall the daughters of Tyre worship with gifts : the rich among the people shall entreat thy countenance. **A**ll the glory of the daughter of the King is within, with gold-fringed garments is she arrayed : adorned in varied colours. **T**he virgins that follow after her shall be brought unto the King : those near her shall be brought unto Thee. **T**hey shall be brought with gladness and rejoicing : they shall be brought into the temple of the King. **I**n the stead of thy fathers, sons are born to thee : thou shalt make them princes over all the earth. **I** shall commemorate thy name : in every generation and generation. **T**herefore shall peoples give praise unto thee for ever : and unto the ages of ages. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

Choir, the ant.:


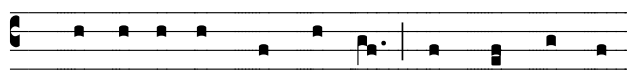
In thy come-li-ness | and thy beau-ty, bend
 thy bow and pro-ceed pros-p'rous-ly, and
 reign.
God shall help her. *tone 7.*

Psalm 45—Deus noster refugium

Our God is refuge and strength : a helper in afflictions which mightily befall us. **T**herefore shall we not fear when the earth be shaken : nor when the mountains be removed into the heart of the seas. **T**heir waters roared and were troubled : the mountains were troubled by His might. **T**he rushings of the river make glad the city of God : the Most High hath hallowed His tabernacle. **G**od is in the midst of her, she shall not be shaken : God shall help her right early in the morning. **T**he nations were troubled, kingdoms tottered : the Most High gave forth His voice, the earth was shaken. **T**he Lord of hosts is with us : our helper is the God of Jacob. **C**ome and behold the works of God : what marvels He hath wrought on the earth. **M**aking wars to cease unto the ends of the earth : He will crush the bow and will shatter the weapon, and shields will He utterly burn with fire. **B**e still, and know that I am God : I will be exalted among the nations, I will be exalted in the earth. **T**he Lord of hosts is with us : our helper is the God of Jacob. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.



God shall help her | with His coun-te-nance;



God is in the midst of her; she shall not be



shak-en.

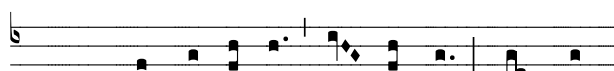


Thy name is as oil. *tone 1.*

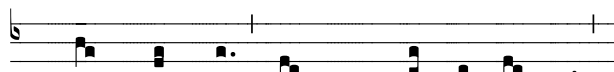
Psalm 86—Fundaménta ejus

His foundations are in the holy mountains : the Lord loveth the gates of Sion more than all the dwellings of Jacob. **G**lorious things are spoken of thee : O city of God. **I** will make

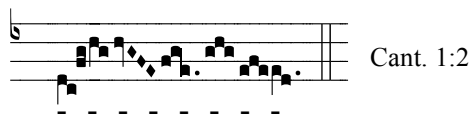
mention of Raab and Babylon : to them that know me. **A**nd lo, the foreigners and Tyre and the people of the Ethiopians : these were born there. **A** man will say: Mother Sion; and: That man was born in her : and: The Most High Himself hath founded her. **T**he Lord shall tell it in the writ of the peoples and the princes : even these that were born in her. **H**ow joyous are all they : that have their habitation in Thee. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen. *ant.:*



Thy name is as oil | pour-ed out; there-fore



young mai-dens have great-ly lov-ed thee -



Cant. 1:2

∇ In thy comeliness and thy beauty.

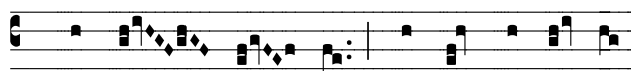
℞ Bend thy bow and proceed prosperously and reign.

Lesson 4. Christ, the Bridegroom of virgins, existed before the Virgin, and He was born of the Virgin. He was truly born of the Father before the ages, but again was born of the Virgin, to redeem the ages. The former was His essence, the latter our useful nature. The one He always was, the other He willed to become. Behold also another merit of virginity. Christ is the Bridegroom of virgins, and (if we may say so) virginal chastity is espoused to Christ. For virginity belongeth to Christ, not Christ to virginity. But Thou...

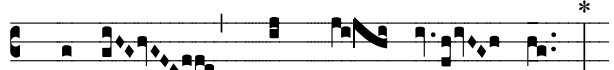
Resp. 4



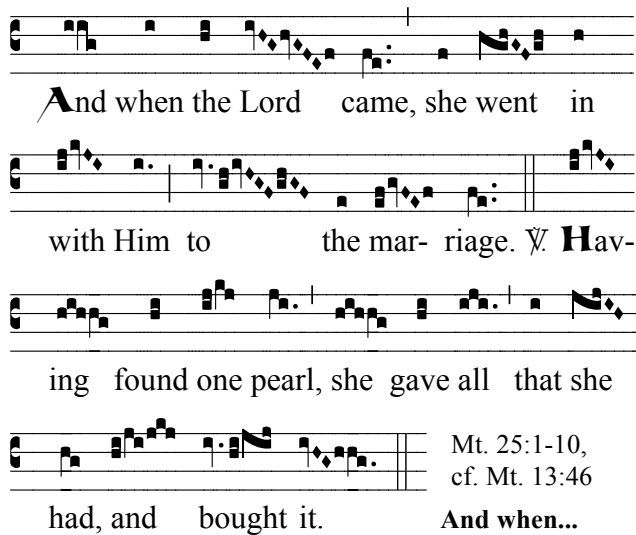
This is a wise vir- gin, | whom the Lord



hath found watch- ing, who hav-ing tak-en



her lamps, brought oil with her.



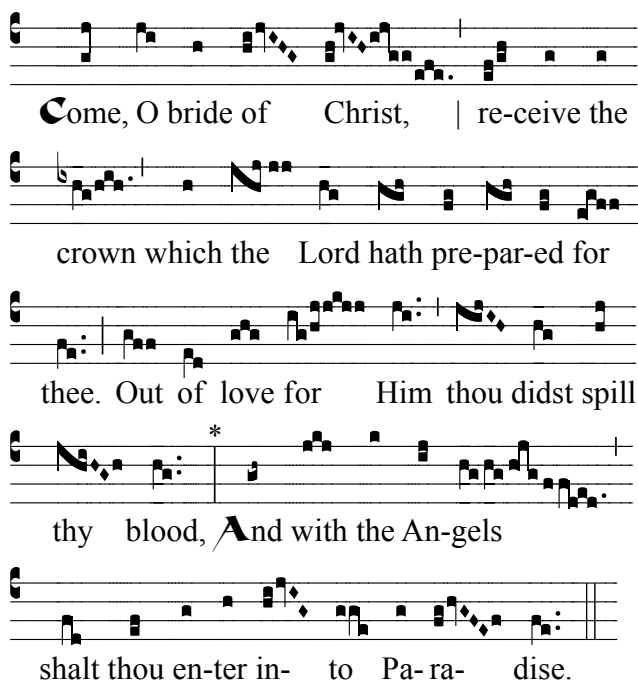
And when the Lord came, she went in
with Him to the marriage. **V.** Hav-
ing found one pearl, she gave all that she
had, and bought it. **And when...**

Mt. 25:1-10,
cf. Mt. 13:46

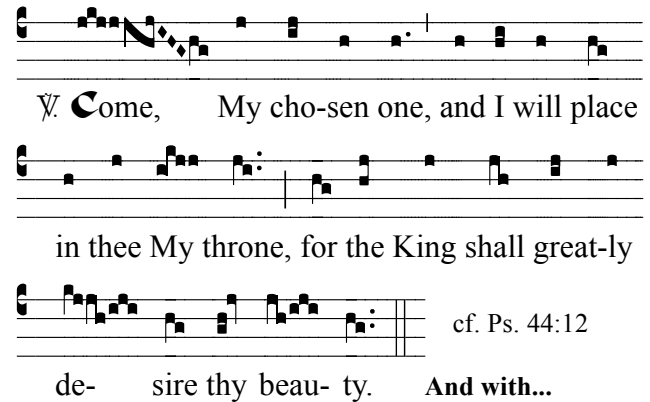
Lesson 5. She that hath been espoused to Him is a virgin; she that carried us in her womb is a virgin [*the Church*]. It is that virgin who gave birth to us; it is that virgin who nourished us on her own milk. But now let us pass from the mother to her daughters. ‘Concerning virgins,’ saith the Apostle, ‘I have no commandment of the Lord’ (1 Cor. 7:25). If the Teacher of the Gentiles had no requirements, who can have any? Yes, he certainly had no requirement, but he had an example. For virginity cannot be required, but is chosen. Holy Mother Church is immaculate in her union with her Spouse, but fruitful in birth. She is a virgin in her chastity, and a mother in her having children. But Thou...

For all virgin-martyrs, *Resp. 5a* is sung. For non-martyrs, *5b*.

Resp. 5a



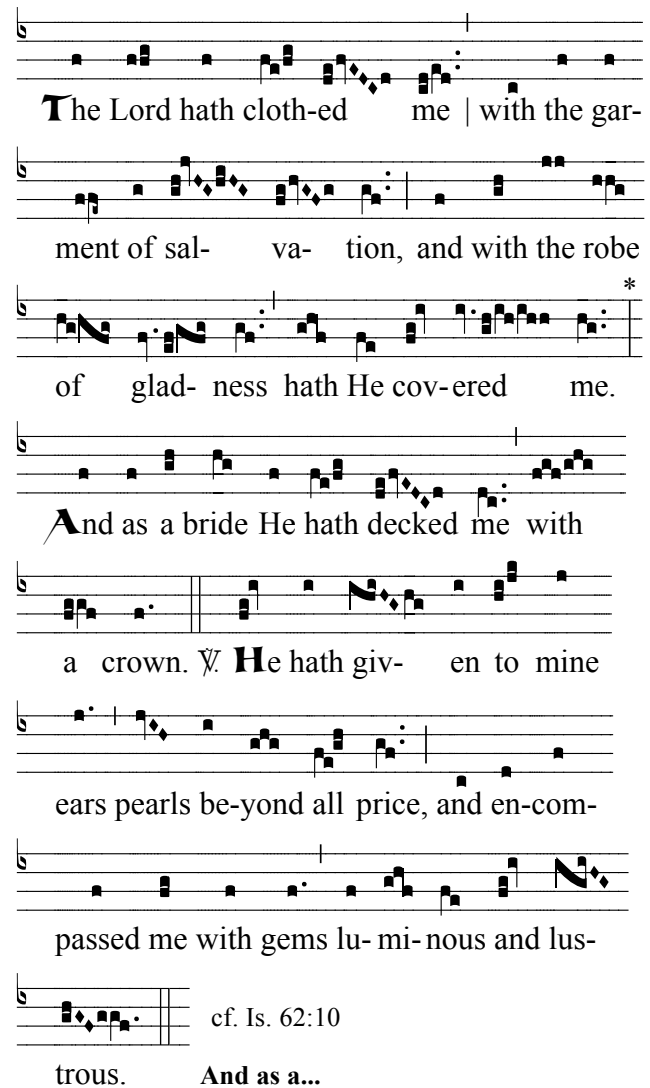
Come, O bride of Christ, | re-ceive the
crown which the Lord hath pre-par-ed for
thee. Out of love for Him thou didst spill
thy blood, **And with the An-gels**
shalt thou en-ter in- to Pa-ra- dise.



