

PROPER OFFICES OF THE SAINTS

GRANTED TO THE

BAREFOOTED CARMELITES.

Translated from the Latin
for the Carmelite Convent in Boston.

1896.

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SAINT JOHN'S
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7 JAN., 1896.

*Haec officia propria Carmelitarum Anglice tradita
cum aliis perlegi, eaque fideliter versa fuisse inveni.
Quapropter, me iudice,*

Nihil obstat,
quin prelo committantur.

J. HOGAN,

Sem. S. Joan, præs.

Imprimatur :

✠ JOANNES JOSEPHUS,

Archiep. Bostoniensis.

Die 24, JAN. 1896.

PREFACE

The book "Saints of Carmel" is offered to the Carmelites of Boston as a labor of love by a devoted friend whose name is withheld from the highest spiritual motives.

It was originally intended for use in Carmel only, but was afterwards thought to be of such general interest that it has been given a wider circulation.

It is a translation of the Offices said by the Discalced Carmelites in addition to those of the Roman Breviary, which they ordinarily follow in the recitation of the Divine Office. In some cases, as of St. Gabriel, St. Barbara, and St. Joseph, the Saints are not Carmelites but their Offices being recited with special privilege in Carmel, differ from those of the Roman Breviary and so are translated.

PROPER OFFICES

OF THE

SAINTS OF MOUNT CARMEL.

DECEMBER 4.

Feast of SAINT BARBARA,
Virgin and Martyr.

PRAYER.

WE beseech Thee, O Lord! that the intercession of the Blessed Barbara, Thy Virgin and Martyr, may protect us from every misfortune; that, through her mediation, we may be made worthy, by true repentance joined with a good confession, to receive the glorious Sacrament of the most holy body and blood of our Lord Jesus Christ, before the day of our death.

LESSON IV.

Barbara, a maiden of Nicomedia, was the daughter of Dioscorus, a man of noble birth,

but an idolater. By means of the things that are visible, she easily reached, with the help of divine grace, the knowledge of those that are invisible, and therefore she began to devote herself to God alone, and to heavenly things. Her father, wishing to protect her striking beauty from all intercourse with men, shut her up in a tower, where the pious maiden gave her time to prayer and meditation, trying to please God alone, whom she had chosen as her spouse. She refused with scorn several noble alliances which her father proposed to her, and he, trusting that his daughter's resolution might be the better overcome by his absence, journeyed into foreign parts. Before his departure, he ordered a bath to be built, that she might lack no comfort.

LESSON V.

During her father's absence, Barbara ordered a third window, in honor of the Holy Trinity, to be added to the two which had been cut in the tower, and she commanded that the rim of the bath should be guarded with the sign of the Holy Cross. When Dioscorus saw this novelty and learned the reason of it upon his return, he flew into such a rage with his daughter that he drew his sword, attacked her, and had well-nigh dealt her a deadly blow. God, however, was at hand; a mighty rock opened to Barbara as she fled, making a path by which

she could reach the top of the mountain, where she hid in a cave. Her father, however, found her later. After pitilessly kicking her sides and beating her upon the back with his fists, he dragged her by the hair over steep and dangerous paths, and gave her up to the judge, Marcianus, to be punished.

LESSON VI.

Here every temptation was put before her, but in vain. Then the judge commanded that she should be stripped naked and scourged with cords; that her wounds should be rubbed with potsherds, and that she should then be thrown into prison. Christ appeared to her in prison, surrounded with a great light. He comforted her in a wonderful manner, and strengthened her to bear her sufferings. Upon seeing what passed, Juliana, a married woman, was converted to the faith and shared the same palm. Barbara's limbs were torn with iron hooks, her sides were scorched with torches, and she was beaten on the head with hammers; but amid these tortures she consoled her companion, and encouraged her to fight bravely to the end. At last, their breasts having been cut off, both women were dragged naked through the public streets, and were then beheaded. Barbara's wicked father, void of all pity, severed his daughter's neck with his own hands. His savage cruelty, however, went not long unpunished, for he was

struck by lightning at the same moment, and died on the very spot. A part of the bones of the blessed Martyr are preserved in the holy church of the Lateran, together with her veil, while her head is reverently guarded in the oratory at the "Holy of Holies."

DECEMBER 6.

Feast of the Translation of
SAINT MARY MAGDALEN OF PAZZI,
Virgin of our Order.

[DOUBLE.]

All as on her Feast, May 25th, except what follows.

PRAYER.

O GOD! who hast excited in Blessed Mary Magdalen an unquenchable desire for suffering, and hast adorned her body, which was purified by constant mortification and penance, with the gift of incorruption; we humbly beseech Thee that Thou wilt deign to keep our souls free from all corruption of the flesh and of the world, and that Thou wilt lead us at last unto that life which fadeth not.

Antiphon. The Lord hath given wisdom to the

little one more to be desired than gold and many precious stones.

Antiphon. She hath received a blessing from the Lord, for she was innocent and clean of heart.

Antiphon. Magdalen hath forgotten her people and her father's house; and the King hath greatly desired her beauty.

Antiphon. God, a helper in troubles, was with Magdalen; therefore she feared not when she was cast into the den of lions.

Antiphon. Mount Carmel is the foundation of Magdalen's life; and the Lord hath loved her above all the tabernacles of Jacob.

V. God shall turn His countenance upon her.

R. God is by her side, she shall not be moved.

LESSON IV.

Contempt for the world and hatred and sacrifice of self stood forth prominently amongst the virtues for which Saint Mary Magdalen of Pazzi was remarkable. She carried about the mortification of Christ in her body, and determined to suffer much, that the life of Jesus might be made manifest in her mortal flesh. Moved by God's grace, she began, from early youth, to refuse delicate food, to lie on a hard bed, to sleep sparingly, and to trample under foot the attractions of the world and the temptations of the

flesh. She tore herself with scourges, tortured herself with rough haircloth, and wore herself away with almost constant fasting. In this determination she steadfastly persevered throughout the course of her life.

LESSON V.

The love of the Cross and of humiliation grew with her increasing years, and after she had entered the Order of Carmelites it became stronger than before. That she might be the more closely united to Christ, her spouse, who was crowned with thorns, she wove for herself a crown full of sharp points, and this she often put upon her head; for she held it a disgrace to be a delicate member under a head crowned with thorns. She passed almost the whole night in prayer; and when sleep overcame her she used no bed but the bare ground, or a board, or a rough sack. God tried her often, like gold in the furnace, by various sufferings, by abandonment and by temptations; and she used to say that her sole comfort in any trial, whether of body or mind, was to resign herself to the divine will.

LESSON VI.

She thus became a spectacle to God, to angels, and to men, and in her holiness and purity shone forth to such a degree that nothing was ever

seen to offend the beholder. After her death God honored her by many signs and miracles; and amongst these a lasting wonder continues to the present day, for her body, the abode of her most pure soul, has never been subject to corruption from the day of her death until now. Although it lay long buried in damp ground, it was found, when taken from the grave, sound, firm to the touch, and sending forth a perfume of wonderful sweetness. When the nuns left their former monastery, in which the holy Virgin had died, and removed to another, this precious pledge was transported, with the permission of the Holy See, on the sixth day of December and in the year one thousand six hundred and twenty-eight. There it is honored with the utmost veneration by the faithful, while glorified by the gift of incorruption and by other miracles.

R. God forbid that I should glory save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.

V. I live, now not I; but Christ liveth in me.

Antiphon. She hath come into the holy courts of religion; and she hath offered the victim of her own will to the Lord.

Antiphon. The Lord hath delivered Magdalen out of the hands of demons; and all people saw the glory of her sanctification.

Antiphon. Let Mount Carmel rejoice before the

Lord, who hath done wonderful things in Magdalen.

V. God chooseth her, and fore-chooseth her.

R. He maketh her to dwell in His tabernacle.

DECEMBER 11.

Feast of BLESSED FRANCUS,
Confessor of our Order.

PRAYER.

O GOD! who showest thine omnipotence above all by sparing and having mercy, graciously grant that, as Thou didst call to Thy heavenly kingdom Blessed Francus, the Carmelite, who was glorious by his merits, we too may be freed, through his merits and prayers, from the stain of our sins. Through our Lord.

LESSON IV.

Francus was born of pious and respectable parents in a village named Grotto, in the district of Sienna. His mother saw him in a vision, like a shapeless monster which was formed by

degrees into a man, and the result proved the truth of the vision; for after the death of his parents he stained his soul with many crimes. By a decree of divine Providence he was struck blind in the midst of his evil deeds, for he had in fact abused his eyes by showing contempt for God. Thus punished by the loss of sight, his better self awoke, and he made a painful journey to the church of Saint James of Compostella, where his sight was perfectly restored. He visited celebrated churches in other parts of the world after making a journey to Rome, where Gregory the Tenth gave him a full pardon of his sins. While on his pilgrimage he lived upon bread and water throughout Lent, and upon the roots of herbs on Fridays and Saturdays. When the journey was over and he had gone back to Sienna, he led an austere life in solitude, wearing an iron chain for a girdle. His teaching and example led many to the practice of rigid penance.

LESSON V.

The demon of sensuality used to prick with his sting God's unconquered athlete. One day when the temptation was very strong, he chastised his body with cruel stripes, threw himself upon thorns, and then into a tank filled with water, cold as ice. While he was fighting so bravely to protect his chastity, the Blessed Virgin appeared to him, and told him to put on

the Carmelite habit, which she showed to him. Francus was about to obey her commands, and was getting ready to be clothed by the Prior of the monastery in Sienna, when the habit which he was to put on was publicly brought to him by an angel. He received it with the rank of Lay Brother, and he made extraordinary progress in monastic discipline, bringing his body under the control of the will by means of such severity that he kept almost every member bound with an iron belt. Once on a certain Friday, when he was absorbed in deep contemplation of the Passion of Christ, the Lord appeared to him as He was when nailed to the Cross. The blood was pouring freely from His head, crowned with thorns, and from the wounds in His body, and He said to Francus: "See, Francus, what I suffer for man's sake, while he shows no gratitude for so great sufferings." Francus burst into tears at the sight, and upon hearing these words he scourged himself unto blood with an iron chain. From that time forward, he was in the habit of carrying in his hand the image of Christ Crucified.

LESSON VI.

Far from being puffed up by the favor of the Blessed Virgin, who appeared to him many times, he day by day brought himself under subjection by a harsher rule of life, by scourging himself with thorns and brambles, by bearing

heat and cold, and by wearing an iron helmet and a heavy coat of mail, as though he were worthy of the most severe punishment. So fond was he of silence that he always carried a leaden bullet in his mouth, and he would gladly undertake the lowest duties even when they were not laid upon him. Remarkable above all for his charity, he was honored with the gift of prophecy, as well as by miracles which took place during his life, at the time of his death, and after his death. On the eleventh day of December, in the year twelve hundred and ninety-one, towards nightfall, as Francus was lying in a violent fever, the clouds which had hid the light of day were suddenly scattered, and the Carmelite monastery seemed to be on fire with an extraordinary brightness. Thus in presence of the whole Brotherhood praying by his side, the good monk, lifting up his hands and eyes to Heaven, breathed forth his soul with these words: "Peace be with you, my brethren, and Thou, O Lord Jesus Christ, receive my spirit." At once there was heard the song of angels, carrying his soul to Heaven, and the light faded away. Finally, the holy man was raised to the ranks of the Blessed by Clement the Fifth, and his feast is celebrated by the people of Sienna with great devotion.

DECEMBER 14.

Feast of SAINT SPIRIDION,
Bishop and Confessor of our Order.

PRAYER.

LET the Feast of Saint Spiridion, Thy Confessor and Pontiff, protect us, O Lord! and as he was in prayer and in works, the faithful follower of the Order instituted by the Prophet Elias, so may we, by following in his footsteps, reach the enjoyment of Thyself, in his company. Through our Lord.

R. I. Well done, good and faithful servant, because thou hast been faithful over a few things I will place thee over many; enter thou into the joy of thy Lord.

V. Lord, Thou didst deliver to me five talents, behold I have gained other five over and above. Enter.

R. II. Behold the high-priest who pleased God in his days; therefore, according to his oath, the Lord gave him glory in his posterity, that he should increase as the dust of the earth.

V. The Lord gave him the blessing of all nations, and confirmed His covenant upon his head. Therefore, according to his oath.

R. III. The Lord hath sworn, and He will not repent: Thou art a priest forever according to the Order of Melchisedech.

V. The Lord said to my Lord: Sit thou at my right hand. Thou art. Glory be to the Father. Thou art.

LESSON IV.

Spiridion was the Bishop of Tremithus, a city of Cyprus. He, like many other Confessors, had his right eye plucked out, and the hamstring of his left leg cut, and was then sent to the mines, during the reign and by the order of the Emperor Maximin. Under the Emperor Constantine, Spiridion was present at the Nicene Council, where he refuted with great success, and brought over to the faith, a heathen philosopher who had scoffed at the Christian religion. Saint Athanasius also records his presence and dignity in the assembly of the Fathers at Sardica. Triphyllius, the Bishop of Ledra, and the most eloquent man of his time, upon making a speech in the synod, was openly rebuked by Spiridion because he had disdained to use the simple words of Holy Scripture. Meanwhile Blessed Spiridion, grown renowned for great holiness, ruled the Church intrusted to his charge, and became illustrious by the glory of his miracles as well as by the gift of prophecy. Once, when the fervor of his charity led him to undertake a journey that he might save an innocent man who was condemned to death, he

was stopped by a stream, which had overflowed its banks. At the command of Spiridion the stream stood still, making a passage for him and for his fellow-travellers.

LESSON V.

One night robbers came to his sheepfold, for, Bishop though he was, his simplicity was so great that he fed his own sheep. When these wicked men stretched forth their hands to make an opening through which to lead out the sheep, they were bound with invisible cords, and there they remained until daylight, like men given up to the torturers. The venerable Bishop bestirred himself early to lead his sheep to pasture, and he then found the young men hanging bound in the fold, though tied with no human bonds. When he learned the reason, he set free by his word those whom he had bound by his merits; and that their night's adventure might not prove fruitless, he said to them: "Young men, take with you one ram lest you should seem to have come here to no purpose, seeking that which it would have been better to ask for than to steal." Spiridion set out for Antioch at the command of the Emperor Constantine, and cured him, by the mere touch, of the sickness from which he suffered. It happened that one of the courtiers gave the venerable man a buffet on the cheek; and the latter, prompt to fulfil the counsel of the Lord, turned to him the other cheek.

LESSON VI.

The holy Bishop had a daughter called Irene, for he had espoused a wife when he was a layman, and had lived with her in honor for several years. His daughter, who had served him dutifully, died a virgin; and after her death a man came to the Bishop saying that he had left something in her keeping. The father had known nothing of the matter; nevertheless, what the man asked for was sought throughout the house, but was never found. The latter persisted, and urged his demand with sobs and tears; he even declared that he would put an end to his life if that which he had left were not restored to him. The venerable man, moved by his tears, hastened to the tomb of his daughter, and called her by name. Then Irene made answer from her tomb, saying: "What wouldst thou, Father?" "Where hast thou put," he asked, "that which this man intrusted to thee?" Then answering, she described the place and said, "There thou wilt find it buried." The father returned home; and having found the thing just as his daughter had described it from her tomb, he gave it back to the owner. Spiridion did many other holy deeds, and he was celebrated alike for his prudence and for his christian simplicity. Remarkable for his extraordinary tenderness towards travellers and towards the poor, he fell asleep in the Lord, full of years, after having ruled the church of Tremithus with extraordinary wisdom. We read that many miracles took place near his

body, which was carried later to Coreyra from the place where it had been first buried. There it is honored by the pious veneration of the faithful. Amongst the Greeks the Feast of the Blessed Spiridion is celebrated on the day before the Ides of December.

DECEMBER 16.

**Feast of BLESSED MARY OF THE ANGELS,
Virgin of our Order.**

PRAYER.

O GOD! who hast made the Blessed Mary, Thy Virgin, to lead a life like unto that of the angels, grant to us, Thy servants; that following in her footsteps, we may overcome the desires of the flesh, and that we may be worthy to enjoy the companionship of the angels. Through our Lord.

LESSON IV.

Mary of the Angels was born in Turin of parents who were equally remarkable for their piety and for their noble blood. She was well grounded in the teachings of a christian education, and from her earliest youth she gave promise of great and

extraordinary things. Turning away from childish games, she used to hide herself in retired chambers, that she might give herself up more completely to prayer; and by constantly reading the deeds of holy men, she was so inflamed with the desire of a more austere life, that she even laid a plan with her brother to run away from their father's house, and to betake themselves to a desert place. Even in her early years she drew such a love of suffering from meditating on the torments of Christ the Lord, that she set about making her body suffer by fastings, watchings, and every discomfort. When she was only six years old her strongest desire was to nourish herself with the Sacred Body of Christ; and as soon as she had gained her wish, the flames of divine love burst forth in her heart with greater violence than ever. She speedily saw the dangers to which innocence is exposed, and she determined to withdraw under the shadow of the cloister, that she might keep the flower of chastity free from every stain. Her desire was granted, and she hastened promptly and joyfully to Saint Christina's monastery of barefooted Carmelite nuns, in Turin, where she received the holy habit.

LESSON V.

When she had made her solemn vows to the Lord, she applied herself wholly to fulfilling them with the utmost fervor of which she was capable. She was rigid in the practice of poverty; she was a

wonder of obedience ; her chastity was so remarkable that her very conversation, as it seems to me, communicated the fragrance of this virtue in a wonderful way to those about her. Soon afterwards, however, her virtue underwent a long and severe trial, for by God's will she was deprived for six years of all the heavenly joy and light with which the minds of pious persons are usually filled and refreshed. Added to this, she was attacked and harassed by many different temptations of the infernal enemy, thus enduring a life more bitter than any kind of physical pain. This great tempest of the mind was stilled at length by the divine mercy, and she was consoled so abundantly with heavenly joys that she seemed to be lifted out of herself as often as she thought or spoke of God. When, in spite of her reluctance, she was called upon again and again to rule over the monastery, she so discharged the duties of her office as to be the teacher and leader of all ; of those who were entering on the path of religious perfection, as well as of those who were drawing near to its end. She was conspicuous for her matchless humility, for her singular love of God, for her never-failing practice of prayer, for her exact observance of every rule, and for the unwearied ardor with which she chastised herself. In this she seemed to recall Saint Aloysius Gonzaga, who was closely related to her on the mother's side, for he added the practice of extraordinary penance to the admirable innocence of his life.

LESSON VI.

In her zeal for the spread of the divine glory, she overcame every difficulty in order to found a monastery of her order at Montcalier. Although she was absent from them, she inspired the holy virgins who dwelt there with the esteem of every virtue, and fostered these virtues by her encouragement. Her charity for her neighbor made her grieve bitterly that there should be so many sinful men in danger of eternal death; and by constant prayer, together with voluntary sufferings, she strove to obtain from the divine mercy that they might return to the path of salvation, with the help of divine grace. She practised a like charity towards the souls that are undergoing punishment in the cleansing fires, for by prayer and bodily sufferings she labored to shorten the time of suffering allotted to them, and to hasten their entrance into the happiness of Heaven. She showed a singular devotion towards the Blessed Virgin, Mother of God, and towards Saint Joseph, the spouse of the Blessed Virgin, and it was, in fact, through her prayers to them that her country was freed from the attacks and inroads of the enemy. Laden with divine favors, she became celebrated for the gift of prophecy, for the discernment of spirits, the reading of hearts, and even for miracles. She was at length seized with a mortal illness, during which she gave a noble example of Christian patience. Then, yearning for her heavenly espousals, she peacefully sank to rest in the sweet love of the Lord, on the

sixteenth day of December, in the year one thousand seven hundred and seventeen. The belief in her holiness, which had gone on increasing, was greatly strengthened, after her holy death, by the fame of the miracles which God performed at her intercession, and which were noised abroad. These miracles were proved in due form, and the Supreme Pontiff Pius IX. admitted her to the ranks of holy Virgins.

JANUARY 22.

Feast of SAINT ANASTASIUS,
Martyr of our Order.

PRAYER.

O God! the strength of them that hope in Thee, who hast called the Blessed Anastasius forth from the solitude of Carmel, to receive the palm of martyrdom; we beseech Thee that we may be inspired by his example to bear the sufferings that are for our good. Through our Lord.

LESSON IV.

Anastasius, a Persian youth, was enlisted in the army of King Chosroës. The Cross of the

Lord had then been carried into Persia, where it became famous for the glory of its miracles. Anastasius was anxious to learn the mystery of the Cross; and when he was told that the Son of God had hung upon it, he was so inflamed with longing for the christian faith that, when the Persians were routed by the army of Heraclius, he left the service and stayed for some time in Hieropolis, at the house of a Persian banker who was a Christian. He afterwards set out for Jerusalem, where he was instructed in the faith of Christ by a priest named Elias, and he was then baptized by Modestus, Bishop of the Church of Jerusalem, changing his name, because he wished to be called Anastasius in honor of our Lord's resurrection. At the end of the eighty days, during which those who had been brought to the light of the true faith were not permitted to go out, he took the habit of a monk. He passed seven years in his monastery with the greatest credit; but at the end of this time it was revealed to him in a dream that he was to suffer martyrdom, and he then went back to Jerusalem to celebrate the Feast of the Resurrection. There he entered the Diaconium, and afterwards discovered his secret to his master, who dismissed him with the utmost kindness.

LESSON V.

After visiting Diospolis, Charizin, and other places of devotion, for the purpose of praying

there, he at length reached Cæsarea. After he had passed two days in the Church of the Mother of God, and was on his way to the Church of Saint Euphemia, he saw some Persian diviners busy with their search for omens. Moved by his zeal for religion, he tried to save them from their errors, but they laid violent hands upon him, and kept him for three days in prison, without food or drink. They then led him to the headquarters of Marzabanas, and placed him before their general. The commander, after endeavoring by much persuasion to shake the constancy of Anastasius, ordered that he should be carried to the prison, that there his neck and one foot should be bound with iron chains, and that he should carry heavy stones. In this place he was tormented by a crowd of Persians under their leader, and he was then stretched upon the ground and cruelly scourged. He nevertheless persisted in confessing his faith, and in denouncing magical sacrifices, and he was again and again led back to prison. There two monks, who had been sent from Jerusalem, went to see him and encouraged him on his way to martyrdom. Once, while he was chanting the hymns at Matins, he was consoled by the visit of an angel.

LESSON VI.

Marzabanas, seeing that his efforts were useless, reported the matter to King Chosroës, and at the

command of the latter Anastasius was sent to Persia. There he was tempted in different ways, and he was scourged more than once. They then tied a very heavy stone to one foot, and, fastening him by the corresponding hand, they kept him hanging thus for two hours; but seeing that Anastasius came forth from torments more determined than before, the Governor urged the King that the Royal Majesty should no longer be exposed to contempt through the firmness of this man. Anastasius was therefore beheaded, giving thanks to God, but first, seventy other Christians were, by the King's command, led to martyrdom before his eyes. The executioners then carried his sacred head to the King in proof that he was already put to death. A monk came from Cæsarea; and swathing the remains in a winding-sheet, which had been lent by the sons of Jesdin, he carried them away with him, and placed them reverently in the monastery of Saint Sergius. At length they were carried to Rome and placed in the monastery of the Salvian Waters.

JANUARY 28.

Feast of SAINT CYRIL,

Bishop, Confessor, and Doctor of our Order.

ANTIPHON. O Blessed Cyril! Great Doctor, Light of the Holy Church, Lover of God's law, implore the Son of God in our behalf.

PRAYER.

Father of heavenly light! who, with the light of wisdom and of the true faith, hast vouchsafed to enlighten the mind of Blessed Cyril, thy Confessor and Pontiff, that he might defend the honor of Mary, the Mother of Thy Son and ever Virgin, from the errors of heretics; grant, through his intercession, that the hearts of them that go astray may return to the unity of Thy truth, and that we may be one in obedience to Thy will. Through our Lord.

LESSON IV.

Cyril, the Bishop of Alexandria, was born of noble parents. He was nephew, on the father's side, of Theophilus, then Bishop of Alexandria, who sent the youth to Athens to pursue his studies. There Cyril made marked progress,

and he afterwards sought out John, the Bishop of Jerusalem, that he might be thoroughly instructed in the perfection of christian life. Strengthened by his intercourse with the Bishop, Cyril retired to Mount Carmel, where he led for some time the life of heaven upon earth, in company with certain pious men who dwelt there. Later he returned to Alexandria, his native city, and was ordained a priest of that church. Shortly afterwards Theophilus died, who was Bishop, as well as Cyril's uncle, and Cyril was raised to the vacant seat by general consent.

LESSON V.

As Bishop he gave himself up wholly to the duties of the episcopal charge. In the first place, that he might purge his diocese of the errors of unbelievers, he drove the Jews out of Alexandria, for they were then undermining the city by their evil lives. He attacked also the Nestorian heretics, and he was therefore appointed the legate of Celestine the First, at the Council of Ephesus, where he uprooted almost entirely the baneful dogma of the Nestorians, and proved the Blessed Virgin Mary to be the true mother of God.

LESSON VI.

The old enemy of the human race, and of the Mother of God, raised up many persecutions

against Cyril by means of John (Sacreensis), who represented the Emperor at Ephesus. Cyril was divinely aided in warding off these attacks; and after his return to Alexandria he wrote many letters to the different parts of Egypt, in order to blot out what remained of the Nestorian heresy. He wrote much and labored much in defence of the Church, and his works are read in the divine office throughout almost the whole of Syria. After he had ruled his church in holiness for many years, being bowed down with age, he gave up his soul to God on the fourth of the Kalends of February, under the Emperors Theodosius and Valentinian.

FEBRUARY 3.

SECOND DAY IN THE OCTAVE OF THE PURIFICATION.

FROM THE SERMON OF SAINT AUGUSTIN, BISHOP.

LESSON IV.

SERMON 20. ON THIS FEAST.

LET the virgins rejoice, for a virgin hath brought forth the Christ. Let them not fancy that that which they find in themselves hath been

destroyed in her; she is still a virgin after child-birth. Let the widows rejoice, for the widow, Anna, hath recognized the infant Christ. Let them that are married rejoice, for Elizabeth, a married woman, hath foretold the birth of the Lord Jesus Christ. Thus no state is passed over. There is none which doth not bear witness to the salvation of all.

LESSON V.

Think you that the virgins alone reach the kingdom of heaven? Nay, widows too, reach it. Great was the merit of the holy widow Anna, who had lived with her husband seven years from her virginity. After his death she lived to be aged, and in her holy age she awaited the infancy of the Saviour, that she who was full of years might see the babe, that the old woman might recognize the child, and that she who was about to leave the world might look upon the Saviour who was just entering it.

LESSON VI.

In the male sex three states of life are honored. Christ Himself was born a boy; therefore let boys rejoice while they vow continence to Him who hath made Himself a boy. He hath consecrated the purity of youth; for when He made His mother fruitful, he took not from her her vir-

ginity. The old man, Simeon, had lived long, since his years are likened to those of Anna, and he had received an answer that he should not see death before he had seen the Christ of the Lord.

*Reading of the Holy Gospel According to Saint Luke,
Chapter 2.*

LESSON VII.

At that time, after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord, as it is written in the law of the Lord. And the rest.

HOMILY OF THE VENERABLE BEDE, PRIEST. VOL. VII.

Let us study carefully, beloved brethren, the words of the law which we have set forth, and we shall see clearly that Mary, the most holy mother of God, and ever virgin, was, as well as the son whom she had brought forth, in nowise subject to this law. When, therefore, the law says that a woman who had conceived and brought forth, was to be held unclean for a long time, and that she, together with her offspring, must be cleansed, making offering of victims, it is plain that it did not call her unclean who had brought forth though still a virgin, nor hold unclean the son who was born to her; neither did it teach that she must be cleansed by saving victims.

LESSON VIII.

Since, however, our Lord and Saviour, who gave the divine law, willed to be subject to the law when He came as man, that He might redeem them that were under the law, and that we might receive the adoption of sons; so likewise, His most holy Mother, who was above the law by her singular privilege, did not refuse to submit to the decrees of the law, that she might give an example of humility; according to the words of the Sage, "The greater thou art, the more humble thyself in all things."

FEBRUARY 9.

OCTAVE OF THE PURIFICATION.

The First, Second, and Third Lessons are Taken from the Canticle of Canticles, Chapters 5 and 6.

SERMON OF SAINT BERNARD ABBOT.

LESSON IV.

I. ON THE PURIFICATION.

TO-DAY the Virgin Mother carries into the temple of the Lord the Lord of the temple. Joseph, too, presents to the Lord, not His own

son, but the son of the Lord, in whom He is well pleased. The just man recognizes Him for whom he was waiting, and the widow Anna confesses to Him. These four persons first formed the procession of to-day, which was afterwards to be held amid the rejoicings of the whole earth, in every place, and in every nation. It is not strange that the procession was then small, since He that was borne in it was so little. There the sinner had no place, all were just, all holy, all perfect. Yet, Lord, wilt Thou save these only, when Thou shalt multiply Thy mercy, O God?

LESSON V.

In the second procession a crowd goes before, and a crowd follows; a virgin no longer carries Him, but an ass. Thus, He despises no one, not even them that have grown rotten like unto the beast of burthen in its filth. Not only doth He not disdain them, but, if the garment of apostolic faith be upon them, if sound doctrine, a just life, and obedience be not wanting, if charity doth cover in them a multitude of sins, henceforward He will hold them worthy of the glory of His procession. Nay more, He holds even that honor in store for us which in the Temple He seems to have bestowed upon so few. Why should He not keep for their descendants the glory which He had asked beforehand for the ancients? David, king and prophet, rejoiced that

he might see that day; he saw it and was glad. If, on the contrary, he saw it not, why did he sing and play upon the harp? He saith, "We have received Thy mercy, O God! in the midst of Thy temple."

LESSON VI.

David received this mercy of the Lord, Simeon received it, we too, receive it, and as many as are predestined unto life, for Christ was yesterday, He is to-day, and He shall be forever. This mercy is in the midst of His temple, not in a corner, nor in a retired spot, for there is no exception of persons with God. It is given in common, it is offered to all, and no one is without it save him that refuses it. "Thy fountains, O Lord, God! are conveyed abroad;" nevertheless, Thy fountain is Thine alone, and the stranger drinketh not of it. He that is Thine shall not see death before he hath seen the Christ of the Lord, that, being thus secure, he may be dismissed in peace. Why should he not be dismissed in peace who beareth Christ in his bosom? He is our peace who dwelleth by faith in our hearts.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 2, as above.*

LESSON VII.

HOMILY OF THE VENERABLE BEDE, PRIEST.

FROM THE COMMENTARY OF SAINT LUKE.

“And he came by the Spirit into the temple.” This means that by the same grace of the Spirit by which he had formerly known the Saviour’s future coming, he recognized Him when He was at hand, and knew that he himself was then about to see Him. “And when His parents brought in the child Jesus.” Here shines forth the mighty power of the Lord, yet no less glorious is His humility, for He whom heaven and earth cannot contain is carried, entire, in the arms of an old man. Simeon took the Infant Christ in his arms in a figurative sense also; the veteran took the babe in order to teach us to put off the old man, who is corrupted with his deeds, and, being renewed in the spirit of our minds, to put on Him, who, according to God, is created in justice and holiness of truth; wherefore, putting away lying, we should speak the truth, and in heart, and word, and work, practise those things which belong to the state of the new man.

LESSON VIII.

The old man, just and God-fearing according to the Law, took the Child Jesus in his arms to show that the justice of works, which sprang from the Law, was to be changed, by grace, for the humble yet

saving faith of the Gospel. For who knoweth not that works are commonly represented by hands and arms? The old man took the Infant Christ in order to point out that this world, like unto one worn out with age and years, was about to return to innocence, and, if I may so express it, to the infancy of christian conversation, and that its youth was to be renewed like the eagle's.

FEBRUARY 11.

Octave of the Feast
of

SAINT ANDREW OF CORSINI,
Bishop and Confessor of our Order.

SERMON OF SAINT GREGORY OF NYSSA.

LESSON IV.

ON THE BURIAL OF THE GREAT MELETIUS.

WHEN the pure and modest church first looked upon the Blessed Andrew, she saw that his countenance was truly made to the likeness of God; she saw his charity gushing forth like a fountain; she saw grace flowing in abundance from his lips; she saw his humility carried to a degree beyond which she could conceive none higher; she saw gentleness and

mercy like David's, understanding and prudence like Solomon's, goodness like that of Moses, perfection like Samuel's, continence and modesty equal to Joseph's, wisdom like Daniel's; she saw him endowed with zeal for the faith like unto that of the great Elias, ornamented with bodily chastity like that of the heavenly John, gifted, like Paul, with charity that could not be quenched. She saw all these gifts united in one soul. She was wounded with a blessed love, and with a chaste and righteous affection she loved her spouse, lavishing upon him the tokens of her love.

LESSON V.

Yet before she had fulfilled her desire, before she had indulged and satisfied her longing, and while she was still on fire with love, temptations called the athlete to combat, and she was left alone. While he was pouring forth his sweat in the strife upon which he had entered in the cause of holiness, she waited in chastity, guarding the marriage vow. The bridegroom is not taken away from us; he stands in our midst, although we see him not. Within the shrine, and in the innermost part of the temple, within the veil, where Christ, our forerunner, is entered for us, there is the Priest, who hath left behind him the covering of his flesh. No longer doth he serve unto the example and shadow of heavenly things, but he gazeth upon the very image of the things. No longer seeing through a

glass, nor through a lattice, in a dark manner, but face to face, he intercedeth with God.

LESSON VI.

He intercedeth for us also, and for the sins of his people. He hath laid aside his garment of skins, for they that dwell in Paradise need not such garments, but he hath the covering which he hath woven out of the purity of his life, and with it he hath adorned himself. The death of such a man is honorable and precious in the sight of the Lord. Verily, it is not death, but the breaking loose from the hold of the flesh; for he sayeth, "Thou hast broken my bonds." Simeon hath been dismissed; he hath been freed from the bonds of the body. The snare is broken and the little bird hath flown away. He hath reached the promised land, and he speaketh wisdom with God upon the Mount. He hath loosed the shoes of the soul, that with the pure feet of the mind he may go up to the holy ground where God is seen.

Lessons VII., VIII., IX. are like the corresponding lessons on the Feast of the Translation of the Body of Saint Andrew, October 26.

FEBRUARY 12.

Feast of SAINT DIONYSIUS,
Pope and Confessor of our Order.

PRAYER.

WE beseech Thee, O Lord! to heal our vices by the remedies of Thy mercy, that, through the holy intercession of Blessed Dionysius, Thy Confessor and Pontiff, we may rise to heavenly desires. Through our Lord.

LESSON IV.

Dionysius followed the example of those holy leaders of the religious life who built for themselves little huts near the waters of the Jordan, and, leaving crowded cities behind, made wild herbs their food. In like manner Dionysius lived for a time after the manner of the monks or anchorites, and led in very truth the life of a prophet. He was raised thence to the Chair of the Supreme Pontiff, and governed the Church under the Emperors Valerian and Gallienus. He called a council together in Rome, to judge the cause of Dionysius of Alexandria, who had been sent to him by certain bishops of Pentapolis, under the charge of unsound faith. The Pope com-

manded Dionysius of Alexandria to give an account of his belief, and, having judged him innocent, absolved him.

LESSON V.

He overthrew, by written commentaries on doctrine, the heresy of Sabellius, which was then springing up; and his commentaries were like a middle and royal road, inasmuch as they refuted the two opposite heresies of Sabellius and Arius. He condemned the heresiarch Paul of Samosata, in two councils which were called together at Antioch; and when peace was restored for a time, under Gallienus, the watchful Pontiff placed priests over the different catacombs and churches which had been deprived of their pastors during the cruel persecution of Valerian.

LESSON VI.

He established, besides, parishes and dioceses without the city, and gave his approval to many other things which were of the greatest advantage to the Church. At length, after he had borne many labors in defending the Church against heretics and persecutors, and after having reigned eleven years three months and fourteen days, he passed hence, in peace, to the Lord, and was buried in the catacombs of Callistus, in the Appian Way. He held two ordinations in the

month of December, in which he made twelve priests, six deacons, and seven bishops for different places.

FEBRUARY 13.

Feast of SAINT EUPHROSYNE,
Virgin of our Order.

PRAYER.

O GOD! who hast, in a wonderful manner, moved the Virgin, Saint Euphrosyne, to the pursuit of holiness, and hast guided her constantly in the same; make us, through her merits and intercession, to burn with perfect charity. Through our Lord.

COMMEMORATION OF SAINT DIONYSIUS.

Antiphon. When he was the Sovereign Pontiff he feared not the things of earth, but he passed in glory into the kingdom of Heaven.

LESSON IV.

The Virgin, Euphrosyne, was born in Alexandria, in the time of Theodosius the Younger.

Her father, Paphnutius, was illustrious by birth and piety alike. When it seemed that no children were to be granted to him, he gave himself up to constant fasting, prayer, and to other pious works, and at length he deserved to receive, through the divine mercy, that which he had so earnestly desired. A daughter was born to him, and he gave her the name of Euphrosyne, by divine inspiration, for he seemed to foresee the great joy to which this pious child would give rise in heaven and on earth, by the holiness of her life. As it proved, she was no sooner born than she fulfilled the words of the Prophet, for she learned to bear the yoke of the Lord almost before she was out of the cradle. Even in her childhood there was nothing childish in her behavior, but from day to day she strove with more ardent longing to reach the heights of solid virtue, serving God day and night with pious simplicity. She had no taste for those pleasures which her giddy age too often pursues, but loved solitude rather, and avoided the company of children of her own age, save of them, perchance, in whom she found enkindled the divine love.

LESSON V.

Euphrosyne went joyfully onward in the path of virtue upon which she had entered; and full of the fervor of the Holy Ghost, she made a vow to Christ that she would have no lover save Him, but that

she would cleave in chastity to Him whom she worshipped in spirit. Unhappily her father, who had indeed at heart the interests of his only daughter, but who still clung to the things of earth, began to think of giving her in marriage. He chose one amongst the many nobles who sought her hand, the marriage contract was drawn up, and the day of the wedding was fixed. What was the maiden to do, who, burning with the desire of preserving her virginity, found herself surrounded with pitfalls laid for her at home and abroad? If she longs to refuse, her respect for her father withholds her. If she thinks of flight, her sex forbids. To stay at home is unsafe, to go forth is unbecoming. Amid so many doubts the maiden took refuge in prayer, and placed the flower of her virginity under the care of Him whose Mother is a virgin, and whose Father knoweth not woman. The Bridegroom, faithful on His part, failed not His loyal spouse, for He inspired her to undertake a truly manly and noble course by which, under a strange guise, she might escape both the world and the devil.

LESSON VI.

She followed this divine inspiration; and as though longing, like the Patriarch, to be the first to receive the blessing, she laid aside the dress which would betray her virginity, and, clothing herself in the garb of a man, she hastened to a certain convent of monks. There, hiding her sex and her design

under the name of Smaragdus, she earnestly implored to be received into the Brotherhood. She was accepted, and how great and how rapid was her progress in every virtue almost surpasses belief. No one was more chaste, no one more watchful than she. She applied herself, in the first place, to the practice of obedience, and in patience, sweetness, mercy, humility, and the other virtues she outshone the rest. Nevertheless, the old enemy of the human race could not bear to be outwitted by a maiden; and finding that he did but waste labor in his various attempts to oppose her pious undertaking, he conceived another plan. He repeatedly forced her great personal beauty upon the eyes of the Brethren, and led them at length to urge upon the Abbot that she should dwell in a cell apart from the rest, and live under the authority of one Brother. To this she consented willingly, and she passed thirty-eight years in this hiding-place, living for God alone, and for her own soul. She remained unknown to all until her father came to visit her, towards the end of her life. He knew nothing of this wonderful history, but God's Providence so ordered his coming. She thereupon told him who she was, to his great wonder and amazement, and immediately after gave up her blessed soul to God.

*FEBRUARY 14.***Feast of SAINT TELESOPHOPUS,
Pope and Martyr of our Order.****PRAYER.**

O GOD! who hast called forth Saint Telesphorus from the desert to the supreme government of Thy Church, and to the triumph of martyrdom; we beseech Thee to grant that, bearing all trials with a humble heart for the glory of Thy name, we may be enabled to win the palm of heavenly glory. Through our Lord.

LESSON IV.

Telesphorus, a Greek, embraced the rule of the anchorites, and he was celebrated alike for the holiness of his life and for the bright light of his learning. After the fierce combats of solitude, he was raised to the sacred throne of the Supreme Pontiff amid the general applause, and there, as if placed on a candlestick, he spread about him the brightness of life and character which befitted his high dignity. Zealous in the strengthening of discipline in the Church, he passed various decrees, amongst which was one ordering that for seven whole weeks before Easter

all clerics called to have part with the Lord should fast, and strive to cleave to God day and night, with hymns, prayers, and watchings. He said that as the life of clerics ought to differ from that of laymen, there should be a like difference in their fast, and that, since they were called the familiar friends of our Lord and Saviour, they should be men set apart by their character and by their holiness.

LESSON V.

The fast of Lent, which had been appointed by the order of the Apostles, was differently observed in the various churches. Telesphorus, therefore, by a pontifical decree, established it forever on a firm basis, and he likewise decreed that every priest should say three Masses on the Nativity of our Lord: one at midnight, when Christ was born at Bethlehem; one at dawn, when He was adored in the manger by the shepherds, and one at the third hour, when the day of the Redemption broke upon us. He commanded, moreover, that the hymn of the angels, "Glory to God in the highest," should be repeated in these Masses. He forbade Mass to be celebrated, at other times, before the third hour, at which time we read that Christ was crucified, and that the Holy Ghost came down upon the Apostles.

LESSON VI.

This watchful shepherd was not content with

guarding himself the fold intrusted to him, and putting down the false teachings of heretics by his preaching and writings, but for this purpose he made use of priests who were remarkable for piety and learning, and these he sent to the different parts of the earth. He checked the heresy of Valentinus, who taught that Christ our Saviour was born of the Blessed Virgin in such a way that He took no flesh of her, but that, clothed with heavenly flesh, He merely passed through her breast as through a channel. He put down also the heresy of Marcion, who maintained that there were two Gods, one good, and the other bad, and who denied the resurrection of the body. While Telesphorus was applying himself most fervently to the preaching and spreading of the faith, he was seized by a riotous mob of heathen, accompanied by the priests of their idols, to whom he was an object of hate. His head was cut off, and he gained thereby the palm of martyrdom. He was buried near the body of Saint Peter in the Vatican, after having reigned eleven years eight months and twenty-seven days. He held four ordinations, in which he made twelve priests, eight deacons, and thirteen bishops for different places.

FEBRUARY 15.

Feast of SAINT PETER THOMAS,

Bishop and Martyr of our Order.

PRAYER.

WE beseech Thee, O Lord! that, being appeased by the intercession and merits of Saint Peter Thomas, Thy Martyr and Pontiff, Thou wilt grant us the pardon of our sins, and keep us free from the ravages of pestilence. Through our Lord.

LESSON IV.

Peter Thomas was born at Condom, in Aquitania, and he showed a taste for letters from his infancy. He was remarkable for his extraordinary piety, as well as for especial devotion towards the Blessed Virgin; and he accordingly took, in the monastery of Condom, the habit of the sacred and ancient Order of the Virgin Mary, Mother of God, under the title of Mount Carmel. Having taken his vows in this Order, he resolved to control all the desires of the senses by fasting, watching, meditation, and prayer, that he might not overstep, even in light matters, the prescription of his Rule. Having been made priest, he was sent under obedience to Paris to pursue his

studies. There he so far surpassed his companions, that he shortly obtained the degree of Doctor in Theology, with the highest honors. After this distinction he gave himself to prayer with greater earnestness than before, and by his progress in every virtue he grew in holiness day by day.

LESSON V.

His devotion towards God and the Blessed Virgin, as well as his confidence in them, was such that he offered every act to God and to the Mother of God; and whatever might be the need in which he found himself, he called upon the Blessed Virgin. Once, while he was visiting a certain monastery, he was filled with anxiety about the means of relieving its poverty, and when he sought the accustomed and secure protection of the Blessed Virgin, he was rewarded by hearing her say, "Fear not, Peter; all things necessary shall be added to thee." The next day after Mass, a certain merchant bestowed upon him, in alms, the ten pieces of gold which were needed at the moment, and he found from that time forward that he was divinely supplied with everything needful. He used to pour forth many prayers to God and to the Blessed Virgin that his Order might be forever preserved and increased, heaving deep sighs while he prayed; and once, upon the night of Pentecost, when he was imploring this favor with greater earnestness

than usual, the Blessed Virgin honored him with this wonderful answer: "Take courage, Peter; the Order of Carmelites is destined to endure unto the end of the world, for Elias, the founder thereof, hath already long since gained this favor even from my Son."

LESSON VI.

Peter was made Bishop of Patti, and shortly afterwards Patriarch of Constantinople. From that time his heart turned to the shores of the East, and he would often visit, in spirit and in desire, the Holy Sepulchre of our Lord and Mount Carmel. Soon, however, fired with unbounded zeal for the salvation of the sheep intrusted to him, and impatient of longer delay, he girded himself for the journey. He was sent as Legate of the Holy See to secure freedom of travel to the Holy Land, and he greatly aided this holy work by his judgment and unwonted prudence. Often present with the King in battle, he gained more than one victory over the enemy. While he was firmly following up his efforts for the spread of the Catholic faith, and for its defence against the infidels, he was pierced with their arrows, and fell, covered with wounds. Such was the happy death of this martyr of Christ, who, full of days and of good works, passed away on the eighth of the Ides of January, on the day and at the hour which he had himself foretold,

and in the year one thousand three hundred and sixty-six. He left many writings behind him. His body was carried to Famagusta, where it is piously honored. This man of God was glorified by many miracles in life and in death, and the inhabitants of Famagusta particularly, feel the effects of his protection, which they devoutly implore against epidemic and pestilence.

FEBRUARY 16.

COMMEMORATION OF THE
SAINTS WHOSE RELICS ARE PRESERVED
IN THE CHURCHES OF OUR ORDER.

PRAYER.

O GOD! who hast willed to adorn this holy church with the Relics of so many Saints; grant unto us, Thy servants, that we may enjoy in Heaven the company of them whose memory we venerate upon earth. Through our Lord.

FROM THE TRACT OF SAINT JOHN OF DAMASCUS,
ON THE TRUE FAITH.

LESSON IV.

Christ, the Lord, hath bestowed upon us the

relics of the Saints like so many healing fountains from which numberless blessings flow down upon us, and sweetest perfumes are spread abroad. Let no one question this assertion, for if, by the will of God, water leaped forth from the rugged and solid rock in the desert, and again, from the jaw-bone of an ass to quench the thirst of Samson, why should it be held incredible that sweet perfumes spring from the relics of the Martyrs? Such a thought is indeed far from the minds of those who have beheld and experienced the power of God and the honors which He heaps upon His Saints. It had been provided, it is true, in the old law, that whoever had touched the corpse of a man was to be held unclean; the Saints, however, cannot be counted amongst the dead.

LESSON V.

Since the day when He, Life Itself, and the Author of Life, was numbered amongst the dead, we call not dead them that have seen their last day in the hope of the resurrection, and with faith in Him. How can a dead body perform miracles? Yet through the relics of the Saints, the demons are driven out, diseases are put to flight, the sick are healed, the blind see, lepers are cleansed, temptations and sorrows are banished, and every best gift comes down by their means from the Father of lights upon them that

ask with undoubting faith. What labor wouldst thou not be content to undergo that thou mightest find a patron to present thee to an earthly king, and to address him in thy name? Are not the Saints, then, worthy of honor, who declare themselves the patrons of the whole human race, and who implore God in our behalf?

LESSON VI.

They are indeed worthy of honor, and therefore we should build temples to God and offer gifts in their name; we should cherish their memory, and be filled with spiritual delight while recalling them to mind. Let this our joy, however, befit them that bid us to their feast, lest we should displease and provoke those whom we are trying to honor, and whose favor we strive to win. The things by which we honor God give pleasure to His servants also, and the things that offend God displease the soldiers of His army. Thus, let us honor the Saints with psalms, hymns, and spiritual canticles, by sorrow for our sins, and by the pity shown towards them that are in want; for it is by such services especially that we gain the friendship of God. Let us raise up statues and pictures to the Saints; and above all, let us, by imitating their virtues, become ourselves their living statues and pictures.

*FEBRUARY 17.*Feast of SAINT VINCENT,
Martyr.

PRAYER.

GIVE ear, O Lord! to our entreaties; that we who acknowledge ourselves worthy of punishment by our iniquities, may be set free through the intercession of Thy Blessed Martyr, Vincent. Through our Lord.

LESSON IV.

Vincent was born at Huesca in Spain. He was fond of study from his early youth, and Valerius, Bishop of Saragossa, instructed him in the sacred writings. The Bishop was unable to discharge his duty as preacher because he stammered, and Vincent took his place in preaching the Gospel. The fact was carried to the ears of Dacian, who had been placed over the province by the Emperors Diocletian and Maximian, and in consequence Vincent was seized at Saragossa, laden with heavy chains, and carried to Dacian at Valentia, in company with the Bishop, Valerius. The Governor cast them into a foul and stinking prison, where, with iron chains hanging from their necks and attached to their hands, he made them suffer cruelly from want and filth.

LESSON V.

Dacian, thinking that it would be easy to bend them to his will, worn out as they were by the long torments of the prison, had them brought before him, and demanded of the Bishop why he set himself against the command of the Emperors under pretence of religion. Valerius thought it best to return a mild and calm answer, upon which Vincent, turning to him, said, "Why, Father, dost thou address this tyrant so humbly? Cry out with a loud voice, and call upon the power of God to crush the pride of this man." Dacian boiled with rage at these words; and commanding the Bishop to be led away, he ordered every instrument of torture to be brought with which to torment the holy deacon. Vincent was scourged, and put upon the rack; he was stretched on a gridiron over burning coals; his bones were laid bare with iron claws; he was burned with plates of red-hot metal, and sprinkled with fat and with coarse salt. Since no atrocity of torment, nor yet harsh or cajoling words could move Vincent from his determination, he was led back to prison, which was strewn with potsherds, that, although overcome with sleep, his naked body might be tortured with the sharp points of the potsherds upon which he lay.

LESSON VI.

While Vincent was lying in his gloomy prison,

there appeared a great light which lighted up the whole place. All who saw it were filled with wonder, and the guard carried the news to Dacian. The latter had Vincent brought out and laid in soft bed, that he might torture him more cruelly after giving him a short respite, or, if Vincent, freed from the executioner, should pass away quietly, that people might say that he had died rather than that he had been put to death. In the meantime the heavenly court opened to Vincent; and after having overcome fire, steel, and the cruelty of his tormentors, the conqueror flew to receive the crown of martyrdom in Heaven upon the eleventh day of the Kalends of February. His body was cast out unburied; but strange to relate, a crow defended it with claws, beak, and wings, from other birds, and from a wolf. Upon hearing of this prodigy, Dacian ordered the body to be sunk in the deep sea, but it was cast upon the shore by the divine power, and the Christians buried it.