V. **Come,** My cho-sen one, and I will place
in thee My throne, for the King shall great-ly
de- sire thy beau- ty. **And with...**

cf. Ps. 44:12

Resp. 5b for non-martyrs:



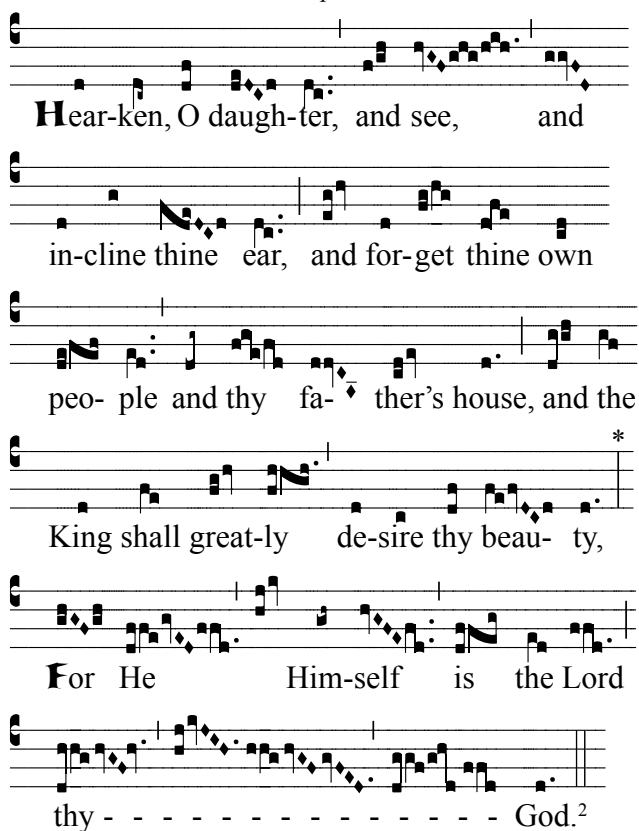
The Lord hath cloth-ed me | with the gar-
ment of sal- va- tion, and with the robe
of glad- ness hath He cov-ered me.
And as a bride He hath decked me with
a crown. **V.** **He hath giv- en to mine**
ears pearls be-yond all price, and en-com-
passed me with gems lu- mi- nous and lus-
trous. **And as a...**

cf. Is. 62:10

Lesson 6. This virgin hath given us birth, filled not by man but by the Spirit. This virgin brought us forth, not with pain in her members, but in the joys of the Angels. This virgin hath fed us, not with the milk of the body, but of the Apostle, with which he suckled the tender age of a growing

people. Virginity is a gift of God, a present from our Father, a priesthood of chastity. A virgin is a sacrificial lamb offered by her mother the Church, and the Divine Power is appeased by her daily sacrifice. The Church is the virgin whom the Apostle strove to espouse chaste unto Christ. A virgin is the daughter of Sion. A virgin is that city of Jerusalem which is in heaven, into which nothing common or unclean entereth.¹ But Thou...

Resp. 6



Hear-ken, O daugh-ter, and see, and
in-cline thine ear, and for-get thine own
peo- ple and thy fa- ther's house, and the
King shall great-ly de-sire thy beau- ty,
For He Him-self is the Lord
thy - - - - - God.²

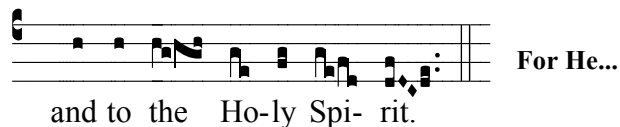
∇ The Lord shall clothe thee with the garment



of sal- va-tion, and with the robe of glad-
ness shall He cov-er thee.³

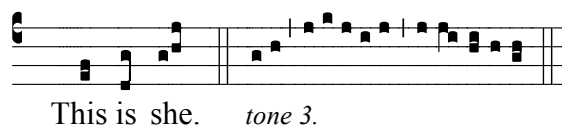
Glo-ry be to the Fa- ther and to the Son

¹ cf. *Apoc. 21:27* ² *Ps. 44:11-12* ³ cf. *Is. 61:10*



For He...
and to the Ho-ly Spi- rit.

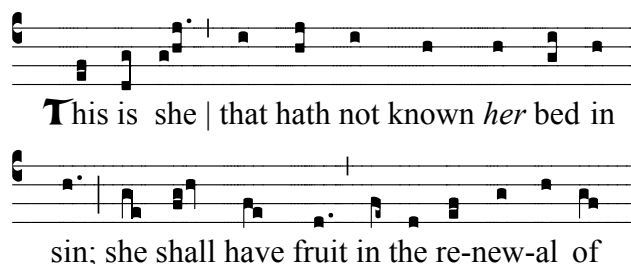
THIRD NOCTURN



This is she. *tone 3.*

Psalm 95—Cantate Dómino

O sing unto the Lord a new song : sing unto the Lord all the earth. **S**ing unto the Lord, bless His name : proclaim from day to day the good tidings of His salvation. **D**eclare among the nations His glory : and among all peoples His wonders. **F**or great is the Lord, and greatly to be praised : He is to be feared above all gods. **F**or all the gods of the nations are demons : but the Lord made the heavens. **P**raise and beauty are before Him : holiness and majesty are in His sanctuary. **B**ring to the Lord, ye kindreds of the nations, bring to the Lord glory and honour : bring to the Lord the glory due unto His name. **B**ring sacrifices, and go into His courts : worship the Lord in His holy court. **L**et the earth be shaken at His presence : say among the nations that the Lord is king. **F**or He hath established the world which shall not be shaken : He shall judge the people in uprightness. **L**et the heavens be glad and let the earth rejoice : let the sea be shaken, and the fulness thereof; the plains shall be joyful, and all the things therein. **T**hen shall all the trees of the forest rejoice at the presence of the Lord : for He cometh, for He cometh to judge the earth. **H**e shall judge the world with righteousness : and the peoples with His truth. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen. *ant.:*



This is she | that hath not known *her* bed in
sin; she shall have fruit in the re-new-al of

ho-ly souls.

I am black. *tone 3.*

Psalm 96—Dóminus regnávít

The Lord is king, let the earth rejoice : let the many islands be glad. **C**louds and darkness are round about Him : righteousness and judgment are the establishment of His throne. **F**ire shall go before Him : and shall burn up His enemies round about. **H**is lightnings have shone forth throughout the world : the earth saw it and was shaken. **T**he mountains melted like wax at the presence of the Lord : at the presence of the Lord of all the earth. **T**he heavens declared His righteousness : and all the peoples saw His glory. **L**et all be put to shame that worship graven things : that boast themselves of their idols. **W**orship Him, all ye His angels : Sion heard and was glad. **A**nd the daughters of Judea rejoiced : because of Thy judgments, O Lord. **F**or Thou art Lord Most High over all the earth : Thou art exalted far above all the gods. **Y**e that love the Lord, see to it that ye hate evil : the Lord preserveth the souls of His saints; from the hand of the sinner shall He deliver them. **A** light hath dawned forth for the righteous man : and gladness for the upright of heart. **B**e glad in the Lord, O ye righteous : and give thanks for the remembrance of His holiness. **✠** **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, *etc.*

I am black | but beau-ti-ful, daugh-ters of
Je-ru-sa-lem; there-fore the King hath loved
me and hath brought me in- to His brid-al

cham-ber.

O how beau-ti-ful. *tone 7.*

Psalm 97—Cantáte Dómino

O sing unto the Lord a new song : for the Lord hath wrought wondrous things. **H**is right hand and His holy arm : have wrought salvation for Him. **T**he Lord hath made known His salvation : in the sight of the nations hath He revealed His righteousness. **H**e hath remembered His mercy to Jacob : and His truth to the house of Israel. **A**ll the ends of the earth have seen the salvation of our God : shout with jubilation unto the Lord, all the earth; sing and rejoice and chant psalms. **C**hant ye unto the Lord with a harp, with the harp and with the voice of a psalm : with trumpets of metal, and with a voice of a trumpet of horn. **S**hout with jubilation before the Lord our King : let the sea be shaken and the fulness thereof, the world and all they that dwell therein. **T**he rivers shall clap their hands together; the mountains shall rejoice at the presence of the Lord : for He cometh; yea, He is come to judge the earth. **H**e will judge the world with righteousness : and the peoples with uprightness. **✠** **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

ant.:

O how beau-ti-ful | is the chaste ge-ne-ra-
tion with glo-ry - - - - -

- Ÿ. God shall help her with His countenance.
- ℞. God is in the midst of her; she shall not be shaken.

Lesson 7. A reading from the Holy Gospel according to Matthew. At that time Jesus spake this parable to His

disciples: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. And the rest (13:44-52).

A Homily of Blessed Gregory the Pope. Dearly beloved brethren, the kingdom of heaven is likened unto the things of earth so that—by that which we know—our mind may rise to the contemplation of that which we do not know; by the example of things seen, may fix her gaze upon things unseen; by the touch of things she useth, may be warmed towards the things she doth not use; by things which she knoweth and loveth, to love the things which she knoweth not. For, behold, ‘The kingdom of heaven is likened unto a treasure hidden in a field, which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.’ But Thou...

Resp. 7

○ come, | My cho- sen one, and I will
e- stab-lish My throne in thee, For
the King shall great- ly de- sire thy - -
- - beau-ty. √ Hear-ken, O daugh-ter,
For the...
and see, and in-cline thine ear.

Lesson 8. And herein we must remark that the treasure, once it is found, is hidden to keep it safe. He who keepeth not hidden from the praises of men his eager striving after heaven, faileth to keep it safe from evil spirits. In this life we are, as it were, on the way home. And the road is beset by evil spirits, as it were by highway robbers. He inviteth robbery, then, who sporteth his treasure about, flaunting it. This I say, not that our neighbour should not see our good works—since it is written, ‘So let your light shine before men that they may see your good works, and glorify your Father Who is in heaven’ (Mt. 5:16)—but that we should not seek by what we do to earn men’s praise. Let the outward work agree with the inward thought, that by our good works we may give an example to our neighbour, and yet, by our intention, wherein we seek only to please God, we would

rather that it be secret. But Thou...

Resp. 8

Beau-ti-ful in face, | but more beau-ti-ful
in faith, bles-sed art thou, vir- gin,
dis-dain-ing the world. With the An-
gels wilt thou be re-joic- ing; in-ter - -
- - cede for all of us.
√ In thy come- li-ness and thy beau-ty, With...

Lesson 9. The treasure is desire for heaven; the field wherein it is hidden is the discipline of the heavenly school. Whosoever turneth his back on the enjoyments of the flesh, and by earnest striving towards heaven putteth all earthly lusts under the feet of discipline, so that nothing his body favoureth pleaseth him any longer, and his spirit is no longer afraid of what can only kill his bodily life—whosoever doth this, hath sold all he had, and bought that field. Again, the kingdom of heaven is said to be ‘like to a merchant seeking goodly pearls, who when he had found one pearl of great price, went his way, and sold all that he had, and bought it,’ because whosoever knoweth perfectly (as far as anyone can) the sweetness of heavenly life, is happy to forsake everything he loved on earth. In comparison to it, everything else is petty. He leaveth behind what he owneth, giveth away what he accumulated. His mind is fired by heavenly things, and nothing earthly pleaseth him. Whatever earthly thing once pleased him by its beauty appeareth hideous, for in his mind there shineth only the radiance of the precious pearl. Regarding this love, it is rightly said by Solomon, ‘Love is strong as death’ (Cant. 8:6), for just as death destroyeth the body, so doth the ardent love of eternal life slay the love of material things. For him whom it hath entirely consumed it rendereth insensible to earthly desires which come from without. But Thou...

Resp. 9 is **The kingdom of Earth**, p. 299.

LAUDS

On feasts of ix lessons the versicle is:

℣. Pray for us, blessed ℣.

℟. That we may be made worthy of the promises of Christ.

On feasts of iii lessons it is either:

℣. In thy comeliness and thy beauty.

℟. Bend thy bow and proceed prosp'rously and reign.

or:

℣. God shall help her with His countenance.

℟. God is in the midst of her; she shall not be shaken.

Psalms of Sun. Lauds (p. 16) are sung under these ant.'s:



This is a wise vir-gin, | whom the Lord hath



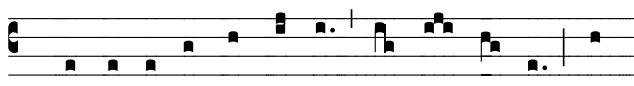
found watch-ing. Ps. 92, Glory be, tone 1.



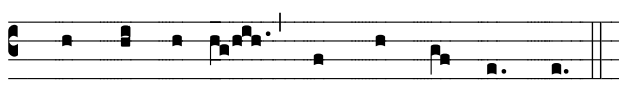
This is a wise vir- gin, | and one of the num-



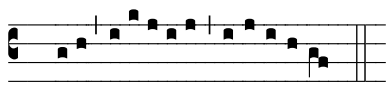
ber of the pru-dent. Ps. 99, Glory be, tone 1.



This is a vir-gin ho-ly | and glo-ri-ous, for



the Lord of all hath great-ly loved her.



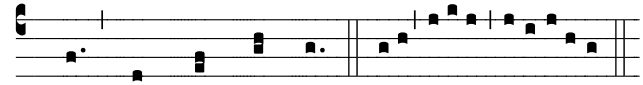
Pss. 62 & 66, Glory be, tone 7.



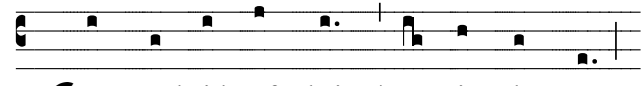
Bless Thee, | Fa-ther of my Mas-ter Je-sus



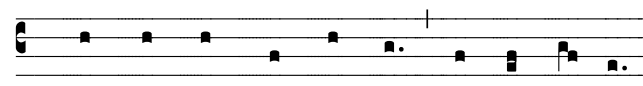
Christ, for by Thy Son the fire of temp-ta-



tion hath been put out. Cant. 3 Youths, tone 8.



Come, O bride of Christ, | re-ceive the crown



which the Lord hath pre-pared for thee for ev-



er - - - - - . Pss. 148-150, Glory, tone 7.

Chapter. **O** Lord my God, Thou hast exalted my dwelling place upon the earth: and I have prayed for death to pass away. *Eccclus. 51:13* ℟. Thanks be to God. (*alternate chapter*, p. 313)

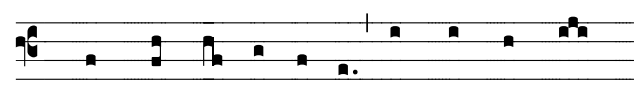
Hymn¹



Je- sus, Thy vir-gins' vic-tory wreath, Thy



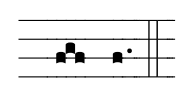
Mo-ther match-less-ly con-ceived And gave



Thee birth vir-gin-al-ly; Ac-cept our pray-



ers mer-ci- fully.



(A- men.)

Compass'd about by maiden choirs,
Amidst the lilies dost Thou feed, *Cant. 2:16, 6:2*
Dost deck with majesty Thy brides,
And give Thy gifts unto Thy brides.

¹ *Ihesu coróna*, by St. Ambrose. *Other melodies*, p. 505.

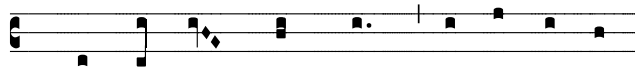
Whithersoever Thou dost walk,
Swift, virgins follow after Thee.
Singing their songs of praise to Thee,
They raise sweet melodies to Thee.

We pray Thee: more abundantly
Expand our mind's capacity,
That we may be at all times free
From all wounds of impurity.

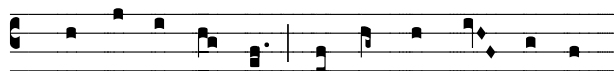
✠ **T**o God our Father glory be,
And glory to His only Son
With Thee, O Spirit, Paraclete,
Both now and for eternity. Amen.

∇ The virgins that follow after her shall be brought
unto the King.

℞ Those near her shall be brought unto Thee.



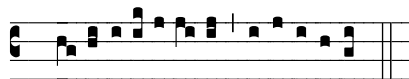
When the Bridegroom came, | the pru-dent vir-



gin, be-ing rea-dy, went in with Him to the



mar-ria - - - - - ge.



Magnificat, Gospel tone 7, p. 471. Proper collect, or:

Collect: **H**ear us, O God our Saviour, that as we
rejoice in the feast of Thy blessed virgin and
martyr *℣*.: so we may acquire wisdom in the
spirit of filial piety. ✠ Through our Lord Jesus
Christ Thy Son, Who liveth and reigneth with Thee
in the unity of the Holy Spirit, God: through all the
ages of ages. Amen. *or:*

Collect: **M**ay the blissful virgin and martyr *℣*.
beg Thy forgiveness for us, O Lord, we beseech
Thee: she that pleased Thee at all times, both by
reason of her chaste life and by her confession of
Thy mighty power. ✠ Through our Lord Jesus
Christ Thy Son, *etc., as above.*

First Hour

*Psalms 53, etc., are sung under the ant. This is a wise virgin
whom, p. 310.*

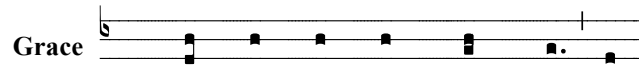
Third Hour

*Psalms 118c., etc., under the ant. This is a wise virgin and
one, p. 310. Chapter O Lord my God, p. 310 (or p. 313).*

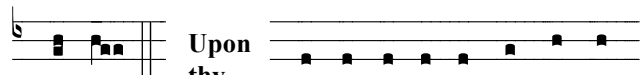
Resp.:



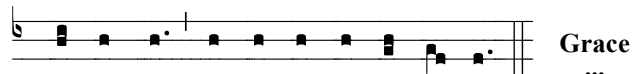
Grace hath been pour-ed forth | **U**p-on thy lips.



∇ **W**here-fore God hath blessed thee for



ev-er. **G**lo-ry be to the Fa-ther and



to the Son and to the Ho-ly Spi-rit.

∇ In thy comeliness and thy beauty.

℞ Bend thy bow and proceed prosp'rously and reign.

Proper collect.

Sixth Hour

Psalms 118f., etc., ant. This is a virgin holy, p. 310.

Chapt. **I** will praise Thy name continually, and will
praise it with thanksgiving: and my prayer was
heard. *Ecclus. 51:15* ℞ Thanks be to God.

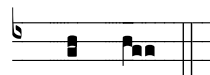
Alternate chapter, p. 313. Resp.:



In thy come-li-ness | **A**nd thy beau-ty.



∇ **B**end thy bow and pro-ceed pros-p'rous-ly



and reign. **A**nd... **G**lory be... (*as above*) **I**n thy...

∇ God shall help her with His countenance.

℞ God is in the midst of her; she shall not be shaken.

Ninth Hour

Psalms 118i., etc., under ant. Come, O bride, p. 310.

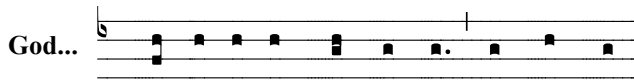
Chapter. **T**hou hast saved me from destruction, and hast delivered me from the evil time: therefore I will give thanks unto Thee, and speak praise unto Thy name, O Lord my God. *cf. Eccu. 51:16-17*

R. Thanks be to God.

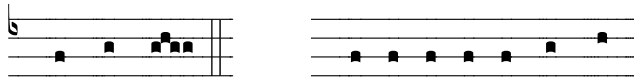
Resp.:



God shall help her | **W**ith His coun-te-nance.