*FEBRUARY 19.***Feast of BLESSED ARCHANGELA GIRLANI,
Virgin of our Order.****PRAYER.**

O GOD! who hast prevented the Virgin, Blessed Archangela, with the blessings of Thy sweetness, and hast endowed her with heroic virtues; grant, through her intercession, that we, having been protected by the gift of Thy grace upon earth, may deserve to join the choirs of the Blessed in Heaven. Through our Lord.

LESSON IV.

Archangela, who was called Eleonora in the world, came of a noble family. Her father was John Giralani, and she was born at Trino, on Monte Ferrato. While still a little girl she was given to the nuns of Saint Benedict to be educated, and she there showed, by her unusual piety towards God, as well as by her charity towards her neighbor, the heights of holiness which she was later to reach. Her mind dwelt not upon childish thoughts, but she pondered serious and high subjects, caring for naught but the things above. When her father had taken her home, he urged her to marry, but

she stood firm in her determination to consecrate her virginity to God; and not content with this, she won over to her views her two sisters on the father's side, Mary and Scolastica. Thus she gained for herself companions in the religious life and in the practice of virtue. At length by the manifest will of God she hastened to Parma, and entered the monastery of the Order of the Blessed Virgin Mary of Mount Carmel. Exact in obedience to the Rule, she rejoiced to run in the paths of perfection, and she soon outstripped those even who had been before her in the race for virtue. A few years later it became necessary to elect a Superior, and the unanimous choice of the nuns fell upon Archangela.

LESSON V.

Like unto the candle set upon the candlestick, her extraordinary holiness shone yet more brightly in this position; and with an exquisite perfection far beyond that of her companions, she set forth in her own person the words of the Apostle: "The unmarried woman and the virgin thinketh on the things of the Lord; that she may be holy both in body and in spirit." Shortly afterwards she was intrusted with the government of a new monastery which was built at Mantua by the distinguished piety of the Princes Gonzaga. Thither she removed, and there she so fostered her little flock that it shortly grew to be a large family of the Blessed Virgin. She led the way for her Sisters with so

much humility, gentleness, and patience, that they honored her, not as their mother merely, but as an angel sent from Heaven. Full of zeal for the practice of the Rule, and of devotion towards the scapular of the Blessed Virgin, she taught her novices to despise the outward cleanliness of garb which is not accompanied by inward purity of heart. The title of the monastery was "Saint Mary of Paradise," and she spared no efforts in order that she and her Sisters, while dwelling upon earth, should have their conversation in Heaven.

LESSON VI.

Archangela was more than once seen rapt in ecstasy while she meditated on the mysteries of the faith. We learn that God often showed forth by wondrous miracles the holiness of His spouse, and He called her to her reward while she was still in the flower of youth, though ripe for Heaven. Worn out by her labors, fasts, and the severe bodily austerities which she practised, she was seized with a fatal illness before she had completed her third year at Mantua. Seeing that her last day was at hand, she called the Sisters round her, and urged them, with wise words of advice, to go onward cheerfully in the career of perfection upon which they had entered. Strengthened by the Sacraments of the Church, and with her eyes fixed upon the image of Christ Crucified, she repeated her accustomed words, "Jesus, my Love," and peacefully

gave up her soul. This took place on the eighth of the Kalends of February, in the year of salvation one thousand four hundred and ninety-four. The religious honors which had from time immemorial been publicly rendered to the Blessed Archangela were examined by the Sacred Congregation of Rites, and approved by the Supreme Pontiff, Pius the Ninth, who graciously granted that an Office should be recited in her honor.

FEBRUARY 25 or 26.

Feast of SAINT AVERTANUS,
Confessor of our Order.

GRANT, we beseech Thee, O Lord! that we may perfectly imitate the religious life of Blessed Avertanus, Thy Confessor, under the banner of Thy Mother, Mary of Mount Carmel; that, his merits interceding for us, we may be made strong in all perfection. Who livest.

LESSON IV.

Avertanus, the glorious offspring of Mount Carmel, was born at Limoges, in France, of parents of

modest fortune, but rich in virtue, and he learned from infancy to fear God, and to honor the Mother of God. While still a youth, he was seized with the desire of consecrating himself as a victim to God in the religious life, and he ceased not to implore, with prayer and fasting, that the divine will might be made known, until at length an angel directed him to enter the Order of the Blessed Virgin Mary of Mount Carmel. He therefore hastened at once to the monastery of Limoges, where he received the habit, after which he remained rapt in ecstasy for several hours. When he came to himself, he showed so great fervor in putting in practice the acts of virtue which his mind had conceived, that he not only surpassed all the Brethren, but won their love and admiration. He readily undertook the lowest duties of the monastery, and he hastened, nay, rather he ran, to obey every command of his superiors. For this reason he was commonly called by all "The Son of Obedience."

LESSON V.

After Christ, Avertanus took the Prophet Elias, the founder of the Order, for his model of poverty. He was exact in the practice of this virtue, for he not only held it sinful to touch money, but even to speak of it, and he went so far as to turn his eyes away from it, as if from the pest. He relieved the wants of the poor by giving up to them his own food, and he showed himself ready to meet a thou-

sand deaths for the salvation of sinners. Often would he pass entire days in the practice of prayer and contemplation, casting aside all care of the body, and he was so far lifted out of himself, that at times, even when a great uproar was raised, he hardly came to himself. Upon certain festivals of the year he was in the habit of climbing the hills in the neighborhood of the monastery upon his knees and in the middle of the night. Until dawn he dragged himself over the stones, with arms outstretched, and the tears streaming from his eyes, praying and beating his breast with a stone until the blood flowed. Continual praying on his knees had made them so callous that the skin looked as hard as iron.

LESSON VI.

Heaven inspired Avertanus with the desire of making a holy pilgrimage, and he therefore gained the permission of his superiors to do so, and to take with him, as his companion, Blessed Romæus, a monk of the Order. After celebrating the Feast of All Saints, they started together on their journey; but when they had crossed the heights of the Alps, amidst storms of rain and snow, they found all the cities in Italy shut against them on account of an epidemic of plague which was raging within the Italian borders. Such was the case at Lucca even, when Avertanus, stricken with sickness, implored

admittance at its gates. He was, however, charitably received into the hospital for strangers of the title of Saint Peter Major, which stands without the walls of the city. After struggling for some time against the inroads of disease, he was called at last to the reward of his labors during a visit which he received from Christ and the Blessed Virgin Mary, accompanied by a mighty host of angels. Thus, strengthened with the Sacraments of the Church, he ended the course of a holy life by a yet more holy death. On account of the many miracles that immediately took place through his intercession, his body was buried with great pomp in the church of the hospital, and it was carried later in solemn procession to the principal church of the city, together with the body of the Blessed Romæus, who died soon after in the same place. Their relics are reverently preserved in the same shrine.

MARCH 3.

Feast of SAINT JACOBINUS,
Confessor of our Order.

PRAYER.

POUR out upon us, we beseech Thee, O Lord! the spirit of prayer and of penance,

through the intercession of the Blessed Jacobinus, Thy Confessor; that, by following his glorious example, we may reach eternal glory. Through our Lord.

LESSON IV.

Jacobinus of Canepacia was born in the village of Plascha, within the diocese of Vercelli, in the year one thousand four hundred and thirty-eight. His parents were well known for their inborn uprightness of character, but they were poor in worldly goods. Jacobinus was piously trained from early youth, and he grew in years and in virtue alike. His devotion to the Mother of God, in particular, ever increased, and he determined to serve her by joining some Order which was especially devout towards her. He strove, by every means in his power, to make his vocation sure, and for this end, to constant prayer he added bodily mortification, fasting, and penance. At length he asked to be admitted amongst the lay Carmelites of the Primitive Observance, and his request was granted.

LESSON V.

During the novitiate, and still more after he had made his solemn vows to God, Jacobinus chose all sorts of austerities as the inheritance which by right belonged to him. He fasted on bread and water upon four days in each week;

and on Feast Days and Thursdays the only relaxation of penance that he allowed himself was to devote himself with greater earnestness to prayer, in which he passed many hours continuously before the Blessed Sacrament, or at the altar of the Virgin Mother of God. By the will of his Superior he was sent to collect alms, and he discharged this duty for a long time. Such was his humility, piety, and zealous charity that all were moved by his admonitions to walk in the footsteps of the Saints.

LESSON VI.

Worn out with years, labors, and sickness, Jacobinus fell joyfully asleep in the kiss of the Lord, in the midst of his Brethren at Vercelli, at the age of seventy years. This happened on the fifth of the Nones of March, which was likewise the day of his birth. Scarcely had he changed this mortal life for that which is eternal before God glorified his tomb by the many miracles that He worked there. An altar was raised to God in honor of Jacobinus, and the faithful whose prayers had been answered through his intercession, failed not to portray him surrounded by a halo. The devotion shown to the Saint from the earliest years down to the present time was lately examined; and on the recommendation of the Sacred Congregation of Rites, Pope Gregory the Sixteenth approved it, and graciously granted that an Office and Mass should be said in his honor.

*MARCH 4.*Feast of BLESSED ROMÆUS,
Confessor of our Order.

PRAYER.

O GOD! who hast led by the paths of righteousness the Blessed Romæus when he travelled with Thy servant, Avertanus; grant that, aided and protected by his intercession, we may be conducted to our country in Heaven.

LESSON IV.

Romæus, a native of Italy, trampled under foot the world's allurements, of which he feared the dangers; and obeying the call of God to a religious life, he joined the Order of the Blessed Virgin Mary of Mount Carmel. Having entered there, he rejoiced as a giant to run the way, and he exercised himself with ardent zeal in this training school of the virtues. When Saint Avertanus, led by the spirit of God, undertook his pious pilgrimage to the Holy Places, he greatly desired to have Romæus for his companion, because Romæus was a model of piety. His request was granted by the superiors.

LESSON V.

It is almost beyond belief how eagerly both companions started on their journey. They bore with brave and steadfast hearts the hardships of travel, as well as the want of necessary things; and upheld by the divine protection, they overcame the dangers and even the hazards to life, which, at that period especially, beset the steps of travellers. They were ever absorbed in the meditation of heavenly things, recalling to mind the acts of the Saints; and while they carried out their pious understanding, they vied with one another, and urged each other on to greater perfection.

LESSON VI.

They visited all the places of especial sanctity with sentiments of deep devotion, particularly those of Rome, which are hallowed by the blood of the Princes of the Apostles, and by that of many martyrs, and are renowned for the deeds and relics of numberless other heroes of Christ. At length, laden with spiritual treasures, they turned their faces homewards, and first Avertanus ended the course of his mortal life at Lucca. Romæus, bereaved of his companion, longed ardently to rejoin him in Heaven. God heard his prayer, and Romæus was stricken with the fever, which quickly increased in violence, so that he piously received the last

Sacraments. Immediately afterwards he was rapt in ecstasy, wherein he saw the gentle Jesus coming to meet him with a multitude of Saints, amongst whom he recognized Avertanus. Upon the eighth day after the death of the latter, Romæus took flight to Heaven. His remains, together with those of his companion, first received public religious honor in the church of Saint Peter Major, without the walls. Afterwards they were carried from place to place, and they are now at length venerated in the church of Saints Paulinus and Donatus, where the faithful enjoy the fruits of his intercession. Pope Gregory the Sixteenth lately approved the honors which had been unceasingly paid him during four centuries, and graciously granted an Office in his honor.

MARCH 6.

Feast of SAINT CYRIL,
Confessor and Doctor of our Order.

PRAYER.

O GOD! who, when the Blessed Doctor, Cyril, was offering the Holy Sacrifice upon Mount

Carmel, didst reveal to him, by the apparition of an angel, the events of a future age ; grant that, following his example, we may despise the things of earth, and seek ever those which are eternal. Through our Lord.

LESSON IV.

Cyril, the Carmelite, was born in Constantinople, of noble parents. Like John the Baptist and Samuel, he dedicated himself to God from his infancy ; and having later entered the ranks of the clergy, he was raised to the priesthood. In his new state he gave himself up to the pursuit of all branches of learning, so that every one looked upon him as a wonder. His style was rich in teaching, keen in arguing, and earnest in preaching. Hearing that the Sultan of Iconium wished to have books upon the christian religion, he set out for Iconium, taking with him the sacred writings ; and he pressed the Sultan with forces so overwhelming, that in a short time he made him a catechumen. When the latter had been fully instructed, Cyril, on the Feast of Easter, brought him forth to a new life in the sacred waters of baptism.

LESSON V.

A dispute arose between the Patriarch of Constantinople and Saint Cyril about the procession of the Holy Ghost. The Patriarch asserted that

the Holy Ghost proceeded from the Father alone, while Cyril was steadfast in maintaining that He proceeded from the Father and the Son. Cyril, therefore, wishing to keep himself free from the errors of the Greeks, and warned by the Blessed Virgin in his sleep, bestowed all that he had upon the poor, and setting sail for Syria, he reached Mount Carmel. He there took the habit of the Mother of God, and became so pleasing to God by his fasts, prayers, and works of charity, that he was deemed worthy of divine revelations.

LESSON VI.

Once while Saint Cyril was offering the Holy Sacrifice of the Mass, upon the Feast of the Blessed Hilarion, an angel, under the form of a virgin, brought to him two silver tablets inscribed with Greek characters, saying to him, "The Almighty God hath sent these tablets to thee, His favored servant and faithful herald, that thou mayest transfer this writing to parchment, and that, after thou hast melted the silver tablets, thou mayest make of them a chalice and a censer with which to offer sacrifice to God." The writing contained eleven heads in which a grievous persecution was foretold to the Church. In carrying out these behests the holy man fully comprehended their mysteries. The Blessed Cyril, after having heaped up good works, and having admirably ruled his Order in the Holy Land for

twenty-seven years, passed hence to God, to reign with Him forever in the land of the living. He flourished under the Emperors Philip and Otho, and in the year of our Lord about twelve hundred.

MARCH 13.

Feast of SAINT EUPHRASIA,

Virgin of our Order.

PRAYER.

O GOD! who makest Thy Church ever fruitful with new offspring, give ear unto Thy suppliants, that, as Thou hast adorned the holy Virgin Euphrasia with virtues and miracles, we may be snatched, through her intercession, from the darkness of vice. Through our Lord.

LESSON IV.

The virgin, Euphrasia, was born in the days of Theodosius the Elder. Her father, Antigonus, and her mother, Euphrasia, were both of distinguished rank, for they were of the blood of the Emperor. They nevertheless valued piety more

than birth, and they were always busied in works of charity. It was their occupation of almost every day to succor the poor, to entertain pilgrims, to soothe the suffering, to visit religious houses, which they liberally endowed, and to give themselves up to prayer. God, in answer to their desires, sent them a daughter; but after her birth they took, by mutual consent, a vow of perpetual continence, in order that they might give their minds more entirely to God and to their neighbor. In this way they passed one year under the same roof, apart, but with hearts united; and at the end of that time Antigonus, enriched with good works, was removed from this life to light eternal. His widow, Euphrasia, could never be moved from the vow of perpetual continence which she had made to God, though she was sought by many for the sake of her rare gifts of mind and person. She chose rather the surer way, and determined to bid farewell to the world as she had already done to earthly pleasures.

LESSON V.

Therefore she set out far into Thebaide, taking the maiden, her daughter, with her, and there she passed the rest of her life, ever supplying out of her abundance the needs of the neighboring monasteries, for her wealth was great. While she was applying herself earnestly to the discharge of these pious duties, it happened, by the provi-

dence of God, that she and her beloved daughter were taken to a large monastery where dwelt, in the practice of rigid discipline, more than one hundred and thirty nuns under one Abbess. They wore haircloth every day, and they were so given to fasting that some would go without food for two, and others for three days, while the rest took no food before evening. They lived upon herbs and vegetables only, and it was held a sin even to touch wine, oil, grapes, figs, or apples. After passing some time there, the mother was getting ready to depart, when the little maiden, Euphrasia, was seized with the desire of staying behind to serve God in these choirs of virgins. She confided her wish to the Abbess, who, to turn her from it, laid before her, on the other hand, the yoke of obedience, the trials of poverty, and the rigor of monastic discipline. The child still insisted, declaring that Christ, whom she longed to choose for her spouse, would not fail to help her.

LESSON VI.

Thereupon the mother was called in, and she did her utmost, by tender words, to keep her daughter with her. Finding that the maiden was not thus to be moved, the mother wondered; and turning to a picture of Our Lord, she raised her hands to Heaven, and, in a broken voice, she uttered these words, "O Lord, Jesus Christ,

take this child under Thy care, for she hath desired Thee, and hath committed herself unto Thee." She then at once used her influence with the Abbess in her daughter's behalf, urging that the latter should be clothed with the religious habit. This was done, and the pious maiden dwelt in that monastery from her seventh to her thirtieth year, going onward daily from virtue to virtue. Her patience and humility were particularly remarkable, for she did not disdain the humbler duties of the monastery, but gave rise, on the contrary, to general admiration by the readiness with which she performed them. She was so exact in the practice of obedience that when the Abbess, to try her, commanded her to carry heavy stones upon her shoulders from one place to another, and then to take them back to their former position, she did it all faithfully and without delay, nor did she plead as an excuse the difficulty of the task or her bodily weakness. She kept so strict a fast, that she would pass, not merely two days or a week, but even forty days without food or drink. The enemy of the human race, enraged at this, often attacked the maiden with various temptations, but she courageously overcame him by fasting and prayer. Thereupon he grew more and more infuriated, and laid open pitfalls for her life. At one time he would push her into a well, at another he cast her into a boiling cauldron, but by the power of God she always escaped unhurt.

After she had heaped up merits so great, her Heavenly Spouse called her, and Euphrasia passed hence to Heaven.

MARCH 15.

Feast of SAINT LOUIS MORBIOLUS,

Confessor and Tertiary of our Order.

PRAYER.

O God! who hast shown unto the Blessed Louis the riches of Thy mercy; mercifully grant that as he freed himself, by Thy aid, from the snares of his vices, so we, through his intercession, may be freed, by Thy grace, from the bonds of our sins. Through our Lord.

LESSON IV.

Louis, of the ancient family of the Morbioli, was born in Bologna, of honorable parents. Little by little he fell away from the pious training which he had received, and he was led by the example of corrupt young men to entangle himself in the world's vices. When his affairs became embarrassed, he went to Venice, where he was most kindly received by the Rhenan

Canons, at the monastery of the Most Holy Redeemer. Shortly afterwards he fell ill of a violent fever. Then, in danger of his life, he was moved by the thought that God's judgment was at hand; and yielding to the promptings of divine grace, he turned with his whole heart to Him who is the Father of Mercies.

LESSON V.

He rose up from his illness a new man. In the first place, he made over all his possessions to his brother for the payment of his debts, and he then wished to be admitted amongst the Carmelite Tertiaries. Instead of the sumptuous apparel that he had hitherto worn, he put on a mean and threadbare garment, and girded himself with a cord which chance threw in his way. In this guise, and with feet bare, he showed himself to the people, and besought their pardon for his scandals. From that day forward he went barefooted, even in the freezing cold of winter. He then began to preach penance in the villages and public squares, and he was led by the ardor of his charity to visit several cities of Italy, bearing before him, as his banner, the likeness of Christ, which he fastened to a pole, and calling upon the inhabitants to return to the way of salvation. He reaped such a harvest of them that heard him and admired his virtues, that he was believed to have been divinely sent to reform the corrupt morals of the times.

LESSON VI.

He atoned by the most rigorous penance for the crimes which he had formerly committed, and severe bodily austerities expiated the pleasures of his early life. His food was bread and herbs which he seldom cooked, the ground was his bed, and a stone, or the trunk of a tree, his pillow. Home he had none, save towards the end of his life, when Paul Lupar gave him a small bedroom in his house under the staircase. This has been since turned into an oratory, and may be seen to this day. There he foretold the day of his death, and received the Sacraments with heartfelt devotion. Although he was at the point of death, he refused the bed which was brought to him; and lying on the ground, he sank into the sleep of a holy death towards the end of the fifteenth century. The whole city poured out to look upon his body, and later to visit his tomb. Many sick persons experienced his powerful help. The result was that he began at once to be honored and invoked as a mirror of penance, and as a powerful intercessor with God, while his holiness has been extolled by grave writers of his own time and of the ages following. The honors paid to him for almost four hundred years down to the present day were lately approved by Pope Gregory the Sixteenth, who allowed an Office to be said in his honor.

MARCH 18.

Feast of SAINT GABRIEL, Archangel.

HYMN.

HAIL Thou Splendor of the Father,
Christ, to Thee we raise our song,
Life and vigor of the spirit.
Lo! before th' angelic throng,
Choir echoing unto choir,
We in turn the chant prolong.

Praise we the celestial armies,
Gabriel, above them all,
Messenger of God the Father,
Soon at Mary's feet to fall,
Ushering the Spirit Bridegroom,
At the Bride's submissive call.

King benign, O Christ protect us,
'Neath the shield of Gabriel's might.
From the foe's deceiving shadows,
Lead us, pure of heart, to light,
Where Thy clemency restoreth
Eden to our tranced sight.

Let our voices sweetly blending
In harmonious strains repeat,
Glory to th' Eternal Father,
To the Son and Paraclete,
Triune God, before all ages,
Thee we praise with homage meet.

Prayer and Verses as in the Common.

*The first three lessons are taken from the Prophet Daniel,
Chapter 9.*

SERMON OF SAINT GREGORY, POPE.

LESSON IV.

FROM HOMILY 34, UPON THE GOSPEL.

Those amongst the heavenly spirits are called angels who carry messages of slight importance, while they whose tidings are more weighty are named archangels. Hence it was that no ordinary angel was sent to the Virgin Mary, but Gabriel the Archangel. It was fitting that the highest angel should come to perform this service, because the event which he announced was the greatest of all events. The different heavenly spirits are called by particular names, that the word may show the works that they have power to perform. In that holy city which is made perfect by the fulness of knowledge, drawn from the vision of the Almighty God, proper names are not allotted to them, as if names were needed to distinguish their persons; but with us, when they come upon some service, they receive names corresponding with that service.

LESSON V.

Thus, Michael is called "Who is Like unto God"; Gabriel, "The Strength of God"; while Raphael is named "The Medicine of God." As often as some

mighty act of power is performed, Michael is declared to be sent, to give us to understand by the act itself, as well as by the name, that no one can do that which God alone hath power to perform. When he, the ancient enemy, who in his pride sought to be like unto God, saying, "I will ascend into Heaven, I will exalt my throne above the stars of God, I will be like the Most High," shall be allowed to exert his own strength fully, at the end of the world, albeit soon to undergo final punishment, it is said that he is to do battle with the Archangel Michael. This is according to the words of John: "And there was a great battle in heaven" with Michael the Archangel; and it will happen in order that he, who in his pride sought to be like unto God, may be slain by Michael, and learn thereby that no one may raise himself to the likeness of God by pride.

LESSON VI.

Gabriel, who is called "The Strength of God," was sent to Mary. He came to announce Him who hath deigned to come in humility to conquer the powers of the air. Of Him it is said by the Psalmist, "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? The Lord, who is strong and mighty: the Lord mighty in battle." Again: "The Lord of hosts, He is the King of Glory." The Lord of hosts, mighty in

battle, who was coming to wage war against the powers of the air, was therefore to be announced by "The Strength of God." Raphael, as we have already said, is interpreted "The Medicine of God," because he touched the eyes of Tobias as if discharging the duty of the healer, and thereby put the shadows of his blindness to flight. He, therefore, who was sent to heal was fitly named "The Medicine of God."

*Reading of the Holy Gospel according to Saint Luke,
Chapter 1.*

LESSON VII.

HOMILY OF SAINT BERNARD, ABBOT.

HOMILY 1. UPON THE GOSPEL.

I do not consider this to be one of the lesser angels who are wont to be sent as messengers to earth for any purpose. We understand this clearly from his name which, when interpreted, is called "The Strength of God." Moreover, he is not declared to have been sent, as usually happens, by another spirit greater, perchance, than he, but he is sent from God Himself. For this reason it is set down "sent from God." Perchance "sent from God" is written lest it should be thought that God, before revealing his design to the Blessed Virgin, revealed it to any of the blessed spirits save only the Archangel Gabriel, whose dignity amongst his companions may assuredly have been so great that he was held worthy of such a name and of such a message.

LESSON VIII.

Nor is the name unbefitting the message itself. Christ is the power of God, and who could more properly announce His coming than one who was honored by a like name? For what is strength but power? Nor be it held unfitting or unbecoming that the Lord and His messenger should be called by a common name; for though the name of each is the same, the reason of its application is different. In a far different sense from the angel, Christ is called the strength or power of God. The angel is so called as one to whom the name is applied; Christ, as one having the right to it in His own person. Christ is called, and is, the power of God, who, when the strong man armed kept his court in peace, came upon him, a stronger than he, and, overcoming him by the strength of his arm, snatched his spoils.

LESSON IX.

The angel was called "The Strength of God" either because he had deserved the privilege of his office, which was to announce the coming of Power Itself; or because he was to reassure the Virgin, that she, who was by nature fearful, simple, and modest, might not be alarmed by the newness of the miracle. This he did, saying: "Fear not, Mary, for thou hast found grace with God." Neither is it unreasonable to suppose, albeit it is not so stated by the Evangelist, that perchance the same angel com-

forted her spouse, who, though a man, was humble and fearful. "Joseph," he said, "son of David, fear not to take unto thee Mary, thy wife." Gabriel, therefore, is fitly chosen for this service. Nay, rather, it was because such a task was laid upon him that he was aptly called by such a name.

HYMN.

Christi Sanctorum. As in the Common.

MARCH 23.

Feast of the BLESSED BAPTISTA of Mantua,
Confessor of our Order.

PRAYER.

O GOD! who hast made the Blessed Baptista wonderful in contempt for the world, and in zeal for Thy glory; grant unto us, through his intercession, that, having renounced earthly vanities, we may follow, with an upright mind, the things that are Thine. Through our Lord.

LESSON IV.

Baptista was born in Mantua. His father was a Spaniard, and his mother was a native of

Brescia; both were alike distinguished by their noble lineage. Baptista was gifted with remarkable quickness of intelligence, and he was pursuing the study of belles-lettres and of philosophy with marked success, when, at the age of fifteen, he determined to embrace the obscurity of the cloister, that he might serve God with the greater perfection. Accordingly he took the habit of the Order of Friars of the Blessed Mary of Mount Carmel in the monastery of his native town, and he made such progress in the path of perfection that he was soon held as a worthy model for the imitation of those who were the farthest advanced therein. When he had made his solemn profession, and had been raised to the priesthood, he gave himself up wholly to the duties of his sacred office, and to the science of divine things. He was commanded to take the chair of professor; and by his eloquence and example he succeeded no less wonderfully in moving his hearers to follow in the footsteps of Jesus Christ, than in urging them to the pursuit of the sciences.

LESSON V.

Baptista was eminent in the gifts of prudence and of sagacity, and therefore he was raised, while still young, to the government of the Congregation of Carmelites in Mantua, which was very flourishing at that time. He fulfilled the duties of this charge with such solicitude that he

was six times appointed to the same office with the unanimous consent of his companions. The man of God sought the welfare of others as well as that of his Brethren. Crowds of the suffering flocked to him to receive counsel or help, and to them he became all things for Christ's sake. By public sermons, by private conversations, as well as by other aids to piety, he rendered the services of his wonderful charity. He was high in favor with the authorities, as well as with the Roman Pontiffs themselves, and more than once he conducted with striking success the weighty affairs with which they intrusted him. So faithful was he to the law of the cloister, and to the practice of poverty in particular, that he never turned aside from the path of the Rule to embrace a more austere way of life. The painful illnesses with which he was often visited, and other trials of whatsoever kind, he bore with a brave, nay, even with a joyful spirit.

LESSON VI.

He was transported by such fervor of devotion towards the Blessed Virgin, that he allowed no occasion to escape him of glorifying her in word or writing with the highest praise. During his absence, and against his will, he was proclaimed Prior General of the whole Order, and it was at the command of the Supreme Pontiff alone that he accepted the burthen. In this position he was

like a light put upon a candlestick, and he shone therein with a brilliancy in proportion to the humility with which he had formerly hidden himself. Exhausted at length by his constant labors, and laden with merits, Baptista foresaw, by the divine permission, his last day approaching. He accordingly betook himself to Mantua, where he endured his last illness with the utmost patience. Distinguished by the reputation of his holiness, he fell sweetly asleep in the Lord on the thirteenth day of the Kalends of April, upon Holy Thursday, in the year one thousand five hundred and sixteen, and in the sixty-eighth year of his age. The whole city poured out to visit his tomb, and began to pay homage to the sacred body, which was exposed for public veneration; for several favors had been received from God through the intercession of the Saint. This honor having been paid to him unceasingly down to the present time, Leo the Thirteenth, on the recommendation of the Sacred Congregation of Rites, confirmed it by his apostolic authority.

*MARCH 29.*Feast of SAINT BERTHOLD,
Confessor of our Order.

PRAYER.

MAY the venerable Feast of Saint Berthold, Thy Confessor, protect us, O Lord! and since he ruled the Order of Carmelites with marked holiness, and gave to it increase, may we feel the perpetual effects of his protection. Through our Lord.

LESSON IV.

Berthold gave himself to the service of God from his childhood. His love of sacred learning won for him the degree of Doctor in Paris. Whilst engaged in holy warfare for the recovery of the Holy Land, he made a vow to enter a Religious Order, if God would vouchsafe to snatch the Christian armies from the pressing dangers with which they were surrounded. His prayer having been heard, he went up to Mount Carmel to accomplish his vow to the Most High, and he there asked and received the habit of the Order. In the training school of religious life the new wrestler strove to outdo his companions in the practice of virtue, and particularly in the austerity of life. He lived upon herbs

and roots, and contented himself with one meal a day. His progress was so great that he shone in the midst of his companions with a holiness all his own.

LESSON V.

It happened at that time that Aymericus, who was the Patriarch of Antioch, and a relation of Berthold's by blood, was sent to the Holy Land as Legate "a latere" of the Apostolic See. Having visited Mount Carmel and witnessed the heavenly way of life of the Brothers, he heaped great favors upon them, and drew up new laws to make their rule of life more perfect. When, upon the death of the Superior of the Order, Saint Berthold was elected by general consent, on account of his remarkable prudence and holiness, the Legate placed him over his Brethren, and proclaimed him Prior General according to the custom of the Latins. Berthold strongly resisted, for he held himself unequal to the charge; but at length, overcome by the prayers of his Brethren, he was inspired by the Holy Ghost to take the burthen upon his shoulders.

LESSON VI.

From that time Berthold observed the rules of monastic discipline with greater exactness than ever, and, by word and example, he taught others to shape their lives according to the Rule. So great was his love for the Blessed Virgin, the especial Patroness

of his Order, that he let no hour of the day pass without prostrating himself on the ground and saluting her with devout prayers. He burned with charity towards all, so that his face often seemed to shine as if lighted up by the beams of the sun. By the light which he received from on high, he foretold many circumstances of the misfortunes which were to come upon the Holy Land, and of the evils that threatened her through the persecution of the infidels. Moreover, he saw the souls of a number of the brethren, who had been put to death by the sword of the Saracen, carried by angels up to Heaven, wearing the martyr's crown. When this illustrious man had ruled the Order prudently for forty-five years, and had become celebrated for his many merits and miracles, he fell happily asleep in the Lord at the age of one hundred and fifteen years.

APRIL 8.

Feast of SAINT ALBERT,
Patriarch of Jerusalem and our Law-giver.

PRAYER.

O LORD! let the fulness of Thy blessing come down upon us in abundant showers; and mayest

Thou be ever appeased by the prayers of Saint Albert, Thy Confessor and Pontiff. Through our Lord.

LESSON IV.

Albert came of illustrious stock. He was bereaved of his parents while he was still in the flower of youth; and lest by touching pitch he should become defiled, he left the world and entered the Order of the Canons Regulars. There his progress in learning was so great and the fame of his holiness such, that he was put over the Church of Bobbio, like a light upon a candlestick. A few years later he was called thence to be made Bishop of the Church of Vercelli.

LESSON V.

Albert was far from being puffed up by this dignity. He was, as he had ever been, modest in dress, sparing in eating, spotless in his life, liberal in alms-giving, assiduous in reciting the Divine Office, and full of fire in preaching. Hardly had he lifted the clergy and laity to a higher degree of excellence by the powerful example of his virtues, when he was sought by the Eastern clergy for the Patriarchal chair of Jerusalem. Upon the command of the Sovereign Pontiff, Albert reluctantly accepted the office, and he bore himself therein with so great holiness that he was held in the deepest respect, not only by the Christians, but by the Saracens themselves.

LESSON VI.

He drew up a rule from the works of Saint Basil, and from those of Saint John, the forty-fourth Bishop of Jerusalem, and gave it to the Carmelites to follow; for he was closely bound to them by the ties of affection. Moreover, in his zeal for the spread of christian piety, he provided for the building of a monastery upon Mount Carmel, and for one in each of the cities of Ptolemais, Tyre, Sarepta, Sidon, Tripoli, and of the Liban. Pursued by the wrath of wicked men, he secretly withdrew, and joined the Hermits of Carmel. There Jesus Christ appeared to him and consoled him, and he was also strengthened in a wonderful way by the presence of the Virgin Mother of God. At length, full of holy works, and surrounded by his weeping Brethren, he gave up his soul to God with a most serene countenance.

APRIL 18.

Feast of

BLESSED MARY OF THE INCARNATION.

CAPITAL.

Ecclesiasticus 26th.

A VIRTUOUS woman rejoiceth her husband, and shall fulfil the years of his life in peace. A good wife is a good portion; she shall be given, in the

portion of them that fear God, to a man for his good deeds.

HYMN.

Let angels hymn sweet harmony unending,
Let Carmel gladly join her ardent prayer,
While temples echo with the songs ascending
Upon the joyful air.

The glorious life of Mary now inspires
The chanting of her praises, fitly due ;
She dwelleth high amid celestial choirs,
In bliss serene and true.

Her mind reposed in God from earliest dawning ;
Her ready heart was swift to prompting grace ;
All empty pomp and sinful pleasures scorning,
She fled the world's embrace.

To dwell with Christ a virgin, was her choosing ;
She fondly sought Him for her Lord and Spouse,
But wishes of her parents ne'er refusing,
'Neath wedded yoke she bows.

So hath God willed that this exalted matron
With brightest lustre of her state might shine,
To them that wed a noble type and patron
Of virtues all divine.

As wife and mother strong her love and tender,
Meek to obey her husband's every call,
To children and to servants prompt to render,
A prudent care in all.

All honor to the Father, Son, and Spirit,
O glorious Trinity enthroned above.
The blessed faith whose teachings we inherit,
Proclaims Thee One in love.

V. In thy beauty and thy comeliness.

R. Set out, proceed prosperously, and reign.

AT THE MAGNIFICAT.

Antiphon. Blessed art thou by thy God, in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

PRAYER.

O God! the giver of all good gifts, who hast strengthened Mary with a burning zeal for Thine honor, and with extraordinary fortitude amid trials; grant to Thy servants for the sake of her merits, the power to endure all misfortunes with courage, and to persevere in the love of Thy holy religion. Through our Lord.

AT MATINS. INVITATORY.

Let us praise our God while honoring the Blessed Mary.

Psalm: "*Come let us rejoice.*"

HYMN.

Proud Heresy, with furious, flame-like glance,
Hath gazed exulting on the Western nations;
And fired, as by a torch, unhappy France
Is prey to cruel wars and devastations.

A noble woman, brave, of lion heart,
Now giveth rescue, home and faith defending,
With courage to repel the poison-dart,
And spurn the peril with a will unbending.

The exile of her lord is bravely borne,
Her scattered heritage and ruined dwelling ;
She nobly conquers insult, pride, and scorn,
With joyful heart to lowly deeds compelling.

She faltereth not tho' trial presseth sore,
Though cares abound, tho' lamed in torture lying ;
Nay, for her Lord's sweet sake she craveth more,
To suffer all with Him her soul is sighing.

And when misfortune giveth place to peace,
She resteth not, her zeal o'erpasseth measure ;
To spread the faith her ardors never cease,
And gentle service is her life and pleasure.

From Spain she seeketh help for her loved land,
For Carmel there, a noble vine hath flourished,
Transplanting thence a sacred virgin band,
By blest Theresa's strength of spirit nourished.

All honor to the Father and the Son !
Be equal glory to the Spirit given !
O great Divinity, Thou, Three in One,
May ages praise Thee with the songs of Heaven !

IN THE FIRST NOCTURN.

Antiphon. As the sun when it riseth to the world
in the high places of God, so is the beauty of a good
wife for the ornament of her house.

Antiphon. As everlasting foundations upon a solid
rock, so the commandments of God in the heart of a
holy woman.

Antiphon. And in the multitude of the elect she
shall have praise, and among the blessed she shall
be blessed.

V. In thy beauty and thy comeliness.

R. Set out, proceed prosperously, and reign.

Antiphon. Never hath she joined herself with them that play, neither hath she made herself a partaker with them that walk in lightness.

Antiphon. She hath not known bed in sin; she shall have fruit in the visitation of holy souls.

Antiphon. From their infancy she taught her children to fear God and to abstain from all sin.

V. God shall turn his countenance upon her.

R. God is in her midst, she shall not be moved.

LESSON IV.

Mary of the Incarnation, who was called Barbara in the world, was born in Paris in the year of our Lord one thousand five hundred and sixty-five. Her father was Nicolas Avrillot, Lord of Champlastreux, and her mother was Mary l'Huillier. Her parents trained her in piety from her childhood, and, answering to their care, she even then laid the foundations of her future holiness. When she was twelve years old she was placed under the authority of her mother's sister, in the monastery of Longchamps, and there she intended to embrace the religious state. At the end of two years, however, she was called back to her father's house, where, in spite of every effort, she could not gain her father's consent to join the maidens who served in the hospital of Paris. She there

fore yielded, and she even agreed to the marriage which he proposed to her, for she feared that by opposing her father's command she might resist the divine will. So it came to pass that she married Pierre Acarie, Lord of Montbrand. The event proved that this had taken place by the Providence of God, for she bore herself so well in married life that, according to the testimony of Saint Francis de Sales, she might fitly be set before them that live in the world as a perfect example of christian virtue. Although she longed for nothing so much as to give herself up to prayer and to other practices of piety, she more than fulfilled every duty of a wife and of the mother of a family. She was full of respect for her husband, extremely watchful in the bringing up and in the teaching of her children, assiduous in the care of her household, and mild in the government of her servants and housemaids, whom she encouraged in the practice of virtue by word as well as by example.

LESSON V.

The virtue of Mary was best seen during the civil war. Her husband was first exiled and afterwards cast into prison, while she was driven from her house and stripped of all her wealth. Instead of her former prosperity her circumstances grew to be such that she hardly had wherewith to buy bread for herself and her children. She became in the eyes of many people an object of contempt; and

when she went from house to house, amongst them that were powerful, to beseech help for her husband, the servants sometimes refused her entrance, and she might then be seen sitting in the street, at the gate, waiting to be allowed to enter. Another heavy misfortune befell her. While journeying to see and console her husband, she fell from her horse and broke her leg. She nevertheless put all her trust in God; and instead of yielding to despair she spared herself no labor until she had provided for the safety of her children, and had restored her husband to liberty. She bore want, insults, and pain in such a spirit that she used often to say afterwards that this had been a happy time, and that it had been far sweeter to her than any other. When peace had been restored she busied herself in increasing and spreading the worship of God; and apart from her own efforts, and from the money which she gave to adorn or to restore the churches, she succeeded in establishing new Religious Orders in France. She brought this to pass by her address, and by the great influence which she possessed with leading men.

LESSON VI.

Amongst these Orders the chief was that of the Barefooted Carmelites, which Mary founded at the command of Saint Theresa, who thrice appeared to her. After having consulted men whose authority was of the greatest weight on account of their

learning and piety, she sent to Spain for the Venerable Anne of Saint Bartholomew, and several other pupils of the Blessed Foundress, that they might bring over the Rule in its true form. With God's blessing, her care and labors bore such abundant fruit that in a short time she saw the foundation of many monasteries belonging to this Religious Order; and she beheld three of her daughters and one of her maids enter there. Upon the death of her husband she betook herself to the monastery of Amiens, which had been founded through her exertions, and she there professed the Rule of the Barefooted Carmelites. At the end of three years she was called thence to Pontoise, by the command of her superiors, and placed in another monastery which she had likewise founded. When she had passed a year there, and after she had patiently borne a long and severe illness, she received the last Sacraments, and gave up her soul to God amid the prayers and tears of her companions. She was then fifty-three years old. Even while she lived in the world she was zealous in protecting the Catholic faith, and in doing so she did not shrink from facing many sufferings and dangers. Great, too, was her respect for the Roman Pontiff and for all the Orders of the Church. After she had taken the religious habit, she was ever a shining example of poverty, obedience, and of the practice of every rule. Her love of humility, in particular, was so great that in spite of being the parent and mistress of the rest, she chose the humble

duties of a lay Sister. She could in no wise be persuaded to accept the office of Prioress, although she was called thereto by the wishes of all the nuns ; but she preferred to obey her own daughter, who held that place in the absence of the Superior. God glorified Mary after her death by extraordinary miracles. These were verified in due form, and the Sovereign Pontiff, Pius the Sixth, raised her to the honors of the Saints.

IN THE THIRD NOCTURN.

After the 6th Lesson.

Antiphon. Wisdom gave her a strong conflict that she might overcome ; and in the days of sinners she strengthened godliness.

Antiphon. She put off the garments of widowhood, and put on the garments of joy, to give joy to the daughters of Israel.

Antiphon. With a great spirit she saw the things that are to come to pass at last, and comforted the mourners in Sion.

V. The Lord chooseth her, and fore-chooseth her.

R. He maketh her to dwell in his tabernacle.

AT LAUDS, AND AT THE VARIOUS HOURS.

Antiphon. A wise woman buildeth her house.

Antiphon. A holy and a shamefaced woman is a grace upon a grace.

Antiphon. A diligent woman is the crown of her husband.

Antiphon. Blessed is he that dwelleth with a wise woman.

Antiphon. Such is a wise and silent woman, and there is nothing so much worth as a well-instructed soul.

CAPITULUM. ECCLESIASTICUS 26.

A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace. A good wife is a good portion; she shall be given in the portion of them that fear God, to a man for his good deeds.

HYMN.

Freed at length from marriage tie,
Winged with joy her soul doth fly
To the fortress of Teresa, led by spirit call;
Choosing there the lowest place,
She, who with a mother's grace
Well might rule and govern, now is subject unto all.

O'er her sisters rising far,
As a bright and glorious star,
Guide of all who seek the path of life to God above,
She all honor doth despise,
And with great Teresa vies
In the tortures of her heart consumed with flames of love.

Mount thee to the heavenly height,
In the grace of love and light,
Harken to thy suppliants then, who pleading cry to thee.
Cast a love-enkindled glance
On thine own, thy native France,
That all minds and hearts be one in faith and charity.

Hasten all ye right of heart,
 Sing ye loud with joyful art
 Praise to our Redeemer Christ, and humbly Him adore;
 Praise with all the heavenly host
 Father, Son, and Holy Ghost,
 One in Blessed Trinity of Persons ever more.

V. Grace is poured abroad in thy lips.

R. Therefore hath the Lord blessed thee forever.

Antiphon. For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other; therefore, also, the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever.

R. In thy beauty and thy comeliness.

V. Set out, proceed prosperously, and reign.

V. God shall turn his countenance upon her.

R. God is in her midst; she shall not be moved.

CAPITULUM. TOBIAS 2.

For whereas he had always feared God from his infancy and kept his commandments, he continued immovable in the fear of God.

AT NONES. CAPITULUM. RUTH 4.

The Lord hath made this woman like Rachel and Lia, who built up the house of Israel; and she was an example of virtue, and she hath a famous name in the church of the Saints.

AT THE MAGNIFICAT.

Antiphon. She hath had glory among the multitude, and honor with the ancients; she hath received a crown of beauty at the hand of the Lord.

THIRD SUNDAY AFTER EASTER.

Feast of the
PATRONAGE OF SAINT JOSEPH, Confessor,
Patron and Protector of our Order.

HYMN.

EXULT, ye circling spheres, and vent your joy!
Thou ponderous globe, give echo to the strain,
While we, O Joseph, heart and voice employ
As suppliants thy patronage to gain.

Our Mother, loved Teresa, turned to thee,
As her protecting guide, her strong defence,
Thy vested office gave her surety
Of aid in trial from Omnipotence.

When oft by racking torture crucified,
She lay a victim in the grasp of pain,
The soothing aid of healer's art denied,
Hopeless through human skill her health to gain,

When scarce upheld upon her trembling knees,
Sick unto death with pain beyond compare,
Thy healing hand conferred the longed-for ease,
In thee she found fulfilment of her prayer.

And not alone her life thou didst renew,
But solving hidden questions of the mind,
Thy light, as learned doctor, clear and true,
Illumed the mystic secrets it divined.

O glorious Trinity! we humbly pray,
Through Joseph's merits we, with strength endued,
May journey safe upon our heavenward way,
To sing at length eternal gratitude.

V. From my mother's womb thou art my
protector. Alleluia.

R. Of thee shall I continually sing. Alleluia.

AT TIERCE.

R. He made him master of his house. Alle-
luia, Alleluia, Alleluia.

V. And ruler of all his possessions. Alleluia,
Alleluia.

AT SEXT.

V. From my mother's womb thou art my pro-
tector. Alleluia.

R. By thee have I been confirmed from the
womb. Alleluia.

V. The just shall spring as the lily. Alleluia.

R. And he shall flourish forever before the
Lord. Alleluia.

AT NONE.

V. He is planted in the house of the Lord.
Alleluia.

R. In the courts of the house of our God.
Alleluia.

FIRST DAY AFTER THE FEAST
of the
PATRONAGE OF SAINT JOSEPH.

FROM THE SERMON OF SAINT BERNARDIN OF
SIENNA.

LESSON IV.

SERMON 1. UPON SAINT JOSEPH.

THE marriage of Mary and Joseph was a true marriage, made by divine inspiration, and in marriage the union of minds is such that the husband and wife are called one person to express the highest degree of unity. Therefore, how can an intelligent mind conceive that the Holy Ghost would have joined a soul to that of so great a virgin, and in union so close as this, unless that soul were most like unto hers in the acts of the virtues? Hence I believe that the virginity of the holy man, Joseph, was most pure; his humility most profound; his love of God and his charity most ardent; his contemplation most lofty. I believe, moreover, that the Blessed Virgin loved Saint Joseph most truly, and with her whole heart, because she knew that the Holy Ghost had given him to be her spouse, and the faithful guardian of her virginity, and to share in her tender love and reverent care of the Divine Son of God.

LESSON V.

Joseph had a burning love for Christ. Who, I ask, will question that Christ poured out upon Joseph unspeakable feelings towards Himself, which He made to sink deep into his soul, or that He filled him with delight, when Joseph held Him in his arms as a babe, or conversed with Him as a man grown? An outward aid in bringing about these effects was the loveliness of Christ, together with the filial affection which showed itself in His look, His speech, and His caresses. Oh, how sweet were the kisses that Joseph received from Him! With what delight did he hear the lisping child call him Father, and with what joy did he feel His tender embraces! Think, too, with what compassion he used to make the weary child Jesus, then no longer little, rest in his lap when they were journeying; for he was transformed and drawn to Him by perfect love, as for a most dear son whom the Holy Ghost had given him through his Virgin Spouse.

LESSON VI.

The prudent mother, knowing Joseph's love for Jesus, said to her Son, upon finding Him in the Temple: "Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing." In order to understand these words it must be borne in mind that there are two kinds

of feeling to be experienced in Christ, that of sweetness, and that of sorrow, and that since the most holy Joseph had been a sharer in both these feelings in a marvellous way, it was with peculiar meaning that the Blessed Virgin called him the father of Christ. This is the only passage in which we read that the Blessed Virgin called Joseph the father of Jesus, because the pain which Joseph felt at the loss of Jesus showed in him the true affection of a father. If, according to human laws approved by God, a stranger may adopt some one as his son, with far greater reason should the Son of God be called the son of Joseph, since he was given to Joseph through that Saint's most holy spouse, in the admirable sacrament of virginal matrimony. It must, moreover, be believed that in Joseph was found the feeling of fatherly love and sorrow in regard to his beloved Jesus.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 3.*

LESSON VII.

Now it came to pass when all the people were baptized, that Jesus also being baptized and praying, heaven was opened. And the rest.

FROM THE HOMILY OF SAINT AUGUSTIN, BISHOP.

BOOK 2. UPON THE HARMONY OF THE GOSPELS.

It did not follow that Joseph was not to be called the father of Christ because he had not

begotten Him; for he would be the father of a child who was not born of his wife, but whom he had adopted from without. Christ was indeed thought to be the son of Joseph in the other sense, that is, as having been born of him according to the flesh, but this was the opinion of those from whom the virginity of Mary was hidden; for Saint Luke says: "And Jesus himself was beginning about the age of thirty years being (as it was supposed) the son of Joseph." The same Saint Luke, however, did not hesitate to call, not Mary alone, but both Mary and Joseph the parents of Christ when he said: "And the child grew and waxed strong, full of wisdom, and the grace of God was in him; and his parents went every year to Jerusalem at the solemn day of the pasch."

LESSON VIII.

Let it not be supposed that the relatives of Mary are here meant, together with Christ's mother herself, for there then remains to be explained what Saint Luke said higher up: "And his father and mother were wondering at those things which were spoken concerning him." When, therefore, he relates that Christ was born not of Joseph, but of the Virgin Mary, why does he call Joseph the father of Christ if it be not because we know him to be truly the husband of Mary, not according to the flesh, but by the bonds of matrimony? Thus we recognize Joseph

as the father of Christ, who was born of Joseph's spouse, and this in a far stricter sense than if Christ had been adopted from without. In this way there would be sufficient reason for accepting Christ as the Son of David, even if it could be proved that Mary did not draw the origin of her race from David. For this reason also Joseph has been called the father of Christ.

LESSON IX.

Luke does not recount the generations of Christ at the beginning of his Gospel, but at the baptism of Our Lord, and he does not give them in the descending but in the ascending order, as though the better to point out the High Priest in the expiation of sin, at the time when the voice from Heaven proclaimed Him, and John himself bore testimony to Him, saying, "Behold him who taketh away the sin of the world." Besides, in the process by which he traces the genealogy upwards, he passes to Abraham, and reaches God, to whom, purified and atoned for, we are reconciled. It was with justice that he took up the origin of our adoption, because, through this adoption, by believing in the Son of God, we become the sons of God. He has shown clearly enough that he did not call Joseph the son of Heli because he was begotten by him, but because he was adopted by him, for he called Adam himself the son of God, who,

strictly speaking, was made by God, but who was also, as it may be said, constituted a son in Eden by the grace which afterwards he lost through his transgression.

SECOND DAY AFTER THE FEAST
of the
PATRONAGE OF SAINT JOSEPH.

SERMON OF SAINT JOHN CHRYSOSTOM.

LESSON IV.