V. **G**od is in the midst of her; she shall not



be shak-en. *With...* **G**lo-ry be to the Fa-ther



and to the Son and to the Ho-ly Spi-rit. *God...*

V. The virgins that follow after her shall be brought unto the King.

R. Those near her shall be brought unto Thee.

Proper collect.

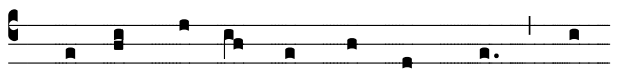
Second Vespers

Psalms of the day, ant. This is a wise virgin whom, p. 310.

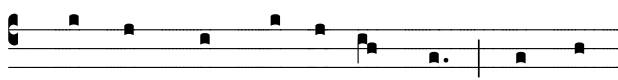
Chapter. **O** Lord my God, Thou hast exalted my dwelling place upon the earth: and I have prayed for death to pass away. *Eccu. 51:13* *R.* Thanks be to God.

(alternate chapters, p. 313)

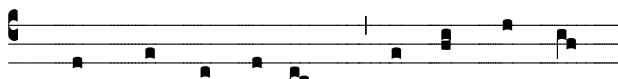
Hymn



Je- sus, Thy vir-gins' vic-tory wreath, Thy



Mo-ther match-less-ly con-ceived And gave



Thee birth vir-gin-al- ly; Ac-cept our pray-



ers mer-ci- fully.



(A- men.)

Compass'd about by maiden choirs,
Amidst the lilies Thou dost feed, *Cant. 2:16, 6:2*
Dost deck with majesty Thy brides,
And give Thy gifts unto Thy brides.

Whithersoever Thou dost walk,
Swift, virgins follow after Thee—
Singing their songs of praise to Thee,
They raise sweet melodies to Thee.

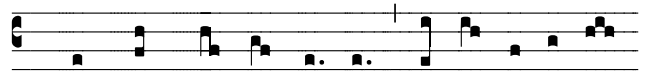
We pray Thee: more abundantly
Expand our mind's capacity,
That we may be at all times free
From all wounds of impurity.

✠ **T**o God our Father glory be,
And glory to His only Son
With Thee, O Spirit, Paraclete,
Both now and for eternity. Amen.

V. The virgins that follow after her shall be brought unto the King.

R. Those near her shall be brought unto Thee.

ant.:



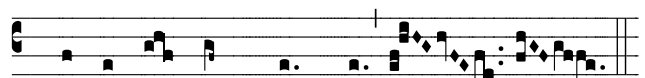
The king-dom of hea-ven | is like to a mer-



chant seek-ing good-ly pearls, who, when he



had found one pearl of great price, gave all



that he had and bought i - - - - - t.



Magnificat, Gospel tone 8, p. 471.

Collect as at Lauds, p. 310.

ALTERNATE CHAPTERS

For a Martyred Virgin

These chapters are said alternately with those given above in the common, whenever feasts of a martyred virgin fall in the same week, but such that those above are said first.

At both Vespers, at Matins, & at the Third Hour:

Chapter. I will give glory to Thee, O Lord my King, and I will praise Thee, O God my Saviour: I will give glory to Thy name for Thou hast been a helper and protector to me, and hast preserved my body from destruction. *Ecclus. 51:1-3* *R.* Thanks be to God.

Sixth Hour: My soul shall praise the Lord even to death: and my life was drawing near to hell beneath.

Ecclus. 51:8-9 *R.* Thanks be to God.

For Ninth Hour, same chapter as was given p. 312.

One Virgin Not Martyr

All is done as for a martyred virgin, p. 299, except:

Vespers

Chapter. But he that glorieth, let him glory in the Lord: for not he who commendeth himself is approved, but he whom God commendeth.

1 Cor. 10:17-18 *R.* Thanks be to God.

There is a Resp. only if the feast have ix lessons. In the hymn, the stanzas shown in brackets are omitted.

Collect: Almighty, everlasting God, Author of virtue and Lover of virginity: grant us, we beseech Thee, to be commended to Thee by the affable and righteous prayers of Thy holy virgin *℟.*, whose life found favour before Thee, by virtue of her chastity. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God: through all the ages of ages. Amen.

Matins

Lesson 1. A Sermon of Blessed Augustine the Bishop on the sayings of the Lord. 'The kingdom of heaven is like to ten virgins who, taking their lamps, went out to meet the bridegroom and the bride,' saith the Lord.¹ These virgins,

¹ Mt. 25:1 ² Mt. 5:16 ³ Lk. 12:35 ⁴ 2 Cor. 11:2 ⁵ *ib.*:3

five and five, are all without exception the souls of Christian people. But that we might tell you what we feel by God's inspiration—they are not just any kind of souls, but those souls which hold the Catholic faith and are perceived to have good works in the God's Church. And nevertheless five of them are wise, five foolish. Now for what reason are they called five, and for what reason virgins? Let us first examine this and then we shall consider the rest. But Thou...

Lesson 2. So every soul in the body is reckoned by the number five, because it useth the five senses. For we perceive nothing with the body except through a five-fold door, whether seeing, or hearing, or smelling, or tasting, or touching. Whoso therefore abstaineth from unlawful sight, or unlawful hearing, or unlawful smell, or unlawful taste, or unlawful touch, hath received on account of this innocence the name of 'virgin.' If it is a good thing to abstain from the illicit impulses of the senses, and each and every Christian soul therefore possesseth the name of virgin, why are five admitted and five turned away? It is a small thing that they are virgins and have lamps; they are virgins for their abstinence from unlawful thoughts. They are in possession of lamps, for their good works, concerning which the Lord saith, 'Let your light shine before men that they may see your good works and glorify your Father Who is in heaven.'² But Thou...

Lesson 3. Again, the Lord saith to His disciples, 'Let your loins be girt, and your lamps burning.'³ Virginity is in the girt loins; good works in the burning lamps. It is certainly not usual to say that virginity is present in marriages, yet virginity of faith is there too, and provideth for conjugal purity. For (as your holiness may know) it is not unfitting for each and every soul to be called a virgin according to soul, and according to the purity of faith, by which faith also it abstaineth from unlawful things and doth good deeds. The entire Church, which consisteth of virgins and youths and married women and married men, is called by the single name of 'virgin.' Whence shall we prove this? Listen to the Apostle, saying not only to the sacred virgins but to all the Church without exception, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ.'⁴ And because we must beware the Devil, who corrupteth this virginity, the same Apostle, when he hath said, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ,' goeth further and saith, 'But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted from the chastity that is in Christ.'⁵ But Thou...

Lesson 4. Few possess virginity in the body, but all should possess it in the heart. If abstinence from illicit things is good, then, from which virginity taketh its name, and good works are praiseworthy, which are signified by the lamps, then why are five virgins let in, and five cast off? If one is a virgin, and carrieth a lamp, and nevertheless is not let in,

where will she be who walketh in darkness, neither observing virginity from illicit desires, nor wishing to possess good works? Therefore, my brethren, let us rather attend to them that do not wish to see what is evil, that do not wish to hear what is evil. Such a one doth turn away her smelling from the unlawful odours of the sacrifices, she doth turn away her taste from the unlawful foods of sacrifices, flee the embrace of another, break bread for the hungry, bring the guest into her home, clothe the naked, bring the argumentative to harmony, visit the sick, and bury the dead. But Thou...

Lesson 5. Look, here is a virgin. And, look, she hath a lamp. What else are we looking for? I am still looking. ‘What art thou looking for?’ thou art asking me. I am still looking. The Holy Gospel is keeping me on my toes. For all are virgins, and holding lamps, and it calleth some wise and some foolish. Where can we look, to tell them apart? It’s in the oil. The oil meaneth something important—yea, very important. Dost thou not think that it is charity? We say it tentatively, not rushing to conclusions. Let me tell you why it seemeth to me that charity is signified by the oil. The Apostle saith, ‘I show unto you yet a more excellent way.’² What more excellent way doth he show? ‘If I speak with the tongues of men, and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.’² This is the more excellent way, namely, charity—which is aptly signified by oil. But Thou...

Lesson 6. Oil riseth to the top of all liquids. Pour some water, and pour oil into it, and it riseth to the top. Pour some oil, and pour water into it, and the oil riseth to the top. If thou keepest the usual order, it prevaieth; if thou changest the order, it prevaieth. ‘Charity never falleth away.’⁴ What next, my brethren? Let us now discuss the five wise virgins, and the five foolish, who wished to go forth and meet their Bridegroom. What is it to go forth to meet the Bridegroom? To go in one’s heart, to await His coming. But He tarried. Whilst He tarried, they all slept. What is this? All of them? Both wise and foolish slumbered and slept. Do we think that this sleep is something good? What is this sleep? Could it be that as the Bridegroom tarrieth, ‘because iniquity aboundeth, the charity of many shall grow cold’?⁴ Are we to understand the sleep in this way? I *have to* tell you, it doth not suit me. Why? Because the wise ones are there; and certainly when the Lord said, ‘Because iniquity hath abounded, the charity of many shall grow cold,’ He goeth further and saith, ‘But he that shall persevere to the end, he shall be saved.’⁵ Where would you have those wise virgins be? Are they not among those ‘that shall persevere to the end?’ Not for any other reason, brethren, not for any other reason whatsoever would they be let in, than because they persevered to the end. But Thou...

Lesson 7. A reading from the Holy Gospel according to Matthew. At that time Jesus spake this parable to His disciples: ‘The kingdom of heaven is like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.’ And the rest.⁶

A Homily of Blessed Gregory the Pope. I frequently advise you, dearly beloved brethren, to flee evil deeds and to avoid the corruptions of this world. But today’s lesson from the holy Gospel compelleth me to say that ye should fear, with the greatest circumspection, even the good deeds ye do, lest by that upright deed done by you, man’s good will or favour be curried; lest an appetite for praise creep in, and what is manifest outwardly be stripped inwardly of its reward. For behold, in the Redeemer’s words, there are ten virgins, and all of them are called virgins, yet not all of them are received within the door of blessedness, since some of them, while they sought the external honour of virginity, were unwilling to have oil in their vessels. But Thou...

Lesson 8. We must first ask what the kingdom of heaven is, and why it is compared to ten virgins, some of whom are called wise virgins, and some foolish. We know that none of the reprobate entereth the kingdom of heaven, so why is it likened to foolish virgins also? But we should be aware that often in the sacred Word the Church of the present time is called ‘kingdom of heaven.’ The Lord saith about this, in another passage, ‘The Son of man shall send His Angels, and they shall gather out of His kingdom all scandals,’⁷ although in that kingdom of blessedness, where there is the greatest peace, there will be no scandals, no stumbling-blocks to be gathered in. And this is why it is said again, ‘He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.’⁸ In fact, anyone that preacheth in words what he doth not fulfill in his life is breaking a commandment and so teaching others. But no one who will not fulfill in his works what he teacheth can reach the kingdom of eternal joy. How, then, shall such a person be called ‘least’ in it, when he is not allowed ever to enter it? What, therefore, is meant in this passage by ‘kingdom of heaven,’ but the Church of the present time? The teacher that breaketh a commandment is called least in the Church, since his life is contemptible and his teaching therefore despised. But Thou...

Lesson 9. Everyone doth manage through the body’s five senses. Twice five is ten, and because the entire number of the faithful is assembled from the two sexes, the Holy Church is said to be like ten virgins. And because in the Church the wicked are mingled with the good, and the rejected with the elected, it can be said to be like virgins both wise and foolish. There are a number of people that are

¹ 1 Cor. 12:31 ² *ib.* 13:1 ³ *ib.* 13:8 ⁴ Mt. 24:12 ⁵ *ib.* :13 ⁶ Mt. 25:1-13 ⁷ Mt. 13:41 ⁸ Mt. 5:19

chaste, and keep themselves from external desires, and are attracted to inward things by hope. They mortify their bodies. With their whole desire they pursue their homeland on high. They seek eternal rewards. They decline to receive human praise for their labours. Surely these do not put their glory in the mouths of other persons, but they conceal it within their own consciences. And there are a number of people who afflict their bodies through abstinence, but in this abstinence they are seeking human approval. They are devoted to teaching, they bestow much on the needy; but truly they are foolish virgins, because they seek only the recompense of fleeting praise. Hence it is fitting that there is added, ‘The five foolish did not take oil with them, but the wise took oil in their vessels with the lamps.’ The brightness of glory is signified by the oil. And the vessels are our hearts, in which we store all our thoughts. But Thou...

Sixth Hour

Chapter. **F**or I am jealous of you with the jealousy of God: for I have espoused you to one husband that I may present you as a chaste virgin to Christ.

2 Cor. 11:2 *R.* Thanks be to God.

Ninth Hour

Chapt. **W**isdom overcometh evil; she reacheth therefore from end to end mightily: and ordereth all things sweetly. cf. Wis. 7:30-8:1 *R.* Thanks be to God.

U

Multiple Virgins

First Vespers

Psalms & antiphons of the day are sung.

Chapter. **O** how beautiful is the chaste generation with glory, for the memory thereof is immortal: because it is known both with God and with men.

Wis. 4:1 *R.* Thanks be to God.

Hymn on pp. 310-311, with the V. & R. given there.

Magnificat ant. The kingdom of heaven, p. 300. Proper collect.

Matins

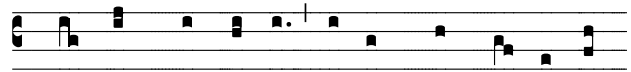
On feasts of ix lessons, or iii, with double invitatory, inv. The Lamb, the Bridegroom, p. 301.

On feasts of iii lessons with simple invitatory, inv. The Lord, the King of Virgins, p. 301.

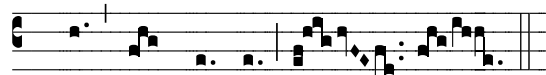
As at Vespers, the Hymn on p. 310.

NOCTURN

The Psalms in all 3 Nocturns of the common of a martyred virgin are sung— each with Glory be—under the one ant.:



O how beau-ti-ful | is the chaste ge-ne-ra-



tion with glo-ry.



Ps. 8, etc., tone 7.

V. The virgins that follow after her shall be brought unto the King.

R. Those near her shall be brought unto Thee.

Our Father... Grant, O Lord, to bless, *etc.*

Proper lessons, with these responsories:

Resp. 1



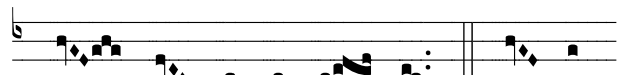
heard | a voice com-ing from out of



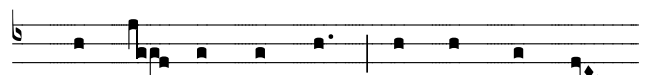
hea-ven: Come, ye most wise vir-gins,



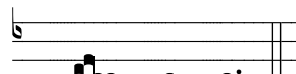
Lay up oil in your ves-sels, for the



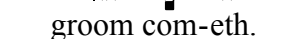
Bride-groom is nigh at hand. *V.* **A**t mid-



nigh a cry was made: Be-hold, the Bride-




groom com-eth.

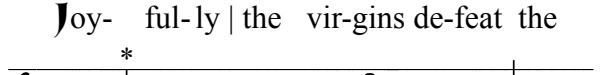


Lay up oil...

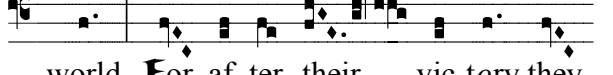
Resp. 2




Joy-ful-ly | the vir-gins de-feat the



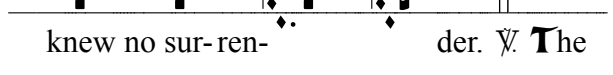
world, **F**or af-ter their vic-tory they




knew no sur-ren-der. **∇** The



bles-sed wo-men re-turn from the bat-tle,

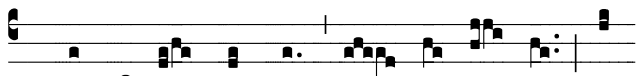


and they de-feat the foe by dy-ing; they are

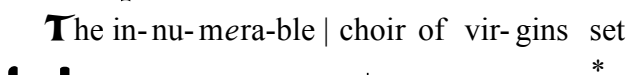


For after... cham-pions.


Resp. 3



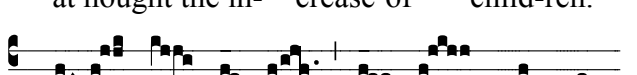
The in-nu-mera-ble | choir of vir-gins set



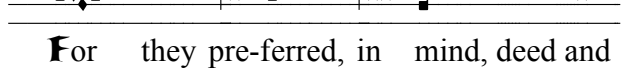
at nought the in-crease of child-ren.



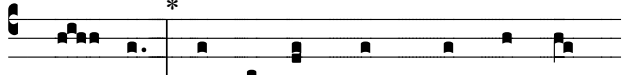
For they pre-ferred, in mind, deed and




ha-bit, **T**o de-vote them-selves to their



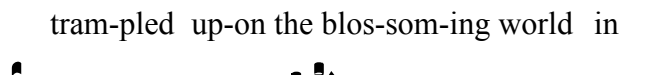
Bride-groom Who - - - - -



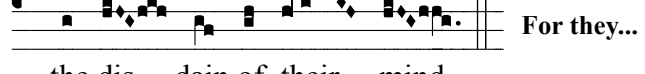
- - - is in hea-ven. **∇** **B**e-hold, they




tram-pled up-on the blos-som-ing world in



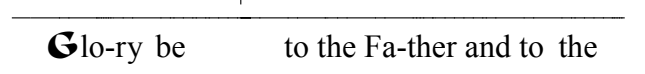
For they... the dis-dain of their mind.



Glo-ry be to the Fa-ther and to the



Son and to the Ho-ly Spi-rit.




To devote...

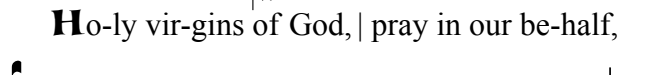
∇ At midnight there was a cry made.
℞ Behold, the Bridegroom cometh; go ye forth to meet Him.

LAUDS

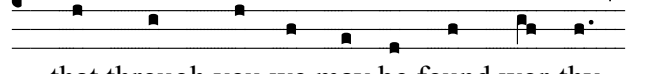
Sun. Lauds Psalms (p. 16) are sung, under this single ant.:



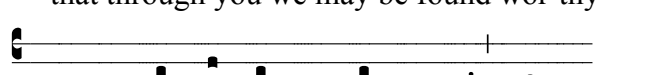
Ho-ly vir-gins of God, | pray in our be-half,



that through you we may be found wor-thy




to re-ceive re-mis-sion of our sins - - -



- - - *Ps. 92, etc., tone 6*

Chapter. **O** how beautiful is the chaste generation with glory, for the memory thereof is immortal: because it is known both with God and with men.
 Wis. 4:1 **℞** Thanks be to God.

Hymn on p. 265, with the ∇ ℘ ℞ given there.



The king-dom | of hea-ven is like to ten

vir-gins, who tak-ing their lamps went
out to meet the Bride-groom and the bride

Benedictus, tone 1, p. 466.

Proper collect.

First Hour

Psalms 53, etc., are sung under the ant. Holy virgins, p. 316.

Third Hour

Psalms 118.c, etc., are sung under this ant.:

At mid-night | there was a cry made: Be-
hold, the Bride-groom com-eth; go ye forth
to meet Him. *Ps. 118c, etc., tone 4.*

Chapter O how beautiful, p. 316. Resp.:

Resp. **T**he vir-gins that fol-low af-ter her | **S**hall

The virgins...
be brought un-to the King.

Those near her shall be brought un-to Thee.

Shall be...

Glo-ry be to the Fa-ther and to the Son and

The virgins...
to the Ho-ly Spi-rit.

V. At midnight there was a cry made.

R. Behold, the Bridegroom cometh; go ye forth to meet Him. *Proper collect.*

Sixth Hour

Psalms 118.f, etc., are sung under this ant.:

The pru-dent vir-gins | took oil in their ves-
sels with the lamps. *Ps. 118f, etc., tone 1.*

Chapter. **F**or I am jealous of you with the jealousy of God: for I have espoused you to one husband that I may present you as a chaste virgin to Christ.

2 Cor. 11:2

R. Thanks be to God.

Resp. **A**t mid-night | **T**here was a cry made.

At midnight... *V.* **B**e-hold, the Bride-groom com-

eth; go ye forth to meet Him.