HOMILY 4. ON MATTHEW.

IT was a frequent custom of antiquity that an affianced bride should dwell in the house of the bridegroom. It was thus that Mary dwelt with her affianced husband. What, I would ask, was the reason why the Virgin conceived not before she was betrothed? It was in order that the mystery might be hidden for a time, and that the Virgin herself might escape all the pretexts of malicious suspicion. When we see that he who had the most reason to be indignant does not cast off his bride, nor brand her with dishonor, but rather makes her his companion, and waits upon her after she has conceived, it at once becomes plain that if he had not known clearly that the conception had taken place by the operation of the Holy Ghost he would never have

kept her in his house, nor served her in all her needs.

LESSON V.

Whereupon Joseph, being a just man, and not willing publicly to expose her, was minded to put her away privately. Having said that this miracle had taken place by the action of the Holy Ghost, and by no law of nature, the Evangelist confirms his words by means of another person, that no one might say: How can we know this? Who has seen it? Who has ever heard of such a thing? Lest you should fancy that the disciple had invented these things to please his master, he shows Joseph by his conduct in the trials through which he passed, confirming fully the words of the Evangelist. It is as if the latter said openly: If you do not believe me; if my testimony appears doubtful in your eyes, at least believe the husband.

LESSON VI.

Whereupon Joseph, her husband, being a just man. Here the Evangelist says that this just man was perfect in every virtue. Because he was just, that is, a sober and good man, he was minded to put her away privately. The Evangelist told what befell this just man while he was still in ignorance of the truth, that you might be left in no doubt about those things which

took place after he came to the knowledge of it. Verily, if Mary had been such as suspicion painted her, she would have deserved not only to be publicly disgraced, but to be punished by the authority of the law. Yet Joseph did not treat her as guilty, much less did he bring about her condemnation. For you have seen this man reasoning after a sublime fashion, and you have marked him free from the tyrannic passion of jealousy. Yet how could this be called a mere suspicion, when Mary's condition made the fact seem evident? Nevertheless, this great man was so completely a stranger to any passion of the kind that he was unwilling to grieve the Virgin in any way whatever. Although he was still under the Law, his reasoning was higher than the Law, because, upon the threshold of grace, it was fitting that many examples of higher perfection should shine forth.

*Reading of the Holy Gospel according to Saint Luke,
as above.*

LESSON VII.

HOMILY OF SAINT AUGUSTIN, BISHOP.

BOOK 23. AGAINST FAUSTUS, CHAPTERS 7, 8.

Thus was it spoken from Heaven, above the waters of the Jordan: "This is my beloved son, in whom I am well pleased;" and thus was it likewise spoken on the Mount. Because there the voice from Heaven was heard, it does not

follow that Christ was not the Son of God before; for from the womb of the Virgin he took the form of a servant, "Who being in the form of God thought it not robbery to be equal to God." Moreover, the same apostle Paul himself, says plainly in another place, "But when the fulness of time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law; that we might receive the adoption of sons." The Son of God is therefore both the Lord of David in His divine nature and the son of David, as being of the seed of David, according to the flesh.

LESSON VIII.

The same apostle would not have impressed this fact upon Timothy with so much earnestness if it had not been profitable for us to believe it. He says: "Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my Gospel." Why should then the follower of the Holy Gospels find difficulty in the fact that Christ, born of the Virgin without the aid of Joseph, is nevertheless called the Son of David, while the Evangelist Matthew brings down the line of descent, not to Mary, but to Joseph? First of all, the husband, as a man, is the more honorable. Moreover, though Joseph had lived with Mary in chastity, he was still her husband, for the same Saint Matthew

who relates that she had conceived by the Holy Ghost, tells that Mary was called by the angel the wife of Joseph.

LESSON IX.

Since the same narrator states each of the following points, and urges them upon us: that Joseph was the husband of Mary; that the Virgin was the mother of Christ; that Christ was of the seed of David, and that Joseph was of the line of the ancestors of Christ coming down from David, what conclusion remains for us if it be not that Mary was of the family of David; that she was called with truth the wife of Joseph on account of the union of their minds, and that in order to preserve the dignity of his sex, Joseph could not be separated from the line of these generations, lest he should seem to have been divided from the spouse to whom he was joined by the affection of his heart.

THIRD DAY AFTER THE FEAST

of the

PATRONAGE OF SAINT JOSEPH.

SERMON OF SAINT JOHN CHRYSOSTOM.

LESSON IV.

HOMILY 4. ON MATTHEW.

“JOSEPH, son of David, fear not to receive Mary thy spouse.” What is it to receive? Surely, to keep in his house. Joseph had already cast off Mary in his mind; but, saith the angel, thou shalt keep her whom thou hast cast off, for God, not thy parents, binds her to thee. He binds you together, not by the solemn contract of marriage, but by the sharing of a common dwelling, and He binds you by the ministry of my voice. Just as Christ Himself, afterwards commended Mary to His disciple, so now the angel commends her to her spouse, but only to be cherished by him apart from the usual contract of marriage. Having declared with modesty and dignity the cause of the Virgin’s condition, he removed all suspicion, saying: Not only is she inviolate, but she is fruitful from a cause which is above nature and above the common laws. Therefore, grieve not at this, the happy pregnancy of thy spouse, but rather give way to great joy, for that which is born of her is by the Holy Ghost.

LESSON V.

“She shall bring forth a son, and thou shalt call his name Jesus.” Look not upon thyself, however, as being in nowise a minister under this great dispensation because this conception is by the Holy Ghost; for though thou hast no part in this birth, since the Virgin hath remained inviolate, nevertheless I willingly grant thee the right of a father to name the new-born child, for this right in nowise tarnishes the dignity of the Virgin. Thou shalt be the first to call him by name, and although He who is born is not thy son, thou shalt show towards him the care and anxiety of a parent. Therefore, I join thee to Him from the moment when thou shalt give to Him His name. Lest any one should conclude from this that Joseph was the father of Jesus, the angel says, “She shall bring forth a son.” He does not say, “She shall bring forth a son unto thee,” but he makes the statement in an indefinite and unfinished form. Verily, it was not unto Joseph alone, but unto the whole world that Christ was born.

LESSON VI.

The Evangelist hath recorded that the angel brought the name of Jesus from Heaven that hence he might show the wonders of this birth, in which the name was sent to Joseph, through an angel, and by God. This name, which con-

tains endless treasures of good gifts, was surely not given without a meaning, and therefore the angel goes so far as to make the meaning clear. This he does by filling Joseph, in the midst of his grief, with the hope of the good things to come. Thus the angel invites him to believe that which he tells him. For we are easily drawn to good fortune, and we yield a more ready belief to good tidings. Accordingly the angel says, "He shall save his people from their sins." Here the newness of the favor is pointed out. He does not declare that the people are to be freed from visible warfare, or from the sword of the barbarian, but, what is far greater, that they are to be saved from their own sins. To do this it was never within the power of any man.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 3, s above.*

LESSON VII.

HOMILY OF SAINT AMBROSE, BISHOP.

COMMENTARY ON SAINT LUKE. BOOK 3.

No one need be disquieted because it has been written: "Who was (as it was supposed) the son of Joseph." It is well said that Christ was, "as it was supposed," the son of Joseph, for such he was not by nature. Nevertheless, he was supposed to be such because Mary, the wife of Joseph, had given him birth. Thus we read, "Is not this the carpenter's son?" We have already

shown the reason why the Lord of Salvation willed to be born of a Virgin, why he willed to be born of a Virgin who was espoused, and why he willed to be born at the time of the census. It seemeth not out of place to remark that, by choosing a carpenter for his father, he revealeth under this figure that He hath Him for His father who is the Maker of all things, and the Builder of the world. Albeit it befitteth not to compare human things with them that are divine, the figure nevertheless remains exact, for the Father of Christ works by fire and the spirit, and as the skilful woodsman of the soul He cuts away our vices on all sides, promptly laying the axe to the root of barren trees, expertly pruning the scanty growth, preserving the lofty tops, softening the hardness of hearts with the fire of the Spirit, and, by means of different treatment, shaping the whole human race unto various uses.

LESSON VIII.

Had we not learned that it is the custom of the Holy Scriptures to seek the origin of the husband, we might wonder why the descent of Joseph is recounted instead of that of Mary, since Mary, by the Holy Ghost, gave birth to Christ, while Joseph seems to be a stranger to the Lord's conception. The Scriptures look to the person of the husband because, in the senate and in the

other offices of the state, he carries down the dignity of the race. How monstrous would it be to turn aside from the descent of the husband in order to follow that of the wife, as if He had been without father who was to be preached unto the nations of the whole earth! Everywhere one sees the family traced by the father's line. Wonder not, therefore, at the narration of Joseph's lineage, for He who was born man according to the flesh, was to follow the customs of man, and it was fitting that He who had come into this world should be inscribed after the manner of the world, especially since the line of Mary's ancestry was contained in that of Joseph.

LESSON IX.

It seemeth fitting to explain why Saint Matthew began with Abraham in recording the descent of Christ, while Saint Luke traced it back from Christ to God. Saint Luke thought that His origin should be carried up to God, because God is the true author of Christ both as His father by true generation, and as the Author of the mystical adoption in the regeneration of baptism. The Evangelist does not therefore put the narration of Christ's ancestry in the beginning of his Gospel, but after the account of the baptism, wishing to show God as the Father of all by baptism. He moreover declares that Christ has come forth from God by order of succession,

piecing together the different parts so as to show Him to be the Son of God according to nature, according to grace, and according to the flesh. Yet what surer mark of His divine descent could we have than the words of the Father Himself, which the Evangelist puts at the beginning of his history of the generations, "This is my beloved Son, in whom I am well pleased!"

FOURTH DAY AFTER THE FEAST

of the

PATRONAGE OF SAINT JOSEPH.

SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

SECOND HOMILY UPON THE GOSPEL. "THE ANGEL GABRIEL WAS SENT."

MARY was espoused to Joseph; or rather, as the Evangelist hath it, to a man whose name was Joseph. He calls him a man, not because he was her husband, but because he was a strong man in virtue; or rather, according to another Evangelist, he is called not a man simply, but her husband. He is rightly so called, because he is necessarily believed to be such. Thus, he was fittingly called her husband because it was needful that he should be so considered. Accordingly, he de-

served, not to be the Saviour's father, but to be called His father, in order that he might be held as such; for the Evangelist himself saith, "And Jesus himself was beginning about the age of thirty years, being (as it was supposed) the son of Joseph."

LESSON V.

Doubtless Joseph was a good and true man, since the mother of the Saviour was espoused to him. A faithful and wise servant, let me repeat, whom the Lord hath appointed to be the support of His mother, the foster-father of His humanity, and the only, yet most faithful, aid upon earth of the great plan of His mercy. Added to this, it is said that he was of the house of David. This great man Joseph was truly a descendant of the house of David, and he was truly of a royal race, he who was noble by birth, but nobler yet in mind. He was a true son of David, in nothing unworthy of David, his father. In very truth, I repeat it, he was the son of David, and he was such less by the flesh than by faith, by holiness, by devotion; for like unto another David the Lord hath found him according to His own heart, since He hath intrusted him with the most hidden and the most sacred secret of His heart. To Joseph, as to another David, He hath made manifest the uncertain and hidden things of His wisdom, and He hath left him not in ignorance of the mystery which was known to none of the rulers of this world.

LESSON VI.

What many prophets and kings have desired to see and have not seen, what they have desired to hear and have not heard, it was granted to Joseph not only to see and to hear, but to carry in his arms, to lead hither and thither, to embrace, to kiss, to feed, and to guard. There is reason to believe that Mary, as well as Joseph, was descended from the house of David, for she had not been espoused to a husband of the house of David were she not herself of David's house. Both, therefore, were of the house of David, but in one is fulfilled the truth which the Lord swore unto David, while the other is but the intelligent witness of the fulfilment of the promise.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 3, as above.*

LESSON VII.

FROM THE HOMILY OF SAINT AMBROSE, BISHOP.

COMMENTARY ON SAINT LUKE. BOOK 3, CHAPTER 3.

Saint Matthew thought fit to bring down the line of descent through Solomon, while Saint Luke held that it should pass through Mathat; for one chose to show the royal, and the other the priestly family. We must not accept these accounts in the sense that one is true rather than the other, but as agreeing one with the other in truth, and in equal claims to belief. Christ was indeed of royal and of priestly race according to the flesh;

a king of kings; a priest of priests. Albeit the prophecy speaketh not of the things of the flesh, but of those of Heaven, when it says that the King doth joy in the strength of God, he to whom judgment hath been given by the King His Father. Moreover, He is a priest forever as it is written, "Thou art a priest forever according to the order of Melchisedech."

LESSON VIII.

Both, therefore, are trustworthy, Saint Matthew, who shows the descent drawn through the kings, and Saint Luke, who, by bringing down the family line as it was handed down from God to Christ, through the priests, declares the origin itself to be yet more holy. The sign of this Evangelist is the figure of a bull, because Saint Luke seeks to preserve throughout his gospel the mystery of the priesthood. Be not surprised if from Abraham to Christ there are many generations according to Luke, and few according to Matthew, since you must confess that the line has been traced through different persons. It may be that the men of one line lived a long life, while those of the other died early; for we see many men living with their grandchildren, while others die shortly after the birth of their sons.

LESSON IX.

We remark also that Saint Matthew makes Jacob, who was the father of Joseph, the son of

Mathan, while Saint Luke describes Joseph, to whom Mary was espoused, as the son of Heli, and Heli as the son of Melchus. How can one man have two fathers, Heli and Jacob? Joseph is called the son of both, because he is the son of one according to the flesh, and of the other according to the Law. The Jewish people did not comprehend that in this decree of the Law it was promised unto us that the race of them—that are dead should be carried unbroken down to the future, but they understood the meaning in the literal sense, and thus lost the grace hidden under the prophecy. Different was the brother who raised up issue to his dead brethren; he was a brother, not by the ties of flesh, but by the purity of grace. Therefore perchance a brother redeemed not, a man redeemed, because He who was not a brother according to the flesh, but the Mediator of God, and the Man of men, Christ Jesus, spread abroad the grace of the resurrection.

FIFTH DAY AFTER THE FEAST

of the

PATRONAGE OF SAINT JOSEPH.

FROM THE SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

It is written : “ Whereupon Joseph, her husband, being a just man, and not willing publicly to expose

her, was minded to put her away privately." Joseph being a just man, it was with reason that he was not willing publicly to expose her; for as he would have been in no wise a just man had he known her to be guilty and yet had countenanced the sin, so neither would he have been a just man had he condemned her after she had been proved innocent. Therefore, being a just man and not willing publicly to expose her, he was minded to put her away. Why was he minded to put her away? Accept here the explanation of the Fathers rather than mine. Joseph was minded to put her away for the same reason which led Peter to repulse the Lord, saying, "Depart from me, for I am a sinful man, O Lord!" for the reason which caused the centurion to deny Him entrance to his house, saying, "Lord, I am not worthy that thou shouldst enter under my roof."

LESSON V.

For the same reason Joseph, who held himself as one unworthy, and a sinner, said within himself that it was unbecoming one such as Mary, and so great as she, to longer allow him the familiarity of a common household. He was affrighted at the extraordinary dignity which lifted her above himself. He saw her bearing the unmistakable mark of the divine presence, and he was stricken with awe. Thus, since he could not understand the mystery, he was minded to put her away. Peter was filled with dread at the greatness of the power, the cen-

turion was overwhelmed with the majesty of the presence, and Joseph, as a man, was assuredly awe-stricken at the newness of so great a miracle. Dost thou wonder that Joseph held himself unworthy of the companionship of the Virgin with child, when thou dost hear that Saint Elizabeth could not support her presence without being filled with awe and reverence? Saint Elizabeth cries out, "Whence is this to me that the mother of my Lord should come to me?"

LESSON VI.

Joseph, therefore, was minded to put her away privately. Yet why privately rather than openly? For fear lest the cause of the separation should be inquired into, and the reason demanded. What could this just man answer to a stiff-necked people, an unbelieving and contradicting people? Should he say what he thought, and what he had learned, of her purity, would not the unbelieving and cruel Jews be prompt to mock at him, and to stone her? How should they believe in that Truth, lying silent in the womb, which they scorned later, crying aloud to them in the Temple? What would they do to Him, when still unseen, if they laid impious hands upon Him even when glorious with miracles? Accordingly, this just man, that he might not be forced to lie, nor to slander the innocent, was, with good reason, minded to put her away privately.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 3, as above.*

LESSON VII.

HOMILY OF SAINT JOHN OF DAMASCUS.

THIRD DISCOURSE. UPON THE NATIVITY OF THE BLESSED VIRGIN.

Matthew at the beginning of his work speaks as follows: "Book of the generation of Jesus Christ, the son of David, the son of Abraham;" but he does not stop here, for his history is carried down to the spouse of the Virgin. Luke, on the other hand, after the manifestation of the Saviour at His baptism, turns aside the thread of his narrative, and writes as follows: "Jesus himself was beginning about the age of thirty years, being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat," and thence mounting upwards to Seth, who was of Adam, who was of God." Since, therefore, the race of Joseph is traced in this way, it is clearly proved thereby that Mary herself, the Virgin Mother of God, is of the same tribe as Joseph; for it was not permitted by the law of Moses that one tribe should marry with another, lest the inheritance of a race should pass from tribe to tribe.

LESSON VIII.

It was not without reason that the mass of the people was left in ignorance of Christ's birth by the Holy Ghost, whilst Joseph was put in the place of His father. It followed, as was natural, that he was counted as the father of the Child. For had it been otherwise, the boy would have been considered

as being without father, since there would have been no record of His descent on the father's side. For this reason the great Evangelists necessarily traced the line of Joseph; for if they had passed him by to make out the line of Christ's descent upon the mother's side, such a method, besides being improper, would have been contrary to the custom of the Holy Scriptures. They do wisely, therefore, to draw the race of Joseph from David, for the reason that we have given above, and, by so doing, they confirm the fact of Mary's descent from David, for they carry down, at the same time, the descent of the wife in that of the husband.

LESSON IX.

It is plain to all that Joseph was endowed with justice, and that he lived according to the Law. Moreover, living as he did, in obedience to the commands of the Law, he took a wife from no tribe save his own. If, therefore, Joseph was of the tribe of Juda, and of the family and inheritance of David, does it not follow that Mary also was issue of the same? Thus it came to pass that it was the husband's line which was recorded. For since, according to the Apostle, the man is the head of the woman, how can it be gainsaid that, when the descent of the head is reckoned, it follows therefrom that that of the body is counted at the same time? Therefore I hold it to have been clearly proved that the Evangelists do not record Joseph's lineage without reason; for as a

necessary consequence of this, we understand that the Virgin must spring from David, and He also who, by a surpassing miracle, hath been born of her, Christ, the Son of God before all ages.

SATURDAY IN THE OCTAVE
of the
PATRONAGE OF SAINT JOSEPH.

Antiphon. I go to him that sent me, and none of you asketh me, Whither goest thou? Alleluia, Alleluia.

V. Stay with us, Lord. Alleluia.

R. Because it is towards evening. Alleluia.

PRAYER.

O God! who maketh the minds of Thy faithful to agree in one will; grant to thy people to love what Thou dost command, and to desire what Thou dost promise, that in the midst of earthly changes, our hearts may be fixed there where the joys are true. Through our Lord.

*FOURTH SUNDAY AFTER EASTER.*Octave of the
PATRONAGE OF SAINT JOSEPH.

SERMON OF SAINT AUGUSTIN, BISHOP.

LESSON IV.

BOOK 1. UPON THE ESPOUSALS, CHAPTER 2.

THE words of the angel to Joseph are not misleading, "Fear not to take unto thee Mary, thy wife." She whom he knew not, nor was thereafter to know, in a carnal sense, is called his wife from the first plighting of their faith at the betrothal. The name of wife was not lost, nor yet was it a false name, although there was not, nor was there ever to be, a natural union. For this Virgin was in a holier and more wonderful sense pleasing in her husband's sight, even because she was fruitful without husband, one set apart from him by her offspring, yet his companion by her fidelity. It was on account of the fidelity of this marriage that both deserved to be called the parents of Christ; not the mother alone, but the father also, as husband of the mother. Moreover, he was father and husband in the spiritual sense, not according to the flesh. Whether it be he who is father in the spiritual sense, or she who is mother according to the flesh

also, both are the parents of His humility, not of His majesty, of His weakness, not of His divinity.

LESSON V.

Nor yet does the Gospel speak falsely where we read, "And His father and mother were wondering at those things which were spoken concerning him." Again in another place, "And his parents went every year to Jerusalem." A little farther on, "And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing." Then He, wishing to show that he had a father apart from them, one who had begotten Him without a mother, answered them, saying, "How is it that you sought me; did you not know that I must be about my father's business?" Again, lest He might be thought to have denied these, his parents, by this answer, the Evangelist goes on to add: "And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them." To whom was He subject if not to His parents? Who was it who was subject if not Jesus Christ, "who, being in the form of God, thought it not robbery to be equal with God?"

LESSON VI.

Why, then, was He subject to them who were far beneath the form of God, if it were not

because He emptied Himself, taking the form of a servant, of which form they were the parents? Yet they had not both been the parents of Christ in His form of a servant, had they not been true spouses, though without the relations of a natural union. Hence, when the parents of Christ are recorded in the line of succession, it is proper that the generations should be brought down by preference to Joseph, as has been done, lest, in this marriage, contempt should be cast upon the male sex, which is assuredly the more excellent of the two. On the other hand, the truth was not violated, because both Joseph and Mary were of the line of David, from which it was foretold that Christ should spring. Every gift of marriage has been found in them, the parents of Christ, offspring, fidelity, the sacrament. We acknowledge the offspring to be the Lord Jesus Himself; we acknowledge the fidelity, since there was no adultery; the sacrament, since there was no divorce.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 3, as above.*

LESSON VII.

HOMILY OF SAINT AUGUSTIN, BISHOP.

SERMON 36. ON THE BAPTISM OF CHRIST.

This, in a certain sense, is the second birthday of the Saviour. We knew Him at His birth by like signs and miracles, but we find Him at His

baptism surrounded with greater mystery. For God saith, "This is my beloved Son, in whom I am well pleased." The second birth is without doubt more glorious than the first. The first birth brought forth Christ without witness and in silence. The second baptized the Lord with the declaration of His divinity. Joseph, who was supposed to be His father, claims no part in the first birth; the Father, who was not believed to be such, shows Himself in the second. In the first birth the mother labors under suspicion because the father is not declared; in the second She who gave Him birth is honored, for the Divinity proclaims Him Son. More glorious, I repeat, is the second birth than the first. Now the God of Majesty is recorded as the Father; then Joseph, the carpenter, was thought to be such. Albeit the Lord was alike born and baptized by the Holy Ghost, nevertheless, the Father who cries aloud from Heaven is greater than the father who labors upon earth.

LESSON VIII.

Thus while Joseph, the carpenter upon earth, was supposed to be the father of the Lord and Saviour, God, who is truly the Father of our Lord Jesus Christ, is not debarred from a like trade, for He Himself is a Workman. He is the Builder who hath wrought the fabric of this world, not by extraordinary power merely, but by unspeak-

able power. Like an accomplished architect, He hath hung the heavens on high, He hath made the earth firm on the foundations thereof, and He hath girdled the sea with sands. He is the vine-dresser, who prunes from our conduct the works that are without value, and fosters those that are useful. He is the woodcutter, whose axe is laid to our roots, according to the threat of Saint John the Baptist, that every tree departing from the rule of true judgment may be hewn down at the roots, and cast into the fire, while that which hath kept the measurements of truth is made a part of the heavenly building.

MAY 5.

Feast of SAINT ANGELUS,

Martyr of our Order.

HYMN.

HAIL, happy Angelus of blest renown!
Hail, in the beauty of thy martyr's crown!
Rejoice, O Carmel, at his heavenly birth,
Rejoice to greet thy favored child, O Earth!

At Mary's word the light of faith doth shine,
His parents rise to greet the ray divine;
And though the mother waxeth far in years,
A double joy her childless bosom cheers.

This chosen son, as presage of his fame,
Hears from the Virgin's lips his angel name,
Sweet pledge and token Heaven doth bestow,
His kinship with the Blessed to foreshow.

The yoke of Christ how early hath he borne!
His infant lips were from the breast withdrawn,
By humble self-denial to enchain
Unruly Nature and her thirst restrain.

He feared the banners of the foe unfurled,
And fled the follies of a perished world,
To find in peace of Carmel's cloistered shade
His ardent thirst for solitude allayed.

In spotless mantle shining fair and white,
Of modesty a mirror chaste and bright,
Abiding poor in spirit, he hath known
No pleasure save the guiding will alone.

Sing glory to the Father and the Son
And to the Holy Spirit, Three in one!
Then haste to join the glad angelic lay,
And praise our glorious Mother on this day.

PRAYER.

O Lord, let Thy people glorify Thee by
honoring the Blessed Angelus, Thy Priest and
Martyr, and through his intercession, may they
deserve to be led by Thee. Through our Lord.

HYMN.

How deep the stillness of the wood,
Where Angelus in solitude
Doth now in peace abide,
Afar from haunts of men, unknown,
And, save from Eye of God alone,
His favored soul to hide.

But God his worth to manifest,
Hath marvels wrought at his behest,
 Suspending nature's sway;
For massive iron in the fount
The yielding tide doth gently mount,
 His bidding to obey.

As swift the surging waters roll,
They bend beneath his strong control,
 And lol from shore to shore
The swelling waves their course divide,
While safely to the farther side
 Dry shod, he crosseth o'er.

The leper riseth from his doom,
The sleeping dead forsake the tomb,
 The sick are gladly healed,
The mighty prophets known of yore
In this their son revive once more,
 Their deeds of power revealed.

O holy Father, praise to Thee,
To Thy dear Son eternally,
 And to the Holy Ghost!
While we with full triumphant strain
Extol our glorious Mother's reign
 With all the heavenly host.

LESSON IV.

The parents of Angelus were of noble blood. They were converted to the faith by a vision of the Blessed Virgin in which she foretold the birth of their child, and the name which he was to bear. This child was born in Jerusalem, and from his infancy he was an example of angelic virtue. He lost both his parents when he was

four years old ; but he made so rapid progress in learning under the teaching of the Patriarch Nicodemus, that when he had reached his eighteenth year he was an accomplished scholar in three languages, in philosophy, and in the Holy Scriptures. At that age he entered the Order of the Blessed Virgin Mary of Mount Carmel, where, by the rigor of his austerities and his extraordinary diligence in prayer, he led the life of an angel. When he was yet a babe he scarcely sucked his mother's milk save when his need forced him to do so, and, in like manner, throughout the course of his life he touched neither meat, wine, nor any food coming from milk. Bread and water made his scanty fare, with now and then a few herbs or vegetables. He tortured his body with an iron shirt, and slept upon the ground, upon which he spread a blanket, covering himself with another. He gave so much time to watching and prayer that, besides the duty of saying the Divine Office, he would every day read the whole Psalter on his knees.

LESSON V.

This great man, whose remarkable holiness resembled that of his fathers Elias and Eliseus, was honored by God with miracles like theirs. When the steel blade of his hatchet fell from the haft into the fountain of Elias, he made it float upon the surface of the water; he stayed

by his command the waters of the Jordan, which were overflowing the banks, and passed through with dry feet, together with his companions and seventy other persons; he brought down fire from Heaven upon the Saracens who were invading the Christians' ship. Some of the Saracens were destroyed by the fire, while others lost their eyesight, but this the Saint restored upon their embracing the faith. Seven lepers renounced their sins at his command, and he thereupon cleansed them by bathing them in water. He restored to health the possessed, the blind, the deaf, and many others who were stricken with different diseases. He brought back to life an inhabitant of Bethlehem who had been dead for two days, and this he did by praying over him, while he covered him with his cloak. Most marvellous of all, six dead men were recalled to life by the touch of the same cloak, which pious men spread over them.

LESSON VI.

Angelus, having grown renowned for his virtues and miracles, refused the extraordinary honor which was everywhere paid to him, and retired secretly into the desert which had been made sacred by the fast of Christ. There for five years he was fed with angels' bread, and there he gave himself up to the contemplation of divine things until Christ, surrounded by a large company of angels and Saints, appeared to him and

commanded him to turn his steps towards Sicily. He drew many Christians from their vices whom he met on his journey, and many Jews and Saracens were converted by him from their unbelief. Like a cloud which lets fall a refreshing rain, he won over numberless souls to Christ while travelling about and preaching. Upon his arrival in Rome he was recognized by the holy men Francis and Dominic, who held him in honor, and admitted him to their friendship. He foretold to Saint Francis that he would receive the stigmata, and received from him in return the announcement of his own future martyrdom. Angelus went at length to Licata, where he strove to turn a notorious sinner from public incest. For this, and because he had obliged the sister of this man to do public penance, the Saint was stabbed by him five times with a dagger, in the midst of an assembly of people. Thereupon, falling on his knees, he prayed for his persecutor and for the people. While he was saying the psalm, "In Thee, O Lord, have I hoped," when he had reached the words "Into Thy hands," Heaven called him to receive his threefold crown, and he gave up his soul under the form of a pure white dove. A brilliant light which shone upon the body, heavenly songs, and an odor of marvellous sweetness did honor to the Martyr's death.

HYMN.

Mid shadow of the forest deep and still,
Behold ! 'tis Angelus in raptured prayer,
By spirits nurtured with celestial fare ;
But Christ doth call, and at his Master's will
He leaveth all, a mission new to fill.

Within his bosom burns a double fire,
The twofold spirit of Elias' zeal.
Foreknowledge of his death God doth reveal,
And generous is the flame of his desire,
The honor of his Maker to inspire.

Their fallen souls from Satan to regain,
He nobly censureth a guilty pair;
But blind and furious, heedless of his prayer,
The wretch hath pierced him and he falleth slain,
As cruel dagger doth his life blood drain.

Triumphantly he mounted to the skies,
Victor at length, with triple laurels bound,
Virgin and Martyr, Doctor, he is crowned.
A glorious conqueror he doth arise,
Laden with trophies, for th' eternal prize.

Revere with joy the Father and the Son,
With equal love the Holy Spirit praise,
Unto our Mother tuneful anthems raise,
And oh, may earth by Heaven be not outdone,
In glory to the endless Three in One.

MAY 11.

Feast of **BLESSED ALOYSIUS RABATA,**

Confessor of our Order.

PRAYER.

O GOD! who hast adorned the Blessed Aloysius with extraordinary charity, and with patience in the endurance of injuries, grant that, by imitating him whose feast we celebrate, in the practice of charity and in the love of our enemies, we may deserve the eternal rewards. Through our Lord.

LESSON IV.

Aloysius Rabata, whose country was that of Saint Albert of the Abbots (*de Abbatibus*), was born in Sicily of respectable parents. He was trained in piety, and he grew up to despise the world, and to love the things of Heaven only. He therefore put on the habit of the Blessed Virgin Mary of Mount Carmel. Throughout the novitiate he showed himself a model of virtue; and after having made his vows and received Holy Orders, he went swiftly forward on the journey towards perfection upon which he had set out.

LESSON V.

Aloysius was proclaimed Prior of the Order in the city of Randazzo, and he took the burthen

upon his shoulders by virtue of obedience. His humility was admirable, and in him every virtue was carried to an excellent degree: the exact observance of the Rule; the love of prayer and contemplation, and the rigor of fasting, by which he brought his body under subjection. Yet, above all his virtues, shone forth his charity, which so inflamed him that he held nothing too difficult, and he would bear insults as well as injuries, that he might win souls to Christ. Admirable was his diligence in administering the Sacraments, and particularly in hearing confessions; and by his advice, watchfulness, and his learned interpretation of passages of Holy Scriptures, in the knowledge of which he excelled, he guided those about him along the way of salvation. The consoler of the suffering and the father of the poor, he bestowed upon them the alms which he had humbly begged from door to door.

LESSON VI.

While he was in the midst of these good works, and busied in rebuking vice, of which he was the avowed enemy, he did not escape the hatred of the wicked. It is related that he was wounded in the head by an arrow which an enemy let fly at him, and he underwent great suffering in consequence. This he bore for several months with the utmost patience, never naming his enemy nor seeming to suspect who

he might be; on the contrary, he forgave all, and prayed for all. Having foretold the day of his death and received the Sacraments, he sank into the sleep of a holy death at the age of sixty years, and in the year one thousand four hundred and ninety. His body was laid beneath the high altar in the church of the Carmelites at Randazzo, where, from that time down to the present day, it has been held in deep veneration by the faithful, who there find ready help in their trials. This devotion having been lately approved, Pope Gregory the Sixteenth graciously granted an Office in honor of the Saint.

MAY 12.

Octave of SAINT ANGELUS.

SERMON OF SAINT PETER CHRYSOLOGUS.

LESSON IV.

ON SAINT CYPRIAN 129.

TO-DAY it is fitting that we should rejoice and be glad, because we have met upon the birthday of Saint Angelus, the Martyr, upon which he triumphed in his marvellous encounter with the devil; and also because he has left behind to us the brilliant example of his virtues. When you hear of the birthday of the Saints, dearly beloved, think not that the day is meant upon which they

are born into the world according to the flesh, but rather that day when they are brought forth from earth unto Heaven, from labor unto rest, from temptations unto repose, from sufferings unto delights which pass not, but which are great, lasting, and eternal; from the mockery of the world unto a crown of glory. These, the birthdays of the Martyrs, are worthily celebrated.

LESSON V.

When, therefore, these rejoicings take place, think not, beloved, that the birthdays of the Martyrs are to be celebrated by banquets and by unrestrained feasting; nay, that which thou dost celebrate in memory of the Martyr is held up for thy imitation. Behold, beloved, the ardor of the people about thee. Once, on this same day, a crowd of impious men stood by when Angelus was struck down by the command of the tyrant. Then the crowd of spectators was made up of the bands of the wicked; now the devout multitudes of the faithful have flocked hither to rejoice together. Then the crowd raged; now it exults. Then it was desperate; now, full of hope.

LESSON VI.

The birthdays of the Martyrs are celebrated with yearly rejoicings, that what once took place may dwell in the memory of the devout throughout all ages. The event came to pass, beloved, lest thou

shouldst declare thyself ignorant of it; it is celebrated every year lest thou shouldst say, "I had forgot." Arouse yourselves to imitate these things, dearly beloved; desire this gift of greatness of soul; ask that what he has deserved to gain may be given to you.

*Reading of the Holy Gospel according to Saint John,
Chapter 15.*

LESSON VII.

At that time Jesus said to His disciples, I am the true vine and my Father is the husbandman. And the rest.

FROM THE HOMILY OF SAINT AUGUSTIN, BISHOP.

FROM TRACT 81. UPON SAINT JOHN.

Jesus hath said that He is the vine, His disciples the branches, and His Father the husbandman. We have long since explained this parable as best we could. In the present passage, while still speaking of Himself as the vine, and of His disciples who are the branches, he says, "Abide in me, and I in you." They do not abide in Him in the same way as He in them. In each case the profit is theirs, not His; for the branches are in the vine, not that they may give to it, but that they may receive from it, the sap by which they live. The vine, on the contrary, is in the branches that it may supply them with life-giving nourishment, not that it may take it from them.

LESSON VIII.

In the same way it is the disciples who profit, not Christ, both by the abiding of Christ in them, and by their abiding in Him ; for if you cut off a branch another may spring from the live root, but the branch which has been cut off cannot live without its root. Then He adds, "As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in me." This is high praise of divine grace, my brethren ; it teaches the hearts of the humble, and closes the mouths of the proud.

LESSON IX.

Let them answer this if they dare, they who know not the justice of God, but, wishing to set up their own, are not subject to God's justice. Let them answer this, they who are self-satisfied, and think that they have no need of God in the practice of good works. Do they not resist this truth, men corrupt in mind, reprobate in what concerns the faith, who utter and speak iniquity, saying, "That we are men we owe to God, but that we are just we owe to ourselves." Such are the follies of your presumption. Yet see the fate in store for you ; and if there be any reason in you, tremble. He who thinks himself to bear fruit of himself, is not in the vine, and he who is not in the vine is not in Christ.

MAY 16.

**Feast of SAINT SIMON,
Confessor of our Order.**

PRAYER.

O LORD! let the people consecrated to Thee, and to Thy Virgin Mother, rejoice on the Feast of Blessed Simon, whom Thou hast given them for their father and guide; and since they have received through him a mark of protection so mighty, may they reach the eternal fruits of predestination. Through our Lord.

*The First, Second, and Third Lessons are taken from
the Book of Judges, Chapter 6.*

LESSON IV.

Simon Stock was born in Kent, in England, of noble parents. While, as a boy, he pursued the liberal studies, he was chosen to follow the Lord. Accordingly he left his parents in his twelfth year; and renouncing wealth and the vanities of the world, he withdrew into the desert, where he hid in the hollow trunk of an oak. Separated from all intercourse with men, the more sparingly he supplied his body with earthly food, the more generously he fed his soul with the heavenly delights of contemplation, and his intercourse with the Saints was the more free, inasmuch as he seldom spoke with men. He was so given to fasting that he drank nothing but

cold water, and lived upon herbs, roots, and wild fruits. God used sometimes to soften the rigor of Simon's life by means of dogs, which, on certain days, came to meet him, bringing bread to revive his famished body. Sitting alone in his tree, he prayed continually, heaving deep sighs. He seldom slept, and he brought his flesh under the control of the spirit by scourging himself with whips made of thorns, and by girding himself with brambles.

LESSON V.

When he had passed twenty years in this austere way of life, he received the divine command to join the Order of Carmelites, which at that time flourished in England in the fulness of holiness and learning. This he did, and his extraordinary talent, enhanced by his virtues, won the warm admiration of the Superiors of the Order, so that as soon as he had taken the solemn vows of religious life, he was sent to Oxford to study sacred letters. At Oxford the humility in which he outdid all his companions led him to yield to the persuasion of his masters and comrades so far only as to accept, though unwillingly, the lower grade of theology. Afterwards he gave himself up to the salvation of souls; and the abundance, as well as the excellence, of the fruit which he bore unto the Church is almost beyond description. He wrote a number of tracts upon christian patience, besides beautiful things in praise of the Mother of Christ, whom he served with par-

ticular devotion. Upon the death of Alan, the General of the whole Order, Simon was elected to succeed him at Aylesford, by common consent. To the burthen of this dignity he added more frequent watchings, more abundant tears, and rougher hair-cloth. Merciful to others, but more severe than ever towards himself, he chastised his body with a new kind of scourge. He kept his virginity ever unspotted.

LESSON VI.

God willed that miracles should bear open witness to so holy a life. By the spirit of prophecy Simon foretold many future events; he cured diseases which had been before incurable; and when his brother set before him a dish of cooked fishes to tempt him to break his fast, he lifted up his eyes to Heaven and brought the fishes back to life. By the sign of the Cross he turned water into wine, and thereby overcame the trickery of the demons, who, while the Saint was saying Mass, cunningly carried off the wine which had been made ready in the cruets. He asked and received from the Supreme Pontiffs the confirmation of the Rule. He then besought the Holy Virgin to distinguish by some especial favor the Order which rejoices to bear her sacred title, and which had been already confirmed. Thereupon, the Blessed Virgin herself appeared to him, accompanied by a host of angels, and holding in her hands the scapular of the Order. "This," she said, "shall be a sign unto thee, and

the privilege of all Carmelites, that he who shall die piously, wearing this scapular, shall not fall into the eternal flames." Simon ruled the Order intrusted to him with extraordinary prudence and to the admiration of all, as though he had been a man sent from Heaven to spread throughout Europe the zeal of Elias. After he had reached the age of one hundred years he passed hence to the Lord from his monastery in Bordeaux, in the year of Christ one thousand two hundred and sixty-five. By the divine command his body was dug up, after it had been buried for three days, and removed to a more fitting place, where it is renowned for its miracles.

MAY 21.

Feast of the

**TRANSLATION OF OUR HOLY FATHER
SAINT JOHN OF THE CROSS.**

*The Hymns, Prayers, Antiphons, and Verses are the same
as those of the Feast.*

*The First, Second, and Third Lessons are taken from
the Epistle of Saint Paul to the Philippians,
Chapters 1 and 2.*

LESSON IV.

**FROM THE BULL OF CANONIZATION AND OTHER PUBLIC
DOCUMENTS.**

JOHN of the Cross, of the Order of Friars of
the Blessed Virgin Mary of Mount Carmel, who

are called the Barefooted, was the parent of the Order, and the first to make profession therein. He was born in the town of Fontiveros, in the diocese of Avila, and he belonged to the honorable family of the Yepis. He received a good christian education, and the unusual gifts of his mind clearly showed themselves from his earliest years. How dear John was to the Virgin Mother of God, under whose protection he had placed himself, was shown on the day when he fell into a well where he had gone to draw water, and was brought out unhurt by the hand of his Protectress. While still a youth, he went into the hospital of Medina del Campo and devoted himself to the service of the sick and the poor. In the warmth of his charity he sat day and night at the bedside of the sufferers; and besides the spiritual help which he lent them, he did not refuse to undertake the humblest duties in their service. He spent the time which he could spare from his pious charge, in constant prayer, watching, and tears, together with meditation on the Passion of our Lord. These devout practices at length opened for him the way to enter the Order of Friars of the Blessed Virgin Mary of Mount Carmel. So ardently did he enter into the spirit of his new life that he fulfilled exactly the vows which he had taken through a love of stricter discipline, and he conformed in all things to the rule of the Primitive Order. It was only when the command of his superiors was laid upon him that, with fear and trembling, he was raised to the sacred office of Priest.

LESSON V.

When Theresa, that Virgin of God, had restored amongst the Sisters of the aforesaid Order of the Blessed Virgin Mary of Mount Carmel the observance of the Primitive Rule, which was followed by so excellent results, she began to ponder how the same thing could be done for the Friars of that family. Then it was that John of the Cross, all on fire with zeal for the establishment of stricter discipline, was plainly sent by Heaven to be the companion of God's handmaid in the great work. Together they laid their plans for this important undertaking, and in consequence the Order of Carmelite Friars was restored in a wonderful way, and spread throughout Europe to the great glory of God. The event was greeted with the general applause of the good, but with outbursts of fury by the enemy of mankind. Famous for his admirable innocence, for his unwearied contemplation of divine things, for the austere rigor of his life, and for his other great virtues, John of the Cross made strong the hearts of his brethren in every particular of the perfect service of God. He bore a severe illness with the utmost patience, together with five bleeding wounds in the leg; and having received the holy Sacraments of the Church, surrounded by his weeping brethren, he devoutly repeated the verse of the Psalm of David, "Into Thy hands, O Lord! I commend my spirit." Then, upon the day and at the hour which he had himself foretold, he gave up his pure

soul, in the monastery of Avila, on the twentieth of the Kalends of January, and in the year one thousand five hundred and ninety-one. He was a man most dear to God; and for his virtues, miracles, as well as for the gift of explaining by his writings the hidden things of prophecy and mystical theology, he was as remarkable as Saint Theresa.

LESSON VI.

The people flocked in multitudes to kiss the remains, which seemed as if sprinkled with some sweet odor, and which, free thereafter from decay, recalled the calm of a peaceful sleep. Led by the instinct of their veneration, the people attempted to carry off pieces of the garments and even small parts of the frail body. The body was carried from Avila to the church of the monastery in Segovia, where it was long preserved underground, in the chapel of the Blessed Virgin Mary of Mount Carmel. After Clement the Tenth had enrolled John of holy memory in the list of the Blessed, upon the eleventh of the Kalends of May, in the year one thousand six hundred and seventy-five, the body was taken out of its ancient and humble tomb, and was found to be free from decay, sound, and fragrant with a wonderful perfume. Upon the twelfth of the Kalends of the following June it was placed in a coffin richly ornamented, and laid under the altar of a magnificent chapel. A day was then fixed for a pious and solemn festival

which should befit the great event which had taken place; and when it arrived the whole body of secular clergy, together with the Governor and the magistracy, went to the church of the monastery, for it had been appointed that general supplication should be made. The unbloody Sacrifice was solemnly offered at the new altar, and the exaltation of the sacred relics was brought to a close amid signs of heartfelt rejoicing.

Lessons VII., VIII., IX. are the same as the corresponding lessons of the Feast.

MAY 23.

Octave of the Feast of SAINT SIMON.

SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

SERMON 2. ON SAINT VICTOR, CONFESSOR.

DEARLY beloved, rejoice in the Lord, because amongst the ceaseless gifts of His love He has given to the world a man through whose example many might be saved. Again I say, rejoice! for when he was taken from our midst he entered into the possession of God, that many more might be saved through his intercession. He hath appeared upon earth to be our example; he hath been taken up into Heaven to be our patron. Here he shapes

us unto life; there he invites us to glory. He who cheered us on to the work, now mediates for our reward. Kind mediator! who asks nothing for himself, but desires to make over to us all the love of the suppliant, and the fruit of the supplication. What should he ask for himself to whom nothing is wanting?

LESSON V.

This is the day of his glorious passage, the day of the joy of his heart; let us be glad and rejoice therein. He hath entered into the powers of the Lord; let us rejoice, for now he is more powerful to save us. To-day Simon hath laid aside his body, and the more swiftly, because unburthened, he hath entered into the Holies, and he hath been made like the Saints in glory. He hath despised the world and triumphed over the prince of the world, and to-day he hath risen above the world, a conqueror, to receive a crown of victory from the hand of the Lord. He goeth up heavily laden with merits, renowned for his triumphs, glorious for his miracles. The veteran soldier sits him down to rest in the sweet security which he hath earned. Safe himself, he is nevertheless concerned for us. Oh, holiness! worthy of the reverence of the angels themselves, which, with like eagerness, but with contrary wills, the good pursue and the wicked flee. Whether the favor of the former, or the horror of the latter, doth best help to make a man more holy, I scarce can tell.

LESSON VI.

Oh, veteran soldier who hast passed from the severe trials of christian warfare to heavenly joy and rest, be mindful of thy weak and faint-hearted comrades who sing thy praises in their conflicts with temptation and sin. How just, how sweet, how delightful, O Simon! in this place of sorrow, and in this body of death, to sing to thee, to honor thee, to pray to thee. Thy name and thy memory are as a dropping honeycomb upon the lips of captives; milk and honey are under the tongue of them that rejoice in thy remembrance. Up! therefore, mighty champion, sweet patron, faithful advocate, make haste to help us, that we too may rejoice in our rescue, while thou shalt glory in a complete victory.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 12.*

LESSON VII.

At that time Jesus said to his disciples, Let your loins be girt and lamps burning in your hands. And the rest.

HOMILY OF SAINT PETER CHRYSOLOGUS.

FROM SERMON 24.

The flesh, therefore, must be girt with the girdle of continence, lest being unrestrained in its vices and borne down by the weight of its sins, it should be unable to go forward on the upward march

towards Heaven. Fitly thereto hath the Lord added, "And lamps burning in your hands"; for lamps are always carried by night to bear witness to innocence; and as the darkness is ever the friend of vice, so the lamp is always the enemy of crime and the unfailing companion of good works.

LESSON VIII.

The lamps in the hands of the Saints are their good works, according to the words of the Lord, "Let your light shine before men that they may see your good works." They in truth carry their lamps, and enkindle them truly with the fuel of good works, and with the oil of mercy, who, though hidden by place, intention, and choice, shine out by their works, virtues, and merits, and shed their light throughout the universe. The Lord, knowing that to them that await His coming the delays are sad and anxious, in order that no one might be overcome with weariness, or worn out by the slowness of His approach; that no one might sink under the fatigue of long expectation, promises to all who persevere a heavenly happiness and a heavenly service.

LESSON IX.

That there might be no uncertainty about the character of this happiness, a little farther on He hath added, "Amen, I say unto you that he will gird himself, and make them sit down to meat,

and passing, will minister unto them." God will gird Himself, and He will make His servants sit down, and He will minister unto them. Behold the unheard-of change in the condition of things. Behold the terrible rebuke of tyranny and the fearful change in service; for a little while the servant hath stood ready girt waiting for his Lord; he hath been faithful in waiting at the cost of a short weariness, and in order to render to him the like, the Divinity hides itself in its own Divinity.

MAY 25.

Feast of

SAINT MARY MAGDALEN OF PAZZI,

Virgin of our Order.

Antiphon. She hath drunk of the torrent of the passion of Christ in the way; therefore she hath lifted up her head. Alleluia.

Antiphon. She hath made a remembrance of God's wonderful works; her justice continueth forever and ever. Alleluia.

Antiphon. She hath given food to the poor; her horn hath been exalted in glory. Alleluia.

Antiphon. The Lord who dwelleth on high and looketh down on the low things, hath placed her with the princes of his people. Alleluia.

Antiphon. The Lord hath declared his word to her; and his judgments he hath made manifest to her. Alleluia.

CAPITAL.

In my bed by night I sought him whom my soul loveth; I sought him and found him not. I will rise, and will go about the city; in the streets and the broad ways I will seek him whom my soul loveth.

HYMN.

Fair Mount of Carmel, shining in thy splendor,
Smile on this maid, with festive song commend her;
Lo! to her virtue Heav'n and earth surrender
Homage unceasing.

Snow-white the garb which now her soul adorneth,
One with her Lord, His every pang she mourneth,
Watchful in prayer, the demon-craft she scorneth,
Conquest achieving.

Thistles and thorns, in cruel torture blending,
Crimson her flesh, her guileless body rending,
Mary, with silv'ry veil, from Heav'n descending,
Robes her in glory.

Deep, hidden secrets of the heart she knoweth,
Light of the future to the present showeth,
Heav'n at her word the boon of health bestoweth,
Foul fevers flying.

Meek, and distrustful of her own endeavor,
Strong at God's word, her will, obedient ever,
Stayed her in life, when death, all ties to sever,
Fought with her spirit.

Plunged in the lake of Hell, 'mid flames consuming,
Five years she strove, when peaceful death entombing,
Guarded unstained the sacred lilies blooming
In her pure bosom.

Fragrant in death her beauty still abideth,
Evil approach her trembling horror chideth ;
Now, as in life, God to her will confideth
Marvels of power.

Praise to the Father, God most high and glorious,
Praise to the Son, o'er sin and death victorious,
Praise to the Spirit, sing with anthem joyous,
Glory eternal.

V. Pray for us, holy Mary Magdalen. Alleluia.

R. That we may be made worthy of the promises
of Christ. Alleluia.

AT THE MAGNIFICAT.

Antiphon. Many waters were not able to quench
her charity; neither can the floods drown it; for
love is as strong as death. Alleluia.

PRAYER.

O God, the lover of virginity, who hast set on
fire with Thy love the virgin, Mary Magdalen, and
hast adorned her with heavenly gifts; grant that,
by purity and charity, we may imitate her whom
we honor on this joyful festival. Through our
Lord.

Antiphon. Holy Mary, succor the unhappy, aid
the weak, comfort the mourners, pray for the

people, mediate for the clergy, intercede for the devout female sex. Let all feel thy help who implore thy holy aid. Alleluia.

V. Suffer me to praise thee, O sacred Virgin!

R. Give me strength against thy enemies.
Alleluia.

INVITATORY.

Come let us adore Jesus, the Spouse of Virgins,
whom Magdalen hath tenderly loved. Alleluia.

HYMN.

Behold th' Etruscan Magdalen,
True mistress versed in spirit lore,
The better part she chooseth well,
And holdeth fast forever more.

From tender years her troth to plight,
In sacred marriage to the King,
With lamp undying all alight,
She waits the Bridegroom's welcoming.

With wounds and thorns He decks His spouse,
With Cross and scourge her soul delights,
With heart and ring His love endows,
And to His sacred feast invites.

O Grace sublime, "The Word made flesh,"
Augustin with inspired hand
Hath writ upon her virgin breast
And she that word doth understand.

In wondrous figures from above
As river, column, tongue, and fire,
Descendeth oft the Heavenly Dove,
Her ardent spirit to inspire.

Impelled by strength of love's delight,
She speedeth to the belfry tower,
That all creation may unite
In love to praise their Maker's power.

Jesus, true Spouse of virgin choice !
May choirs of blessed Thee adore,
With nuptial canticle rejoice,
And hymn Thy praises ever more.

Antiphon. Out of the mouth of the maiden
thou hast perfected praise, O Lord ! for she hath
known how admirable is thy name. Alleluia.

V. With thy comeliness and thy beauty. Alleluia.

R. Set out, proceed prosperously, and reign.

*Lessons I., II., III. are taken from the Canticles,
Chapters 3-8.*

R. My beloved Jesus is the flower of the field,
at whose sight the angels rejoice ; upon whose
beauty the blessed are fed ; and by whose sweet
perfume the dead are brought back to life. Alleluia.

V. As the apple tree among the trees of the
woods, so is my beloved among the daughters.

R. The Spouse of Jesus glows with charity,
burns with desire ; beside herself with the fire of
her love, she knoweth not whither to turn. Alleluia.

V. Stay me up with flowers, compass me about
with apples, because I languish with love.

R. O happy Magdalen! whose soul was so on fire with the flames of charity that it languished and fainted away with love. Alleluia.

V. My flesh and my heart have fainted away; thou art the God of my heart and the God that is my portion forever.

Antiphon. Magdalen hath forgotten her people and her father's house; and the King hath greatly desired her beauty. Alleluia.

V. God shall turn his countenance upon her.

R. God is in her midst, she shall not be moved.

LESSON IV.

FROM THE ACT OF CANONIZATION.

Saint Mary Magdalen of Pazzi was born in Florence of the noble family of the Pazzi. Almost from her cradle she shunned all kinds of vanity, and she learned to pray before she learned to speak. Mercy grew with her from her birth; for while still a little girl, she used to feed the poor with the food of which she deprived herself, and when she lived in the country she taught the principles of faith to the humble maidens about her. At the age of ten years she took a vow of perpetual virginity, and she often told her parents, who planned marriage for her against her will, that she would die rather than change her resolution. When she had at length gained their consent, she took the habit of the Carmelite Order in the monastery of Saint Mary

of the Angels, in Florence, where she showed herself a model of every virtue, and so obedient was she to each sign from her superiors that without their consent she would not even do that which God had commanded her during her ecstasies. She was so chaste that she cannot merely be said to have overcome the slightest temptation to impurity, but rather to have remained in complete ignorance of it. She looked upon conversations at the grate as a punishment, and never went thither save when the command of her Superior obliged her to do so. By the command of God she lived for five years upon bread and water alone, except that on Sundays she ate Lenten food. Nor was it with fastings alone that she constantly tortured her weak and frail body, but with all sorts of penance; with the scourge, an iron belt, a crown of thorns, by watches, and by walking barefooted in the snow, and with scalding drops from a burning candle.

R. When I was yet young I sought wisdom openly in my prayer; I directed my soul to her, and I found her. Alleluia.

V. Thy good spirit hath led me into the right land, and hath taught me to do thy will.

LESSON V.

Divine love burned so strongly within her that she would sometimes cry out, "O love! I can bear thee no longer"; and she was forced to cool her bosom with an abundance of water. She often

fell into an ecstasy, during which she sometimes declared mysteries of the Most Holy Trinity which are above human understanding. She therein underwent the most cruel pains of Christ's Passion; Christ espoused her with a ring and encircled her head with a crown of thorns; the Blessed Virgin covered her with a snow-white veil, and Saint Augustin twice wrote upon her heart, "The Word was made flesh." If it happened that she was rapt out of herself while she was sewing, although the windows were darkened and her eyes covered, she would go on with her work, and finish it perfectly. In one of her ecstasies, which lasted, day and night, from the vigil of Pentecost to the Feast of the Most Holy Trinity, she received the Holy Ghost each day, under different shapes. Strengthened by these graces, she entered upon a war with the powers of darkness which lasted five years, and which had been revealed to her by the Eternal Father. In the midst of dryness and desolation, she was abandoned by every one; she was cruelly scourged by demons, and harassed by all sorts of temptations; yet though almost deprived of reason, she always came off victorious. Made yet stronger by these victories, she received greater graces: extraordinary command over demons; the knowledge of heavenly secrets, and of the state of souls in another life, together with the spirit of prophecy, by which she saw and foretold future events. Yet not all these favors could move her from the extreme lowliness which led her to look upon herself as the most imperfect of all.

R. He gave her a strong conflict, that she might overcome, and know that wisdom is mightier than all; he went down with her into the pit and forsook her not.

V. According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

LESSON VI.

Her charity for her neighbor was so great that the Sisters used to call her the Mother of Charity. She often passed whole nights without sleep in doing the work of the Sisters, or in waiting upon them when they were ill. Sometimes she sucked their putrid and running ulcers, and in so doing cured them. Still greater was her anxiety for the welfare of souls; for she prayed daily to God for the Church, and wept so bitterly over the darkness of heretics and unbelievers that she could take no food. She declared herself always ready to undergo any torments for the salvation of souls. Many years before her death she renounced, with heroic charity, all the delights of Heaven which had been so freely showered upon her, and she would often say with a sigh, "To suffer, not to die." At length, after a long illness, throughout which she practised the austerities which she had formerly undertaken, she fell into her agony. At the command of her confessor, she held back her soul for some time, and finally gave it up into the hands of her Spouse on the twenty-fifth of May, in

the year one thousand six hundred and seven, having completed her forty-first year. She was glorified by miracles before and after death; her body, which was buried in a very damp spot, was found to be incorrupt at the end of a year, and remains in the same state at the present day. A liquid of wonderful fragrance flowed, for a long time, from the bones of the leg, and proved powerful in the cure of diseases. In the year one thousand six hundred and sixty-nine Clement the Ninth enrolled her in the number of the Saints.

R. God forbid that I should glory save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. Alleluia.

V. I live, now not I, but Christ liveth in me.

Antiphon. She hath come into the holy courts of religion, and she hath offered the victim of her own will to God.

V. God chooseth her, and fore-chooseth her.

R. He maketh her to dwell in his tabernacle.

*Reading of the Holy Gospel according to Saint Matthew,
Chapter 11.*

LESSON VII.

At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. And the rest.

HOMILY OF SAINT AUGUSTIN, BISHOP.

SERMON IX.

Love maketh easy the things that are harsh and cruel, and holdeth them almost as nothing. What passion doeth, in so far as it can, to earn misery, charity doth perform to win true happiness, but with how much more certainty and ease! How lightly borne is any temporal trial to avoid eternal punishment and to reach eternal rest! Well might he, the Vessel of Election, cry out with great joy, "The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us." Hence is the yoke sweet, and the burden light. If it be difficult to a few who choose it, it is easy to all who love it. The Psalmist hath said: "For the sake of the words of thy lips I have kept hard ways."

R. I have loved the beauty of thy house, and the place where thy glory dwelleth. I have chosen to be an abject in thy house rather than to dwell in the tabernacles of sinners. Alleluia.

V. How lovely are thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of holy religion.

LESSON VIII.

The things that are hard to them that labor become easy to them that love. Hence it came to pass, by the dispensation of divine love, that the inward man, which is renewed day by day, was no

longer placed under the Law, but rather under grace, that he might be freed from the burthen of numberless observances, which were indeed a heavy yoke, though one befitting a stiff-necked generation. Thus by the help of simple faith, strong hope, and holy charity, any harm which he, the prince who hath been cast out, might inflict outwardly upon the outward man, would become light through interior joy.

R. A bundle of myrrh is my beloved to me; he shall abide between my breasts. I have put him as a seal upon my heart, as a seal upon my arm. Alleluia.

V. I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

LESSON IX.

Nothing is so easy to good will as it is to itself, and in the eyes of God it is enough. Therefore, let the world rage as it will; the angels sang truly at the birth of the Lord in the flesh, "Glory to God in the highest, and on earth peace to men of good will." For the yoke of Him who hath been born, is sweet, and the burden light. As the Apostle saith: "God is faithful who will not suffer us to be tempted beyond that which we can bear, but maketh with temptation issue that we may be able to bear it."

Antiphon. The Lord is wonderful in Magdalen

whom he hath clothed with beauty from his wounds ; and he hath girded her with strength against the pitfalls of the demons. Alleluia.

Antiphon. Leaving behind her the pomps of the world, Magdalen hath entered into the sight of God ; and the Lord hath espoused her with his ring. Alleluia.

Antiphon. Magdalen hath appeared in the desert land of temptation to see thy power and thy glory. Alleluia.

Antiphon. The little maiden blessed the Father and the Son, together with the Holy Ghost, while she taught unto little ones the belief in the Holy Trinity. Alleluia.

Antiphon. With the timbrel and the choir, with strings and organs let every spirit praise the Lord, whose name hath been exalted in Magdalen. Alleluia.

CAPITAL. CANTICLES 3.

In my bed by night I sought him whom my soul loveth ; I sought him and found him not. I will rise and will go about the city ; in the streets and the broad ways I will seek him whom my soul loveth.

HYMN.

Afar to the mansions eternal hath risen,
All radiant with virtues and fruitful in grace,
Blest Magdalen freed from the bonds of her prison,
With Jesus, the Bridegroom, in loving embrace.

When hid in the depths of maternal enclosure,
By spirit uplifted she weighed not the breast,
Nor when in the midst of this world's dread exposure,
Did burden of sin on her pure bosom rest.

The needy she clothed and the blind soul enlightened,
The prison she cheered, giving succor to all,
Her heart's intercession by weeping she heightened,
Lost souls from their danger, in safety to call.

For anguish and chains, earthly pleasure she flieth,
While chastening her spirit in hunger and prayer,
Her innocent flesh for her Love crucifieth,
With scourge, gall, and thorn-crown His torture to share.

The saints whom she praised with the angels in choir,
Oft drew her by rapture to share in their bliss,
While the Bridegroom she clasped in the strength of desire
To taste in her love the delight of His kiss.

Oh, harken in pity! our full hearts are pleading,
We sing of thy triumphs, thy marvels proclaim.
Enlighten our darkness by thy interceding,
And kindle within us love's infinite flame!

Give praise to the Father, all spirits in chorus,
And sing to our Jesus, Redeemer and Son.
Revere ye the Spirit, in love bending o'er us,
All homage and praise to our God, Three in One.

V. God hath chosen her, and fore-chosen her.
Alleluia.

R. He maketh her to dwell in his tabernacle.
Alleluia.

Antiphon. The Virgin Magdalen hath chosen
the best part, which shall not be taken away from
her; most pure in life, she remaineth free from all
corruption after death. Alleluia.

R. In thy comeliness and thy beauty. Alleluia, Alleluia.

V. Set out, proceed prosperously, and reign. Alleluia, Alleluia.

V. God shall turn his countenance upon her.

R. God is in her midst, she shall not be moved.

CAPITAL. CANTICLES 3.

The watchmen who keep the city found me;
have you found him whom my soul loveth?
When I had a little passed by them, I found
him whom my soul loveth; I held him and I will
not let him go.

CAPITAL. CANTICLES 5. AS ABOVE.

V. Grace is poured abroad in thy lips

R. Therefore hath the Lord blessed thee forever.

Antiphon. Come from Libanus, my spouse,
come: thou shalt be crowned from the top of
Amana, from the top of Sanir and Harmon, from
the dens of the lions, from the mountains of the
leopards. Alleluia.

MAY 30.

Sixth Day within the Octave
of the
Feast of SAINT MARY MAGDALEN of Pazzi.

SERMON OF SAINT AUGUSTIN, BISHOP.

LESSON IV.

UPON THE MOST HOLY VIRGIN. CHAPTER 2.

SINCE the Universal Church is a virgin which hath been espoused by one husband, Christ, according to the words of the Apostle, what honor is due to those of her members who observe, even in the flesh, that which the whole Church observes by faith, in imitation of the mother of her Spouse and Lord? The Church also is both virgin and mother. Whose honor do we watch over, if she be not a virgin? Whose son do we address if she be not a mother? Mary hath brought forth, according to the flesh, the Head of this body; the Church bringeth forth spiritually the members of that Head. In both cases virginity doth not stand in the way of fruitfulness; in both cases fruitfulness taketh naught from virginity.

LESSON V.

The chastity of the virgin, the freedom, through the virtue of continence, from any carnal relation,

is the portion of the angels; it is the thought of eternal incorruption in corruptible flesh. Let all fruitfulness of the flesh, let all modesty in marriage bow before this; the one is not in its own power, the other exists not in eternity. Free choice bringeth not fertility, Heaven hath not conjugal modesty. Surely, in that common immortality they will possess something beyond the rest, who now in the flesh possess something not of the flesh.

LESSON VI.

Saint John hath written of you, O Virgins! that you follow the Lamb whithersoever He goeth. Whither do we think that this Lamb goeth, where no one save ye, virgins, can, or dare follow Him? Whither do we think that He goeth? Into what pastures and meadows? There, I believe, where the joys are indeed great; not such as, even in the kingdom of God, belong to them that are not virgins, but joys distinct in kind from all other joys. The joy of virgins is of Christ, from Christ, in Christ, with Christ, after Christ, through Christ, because of Christ. The especial joys of the virgins of Christ are not those of them that are not virgins, although they are of Christ. For some one joy, for others another, but for none a joy like this. Enter into them, follow the Lamb, for the flesh of the Lamb is virgin flesh. Follow Him whithersoever He shall go, in your twofold virginity of heart and

flesh. What means it to follow Him, if it be not to imitate Him?

*Reading of the Gospel according to Saint Matthew,
Chapter 2, as above.*

*Lessons VII. and VIII. are the same as the second half
of Lesson VII. and the whole of Lesson VIII.
on the Feast.*

JUNE 1.

Octave of the Feast of
SAINT MARY MAGDALEN OF PAZZI.

FROM THE EPISTLE OF SAINT JEROME, PRIEST, TO
EUSTOCHIUM.

LESSON IV.

UPON THE GUARDING OF VIRGINITY.

THE Apostle saith, "Concerning virgins I have no commandment of the Lord." Why? Because he himself was not a virgin by command, but of his own free will. No heed is to be given to those who pretend that he had a wife; for when discoursing on continence and urging perpetual chastity, he declared, "I would that all men were even as myself." Farther on he says, "I say to the unmarried and to the widows it is good for them if they so continue, even

as I." Why, therefore, hath he no commandment of the Lord concerning virginity? Because that which is offered, though not forced, receives the greater reward; because, too, had virginity been commanded, marriage would have seemed to be taken away. Moreover, it were hard to force man to do that which is contrary to his nature, and to demand the life of angels from men.

The verses of these lessons are like those of Lessons IV., V., and VI. of the Feast.

LESSON V.

Happiness under the old law was of a different kind; there it is said, "Blessed is he who hath seed in Sion, and a household in Jerusalem," and, "Accursed is the sterile woman, who brought not forth," and again, "Thy children are as olive plants round about thy table." The earth was empty; and to say nothing of those things which were typical, the sole blessing was that of children. Therefore, Abraham in his old age is joined to Cetura; Jacob is won by mandrakes, while Rachael, as a figure of the Church, laments her sterility. By degrees, as the harvest grew, the reaper was sent in. Elias was a virgin; Eliseus was a virgin; many of the sons of the prophets were virgins. It was said to Jeremiah, "Thou shalt not take thee a wife." He had been sanctified in the womb, and, the captivity being nigh, he was forbidden to take a wife. The Apostle says the same thing in different

words, "I think that this is good for the present necessity." What is this necessity which taketh away the joys of marriage? The time is short. Nabuchodonosor is at hand.

LESSON VI.

This good gift of continence was then found, as we have said, in men alone, and Eve continued to bring forth in sorrow. Nevertheless, after a virgin had conceived, and had borne unto us a son whose government is upon His shoulder, the mighty God, the Father of the world to come, then the curse was removed. Death cometh through Eve, life through Mary. Therefore it is upon women that the gift of virginity hath flowed most abundantly, because it hath begun in a woman. As soon as the Son of God came upon earth He made unto Himself a new family, that He, who was adored by angels in Heaven, might have angels also upon earth. Then did the chaste Judith cut off the head of Holofernes. Then Aman, who is interpreted to mean iniquity, was burnt by his own fire. Then was heard for the first time, "The unmarried woman thinketh on the things of the Lord, that she may be holy both in body and in spirit."

*JUNE 14.*Feast of SAINT ELISEUS,
Prophet and our Father.

Antiphon. Eliseus, the son of Saphat, of Abelmeula, thou shalt anoint to be Prophet in thy room, said the Lord to Elias.

Antiphon. And Elias departing from thence found Eliseus, the son of Saphat, ploughing with twelve yoke of oxen.

Antiphon. And when Elias came up to him he cast his mantle upon him.

Antiphon. Eliseus forthwith left his oxen, and run after Elias and ministered to him.

Antiphon. Eliseus said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee.

CAPITULUM. ECCLESIASTICUS 48.

In his days he feared not the prince, and no man was more powerful than he; no word could overcome him, and after death his body prophesied.

HYMN.

The Ides of June their course have run,
On Carmel's height the glorious sun
Hath wakened our devotion ;
O Eliseus, thee we praise,
And ringing echoes catch the lays,
That voice our hearts' emotion.

The great Elias, seer and sage,
Renowned in each succeeding age,
 With chrism thee anointeth,
For thou art destined to be filled
With his twin-spirit then instilled
 As God's command appointeth.

In fiery chariot speeding high,
Behold thy father mount the sky,
 His mantle casting o'er thee.
Its touch of power the waves obey,
And at thy word give open way,
 Dividing fast before thee.

God teacheth thee, and at thy prayer
The barren womb doth fruitful bear
 The son thy promise giveth ;
And when the child is stilled in death,
O mighty Prophet, by thy breath,
 Behold once more he liveth !

The iron riseth from the sea,
And floateth o'er the deep to thee,
 Thy master-call it knoweth ;
The whitened leper thou dost save,
By seven-fold cleansing in the wave
 Where sacred Jordan floweth.

O God most high, all praise to Thee.
To Son and Spirit equally
 Be endless glory given ;
With one same honor bow before
The Triune God forevermore
 With angel choirs of Heaven.

V. Elias was covered with the whirlwind.

R. And his spirit was filled up in Eliseus.

Antiphon. And returning back from him, he

took a yoke of oxen and killed them, and boiled the flesh with the plough of the oxen, and gave to the people and they ate; and rising up, he went away and followed Elias, and ministered to him.

PRAYER.

O Almighty and Eternal God! who art proclaimed wonderful in Thy chosen prophets; grant, we beseech Thee, that, as Thou hast made perfect the spirit of Elias in Thy prophet, Eliseus, so Thou wilt deign to multiply within us the grace of the Holy Spirit, that we may perform works of virtue. Through our Lord. In the unity of the same Spirit.

INVITATORY.

Come, let us adore the Lord, King of Prophets.

HYMN.

O Jesus, our Redeemer, Saviour kind!
Touch with Thy light the sadly darkened mind,
That earth-born tongue may fitly now declare
The gifts and virtues of this man of prayer.

With lays devout, we hymn the hallowed morn
When Eliseus swift to Heaven was borne,
And rich in merits, from his throne on high,
Doth harken to our supplicating cry.

On earth he dwelt a virgin, pure and chaste,
Like to the blessed angels ever graced;
From carnal ills by heavenly light restrained,
To Christ upraised, with mind and heart unstained.

True model of the soul forsaking all,
He left his father at Elias' call,
And from the meshes of the world set free,
He chose to dwell in heavenly company.

No man may barter gifts of God for gold.
This teaching of the Spirit to unfold,
He cleansed the Syrian leper, yet restored
The gifts which gratitude would fain award.

All glory, honor, power, and joyful praise
To God, the Three in One, for endless days,
Since through all ages He doth wide proclaim
The merits of the Prophet's sacred fame.

Antiphon. Josaphat the King said, Is there
not here a prophet of the Lord, that we may
beseech the Lord by him?

Antiphon. Here is Eliseus, the son of Saphat,
who poured water on the hands of Elias.

Antiphon. And Eliseus said to the King of
Israel: What have I to do with thee? Go to
the prophets of thy father and thy mother.

V. The Lord hath loved him and hath adorned
him.

R. He hath put on him a robe of glory.

*Lesson I is taken from the Third Book of Kings,
Chapter 19.*

R. When Elias came up to Eliseus, he cast
his mantle upon him; and he forthwith left the
oxen and run after Elias, and ministered to him.

V. Let me, I pray thee, kiss my father and
my mother, and then I will follow thee.

*Lesson II. is taken from the Fourth Book of Kings,
Chapter 2.*

R. When Elias and Eliseus had passed over the Jordan on dry ground, Eliseus said: I beseech thee that in me may be thy double spirit.

V. Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee.

*Lesson III. is taken from the Fourth Book of Kings,
Chapter 2.*

R. The sons of the prophets said to Eliseus, Let us go as far as the Jordan, and take out of the wood every man a piece of timber, that we may build us here a place to dwell in.

V. Behold, the place where we dwell with thee is too straight for us.

Antiphon. When the minstrel played, the hand of the Lord came upon Eliseus, and he prophesied.

Antiphon. This channel shall be filled with waters, and you shall drink, and your families and your beasts.

Antiphon. And this is a small thing in the sight of the Lord; moreover, he will deliver also Moab into your hands.

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

R. And he showed him the kingdom of God.

Lessons I., II., III. are taken from the Third Book of Kings, Chapter 19.

SERMON OF SAINT AMBROSE, BISHOP.

LESSON IV.

SERMON 87.

What shall we say of the merits of Eliseus? What shall we say of him whose first glory it was that he sought to surpass his father in grace, for he asked of him a gift which he knew to be greater than the giver possessed? Covetous was he in his demands, but distinguished, too, in his merit. When he claimed from his father more than the latter had, Eliseus, by his own merits, forced him to grant more than he could. Accordingly, when Eliseus was come to Jericho after the ascension of his master, the inhabitants of that city besought him to tarry there, and they said to him, "Behold the situation of this city is very good, but the waters are bad and barren." Then he commanded that an earthen vessel should be given to him, and salt having been put into it, he went to the spring of the waters, and cast the salt into it, saying, "Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness," and the waters were healed unto this day.

R. Eliseus went out to the spring of the waters, cast salt into it, and said, Thus saith

the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

V. And the waters were healed unto this day according to the word of Eliseus.

LESSON V.

See, therefore, how great are the merits of Eliseus. His first visit to the city brings with it vast increase of offspring. While banishing barrenness from the waters, he bestows the succession of heirs. By this deed, Eliseus healed not one man only, nor to one house merely did he bring cure, but he restored the people of the whole city. Had he delayed to do this, barrenness would have followed; and since all would have grown old, the city had then been without inhabitants. Thus, Eliseus in healing the waters healed also the people, and when he blessed the spring of the waters, he gave a spring, as it were, of souls. Just as pure water gushed, through his blessing, from the hidden springs of the earth, so did a healthy race come forth from the secret of the womb.

R. Said the holy man of God to the Sunamitess: At this time, and at this same hour, if life accompany, thou shalt have a son in thy womb.

V. Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid.

LESSON VI.

Eliseus blessed not the flowing waters alone, that were held in the depths of the springs, but those also which, still mingling with the damp soil of the earth, were afterwards to flow, little by little, therefrom. Hence the Scripture tells us that Eliseus gave the blessing at the source of the waters, that the water as it trickled forth might receive the blessing before it was imprisoned in the bosom of the spring. Therefore, since the Apostle Saint Paul hath said, "These things happened to them in figure," let us see what truth this figure hath. The Church is that sterile city; the Church which, before the coming of Christ, was powerless to bring forth children to God, because she had been stricken with barrenness by the pollution of the waters; that is, by the sacrilege of the nations. When, however, Christ came, taking upon Himself a human body, like unto an earthen vessel, He cured the pollution of the waters; or in other words, He put an end to the sacrileges of the nations. At once the Church, which had before been barren, became fruitful. Hence the Apostle hath also said, "Rejoice, thou barren that bearest not, break forth and cry, thou that travailest not, for many are the children of the desolate, more than of her that hath a husband." For Christ hath begotten more children by that Church which had before been sterile, than the synagogue, which had been fruitful, hath received.

R. The King of Syria sent armies that they might take Eliseus. The Lord struck them that they might not see, according to the word of Eliseus.

V. And Eliseus prayed to the Lord, and said: Strike, I beseech thee, this people with blindness.

Antiphon. The woman poured oil into the vessels, and when the vessels were full, the oil stood.

Antiphon. Eliseus said, Go, sell the oil, and pay thy creditor.

Antiphon. Eliseus lay upon the child, and the child gaped seven times, and opened his eyes; and he gave him back to his mother.

V. The just man shall flourish like the palm tree.

R. He shall grow up like the cedar of Lebanon.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 4.*

LESSON VII.

At that time Jesus said to the multitudes of the Jews: Doubtless you will say to me this similitude: Physician, heal thyself; as great things as we have heard done in Capharnaum, do also here in thy own country. And the rest.

HOMILY OF SAINT AMBROSE, BISHOP.

BOOK 4. UPON LUKE, CHAPTER 4.

Envy here plainly betrays itself; envy which, forgetting the charity becoming citizens, turns

the causes of love into bitter hate. By this example, and by the proverb which He quotes, our Lord declares that thou shalt look in vain for the help of divine mercy if thou dost envy the fruits of virtue in another. The Lord scorneth the envious, and He denieth the wonders of His power to them that persecute the divine gifts in their neighbor. For the action of our Lord's humanity is the image of that of His divinity, and His unseen ways are declared unto us by those that are seen.

R. Eliseus said unto Naaman: Go, and wash seven times in the Jordan, and thy flesh shall recover health; and he went, and he was made clean.

V. Naaman went down and washed in the Jordan seven times according to the word of the man of God.

LESSON VIII.

It was not, therefore, without a purpose that the Saviour explained why He had worked no miracles in His own country. He did this lest perchance it might be thought that we owed little love to our own country. He who loved all men could not fail to love His fellow-citizens. The citizens, on the contrary, who envy one another, have renounced the love of country. "In truth I say to you, there were many widows in the days of Elias." Not that they were the days of Elias, but the days upon which Elias

worked; or else they were so called because he made day to dawn upon them that saw in his works the light of spiritual grace, and were thereby converted to the Lord. Heaven, therefore, was open to them as they looked upon the eternal and divine mysteries, and it was shut at the time of the famine, because scant was then the knowledge of the Divinity. We have written more fully upon this subject, however, when writing upon widows.

R. It came to pass when the Lord took Elias up into Heaven in a whirlwind, that Eliseus cried: My father, my father, the chariot of Israel, and the driver thereof.

V. And as they went on, walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into Heaven.

LESSON IX.

“And there were many lepers in Judæa in the time of Eliseus, the Prophet, and none of them was cleansed but Naaman, the Syrian.” Evidently this wholesome teaching of our Lord is for our guidance. He thereby urges us to serve the adorable Divinity; for He points out that no one was healed, or freed from this unclean bodily disease, save him who sought for health by the discharge of a religious duty. The divine favors fall not upon them that sleep, but upon them

that obey. Our Lord checks the pride of the envious citizens of Nazareth by an apt comparison, and He shows that His act accords with the Old Testament, for we read in the Book of Kings how Naaman, a Gentile, was cleansed, at the word of the Prophet, from the disfigurement of leprosy, when many Jews were being eaten away by a leprosy of body and mind alike. Thus history hath handed down to us that the four men were lepers who, pressed by hunger, first sought the camp of the King of Syria. Why was it that the Prophet healed not his brethren, that he cured not his fellow-citizens and companions, while he healed strangers, and cured them that observed not the Law, and had no part with him in his religion? Why was this, if it were not because the remedy is due to the will and not to the nation, and because the divine gift is won by prayer, and is bestowed according to no natural law?

Antiphon. Ask what thou wilt have me to do for thee, before I be taken away from thee, said Elias to Eliseus.

Antiphon. Eliseus said: I beeeech thee that in me may be thy double spirit.

Antiphon. Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked.

Antiphon. And Eliseus saw him, and cried:

My father, my father, the chariot of Israel and the driver thereof.

Antiphon. He struck the waters, and they were divided hither and thither, and Eliseus passed over.

CAPITULUM. ECCLESIASTICUS 48.

In his days he feared not the prince, and no man was more powerful than he; no word could overcome him, and after death his body prophesied.

HYMN.

Tremble, mad populace! The Prophet speaketh;
As scourge divinely sent he draweth nigh;
Avenger of false worshippers he wreaketh
The wrath of the Most High.

The crimes of Jezabel his vengeance smiteth,
No vicious seed of Achab may remain,
The robber band with blindness he requiteth,
And boys by bears are slain.

Due honor paying to the God of thunder,
The impious rites of Satan he dispelled,
And lo! the servant, for his ill-gained plunder,
In leprous bond is held.

At God's command the King he now anointeth
Who chooseth him for monitor and guide;
God's own to save, the thunderbolt he pointeth
At foe's rebellious pride.

O Eliseus! shield us from disaster,
Look down on us in trial exiled here;
Implore that to our sighs the mighty master
May lend a willing ear.

To God most high all praise and adoration,
To Son and Spirit equal glory be ;
Uplift your hearts in reverent exaltation
For all eternity.

V. Eliseus hath done wonders in life.

R. And he hath worked miracles in death.

Antiphon. And the sons of the prophets, at Jericho, who were over-against him, seeing it, said, The spirit of Elias hath rested upon Eliseus. And coming to meet him they worshipped him, falling to the ground.

R. The Lord hath loved him, and hath adorned him.

V. He hath put on him a garment of glory.

V. The mouth of the just shall meditate wisdom.

R. And his tongue shall speak judgment.

CAPITULUM 4. KINGS 5.

And when Eliseus, the man of God, had heard this, to wit, that the King of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? Let him come to me and let him know that there is a prophet in Israel.

R. The mouth of the just shall meditate wisdom.

V. And his tongue shall speak judgment.

V. The law of God is in his heart.

R. And his steps shall not be supplanted.

CAPITULUM 4. KINGS 5.

Eliseus sent a messenger to Naaman, saying:
Go and wash seven times in the Jordan, and
thy flesh shall recover health, and thou shalt
be clean.

R. The law of God is in his heart.

V. And his steps shall not be supplanted.

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

R. And he showed him the kingdom of God.

Antiphon. Now Eliseus was sick of the illness
whereof he died, and Joas, King of Israel, went
down to him, and wept before him, and said:
Oh, my father, my father! the chariot of
Israel, and the driver thereof.

JUNE 16.

Third Day within the Octave
of
SAINT ELISEUS.

*Lessons I., II., III. are taken from the Fourth Book of
Kings, Chapter 6.*

FROM THE SERMON OF SAINT AMBROSE, BISHOP.

LESSON IV.

THE Prophet, Eliseus, was neither alarmed nor even disturbed when the King of Syria strove to make him captive, and to subject him to his rule. The King had, nevertheless, surrounded him with many bands of armed men. When the news was brought to him by his servant, he said: "Fear not, for there are more with us than with them." Oh, faith of the holy Prophet! The enemies whom he sees he fears not, since he knows that the angels, in whom he believes, are with him. He fears not earthly ambushes, for he feels that the help of Heaven is at hand. "There are more with us than with them."

LESSON V.

Oh, wonderful truth! Holiness deserves to call down more defenders from Heaven than wickedness hath arrayed foes upon earth. There

are more with us than with them. See the reward of the blessed; the Prophet speaks of the great numbers of their defenders, while the servant is still in doubt about their safety. How much more do the eyes of the spirit behold than those of the flesh! One sees a host of armed warriors; the other sees no means of defence. How great is the divine mercy! A gift is bestowed upon men, and it is not seen; they that are in danger are succored, and they know it not. Such is the love of the Saviour that He comes to our help while hiding himself from our sight; He is felt by his favors, yet He is invisible to our gaze.

LESSON VI.

He therefore is mistaken who thinks, when he has succeeded, that he has triumphed by his own strength. It befits him to know that his enemies are conquered by merit rather than by force, and that they are subdued less by strength than by holiness; for Saint Eliseus overcame not his foes by force of arms, but he conquered them by prayer. Accordingly, when he had failed to calm the fears of his servant, in spite of his assurance that many defenders were at hand, he prayed to the Lord, saying: "Lord, open his eyes that he may see"; and his eyes were opened and he saw, and behold! the whole mountain was full of armed and mounted soldiers.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 4. as above.*

LESSON VII.

FROM THE HOMILY OF SAINT AMBROSE, BISHOP.

BOOK 4, UPON LUKE, CHAPTER 4.

Learn how to ask for what thou wouldst receive. The outpourings of heavenly gifts follow not disdainful men. Albeit the simple narrative doth show the moral trait, there is a grace belonging to the mystery that is not hidden from us. Just as later events spring from those that are gone before, so earlier events are supported by those that come after. We have already said, in another book, that in the widow to whom Elias was sent was shown a type of the future Church. A people hath formed the Church, in order that another people, made up of strangers, may follow.

LESSON VIII.

This people which was disfigured and covered with leprosy before it was baptized in the mystic river, is cleansed from every stain of mind and body after the sacrament of baptism, and now a leper no longer, it hath become a spotless virgin, without blemish. Naaman, therefore, is well described as great and honorable in his master's sight, since in him is set forth the type of the future salvation of the nations. For the maiden, of sacred memory, who, when the troops

of her city had been routed, fell, a captive, into the hands of the enemy, counselled Naaman to seek his cure from the Prophet; and Naaman was healed, not by the power of an earthly king, but by the generosity of the divine mercy.

LESSON IX.

Why was Naaman commanded to plunge in the river a mystical number of times? Why was the River Jordan chosen? Are not the Abana and the Pharphar, rivers of Damascus, quoth he, better than the Jordan? It was, however, in his wrath that he gave the first place to these rivers; upon reflection he chose the Jordan. Wrath knoweth not the mystery, but faith knoweth it. See the grace of life-giving baptism; he who had plunged into the river a leper came forth a believer. Know that the spiritual sacraments are revealed by outward signs; he who seeks the cure of the body, receives that of the soul; the flesh is cleansed, and the moral stains are washed away. After the baptism, in which the stains of his former errors had been washed away, Naaman promised that he would no longer sacrifice to other gods the victims which he had vowed to the Lord. Thus I see by his conduct that the leprosy of his soul hath been cleansed no less than that of his body.

JUNE 17.

Fourth Day within the Octave
of
SAINT ELISEUS.

Lessons I., II., III. are taken from the Fourth Book of Kings, Chapters 6, 7.

FROM THE SERMON OF SAINT AMBROSE, BISHOP.

LESSON IV.

SERMON 86.

THE prayer of the Prophet, therefore, opened the servant's eyes. It is no wonder that prayer opened his eyes so that he could see the armies. It is no wonder, I repeat, that he who deserved to receive help so extraordinary should give extraordinary sight to another. He had drawn up an army of angels; why should he not make the armies visible? Why should not his prayer drive away the dimness of the eye, since his merits had pierced the darkness of the clouds? Eliseus must, doubtless, have restored the confidence of his timid servant by this act, since he had already made his vision clear. He drove away the terror from his mind, after having lifted the blindness from his sight, and he thus bestowed upon him two favors at once; for he freed him from his fears, and he freed his sight from darkness. The servant began to fear

less as he was permitted to see more, for he received peace and sight together.

LESSON V.

Upon the mountain are seen the armed warriors. They must indeed have come down from Heaven, since their presence is first discovered on the mountain. The very nearness of the two places proves this; because upon coming down from Heaven, they trod but on the crest of the hills which were near to them. Then Eliseus prayed, and he struck with blindness the whole army of the enemy. It is not strange that he brought down blindness upon his foes, since he bestowed clear vision upon his servant; nor is it strange that he who gives sight to his servant doth take it away from his enemies.

LESSON VI.

Where are they that say that the weapons of men are more powerful than the prayers of the Saints? Behold! one prayer of Eliseus hath smitten a whole army, and by the merits of a single prophet all the forces of the enemy have been made captive. What royal troops, what legions of warriors, have won a victory like unto this, in which the enemy hath been vanquished, yet not a man amongst them hath fallen? This is a true victory; a bloodless victory, wherein

the foe is conquered, yet not one of the conquerors is wounded.

*Reading of the Gospel according to Saint Luke,
Chapter 4, as above.*

LESSON VII.

FROM THE HOMILY OF SAINT AMBROSE, BISHOP.

BOOK 4. UPON LUKE, CHAPTER 4.

Learn as beseemeth the teachings of virtue. He who hath refused reward hath proved himself faithful. Learn from the teaching of both word and deed what thou art to imitate. Thou hast the command of the Lord, the example of the Prophet, freely to receive, freely to give; to offer the sacred mysteries, not to sell them. The grace of God is not valued at a price; nor must the priest seek his gain in the sacraments, but rather the discharge of his duty. Moreover, it is not enough that thou thyself, seekest not thy profit; the hands of thy household must be restrained. That thou keepest thyself pure and unspotted is not the only thing demanded of thee. The Apostle hath not said: Keep thyself chaste, thou alone, but keep thyself chaste.

LESSON VIII.

Not only is it required that thou thyself be unstained by traffic such as this, but also that thy household be without reproach. It behooveth a priest to be blameless; one that ruleth well

his own house, having his children in subjection with all chastity. If a man knoweth not how to rule his own house, how shall he take care of the church of God? Do thou, therefore, teach thy household, exhort, and guard it; and should thy servant deceive thee, for I overlook not human frailty, then let him be taken in the act, and cast off, according to the example of the Prophet.

LESSON IX.

Leprosy quickly follows unlawful gain; and the money, which was unjustly sought, stains the body and soul alike. The Prophet says: Thou hast received money, and thou shalt buy with it land, and vineyards, and olive-groves, and flocks; but the leprosy of Naaman shall also stick to thee, and to thy seed forever. See how the descendants are condemned for the act of the forefather; for the crime of selling the sacred mysteries cannot be expiated, and vengeance for the abuse of heavenly grace passes on to the descendants.

JUNE 18.

Fifth Day within the Octave
of
SAINT ELISEUS.

Lessons I., II., III. are taken from the Fourth Book of Kings, Chapter 7.

FROM THE SERMON OF SAINT AMBROSE, BISHOP.

LESSON IV.

SERMON 87.

PERCHANCE it seemeth strange that while describing, a few days ago, the grace of Saint Eliseus, we said that help came down from Heaven to protect him; that armed horsemen and chariots were sent by God to his aid, and that chariots of fire stood round about him. The thing is indeed great, but not wonderful in a holy man. In what is it strange that he whose mind is always in Heaven should deserve to receive help from Heaven? The Apostle saith, "Our conversation is in heaven." If, therefore, our conversation be in Heaven, then the conversation of heavenly spirits can also be with us. The meaning of this is, that, if we live the life of angels, we justly deserve their companionship. There is a relation, a union, and a companionship amongst them that lead a holy life, and if there be in them the same life, or holiness, it matters not

whether they dwell in Heaven or upon earth; whether they wear the garb of angels or of men. Conversation joins those whom different states separate, and they are bound together by the same acts, even though they be divided by different bodies.

LESSON V.

Hence it follows that the saints, being joined together by a particular bond of companionship, depart not one from another, and sometimes angels come down upon earth, sometimes men are carried up into Heaven. Thus, they who lead the same life begin to share the same conditions of living. Yet I hear some one say: We have often heard of angels coming down to men, but we should like to know how men have passed hence to Heaven. The fact is plain, and readily shown. Was not Elias, the master of Eliseus, taken up into Heaven in a fiery chariot, guided by angels, mounting upward like unto a conqueror in his triumph? A conqueror he was, not of savage nations, but of worldly pleasures. More dangerous foes, in truth, are evil habits than the fiercest human enemies, and we know at the present day that the malice of the enemy can be more easily overcome than the malice of the heart. Angels bear Elias into Heaven; angels guard Eliseus upon earth. Why should we wonder that the angels who had carried on high the master, should also protect the disciple, or

that they should tender to the son a service as unheard of as that which they had rendered to the father? He is the son of Elias; he is the heir to his holiness.

LESSON VI.

Eliseus is rightly called the spiritual son of Elias, because when the latter went up into Heaven he left to Eliseus the double spirit of his grace. When permission was granted to Eliseus to ask what he would, before Elias should be taken away from him, he asked that in him might be the double spirit of Elias. Then said Elias, "Thou hast asked a hard thing; nevertheless thou shalt have it." Oh, precious inheritance! in which more is left to the heir than the owner hath; and he that receiveth gains more than he that giveth did possess. Verily, this is a precious inheritance, which in passing from father to son is doubled by a usury of merits. Accordingly, Elias who had himself, the single spirit of holiness, hath left the double spirit to Eliseus. After a wonderful fashion, he left behind him more grace upon earth than he carried with him to Heaven; and although when he was carried on high he passed hence whole and in the body, he nevertheless dwells with his son by an increase of holiness.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 4, as above.*

LESSON VII.

FROM THE HOMILY OF SAINT AMBROSE, BISHOP.

BOOK 4. UPON LUKE, CHAPTER 4.

The Moabites and the rest shall not enter the Church unto the third and fourth generation; that is, to give a simple interpretation, until the succession of several generations has wiped away the sin of the forefathers. While they who had fallen into the errors of idolatry were punished unto the fourth generation, that sentence doth indeed seem more severe by which the greed of Giezi is punished in his seed forever, by the authority of the Prophet, especially since our Lord Jesus hath given to all the pardon of their sins through the waters of baptism; unless thou dost here understand that the seed of Giezi's vices was meant, rather than the seed of his race.

LESSON VIII.

As the children of the promise are held to be the good seed, so the children of error are looked upon as the bad seed. For the Jews are descended from their father, the devil, not by natural descent, but by the descent of crime. Accordingly, all covetous and avaricious men have the leprosy of Giezi, together with his riches. By their ill-gotten gains they heap up a treasure of crime rather than an inheritance of wealth; the latter for their short enjoyment, the former for their everlasting punishment. While the

riches are fleeting, the punishment is eternal; for neither the covetous nor the drunkard nor the idolater shall possess the kingdom of God.

JUNE 20.

Seventh Day within the Octave
of
SAINT ELISEUS.

SERMON OF SAINT AUGUSTIN, BISHOP.

LESSON IV.

VOLUME 10. SERMON 203.

THE foul Manicheans, those foes of God and enemies of their own souls, who not only accept not the writings of the Old Testament, but dare to blaspheme them in their rage, these Manicheans are in the habit of saying: How great was the cruelty of Eliseus in giving forty-two boys to be torn to pieces on account of the jests of little children! We shall therefore suggest to your charity, in a few words, the answer that is to be given to their ravings. At the time when the Blessed Eliseus was in Judæa, he and the other prophets were not only not honored by the greater part of the people, but they were held up to scorn and mockery. They were believed to be mad and beside themselves. So

much so that when the Blessed Eliseus sent one of the sons of the Prophets to consecrate Jehu king, the captains, who were sitting with Jehu, said, "Why came this madman to thee?"

LESSON V.

In the days of the Holy Prophet, he and his companions were held in contempt and scorn so deep that unruly boys cried out, "Go up, thou bald-head, go up, thou bald-head," even to the Blessed Eliseus, who, as we have already said, had worked so many miracles. There is reason to believe that they did this at the suggestion of their parents. It is plain that they would not have shouted had their shouting displeased their parents. The Blessed Eliseus, therefore, mourning over the decay of the people, or rather, the Holy Ghost, choosing to curb the pride of the Jews by means of the Blessed Eliseus, brought two bears, which tore the two-and-forty boys. This was done in order that, the young being struck, their elders might be corrected, and that the death of the children might bring about the correction of the parents: that thus they might learn at least to fear the Prophet, whom they had refused to love when he worked miracles.

LESSON VI.

The Jews, however, clung so persistently to their evil ways that they drew poison from healing

things, and brought down death upon themselves by that which might have been the means of salvation. They changed for themselves light into darkness, and exchanged the sweet for the bitter. Finally, that hath been fulfilled in them which was written, "I have struck your children, and you have not received correction." Let no one therefore venture to belittle, with venomous tongue, the Blessed Eliseus, for we must believe that in what befell the boys, it was not so much the Prophet who acted by his own power, as the Holy Ghost acting through him. Yet this has come to pass, as I have already said, through a mighty love, and unspeakable mercy, that since the Jews would not believe in God, at the humble preaching of the Prophets, they might dread the fearful vengeance which had fallen upon them, and, that fearing the death of the body, they might seek the salvation of the soul.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 4, as above.*

LESSON VII.

HOMILY OF THE VENERABLE BEDE, PRIEST.

BOOK 4. UPON LUKE, CHAPTER 4.

Our Lord saith: By withholding the divine favors from scornful men I go not counter to the acts of the Prophets. For as once upon a time, famine fell heavily upon all the earth, and no one was found in Judæa worthy to give shelter to Elias, but instead a widow of a strange people

was sought out, who, for the sake of her faith, was to receive the visit of so great a Prophet; and as out of many lepers who were on the spot, Naaman, the Syrian, alone, deserved to be healed by Eliseus, the Prophet, because he had piously sought his cure; so from you in like manner the gift of Heaven shall be taken for no other cause than that of your envy and perfidy. If thou wilt study the acts of the Prophets in a figurative sense, thou shalt find, without doubt, that, in the perfidy of his country which received him not, our Lord hath condemned the pride of the Jews.

LESSON VIII.

Under the name of Capharnaum, which is interpreted The Field of Consolation, thou shalt see that our Lord preached the salvation of the Gentiles, amongst whom still greater wonders are daily wrought by the Apostles and their successors, in the healing of souls, rather than in that of bodies. The widow to whom Elias was sent represents the Church of the Gentiles, which was for a long time deserted by its founder, and which taught, with a sterile teaching, a people that knew not the true faith, as the widow fed her poor son out of her scanty pittance. Thus it was until the preaching of the Prophet came. He was in danger of famine in Judæa, for the gates of Heaven being shut, the fleece of Israel was dry. Here, therefore, he fed and was fed, for he was received by them

that believed, and them that believed, he healed. It is well said that this widow dwelt in Sarephta of Sidonia. Sidonia is interpreted an Idle Chase; Sarephta, a Mighty Burning, or the Want of Bread. For where sin abounded grace did more abound. Where the eagerness of the chase was spent in seeking useless things; where before was felt the burning of cruel thirst, and the want of spiritual bread, there meal and oil are blessed by the Prophet's lips. This means the fruits and the joy of charity, or the grace of the Lord's Body, and that the anointing with chrism becomes fruitful through the unfailing gift of the heavenly word. In the vessels whereof, the oil of spiritual joy and the measures of the meal of benediction fail not to this day, while by those unhappy nations that believe not, and are given up to a fruitless chase, is felt the want of the spiritual bread.

JUNE 21.

Octave of the
FEAST OF SAINT ELISEUS.

Lessons I., II., III. are taken from the Fourth Book of Kings, Chapter 13.

FROM THE SERMON OF SAINT AUGUSTIN, BISHOP.

LESSON IV.

WHEN the Blessed Eliseus passed through Sunam, a woman of rank took him to her house, and said

to her husband: "I perceive that this is a holy man of God, let us therefore make him a little chamber and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us, he may abide there." Now this woman was sterile, but at the prayer of Eliseus she gave birth to a son. Thus it was with the Church; before Christ came she was sterile, and as the woman at the prayer of Eliseus brought forth a son, so the Church, upon the coming of Christ unto her, brought forth a christian people. The son of this woman died in the absence of Eliseus; in like manner the son of the Church, or in other words the race of the Gentiles, was dead in sin before the coming of Christ. When Eliseus came down from the mountain, the son of the widow was restored to this world; when Christ came down from Heaven, the son of the Church, that is the race of the Gentiles, was raised to life. Now let us see how this came to pass.

LESSON V.

Upon the death of her son, this woman went and prostrated herself upon the footsteps of Saint Eliseus. Then the Blessed Eliseus gave his staff to his servant, and said to him, Go, and lay my staff upon the face of the child. If any man salute thee, answer him not. Here, brethren, beware lest any one should be surprised by a sinful thought, and say that the Blessed

Eliseus sought to observe an augury, and that he therefore commanded his servant not to salute, in his turn, any one who might salute him by the way. We often read these words in the Scriptures, but they are meant to command haste, and no idle and sacrilegious observance. It is as if he said: Make such haste that thou lettest no tale reach thine ear to delay thee on thy journey. Accordingly, the servant went, and he laid the staff upon the face of the child, and the child arose not.

LESSON VI.

The Blessed Eliseus came therefore, and he went up into the chamber, because Christ was to come, and to mount the gibbet of the Cross. Eliseus bowed himself, in order to bring back the child to life; Christ humbled Himself, in order to raise up the world lying prone in its sins. Eliseus put his eyes upon the eyes of the boy and his hands upon his hands. See, brethren, how this man of ripe age hath made himself little, that his stature might fit that of the child who lay dead. That which Eliseus foreshadowed in the boy, Christ hath fulfilled in the whole human race. Listen to the Apostle who saith to us: "Christ humbled himself, becoming obedient unto death." We were children, therefore hath He made Himself a child. We lay dead, therefore did the physician first bow himself down. In fact, brethren, none can raise

up him that lieth low, if he himself refuseth to stoop. In the yawning of the boy seven times, the seven-fold grace of the Holy Ghost is declared.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 4, as above.*

LESSON VII.

FROM THE HOMILY OF THE VENERABLE BEDE,
PRIEST.

BOOK 2. UPON LUKE, CHAPTER 4.

And there were many lepers in Israel in the time of Eliseus, the Prophet, and none of them was cleansed save Naaman, the Syrian. Since this history is well known, we need but to suggest a few thoughts on the mystery. Naaman, the Syrian, which name is interpreted "Beauty," represents the people of the nations, who were once spotted with the leprosy of perfidy and crime, but who are now cleansed from every stain of mind and body by the Sacrament of Baptism. Naaman followed the advice of the captive maiden; that is, the grace of heavenly inspiration, which the Jews could not keep, and which was snatched from them by the Gentiles; and Naaman was encouraged to hope for cure, and commanded to bathe seven times. This was doubtless because that baptism alone doth save which regenerates by the Holy Ghost.

LESSON VIII.