There was... **G**lo-ry be to the Fa-ther and to the

Son and to the Ho-ly Spi-rit. **At midnight...**

V. The prudent virgins took oil in their vessels.

R. With the lamps. *Proper collect.*

Ninth Hour

Psalms 118.i, etc., are sung under this ant.:

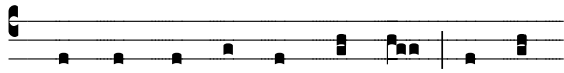


Then all | those vir-gins a-rose and trim-med



their lamps. *Ps. 118.i., etc., tone 1.*

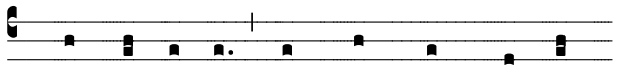
Chapt. Wisdom overcometh evil; she reacheth therefore from end to end mightily: and ordereth all things sweetly. *cf. Wis. 7:30-8:1* *R.* Thanks be to God.



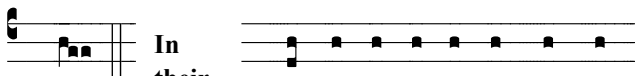
Resp. The pru-dent vir-gins took oil | In their



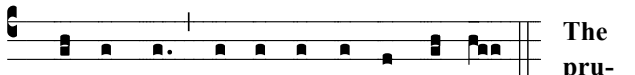
ves-sels with the lamps. The pru-dent... *V.* And they



went out to meet the Bride-groom and the



Bride. In their... *G*lo-ry be to the Fa-ther and



to the Son and to the Ho-ly Spi-rit. The pru-dent...

V. The virgins that follow after her shall be brought unto the King.

R. Those near her shall be brought unto Thee.

Proper collect.

Holy Woman Not Virgin

from Sarum Breviary, Brit. Lib. Stowe MS. 12

First Vespers

Psalms of the day are sung under the ant. The kingdom of heaven, p. 312.

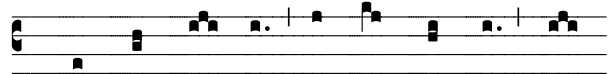
Chapter. Who shall find a valiant woman? Far and from the uttermost coasts is the price of her: The heart of her husband trusteth in her, and he shall have no need of spoils. *Prov. 31:10-11* *R.* Thanks be to God.

If a feast of ix lessons, Resp. The kingdom of Earth, p. 299.

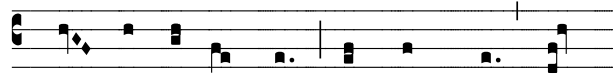
Hymn Virginis Proles, p. 300, but only the last 2 stanzas—O God most gracious & the doxology.

V. Grace hath been poured forth on thy lips.

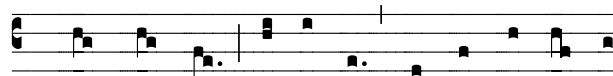
R. Wherefore God hath blessed thee for ever. *ant.:*



My soul melt-ed, | my soul melt-ed, when



my Be-lov-ed spake. I sought Him, and



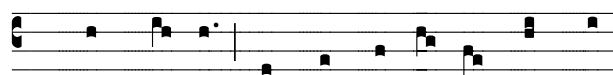
found Him not; I cal-led, and He did not an-



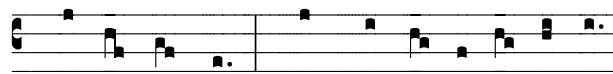
swer me. The keep-ers that go a-bout the



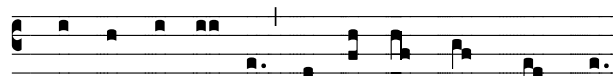
ci-ty found me; they struck me; and *they*



wound-ed me; the keep-ers of the walls took



a-way my veil. Daugh-ters of Je-ru- sa-lem,



tell my Be-lov-ed that I lan-guish with love.



--- . *Magnificat, Gosp. tone 7, 471*
Cant. 5:6-8

Collect: Graciously hear the prayers of Thy people, O Lord, we beseech Thee, that we who rejoice for the feast of blessed *℣.* may, by her intercession also, be found worthy of the unspeakable joy of heavenly bliss. ✠ Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God: through all the ages of ages. Amen.

Matins

Inv. Worshipping Christ, p. 301. Ps. 94.

*Hymn Virginis Proles, p. 301, but only the last 2 stanzas:
O God most gracious & the doxology.*

FIRST NOCTURN

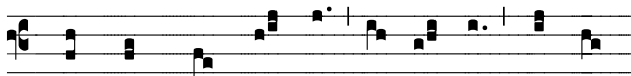


Be-hold, thou. *tone 1.*

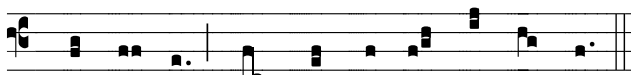
Psalm 8—Dómine Dóminus noster

O Lord, our Lord, how wonderful : is Thy name in all the earth. **F**or Thy magnificence is lifted : high above the heavens. **O**ut of the mouths of babes and sucklings hast Thou perfected praise, because of Thine enemies : to destroy the enemy and avenger. **F**or I will behold the heavens, the works of Thy fingers : the moon and the stars, which Thou hast founded. **W**hat is man, that Thou art mindful of him : or the son of man, that Thou visitest him? **T**hou hast made him a little lower than the angels; with glory and honour hast Thou crowned him : and Thou hast set him over the works of Thy hands. **A**ll things hast Thou subjected under his feet, sheep and all oxen : yea, and the beasts of the field, **T**he birds of the air, and the fish of the sea : the things that pass through the paths of the sea. **O** Lord, our Lord, how wonderful : is Thy name in all the earth! ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

Choir, the ant.:



Be-hold, thou | art fair, O my love, be-hold,



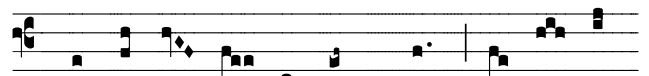
thou art fair; thine eyes are as those of doves.



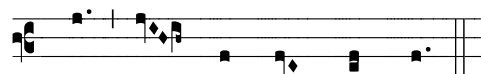
As the li- ly. *tone 2.*

Psalm 18—Cæli enárrant

The heavens declare the glory of God : and the firmament proclaimeth the work of His hands. **D**ay unto day poureth forth speech : and night unto night proclaimeth knowledge. **T**here are no tongues nor words : in which their voices are not heard. **T**heir sound hath gone forth into all the earth : and their words unto the ends of the world. **I**n the sun hath He set His tabernacle : and He, like a bridegroom coming forth from his chamber, **W**ill rejoice like a giant to run his course : from the outermost border of heaven is His going forth, **A**nd His goal is unto the outermost part of heaven : and there shall no man hide himself from His heat. **T**he law of the Lord is blameless, converting souls : the testimony of the Lord is trustworthy, bringing wisdom to infants. **T**he statutes of the Lord are upright, gladdening the heart : the commandment of the Lord is far-shining, enlightening the eyes. **T**he fear of the Lord is pure, enduring for ever and ever : the judgments of the Lord are true, altogether justified, **M**ore to be desired than gold and much precious stone : and sweeter than honey and the honeycomb. **Y**ea, for Thy servant keepeth them : in keeping them there is much reward. **A**s for transgressions, who will understand them? : From my secret sins cleanse me, and from those of others spare Thy servant. **I**f they have not dominion over me, then blameless shall I be : and I shall be cleansed from great sin. **A**nd the sayings of my mouth shall be unto Thy good pleasure : and the meditation of my heart shall be before Thee for ever, **O** Lord, my helper : and redeemer. ✠ **G**lory be to the Father & to the Son : & to the Holy Spirit. **A**s it was in the beginning & now & always : & unto the ages of ages. Amen. *ant.:*



As the li- ly | a-mong thorns, so is my



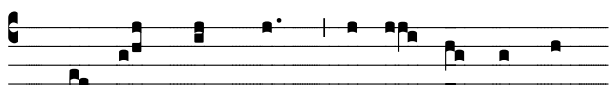
love a- mong the daugh-ters.



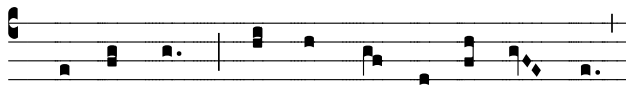
Thy lips. tone 3.

Psalm 23—Dómini est terra

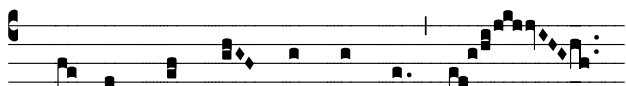
The earth is the Lord's, and the fulness thereof : the world, and all that dwell therein. **H**e hath founded it upon the seas : and upon the rivers hath He prepared it. **W**ho shall ascend into the mountain of the Lord : or who shall stand in His holy place? **H**e that is innocent in hands and pure in heart, who hath not received his soul in vain : and hath not sworn deceitfully to his neighbour. **S**uch a one shall receive a blessing from the Lord : and mercy from God his Saviour. **T**his is the generation of them that seek the Lord : of them that seek the face of the God of Jacob. **L**ift up your gates, O ye princes, and be ye lifted up, ye everlasting gates : and the King of Glory shall enter in. **W**ho is this King of Glory? : The Lord strong and mighty, the Lord, mighty in war. **L**ift up your gates, O ye princes, and be ye lifted up, ye everlasting gates : and the King of Glory shall enter in. **W**ho is this King of Glory? : The Lord of hosts, He is the King of Glory. ✠ **G**lory be to the Father, and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages, *etc.*



Thy lips, | my spouse, are as a drop-ping



ho-ney-comb, and the smell of thy gar-ments



as the smell of frank-in-cense - - - -



℣. Grace hath been poured forth on thy lips.
℟. Wherefore God hath blessed thee for ever.
Our Father... Grant, O Lord, to bless, *etc.*

Lesson 1. With ready souls and pious eagerness greet the natality of the dearly beloved woman, the venerable *℣.*, to whom this present day is consecrated. And whilst proclaiming the God Who is wondrous in His Saints, honour this handmaiden of His with hymns and canticles. For it is no scanty lesson of holy instruction we have in this sacred mother of ours. In the flesh she was not a virgin, but by her sound mind and perfect faith, she was such as the Apostle was 'jealous of, with the jealousy of God, and espoused to one husband, that he might show her to be a chaste virgin unto Christ' (2 Cor. 11:2). But Thou...

Resp. 1 is Grace hath been, p. 303.

Lesson 2. This lady, therefore, whom we set before us, should with good reason be called 'virgin,' but a virgin in heart and not body. For purity of mind and wholeness of faith comprise her virginity, according to which interpretation the whole Church is virgin and mother. Her blamelessness is proclaimed in three paradigms: the highest is that of virginity; the middle way that of widowhood; the last way that of the married woman. But Thou...