Hence with good reason is it recorded that the flesh of Naaman after he had bathed looked like the flesh of a little child. It was because grace, our mother, doth bring forth unto one childhood all them that are baptized in Christ; or, rather, because that child is here to be understood of whom it was said: "A child is born to us; and a son is given to us." For to His body are united in baptism all the offspring of the faithful. That you may know that here are foreshadowed all the mysteries of baptism, wherein we are commanded to renounce Satan, and to confess the faith, Naaman declares that he will not henceforth offer holocaust or victim to other gods, but that in all things he will serve the Lord alone. He doth also, in his joy, carry away with him a part of the holy earth, because they that have been baptized must also be strengthened by receiving the Body of the Lord.

LESSON IX.

Justly, therefore, faith cleansed the heart of Naaman while the water washed his body. This means that the Gentiles have been put before the Jews, who lay rotting in the leprosy of their stubbornness. The widow of Sarephta, that is, the Church, which longed to be strengthened by the wood of the Cross, was with

justice made glad with the bread of the Most Holy Body of Christ, and by the anointing of the life-giving Spirit, while the Jews were perishing for want of the word of life. It is plain that the Lord denied the gifts of His miracles to the inhabitants of His own city, not because He lacked power, but because they were filled with envy. We learn, moreover, by this example, that the whole nation was in the end deserted by the Lord, not because it was not loved, but because it loved not to be loved, and that in consequence the Apostles were sent thence, and were scattered throughout the world for the salvation of the Gentiles.

JULY 7.

Sixth Day within the Octave
of
THE VISITATION.

FROM THE BOOK OF SAINT EPIPHANIUS AGAINST
HERESIES.

LESSON IV.

THE Blessed Mary, Mother of God, is foreshadowed in Eve, for she hath received, in a mysterious sense, the name of the Mother of the Living. Eve was called the Mother of the

Living even when, after the fall, she had heard the word: "Dust thou art, and into dust thou shalt return." In truth it is strange that she should have kept this high title after the fall. In the natural order, it is true, all the generations of man have been brought into the world by Eve, but now this life hath been truly born into the world by Mary, that, giving birth to one living, she might become thereby the Mother of the living. Accordingly, Mary hath been called, in a mysterious sense, the Mother of the Living.

LESSON V.

To Eve it hath been given to clothe her sensible body on account of her sensible nakedness; to Mary it hath been given, by God, to bear unto us the Lamb, and the Sheep, that out of the glory of the same Lamb and Sheep, as though out of His fleece, His wisdom and power might make for us a garment of immortality. Eve was the cause of man's death, for through her death hath entered into the world; Mary, on the contrary, was the cause of life, for through her life hath been born to us, and through her the Son of God hath come into this world. Where sin abounded, grace did more abound, and where death entered, thence life came forth; that life might take the place of death, and that He who, by means of a woman, hath been made our life, might drive out death, which, through a woman, had come into the world. Moreover, as

Eve, while still a virgin, sinned by disobedience ; through a virgin, on the contrary, hath been shown forth obedience unto grace when was announced the coming of the Lord from Heaven in the flesh, and life eternal.

LESSON VI.

Suffer me to say that this, which hath been written of the Church, is applied to Mary: "A man shall leave his father and mother and shall cleave to his wife, and they two shall be in one flesh." The holy Apostle saith, moreover: "This is a great mystery; but I speak in Christ and in the church." See too the perfect fitness of the terms of Scripture, wherein we are told of Adam that God "formed" him, and of Eve, not that she was "formed," but that she was "built." For it is written that the Lord took one of Adam's ribs and built it into a wife for him, thereby showing that the Lord, out of Mary formed unto Himself a body, while from His own rib He built the Church; for His side was pierced and opened, and the mysteries of blood and water were made the price of our redemption.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 1.*

LESSON VII.

And Mary rising up in those days, went into the hill-country with haste, into a city of Juda.

And she entered into the house of Zachary, and saluted Elizabeth. And the rest.

HOMILY OF SAINT BERNARD, ABBOT.

UPON THE WORDS OF THE APOCALYPSE. CHAPTER 12.

Elizabeth was filled with wonder at the greatness of her who came unto her, and she said: "Whence is this to me that the mother of my Lord should come to me?" She extolléd also the voice of Mary who saluted her, adding: "For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy." Elizabeth, moreover, called blessed the faith by which Mary believed; saying: "Blessed art thou that hast believed." Great was the praise, but loyal too was the humility, which suffered her to keep nothing for herself, but rather referred all things to Him whose favors were extolled in her.

LESSON VIII.

Mary says: Thou dost magnify the Mother of the Lord, but my soul doth magnify the Lord. Thou bearest witness that thy son hath leaped for joy at my voice; but my spirit hath rejoiced in God, my Saviour, and it too, like unto the friend of the bridegroom, rejoiceth with joy because of the bridegroom's voice. Thou dost call me blessed because I have believed; but the reason of this faith and blessedness is that love hath regarded me from above; so that all generations

shall hereafter call me blessed, because God hath regarded his poor and humble handmaid.

LESSON IX.

Do we then suppose, my brethren, that Elizabeth was wrong in that which she said by the inspiration of the Holy Ghost himself? God forbid! Blessed in very truth is she whom God hath regarded, and blessed is she who hath believed. Behold here the mighty results of the regard of God. When the Holy Ghost came, with his unutterable operation, upon humility so great, there entered into the secret of that virgin heart such magnanimity that the greatness of the humility lessened not the magnanimity, nor did the greatness of the magnanimity take aught from the humility. Humble though Mary was in her own eyes, she was nevertheless magnanimous by her belief in the promise, so that while she looked upon herself in no other light than that of the humble handmaid, she doubted not that she had been chosen for this incomprehensible mystery, and she believed that she was soon to be the true mother of God and Man.

JULY 9.

Octave of the
VISITATION of the BLESSED VIRGIN MARY.

FROM THE EXPOSITION OF THE BOOKS OF KINGS,
OF SAINT GREGORY, POPE.

LESSON IV.

THERE was a man of Ramathaimsophim of Mount Ephraim. Perchance the Blessed Mary, ever Virgin, and Mother of God, is pointed out under the name of this mountain. For a mountain was she, towering above the height of all elect creatures by the dignity of her own election. Was not Mary in truth a lofty mountain, since, to reach the conception of the Eternal Word, she hath lifted up the lofty summit of her merits above all the choirs of angels, even unto the throne of the Deity? Isaiah prophesying the surpassing grandeur of this mountain, saith: "And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains." A mountain on the top of mountains was she, for Mary's height hath shone out above all the saints.

FROM THE EPISTLE OF SAINT LEO, POPE, TO THE
EMPRESS PULCHERIA.

LESSON V.

EPISTLE 13.

None of the figures of the Old Testament ac-

compish the mystery of our reconciliation, which was planned before the eternal ages. This was because the Holy Ghost had not yet come upon the Virgin, nor had the power of the Most High overshadowed her, whereby Wisdom built herself a house within her chaste womb, that there the Word might be made flesh. The form of God and the form of the servant meeting there, the Creator of all time was born in time, and He through whom all things were made, was Himself brought forth into the midst of all things. The whole human race had been still held captive under the yoke of the devil, had not a new man, made in the likeness of sinful flesh, taken our old age upon Himself; if He who was consubstantial with the Father had not deigned to be consubstantial with the mother also, thus uniting our nature with Himself, while He alone was free from sin.

THE EXPOSITION OF ISALAH OF SAINT BASIL,
BISHOP.

LESSON VI.

Isaiah saith, "And I went to the prophetess and she conceived, and bore a son." No one who remembers the words which Mary spoke by the spirit of prophecy can deny that she was the prophetess whom Isaiah approached through that knowledge of the future with which his spirit was endowed. For what saith she? "My soul doth magnify the Lord, and my spirit hath re-

joiced in God, my Saviour; because he hath regarded the humility of his handmaid; for behold, from henceforth all generations shall call me blessed." If you study the meaning of all her words you will not refuse to hold this opinion, nor will you deny that Mary was a prophetess; for the Spirit of the Lord hath come upon her, and the power of the Most High hath overshadowed her.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 1, as above.*

LESSON VII.

FROM THE HOMILY OF SAINT AMBROSE, BISHOP.

Thou seest that Mary hath not doubted, but hath believed, and that therefore she hath gained the reward of her faith. "Blessed," saith Elizabeth, "art thou that hast believed." Ye too are blessed who hear and who believe. For every soul that hath believed doth conceive and bring forth the word of God, and doth know His works. Moreover, Mary saith, "My soul doth magnify the Lord." Let the soul of Mary be in each one, that each may magnify the Lord; let Mary's spirit be in each one, that each may rejoice in the Lord. For although there is but one mother of Christ according to the flesh, yet according to faith Christ is the offspring of all.

LESSON VIII.

The word of God is conceived in every soul

that is spotless and free from vice, and of which the untainted modesty doth stand guard over its chastity. The soul, therefore, that can be such as this doth magnify the Lord, as the soul of Mary hath magnified the Lord, and as her spirit hath rejoiced in God, her Saviour. Not because anything can be added to the Lord by human speech, but because He is magnified in us. In the case of Mary, however, the prophecy hath been more fully carried out in proportion to her greater personal excellence.

LESSON IX.

There seems to be a meaning in the fact that Elizabeth prophesied before John, and that Mary prophesied before the coming of the Lord; for now the beginnings of man's salvation come on step by step. As sin began from women, so too hath good begun from women, that woman, laying aside the ways of her sex, may put off her weakness, and that the soul which hath no sex, like Mary who knoweth not error, may imitate Mary's chastity with religious earnestness.

JULY 11.

Feast of BLESSED JOANNA SCOPPELLI,
Virgin of our Order.

PRAYER.

O GOD, who givest ear to them that entreat

Thee, and who, by the spirit of prayer and of penance, hath strengthened the Blessed Joanna against the deceits of the demon ; make us, through her merits and intercession, so steadfast in the same spirit that, having defeated the plots of the enemy, we may be led on even unto the palm of victory. Through our Lord.

LESSON IV.

The virgin, Joanna Scoppelli, was born at Reggio in Æmilia. She sprang from pious and worthy parents, and even at an early age she gave sure signs of future holiness. When she was still a tender child she devoted herself to prayer and to good works, while she enfeebled her little body with scourges and fasting. She eagerly bound herself to God by a vow of perpetual virginity ; and having determined to follow the rules of religious life, neither the tears, the caresses, nor all the stratagems of her parents could move her from the resolution which she had taken. While she lived at home she put on the habit of the Carmelites, and beneath it she wore a hairshirt which she quitted not during the rest of her life. Upon the death of her parents she became her own mistress ; whereupon, gladly forsaking her fortune and the comforts of her father's house, she took up her abode with a poor but pious woman. There she gave herself up with greater freedom to God ; and putting her trust in her heavenly Spouse, in whose possession alone, she

declared herself richer than all the world beside, she planned the foundation of a monastery of holy virgins. Great were the obstacles which lay in her path, but she overcame them with undaunted courage, and brought the matter to a successful end.

LESSON V.

She was made Prioress of the new monastery, and she gave to her nuns, day by day, ever brighter examples of purity, obedience, poverty, and of all christian virtues. She applied herself earnestly to pious exercises and to the meditation of divine things, while she labored by fasting, watching, and other bodily mortifications, to quiet and to subdue the law of her members fighting against the law of her mind. She fasted on bread and water every Saturday, and on each day from the festival of the Exaltation of the Holy Cross to the glorious feast of the Rising of Christ the Lord from the dead. Every day she passed at least five hours in prayer, and she was so inflamed therein by the ardor of her faith, hope, and love, that whatever she asked of God was granted to her. It is said that God freed many, through her intercession, from the net of their passions and vices, recalling them to the straight path of virtue. We are told that a certain young man, who had fallen into the errors of the Manicheans, was converted through the prayers of the Blessed Joanna, and brought back to a good life.

LESSON VI.

We learn that she was glorified by the gifts of heavenly ecstasies, of prophecy, and of miracles, and that in her last illness her divine Spouse appeared to her, and invited her to the heavenly nuptials upon a given day. Thereupon Joanna told her Sisters the exact time of her approaching death; and having received the Sacraments of the Church, she fell peacefully asleep in the Lord, surrounded by her weeping nuns, on the ninth day of July, in the year one thousand four hundred and ninety-one, and at the age of about sixty-three years. The fame of her holiness and of her miracles grew day by day, and a year having passed, her body was found to be free from corruption, while there flowed from it a fragrant oil. It was then put in a more fitting shrine, and exposed to the veneration of the people, with the permission of the Bishop of the diocese. There it is even now an object of deep veneration to strangers as well as to the inhabitants.

JULY 13.

Feast of the

**TRANSLATION OF OUR HOLY MOTHER
THERESA.**

Verses and Hymns as on the Feast of Saint Theresa.

*Lessons I., II., III. are taken from the Book of Wisdom,
Chapters 7, 8.*

LESSON IV.

FROM THE BULL OF CANONIZATION, NUMBER 26.

GOD showed by many different miracles the high degree of glory to which He had raised Theresa in Heaven. Many pious and God-fearing nuns saw the splendor of her glory. One saw a number of heavenly lights on the roof of the church, in the choir, and above the bedchamber of the dying Saint. Another saw the Lord Christ, bright with glory, standing at her bedside, surrounded by a mighty host of angels. Another, a crowd of persons, clothed in white garments, entering her cell, and clustering round her bed. At the moment of her death, some one saw a white dove take flight from her lips towards Heaven. Another saw a brightness, like that of crystal, bursting from her window. Nay more; a tree which stood near her chamber, and which had withered and died long before, suddenly appeared laden with flowers at the very hour of the Saint's

death. This event took place contrary to every law of season and of nature.

LESSON V.

The lifeless body was lovely to look upon; it was free from wrinkles, wonderful in its whiteness, and it sent forth a perfume of strange sweetness, whereat all were filled with admiration. This was the case also with the garments and linen which the Saint had used during her illness. The passage of Theresa into Paradise was made joyful, likewise, by many miracles which God worked through the merits of His handmaid. A certain nun who had long suffered from a disease of the head and eyes, was instantly cured by taking the hand of the dead virgin, and laying it upon her head and eyes. Another received her lost sense of smell upon kissing the feet of the Saint, so that she perceived, by that sense, the sweet perfumes with which the Lord had filled the sacred body.

LESSON VI.

The body of the Saint was enclosed in a wooden coffin, without being embalmed, and it was buried in a grave which was dug deep in the ground, as is the custom for burials. The grave was then filled up with large stones and with lime. In spite of this, a marvellous and penetrating perfume poured forth from her sepulchre, and it was decided, in consequence, that the body should be taken up. Thereupon it was found sound and

free from corruption, and as flexible as though it had been lately buried. It was surrounded with a fragrant liquid, which it sends forth unceasingly even at the present day, and God by this perpetual miracle bears witness to the holiness of His handmaid. The body was clothed in new garments and enclosed in a new coffin, for the former clothing, as well as the coffin, had decayed. It was then laid in the same place as before. When at the end of three years the tomb was again opened, and upon many later occasions when the body was examined by the order of the Apostolic Delegates, it was always found incorrupt, flexible, and suffused with the same perfume and liquid. By the command of the Supreme Pontiff, Sixtus the Fifth, the body was carried thence back to Alva, and restored to the monastery of the Most Holy Incarnation, where the holy Virgin had died. Two years or more after her beatification, upon the fifth of the Ides of July, and in the year of salvation one thousand six hundred and sixteen, the body, which was still gifted with the same incorruption and with the same fragrant perfume, was taken from the coffin in which it had been kept. Two days later it was placed in a magnificent shrine, which had been made for the purpose, and it was again buried, with solemn rite, in the presence of a vast assembly of priests and people. There it is still honored with especial devotion.

Lessons VII., VIII., IX. are like the corresponding lessons on the Feast of Saint Theresa.

JULY 16.

The Solemn Feast of the
**BLESSED VIRGIN MARY OF MOUNT
CARMEL,**

Titular Patroness of the whole Order of Carmelites.

Antiphon. The glory of Libanus is given to it; the beauty of Carmel and Saron. Alleluia.

Antiphon. The Mother of God hath clothed us with the garments of salvation, and with the robe of justice she hath covered us. Alleluia.

Antiphon. We will run after thee to the odor of thy ointments; young maidens have loved thee. Alleluia.

Antiphon. Blessed art thou of the Lord, for through thee we have been made partakers of the fruit of life. Alleluia.

Antiphon. Thou art made fair and sweet in thy delights, holy Mother of God. Alleluia.

CAPITULUM. ECCLESIASTICUS 24.

As a vine I have brought forth a pleasant odor; and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

V. The queen is the beauty of Carmel. Alleluia.

R. Thou hast given to us a sign of thy protection. Alleluia.

Antiphon. Thy head is like Carmel; and the hairs of thy head as the purple of the king bound in the channels.

PRAYER.

O God! who hast honored the Order of Carmel with the matchless title of the Blessed Mary, ever Virgin, and Thy Mother; mercifully grant that, shielded by the protection of her whose feast we celebrate, with solemn rite, to-day, we may deserve to reach the eternal joys. Who livest and reignest.

INVITATORY.

Come let us adore the Lord of Glory, wonderful in the cloud of Carmel.

Antiphon. Thy magnificence is elevated above the heavens, Mary, Mother of grace.

Antiphon. He hath fixed his tabernacle upon a mountain, and on this mountain I shall be saved.

Antiphon. Who shall ascend into the mountain of the Lord, or who shall stand in his holy place? The innocent in hands and clean of heart.

V. He waters the hills from his upper rooms.

R. The earth shall be filled with the fruit of his works.

R. I. I saw a beautiful woman mounting upwards above the water brooks; and her garments were filled with her priceless perfume. Behold,

the smell of my son is as the smell of a plentiful field which the Lord hath blessed.

V. And, immediately, as he smelled the fragrant smell of his garments, he said, behold.

R. II. I have stretched out my branches as the turpentine tree, and my flowers are the fruit of honor and grace.

V. I sat down under his shadow whom I desired, and his fruit was sweet to my palate.

R. III. I dwelt in the highest places, and my throne is in a pillar of a cloud.

V. I was exalted like a cedar in Libanus, and as a cyprus tree on mount Sion.

Antiphon. The Queen stood on thy right hand in gilded clothing, surrounded with variety.

Antiphon. Great is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

Antiphon. Glorious things art said of thee, O City of God, which art clothed with light as with a garment.

V. He spread a cloud for our protection.

R. And fire to give us light.

Lessons IV., V., VI. are like the Common.

R. I wisdom have poured out rivers, and like an aqueduct came out of paradise. I will water

my garden of plants, and I will water abundantly the fruits of my meadow.

V. I will penetrate to all the lower parts of the earth, and will enlighten all that hope in the Lord.

R. I came out of the mouth of the Most High, the first born before all creatures; and as a cloud I covered all the earth.

V. I made that in the heavens there should rise light that never faileth.

R. The creator of all things, and he that made me rested in my tabernacle. And I shall abide in the inheritance of the Lord.

V. Then he commanded, and said to me, Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

Antiphon. A mountain in which God is well pleased to dwell; for there the Lord shall dwell unto the end.

Antiphon. My inheritance is goodly to me; my inheritance above honey and the honeycomb.

Antiphon. A cloud covered the mount, and the glory of the Lord dwelt upon it, covering it with a cloud.

V. Strength and beauty are her clothing.

R. Fine linen and purple is her covering.

*Reading of the Holy Gospel according to Saint John,
Chapter 19.*

LESSON VII.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. And the rest.

HOMILY OF SAINT AMBROSE, BISHOP.

FROM EPISTLE 82, TO THE CHURCH OF VERCELLI.

Mary, the Mother of the Lord, stood before the Cross of her Son. I learn this from none save Saint John the Evangelist. The other Evangelists agreed in narrating how the earth quaked at the time of the Passion of the Lord, how the skies were hidden in darkness, how the sun refused its light, and how the thief was received into Paradise upon making his devout confession. What the other Evangelists taught not, John hath taught; namely, that Christ, when hanging on the Cross, called upon His mother; for John held it a greater deed, that He, a Conqueror over His torments, did pay the duty of filial love to His mother, than that He gave the kingdom of Heaven to the thief. For if it were a holy deed to grant pardon to the robber, the honor which the Son paid to the Mother with so much tenderness, was an act of far greater piety. He saith: Behold thy son; behold thy mother.

R. I have chosen and have sanctified this place, that my name may be there forever, and my eyes and my heart may remain there perpetually.

V. He hath not done in like manner to every nation, and his judgments he hath not made manifest to them.

LESSON VIII.

Christ made His testament upon the Cross, and He divided the marks of His love between His Mother and His disciple. The Lord made, not a public testament merely, but a family testament, and this His testament was signed by John, a worthy witness of so great a testator. A precious will in truth, by which was bequeathed not wealth, but life eternal; a will written, not with ink, but with the spirit of the living God, who saith: "My tongue is the pen of a scrivener that writeth swiftly." Mary fell not short of that which befitteth the Mother of Christ, for when the Apostles fled, she stood before the Cross, gazing with loving eyes upon the wounds of her son, because she awaited less the death of her offspring than the salvation of the world. Perchance, knowing that the redemption of the world was to be brought about by the death of her Son, she, who had been the abode of the King, thought that she was herself, to add something, even by her death, to the gift bestowed on all men.

R. Judgment shall dwell in the wilderness, and justice shall sit in charmel; and the work of justice shall be peace, and the service of justice, quietness, and security forever.

V. And my people shall sit in the beauty of peace, and in the tabernacles of confidence.

LESSON IX.

Jesus, however, needed not a helper in the redemption of all; He, who without a helper, preserved all. Therefore He says: "I am become as a man without help, free among the dead." He accepted the tenderness of the parent, but He sought not the aid of another. Ye holy mothers! imitate her who, in the case of her only and well-beloved Son, hath given so striking an example of maternal courage. You have not sweeter children, and the Virgin sought not consolation in the thought that she might give birth to another son.

Antiphon. Wonderful are the surges of the sea of Carmel; wonderful is the Lord on this mountain. Alleluia.

Antiphon. I will bring them into my holy mount, and will make them joyful in my house of prayer. Alleluia.

Antiphon. In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Alleluia.

Antiphon. My spirit is sweet above honey, and my inheritance above honey and the honeycomb. Alleluia.

Antiphon. In all these I sought rest, and I shall abide in the inheritance of the Lord. Alleluia.

CAPITULUM. ECCLESIASTICUS 24.

As a vine I have brought forth a pleasant odor; and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

V. Send us help from the sanctuary. Alleluia.

R. And defend us out of Sion. Alleluia.

Antiphon. A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Alleluia.

CAPITULUM. ECCLESIASTICUS 24.

My spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations.

CAPITULUM. ECCLESIASTICUS 84.

He that harkeneth to me shall not be confounded; and they that work by me shall not sin. They that explain me shall have life everlasting.

Antiphon. I was established in Sion, and in the holy city likewise I rested, and I took root in an honorable people, and my abode is in the full assembly of saints. Alleluia.

JULY 17.

Second Day within the Octave
of the
FEAST OF MOUNT CARMEL.

FROM THE BOOK OF SAINT AMBROSE, BISHOP,
ON VIRGINS.

LESSON IV.

LET the virginity and the life of the Blessed Mary be represented unto you as though in a picture, whence shineth forth, as from a mirror, the image of chastity and the model of virtue. Thence it is permitted to you to draw examples of living, for there they are set forth as in an accomplished model of virtue, showing you what you must correct, what hold, and what avoid. The ardor for learning springs, in the first place, from the renown of the master. What more renowned than the Mother of God? What more glorious than she whom Glory chose? What more chaste than she who, undefiled, hath brought forth the body of Jesus Christ?

LESSON V.

What shall I say of her other virtues? A virgin, not in body alone, but in mind, whose candid disposition was debased by no windings of deceit. Humble of heart, grave in word, of prudent

mind, moderate in speaking, fond of reading. She put not her hope in the uncertainty of riches, but in the prayer of the poor. Diligent at work, modest in speech, she was accustomed to seek God, not man, to be the witness and judge of her mind. She wounded none, she wished well to all, she showed reverence to her elders, she envied not her equals, she abhorred boasting, followed reason, loved virtue.

LESSON VI.

When did she grieve her parents even by a look? When did she disagree with her kindred? When did she scorn the humble? When mocked she the weak? When shunned she the needy? For she was used to visit no assemblies of men save those whereat mercy blushed not, and which modesty passed not by. There was nothing wandering in her look, nothing insolent in her speech, nothing immodest in her actions. Her gestures were not affected, nor her gait careless, nor her voice petulant. Thus her outward appearance was the image of her mind, the picture of virtue. For a good house should be seen to be such even in the porch, and it should show to him who crosses the threshold that no darkness lurks within; so let our minds shine forth, unshackled by the bonds of the body, like the light of a lamp placed within. Why should I go on to describe the scantiness of her fare, the multitude of her good works? Never did she show herself abroad save to join the wor-

shippers in their place of assembly. Thus did Mary apply herself to all things like one whom many instructed; thus she fulfilled every duty in such a way that she taught rather than learned. Such the Evangelist hath shown her; such the angel found her; such the Holy Ghost chose her.

*Reading of the Holy Gospel according to Saint John,
as above.*

LESSON VII.

HOMILY OF SAINT AUGUSTIN, BISHOP.

TRACT 119. JOHN.

This is that hour of which Jesus spoke, when, before changing the water into wine, He said to His mother: "Woman, what is to me and to thee? My hour is not yet come." Thus He had foretold this hour which was not then come, in which, when at the point of death, he was to acknowledge the mother of whom He had been born according to the flesh. Then, when about to do a divine work, He repulsed the mother, not of His divinity, but of His weakness, as though she were unknown to Him; now, when suffering human torments, He commits to His disciple, with human tenderness, her of whom He had been made man. Then He who had created Mary was beginning to be known by His power; now He whom Mary hath brought forth is hanging on the Cross. A moral is here suggested. He doeth that which He commandeth to be done; as a kind master He teacheth His servants, by

His example, that dutiful children should cherish their parents. Thus the wood to which were fastened his dying limbs became, as it were, a chair from which He taught.

LESSON VIII.

It is from this sound teaching that Paul, the Apostle, learned that which he taught when he said: "If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." What belongeth so strictly to a man's household as parents to that of their children, or children to that of their parents? The Master of the Saints gave, in Himself, an example of this wholesome command when He provided for Mary another son, to stand, in a certain measure, in His place; thus acting, not as God towards the handmaid whom He had created and was then governing, but as man towards the mother of whom He had been created, and whom He was then leaving. The reason why He did this is shown by what follows, for the Evangelist saith: "And from that hour the disciple took her to his own." Here John speaks of himself, for he was wont thus to call himself because Jesus loved him. Jesus did, in truth, love all, but He loved John above the rest, and with a more familiar affection; accordingly at the supper, He made him lean on His bosom. I hold that in so doing He bestowed a higher commendation upon the divine excellence

of the Gospel which He was to preach through John. But to what of his own did John take the Mother of the Lord? Was he not one of them that said to Jesus: "Behold, we have left all things and have followed thee"?

LESSON IX.

How, therefore, did the disciple and servant take to his own the mother of his Master and Lord, there where no one called anything his own? In the same book we read a little farther on: "For as many as were owners of lands or houses sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to every one according as he had need." Are we therefore to understand that distribution of that of which he had need was made to this disciple in such a way that the share of the Blessed Mary, as his mother, was laid there also? We ought rather to understand the words which were spoken, "From that hour the disciple took her to his own," in this sense, that it was his charge to provide everything of which she had need. Thus, he took her to his own, not to his lands, for he had none, but to his good offices, which he failed not to discharge towards her at his own cost.

JULY 18.

Third Day within the Octave
of the
FEAST OF MOUNT CARMEL.

SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

ON THE NATIVITY OF THE BLESSED VIRGIN.

MARY is full of grace; how does she still find grace? Well worthy is she to find it, she to whom her own fulness sufficeth not, and who cannot be content with her own good, but rather seeketh an overflowing measure for the salvation of the world, as it is written: "They that drink me shall yet thirst." The angel saith: The Holy Ghost shall come upon thee, and this precious balm shall flow in upon thee in such abundance, with such fulness, that it shall again flow forth most plentifully in all directions. Thus it is; already we feel it; already are our faces made cheerful with oil; already do we cry out: Thy name is as oil poured out; thy memorial to all generations.

LESSON V.

Let us then venerate Mary with the core even of our hearts, with all the emotions of our bosoms, and with all our aspirations, for such is the will of Him who willed that we should

have all through Mary. This, I repeat, is His will, but it is for our sake. Providing, in all things, and by means of all things, for the unhappy, she calms our fears, awakens our faith, strengthens our hope, drives away our distrust, encourages our timidity. Thou wert afraid to approach the Father; filled with terror at the mere sound of His voice, thou didst hide thyself in the foliage. He hath given to thee Jesus to be thy mediator. What cannot such a Son win from such a Father? Assuredly He will be heard for His reverence; for the Father loveth the Son. Art thou then afraid of Him also? He is thy brother and thy flesh, tempted in all things without sin, that He might be merciful.

LESSON VI.

Mary hath given to thee this brother. Yet perchance thou dost fear even in Him the divine majesty, because although He hath been made man, He hath not ceased to be God. Wouldst thou have an advocate with Him also? Have recourse to Mary. For pure is the humanity in Mary; pure not only of all stain, but pure also by the matchlessness of her nature. I do not hesitate to say that she, too, will be heard for her reverence. Doubtless, the Son will hear the Mother, and the Father will hear the Son. She is the ladder of sinners; she is my surest trust; she is the whole reason of my hope. And why? Can the Son repulse her, or can He him-

self be repulsed? Can the Son fail to hear or to be heard? Evidently, neither. The angel saith, "Thou hast found grace with God." What happiness! She will ever find grace, and it is grace alone that we need, for it is by grace alone that we shall be saved. What more do we desire, brethren? Let us seek grace, and let us seek it through Mary, for what she seeketh she findeth, and she cannot be denied. Let us seek grace, but grace with God; for grace with men is worthless.

*Reading of the Holy Gospel according to Saint John,
Chapter 19.*

LESSON VII.

HOMILY OF SAINT BERNARD, ABBOT.

IN THE MYSTICAL LIFE, OR TRACT UPON THE PASSION OF
THE LORD.

He saith: "Woman, behold thy son:" "Behold thy mother." Kind and sweet words, wonderful words, expressing the deep tenderness of filial love! We do, indeed, read how the Lord Jesus, especially after reaching manhood, cleaved to His beloved mother more closely than to others, ate with her oftener than with others, spoke to her more gently than to others; but the full measure of His tenderness for that mother He showed, though in a few words, when about to depart from her in the body. To say nothing of the suffering of His Cross, what, thinkest thou, was the suffering which He shared with His Blessed Mother, well

knowing how her gentle heart was pierced by the sharp sword of His pain? The sufferings His mother shared with Him increased the sufferings of His wounds, when, as He hung upon the Cross, He saw her stand courageously beside Him, with broken heart, and with clasped hands, with tears streaming from her eyes, with sorrowful countenance, and with piteous tones, stripped of every consolation.

LESSON VIII.

How often, thinkest thou, did she lift her modest eyes to gaze upon the cruel sight, if indeed she ever turned them thence, or if, on the other hand, her gushing tears suffered her to look thereon? Standing, as I picture her, with covered head on account of her virginal modesty as well as of her boundless grief, how often, thinkest thou, did she mourn and bewail her Son, saying: "My Son Jesus, Jesus my Son! Who will give me to die with Thee, and for Thee, my Son, my sweet Jesus!" How often was she on the point of sinking beneath the vastness of her sorrow? I greatly wonder that she died not under it. Living she died, and she suffered in living a pain more cruel than death. Lest, however, she should sink and die, and because she was mortal, her Son comforted her within, and lovingly consoled her without, by word and act. How did His mother stand by the Cross of Jesus? She stood, in truth, beside the Cross,

because she, His mother, bore the Cross of her Son with deeper sorrow than the rest. The other holy women stood there also, but she the nearest.

LESSON IX.

When Jesus, therefore, had seen his mother and the disciple standing, whom he loved, he saith to his mother: "Woman, behold thy son;" and to the disciple: "Behold thy mother;" as though He said: Thou hast me, thy Son, no longer in the body; therefore I give to thee, to be thy son, the friend who is dearer to Me than all others, that his presence may console thee in my absence. Thou, John, art stripped of Me, thy Father, therefore I give to thee this my beloved mother, to be a mother to thee. Observe the laws of mutual charity one to the other, thou, by holding him as thy son, thou, by holding her as thy mother. Oh, how bountiful art thou in thy espousals, Good Jesus, King and Bridegroom! How generously hast Thou given all that Thou didst possess! Behold Thou hast given Thy loving prayer to them even that crucified Thee, Paradise to the robber, a son to Thy mother, a mother to Thy son, life to the dead, Thy soul into the hands of Thy Father, and to the whole world the signs of Thy power. To redeem the servant Thou hast poured out, not a part, but the whole of Thy blood from many and great wounds, Thou hast meted out

the punishment of his guilt to Thy betrayer, and Thou hast given up thy body to the ground for a time, but not unto corruption.

JULY 19.

Fourth Day within the Octave
of the
FEAST OF MOUNT CARMEL.

FROM THE BOOK OF SAINT ANSELM, BISHOP.

LESSON IV.

UPON THE EXCELLENCE OF THE BLESSED VIRGIN MARY.

CHAPTER 6.

AFTER God, there is nothing more profitable than the remembrance of His mother, nothing more wholesome than the meditation of the devout love with which she burned in the remembrance and contemplation of her Son, nothing more delightful than the sweetness of pondering upon the blessed joy with which she was abundantly fed in Him, and through Him, her Son. We have seen and heard many men recall these thoughts in moments of danger, and call upon the name of Mary so merciful, whereupon every peril has vanished on the spot. A speedier deliverance sometimes follows upon speaking her name than upon calling

on the name of the Lord Jesus, her only Son. This happens, not indeed because she is greater or more powerful than He, neither is it through her means that He is great and powerful, but rather she is such through Him. Why, then, do we often find more ready succor upon recalling her name than on calling to mind the name of her Son?

LESSON V.

I will say what I think. Mary's Son is the Lord and Judge of all men, deciding the merits of each; when, therefore, He is called upon in His own name, and heareth not at once, assuredly it is with justice that He so doeth. When, on the other hand, the name of His mother is invoked, albeit the merits of him who prays deserve not that he should be heard, the merits of the mother intercede that he may be heard. This is proved every day by the usage of men, when he who is powerless to win something from another by his own prayer merely, is successful in his suit when he asks in the name of the Lord. If, therefore, the remembrance of the name of God's mother is so powerful to bring help, it is not strange that the frequent meditation of her holy love should be followed by extraordinary deliverance.

LESSON VI.

Come then to our aid, O Lady! and, forgetting the number of our sins, dispose thy heart to take

pity on us. Think, I beseech thee, and think again within thyself, that our Creator hath been made man of thee, not that He might condemn us, sinners, but that He might save us. Why, then, wilt thou not help us, since, for our sake, thou hast been lifted to such a height that every creature alike doth hold and honor thee as its Lady? Is it that thou wilt care no longer whether we perish, because whatever may hereafter befall us, wretched creatures, will be followed by no loss of glory to thee? That therefore we may truly feel that thy Son is the Saviour of the whole world, and that thou art she that doth reconcile it with Him, aid us, we entreat thee, and cherish us. Be thy care the more watchful because thou seest that we, who are born and nurtured in the filth of this world, need the greater consolation. From the beginning of man's restoration down to the present time thou hast come to the aid of all who sought refuge under thy protection, and therefore thou, before all creatures, hast deserved to be called, and to be, most worthy of all praise. Hasten to our help, we pray thee, that the praise, which thou hast justly received throughout so many ages, may forever endure for the sake of the grace with which thou hast succored a lost world. We commend ourselves to thee, see that we perish not; nay rather bring it to pass that the work of our salvation may grow from day to day, and that our lives may be passed in

unfailing devotion to the service of thy Son, our Lord Jesus Christ.

*Reading of the Holy Gospel according to Saint John,
Chapter 19, as above.*

LESSON VII.

HOMILY OF SAINT ANSELM, BISHOP.

IN THE BOOK UPON THE EXCELLENCE OF THE BLESSED
VIRGIN MARY. CHAPTER 5.

If so great must have been the love and the delight which the Blessed Mother of God enjoyed in the presence and the conversation of this her Son, let him conceive who can the pangs, the moans, the sighs, with which she was rent when she saw Him torn from her by cruel hands, delivered over to be condemned, and made to stand before the tribunal to suffer death according to the sentence of an unjust judge. It may perchance have been, if I may speak after a human fashion, that Mary was consoled, in the midst of these events, by some hope of His deliverance when she saw that the sentence of His death was still doubtful, and when she heard the disputes between the governor, who sought to free Him, and the vile Jewish rabble, which invoked the sovereignty of Cæsar against the governor, lest He should be set free. When, however, the inevitable sentence of death had been passed, and all hope of His deliverance deserted her; when, in the midst of her lamentations, she saw Him carrying upon His shoulders to the place of His sufferings the Cross upon which

He was to hang, who, I pray you, can understand the emotions of her breast?

LESSON VIII.

When the time of the Passion was indeed come, and Christ, nailed to the Cross, saw standing near Him His mother, on one side, and, on the other, the disciple whom He loved, He gave to Mary the disciple there present to be her son in His place, that He might not leave His mother utterly forlorn. "Woman," He said, "behold thy son." Oh, what a change! For the eternal and unchangeable God, a mere corruptible man; for her natural and only Son, Mary received the servant to be her son. Oh, Lady! What feelings, I pray thee, followed one another within thy breast while hearing Him whom thou didst love above all things make for thee a change so immeasurable? Verily the sword of grief which pierced thy soul was keener to thee than the pangs of any bodily suffering. All the cruelty that was ever inflicted upon the bodies of the martyrs was little, nay rather, it was nothing when compared with thy suffering, which doubtless pierced, in its immensity, all the innermost fibres of thy tender heart.

LESSON IX.

Assuredly, loving Lady, I cannot believe that thou couldst, by any means, have borne the pangs of such an agony without loss of life, hadst thou

not been comforted by the spirit itself of life, the spirit of consolation, the spirit, in a word, of thy most sweet Son, whom, dying, thou didst mourn, and for whose sake thou wert so cruelly tortured. Doubtless this spirit consoled thee, and taught thee, in the secret of thy heart, that what thou sawest take place in Him, as in a dying man, was less His removal by death than a triumph which made all things subject to Him. Nevertheless He died, and, while thou didst look on, He was hidden from thy sight in the tomb. The rest I bury in silence, not knowing how nor where to find words in which to set forth for the consideration of any one the extent of thy grief, O most chaste Virgin! Thou didst know that as a virgin thou hadst conceived Him, that as a virgin thou hadst brought Him forth, and that after His birth thou hadst remained a virgin. Thou didst understand, moreover, that it was through Him that thou hadst deserved to be called blessed by every generation. When, therefore, thou sawest Him cruelly slain by the barbarity of the wicked, taken so suddenly from thy sight, and shut within the hollow of the tomb, what shall I say? I know not what to find, nor where, nor whence to draw anything which to unfold for the consideration of thy mind's state at that time.

JULY 20.

Feast of SAINT ELIAS, Prophet,

Our Leader and Father.

Antiphon. With zeal have I been zealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant.

Antiphon. How long do you halt between two sides, if the Lord be God, follow him.

Antiphon. If I be a man of God, let fire come down from heaven and consume thee and thy fifty.

Antiphon. I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord.

Antiphon. Thou hast slain; moreover, also, thou hast taken possession. Behold, I will bring evil upon thee, and I will cut down thy posterity.

CAPITULUM. ECCLESIASTICUS 48.

Elias, the Prophet, stood up, as a fire, and his word burnt like a torch. He brought a famine upon the people, and they that provoked him in their envy, were reduced to a small number.

HYMN.

The lofty peaks of Carmel
With tuneful praises ring,
The anthems of Elias
'Tis our delight to sing.

The glory of our Order,
Our leader, prop, and stay,
From east to west his offspring
Increaseth day by day.

When sorely pressed the famine,
A raven served him bread,
With meal and cruse unfailing,
The widowed hearth was fed.

The boy from death delivered
Is to his home restored,
And light so much desired,
In radiant flood is poured.

Behold the Heaven closeth,
To open at his voice,
And copious welcome showers
The thirsty lands rejoice.

To Father, Son, and Spirit,
Be equal power and praise,
All glory and dominion
Henceforth for endless days.

V. By the word of the Lord he shut up the
heaven.

R. And he brought down fire from heaven
thrice.

Antiphon. Behold, I will send you Elias, the
prophet, before the coming of the great and dread-
ful day of the Lord. And he shall turn the
heart of the fathers to the children, and the heart
of the children to their fathers.

PRAYER.

Almighty God, grant, we beseech Thee, that we who believe that the Blessed Elias, Thy Prophet and our Father, hath been, in a wonderful manner, taken up in a fiery chariot, may, through his mediation, be borne upwards to Heaven, and that we may rejoice in the companionship of Thy saints. Through our Lord.

INVITATORY.

Come let us adore the Lord, King of Prophets.

HYMN.

Creator of the universe, our grateful hearts rejoice,
Exalting Thee in this, the mighty Thesbite of Thy
choice ;

Whose zeal for Thy great glory, enkindled as a flame,
Defied the impious Prophets, and slew them in Thy
name.

His holocaust ascendeth, for Thy fire may never fail,
While scorn and deep derision mock the clamorous priests
of Baal.

The baneful rage of Jezabel he flieth in his dread,
And sleeping 'neath a juniper is by an angel fed.

Empowered by the vision, with new courage he hath
trod

Unto the heights of Horeb, unto the Mount of God.

O virtue of this bread divine, imparted by the Lord !
Full forty days he fasteth in the strength it doth afford.

All glory be to Thee, O Father, Son, and Paraclete,
O undivided Trinity, thy praise all hearts repeat.

Antiphon. And it came to pass that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous.

Antiphon. The woman said to Elias: What have I to do with thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son?

Antiphon. Elias said to the widow: Give me thy son, and he cried to the Lord, and the child revived.

Verse and response as above.

Lessons I., II., III. are taken from the Third Book of Kings, Chapter 17.

RESPONSE AFTER LESSON I.

Get thee hence, and go towards the east, hath the Lord said to Elias. So he went, and did according to the word of the Lord.

V. Hide thyself by the torrent of Carith, and there thou shalt drink of the torrent; I have commanded the ravens to feed thee there.

RESPONSE AFTER LESSON II.

The woman went, and did according to the word of the Prophet; and he eat and she, and her house.

V. And from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of Elias.

RESPONSE AFTER LESSON III.

The soul of the child returned into him, and he revived; and he delivered him to his mother, and said to her: behold, thy son liveth.

V. Elias took the child, and brought him down to the house below, saying: behold.

Antiphon. The word of the Lord came to Elias, saying: Go, and show thyself to Achab, that I may give rain upon the face of the earth.

Antiphon. Elias said to Achab: Go up, eat, and drink; for there is a sound of abundance of rain.

Antiphon. The hand of the Lord was upon Elias, and he girded up his loins, and ran before Achab till he came to Jezrahel.

V. Thou anointest kings to penance.

R. And makest prophets successors after thee.

FROM THE BOOK OF SAINT EPIPHANIUS, BISHOP.

UPON THE LIVES OF THE PROPHETS.

LESSON IV.

Elias, the Prophet, arose in Thesbe, on the borders of Arabia, and from the tribe of Aaron, the Levite. He dwelt, however, in Galaad, for in Thesbe the houses were consecrated and set apart for the priests. When his mother gave him birth, his father, Sobac, beheld a vision, which was as follows: Men, carrying a white garment before

them, paid their respects to a little boy, whom they tore from his mother's breast and cast into the fire; they even fed him with flames of fire instead of food. In consequence of this vision the father set out for Jerusalem, and narrated to the priests the things which he had seen. Chrematismus, which means the oracle, or the Answerer, answered him as follows: Beware of publishing the vision, for light shall be the dwelling-place of this son, and his speech shall be interpretation and wisdom, and he shall judge Israel with fire and with a two-edged sword. This is that Elias who hath thrice called down fire from heaven, whose tongue hath brought the rain, who hath raised the dead to life, and who hath been at length taken up into Heaven in a cloud or whirlwind of fire.

R. Abdias said to Elias: When I am gone from thee, the spirit of the Lord will carry thee into a place that I know not, and thou sayest: Tell thy master Elias is here.

V. Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will show myself unto him.

FROM THE BOOK OF SAINT ISIDORE, BISHOP.

UPON THE LIFE AND DEATH OF THE SAINTS.

LESSON V.

Elias, the Thesbite, whose name is interpreted "The Lord God," was a great Priest and Prophet,

a dweller in the wilderness, a man full of faith and of lofty devotion, strong under hardships, fruitful in resources, endowed with a powerful intellect, rigid in his austere virtue, unwearied in holy meditation, fearless in the face of death. He lashed tyrants, slew sacrilegious men, and shone with many signs and miracles. During a drought of three years he shut up the rain in the heavens. Again he prayed, and the heavens sent down their showers. He raised to life the woman's son who was dead. By his power the pot of meal wasted not, and the cruse of oil ceased not to flow. At the word which he spake over the sacrifice, fire came down from Heaven. He destroyed, by a heavenly fire, the two captains, with their companies of fifty soldiers. When about to cross the Jordan, he divided the waters by the touch of his mantle of skin.

R. When Elias was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

V. And when she was gone to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

LESSON VI.

Afterwards he was taken up into Heaven in a fiery chariot, and, according to the Prophet Malachias, he shall come as the forerunner of

Christ, at the end of the world, to announce His last coming with many miracles and prodigies. Accordingly, Antichrist shall wage war with him, and with Henoch, who shall come with him, and shall slay them. Their bodies shall lie in the streets, unburied, for three days and six hours. At the end of that time they shall be raised up by the Lord, and they shall smite the kingdom of Antichrist with a dire blow. After this the Lord shall come, and He shall slay with the sword of His mouth Antichrist and them that adored him, and the Lord shall reign with all His Saints forever.

R. He stretched, and measured himself upon the child three times, and cried to the Lord; and the Lord heard the voice of Elias.

V. O Lord, my God, let the soul of this child, I beseech thee, return into his body.

Antiphon. Elias said to the prophets of Baal: Choose you one bullock, and call on the names of your gods. They called, and there was none that answered.

Antiphon. When it was now time to offer the holocaust, Elias, coming near, prayed to the Lord.

Antiphon. While Elias prayed, the fire of the Lord fell, and consumed the holocaust, and the wood and the stones and the dust, and licked up the water that was in the trench.

V. Blessed are they that saw thee.

R. And were honored with thy friendship.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 9.*

At that time, Jesus took Peter and James and John, and went up into a mountain to pray. And whilst he prayed, the shape of his countenance was altered. And the rest.

LESSON VII.

HOMILY OF SAINT JOHN CHRYSOSTOM.

HOMILY 57. UPON MATTHEW.

Many reasons can be given wherefore Christ brought forward Moses and Elias. It was, in the first place, because, amongst the people, some thought Him to be Elias, others Jeremias, and others one of the ancient prophets. Therefore He brings forward Moses and Elias, who were the chiefs of all the prophets, that the disciples may see with their eyes the vast difference which exists between the servants and the Master, and that they may recognize the justice of the praise bestowed upon Peter when he confessed Christ to be the Son of God. Moreover, the Jews used repeatedly to accuse Christ of being a transgressor of the Law, and they held him as a blasphemer, and as one who claimed the glory of the Father, which belonged not to Him. Accordingly they would say: "This man is not of God who keepeth not the sabbath." At another time, "For a good work we stone thee not, but because thou, being a man, makest thyself God." In order, there-

fore, to give evident proof that these charges were brought against Him through envy, and that He was guilty of neither of these crimes, that He tampered not with the Law, nor took the glory of another in making Himself equal to His Father, He brought forward Moses and Elias, each of whom had been famous in one of these particulars. God had given the Law to Moses, therefore Moses would not have suffered the Law to be trampled under foot, as the Jews supposed, nor would he, the law-giver, ever have honored the transgressor of the Law and the enemy of the law-giver. Elias, on the other hand, was zealous for the glory of God; wherefore he would not have been in attendance upon one who declared himself equal to the Father, had he not been so, nor would the Prophet have obeyed him who claimed that which he possessed not.

R. Elias said to the messengers of the king of Samaria: Is there not a god in Israel that ye go to consult Beelzebub? Wherefore, thus saith the Lord: From the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

V. The messengers having turned back to Ochozias, said: A man met us, and said to us: Go and return to the king, and you shall say to him: From.

LESSON VIII.

To all these reasons we may add another;

namely; that men might believe with truth, and upon plain evidence, that He had power over death as well as life, and that He might show Himself to be the Lord of Heaven and of Hell. Therefore He brought forward Moses, who was dead, and Elias, who hath not yet suffered death. The Evangelist himself, hath suggested another motive. What then is this motive? To show the glory of the Cross; to console Peter and the other disciples, who dreaded His Passion, and to raise their minds to higher things. Moses and Elias were not silent, but they spoke, saith the Evangelist, of the glory that He should accomplish in Jerusalem; of the Cross, namely, and the Passion, for thus they ever called the Passion.

R. It came to pass when the Lord took Elias up, by a whirlwind into heaven, that Eliseus cried, saying: My father, my father, the chariot of Israel, and the driver thereof.

V. And as they went on walking and talking together, behold a fiery chariot and fiery horses parted them both asunder; and Elias went up, by a whirlwind, into heaven.

LESSON IX.

Another reason is added to those already given, springing from the extraordinary and peculiar virtue of these men; a virtue which, above all, Christ demanded of His disciples. For He said: "If any man will come after me, let him take up

his cross and follow me." Accordingly He bringeth forward those who would have suffered death a hundred times in defence of the commandments of God, and of the people intrusted to them. Each of these men, moreover, when he lost his life, found it. Verily, they lifted up their voices against tyrants with all freedom, one against the Egyptian, the other against Achab. Herein they showed the greater virtue, inasmuch as they did this in behalf of ungrateful and disobedient men by whom they were driven into fearful dangers. They were private persons, having no power, yet they undertook to turn the people from the worship of their idols. One was slow of tongue, and had but a feeble voice; the other was to a certain extent rude and unpolished, while both had a sovereign contempt for worldly riches; for Moses possessed nothing, nor did Elias own anything save his mantle of skin. Such was their condition in old age especially, when they were less mighty than formerly in the working of miracles.

Antiphon. Elias, while he was full of zeal for the law, was taken up into heaven.

Antiphon. It came to pass, when the Lord would take up Elias into heaven by a whirlwind, that Elias and Eliseus were going from Galgal.

Antiphon. Elias took his mantle, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

Antiphon. As they went on walking and talk-

ing together, behold a fiery chariot and fiery horses parted them both asunder.

Antiphon. Elias went up by a whirlwind into heaven. And Eliseus saw him, and cried: My father, the chariot of Israel, and the driver thereof.

CAPITULUM.

Elias, the Prophet, stood up, as a fire, and his word burnt like a torch. He brought famine upon the people, and they that provoked him in their envy were reduced to a small number.

HYMN.

Come, blest companions, let our joy resounding
Extol to Heaven the Leader of our line.
'Tis meet the memory of his deeds abounding
Should waken ceaseless canticles divine.

He knows the gentle breathing of the Spirit
Clothed in the whistling murmur of the air,
By God's command the chastisements they merit
Proud Jezabel and Achab justly share.