Resp. 2 is Because of truth, p. 303.

Lesson 3. Although the way of life of these positions is diverse, because of the diversity of ranks, yet reason, considering their goodness, never placeth the lower before the higher. Before the eyes of the intimate Judge, often the quality of one's actions is greater than the deserts due to one's rank. Therefore we show our reverence to this holy woman, whose solemn feast we keep this day, and at the outset of praising her we preface our praise with this encomium, because she is worthy to be preached about in the Church, for it is established upon her deeds, sustained by her resources, strengthened by her ascetic labours, and made honourable by her good intercessions. But Thou...

Resp. 3 is Thou hast loved, p. 303.

SECOND NOCTURN



Thy plants. tone 4.

Psalm 44—Eructávit

My heart hath poured forth a good word : I speak of my works to the king. **M**y tongue is the pen : of a swiftly writing scribe. **C**omely art Thou in beauty more than the sons of men; grace hath been poured forth on Thy lips : wherefore God hath blessed Thee for ever. **G**ird Thy sword upon Thy thigh : O Mighty One, **I**n

Thy comeliness and Thy beauty : and bend Thy bow, and proceed prosperously, and be king, **B**ecause of truth and meekness and righteousness : and Thy right hand shall guide Thee wondrously. **T**hine arrows are sharp, O Mighty One : (under Thee shall peoples fall) sharp in the heart of the enemies of the king. **T**hy throne, O God, is for ever and ever : a sceptre of uprightness is the sceptre of Thy kingdom. **T**hou hast loved righteousness and hated iniquity : wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows. **M**yrh and stacte and cassia exhale from Thy garments : from the ivory palaces, whereby they have made Thee glad, they the daughters of kings in Thine honour. **A**t Thy right hand stood the queen, arrayed in a vesture of inwoven gold : adorned in varied colours. **H**earken, O daughter, and see, and incline thine ear : and forget thine own people and thy father's house. **A**nd the King shall greatly desire thy beauty : for He Himself is thy Lord, and thou shalt worship Him. **A**nd Him shall the daughters of Tyre worship with gifts : the rich among the people shall entreat thy countenance. **A**ll the glory of the daughter of the King is within, with gold-fringed garments is she arrayed : adorned in varied colours. **T**he virgins that follow after her shall be brought unto the King : those near her shall be brought unto Thee. **T**hey shall be brought with gladness and rejoicing : they shall be brought into the temple of the King. **I**n the stead of thy fathers, sons are born to thee : thou shalt make them princes over all the earth. **I** shall commemorate thy name : in every generation and generation. **T**herefore shall peoples give praise unto thee for ever : and unto the ages of ages. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, *etc.*

Thy plants | are a pa-ra-dise of po-me-gra-

nates, with the fruits of the or-chard.



The foun-tain. tone 5.

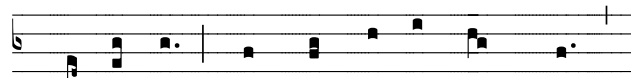
Psalm 45—Deus noster refugium

Our God is refuge and strength : a helper in afflictions which mightily befall us. **T**herefore shall we not fear when the earth be shaken : nor when the mountains be removed into the heart of the seas. **T**heir waters roared and were troubled : the mountains were troubled by His might. **T**he rushings of the river make glad the city of God : the Most High hath hallowed His tabernacle. **G**od is in the midst of her, she shall not be shaken : God shall help her right early in the morning. **T**he nations were troubled, kingdoms tottered : the Most High gave forth His voice, the earth was shaken. **T**he Lord of hosts is with us : our helper is the God of Jacob. **C**ome and behold the works of God : what marvels He hath wrought on the earth. **M**aking wars to cease unto the ends of the earth : He will crush the bow and will shatter the weapon, and shields will He utterly burn with fire. **B**e still, and know that I am God : I will be exalted among the nations, I will be exalted in the earth. **T**he Lord of hosts is with us : our helper is the God of Jacob. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

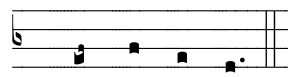
ant.:



The foun-tain | of gar-dens, the well of liv-



ing wa-ters, which run with a strong stream



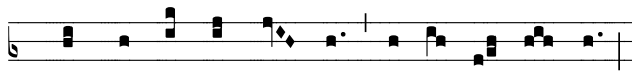
from Le-ba-non.



My Be-lov-ed. tone 6.

Psalm 86—Fundaménta ejus

His foundations are in the holy mountains : the Lord loveth the gates of Sion more than all the dwellings of Jacob. **G**lorious things are spoken of thee : O city of God. **I** will make mention of Raáb and Babylon : to them that know me. **A**nd lo, the foreigners and Tyre and the people of the Ethiopians : these were born there. **A** man will say: Mother Sion; and: That man was born in her : and: The Most High Himself hath founded her. **T**he Lord shall tell it in the writ of the peoples and the princes : even these that were born in her. **H**ow joyous are all they : that have their habitation in Thee. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen. *ant.:*



My Be-lov-ed | is come in-to His gar-den,



that He may eat the fruit of His ap- ple



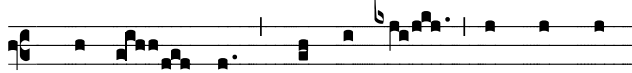
tree - - - - - s.¹

∇ In thy comeliness and thy beauty.²

⊗ Bend thy bow and proceed prosp'rously and reign.

Lesson 4. There is no doubt that the pleasure of desire did not please her in her duties as a wife, but the desire for children. She consented to dwell with her husband for one purpose, and one only: that she might have many heirs in heaven. That was always her motive. Her love of Christ and her steadfastness of faith, and her way of life, speak out even if we ourselves are silent. Her habits are a pattern of righteousness; her activities are examples of mercy; the whole bearing of her body full of holiness and grace. But Thou...

Resp. 4



This is she, | beau-ti- ful a-mong the

¹ Cant. 5:1 ² Ps. 44:6 ³ Cant. 8:5 ⁴ Ps. 41:4



daugh-ters of Je- ru- sa- lem, just as ye



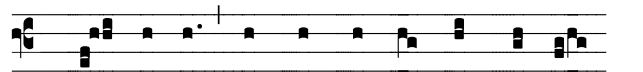
have seen her, full of cha- ri- ty and ten-



der love, **U**p-on the couch-es, and in the



gar-dens of sweet spic- es.



∇ **T**his is she that com-eth up from the de-



sert, flow- ing with de- lights.³

Upon...

Lesson 5. There was always shining within her a certain decorum of the future fatherland. Thou wouldst have thought that her entire family was of the same stamp, and that she was placed here but was not here, but already living a life in heaven. Let others praise hospitalities which have sinful motives, and the beauty of painted faces, those that add their own touch to Nature herself, and bring upon themselves disgrace. We, on the other hand, acclaim the beauty of the virtues rather than that of the body, and we hold the opinion that she was of noble lineage, for we know she was the bride of the King of heaven. But Thou...

Resp. 5 is O come My chosen, p. 309.

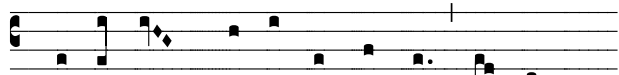
Lesson 6. Her whole life was spent exerting herself in frequenting churches ceaselessly, refreshing the poor, praying for herself and for others, and mortifying her body beyond belief. And how marvellously she stood steadfast in her afflictions! it was as if her 'tears were her bread by day and by night.'⁴ Therefore, if there was any sin of thought she had acquired from her youth, which is easily affected by fear, we have no hesitation in saying that it was blotted out by the fiery forge of poverty and by her marriage unto God. But Thou...

Resp. 6 is Hearken O daughter, p. 307.

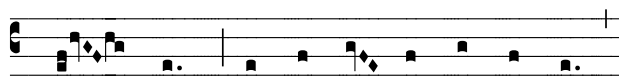
THIRD NOCTURN

I am come. *tone 7.**Psalm 95—Cantáte Dómino i*

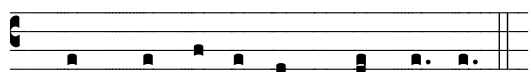
O sing unto the Lord a new song : sing unto the Lord all the earth. **S**ing unto the Lord, bless His name : proclaim from day to day the good tidings of His salvation. **D**eclare among the nations His glory : and among all peoples His wonders. **F**or great is the Lord, and greatly to be praised : He is to be feared above all gods. **F**or all the gods of the nations are demons : but the Lord made the heavens. **P**raise and beauty are before Him : holiness and majesty are in His sanctuary. **B**ring to the Lord, ye kindreds of the nations, bring to the Lord glory and honour : bring to the Lord the glory due unto His name. **B**ring sacrifices, and go into His courts : worship the Lord in His holy court. **L**et the earth be shaken at His presence : say among the nations that the Lord is king. **F**or He hath established the world which shall not be shaken : He shall judge the people in uprightness. **L**et the heavens be glad and let the earth rejoice : let the sea be shaken, and the fulness thereof; the plains shall be joyful, and all the things therein. **T**hen shall all the trees of the forest rejoice at the presence of the Lord : for He cometh, for He cometh to judge the earth. **H**e shall judge the world with righteousness : and the peoples with His truth. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen. *ant.:*



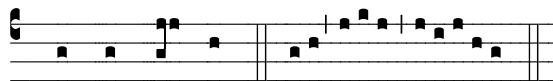
I am come | in-to My gar-den, My sis-ter,



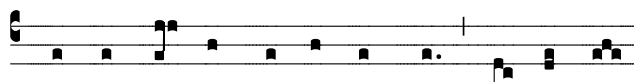
My spouse. I have ga-ther-ed My myrrh



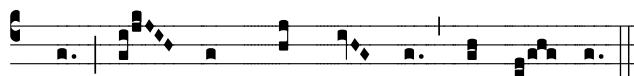
with Mine a-ro-ma-ti-cal spic-es.