The caverns green of Carmel form his dwelling,
With leathern tunic is he rudely clad,
To impious Ochozias his foretelling
Gives portent of a dissolution sad.

Twice at his prayer the fire from Heaven descending
Consumeth trembling soldiers in its flame,
The flowing waters met with his mantle rending,
Dry shod he passeth safely through the same.

O Father, let thy help and thy protection
Be o'er thy children as they humbly plead,
Entreat the Spirit, by His sweet election,
To multiply His graces in their need.

O unbegotten Father, we adore Thee,
 O Son begotten, reverence be to Thee,
 O glorious Spirit, bow we low before Thee,
 Thou simple undivided Trinity.

V. Elias was covered with the whirlwind.

R. And his spirit was filled up in Eliseus.

Antiphon. Elias was a man passable like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

PRAYER. AS ABOVE.

R. By the word of the Lord he shut up the heaven.

V. And he brought down fire from heaven thrice.

V. Thou anointest kings to penance.

R. And makest prophets successors after thee.

CAPITULUM.

By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice. Thus was Elias magnified in his wondrous works.

Responses and verses as above.

CAPITULUM.

Thou raisedst up a dead man from below, from

the lot of death, by the word of the Lord, God.
Who was registered in the judgments of times to
appease the wrath of the Lord.

HYMN.

Thou prop of our Order, thou pride of our race,
Let thy praises resound far and near,
Let the sea and the land and the air give them place,
Rehearsing in gladness thy glory and grace,
Till the earth and the heavens give ear.

O sun of the heavens, how lovely thy rays !
What power thy wonders unfold,
How fruitful in merits the length of thy days,
Commissioned by God in His manifold ways,
For noble endeavors of old !

To regions celestial, in power and might,
Triumphant thy chariot speeds ;
Uplifted by angels to marvellous height,
While shining in splendor and dazzling with light,
Thou guidest the fiery steeds.

As witness to men of His Sonship divine,
With Jesus thy glory we view ;
The Father hath called thee on Thabor to shine,
Companion to Moses, and with him to sign
A testament faithful and true.

Protect us, we pray, 'neath thy powerful shield,
Incline to our aid from above,
Let thy fostering guidance be ever revealed
To thy children of Carmel, whose bosoms are sealed
With the strength of thy fatherly love.

All power, dominion, all glory and praise,
Be given to Father and Son,
To Thee, Holy Spirit, for numberless days
Our homage eternal we equally raise
All glory to God, Three in One.

V. Blessed are they that saw thee.

R. And were honored with thy friendship.

Antiphon. Elias took his mantle and struck the waters, and they were divided hither and thither, and he and Eliseus passed over on dry ground; and Elias went up by a whirlwind into heaven.

Fifth Day within the Octave
of the
FEAST OF MOUNT CARMEL.

FROM THE EPISTLE OF SAINT AMBROSE, BISHOP,
TO THE POPE SIRICIUS.

LESSON IV.

WE are told that they that walk in the path of error say: A virgin conceived, but a virgin brought not forth. Could a virgin therefore conceive, and could not a virgin bring forth, since the conception cometh ever first, while the birth doth follow? If, however, the teachings of the priests are not believed, believe the prophecies which foretold Christ, believe the teachings of the

angels, saying: "Because no word shall be impossible to God." Believe the creed of the Apostles, which the Roman Church ever guardeth undefiled, and keepeth. Mary heard the voice of the angel, and when, at first, she said: "How shall this be done?" it was not about the reality of the childbirth that she questioned. Afterwards she said: "Behold the handmaid of the Lord, be it done to me according to thy word."

FROM THE BOOK OF SAINT JEROME, PRIEST,
AGAINST JOVINIANUS.

LESSON V.

Christ is a virgin; the mother of our Virgin is ever a virgin, mother and virgin. For Jesus hath entered, the doors being shut, and in this His sepulchre, which was new, and hewed out in the hard rock, hath no man been laid before or afterwards. A garden enclosed, a fountain sealed up, and from this fountain floweth, according to Joel, the river which doth water the torrent of bonds, or of thorns; the bonds of sin with which we were before bound; the thorns which choke the crop of the father of the family. This is the gate which looketh towards the east, as Ezechiel saith, which is ever shut and shining, hiding within itself, or bringing forth out of itself, the Holy of Holies. Through this gate the Sun of Justice, and our High Priest according to the order of Melchisedech, entereth in, and cometh forth.

FROM THE BOOK OF SAINT IRENAEUS,
BISHOP AND MARTYR, AGAINST HERESIES.

LESSON VI.

When the Lord came unto His own, His human nature lent unto Him its support and was, in turn, upheld by Him. He repaired the disobedience committed through the tree by the obedience which He practised through the tree. He put an end to the seduction by which Eve, being a virgin, but already destined unto a husband, had been wrongly led astray. Then it was that Mary, a virgin, though already under the authority of a husband, heard from the angel the good tidings of the truth. Eve was misled by the words of an angel, so that she fled from God, after having disobeyed His command; Mary was told by the words of an angel that she was to bring forth God by obeying His command. Eve was deceived so that she fled from God; Mary was persuaded to obey God, and this so happened in order that the Virgin Mary might become the advocate of the Virgin Eve. Moreover, it hath thus come to pass in order that the human race, which hath been made subject to death through a virgin, may be set free through a virgin, the obedience of a virgin weighing in an even balance against a virgin's disobedience.

*Reading of the Holy Gospel according to Saint John,
Chapter 19, as above.*

LESSON VII.

HOMILY OF SAINT EPIPHANIUS, BISHOP,
AGAINST HERESIES.

When Christ was hanging on the Cross, as it is written in the Gospel of Saint John, the Lord, saith the Evangelist, turning, saw the disciple whom He loved, and He said to him, speaking of Mary, "Behold thy mother." Then He said to His mother, "Behold thy son." Had Mary had children, or had her husband been then living, why should Christ have intrusted her to John, and John to her? Yet, why doth He not rather intrust her to Peter, or Andrew, or Matthew, or Bartholomew? Doubtless He bestowed this favor upon John for the sake of his virginity.

LESSON VIII.

Christ saith: "Behold thy mother." Although, if thou dost regard the body, Mary was not the mother of John, it was the will of Christ to point out that Mary was, herself, the author of virginity, since life sprang forth from her. Besides, He spoke in these words to John, who was a stranger to her blood, and in no wise her kinsman, in order to show that Mary was to be honored as a mother. For the Lord hath truly been born of her, in respect to His body, lest some one perchance may suppose that the whole work of the Incarnation rests upon an outward appearance only, and not upon the truth.

LESSON IX.

If Mary had not been really Christ's mother, of whom He had taken flesh, and who had borne Him, He would not have shown such care of her in intrusting her to John, as one who was ever to be a virgin, who was His mother through the body which He had taken of her, and who, for the sake of His honor, as well as for the sake of the marvellous temple of her body, had nevertheless suffered no stain. But the Gospel goes on to say: "And from that day the disciple took her to his own." Now, if Mary had had a husband, a house, and children, she would have betaken herself to her own rather than to a stranger.

JULY 21.

Sixth Day within the Octave
of the

FEAST OF MOUNT CARMEL.

SERMON OF SAINT AUGUSTIN, BISHOP.

LESSON IV.

SERMON 35. UPON THE SAINTS, WHICH IS THE SECOND
UPON THE ASSUMPTION.

LET us say something, brethren, in praise of the most sacred Virgin Mary. Yet puny creatures that we are, contemptible as we are in our acts,

what can we relate in praise of her, whom not one of us could fitly extol though all our members were turned into tongues. She of whom we speak is higher than the Heavens; deeper than the abyss is she whom we seek to praise. For she it is who alone hath deserved to be called mother and spouse; she hath repaired the losses of the first mother; she hath brought redemption to lost man.

LESSON V.

The mother of our race brought punishment upon the world; the Mother of the Lord brought forth salvation unto the world. Eve was the author of sin, Mary is the author of merit. Eve hath harmed us by bringing death upon us, Mary hath succored us by restoring us to life. The former smote us; the latter healed us. For Mary, in a wonderful and inconceivable way, gave birth to her own Saviour and to the Saviour of all things. Who is this Virgin who is so holy that the Holy Ghost hath deigned to come to her? Who is she who is so lovely that God hath chosen her for His spouse? Who is she who is so chaste that she could be a virgin after childbirth? She is the Temple of God, the Fountain sealed up, and the Gate which is shut in the House of God. To her, as I have said, the Holy Ghost hath come down, and the power of the Most High hath overshadowed her.

LESSON VI.

She is spotless and fruitful in childbirth, a virgin giving suck, and nursing Him who is the food of angels and of men. Justly do we extol her as blessed, giving unto her a matchless praise, for she hath shown unto the world an intercourse unequalled. She, in fine, so lifted herself to the heights of Heaven that she received from the lofty citadel thereof, the Word which was in the beginning with God. O happy Mary, worthy of all praise! O glorious Virgin Mother of God! O lofty one who bringeth forth, and to whose womb is intrusted the Creator of heaven and of earth.

*Reading of the Holy Gospel according to Saint John,
Chapter 19, as above.*

LESSON VII.

HOMILY OF SAINT AMBROSE, BISHOP.

IN THE ADDRESS TO VIRGINS.

Let Christ remain so deeply rooted in your breasts that your fruit may abound, and that the balm of spiritual grace may temper the fiery vapor of the body. He it is who cometh in a swift cloud, as the Prophet said: "Behold the Lord will ascend on a swift cloud, and will enter into Egypt." By this is meant that, through a virgin, He was to come into Egypt, that is, into the sorrow of this world. The Prophet therefore called Mary a cloud because she was clothed with flesh; he

called her a swift cloud because she was a virgin, one who was weighed down by none of the burthens of marriage. She is the rod which putteth forth a flower, for her virginity is pure, and seeketh God with a free heart, since it is never turned aside by entering the winding paths of the cares of this world. Therefore the Lord gave her, from His Cross, to His beloved disciple, Saint John, to him who said to his father and to his mother, "I do not know you." In truth, when he was called by Christ, he left his father and followed the Word.

LESSON VIII.

To him who knoweth not his own the Virgin is intrusted. The Virgin is given to him who draweth wisdom from the bosom of Christ. The Virgin is given to him who knew not his brethren, and who hath not known his own children. Therefore the law blesseth him; "Give to Levi his true children; give to Levi his inheritance." Accordingly he hath received the Mother of the Lord; for we find it written that from that hour the disciple took her to his own. What meaneth to his own, since he had left his father and his mother, and had followed Christ? Or how did he take her to his own, since the Apostles themselves had said: "Behold we have left all things and have followed thee." What of his own did John possess who owned not worldly or temporal things, because he was not of the world? What

had he of his own save those things which he had received from Christ? He was a worthy possessor of the word and of wisdom; a worthy receiver of grace.

LESSON IX.

Hear what the Apostles have received from Christ. "Receive," He said, "the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." For assuredly, the Mother of the Lord Jesus would not betake herself to a possessor of grace, had not Christ there a dwelling. Ye therefore. my sons, give to this true Levi his true children. Be ye clouds, but swift clouds. Such ye will assuredly be if virginity lighten the weight of your condition; if it enlighten the darkness of this flesh of clay. Accordingly, Mary saith: "I am black but beautiful, O ye daughters of Jerusalem." Black because of the flesh; beautiful because of her virginity.

JULY 22.

Seventh Day within the Octave

of the

FEAST OF MOUNT CARMEL.

FROM THE SERMON OF SAINT AUGUSTIN, BISHOP.

LESSON IV.

WHAT shall I say with my scanty talents, for whatever I say in thy praise, O Mary, falleth short of that which thy greatness doth deserve? If I call thee Heaven, higher than Heaven art thou. If I call thee the Mother of Nations, thou surpasseth the title. If I hail thee the Image of God, thou showest thyself worthy. If I call upon thee as the Queen of Angels, thou ever provest thyself such. What, then, shall I say that is worthy of thee, what shall I tell, since tongue of flesh is powerless to recount thy virtues? Let the tongue of flesh be silent for a time in these thy praises, which pour forth, unceasing, from the burning soul.

LESSON V.

Delight now our ears, I pray thee, with the melody of thy teachings. Let the assembled people applaud the sweet tones of thy voice, and let the flowing periods resound of her who hath brought forth. Let the joyful choirs join in song, blending their melodious chants in answering

harmonies. O Lady! What great things hath He done to thee? What hath He done to thee, O glorious Virgin! that thou art worthy to be called blessed? I think, yea, most truly do I believe, that thou, a creature, hath brought forth thy Creator, that thou, a servant, hath given birth to thy Lord, that, through thee, God hath redeemed the world, that, through thee, He hath enlightened it, that, through thee, He hath recalled it to life.

LESSON VI.

So far, O blessed Virgin! thou hast faithfully related those things about thyself which should move us to the love of God. That which follows, on the other hand, thou hast prophesied to the human race. It was my desire, however, to touch upon such points only as regard the glory of thy name. Yet not even thou couldst tell in words worthy of thy greatness that which thou hast narrated of thyself. What praises, therefore, can human weakness offer to thee, since it is through thy means alone that it hath found the way to restoration?

*Reading of the Holy Gospel according to Saint John,
Chapter 19.*

LESSON VII.

HOMILY OF SAINT JOHN CHRYSOSTOM.

HOMILY 84. CHAPTER 19, UPON JOHN.

These things did the soldiers. He, the cruci-

fied One, on the other hand, commended His mother to His disciple, thereby teaching us to take care of our parents even to our latest breath. When Mary appealed to Him before His appointed time, He said: "Woman, what is to me and to thee?" In another place also, He said: "Who is my mother?" Now He sheweth His boundless charity, and He intrusteth her to the disciple whom He loved. Here again John, in his modesty, telleth not his name. Had he chosen to boast, he would have shown wherefore he was loved. We may well believe that the cause of this love was noble and worthy of our admiration. Wherefore is it that Christ saith naught else to John, and that He consoleth him not? Because it was not the fitting moment; moreover, He did John no little honor by these words, and John received no mean reward for His presence there. But do thou consider how the Crucified accomplished all things without the least disquiet. He commended His mother to the disciple; He fulfilled the prophecies; He gave sure hope to the robber.

LESSON VIII.

Yet before He was crucified, He sweated; He was troubled; He was affrighted. What meaneth this? Naught doubtful; nothing that is not plain. There was shown nature's weakness; here, strength. Besides, by both these lessons Christ teacheth us that, although we may be disquieted

beforehand by approaching trials, we are not therefore to fail to encounter them, and that when we go down to do battle, all things are to be held light and easy. Therefore let us not fear death. The love of life is naturally implanted in the soul; but it is in our power to loosen this bond and to weaken this desire, or to draw the bond tighter, and to strengthen the desire. Behold the rule which is to be followed by them that ponder these things: Let no man, of his free will, decree his own death, even though he be tried by numberless misfortunes; neither, when God willeth it, let him fear death, or flee from it, but rather let him face it with a resolute mind, and hold dearer than the present life the life that is to come.

LESSON IX.

Women stood by the Cross, and the weaker sex there showed itself the stronger. Thus hath Christ made all things new. In intrusting His mother to John, He said, "Behold thy son." Oh, what an honor hath He bestowed upon the disciple! For when He was on the point of departure He left to His disciple the care of His mother. At a time when it behooves her to mourn as a mother, and to seek for protection, Christ commends her to one justly beloved, and to him likewise He saith, "Behold thy mother." He spoke thus that they might be bound together by the ties of affection. The disciple, perceiving

this, took her with him to his home. But why was it that Christ thought of none other of the women who were present? He teacheth us that something more is due to mothers than to others. For as we must not even know our parents when they hinder us in spiritual things, so when they hinder us not, every respect should justly be paid to them. We should put them before all others, because they have given us birth, because they have brought us up, and because for our sake they have undergone countless sufferings. Thus is the effrontery of Marcion rebuked. For had Christ not been born according to the flesh, neither had he had a mother. Wherefore showed He, then, such solicitude for her alone?

JULY 23.

Octave of the

FEAST OF MOUNT CARMEL.

SERMON OF SAINT THOMAS OF VILLANOVA.

LESSON IV.

FIRST DISCOURSE ON THE ASSUMPTION OF THE VIRGIN.

MARY is the tower that is built upon the solid rock, and the foundations whereof are immovably fixed in the holy mountains; for God is in the midst thereof, it shall not be moved. We read

of this Virgin in the Canticles: "As the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armor of valiant men." Verily, I repeat, she is the tower of David; of that David who, upon the Mount of Calvary, overthrew the proud and boastful Goliath with five stones out of the brook, that is, with the five wounds, and with the staff of the Cross. This tower hath been made the bulwark of the Church, and the sole refuge of sinners, that thither may flee all who are guilty, all who are sad, all who are suffering, and that under the protection thereof they may be delivered from the enemy. O man! fly to Mary whatever be thy trouble; whether thou be harassed by sins, worn out by persecutions, or disquieted by temptations, seek thou this tower, fly to Mary. For a thousand bucklers hang upon her, and in her thou wilt find a strong shield wherewith to protect thyself against all the fury of thy tormentor, and against every apparition of him who persecutest thee.

LESSON V.

There is all the armor of strong men, there is the fortitude of the Martyrs, there is the purity of the Virgins, there is the wisdom of the Doctors, the poverty of the Anchorites, the devotion of the Confessors; there, in short, is found, heaped up, the virtue of all the Saints. For naught was ever granted, by especial privilege, to

any Saint which in Mary shineth not forth from the beginning of her life, and in more abundant measure. Behold the strong fortress! Behold the impregnable tower which hath never paid tribute and allegiance to the devil! Here hath Jesus entered when the Word was made flesh, and dwelt among us. Therefore He is to vanquish His enemies, and to recover His kingdom, into which the demon had forced himself from the beginning.

LESSON VI.

Mary hath been chosen to be our advocate. For although we have an advocate with the Father, the Son, as Saint John saith, we needed to have Mary as an advocate with the Son. For by our sins we not only offend God, whose commandments we break, but we offend the Son of God also, whose blood, by sinning, we trample under foot, crucifying again the Son of God. Therefore, as the Son maketh intercession with the Father, so the Mother maketh intercession with the Son. The Son showeth unto the Father His side and His wounds, and the Mother showeth unto the Son her bosom and her breasts. Thus she hath become a worthy advocate; worthy because most pure, worthy because most acceptable, worthy because most loving, for all these qualities are sought for in an Advocate. Turn then, O our advocate, thine eyes of mercy towards us! To thee we hasten in our needs; fulfil thy duty, do thou thy work.

*Reading of the Holy Gospel according to Saint John,
Chapter 19.*

LESSON VII.

HOMILY OF SAINT BERNADINE OF SIENNA.

By John we understand, in a mystical sense, all the souls of the elect, of whom the Blessed Virgin hath been made the mother through love. In the Greek, son is the name for love; thus all love of Christ leads so surely to the love of the Virgin, that John may justly be called the son, that is, the love of the Virgin. More truly is the Virgin his mother than she who brought him into the world according to the flesh, when he was under the sentence due to sin. This relation of mother and that of son is changed by the authority of the words of Christ hanging on the Cross. Accordingly nature passes into grace, and grace ennobles nature; not that one is changed into the other, but that nature is made perfect through grace. Evil was the woman, Eve, by the corruption of her nature; good is the woman, Mary, the mother of grace, the mother of mercy. The mother of grace is given instead of the mother of nature.

LESSON VIII.

Christ, therefore, when hanging on the Cross and about to die, sought throughout all things, and before all things, to show His love. He

sought also to show the high dignity to which He had raised human nature, in order that the hope of the return thereof to the Father might be firm. Therefore, if He gave power to be made the sons of God to them that believe in His name, which is wholly the work of grace, and in no wise that of nature, why should He not have given unto us to be the sons of His mother, which is the work of grace whose power is infinite, and not that of nature whose power is limited. For it is greater to be His brethren by the Father, than to be such by the mother; greater to be His brethren by the eternal God, than by a mortal parent. Christ despiseth not the human race because of the original nature thereof, which was good; nor because of the corrupt nature thereof, which hath degraded itself by sin; nor yet because of the crimes with which it is laden. Nay rather, He desires that, if we so will, we may be His brethren by both parents, through grace; brethren by His eternal Father, as well as by her who was His mother in time. He wills this in order that we may have, with Him, one everlasting inheritance. Oh, wonderful change of nature! Not, however, the transformation of nature. Oh, wonderful generation of sons!

LESSON IX.

Therefore, from that hour the disciple took her to his own; from the hour in which Christ gave

a mother in the place of a mother, or added the mother of grace to the mother of nature, the disciple took the Virgin Mother to his own, with a reverent spirit, and with a willing mind. From these things it can be plainly seen, O faithful soul! how the ever yearning love of the sweet Jesus, which labors for thy salvation by every means, hath, in His compassion, provided a medicine for thy falls in thus intrusting His mother to the disciple. He hath thereby raised up for thee an advocate who is powerful with His justice.

JULY 26.

ON THE FEAST OF SAINT ANNE,

The Mother of the Blessed Virgin.

Antiphon. O Anne! parent of our illustrious Lady, who is the Mother of Mercy, and the brilliant jewel of the eternal court, we venerate thee for the love of thy daughter.

PRAYER.

O God! who hast vouchsafed to bestow upon the Blessed Anne the grace by which she deserved to be made the mother of her who hath given birth to Thine only begotten Son; mercifully grant that we may win favor in Thy sight

through the patronage of her whose feast we celebrate. Through the same, our Lord.

Antiphon. O Blessed Anne! who reigneth forever with the angels, be mindful of us there, that we may be worthy to be made members of thy company.

JULY 27.

Octave of

OUR HOLY FATHER ELIAS.

Lessons I., II., III. are taken from the Third Book of Kings, Chapter 19.

SERMON OF SAINT JOHN CHRYSOSTOM.

LESSON IV.

UPON THE ASCENSION OF ELIAS.

It was the custom with certain kings of old to bestow a chariot, together with the other emblems of royal dignity, upon him who had done brave deeds for the king in war, and who had not feared to expose to danger both his body and his life. Thus earthly and mortal kings have been wont to reward those who were the most attached to them. How much more hath it not pleased the Almighty God, who is the King of kings and the Lord of lords, that His Elias should enter into His kingdom in a fiery chariot, and with fiery

horses, dazzling with the glory of a triumph? For Elias was zealous in God's service with the entire devotion of body and soul. This befell him, moreover, after the sweats of many labors, at the end of the severe fatigues of cruel persecutions, and after the great and glorious victories of so many wars, when he was bearing away the rich spoils of the world and of the devil.

LESSON V.

It was fitting that Elias should fly hence to the heavenly kingdom, borne in a chariot and horses, since he was the guide and the ruler of a wandering people, the director of the sacred rites, and the charioteer of the discordant wills of Israel, bringing back the wanton and unsteady spirits of these steeds to the yoke of the fear of God, curbing them with bridle and with rein, and, as it were, harnessing them together in the bonds of concord, that they might run a straight and steady course in the path of discipline. I think that poets and painters have drawn from this event their model in depicting the likeness of the sun; for the sun, with his blazing chariot and horses, himself red and darting forth his beams, lifted high upon a billow of the ocean, and making his way amongst the rugged cliffs of the mountains, seems as though mounting upwards to the heavens, in the likeness of the Prophet's splendor. The sun, in the Greek tongue, is

called "Helios," and thus Elias is a true "helios," because he hath mounted upwards, borne hence to Heaven in a chariot and horses blazing with fire. Out of the billows of the ocean is he gone up, that is, out of the turmoil of the world, pressing onward amid the cliffs of the mountains, or, in other words, through the difficulties of great toils.

LESSON VI.

Now, dearly beloved, let us, according to the intention which we have already declared, explain, in a few words, the reason of the fiery chariot and horses. Of God it is written: Who maketh his angels spirits: and his ministers a burning fire. Since it is the nature of the angels to be capable of transformation, they change themselves into such shapes as are necessary to help the purposes for which they are sent. We have already shown the reasons why it was befitting that Elias should be thus taken hence to Heaven. This, therefore, is the fire which was like a minister of God, and which when, by God's command, it was to bear Elias up to Heaven, took the shape of a chariot and horses for the accomplishment of the Lord's behests.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 9.*

LESSON VII.

HOMILY OF THE VENERABLE BEDE, PRIEST.

UPON THIS GOSPEL.

Moses and Elias appeared in majesty, and they spoke of his decease that he should accomplish in Jerusalem. Moses, therefore, and Elias, who talked with the Lord upon the mountain, and who spoke of His passion and resurrection, signify the inspired teachings of the Law, and of the Prophecies, which have been fulfilled in the Lord. These are now plain to all the learned, and they will be made yet more plain to all the elect hereafter. It is well said that Moses and Elias appeared in majesty, for then they shall appear more openly, when not only the sense, but also the word of the whole truth contained in the divine oracles, shall have been made known. Nevertheless, by Moses and Elias we may also rightly understand all those who are destined to reign with the Lord.

LESSON VIII.

Accordingly, by Moses, who died and was buried, we may understand those who are to be raised from the dead at the judgment. By Elias, on the other hand, who hath not yet paid the debt of death, may be understood those who shall be found alive in the flesh at the coming of the Judge. At one and the same moment, all of these alike shall be taken up in the clouds, to

meet the Lord, into the air; and the judgment having been presently concluded, they shall be led into eternal life. To them can be happily applied the appearance, as it is narrated, of Moses and Elias in majesty; for by the excellence of majesty is shown a sign of the reward with which they are destined to be crowned. It is related that Moses and Elias spoke of his decease which he was to fulfil in Jerusalem, and this, too, well befitteth the elect; for, in truth, the Passion of the Redeemer is the sole subject of praise to His faithful followers, so devoutly do they ever ponder in their hearts the memory of His reparation, so loyally doth their testimony bear witness thereunto.

AUGUST 7.

Feast of SAINT ALBERT,
Confessor of our Order.

CAPITULUM. ECCLESIASTICUS 50.

HE shone in his days as the morning sun in the midst of a cloud, and as the moon at the full. And as the sun when he shineth, so did he shine in the temple of God.

HYMN.

The Feasts of August sound their glad refrain,
To Albert riseth soft, melodious strain;
Let Carmel echo with the songs of love
Raised to our Blessed Father throned above.

At seven years the parent roof he flies,
And, like the Baptist, all the world denies,
To seek the holy Virgin's sacred shrine,
And live a life of holiness divine.

Clad in the flowing mantle white as snow,
He welcomes choicest gifts the Heavens bestow,
With power granted him to govern here
The lesser kingdoms of this earthly sphere.

The altar flame is by a crystal glassed,
A spectre breaketh it with pebble cast;
But Albert poureth tears before the Lord,
And lo! the sacred lamp is quick restored.

His youth, so prompt to vengeance, he subdues,
No fantasies of Hell his mind confuse ;
Supporting calmly fortune good or ill,
He scorneth honors with a steadfast will.

Unto one God most high be endless praise,
And to the blessed Son for equal days.
The Holy Spirit let us now adore,
And praise the Three in One forevermore.

V. The Lord hath loved him, and hath adorned him.

R. A robe of glory he hath put upon him.

Antiphon. O Albert! Model of spotlessness, of purity, and of chastity, beseech the Mother of Mercy to protect us in this valley of affliction from every stain; that, after having stripped off this mortal body, we may enjoy eternal rest.

PRAYER.

O God! who hast vouchsafed to call the Blessed Albert, Thy Confessor, unto the Order of Thy holy mother; grant, we beseech Thee, that, through his merits and example, we may worthily serve Thee, and that we may enjoy, with him, the eternal rewards.

INVITATORY.

Come let us adore the Lord, King of Confessors.

Lessons I., II., III. are taken from the Second Epistle of the Apostle Saint Paul to the Corinthians, Chapter 4.

LESSON IV.

Albert, the Carmelite, was born of noble parents: of Benedict Adaltibo; and Joanna of Mount Trapani, in Sicily. A holy impulse led to his birth. His parents had been married twenty-six years, and were still without children. They therefore made a vow to the Blessed Mary, ever Virgin, binding themselves, in case she would obtain for them a son, to consecrate him to her in the Carmelite monastery which stood near to Mount Trapani. Their prayer was heard, and in their sleep they saw a torch which came forth from the mother's womb. On account of this vision the latter foretold to her husband that the boy would be great before God, and this hath

been proved by the event. For while, as a boy, he was being trained in the liberal sciences, the blessing of God fell upon him, and he entered the monastery of Trapani at the age of eight years. Rejoicing in the rudeness of the life, as well as in the strict discipline of the Rule, his progress was such that he soon showed himself an example of virtue to the rest.

LESSON V.

Albert wore haircloth next to the skin, and clothed himself with coarse cloth and in wretched garments. He stretched his naked body upon twigs to sleep; he touched no wine, and wore himself away with constant fasting. On Friday, moreover, he would mix absinthe with his food. He was most exact in the practice of chastity, poverty, and obedience. Filled with divine wisdom and possessed of the constant enjoyment of heavenly delights, he was likewise illustrious by the gift of miracles. Zeal for the salvation of souls was strong within him, and his preaching converted great numbers of Jews, and other unbelievers to the faith of Christ. He was sent to Messina to preach, and he was there raised to the Order of the Priesthood, although his great humility led him to refuse this dignity. Thenceforward grace was so surpassing in him that he became the admiration of all. As Robert, King of Naples, had laid siege to the city and famine wasted it, he poured forth his prayers to

God, urged thereto by the entreaties of the citizens. Suddenly, and contrary to all expectation, three, three-oared galleys, laden with supplies, landed at the city through the midst of the enemy. Thus did he save the town from the danger which threatened it.

LESSON VI.

He set out for Girgenti. From the bank of the River Platani he saw several Jews opposite to him, when suddenly the river, overflowing its banks, carried them away as they advanced. When they were on the point of sinking, they began to call upon the Saint for help. Albert promised to succor them on condition that they would embrace Christianity. This they agreed to do; and the man of God, walking on the waters, stretched forth his hand to them; and after having baptized them in the river, he led them to the bank, unharmed. Upon his return to Messina, he withdrew into a hut to pray. There he was seized with a violent illness; and calling together the Brethren, he foretold that he and his sister, who was then at a distance of two hundred and sixty miles, would die upon the same day. It came to pass as he had said. In the evening, feeling that his death was at hand, he fell upon his knees on the ground; and lifting his eyes to God, he repeated the Psalm, "In thee, O Lord, have I hoped." At the words, "Into thy hands, O Lord, I commend my Spirit,"

he breathed forth his soul, which was seen, by the Brethren who stood round him, to go out from his mouth in the form of a snow-white dove, and to take a straight flight to Heaven. Albert was glorified by numberless miracles, wherefore the people desired that the Mass of a holy Confessor should be celebrated. The clergy, on the other hand, wished to celebrate the Mass for the dead. Accordingly, the Bishop ordered that they should await a divine answer from the Lord. While they were praying, two angels were seen to be present, clad in white robes, who made them understand that they were to celebrate the Mass of a holy Confessor: "The mouth of the just shall meditate wisdom." This Mass therefore having been solemnly celebrated, the sacred body was buried with honor.

*Reading of the Holy Gospel according to Saint Matthew,
Chapter 19.*

*Lessons VII., VIII. are like Lessons VII., VIII., IX. of
the Feast of Saint Brocard, September 2.*

CAPITULUM. ECCLESIASTICUS 50. AS ABOVE.

HYMN.

The river floweth swiftly on its course,
Dry shod the Blessed Albert speeds across.
His chastened piety sustains no loss
When combated.

He kisseth tenderly the leprous face,
Nor shrinks in horror from the hideous trace;
Behold, it shineth now with former grace,
Disease hath fled.

When his glad spirit sought its heavenward flight,
The bells were pealing from the belfry height,
Nor did they sound by any human might
In mournful toll.

Two Messengers from Heaven high in air
Chant funeral praises of this man of prayer,
Before a mighty concourse gathered there
To bless his soul.

The odor sweet arising from his bier
Cured pain and suffering when the sick drew near,
And all diseases fled his tomb in fear
Of heavenly power.

O God most high, forever praise to Thee,
To Son and Spirit equal honor be;
Let us adore the Blessed One in Three
At every hour.

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

R. And showed him the kingdom of God.

AUGUST 14.

Octave of the
FEAST OF SAINT ALBERT.

FROM THE BOOK OF MORALS OF SAINT GREGORY,
POPE.

LESSON IV.

VERILY the simplicity of the Just is briefly yet
sufficiently described by Job when he adds, "The

lamp despised in the thoughts of the rich." What is here meant by the word "rich" save the arrogance of the proud, who, while swelling within themselves in the pride of their thoughts, respect not the Judge who is to come? For there are those whom passion puffs up, not by arrogance, but by the works of mercy which they perform. There are others who, seeing themselves abound with earthly riches, seek not the true riches of God, neither do they love the eternal fatherland; for they think it enough that they are upheld by the things of this world. The wealth, therefore, is not in fault, but the attachment to it; for all things are good which God hath made. He who maketh an evil use of good things doth indeed act as though, through excess of gluttony, he were to die of the bread by which he ought to live.

LESSON V.

The poor man, Lazarus, came into rest, while cruel sufferings tortured the proud rich man. Nevertheless, Abraham had been rich, who held Lazarus in his bosom, yet he says when speaking to his Maker, "I will speak to my Lord whereas I am dust and ashes." What value did he attach to his riches who held himself as dust and ashes? When was he puffed up by his possessions who thought so vilely of himself, albeit the owner thereof? Again, there are those who are not possessed of worldly goods, and yet they are

lifted up in their own eyes by their overweening pride. In their case wealth hath not lifted them to a show of power, yet the insolence of their characters has joined them to the rich who have been rejected.

LESSON VI.

The sacred word here calleth rich all those, whosoever they be, who are not made humble by the love of the life to come; for in the retribution to be meted out at the judgment it will matter not whether they have been puffed up by their riches, or by their pride of character only. Such men, when beholding the humble and abject life of the simple in this world, forthwith laugh at the latter, and, in their pride, they despise them, for they see that these are far from possessing the outward things for which they themselves strive with all their might. They therefore despise as fools those who own not the things which they themselves, in fact, die by owning, or merely by loving, and they look upon them as dead whom they judge not to live a carnal life like unto their own.

AUGUST 16.

Feast of the

BLESSED ANGEL AUGUSTIN MAZZINGHI,

Confessor of our Order.

PRAYER.

O GOD! who makest us to rejoice each year on the Feast of the Blessed Angel, Thy Confessor; grant that we may deserve to have, as our glorious patron in Heaven, him whom, as the defender of the religious life, we have possessed upon earth. Through our Lord.

LESSON IV.

Angel was born in Florence of the illustrious family of the Mazzinghi. He passed through childhood and youth in chastity and virtue, pursuing the liberal sciences, which protected his innocence and fostered his piety. Soon he felt the inspiration of the Virgin Mother of God, and in obedience thereto Angel joined the holy Order of Carmelites, that he might serve therein the divine mother by a particular service, and lead many others to honor her. For this end he renounced the assured hope of the honors which were held out to him. Having made his solemn profession, the love of the stricter observance led him to betake himself to the Convent of the Woods, to which he had dedicated himself in the

first place. There, inspired by fresh fervor of soul, he plainly showed how great a protection and ornament he was destined to become to his Order.

LESSON V.

When Angel had been admitted to the priesthood, his extraordinary knowledge of divine things and his unusual love of God and of the Mother of God made him so pleasing in the eyes of all that he was more than once judged worthy to rule over his Brethren. He discharged the duties of this office so exactly that he neglected nothing which he judged to be required by the more exact discipline, in order to correct and to form the characters of those under him. He showed first in himself the example of those things which his commands laid upon others. He became in consequence justly celebrated as a man of great prudence and of most holy life. He wore away his body by fastings, that his spirit might the more readily give itself wholly to God, and he passed the night in contemplating divine things, as well as in pouring forth his devout prayers. Thus he gave more time to the repose of the soul than to that of the body.

LESSON VI.

Nor did he devote himself to the care of himself alone, but he sought earnestly the welfare of others. Gifted with admirable learning and eloquence, and making use of both for the salvation

of his neighbor, for which he ardently thirsted, we can easily understand how many souls his sermons recalled from the wide road of perdition into that narrower path of evangelic perfection. There still remains a very ancient portrait, which shows him pouring forth roses and lilies from his mouth, to point out and to recall, as we may justly suppose, the delightful eloquence of this great man. Worn out at length by so many pious labors, and laden with merits, the day of his death was foretold to him by the Blessed Virgin, towards whom he had ever nourished a special devotion, and whose praises he had many times proclaimed. Borne by the hands of angels, he passed hence to the eternal abodes of the blessed in the year of salvation one thousand four hundred and thirty-eight. From that time his memory began to be held in honor, and, strengthened by miracles, it endures to the present day. Such is the case, especially in Florence, where the sacred body of the Saint is religiously honored in the chief temple of Carmel. Clement the Thirteenth approved, by his apostolic authority, the honors which the faithful had paid to him from the beginning.

AUGUST 18.

Feast of SAINT EMYGDIUS,
Bishop and Martyr.

PRAYER.

O GOD! who hast adorned the Blessed Emygdus, Thy Martyr and Pontiff, with victory over idols, and with the splendor of miracles; mercifully grant that, through his mediation, we may deserve to conquer the deceits of evil spirits, and to shine by our virtues. Through our Lord.

LESSON IV.

Emygdus was born in Treves of a noble Frank family. In his twenty-third year he embraced the faith of Christ in spite of the opposition of his parents, who were idolaters, and this faith he steadfastly professed. He lived with three disciples, Euplus, Germanus, and Valentinus. He scorned human pleasures, and thus he applied himself the more entirely to divine things. Fired with a burning love of the neighbor, he journeyed to Rome in order to bring about the salvation of many souls, and he was there received as a guest, in the Island of the Tiber, where he cured, by baptism, the daughter of his host, who had been ill for five years of an incurable disease.

LESSON V.

A little later he opened the eyes of a blind man, in the presence of the people, by the sign of the Cross. Thereupon the crowd, thinking that he was the son of Apollo, carried him off by force to the Temple of Æsculapius. He there declared himself the servant of Christ, and by calling upon Christ's name he restored to health a great number of sick persons, who were vainly beseeching the help of the idol. Emygdus tore down the altars, and, having broken in pieces the statue of Æsculapius, he cast it into the Tiber. These acts, and the conversion of thirteen hundred of the heathen, which followed, together with that of the priests of Æsculapius, enraged Posthumus Titianus, the Prefect of City. Emygdus, by the counsel of an angel, escaped from his threats, and betook himself to the Pontiff, Saint Marcellus, by whom he was consecrated Bishop, and sent to Ascoli.

LESSON VI.

On his way thither Emygdus converted a multitude of persons to Christ by the many miracles which he wrought. The demons, whose wailing issued from the idols and filled the temples upon his arrival at Ascoli, declared a traveller to be the cause of their distress. The people were aroused, and sought to slay him, whereupon Polymius, the Governor, who was brought out by the tumult, called Emygdus to him, and in a long but fruit-

less discourse he urged him to worship Jupiter and the goddess Angaria, the patroness of Ascoli. He even promised him as a reward the hand of his daughter Polisia, whom Emygdus converted to Christ and baptized on the spot. Her baptism was followed by that of sixteen hundred men, the Saint having drawn, by a miracle, an abundance of water from a rock. Thrown into fury by these events, Polymius cut off the head of the holy Bishop, whereupon the body, wonderful to relate, stood erect, and, bearing in its hands the head which had been cast upon the ground, carried it to the Oratory, a distance of three hundred feet. It was removed thence to the principal church, where it is honored to this day with great devotion by the people of Ascoli, as well as by a multitude of people from other parts. The blessed death of Emygdus took place during the persecution of Diocletian.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 21.*

LESSON VII.

At that time Jesus said to his disciples: When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then he said to them: Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places. And the rest.

HOMILY OF SAINT GREGORY, POPE.

HOMILY 1. UPON THE GOSPEL.

Our Lord and Redeemer, desiring to find us prepared upon His coming, doth forewarn us of the evils which are to befall the world as it waxeth old, in order that He may turn us from the love thereof. He maketh known the cruel persecutions which must precede the approaching end, that, if we will not fear God in times of peace, we may at least fear His approaching judgment when we have been brought low by persecutions.

LESSON VIII.

Before the passage of the holy Gospel to which your brotherhood hath just listened, the Lord hath said, a little higher up: "Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes in divers places, and pestilences and famines." Then, having spoken of certain events, He added that which you have just heard: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves." Of all these things we see that some have certainly taken place, while we fear that others are at hand.

LESSON IX.

More in our own days than in those of which

we read in books, we now see the rising of nation against nation, and the distress of nations pressing upon the earth. You well know how often we have heard of the earthquakes which, in other parts of the world, bury numberless cities, while we ourselves are visited by ceaseless pestilences. We do not, indeed, yet see plainly the signs in the sun, and in the moon, and in the stars; but from the change in the atmosphere which has already taken place, we conclude that these are not far off.

AUGUST 27.

Feast of the Transpiercing of the Heart
of
OUR HOLY MOTHER THERESA.

CAPITULUM. HEBREWS 4.

BRETHREN: The word of God is living and effectual and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart.

The hymns are those of the Feast of Saint Theresa.

V. Prove me, O Lord, and try me.

R. Burn my reins and my heart.

Antiphon. The keepers that go about the city found me; they struck me and wounded me.

PRAYER.

O God! who hast pierced, with a fiery dart, the pure heart of the blessed Virgin, Theresa, thy spouse and our mother, and hast consecrated her the victim of love; grant, through her intercession, that our hearts may glow with the fervor of the Holy Ghost, and that they may love Thee in all things and above all things, who livest and reignest with God the Father, in the unity of the same.

INVITATORY.

Come let us adore Christ wounding Theresa, who languisheth with love.

Antiphon. Put me as a seal upon thy heart; for love is strong as death.

Antiphon. His arrow, like that of a destroyer, shall not return in vain.

Antiphon. He hath wounded my loins; he hath torn me with wound upon wound.

V. Prove me, O Lord, and try me.

R. Burn my reins and my heart.

*Lesson I. is taken from the Canticle of Canticles,
Chapter 5.*

R. Who doth great wonders. He woundeth and cureth.

V. He striketh, and his hands shall heal.

Lesson II. is taken from the Canticles, Chapter 7.

R. The Almighty, whose fire is in Sion, and his furnace in Jerusalem.

V. He maketh his angels spirits, and his ministers a flame of fire.

Lesson III. is taken from the Canticles, Chapter 8.

R. From above he hath sent fire into my bones, and hath chastised me.

V. He set in order charity in me.

Antiphon. My bowels are troubled; my liver is poured out upon the earth.

Antiphon. His lamps are lamps of fire and flames.

Antiphon. He hath softened my heart, and has tried me as gold that passeth through the fire.

V. My heart grew hot within me.

R. And in my meditation a fire shall flame out.

LESSON IV.

FROM THE BULL OF CANONIZATION, SECTIONS 6
AND 12, FROM THE LIFE OF SAINT THERESA,
CHAPTER 29.

Amid the other virtues of Theresa, the love of God shone forth with particular lustre. It burned in her heart so strongly that the Confessors of Theresa marvelled thereat, and extolled it as the love belonging to the Cherubim rather than to man. Our Lord Jesus Christ increased it, in a wonderful manner, by many visions and revela-

tions, for once He adopted her as His spouse, giving to her His right hand, and holding forth to her a nail. He moreover vouchsafed to speak to her in these words: Henceforth thou shalt be zealous for my honor like a true Spouse; now I am wholly thine, and thou art wholly mine.

R. I am the Lord who search the heart; I give to every one according to his way, and according to the fruit of his devices.

V. How good is God to Israel, to them that are of a right heart! I give to every one.

LESSON V.

At another time she saw an angel, who pierced her heart with a fiery dart. She herself narrates the vision as follows: "I saw an angel standing at my left hand in bodily shape. He was not large, but small, and most beautiful in form. His countenance was so bright and shining that he seemed to belong to the highest choir of angels, who are all on fire, or, in other words, to those who are called Seraphim. I saw that he carried in his hands a long golden dart, at the point whereof was a little fire. He more than once pierced my heart with his dart, even to my entrails, which he seemed to me to carry away with him when he drew forth the dart, thus leaving me all on fire with the love of God. The pain of the wound was so violent that it forced me to break forth into repeated groans; and yet so excellent is the

sweetness to which this intense pain gives rise, that one desires not to be freed from it, and naught is pleasing to the soul save God Himself."

R. The master saith to his boy: Go, and fetch me the arrows which I shoot.

V. The boy therefore came to the place of the arrow; he gathered up the arrows, and brought them to his master.

LESSON VI.

In consequence of these heavenly gifts, the flames of divine love burned in her heart so strongly that, under God's guidance, she made a very difficult vow. She bound herself always to do that which she should see to be the more perfect, and that which might tend to the greater glory of God. After her death, moreover, she made known to a certain nun, in a vision, that she had died of the unbearable burning of divine love, and not from the attacks of illness. Her heart, which was incorrupt and adorned with the marks of the piercing, was placed in the church of the Most Holy Incarnation, belonging to the nuns of the Order of Barefooted Carmelites in Alva, and it has been venerated down to the present day by the large and devout crowd of Christians who flock thither. All these things having been carefully examined, the Sovereign Pontiff Benedict the Thirteenth, in order to recall the remembrance of this great miracle, permitted the celebration of this feast each year in that Order.

R. Thy arrows, O Lord, are in me: What is my strength, that I can hold out?

V. My flesh and my heart have fainted away, O God of my heart.

Antiphon. Stay me up with flowers, compass me about with apples; because I am wounded with charity.

Antiphon. The hand of my scourge is more grievous than my mourning.

Antiphon. I have wounded thee; thy sorrow is incurable; I will heal thee of thy wounds.

V. According to the multitude of my sorrows in my heart.

R. Thy comforts have given joy to my soul.

Reading of the Holy Gospel according to Saint Luke, Chapter 12.

LESSON VII.

At that time Jesus said to his disciples: Unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand more. I am come to cast fire on the earth. And the rest.

HOMILY OF SAINT BASIL THE GREAT.

What, I pray you, is more admirable than the divine beauty? What idea can be conceived which is more delightful than that of the majesty of God? What desire can any one form within himself which doth equal the desire that is divinely

brought forth in the soul when it hath been entirely purged of all its vices? What so vehement or so insupportable? Such a soul can say in all truth and sincerity: "I languish with love;" and: "I am wounded with charity." Wholly inexplicable, and beyond the power of man to describe in words worthy of their greatness, are the lightnings which flash and dart forth from that most dazzling fount of the divine loveliness. No speech can worthily portray them, no hearing comprehend them, though you should liken them to the surpassing brilliancy of the morning star, to the splendor of the moon, or to the most radiant brightness of the sun. These are dark if they be compared with its splendor; they are without value if you seek to describe that glory by such images. More unlike are they to the true light, if they be compared therewith, than deepest darkness and the pitchy blackness of night do differ from the brightest light of noon-day.

R. All my bones shall say: Lord, who is like to thee?

V. My soul chooseth rather hanging, and my bones death.

LESSON VIII.

So great is this beauty that it is given to no man to gaze, with the eye of the body, on the nobleness thereof. For it is known to the mind and the thought only, and but in a certain degree. Whenever it hath chanced to shine upon holy

men, it hath left, deep fastened in their souls, the sting of an insupportable longing; for in the extreme weariness of this life which it caused, they were used to break forth into these words: "Wo is me, that my sojourning is prolonged!" And: "When shall I come, and appear before the face of God?" And again: "To be dissolved, and to be with Christ, a thing by far the better," or else: "My soul hath thirsted after the strong living God." For they loathed this life with a mighty loathing, as though it were a gloomy prison; so hard did they find it to contain their souls whose minds were smitten with the love of God.

R. The flame of the fire shall not be quenched.
I, the Lord, have kindled it.

V. Are not my words as a fire?

LESSON IX.

They did so burn with the insatiable desire of gazing on the divine beauty, that they longed to be endowed with a power equal to the infinite length of eternal life, whereby to contemplate the loveliness of the Lord. Thus the souls of men are led by the promptings of nature, to seek, of their own accord, the things that are beautiful. Moreover, whatever is good is, in truth, and in itself, beautiful, worthy to be loved, and to be sought after; now God is good; all things seek after that which is good; consequently, all things seek after God. From this we see that we have

the power, inborn in us by nature, to do the right which we do of our free will ; yet those only possess this power in whom the habit of vice hath not wholly degraded right reason. Accordingly, the love of God is demanded of us as though by a strict debt, and the evil of being without it is by far the greatest of all evils.

Antiphon. I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

Antiphon. He hath opened his quiver ; and my inner parts have boiled.

Antiphon. He hath bent his bow ; and his dart hath gone forth as lightning.

Antiphon. Thou makest, O Lord, thy angels spirits ; and thy ministers a burning fire.

Antiphon. My heart hath been inflamed, and my reins have been changed.

CAPITULUM. HEBREWS 4.

Brethren : the word of God is living and effectual, and more piercing than any two-edged sword ; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart.

V. For thy arrows are fastened in me ;

R. And thy hand hath been strong upon me.

Antiphon. The Lord hath set me up to be his mark. He hath encompassed me round about with his lances, and hath poured out my bowels on the ground.

CAPITULUM. HEBREWS 4.

Neither is there any creature invisible in his sight, but all things are naked and open to his eyes.

CAPITULUM. LAMENTATIONS 3.

He hath bent his bow and set me as a mark for his arrows. He hath shot into my reins the daughters of his quiver.

Antiphon. There came in my heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear it.

 SEPTEMBER 2.

 Feast of SAINT BROCARD,
 Confessor of Our Order.

PRAYER.

O LORD! sanctify thy servants who humbly beseech thee on the Feast of Blessed Brocard, hermit of Mount Carmel and Thy Confessor: that, by his salutary patronage, our life may be everywhere guided through adversities. Through our Lord.

LESSON IV.

Brocard was born in Jerusalem; and fired with the desire of giving himself to God, he entered

the Order of the Blessed Virgin Mary of Mount Carmel. Here he grew so famous for his holiness that upon the death of Saint Berthold, the first Latin General, Brocard was raised to his places with the unanimous consent of the Brethren. Anxious to further regular observance, he asked Blessed Albert, Patriarch of Jerusalem, for a rule which should embrace every constitution of the Order in an abridged shape. It was wonderful to see how, under his government, the original Order grew in numbers and in excellence.

LESSON V.

The Blessed Patriarch Albert, seeing his prudence and his holiness, sent him to Damascus to arrange a truce with Saladin, King of Syria and Egypt. Brocard, in carrying out this mission, gained all that he wished; and being gifted with great sagacity, he quickly brought matters to a settlement. The Viceroy of the Sultan was then suffering from leprosy and from a contraction of the hands. Brocard led him to the waters of the Jordan, and there baptized him, whereby he cleansed his body together with his soul. Having made him a loyal defender of the name of Christ, Brocard carried him to Carmel, where he took the habit, and lived without reproach, according to the Rule of the Order, until he passed hence to Christ. Famous for these remarkable works and others of a like kind, yet did not the holy man

lack the glory of miracles, for he raised a youth to life and gained him for the Order.