I have eat-en. *tone 8.**Psalm 96—Dóminus regnávít*

The Lord is king, let the earth rejoice : let the many islands be glad. **C**louds and darkness are round about Him : righteousness and judgment are the establishment of His throne. **F**ire shall go before Him : and shall burn up His enemies round about. **H**is lightnings have shone forth throughout the world : the earth saw it and was shaken. **T**he mountains melted like wax at the presence of the Lord : at the presence of the Lord of all the earth. **T**he heavens declared His righteousness : and all the peoples saw His glory. **L**et all be put to shame that worship graven things : that boast themselves of their idols. **W**orship Him, all ye His angels : Sion heard and was glad. **A**nd the daughters of Judea rejoiced : because of Thy judgments, O Lord. **F**or Thou art Lord Most High over all the earth : Thou art exalted far above all the gods. **Y**e that love the Lord, see to it that ye hate evil : the Lord preserveth the souls of His saints; from the hand of the sinner shall He deliver them. **A** light hath dawned forth for the righteous man : and gladness for the upright of heart. **B**e glad in the Lord, O ye righteous : and give thanks for the remembrance of His holiness. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen.

ant.:

I have eat-en | My ho-ney-comb with My ho-



ney; I have drunk My wine with My milk.

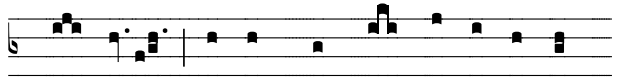
Such is. *tone 6.*

Psalms 97—Cantate Domino

O sing unto the Lord a new song : for the Lord hath wrought wondrous things. **H**is right hand and His holy arm : have wrought salvation for Him. **T**he Lord hath made known His salvation : in the sight of the nations hath He revealed His righteousness. **H**e hath remembered His mercy to Jacob : and His truth to the house of Israel. **A**ll the ends of the earth have seen the salvation of our God : shout with jubilation unto the Lord, all the earth; sing and rejoice and chant psalms. **C**hant ye unto the Lord with a harp, with the harp and with the voice of a psalm : with trumpets of metal, and with a voice of a trumpet of horn. **S**hout with jubilation before the Lord our King : let the sea be shaken and the fulness thereof, the world and all they that dwell therein. **T**he rivers shall clap their hands together; the mountains shall rejoice at the presence of the Lord : for He cometh; yea, He is come to judge the earth. **H**e will judge the world with righteousness : and the peoples with uprightness. ✠ **G**lory be to the Father and to the Son : and to the Holy Spirit. **A**s it was in the beginning, and now and always : and unto the ages of ages. Amen. *ant.:*



Such is | my Be- lov- ed, and He is



my Friend, O ye daugh-ters of Je-ru-sa-



le - - - - m.

℣. God shall help her with His countenance.
℟. God is in the midst of her; she shall not be shaken.

Gospel exposition 'The kingdom of heaven is like unto a treasure,' pp. 308-309, with these responsories:

Resp. 5b for non-martyrs: (here for a place marker!!!!)



The Lord hath cl



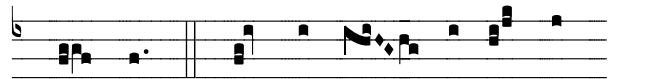
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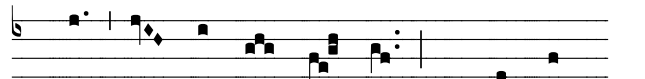
of glad-



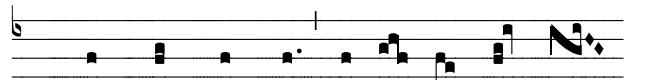
And as a brid



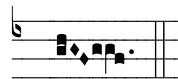
a crown. ∇ He hath giv- en to mine



ears pearls be-yond all price, and en-com-



passed me with ge



trous. And as a...

*Resp. 7—prob. in York: The blessed N. hath girded her loins with strength and hath strengthened her arm. Therefore her lamp shall not be put out in the night. V. She hath tasted and seen that her traffic is good, for it is that of God's wisdom. Therefore...
Accinxit b'a N. fortitudine lumbos suos et roboravit brachium suum. Ideoque lucerna ejus non extinguetur in sempiternum. V. Gustavit et vidit q'm (quoniam) bona est negociacio sapi'e dei. / Ideoque...*

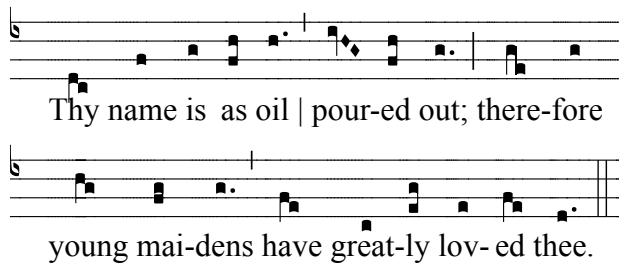
Resp. 8 is The Lord hath clothed, p. 306.

Resp. 9 is The kingdom of Earth, p. 299.

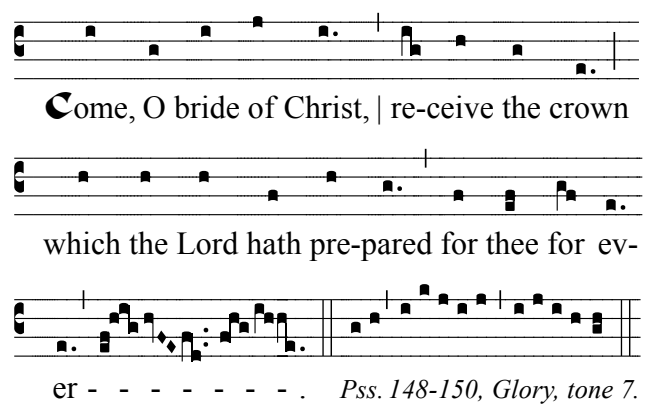
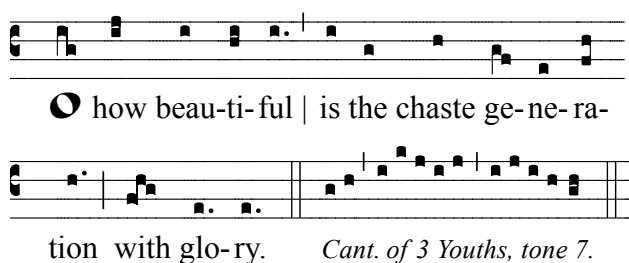
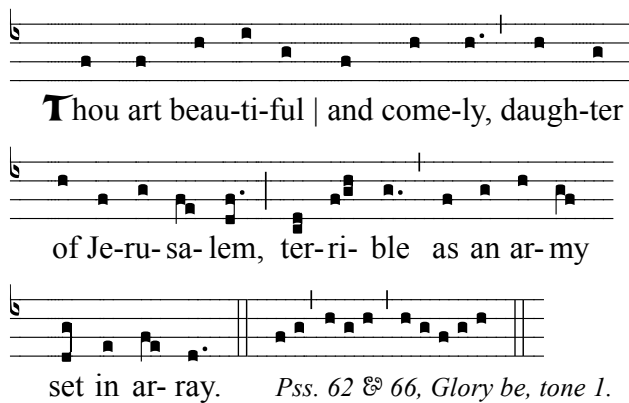
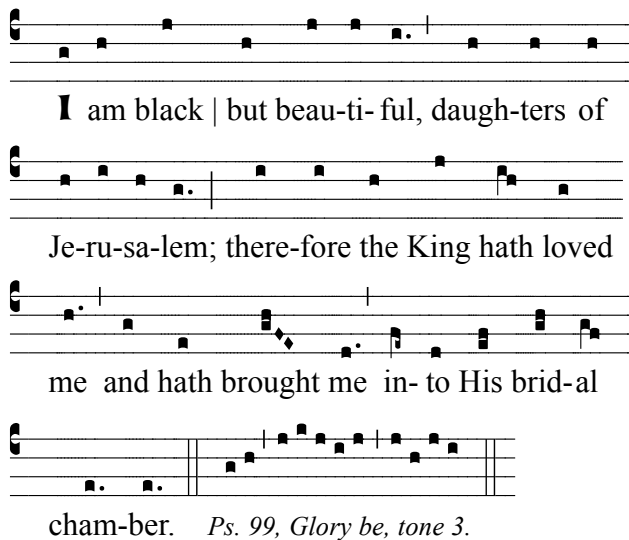
LAUDS

℣. Pray for us, blessed ℣.
℟. That we may be made worthy of the promises of Christ. O God, be attentive, etc.

Psalms of Sun. Lauds (p. 16) are sung under these ant.'s:



Ps. 92, Glory be, tone 1.



Chapter. Who shall find a valiant woman? Far and from the uttermost coasts is the price of her: The heart of her husband trusteth in her, and he shall have no need of spoils. *℞.* Thanks be to God.

Hymn on p. 269, beginning at 'The limbs of sick folk' (3rd stanza). 'His' is changed to 'her.' The hymn concludes:

℣. God shall help her with His countenance.

℞. God is in the midst of her; she shall not be shaken.

ant. Simile est reg. celor. sagene. Ps. Bened.

Or. ut supra.

First Hour

Psalms 53, etc., are sung under the ant. Thy name is as oil, p. qqq.

Third Hour

Psalms 118c., etc., under the ant. I am black, p. 310. Chapter Who shall find, p. qqq.

From the Resp. on, all is as for a martyred virgin, p. 311.

Sixth Hour

Psalms 118f., etc., ant. Thou art beautiful, p. qqq.

Chapt. She hath girded her loins with strength and hath strengthened her arm: She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. *Prov. 31:17-18* *℞.* Thanks be to God.

From the Resp. on, all is as for a martyred virgin, p. 311.

Ninth Hour

Psalm 118i., etc., under ant. Come, O bride, p. qqq.

Chapter. Many daughters have gathered together riches; thou hast surpassed them all: Favour is deceitful and beauty is vain; the woman that feareth

the Lord, she shall be praised. cf. Ecclu. 51:29-30
 R̄. Thanks be to God.

From the Resp. on, all is as for a martyred virgin, p. 312.

Second Vespers (if any)

Psalms of the day, ant. Thy name is as oil, p. qqq.

Chapter. Who shall find a valiant woman? Far
 and from the uttermost coasts is the price of her:
 The heart of her husband trusteth in her, and he
 shall have no need of spoils. R̄. Thanks be to God.

*Hymn on p. 270, beginning at 'The limbs of sick folk' (3rd
 stanza). 'His' is changed to 'her.' The hymn concludes:*

Ÿ. God shall help her with His countenance.
 R̄. God is in the midst of her; she shall not be shaken.

ant.--prob. in York: Inclita sc'e N. sollempnia
 suscipiat alacriter pia mater eccla ave sca deo
 digna ave dulcis et benigna optine nobis
 gaudia que possides cum gloria. Ps. Magn.

Collect as before.

The Common of Saints According to the
 Use of Sarum is ended.