LESSON VI.

When he entered into his agony, in the eightieth year of his age, he thus admonished the Brethren: "My sons, God, by His providence, has called us to the Order and number of hermits, and by His special favor we are named the Friars of the Blessed Virgin Mary. Beware, lest you should falsely claim this title after my death. Be steadfast in good, abhor riches, despise the world, and model your lives rigidly after the example of Mary and Elias." Having spoken these words, he gave up the ghost.

Reading of the Gospel according to Saint Matthew.

LESSON VII.

At that time Peter said to Jesus: Behold, we have left all things and have followed thee: What, therefore, shall we have? And the rest.

HOMILY OF SAINT BERNARD, ABBOT.

SERMON ON THE GOSPEL.

A conversation worthy of all belief, a discourse claiming full acceptance, is that of Simon Peter and Jesus. Obedience is indeed useful and profitable unto salvation, but it must be strong and steadfast obedience founded on a rock. Obedience

is better than sacrifices, and the sin of him who will not submit, is like to the sin of magic. Our Saviour Himself prized this virtue more than life, preferring to lay down His life rather than to neglect the practice of obedience. Lastly, the very name of Jesus, which is above all names, and in which every knee is bent, is, according to the Apostle, the reward of obedience. I like to take part in this holy conversation, therefore, and to listen, with the interior ear of the heart, to the things which are said; for in my opinion, the words of this lesson are those which lead the Church to cry out unto her immortal Spouse, from the farthest ends of the earth: "For the sake of the words of thy lips I have kept hard ways."

LESSON VIII.

These words it is that have led men in all parts of the earth to despise the world, and to embrace voluntary poverty. It is they that fill the cloisters with monks and the deserts with anchorites. These are the words, I repeat, that spoil Egypt, and rob it of all its choicest vessels. This is the word living and effectual, converting souls by the noble ambition of holiness, and by the trustworthy promise of truth. "Behold": he said, "we have left all things." Well, nobly, hast thou done: nor shall it be reputed as folly in thee, for the world passeth away and the concupiscence thereof, and it is better to cast it off than to be cast off by it.

LESSON IX.

We have left all things and have followed thee. Doubtless, because he hath rejoiced as a giant to run the way, and hence Peter, were he heavily laden, could not follow him in his course. Nor was it a profitless barter to have left all things for him who is above all. For with him are given all things; and when thou shalt have laid hold of him, he alone will be all in all those who, for his sake, have left all. I have said all, not goods merely, but passions, and passions especially. The concupiscence of the world harms more than its substance, and the chief reason for fleeing from riches is this, that they can rarely or never be possessed without being loved.

SEPTEMBER 13.

Feast of SAINT JOHN SORETH,

Confessor of our Order.

All as in the Common of a Confessor not Pontiff except the following :

PRAYER.

O GOD! the giver of all good gifts, who hast endowed Blessed John with a burning zeal for Thine honor, and with extraordinary courage in

confronting danger; grant, through his merits and prayers, that we may find strength to undergo every trial, and to persevere in Thy love. Through our Lord.

In the First Nocturn the lessons are taken from the Scriptures of the day.

IN THE SECOND NOCTURN.

LESSON IV.

John was born of a respectable family of Caen, in Normandy, and from his earliest age he was remarkable for his great piety. When he was little more than a boy he joined the Order of Carmelites, that he might consecrate himself wholly to the Virgin Mother of God; and overflowing with the unction of divine grace, he flew onward in the race for perfection with such a joyful spirit that he soon snatched the palm from those who had been before him. After he had made his solemn profession he was sent to Paris to pursue his studies, where his application to the higher sciences, added to his virtuous life, showed clearly how great a protection and ornament he was destined to be to his Order. After he had been raised to the priesthood he was not content with watching over himself, but he longed to be useful to others. By his learning, by the power of his eloquence, and by the holiness of his life, he drew many from the mire of vice to the path of perfection of the Gospel.

LESSON V.

Reluctantly, nay, against his will even, he was raised to the highest place in the Order. In this office he fulfilled his many duties with faithfulness so exact that he set the example, in his own person, of the virtues which he enjoined upon those under him, never omitting as Superior any of those things which the Rule of the house prescribed for the general observance. His prudence was such that he has been justly extolled as one of the greatest priests of the Church. A lover of humility, he showed himself, in word and deed, a living picture of that virtue; for despising rank and honors, he humbly refused a bishopric, and afterwards the sacred purple of a Cardinal, which Calixtus the Third offered to him. The virtue of chastity was most dear to him, and he restrained, by watchings and continual castigation of the body, the rebellious law of the flesh. The better to spread this virtue, he founded a monastery of Carmelite Virgins, and protected it with wise rules. Blessed Frances, Duchess of Brittany, was conspicuous amongst these nuns.

LESSON VI.

He was remarkable for his firmness in adversity, and for his courage in encountering danger. In his zeal for the spread of his Order he travelled through the different countries of Europe, and words fail to describe the trials that he underwent.

He rebuked the wickedness of the citizens of Liege who were waging war on their Bishop, and thereby deeply offended them. In revenge they made an attack upon him; but the man of God was unmoved, and presenting himself to them of his own accord, he bared his breast, saying: "I am ready to die for justice." Daunted by these words, they stood still, nor dared they lay hands upon him. In the sack of Liege by the enemy, sacrilegious men tore the pyx from the altar and impiously trampled the august Sacrament under foot. This John could not endure; he boldly made his way into the church through dense crowds of furious men; and exposing his body to their weapons, he collected the divine bread, which he carried to his monastery, where he placed it with the utmost reverence. At length, full of years and merits, he was seized with a fatal illness. When he felt his end approaching he received the Sacraments of the Church, and exhorted the Brethren to live in harmony, and to keep the Rule. Sighing forth these, his favorite words, "Oh Jesus! be to me Jesus!" he took flight to Heaven, from Angers, on the eighth of the kalends of August, in the year one thousand four hundred and seventy-one. On account of his miracles chiefly, this illustrious man and glory of Carmel began to be honored as a Saint from that time; and the Supreme Pontiff, Pius the Ninth, approved and ratified by the apostolic authority the honors which had always been paid to him.

*SEPTEMBER 25.***Feast of SAINT GERARD,
Bishop and Martyr.****PRAYER.**

O LORD! we offer unto Thee the sacred day whereon the Blessed Gerard was cast headlong from the summit of a mountain by the enemies of Thy name, beseeching Thy clemency, that the holy sufferings of him whose feast we celebrate may serve to heal us. Through our Lord.

LESSON IV.

Gerard was born in Venice. A captive from his infancy to the love of Christ, he determined to dedicate himself wholly to Him; and that he might do so without hindrance, he renounced all the gifts of the world, bade farewell to his parents, and entered a monastery. There he put on the sacred habit of religion, and dwelt for some time, admirable in the eyes of all for his holy life, and for the sweet odor of his good example. He was seized, however, with a strong desire of seeing the holy places of Palestine, which had been made sacred by the footsteps of Christ the Lord, when He walked amongst men; and he set forth without delay, together with a few companions, having received, as befitted,

the permission of his Superior. It happened that he passed through Pannonia, where reigned the holy King Stephen, who had been the first to bring the Holy Gospel of the Lord into his country. The King, filled with solicitude for pilgrims, showed Gerard particular affection upon learning the reason of his journey, and urged him to pass a few days with him. It afterwards appeared that he wished to discover what might be the habits and tastes of this man, and what his progress in virtue, that he might admit him to labor at the cultivation of his young vineyard.

LESSON V.

When this pious King found that his life was admirable, since it was no less remarkable in deed than in word, he determined to keep him against his will, so he secretly dismissed his companions, and placed guards over Gerard, that he might not escape by flight. When the servant of God discovered this stratagem, he willingly and joyfully consented to stay, for he feared to resist the Holy Spirit, whose voice he recognized speaking through Stephen, the King. He withdrew, however, into the desert to escape the din of the crowd, and there he gave himself up to holy contemplation, fastings, and watchings, during seven years, keeping himself aloof from the company of all men, except that of one monk, Maur, who carried to him the

things necessary for his support. Nevertheless, when the King called him thence to rule the Church of God, and to instruct the people in the faith, he sprang into the lists like a brave soldier, armed with the ready weapons with which solitude had equipped him, and by word and example he brought many scattered sheep into the fold of Christ the Lord. The numbers of the faithful grew apace, and through his efforts many churches were built. One in particular, the mother, as it were, of the rest, he built on the banks of the river Mur, and there he was made chief pastor.

LESSON VI.

After he was made Bishop he relaxed nothing of his former austere life; but on the contrary, he made himself an example to his flock by practising humility, meekness, charity, and the other virtues more exactly than before. He exhibited himself the minister of God in all things, in much patience, in many fastings, in charity unfeigned. Constant in prayer, fervent in preaching the word of God, he was severe in chastising himself, and measured in correcting others. So burning was his thirst for the salvation of souls, that he left nothing untried which he saw to be useful to souls redeemed with the blood of Christ. After the death of the pious King Stephen, it came to pass that the ancient

enemy of the human race strove to sow cockle in the field of the Lord which this faithful husbandman was laboring to cultivate with unceasing pains; and to this end he stirred up an insurrection. The mob attacked the holy Bishop with stones at first, then pierced him with a lance. Kneeling down, he repeated the prayer of the first martyr, Stephen, for his persecutors; then wearing the crown of martyrdom, he took flight to Heaven, in the year of our Lord one thousand and forty-two.

OCTOBER 1.

Third Day within the Octave

of the

DEDICATION OF SAINT MICHAEL.

SERMON OF SAINT GREGORY, POPE.

LESSON IV.

SINCE we have already touched on the names of the angels in our interpretation, it remains for us to explain briefly the titles of their different duties. Those spirits are called Virtues by whom signs and miracles are generally wrought. They are called Powers who have received greater authority than the rest of their order to bring evil spirits under control. They curb the latter by their might so

that they cannot tempt the hearts of men as they choose. The Principalities are they that preside over the good angels themselves; and while they distribute amongst those beneath them the duties to be done, they lead them in carrying out the divine behests. The spirits called Dominations surpass the Principalities in power, and differ from them widely; for to lead is to stand first amongst the rest, but to dominate is to lord it over subjects.

LESSON V.

Thus those bands of angels which tower above the rest, by their extraordinary powers, are called Dominations, because the others are bound to obey them. The Thrones are those bands of spirits above whom Almighty God is ever seated to give judgment; for in Latin we call the judgment-seat a throne, and they are called the Thrones of God, because they are so full of the grace of the Divinity that the Lord sitteth over them, and passeth His judgments through them. Therefore the Psalmist says: "Thou hast sat on the throne who judgest justice." The Cherubim are called the fulness of knowledge; and these higher groups are called Cherubim, because they are filled with more perfect knowledge, inasmuch as they contemplate more closely the splendor of God. The Seraphim are those groups of holy spirits who, from their singular nearness to their Maker, are devoured by a love for Him so great that it is

beyond comparison, and merits for them the name of burning or glowing Seraphim. Love is their flame, flaming all the stronger as their vision of the splendor of the Godhead becomes clearer.

LESSON VI.

Yet of what use is it to recount these characteristics of the angelic spirits if we do not try to turn them to our profit, by fitting reflections? The heavenly city is made up of angels and of men, and we believe that the numbers of the human race that are to enter there will equal those of the elect angels that have there remained; for it is written: "He appointed the bounds of people according to the number of the angels of God." We, too, should gather lessons for our conduct from the different characteristics of the inhabitants of Heaven. We should excite ourselves to the cultivation of the virtues by good desires. Since we believe that the multitudes of men that are to go up into Heaven will equal the multitudes of angels that are there, it remains for men who are making their way back to their heavenly country to imitate certain qualities of its various bands as they journey thither. The different lives of men correspond with the orders of these different bands, that, having lived like unto the angels, they may share their lot.

*Reading of the Gospel according to Saint Matthew,
Chapter 18.*

LESSON VII.

At that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven? And the rest.

HOMILY OF SAINT JOHN CHRYSOSTOM.

18th HOMILY.

Woe to the world because of scandals. He calls the earth the world. We must not here understand the world to mean heaven and earth, but rather the world upon earth. Thus, our Lord has said: My kingdom is not of this world. If I had been of this world, the world would love me. He says likewise to his Apostles: You are not of the world. Woe, therefore, to the world; that is, to this earthly sphere, because of scandals. It must needs be that scandals come; not needful in itself, but needful for the world that they come.

LESSON VIII.

Mark well our words, for the things that we speak are subtle. If it must needs be that scandals come, then he is without fault through whom scandal comes; but we say, scandal does not come save in the world on this earth. Do you wish that scandal should not reach you? Be not earthly. Wherefore I say, the world on earth

hath scandal; it is needful that this earth should have scandal. Bear not the image of the earthly, but of the heavenly, and you will have no scandals. Nevertheless, woe to that man by whom the scandal cometh.

OCTOBER 3.

**Fifth Day within the Octave
of the**

DEDICATION OF SAINT MICHAEL.

FROM THE SERMON OF SAINT GREGORY, POPE.

LESSON IV.

THERE are those who understand but simple things, yet they never cease to teach these simple things to their brethren. They go to swell the numbers of the angels. Then there are those who, fed with the abundance of the divine bounty, can understand and declare the highest secrets of Heaven. Where should be their place but in the ranks of the archangels? There are others who have power to work signs and wonders. Where do these belong if not in the ranks and company of the heavenly Virtues? Again, there are others who drive evil spirits out of the bodies of the possessed, and put them to flight by the strength of prayer, and by the

force of the power which they have received. Where do they receive their reward? Amongst the Powers of Heaven.

LESSON V.

And some there are whose graces place them above even God's elect on earth. Because they are better than the good, they are the first of their elect brethren. Whose lot do they share? That of the Principalities. There are some who bring all their vices under control, and rule every desire so entirely that they can be called gods amongst men, by right of purity. Thus it is said to Moses: "Behold I have appointed thee the God of Pharaoh." Whither are these hastening? To join the ranks of the Dominations. Then there are those who govern themselves with watchful care, and examine their own hearts with anxious attention, filled ever with divine fear. As the reward of their virtue they are given the insight to judge others justly. Thus while they pray, God Himself is, as it were, enthroned within their hearts, examining through them the deeds of others, and by their agency, as from His judgment-seat, ordering all things marvellously. What, then, are these but the Thrones of their Creator? What place shall be allotted to them? One in the company of the heavenly Thrones, who, while they govern holy Church, oftentimes judge the imperfect actions of even the elect.

LESSON VI.

Others there are so filled with love of God and of their neighbor that they may properly be called Cherubim. For as we have said already, the Cherubim are called the fulness of knowledge, and we learn from the words of Paul that love is the fulfilling of the Law. Thus, all those who surpass others in the love of God and of their neighbor receive the reward of their merits in the society of the Cherubim. There are others still, who, because they have been set on fire by the torch of heavenly contemplation, sigh with longing for their Creator alone. They care for nothing in this world, for they are fed with the pure love of eternity. Despising everything earthly, their minds look beyond all temporal things; they love and they burn, and in their burning they find rest. Loving, they burn, and speaking they make others burn, and those whom their words reach they forthwith set on fire with the love of God. What but Seraphim can I call them, whose hearts turned into fire, flame, and glow? They open the eyes of men's minds to heavenly things, and they cleanse the rust of men's vices in the tears of compunction which they move them to shed. Beloved brethren, take these things home to yourselves. Examine your thoughts and the merit of your secret acts. Look and see if you are now practising any virtue within yourselves. See if you find the end of your vocation in the ranks of these armies. Let

us weigh the rewards that the elect have received, and let us aspire to the love of a like destiny, with what virtue we may.

*Reading of the Holy Gospel according to Saint Matthew,
Chapter 18.*

LESSON VII.

HOMILY OF SAINT BERNARD, ABBOT.

Brethren, you have heard the reading of the Gospel against those who scandalize the little ones; it thunders in awful tones. The Truth flatters no one, caresses no one, deceives no one, but openly threatens woe to that man by whom the scandal cometh. It were better for him that a millstone should be hanged about his neck, that the heavy weight of earthly passions should be laid upon his shoulders, instead of the sweet yoke and light burthen of the Saviour, and that he should be drowned in the depth of this great and mighty sea, which is doubtless the wicked world. He who hath not charity, even though he should deliver his body to be burned, shall perish. I tell you this, my brethren, that you may study to persevere, and to abound the more in the charity, union, and peace in which you stand in the Lord.

LESSON VIII.

What, then, is our hope, our joy, and our crown of glory? Is it not your unity and concord in which I rejoice that you are found to be lovers

of the brotherhood, and above all things having charity, which is the bond of perfection? By this do all, even the holy angels themselves, know that you are Christ's disciples, if you have love one for another. Hence the worth of brotherly love is strongly urged upon us, for how can the angels love us for the sake of Christ, if by our lack of charity one for another, they know that we are in nowise His disciples? Will they love us for our own sakes, that is, for the likeness of our spiritual nature to their own, if they find that we do not love those who share our human nature? Especially, if the disputes amongst us make it plain that we are carnal rather than spiritual.

LESSON IX.

Lastly, will the angels love us for their own sakes because their city is to be restored hereafter by our means, if, which God forbid, the cement of charity be wanting, which alone can unite us, and shape us into one building with them? How can they hope that the everlasting walls of that city shall be built up with us, if they see that we are not living stones that cling together, but only dust swept by the wind from the face of the earth, or raised into a whirlwind by the breath of a single word, or scattered by the lightest airs of suspicion. Let what we have said suffice on the words of our Lord: "Whosoever shall scandalize one of these little ones."

OCTOBER 5.

Seventh Day within the Octave
of the
DEDICATION OF SAINT MICHAEL.

SERMON OF SAINT GREGORY, POPE.

LESSON IV.

DIONYSIUS, the Areopagite, an ancient and venerable Father, is reported to have said that angels of the lower orders are sent forth on missions, either visibly or invisibly; that is to say, that either angels or archangels come to console mortals. The upper choirs never depart from the innermost heavens, for these higher orders have nothing to do with outward affairs. The words of Isaiah seem, it is true, to contradict this opinion: "And one of the Seraphim flew to me, and in his hand was a live coal which he had taken with the tongs off the altar, and he touched my mouth." Yet these words of the Prophet mean that the spirits that are sent, assume the name of those whose duty they do. The angel that carries a coal from the altar to burn away the sins of speech is called a Seraph, which means a fire.

LESSON V.

The words of Daniel, "Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him," are thought

to support this meaning. To minister, and to stand before, are two different things; for they minister to God who go forth to bear messages to us. On the other hand, those stand before Him who are so absorbed in close contemplation that they are never sent upon missions without. Lower are the bands which are sent, and higher those that send. Yet, in the case of those orders that are sent forth, we hold it certain that, when they come to us, they fulfil their ministry without, in such a way as to be ever present within, through contemplation. Thus, they are sent forth, yet they stand before God; for though the angelic spirit is limited, God, the highest spirit of all, is not limited. So the angels are sent forth and are still before Him; for whithersoever they are sent, they fly in Him.

LESSON VI.

We must understand also that the orders of holy spirits often share the names of the orders next to them. We have called a certain order of blessed spirits Thrones; that is, the seats of God; yet the Psalmist says: "Thou that sittest upon the Cherubim, shine forth." Since, in the division of the different orders, the Thrones come next to the Cherubim, the Lord is declared to sit upon the Cherubim because of the equality of these neighboring orders. They are not, however, to be counted indiscriminately under the same name, but each order should be called by the proper name of any particular quality of which it has received a

larger share. Thus we have called the Seraphim a fire, yet all burn together with the love of their Creator. We say that the Cherubim are the fulness of knowledge, but who is ignorant of anything there, where all see God, who is the very fountain of knowledge? What is enjoyed in part by all, becomes the special name of those who have received the gift more fully than the rest.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 18.*

LESSON VII.

HOMILY OF SAINT BERNARD, ABBOT.

Who is not moved by the following words of the Gospel? "If thy eye scandalize thee, pluck it out." Are we charged to tear out a bodily eye, or to cut off one of our hands or a foot? Far be it from us to entertain a notion so material and absurd. On the other hand, we may learn from daily experience three ways in which scandal of this kind takes place. Sometimes there is within us the simple eye of the spiritual intention, which must be called the eye of grace rather than our own. On the contrary, our eye does scandalize us, and in this case it is our own eye, when our will persistently forces on us another intention that is less pure. Under these circumstances we have the wholesome advice of our Saviour, who says, "Pluck it out, and cast it from thee." You do this if you do not consent to it, if you put it away from you, or if you resist it. The same thing applies to the hand or the foot.

LESSON VIII.

When we are busy with good deeds and our self-will tries to turn us aside to other works, then it is our hand that scandalizes us. It must be cut off and cast from us, lest we yield consent to it. We desire to go forward in the way of a holy life, and to mount, step by step, the ladder that was seen by Jacob; yet while we are seeking to go, in the words of the Psalmist, from virtue to virtue, we are often scandalized by the foot of our cowardice and carelessness. It tries to go down instead of up, and steps languidly. It must therefore be cut off, so that the foot of grace, which stands in the direct way, may run without offence, without scandal, without impediment.

OCTOBER 6.

Octave of the

DEDICATION OF SAINT MICHAEL.

SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

TO-DAY we celebrate the memory of the angels, and you demand the sermon due to so great a feast. But what can vile worms say about angelic spirits? It is true that we believe, and hold with unquestioning faith, that they, blessed

as they are, in the divine presence and vision of God, rejoice forever in the good things of the Lord which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive. Yet though it be much for us to speak of the brightness and the glory by which the holy angels surpass our capacity, both as they are in themselves, and as they are in God, let us speak of the favor and love which they show towards us. In fine, the Apostle bears witness that they are all ministering spirits sent to minister for them who shall receive the inheritance of Salvation. Neither should this seem incredible to any one, since the Creator Himself, the King of Angels, came not to be ministered unto, but to minister, and to give His life for many.

LESSON V.

With the example of such ministry before them, it is not surprising that the angels stoop to serve us, and that they do so willingly. They too love us because Christ has loved us. I tell you these things, brethren, that your confidence in the blessed angels may be greater, and that thus you may call upon them the more familiarly in all your needs. Try to lead more worthy lives in their presence. Study more and more to gain their good will, and to win their favor. Implore their kindness. Woe to us if they should ever be offended by our sins and neglect, and

should cease to visit us because they held us unworthy of their presence. Then should we be forced to mourn, and to exclaim with the Prophet: "My friends and my neighbors have drawn near, and stood against me."

LESSON VI.

If we stand in so great need of the friendship which the angels deign to show unto us, we must avoid displeasing them, and we must practise those things especially in which we know that they delight. There are many things that are pleasing to them, and which they rejoice to see in us, such as sobriety, chastity, voluntary poverty, frequent sighs towards Heaven, prayers joined with tears and the intention of the heart. Above all things the angels of peace demand of us peace and union. Why should they not take particular pleasure in those things, above all, which show forth in us the likeness of their city, and lead them to admire the New Jerusalem on earth?

LESSON VII.

HOMILY OF SAINT JOHN CHRYSOSTOM.

See that you despise not one of these little ones. He speaks of them, not as little ones in age, but little in the opinion of the multitude; namely, the poor, the unknown, and others of the sort that many men despise. They are not really

little ones, for they are the friends of the Creator of all, and yet more worthy of veneration doth He make them when He says: "Their angels always see the face of my Father who is in heaven."

LESSON VIII.

Hence it is plain that all the Saints have angels. The Apostle likewise says, when speaking of woman, that she ought to have a veil on her head because of the angels. Moses also says: "He appointed the bounds of people according to the number of the angels of God." Here, however, Jesus Christ does not speak of the angels in general, but of the angels that are the highest and the most excellent. When He says: "They see the face of my Father," He refers to naught other than their high trust, and the singular honor which they enjoy.

LESSON IX.

See how many and how weighty are the reasons which He brings forward to recall us to modesty, and to the care that we should have for our weak brethren. He puts a child in the midst, and says: Become as little children; and again: Whoever shall receive one such little child receiveth me; and whoever shall scandalize him shall pay the extreme penalty. Then He commands us to cut off those men who give scandal, even should they stand to us in the place of

hands or of eyes. Finally, He urges us to treat our tender brethren with reverence on account of the dignity of the angels who watch over them.

OCTOBER 15.

Feast of SAINT THERESA,
Virgin, and Our Mother.

Antiphon. With zeal have I been zealous for the honor of my spouse, Jesus Christ, who hath said to me: As a true spouse thou shalt show zeal for my honor.

Antiphon. O Lord! Thou hast wounded my heart with the burning lance of thy love.

Antiphon. Thou hast espoused me with the nail in thy hand, and thou hast crowned me as thy spouse.

Antiphon. Stay me up with flowers, compass me about with apples, because I languish with love.

Antiphon. God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

CAPITULUM. WISDOM 7.

I wished, and understanding was given me; and I called upon God, and the spirit of wisdom came upon me; and I preferred her before kingdoms

and thrones, and esteemed riches nothing in comparison of her.

HYMN.

As messenger of the Most High,
Theresa from her home would fly,
Good tidings of the Heavenly King
To heathen lands afar to bring,
Or yield for Christ her gentle life,
In ruddy streams of martyr strife.

But death with sweeter aspect came,
Awaiting her with rapturous claim.
Ecstatic pangs delight her soul,
And, conquered by their strong control,
She falleth, wounded from above
By piercing lance of heavenly love.

Oh, flaming victim! may thy dart
Enkindle every frozen heart,
That upward mounting, one with thine,
They rise, consumed with fire divine.
And may thy pleading safely keep
Thy nations from the burning deep.

All praise unto the Father be,
And to the Son eternally,
With joyful harmony repeat
All praise unto the Paraclete,
The Blessed Trinity adore
With reverent homage evermore.

V. Forget thy people and thy father's house.

R. And the king shall greatly desire thy beauty.

AT THE MAGNIFICAT.

Antiphon. I have desired to take her for my

spouse, for it is she that teacheth the knowledge of God and is the chooser of his works.

PRAYER.

Hear us, O God, our salvation, and grant that while we rejoice upon the Feast of the Blessed Theresa, Thy Virgin and our Mother, we may be nourished by the food of her heavenly teachings, and instructed by the ardor of her tender piety. Through our Lord.

AT MATINS. INVITATORY.

Come let us adore the Lord, the King of Virgins.

Psalm: Come let us rejoice.

HYMN.

The day is dawning with delight,
When, spotless as the dove,
Theresa winged her spirit flight
Afar, to realms of love and light,
In heavenly courts above.

Her ear hath caught the mystic sound,
Oh, come, my sister, spouse!
From Carmel's summit come, be crowned,
Bride of the Lamb, in bliss profound,
Come plight thy nuptial vows!

O Jesus! Spouse of Virgin choice,
Thy holy name we praise!
While heavenly choirs, too, rejoice,
Their bridal canticle to voice,
And hymn their endless lays.

IN THE FIRST NOCTURN.

Antiphon. Who is she that goeth up by the desert as a pillar of smoke of aromatical spices, of myrrh and frankincense.

Antiphon. Behold, my beloved speaketh to me: Arise, make haste, my love, my dove, and come.

Antiphon. Return, return, O Sulamitess, return, return, that we may behold thee.

V. Let my heart be undefiled in thy justifications.

R. That I may not be confounded.

Lessons I., II., III. are taken from the Book of Wisdom, Chapters 7 and 8.

R. Judgment shall dwell in the wilderness, and justice shall sit in Carmel; and the work of justice shall be peace, and the service of justice quietness and security forever.

V. And my people shall sit in the beauty of peace and in the tabernacles of confidence.

R. Grace is poured abroad in thy lips; therefore hath God blessed thee forever.

V. With thy comeliness, and thy beauty, set out, proceed prosperously, and reign.

R. Harken, O daughter, and see, and incline thy ear: For henceforward, as a true spouse, thou shalt be zealous for my honor.

V. I will espouse thee to me in justice and judgment and in mercy and in commiseration.

IN THE SECOND NOCTURN.

Antiphon. I saw the Lord, who put a beautiful crown upon my head.

Antiphon. The Mother of the Lord put on me the garments of salvation; and it was granted to me that I should clothe myself with fine linen, glittering and white.

Antiphon. But I will rejoice in the Lord; and I will joy in God, my Jesus.

V. For thee my soul hath thirsted.

R. For thee my flesh, O how many ways!

LESSON IV.

The maiden Theresa was born in Avila, Spain, of noble and pious parents. Trained by them in the fear of God, at a very tender age she showed signs of the exalted sanctity she was to attain. For when she read the acts of the holy martyrs, her youthful mind was so inflamed with the thought of what they did for God that she actually stole away from home, purposing to cross over into Africa, where she hoped to lay down her life for the glory of Jesus Christ and the salvation of souls. She was brought back by her uncle, and thereupon she strove to satisfy her ardent desire for martyrdom by giving alms and by other good works, though she ceased not to weep because the better part had been taken away from her. Upon the death of her mother

she besought the Blessed Virgin to show herself a mother to her, and her request was granted; for from that time the Mother of God gave her a daughter's share of her protection. When she was nineteen years old she joined the nuns of Holy Mary of Mount Carmel. There, for eighteen years, she suffered from violent illnesses and various temptations, and great were the merits of her constancy in this, the camp of christian penance. She was denied, besides, the bread of those heavenly consolations in which holiness usually abounds, even while on earth.

R. The Lord said to me: Fear not, daughter; no man shall pluck thee out of my hand.

V. Neither death, nor life, nor any other creature shall be able to separate me from the love of God.

LESSON V.

Gifted with angelic virtues, Theresa's watchful charity could not rest satisfied in pursuing her own sanctification, but sought, at the same time, that of the whole Order. Thus, when God inspired her to bring back the more severe Rule of the ancient Carmelites, she, with the approval of Pius the Fourth, proposed its observance first to women, and later to men. The all powerful blessing of our merciful Lord shone forth in this work; for this weak woman, without money or any help from man, succeeded in building thirty-two monasteries, in the face of frequent opposition on the part of

earthly princes. She shed many tears over the blindness of pagans and heretics, and freely offered her bodily penances to God for their salvation, striving to appease His anger, and to turn aside the divine vengeance. The fire of divine love burned in her heart with so much violence that she was worthy to see an angel piercing her breast with a burning lance. She likewise saw Christ, who gave her His right hand; and she heard Him say to her: "Henceforth as a true spouse, thou shalt be zealous for my honor." Under His inspiration she took a vow, of all vows the hardest to keep, that of always doing what she judged to be most perfect. Her many writings, full of heavenly wisdom, arouse ardent longings in the hearts of Christians for their heavenly country.

R. I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, and with the robe of justice he hath covered me.

V. As a bride decked with a crown, and as a bride adorned with her jewels.

LESSON VI.

But while she was giving constantly new proofs of virtue, she was nevertheless consumed with the desire of chastising her body. In spite of the maladies from which she suffered, she tortured her

body with hair shirts, chains, bunches of nettles, and other cruel scourges. Sometimes she cast herself upon thorns, and at such times she was in the habit of crying out to God: "O Lord! to suffer or to die"; for she seemed to herself to be dying a slow death so long as she was kept away from the heavenly fountain of eternal life. She was marvellously favored with the gift of prophecy, and the Lord heaped His divine gifts upon her so lavishly that she often cried aloud to Him, beseeching Him to diminish His favors, that the remembrance of her sins might not be washed away so quickly. In Alva she took to her bed, worn out rather by the unbearable fire of divine love, than by disease, and she foretold, herself, the day of her death. She received the Sacraments of the Church; and after urging her daughters to practise peace, charity, and regular observance, she gave up her pure soul to God, under the shape of a dove. This took place when she was sixty-seven years of age, in the year one thousand five hundred and eighty-two, and upon the fifteenth day of October, according to the correction of the Roman Calendar. When she was dying she saw Jesus Christ coming to her amid hosts of angels, and, at the same moment, a dead tree standing near her cell burst into leaf. Her body, which has remained incorrupt to this day, is surrounded by a liquid of delicious odor, and is honored with pious veneration. Theresa was glorified by miracles both before and after her

death, and Gregory the Fifteenth raised her to the ranks of the Saints.

R. I have despised the kingdom of this world, and the adornments of the world, for the love of my Lord Jesus Christ; whom I have seen, whom I have loved, in whom I have believed, and in whom I have placed my affection.

V. My heart hath uttered a good word; I speak my works to the king.

IN THE THIRD NOCTURN.

The glory of Lebanon is given to it; the beauty of Carmel and Saron, they shall see the glory of the Lord, and the beauty of our God.

Thou hast prevented her, O Lord! with the blessing of sweetness; thou hast set on her head a crown of precious stones.

She hath opened her mouth to wisdom, and the law of clemency is on her tongue.

V. God hath girt me with strength.

R. And made my way blameless.

*Reading of the Holy Gospel according to Saint Matthew,
Chapter 11.*

LESSON VII.

At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones.

HOMILY OF SAINT AMBROSE, BISHOP.

BOOK 7. UPON THE 10TH CHAPTER OF LUKE.

A heavenly mystery is here laid open to us, which teaches how it has pleased God to reveal His grace to the little ones, rather than to the wise of this world. The Apostle Paul enlarged upon the same mystery when he said: "Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe." We must hold him a little one who is not puffed up, nor vaunts his cleverness in studied phrases, as do many philosophers.

R. God hath made her, a sterile woman, to dwell in a house, the joyful mother of children.

V. With the bread of life and understanding he hath fed her, and hath given her the water of wholesome wisdom to drink.

LESSON VIII.

He was a little one who said: "Lord, my heart is not exalted; nor are my eyes lofty. Neither have I walked in great matters, nor in wonderful things above me." That you might know that he was little neither in years nor in understanding, but in his own humility, and in his horror of boasting, he added: "But I have exalted my soul." Dost thou see how lofty

was this little one? Dost thou see to what heights of virtue he hath climbed? The Apostle would have us such little ones when he says: "If any man among you seem to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God."

R. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people; for thou hast done manfully, and thy heart has been strengthened. Therefore, also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever.

V. Thy children rose up and called thee blessed.

LESSON IX.

A beautiful groundwork of faith is added when our Lord says that all things are delivered to Him by His Father. When you read "all things" you recognize that He is omnipotent, neither degenerate nor unworthy of the Father. When you read "delivered" you are led to confess the Son, to whom all things belong by nature and by the right of the same substance, not as gifts bestowed upon Him by grace. Moreover, He adds: "No one knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal him." That you may know that, as the Son reveals the Father to whom He will, so also

the Father manifests the Son to whom He pleases, listen to the Lord Jesus Himself. When praising Peter because he has confessed Him to be the Son of God, he says: "Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father, who is heaven."

AT LAUDS.

Antiphon. This is the wise virgin, and one out of the number of the prudent.

Antiphon. Give her of the fruit of her hands; and let her works praise her in the gates.

Antiphon. For thee, O Lord! the soul of thy spouse hath thirsted and she rejoiced at the things that were said to her.

Antiphon. Draw me; we will run after thee to the odor of thy ointments; thy name is as oil poured out.

Antiphon. Rejoice, Theresa, in him, who made thee, for the Lord hath blessed thy children, and he feedeth thee with the fat of wheat.

Capital and hymn as before.

V. God shall turn his countenance upon her.

R. God is in her midst; she shall not be moved.

Antiphon. Holy Mother Theresa, look down from heaven, and see and visit this vineyard, and perfect the same, which thy right hand hath planted.

PRAYER AS ABOVE.

R. My heart hath said to thee: My face hath sought thee.

V. Thy face, O Lord, will I still seek.

V. My soul shall rejoice in the Lord.

R. And shall be delighted in his salvation.

CAPITULUM. WISDOM 7.

I loved her above health and beauty, and chose to have her instead of light; for her light cannot be put out.

V. With me is prayer to the God of my life.

R. I will say to God: Thou art my support.

CAPITULUM. WISDOM 7.

Now all good things come to me together with her, and innumerable riches through her hands, and I rejoiced in all these; for this wisdom went before me.

V. The sparrow hath found herself a home.

R. And the turtle a nest for herself, where she may lay her young ones.

Antiphon. O Daughters of Jerusalem, tell my beloved that I languish with love.

Antiphon. My beloved to me, and I to him, who feedeth among the lilies.

Antiphon. Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace.

Antiphon. Let my heart be undefiled in thy justifications that I may not be confounded.

Antiphon. Let us be glad, and rejoice, and give glory to him; for the marriage of the Lamb is come.

V. God hath chosen her, and fore-chosen her.

R. He hath made her to dwell in his tabernacle.

Antiphon. Nations shall declare her wisdom, and the church shall show forth her praise.

OCTOBER 16.

Second Day within the Octave
of the
FEAST OF SAINT THERESA.

LESSON IV.

FROM THE BULL OF CANONIZATION.

THE almighty word of God came down from the bosom of the Father to this lower world, to snatch us from the powers of darkness, and to spread the Church of His elect throughout the universe. He came to teach her by the word of life, and He chose many of the humble and the little ones of this world, by whose means to bestow marked favors upon the Catholic Church. According to His own words, He hath chosen

such as these to whom to reveal the mysteries of the heavenly Kingdom; mysteries which He hath hid from the wise and prudent. In our days He hath given a great victory in the hand of a woman, for He hath lifted up the Virgin Theresa in His church, like to a new Deborah. Theresa gained a signal victory and the mastery over her flesh by her perpetual virginity, she conquered the world by her wonderful humility, and she overcame all the deceits of the devil by her many and great virtues. Then straining upwards to higher things, her greatness of soul surpassed the courage of her sex. She hath girded her loins with strength, and hath strengthened her arm, and she hath drawn up an army of strong men to fight, with spiritual arms, for the house of the God of Sabaoth, for His law and for His commandments.

LESSON V.

That the Virgin Theresa might carry out this great work, the Lord filled her to overflowing with the spirit of wisdom and of understanding. He adorned her so richly with the treasures of His grace, that her brightness, as a star in the firmament, shines in the house of God for all eternity. When she had reached her twentieth year she vowed herself wholly to Christ, and embraced the vocation to which He called her. Betaking herself to the nuns of Holy Mary of

Mount Carmel, that she might be planted in the house of the Lord, and flourish in the courts of the house of our God, she made her profession in that monastery. For eighteen years she suffered from cruel illnesses, and from various temptations; and although she was supported by no heavenly consolation, yet supported by the help of God, she bore all with unconquered patience. The trial of her faith, much more precious than gold which is tried by the fire, was found unto praise, and glory, and honor, at the appearing of Jesus Christ.

LESSON VI.

To build so high a tower of christian virtues the foundation of faith must be laid deep, and Theresa made hers so lasting and immovable that, in the words of our Lord, she was like the wise man who built his house upon a rock. Her belief was so firm in the holy Sacraments of the Church, as well as in all the dogmas of the Catholic religion, and her reverence for them was such, that she often declared that there was nothing of which she could be more certain. By the light of her faith, her mind's eye saw so clearly the body of our Lord Jesus Christ in the Most Holy Eucharist, that she declared herself in no wise disposed to envy those who had looked upon the Lord with their bodily eyes.

IN THE THIRD NOCTURN.

Reading of the Holy Gospel according to Saint Matthew.

LESSON VII.

At that time Jesus, answering, said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and hast revealed them to little ones. And the rest.

HOMILY OF SAINT AUGUSTIN, BISHOP.

SERMON 8th. ON THE WORDS OF OUR LORD.

Thou art in utter darkness in what concerns thyself and thine affairs. Own, therefore, that thou art not a light unto thyself. At the most thou art an eye, a light thou art not. Of what use is an open and healthy eye if the light be wanting? Confess, therefore, that the light cometh not to thee from thyself, and cry out in the words of Scripture: "Thou shalt light my lamp, O Lord!" "By thy light, O Lord, thou wilt enlighten my darkness." Out of me cometh naught but darkness, but Thou art the light that putteth the darkness to flight. Thou art the light which enlighteneth me, who am not a light unto myself, and have no part in the light save in Thee.

LESSON VIII.

Thus John, the friend of the Bridegroom, was thought to be Christ, the light. He was not the

light, but was to give testimony of the light. That which was the light, was the true light. What is the true light? That which enlighteneth every man. If the true light enlighteneth every man, then it enlightened John when he truly confessed and said: "Of his fulness we all have received." See whether he said anything but this: "Thou shalt light my lamp, O Lord!"

LESSON IX.

Now, when he was lighted, he gave testimony. The lamp gave testimony of the day, for the sake of the blind. See what a lamp he is. Our Lord says: You sent to John, and you were willing for a time to rejoice in his light. He was a burning and a shining lamp. He was a lamp; that is, a thing enkindled, or lighted that it might burn. What can be lighted can also be put out. That it may not be put out, he suffereth not the wind of pride to blow. Therefore, I confess to Thee, O Lord! Father of Heaven and earth, because Thou hast hid these things from the wise and the prudent, who thought themselves light when they were darkness, and who, because they were darkness and thought themselves light, could not be lighted.

OCTOBER 21.

Feast of SAINT HILARION,
Abbot of our Order.

PRAYER.

OMNIPOTENT and eternal God! who art always and everywhere admirable in the merits of Blessed Hilarion, Thy Confessor; we beseech Thy clemency that even as Thou hast raised him to a high degree of glory, so we may be helped by his prayers to obtain Thy mercy. Through our Lord.

IN THE SECOND NOCTURN.

LESSON IV.

Hilarion was born at Tabatha in Palestine of heathen parents. He was sent to Alexandria to pursue his studies, and there became noted for his character and talent. After he had embraced the religion of Jesus Christ he grew rapidly in faith and love. He was often in the church, and fasted and prayed constantly. Despising the allurements of pleasure, he rose above all earthly desires. He took not pleasure in the frantic excitement of the race-course, the bloody combats of the arena, nor in the license of the theatre. His whole heart was in the services of the Church.

LESSON V.

The name of Anthony was then celebrated in Egypt, and Hilarion journeyed into the desert to

see him. He spent two months with Anthony, and learned perfectly his way of life. Finding his parents dead on his return, he distributed his inheritance amongst the poor and went back into the desert, though he was not then fifteen years old. There he built a little hut, scarcely large enough to hold him, and slept upon the ground. He wore a sack which he neither washed nor changed from the time when he first put it on, for he said that it was idle to strive after cleanliness when wearing haircloth.

LESSON VI.

He spent a great part of his time in reading and meditating on the sacred writings. A few figs and the juice of herbs served him for food, and even these he ate not before sunset. His chastity and humility were wonderful. By the help of these and his other virtues, he conquered various horrible temptations of the devil, and drove many demons from the bodies of men, in different parts of the world. After he had built many monasteries and had become known by the fame of his miracles, he fell ill at the great age of eighty years. When illness had brought him to the last extremity he exclaimed in his death's agony: "Go forth, my soul, what dost thou fear? Go forth, why dost thou hesitate? Thou hast served Christ for nearly seventy years, and dost thou fear to die?" With these words he breathed out his soul.

OCTOBER 22.

Octave of the
FEAST OF SAINT THERESA.

*The first three lessons are found in the Book of Wisdom,
Chapter 6.*

LESSON IV.**FROM THE BULL OF CANONIZATION.**

GOD adorned the great virtues of Theresa with many miracles while she was still in this world, but at length the time came for her to receive a crown of glory from the hand of God for all the labors that she had undergone for the divine honor, as well as for the many works which she had accomplished for the good of the Church. She fell dangerously ill at Alva. Throughout her illness she often held admirable conversations with the Sisters upon divine charity, thanking God continually for having made her a child of the Catholic Church. She urged upon the Sisters the practice of poverty, and of the obedience due to Superiors, declaring these virtues to be their most precious treasure. She received the Holy Viaticum of her journey and the Sacrament of Extreme Unction with the deepest humility and with heavenly love; then holding in her hand the image of Christ Crucified, she took flight to her heavenly country.

LESSON V.

God showed by many different miracles the high degree of glory to which He had raised Theresa in Heaven. Many pious and God-fearing nuns saw the splendor of her glory. One saw a number of heavenly lights on the roof of the church, in the choir, and above the bedchamber of the dying Saint. Another saw the Lord Christ, bright with glory, standing at her bedside surrounded by a mighty host of angels. Another saw a crowd of persons, clothed in white garments, entering her cell and clustering round her bed. At the moment of her death one nun saw a white dove take flight from her lips towards Heaven. Another saw a brightness like crystal bursting from her window. Her lifeless body was beautiful to look upon, free from wrinkles, and of wonderful whiteness. It sent forth a sweet perfume, which spread to her garments and to the linen which she had used during her illness.

LESSON VI.

God worked other wonders as a reward of the virtues of His handmaid, which made her passage to Heaven jubilant. Before her burial a certain nun who suffered from a disease of the head and eyes which was of long standing, took the hand of the dead virgin and laid it on her head and eyes. She was instantly cured. Another recovered the sense of smell by kissing the sacred feet of

the Saint. When the venerable body of the holy virgin had been enclosed in a wooden coffin, and buried in a deep grave, although it had not been embalmed, there arose from it the sweetness of heavenly perfumes. It was therefore taken out of the grave, and it was then found to be perfectly sound, and free from corruption. It was flexible, and surrounded with a fragrant liquid. Three years later, when this sacred deposit was to be carried to Avila, and many times afterwards when it was examined at the command of the Apostolic Delegates, it always showed the same marks of the glory of Heaven.

IN THE THIRD NOCTURN.

*Reading of the Holy Gospel according to Saint Matthew,
Chapter 11.*

LESSON VII.

At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou has hid these things from the wise and the prudent, and hast revealed them to little ones.

FROM THE HOMILY OF SAINT AUGUSTIN, BISHOP.

SERMON 9. ON THE WORDS OF OUR LORD.

It was with justice that he, the Vessel of Election, cried out in the fulness of his joy: "The sufferings of this time are not worthy to be

compared with the glory to come, which shall be revealed in us." Behold the reason why the yoke is sweet and the burthen light. If it be heavy to a few who choose it, it is light to all who love it. The Psalmist says: "For the sake of the words of thy lips I have kept hard ways." Nevertheless, the things that are hard to them that toil, become easy to them that love.

LESSON VIII.

It has therefore been brought to pass by the dispensation of divine love that the inward man, which is renewed, day by day, should no longer be placed under the law, but under grace. Thus, it is set free from the burthen of numberless practices which were in reality a heavy yoke, though one befitting a stiff-necked generation. The prince of darkness, who has been cast out, may indeed harass the outward man, but by the help of a simple faith, of a firm hope, and of holy charity, the suffering is made light by inward joy. Naught is so easy as is good will unto him who possesses it, and this is enough before God.

LESSON IX.

Let the world rage as it will, the angels sang truly on the Lord's birth: "Glory to God in the highest, and on earth peace to men of good will." For the yoke of Him who was then born is sweet, and His burthen light. As

the Apostle says: "God is faithful, who does not suffer us to be tempted above that which we are able, but makes also with temptation issue that we may be able to bear it."

OCTOBER 26.

Feast of the Translation
of the
BODY OF SAINT ANDREW OF CORSINI,
Bishop and Confessor of our Order.

PRAYER.

O GOD! who dost ever renew the examples of virtue in Thy Church; grant that Thy people may so walk in the footsteps of Blessed Andrew, Thy Confessor and Pontiff, whose solemn Translation we celebrate, that they may obtain the same rewards. Through our Lord.

IN THE SECOND NOCTURN.

LESSON IV.

FROM THE BULL OF CANONIZATION.

Andrew of Corsini, Bishop of Fiesole, after leading a life of distinguished merit for more than seventy years, was warned by the Blessed Virgin, while he was celebrating Mass, on the

Nativity of our Lord, that the night of the following Epiphany was to be his last on earth. When the night came he was again favored with the presence of the Blessed Virgin, and he then took flight to Heaven, while the whole room was lighted up with the brightness of noonday. At the hour of his death a sick maiden saw him entering Heaven. Andrew had foretold to the girl's mother that he and her daughter would die on the same night, and, in fact, the girl suddenly lifted up her voice, and cried out, "Wait, most holy Father, that we may enter the heavenly Kingdom together!" Having uttered these words, she ceased to breathe. At the same time another child, ten years old, cried out that she saw some one, clothed in pontifical robes, mounting a shining ladder to the stars, between two men wearing like garments. Her mother wondered, for she recognized in this the death of the holy man, which had indeed come to pass. A short time afterwards he appeared to a Canon of Fiesole, who had been his intimate friend. He was clothed in a white robe, and bore lilies and roses in his hands. Andrew said that these flowers were a sign of the modesty which he had kept without stain throughout his life.

LESSON V.

In the meantime, the lifeless body lay stretched upon straw, sending forth a sweet odor. A number of sick persons were instantly cured by

the perfume, and many more by touching the body. It was first buried in Fiesole, but it was afterwards carried to Florence, and placed in the holy church of his Order, as he had directed in his will. There, sitting on his throne like one living, he performed many miracles. In the sixty-seventh year after his death, a foreign enemy, furious with war and victory, threatened the destruction of Florence, where Pope Eugenius the Fourth was staying. The populace, terrified by the disaster which hung over them, flocked to the tomb of Andrew. There the Saint showed himself to a youth, through whom he foretold to the Florentines that they would win a bloodless victory on the fifth day, that being the Feast of Saint Peter, the Prince of the Apostles. This was proved by the result. Eugenius was moved by so marked a favor; and on the representations of the Cardinals who were with him, and at the prayer of the Senate and people, he graciously granted that a solemn service should be held at the church of the Carmelites, and that the body of Andrew should be shown to the people, amid lights and sacred incense. As soon as they caught sight of it the whole throng of people, which was almost innumerable, began to cry out with the utmost enthusiasm, "Saint Andrew, pray for us!" From that time he was held to have been placed among the number of the Saints.

LESSON VI.

Later, Urban the Eighth bestowed far higher honors upon Andrew; for in the sixth year of his pontificate, and on the twenty-second day of April, he enrolled him in the lists of the Saints with solemn ceremonies. From day to day the Saint had been glorified by new miracles, and from the time of his canonization, the ancient devotion of his country in honoring and ornamenting his remains steadily increased. The people knew how mighty was the protection which they received from his relics. In the year one thousand six hundred and eighty-three a new and more splendid chapel was built, under the care and at the expense of the noble family of Corsini, from which the Saint had sprung. It was then appointed that prayers should be offered for three days; and the body of Andrew, unchanged and free from corruption, was carried through the city amid the applause and rejoicing of priests and people. This holy event was made the more imposing by the presence of eight Bishops, of the Archbishops of Pisa and Florence, and of Cosmo the Third himself, the Grand Duke of Florence, together with the nobles of the Court, and the whole magistracy. The body was at length laid in the beautiful sarcophagus of the new chapel on the twenty-sixth day of October of the same year. The Office of this Translation was granted to both bodies of the clergy of the diocese of Florence,

and Clement the Twelfth, the Supreme Pontiff, who was a member of the same Corsini family, extended it to the whole Order of Carmelites, to be observed as a minor double.

Reading of the Holy Gospel according to Saint Matthew, Chapter 25.

LESSON VII.

At that time Jesus said to his disciples this parable: A man going into a far country, called his servants, and delivered to them his goods. And the rest.

HOMILY OF SAINT JOHN CHRYSOSTOM.

FROM HOMILY 79. UPON SAINT MATTHEW.

We here take the talent for that which each man can do; whether you are able to protect your neighbor by your influence, to aid him with your money, to advise him by your learning, or to help him in any other way whatever. Let no one say to himself: "I can do nothing, for I have but one talent." You can surely, be tested by that one thing alone. You are not poorer than the widow. You are not more unlettered than Peter and John. These, though they were neither polished nor learned, were made princes of Heaven because they worked with their whole hearts for the general good.

LESSON VIII.

Nothing is more pleasing to God than to see

you devote your whole life to the well-being of all. God has endowed us with reason and speech; He has given us mind and understanding, hands, feet, and strength of body, that we may use all these things to protect our neighbor as well as ourselves. Speech is not given to us that we may merely return thanks with it; it serves also to teach and to warn. If we use it faithfully in these things, we shall imitate the Lord; but if we use it in that which is contrary to them, we shall imitate the devil.

LESSON IX.

When Peter confessed Christ he was called blessed, as one who spake the things that are the Father's; but when he shuddered at the Cross and put it from him, he was with justice severely rebuked, as one who spake the things that are the devil's. If he was reprov'd for refusing the Cross in his ignorance, how can we gain pardon who sin wilfully? Therefore, let us speak those words which are at once recognized to be the words of Christ.

OCTOBER 30.

Feast of SAINT SERAPION,
Bishop and Confessor of Our Order.

PRAYER.

O GOD! who hast willed that Blessed Serapion, Thy Confessor and Pontiff, should shine in Thy Church by his learning and virtue; grant, we beseech Thee, that, through the merits and prayers of him whose feast we celebrate, we may imitate his earnestness in the pursuit of true wisdom and holiness. Through our Lord.

*In the First Nocturn the lessons are taken from the
Scripture of the day.*

IN THE SECOND NOCTURN.

LESSON IV.

Serapion is said to have sprung from a noble race. Given to piety from his earliest youth, he was remarkable throughout life for his christian virtues, and even as a boy he loathed every kind of intemperance. He ever held firmly the Catholic faith; defended it with steadfastness, and longed above all things to shed his blood for it. In his youth he was accomplished in the liberal sciences; but having abandoned the elegant studies of the schools for the pursuit of sacred knowledge, his progress therein was such that he far surpassed the men of his time, and

was honored by all as a most wise man. Moved by a divine inspiration, he chose to renounce the world, and to retire to the solitude of Carmel, that he might serve God with greater freedom, and that, aided by the training of monastic life, he might mount to the summit of perfection with a firmer step.

LESSON V.

In this training-school the young athlete busied himself with the practice of every virtue; in silence, temperance, and fasting, he was a shining example to his fellows. None were more chaste, none more watchful than he. He prayed much and with such fervor that he seemed sometimes to be rapt in ecstasy. Strengthened by this heavenly exercise, he girded himself to do battle with idolaters and heretics, particularly with them that attacked the Divinity and the reality of the Humanity of Christ, the Lord. The fame of his learning and holiness went forth at length from the retirement of Carmel; and upon the death of Maximinus, Patriarch of Antioch, Serapion was raised to his seat by general consent, and thereby became the eighth Bishop of the church of Antioch, after Saint Peter. In his high position he looked upon his office, not as having been intrusted to him for his own glory, but as demanding greater labor and watchfulness. Therefore he made himself a true model to his flock, taking the utmost care of his sheep, which

he nourished with his wisdom and taught by his example.

LESSON VI.

The Church of God was disturbed at this time by different errors and heresies. Serapion wrote several letters, learned and forcible in style, by which he kept the Christians in the purity of the faith, and in which he attacked the heretics. Many of the latter he brought back to the bosom of Holy Mother Church. He refuted, by his celebrated Commentaries, the Montanists, the Cataphrygians, and the Docetæ, of whom the latter (i. e., the Docetæ) taught that Christ had no true and real body, but only a phantom body, while the former (the Montanists) declared marriage to be unlawful. The Church of Rhosse, one of the suffragan sees of his Patriarchal Chair, clung to several false legends and doubtful writings. Seeing her wandering from the true faith, Serapion taught her the way of truth, and pointed out to her the path of true Christianity. His writings were remarkable for learning as well as for piety, and in the days of Saint Athanasius they were praised and approved by the Fathers in the Council of Alexandria. This good man, filled with the Holy Ghost and weighed down with years and good deeds, as well as with the many hardships which he had undergone for the Church, peacefully expired on the thirtieth day of October, in the year two hundred and thirteen of the Christian Era.

NOVEMBER 5.

Feast of

BLESSED FRANCES OF AMBOISE,

Duchess of Brittany. Of holy life in our Order.

PRAYER.

O MERCIFUL God! enlighten the hearts of Thy faithful, and, through the glorious prayers of Blessed Frances, lead us to despise the good things of this world, and to rejoice ever in heavenly consolation. Through our Lord.

IN THE SECOND NOCTURN.

LESSON IV.

Blessed Frances came of noble parents. Her father was Louis of Amboise, Viscount of Thouars, and her mother was Mary of Rieux, who descended from an ancient family of Brittany. When Frances was still a little child, she was taken to the Court of John the Fifth, Duke of Brittany, and was put under the care of his wife, who was the sister of Charles the Seventh, King of France. The Duchess was a pious woman, who led a religious life and had had Saint Vincent Ferrer for her spiritual guide. God had prevented Frances with blessings of sweetness, and under such a governess she grew in piety as she grew in years. It is said that, when she

was five years old, she was held worthy to receive Holy Communion. In this she was made a rare exception to the general rule on account of her extraordinary innocence and ripe judgment; for this servant of God, though a child in years, showed no childishness in her behavior. At the age of fifteen she married Peter, the second son of the Duke John. She had been betrothed to him for several years, according to the custom of the times. In her married life she gave proof of every virtue, but especially of great patience; for Peter, blinded by an unworthy jealousy, ill-treated her cruelly. She bore blows and insults so humbly for the love of Jesus Christ Crucified, that she won over her husband to God, and from that time the husband and wife vied with one another in holiness, and made daily progress in the practice of virtue. They bound themselves by a mutual agreement that the one who survived the other should lead a life of perpetual chastity or enter a cloister.

LESSON V.

Upon the death of Francis, the elder brother, Peter and his wife inherited the dukedom by the will and testament of John the Fifth. The virtues of Frances shone yet brighter on a throne, like the candle placed upon a candlestick, that it might shine to all. She banished worldly pleasures and boisterous revelry from the Court, and allotted her time so wisely that she gave more than half

the day to prayer and to works of charity. She clothed her body in haircloth, conquered it by fastings, tortured it with scourges. She poured out her charity upon the poor, visiting them almost daily, and she soothed especially by her motherly affection those who were modest and who blushed at their own poverty. She loathed fine apparel and wore the simplest dress. In a short time her example was followed by the whole province. It is said that when Peter was dying he bore witness to the holiness of Blessed Frances by declaring before the nobles of his duchy, that he left her a virgin whom he had received a virgin. God made His handmaid perfect in her widowhood by many trials. Her relations and Louis the Eleventh himself, King of France, tried with all their might to turn her from the vow of chastity which she had embraced with her whole heart for the love of Jesus Christ. Frances, however, stood unmoved amid the persecutions of the enemy, who now flattered, and now threatened her. It is related that God showed His approval of her heroic constancy by a miracle.

LESSON VI.

At length her wish was granted, and in her fortieth year she entered a monastery. On the Feast of the Annunciation she received the habit of the Blessed Virgin Mary of Mount Carmel, with great devotion, from the hands of Blessed John Soreth, Prior-General of the whole Order.

This took place at Vannes, in Brittany. She who had been a model of perfection in the world ascended from virtue to virtue, with the blessing of the Lord, after she had bid the world farewell. She fulfilled perfectly every law of monastic life. Ardent in her piety towards God, full of holy love for the Sisters and of contempt for herself, she was zealous in the practice of poverty and rigorous in her mortification. At the command of Pope Sixtus the Fourth, she removed to the monastery of Notre Dame des Couëts, near Nantes, where she lived in holiness for the rest of her life, and there fell asleep in the Lord, on Saturday, the fourth day of November, at three o'clock, and in the year one thousand four hundred and eighty-five. Her farewell to her Sisters was couched in these words, which she was in the habit of using: "Now, see that God is loved above all things." Seven years after her death her tomb was built, which God made glorious by the wonders wrought and by the favors granted there. For three centuries the devotion to this servant of God was practised unceasingly, both by the nuns of the monastery and by the faithful who flocked there from all parts. The devotion having been examined in due form, the Supreme Pontiff, Pius the Ninth, confirmed it in an Apostolic decree, and graciously granted that the Feast of Blessed Frances of Amboise should be celebrated, with a Mass and Office of its own, on the fifth day of November.

NOVEMBER 14.

Feast of all the Saints

of the

ORDER OF THE BLESSED VIRGIN MARY
OF MOUNT CARMEL.

CAPITULUM. ISAIAS 8.

BEHOLD, I and my children, whom the Lord
hath given me, for a sign and for a wonder to
Israel from the Lord of hosts, who dwelleth in
Mount Sion.

HYMN.

Hail, gentle hermits, who so meekly dwell
In peaceful stillness of sequestered cell!
The rage of Tartarus ye have withstood,
In strength divine of cloistered solitude.

Earth's sparkling gems ye nobly trample down,
Ingots of gold, and honors' fading crown;
Riches are dross unto your faith-lit eyes,
And siren smiles of pleasure ye despise.

The meadow herbs provide your scanty fare,
While friendly rills their limpid waters share;
And when the shades of night your labors close,
The rugged earth invites you to repose.

The asp and fiery dragon seek to dwell
Within the hallowed precincts of your cell,
Dread portents of satanic wrath appear;
But lost in God, your souls admit no fear.

Your fervent spirits speed beyond the skies,
To seek, mid pure delights of Paradise,
In sweet companionship to dwell above,
One with the Saints in ecstasy of love.

Honor supreme, and glory evermore,
To Thee, O Father, whom the Saints adore.
Son of the mighty Virgin, praise to Thee,
And to the Paraclete eternally.

V. Be glad in the Lord, and rejoice, ye just.

R. And glory, all ye right of heart.

AT THE MAGNIFICAT.

Antiphon. Ye veteran soldiers who have passed from the severe trials of holy warfare to heavenly joy and rest, be mindful of your weak comrades who sing your praises in their conflicts with temptation and sin. Make haste to help us, that we, too, may rejoice in our deliverance, and that you may glory in a complete victory.

PRAYER.

Almighty and merciful God, who makest us to rejoice each year by the commemoration of all the Saints of the Order of the Blessed Virgin Mary of Mount Carmel; mercifully grant that, through their example and merits, we may live for Thee alone in the constant meditation of Thy law, and in perfect self-denial, and that we may be enabled to reach the happiness of eternal life in their company. Through our Lord.

AT MATINS. INVITATORY.

Come let us adore the Lord, King of Kings.
For he is the crown of all the Saints.

IN THE FIRST NOCTURN.

Antiphon. The Lord knoweth the way of the just, who meditate on his law day and night.

Antiphon. Because the saints have cast from them the yoke of the world they have been appointed kings over Sion, the holy mountain.

Antiphon. The Lord hath made his holy ones wonderful, and he hath heard them when they cried unto him.

V. Be glad in the Lord, and rejoice, ye just.

R. And glory, all ye right of heart.

R. I. Elias, holy Prophet of God, the Leader and Father of the Carmelites, intercede for the salvation of us all.

V. Aid thy devoted flock by thy pious intercession, that, by the help of thy patronage, they may reach the kingdom of heaven.

R. II. Take up my yoke upon you, saith the Lord, and learn of me, because I am meek and humble of heart. For my yoke is sweet and my burden light.

V. And you shall find rest to your souls.

R. III. This is true brotherhood, which no strife has ever availed to disturb; they who have followed the Lord in the shedding of blood.

Despising the courts of kings, they have reached the kingdom of heaven.

V. Behold, how good and how pleasant it is for brethren to live together in unity.

IN THE SECOND NOCTURN.

Antiphon. Let all them be glad that hope in thee, O Lord! they shall rejoice forever, and thou shalt dwell in them, and all they that love thy name shall glory in thee.

Antiphon. Thy name is admirable, O Lord, for thou hast crowned thy saints with glory and honor, and thou hast set them over the works of thy hands.

Antiphon. O Lord, they that have worked justice shall dwell in thy tabernacle.

V. Let the just rejoice before God.

R. And be delighted with gladness.

SERMON OF SAINT JOHN OF DAMASCUS.

LESSON IV.

UPON THE HISTORY OF BLESSED JOSAPH. CHAPTER 13.

Blessed are they, and thrice blessed, for they burned with the love of God, and they held all things as nothing for His sake. They shed, it is true, many tears; their days and nights were passed in mourning, that they might obtain eternal consolation. They humbled themselves willingly here, that they might be raised on high

hereafter. Here they wore away their flesh with hunger and thirst and watching, that there the joy and the delights of Paradise might welcome them.

R. Ye priests of God, bless the Lord. Ye holy and humble of heart, praise God.

V. Ye spirits and souls of the just sing a hymn to our God. Ye holy and humble.

LESSON V.

By purity of heart, they became the temples of the Holy Ghost; as it is written: I will dwell in them, and walk among them. They crucified themselves to the world that they might stand at the right hand of Christ. They girt their loins about with truth, and kept their lamps ever trimmed, awaiting the coming of their immortal bridegroom; for gifted, as they were, with the eye of the mind, they looked forward continually to that dreadful day. The contemplation of future rewards and future punishments was so rooted in their hearts that they were never turned aside therefrom, and they sought labors here that they might possess eternal glory. Free from disordered passions, they were like unto the angels, and now they swell the chorus of those whose lives they imitated.

R. These are the holy men that the Lord hath chosen in unfeigned charity, and he hath given unto them eternal glory. The Church

shines with their teaching like the moon by the light of the sun.

V. Their sound hath gone forth into all the earth, and their words unto the ends of the world. The Church.

LESSON VI.

Blessed are they, and thrice blessed, for, with the strong eye of the mind, they saw the vanity of the things of the present, and the uncertainty and fickleness of human prosperity. Therefore they cast it from them, to lay up for themselves everlasting treasures, and to lay hold of that life which faileth not, neither is it cut short by death. We, unworthy and vile though we be, seek to imitate these admirable and holy men. Truly, we are far from reaching the heights of their heavenly lives, yet we copy them according to the measure of our weakness, and to the extent of our feeble powers; moreover, we wear their habit at least, if we may not match their deeds. We know full well that this our holy calling drives out sin, and that it is the companion and support of the innocence given unto us in holy baptism.

R. For the covenant of the Lord, and the laws of the fathers the saints persevered in the love of brotherhood; for there was ever one spirit in them, and one faith.

V. Behold how good, and how pleasant.

Antiphon. The Lord hath made known to his saints the ways of life, and he hath filled them with joy with his countenance.

Antiphon. Be glad in the Lord, and rejoice ye just, and glory all ye right of heart.

Antiphon. The saints have loved mercy and judgment, and God hath chosen them for his inheritance.

V. But the just shall live forevermore.

R. And their reward is with the Lord.

*Reading of the Holy Gospel according to Saint Matthew,
Chapter 19.*

LESSON VII.

Then, Peter answering, said to him: Behold we have left all things and have followed thee; what, therefore, shall we have?

HOMILY OF SAINT AMBROSE, BISHOP.

ON THE 118th PSALM. SERMON 8.

“Behold we have left all things and have followed Thee;” that is, we have not sought after the things that are of this world, we have sought no part in earthly possessions, but we have chosen Thee for our portion. Thou hast left, then, all things, Peter, that thou hadst; whence hast thou that which thou sayest that thou hast? The lame man rises, and, at the sound of thy word, stands erect upon his feet. Thou who thyself didst need help for thy support, dost bestow health upon others. Thus, thou hast left those things that thou hadst,

and thou hast gained them that thou hadst not; Christ is thy portion, Christ is thy estate; His name is bountiful to thee; His name beareth fruit unto thee; His name payeth tribute unto thee, yea, good tribute, not of money, but of grace.

R. As gold in the furnace the Lord hath proved the elect, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. For grace and peace are to the elect of God.

V. They that trust in him shall understand the truth; and they that are faithful in love shall rest in him. For grace.

LESSON VIII.

Whoever hath left father, or mother, or house, or brothers, or sisters shall receive a hundred-fold in this world, and shall possess eternal life. We have known many, in fact, who, having given their goods to the poor, have been enriched with greater treasures in this life. It is a beautiful passage, which in itself moves one to mercy; yet one ought not to exact from God an earthly reward of this sort, nor to hope for those things that are of this world. Rather should we hope because God is the portion of them that have left all things. Verily He is Himself the perfect reward of virtue, for He is not to be valued in the proportion of one hundred-fold, but by the

measure of perfect fulness. I, He saith, am thy God. He hath not said, I shall be, but, I am already; now I dwell in thee; now I possess thee.

R. My saints, who, while in the flesh, have had conflict, I will render to you the wages of your labors.

V. Come, ye blessed of my Father, possess you the kingdom prepared for you. I will render.

LESSON IX.

O man! Even this portion is offered to thee amid the many that are laid before thee. The Lord hath offered thee riches for thy portion, gold for thy portion, silver for thy portion, honors for thy portion, greatness for thy portion. He hath also offered thee Himself for thy portion. Therefore, thou hast many portions; choose which thou wilt. Let not the number perplex thee, but let grace move thee; let not the labor dishearten thee, but let the reward allure thee.

AT LAUDS.

Antiphon. Then shall the just shine as the sun in the kingdom of their Father, saith the Lord.

Antiphon. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Be glad and rejoice, for behold your reward is great in heaven.

Antiphon. The souls of the saints rejoice in heaven, they who have followed in the footsteps of Christ; and because they have despised the world for his love, therefore they exult with Christ forever.

Antiphon. Ye saints of the Lord, bless ye the Lord forever.

Antiphon. Oh! how glorious is the kingdom where all the saints rejoice with Christ; clothed in white garments they follow the Lamb whithersoever he goeth.

CAPITULUM. ISAIAH 8.

Behold I and my children.

HYMN.

O Jesus, dearest Lord, the world's Redeemer,
Aid us, whom Thou hast purchased by Thy blood.
Most loving Mother of our God, we pray thee,
Plead for our cleansing in the saving flood.

Oh, may the harmony of angel choirs
Echo adown the patriarchal line,
And, strengthened by the virtues of the prophets,
Win for the exiled, clemency divine.

Ye who have dwelt upon the steeps of Carmel,
Ye blessed clients of the Heavenly Queen,
Forget us not, who struggle yet in warfare,
Though ye are resting now in realms serene.

Free from perfidious thorns the fruitful vineyard,
Rescue the sacred lands from ruthless foe,
That we may pledge to Christ our hearts' allegiance,
Giving to God the praise we justly owe.

Glory and honor, praise and benediction,
To God the Father, to the glorious Son,
And to the Holy Paraclete be given;
Praise to our God, forever Three in One.

V. God is wonderful in his saints.

R. And holy in all his works.

Antiphon. They wandered about in sheepskins,
in goatskins, being in want, distressed, afflicted;
of whom the world was not worthy; wandering
in deserts, in mountains, in dens, who by faith
wrought justice and obtained promises.

CAPITULUM. ECCLESIASTICUS 44.

All these have gained glory in their generations,
and were praised in their days.

V. But the just shall live forevermore.

R. And their reward is with the Lord.

CAPITULUM. ECCLESIASTICUS 44.

And their children for their sakes remain forever;
their seed and their glory shall not be forsaken.

AT VESPER.

V. The saints shall rejoice in glory.

R. They shall be joyful in their beds.

AT THE MAGNIFICAT.

Antiphon. In the regeneration when the Son
of Man shall sit on the seat of his majesty, you
also shall sit on twelve seats judging the twelve
tribes of Israel.

PRAYER.

O God! who art prompt to pardon, and zealous for the salvation of the human race; we beseech Thy mercy to grant that the Brethren and the Sisters of our Congregation, who have passed from this world, may, through the intercession of Blessed Mary ever Virgin, and of all Thy Saints, obtain the enjoyment of eternal happiness in their company.

NOVEMBER 24.

Feast of our
HOLY FATHER, JOHN OF THE CROSS.

FIRST VESPERS.

Antiphon. I will bring him into my holy mount, and will make him joyful in my house of prayer.

Antiphon. Gladly will I glory in my infirmities, that the power of Christ may dwell in me.

Antiphon. I meditated on thy commandments which I loved; and I was exercised in thy justifications.

Antiphon. From above he hath sent fire into my bones, and hath chastised me.

Antiphon. Thy sons shall come from afar, and thy daughters shall rise up at thy side.

CAPITULUM. PHILIP 3.

Be followers of me, brethren, and observe them
who walk so as you have our model.

HYMN.

Soldier of the King eternal,
Valiant warrior, hail to thee!
Column raised to heights supernal
In unshaken majesty.

We revere thy glorious merits,
And the tide of homage wells,
From the fountain of our spirits,
Heavenward rising as it swells.

Thou hast felt the strong protection
Of the Virgin Mother's power,
Saving thee with sweet election
In the dread and dangerous hour.
Since thy youth she never swerveth,
In her watchful care of thee,
And forever she preserveth
Him who vowed her slave to be.

Chosen offspring of our Mother,
In her labors thou didst share,
Aiding her, as son and brother,
Carmel's beauty to repair;
Ruined shrine and temple raising,
From the dust of slow decay,
Mary's honor meetly praising,
In the dawn of fairer day.

Lo, the Cross thy weapon glorious,
As on Calvary's height of yore,
When our Jesus reigned victorious,
Fallen nature to restore;

So thy burning love retrieveth
Glory of an ancient race,
And by suffering achieveth
Marvels of renewing grace.

Praise unto thy God be given
For the grace, O John, conferred,
When with chalice raised to Heaven,
Thine entreating prayer was heard:
In that first rapt celebration
Of the sacrifice divine,
Pledge of thine assured salvation
He hath deigned in love to sign.

V. Pray for us, O holy Father John.

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

AT THE MAGNIFICAT.

Antiphon. Every one that hath zeal for the
law let him follow me; then many that sought
after judgment and justice went down into the
desert.

PRAYER.

O God! who hast made Saint John, Thy Con-
fessor and our Father, an ardent lover of perfect
self-denial, and of the Cross, grant that, by fol-
lowing ever in his footsteps, we may reach eternal
glory. Through our Lord.

AT MATINS. INVITATORY.

Come let us adore the Lord, King of Con-
fessors.

HYMN.

O John, rejoice this hallowed day
The triumph of the Cross to hail,
Whereon with Christ 'twas thine to stay,
Transfixed with pang of spear and nail !

Nor insults, scorn, nor cruel scourge,
Bondage, nor hunger can restrain
The love thy panting soul doth urge
To taste the bitter draught of pain.

Thine only joy, thy sole reward,
The boon for which thy spirit sighed,
To mirror here thy suffering Lord,
Like Him in anguish crucified.

While thou dost search the mystic night,
Through darkness gleams a radiant star,
And Carmel's camp is all alight,
With flame that leads to heights afar.

Let them that dwell in bliss above
Praise Thee, O Christ, with joyful lay,
Let them that run to Thee in love
Pursue, like John, the thorn-strewn way.

Antiphon. I judged not myself to know anything among you but Jesus Christ, and him crucified.

Antiphon. For to me, to live is Christ, and to die is gain.

Antiphon. I covered my soul in fasting; and I made haircloth my garment.

V. My life is wasted with grief.

R. And my years in sighs.

Lessons I., II., III. are taken from the Epistle of Saint Paul to the Philippians, Chapters 1, 2.

R. God forbid that I should glory save in the cross of our Lord Jesus Christ. By whom the world is crucified to me, and I to the world.

V. I live, now not I; but Christ liveth in me.

R. I chastise my body, and bring it into subjection.

V. That the life of Jesus may be made manifest in our mortal flesh.

R. I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us.

V. The word of the cross to them indeed that perish is foolishness; but to us it is the power of God.

Antiphon. My heart grew hot within me, and in my meditation a fire shall flame out.

Antiphon. I meditated upon the works of thy hands; and my spirit hath fainted away.

Antiphon. He hath given me hidden treasures, and the concealed riches of secret places.

V. My heart and my flesh.

R. Have rejoiced in the living God.

LESSON IV.

John of the Cross was born in Fontiveros, in Spain, of pious parents. It was evident from

his earliest years that he was to be singularly pleasing to the Virgin Mother of God; for when he fell into a well, at the age of five years, he was drawn out, unhurt, by the hand of the Mother of God. His desire for suffering was so ardent, that when he was nine years old, he gave up a softer bed, and accustomed himself to lie upon twigs. In his youth he devoted himself, as a servant, to the sick poor in the hospital in Medina del Campo. There he served the sufferers with the greatest charity, and eagerly accepted the lowest duties, while others were led, by his example, to practise the same offices of charity with greater fervor than before. Called, however, to higher things, he entered the Order of the Blessed Virgin Mary of Mount Carmel, and there, in virtue of obedience, he was ordained a Priest. So filled was he with a desire for stricter discipline, and for a more austere life, that his Superior allowed him to adopt the primitive Rule of the Order; wherefore, in perpetual remembrance of the Passion of our Lord, he declared war upon himself as on his most bitter enemy; and by watchings, fastings, iron scourges, and every kind of penance, he shortly succeeded in crucifying his flesh with its vices and passions. He was well worthy to be counted by Saint Theresa amongst the very pure and holy souls that illumined the Church of God at that time.

R. Our conversation is in heaven; from whence

also we look for the Saviour, our Lord Jesus Christ.

V. We, beholding the glory of the Lord, are transformed into the same image from glory to glory.

LESSON V.

John was fortified by the remarkable austerity of his life, and by the protection of every virtue. Through constant contemplation of divine things, he often fell into long and wonderful ecstasies. So great was his love for God, that the divine fire, unable to contain itself, burst forth, and appeared to illuminate his countenance. His first anxiety was for the salvation of his neighbor; hence he was unwearied in preaching the word of God, and in administering the Sacraments. Laden with all these merits, and full of ardor for the furthering of stricter discipline, he was divinely sent to be the companion of Saint Theresa, who not only brought back the primitive Rule of the Order of Mount Carmel amongst the Sisters, but also, with his help, restored it amongst the Friars. In carrying out the divine work, John suffered numberless trials in company with this servant of God. Undaunted by the difficulties and dangers that threatened his life, he visited each of the monasteries which had been built throughout Spain by the holy Virgin Theresa. In these monasteries, as well as in very many others erected through her agency for the spread

of the restored observance, he strengthened the same by word and example. Thus it has come to pass that John is looked upon as the first parent and teacher, after Saint Theresa, of the Order of Barefooted Carmelites.

R. Thy light shall rise up in darkness, and thy darkness shall be as the noonday; and the Lord will fill thy soul with brightness.

V. Being put to death indeed in the flesh, but enlivened in the spirit.

LESSON VI.

He guarded his virginity always; and when certain shameless women laid a pitfall for his modesty, he not merely repulsed them, but won them over to Christ. In the judgment of the Apostolic See he was inspired even as Saint Theresa to explain divine secrets. His books upon mystical theology are rich in the wisdom of Heaven. Once, when Christ asked him what reward he desired for all his labors, he answered: "Lord, to suffer, and to be despised for Thy sake." He was renowned for his power over demons, whom he often drove out of the bodies of men, for his gifts of discerning spirits and of prophecy, and for the glory of his miracles. So great was his humility that he often besought our Lord that he might die in some place where he would be unknown to every one. His wish was granted. He fell ill, at Ubeda, of a cruel

disease. He bore with unfailing patience the five bleeding wounds in the leg, thus to satisfy his craving for suffering. After having received the Sacraments of the Church with love and devotion, he fell asleep in the Lord, even in the embrace of Christ Crucified, whom he had ever carried in his heart and on his lips. His last words were, "Into Thy hands I commend my spirit." His death took place on the day and at the hour which he had foretold, in the year of grace one thousand five hundred and ninety-one, and at the age of forty-nine years. A shining ball of fire received his soul on its departure from the body, while the latter sent forth a sweet perfume. It remains incorrupt, and it is devoutly venerated at Segovia. John was honored by many miracles both before and after his death; and the Supreme Pontiff, Benedict the Thirteenth, raised him to a place amongst the Saints.

R. His lamps shined over my head, and I walked by his light.

V. And night shall be light as the day.

Antiphon. A wise man instructeth his own people, and the fruits of his understanding are faithful.

Antiphon. The Lord hath fed him with the bread of life and understanding, and hath given him the water of wholesome wisdom to drink.

Antiphon. He gave him the knowledge of

the holy things; made him honorable in his labors, and accomplished his labors.

V. Many shall praise his wisdom.

R. And it shall never be forgotten.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 11.*

LESSON VII.

At that time Jesus said to the multitudes: No man lighteth a candle, and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in may see the light. And the rest.

HOMILY OF SAINT AUGUSTIN, BISHOP.

ON THE SERMON OF THE LORD UPON THE MOUNT. BOOK 1.

The word "bushel" is apt; first, since it applies to the measure of retribution, because each one shall be rewarded according to the deeds done in the body. Thus the Apostle says: In order that each may there receive what he hath done in the body; and in another place it is said, as if speaking of this "bushel," when applied to the works done in the body: "For with what measure you mete, it shall be measured to you again." Again the word "bushel" is apt because the good things of time, which are enjoyed in the body, begin and pass away within a measured number of days, and this idea is perhaps suggested by "bushel," while,

on the other hand, the goods that are eternal and spiritual are confined by no such limit; for God doth not give the spirit by measure.

R. He hath opened his mouth in prayer; and the Lord hath filled him with the spirit of understanding.

V. And he will pour forth the words of his wisdom as showers.

LESSON VIII.

He who darkens and conceals the light of true doctrine for the sake of worldly interests, putteth the candle under a bushel, but he puts his candle on the candlestick who makes his body subject to the service of God, so that the preaching of the truth may stand first, and the service of the body second; that doctrine, moreover, may be the wider spread through this very service of the body; for by means of the body, that is, by the voice, the tongue, and the other movements of the body, teaching is conveyed unto them that learn. The Apostle, therefore, put his candle on the candlestick when he said: "I so fight, not as one beating the air, but I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a castaway."

R. He sought profitable words, and wrote words most right and full of truth.

V. And he discovereth deep things out of darkness.

LESSON IX.

When he says: "that it may shine to all that are in the house," I understand the house of which he speaks to mean the dwelling-place of men; that is, the world itself, for he says above: "You are the light of the world." Nor is it out of place, if any one wishes to understand that the "house" means the Church. He says: "Let your light so shine before men that they may see your good works, and glorify your Father, who is in heaven." If he only said: Let your light shine before men, that they may see your good works, he would seem to have placed the end in the praises of men. These praises hypocrites seek, and they that run after honors, and they win an empty glory. He adds, however: "And glorify your Father, who is in heaven," that man may not seek his end in the good works which please his fellowmen, but that he may refer even this to God, and may therefore please men in order that God may be glorified in him.

AT LAUDS.

Antiphon. He was born prince of his brethren, the support of his family, the stay of the people.

Antiphon. Like the trees that bear fruit, he shall bring forth first fruits, because the waters thereof shall issue out of the sanctuary.

Antiphon. The city shall be built in her high place, and the temple shall be founded according to the order thereof.

Antiphon. His children shall be as from the beginning, and his assembly shall be permanent before me.

Antiphon. Glory and wealth shall be in his house; and his justice remaineth forever and ever.

CAPITULUM. PHILIP 3. AS ABOVE.

HYMN.

Bearing His Cross, the gentle Lord drew nigh,
Offering the crown by merit richly won.
O Love! to quaff Thy cup and with Thee die,
Low answers John.

To live despised, in suffering and alone,
The one insatiate yearning of his breast;
To die devoid of honor, and unknown,
His heart's request.

Death yielded triumph of the Cross at last,
While dazzling globes of fire from Heav'n descend,
And o'er his deeds the light of glory cast
To cheer his end.

His dying couch, with light irradiate,
Dims with celestial beam earth's fitful flame,
Perfumes exale, breathing of heavenly state
And saintly fame.

Honor supreme be to the Father given,
To Word and Paraclete in praise unite,
Upon whose Triune flame the hosts of Heaven
Feed with delight.

V. The Lord hath brought out the chief stone.

R. And shall give equal grace to the grace thereof.

AT THE BENEDICTUS.

Antiphon. Look unto the rock whence you are hewn, unto Abraham, your father, and to Sara that bore you.

PRAYER. AS ABOVE.

V. My heart and my flesh.

R. Have rejoiced in the living God.

Verses as above. Capitulum. Philip 3. As above. Our Conversation.

CAPITULUM. PHILIP 4.

The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.

CAPITULUM. PHILIP 3. BE IMITATORS OF ME.

HYMN.

Saint of the eagle eye,
Gazing enrapt on high,
Mid dread abysses of Divinity;
Martyr by heart's intent,
Virgin yet penitent;
Prophet and guide in realms of mystery;

Oft in thy life, 'tis told,
Sweet converse thou didst hold
With the pure Virgin and her Son divine;
Thence came the wondrous light
Flooding with glory bright
Thy mystic page, for wisdom there did shine.

Clearly thou dost reveal
Secrets the clouds conceal,
For thou hast steeped thy soul in rays above,
Pondering the mountain height,
Darkness of faith's long night,
And the reviving flame of mystic love.

When by God's holy will
Thou dost His word instill,
Wondrous the marvels by the soul divined,
Like Him evoking light
From chaos deep as night,
Cheering with healthful beams the darkened mind.

O John, thy praise intone,
Prostrate before the throne!
Thee hath the Father signed with light most true,
Gifts of the Spirit shine,
And the meek Lamb divine
Openeth the book of life to thy pure view.

AT THE MAGNIFICAT.

Antiphon. You therefore, my sons, take courage,
and behave manfully in the law; for by it you
shall be glorious.

NOVEMBER 26.

Third Day in the Octave of
OUR HOLY FATHER JOHN.

SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

ON THE BIRTHDAY OF SAINT VICTOR, CONFESSOR.

SERMON I.

THE life of John and his special praise move them that are right of heart to the practice of virtue, rather than to the pursuit of glory. Surely, it is the mark of a perverse mind, and not of a righteous one, to seek glory before practising virtue, and to wish to be crowned without having honorably fought. It is said: "It is vain for you to rise before light." Thus it is. He strives in vain to rise to the heights of glory who has not first shone by the light of virtue. In vain the foolish virgins arise to meet the bridegroom when their lamps are gone out, and their folly lies in this, that they put their trust in empty lamps that have no oil. God forbid that I should glory, save in the glory of them with whom the Prophet exults when he says: "They shall walk, O Lord, in the light of thy countenance, and in thy name they shall rejoice all the day, and in thy justice they shall be exalted." Then he goes on: "For thou art the glory of their strength." In these beautiful words,

not their personal glory, but the glory of their virtue is praised. The glory that is without virtue comes undeserved; it is rash to desire it, and perilous to strive after it.

LESSON V.

Dearly beloved, in the life of John we have that which we can admire with justice, and that which we can imitate with profit. Who does not look upon him as a wonder worthy of all admiration, as, while yet clothed in his flesh, he fixes his bodily eyes upon the light of Heaven, whose gates are thrown open to him, and gazes on the visions of God? Such things as these we venerate in this holy man, but we do not seek to imitate them; and justly, for they may be wanting without danger to salvation, but they cannot be usurped without danger to salvation. We can with greater safety strive after the things that are solid than after them that are lofty; the things that speak more of virtue, and less of glory. Therefore let us study to make our conduct like unto that of him whose wonders we cannot imitate if we would.

LESSON VI.

Let us seek to imitate this holy man's sober fare, his tender piety; let us imitate his gentle spirit, his chastity of body, the modesty of his countenance, the purity of his soul; let us seek,

like him, to bridle our anger, to moderate the license of our tongue, to sleep sparsely, to pray much, to speak to ourselves in psalms and hymns and spiritual canticles, and to join night with day while busying ourselves with the divine praises. Let us be zealous for the better gifts; let us learn of him because he was meek and humble of heart. Let us, I repeat, seek to imitate his generosity towards the poor, his amiability to his guests, his patience with sinners, his kindness towards all. Behold that which is best. In these things lies the stamp with which we should be sealed; in his miracles shines the glory from which we should be held back. Let the latter delight us; let the former edify us; let the latter touch us; let the former urge us onward.

THIRD NOCTURN.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 11.*

LESSON VII.

HOMILY OF SAINT JOHN CHRYSOSTOM.

10TH HOMILY UPON THE 5TH CHAPTER OF SAINT MATTHEW.

Christ wills to show by this comparison why He, Himself, maketh His Saints known, and suffereth them not to be hidden. Behold the reason; because they that light a candle do not light it that they may put it under a bushel, but on a candlestick, that it may shine to those that are

in the house. Who are they that light the candle? The Father and the Son. What is the candle? The divine word, of which it is said: "Thy word is a lamp to my feet;" that it may shine, that is, that it may appear and enlighten those who are in the house of the Church, or in the house of the whole world. What is the candlestick? The Church, which bears the word of life. Therefore, Saint Paul says also: "Among whom you shine as lights in the world, holding forth the word of life." Therefore, every ecclesiastic having the word of God is called a candlestick.

LESSON VIII.

The bushels are those worldly men who are empty of God, and empty of all the things that are of God. They are, besides, called bushels because, like bushels, they are empty above and full below; thus, all lovers of the world and of the flesh are empty and without understanding in the spiritual and divine things, which are fitly called the things above. On the other hand, they seem to be full, in a measure, and wise in the things below, that is, in the things of the earth and of the world; wherefore, just as when you would put something into a bushel, it must drop down to the darkness of the bottom, so if you speak of anything concerning God to the man of this world, who is carnal and empty, he holds it not in the higher part of his mind

or heart, neither does he carry it in his mouth, but it falls at once from his mind and heart down amongst the dark things of earth, and it profits neither himself nor another.

NOVEMBER 27.

Fourth day in the Octave of
OUR HOLY FATHER JOHN.

FROM THE SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

ON THE BIRTHDAY OF SAINT VICTOR. SERMON 1.

DEARLY beloved, let us feast at the rich man's table, unto which we are bidden. The board groans beneath the abundance of bread and of the good things that are heaped upon it. Is he not rich who revives us by his example, protects us by his merits, delights us by his miracles? Rich indeed is he at whose solemn banquet angels and men are to-day gathered together; the latter for their refreshment, the former for their enjoyment: men, that they may improve; angels, that they may rejoice. What is his life, filled with good works, but a table laden with food? Nevertheless, all the dishes are not offered to every guest. Let me be careful to choose what belongs to me, and not to touch what is

meant for another. I will not stretch forth my hand to the glory of miracles, lest by grasping that which was not given to me from on high, I may justly lose with it what I seem to have received.

LESSON V.

I lift not my eyes, with him, to admire heavenly secrets, lest I should sink back, confused and overwhelmed with glory. Then, too late, I might take refuge in the counsel of the wise man, who says: Seek not the things that are too high for thee, and search not into things beyond thy strength. New wine, from water but now turned red, is brought upon the table; I touch it not, for I know that it is not set before me, who cannot, like him, change the elements, nor alter the nature of things. While he was still in the body, he commanded demons, and now, freed from the body, he loosens the bonds of him who is bound in the body. These are meats, but they are not for me, though they be sweet and savory; my soul toucheth them not, for in my poverty I have not wherewith to return the like.

LESSON VI.

Yet if I look carefully, behold, I have before my eyes, upon the table, the severity of holy judgment, the rigor of discipline, the mirror of holiness, the model of life, the stamp of virtue.

These I take without presumption, and I consume them to my great profit. If I conceal them they are rigorously demanded of me. Bear with me while I name the things which I think have been rightfully set before me. If you offer me the bread of sorrow and the wine of compunction from the table of the rich man, I take them without fear, for I am poor and needy. My tears shall be my bread day and night, and I will mingle my drink with weeping; such is my part, for I have been guilty of that which must be mourned. I doubt not that these viands are set before me, and will be demanded of me in place of signs and wonders. These are vessels unto honor to him who hath invited us, not the food of the poor.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 11.*

LESSON VII.

HOMILY OF SAINT AMBROSE, BISHOP.

BOOK 7. COMMENTARY ON SAINT LUKE. CHAPTER 11.

Because in former passages our Lord put the Church before the Synagogue, so here He urges us to transfer our faith to the Church. Faith is the lamp; as it was written: "Thy word, O Lord! is a lamp to my feet." The word of God is our faith; the word of God is light. Faith is the lamp. He was the true light which

enlighteneth every man that cometh into this world. Now the lamp cannot burn save with a borrowed light.

LESSON VIII.

The candle which is lighted to find the goath that was lost, is the power of our mind and understanding. Let no man put his faith in the Law, for the Law is limited, while grace is without limit; the Law darkens, grace enlightens. Therefore, let no one confine his faith within the limits of the Law, but let him transfer it to the Church, in which shines the Holy Ghost with His seven-fold gifts. He, the High Priest, illuminates her with the splendor of the High Divinity, lest the darkness of the Law should envelop her.

LESSON IX.

To conclude, the lamp which the High Priest was accustomed to light morning and evening according to the ancient rite of the Jews, is gone out as if it had been put under the bushel of the Law; and the City of Jerusalem upon earth, that killeth the Prophets, lies concealed as though in a valley of tears. The other Jerusalem, which is in Heaven, and in which our faith combats, is built upon that highest of all mountains, Christ. She cannot be hidden in the darkness and ruin of the world, but shines in the brightness of the eternal sun, and enlightens us with the light of spiritual grace.

Octave of the Presentation
of the
BLESSED VIRGIN MARY.

All as on the Feast except what follows.

SERMON OF SAINT CYRIL, BISHOP OF ALEXANDRIA.

LESSON IV.

HOMILY AGAINST NESTORIUS.

I SEE a joyful assembly of all the faithful, who have come together with willing hearts, at the call of Holy Mary, Mother of God, and ever Virgin. Praise and glory be to Thee, O Holy Trinity! who hast called us all to this festival. To thee also be praise, O Holy Mother of God! Thou art the precious pearl of the universe; thou art the lamp that faileth not, the crown of virginity, the sceptre of the true faith, the indestructible temple, containing Him who can never be contained; Mother and Virgin, through whom is He of whom it is said in the Holy Gospels: Blessed is he that cometh in the name of the Lord.

LESSON V.

Through thee the Trinity is hallowed; through thee the precious Cross is honored and adored in all the universe. Through thee Heaven exults, the angels and archangels rejoice, the demons are put to flight, and man himself is called

back to Heaven. Through thee every creature that had been held captive in the errors of idolatry has been converted to the knowledge of the truth, believing men have reached holy baptism, and churches have been built throughout the world.

LESSON VI.

With thy help the nations come to penance. What more? Through thee the only-begotten Son of God, the true light, hath shone on them that sat in darkness and in the shadow of death. Through thee the Prophets prophesied; through thee the Apostles preached salvation to the nations. Who can recount the praises of thy glory, Mary, Mother and Virgin? Let us extol her, beloved brethren, while we adore her Son, the spotless Spouse of the Church, to whom be honor and glory forever and ever. Amen.

IN THE THIRD NOCTURN.

*Reading of the Holy Gospel according to Saint Luke,
Chapters 11.*

LESSON VII.

At that time, when Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee. And the rest.

HOMILY OF SAINT JOHN CHRYSOSTOM.

ON JOHN. CHAPTER 2, HOMILY 20.

When thou dost hear this woman saying: "Blessed is the womb that bore thee, and the paps that gave thee suck," and then our Lord answering: "Yea, rather, blessed are they who hear the word of God, and keep it," understand that by these words was meant, not that He despised His mother, but that the name of mother would avail her nothing if she were not distinguished by goodness and faith. Now, if the maternal love of Mary was not to profit her without virtue, far less will our natural affection as father, brother, mother, or son profit us unless we contribute something of our own.

LESSON VIII.

For there is no hope of the salvation of any one, save in his personal virtues sustained by divine grace. For if this relationship in itself had profited Mary, it would have profited the Jews also, whose relation Christ was according to the flesh; it would have profited the nation of which He was born; it would have profited His brethren. Yet, as long as His brethren busied themselves with their own affairs only, the fact of relationship with Christ availed them not; on the contrary, they were condemned with the rest of the world.

LESSON IX.

When they were adorned with their own virtue, then they began to be worthy of admiration. Christ's country, on the other hand, gained nothing from Him, but went to ruin, and was destroyed by fire; His fellow-citizens were slain and perished miserably; His relations according to the flesh gained no help to salvation, because they lacked the support of virtue. The Apostles, on the contrary, came forth glorious in all eyes, because they had fitted themselves, by their obedience, for that true familiarity and companionship with Him which is to be so earnestly desired. Hence we learn the constant need that we have of faith and of lives eminent in virtue, for by these alone can we be saved.

NOVEMBER 29.

Sixth Day in the Octave of
OUR HOLY FATHER JOHN.

FROM THE SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

ON THE FEAST OF SAINT MALACHY. SERMON 2.

JOHN lived for all as though he alone were the parent of all; he cherished all as the hen

does its chickens, and protected them under cover of his wing. He made no distinction of sex, or age, or condition, or person; he forsook no one, and his compassionate heart was open to all. Whatever might be the sorrow that cried out to him, he made it his own, save that he was patient in his own trials, while in those of others he was pitiful, often impatient even. He did not, however, give himself so entirely to every one as to endanger himself, or to make himself the only exception to his care for all. He was careful of himself also, and watched over himself. So graciously did he belong wholly to himself and wholly to all, that his charity hindered not the care of himself, neither did the care of himself interfere in aught with the general good.

LESSON V.

If thou shouldst see this man dwelling alone by himself, thou wouldst suppose that he was living for God alone, and for himself. He lived in the midst of crowds without disturbance, and he spent his leisure time without idleness. How could he be idle when he was exercised in the justifications of the Lord? For though a part of his time was free from the claims of the people, it was not void of holy meditations, nor of the practice of prayer, nor of the repose of contemplation.

LESSON VI.

In his spare moments he spoke with gravity, or kept silence. His look was either kind or modest and recollected, and he never cast his eyes about, save at the command of virtue, which is held a great merit amongst wise men. His smile, which came rarely, gave evidence of affection, or excited it; and when it rose, now and then, to his lips, it was never broad, but showed his joy of heart in such a way as to increase rather than diminish the beauty of his countenance. It was so modest that it could not be suspected of levity; but, restrained though it was, it was enough to make his face cheerful, and to save it from any sign or cloud of sadness.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 2.*

LESSON VII.

At that time Jesus said to the multitudes: No man lighteth a candle and putteth it in a hidden place, nor under a bushel, but upon a candlestick, that they that come in may see the light. And the rest.

FROM THE HOMILY OF SAINT AUGUSTIN, BISHOP.

BOOK AGAINST THE FIVE HERESIES. VOL. 6.

It is written: Thy word, O Lord! is a lamp to my feet, and a light to my paths; and of God it is said: He is a consuming fire. Approach, therefore, and study the lamp with care, and lay aside the

darkness of your follies. No man lighteth a candle and putteth it under a bushel, but upon a candlestick, that it may shine to all that are in the house. The house is the whole world; the lighting of the candle is the Incarnation of the Word; the candlestick is the wood of the Cross; the candle shining on the candlestick is Christ hanging on the Cross.

LESSON VIII.

No man lighteth a candle, and putteth it under a bushel, but upon a candlestick, that it may shine to all that are in the house. Thou seest; let us see also. It is dark; let us not stumble amongst the pagans; let us not go astray with the heretics; let the lamp shine upon us; let the Word made Flesh teach us. Let us all hear; let no one shut his ears. Let the mocking pagans hear; let the persecuting Jews hear; let the Manicheans hear, dreamers of vain fancies; let the erring and contentious heretics hear; above all, let faithful Catholics hear, the worshippers of God. Let the latter hear for their instruction, the former for their amendment; let these hear lest they be led astray; those, that they may be corrected.

DECEMBER 1.

Octave of the Feast of
OUR HOLY FATHER JOHN.

Lessons I., II., III. are taken from the Epistle of Saint Paul to the Corinthians, Chapters 1, 2.

FROM THE SERMON OF SAINT BERNARD, ABBOT.

LESSON IV.

UPON SAINT VICTOR, CONFESSOR. SERMON 2.

REJOICE in the Lord, dearly beloved, because, amid the continual gifts of His love, He has given John to the world, that many might be saved by his example. Again I say, rejoice, for when John was taken from our midst he drew nearer to God, that yet many more might be saved by his intercession. A merciful and pitying Lord hath one amongst men for whose sake He pardons the sins of men, while our loving and merciful advocate has the time and place for intercession. Truly, a quiet place and leisure time. He appeared upon earth to be our example; he has been taken up into Heaven to be our patron. Here he trains us to life; there he invites us to glory. He who once encouraged us to to the work, now mediates for our reward. Kind Mediator! who asks nothing for himself, but desires to make everything over to us, both the love of the suppliant and the fruit of the supplication.

LESSON V.

This is the day of his glorious departure, the day of the joy of his heart; let us be glad and rejoice thereon. He hath entered into the powers of the Lord; let us rejoice, for now he is more powerful to save us. To-day John hath laid down his body, which alone seemed to hinder his entrance into glory; and the quicker because the more unburthened, He hath entered into the Holies, in glory made like unto the Saints. To-day the mighty Father of the family Himself, calls him, as a true friend, from the lowest and humble place, which he had chosen by the counsel of the Saviour, and he goeth up higher, and he hath glory before them that sit at table with him. To-day he rises, a true conqueror over the world, having put off the world, and having triumphed over the prince of the world, and he receives the crown of victory from the hand of the Lord. Moreover, he arises heavily laden with merits, brilliant in his triumphs, glorious in his miracles.

LESSON VI.

O veteran soldier! who hast changed the hard labors of christian warfare for the rest of angelic happiness, look down upon thy feeble and faint-hearted comrades, who are busy with thy praises amid hostile arms, and amongst the pitfalls of evil spirits. How dutiful, how pleasant, and how sweet it is to chant thy praises, to honor thee, and to pray to thee, in this place of affliction and in this body

of death ! Thy name and thy remembrance are as a dropping honeycomb on the lips of captives ; milk and honey are under the tongue of them that delight in thy memory. Up, therefore, mighty hero, sweet patron, faithful advocate ! arise to help us, that we also may rejoice in our deliverance, and that thou mayest glory in a complete victory.

*Reading of the Holy Gospel according to Saint Luke,
Chapter 11.*

LESSON VII.

FROM THE HOMILY OF SAINT AUGUSTIN, BISHOP.

PART 2. SUPPLEMENT. SERMON 3, ON SAINT JOHN THE BAPTIST.

No man lighteth a candle and putteth it under a bushel. When I called you a light, I called you also a candle. Beware of rejoicing in pride, lest your feeble flame be put out. I put you not under a bushel ; but you shall be put on the candlestick, that you may shine. What is the candlestick of the candle ? Listen ! be the candlestick of the candle, and you will have the candlestick. The Cross of Christ is the great candlestick ; he who would shine must not blush at the wood of the candlestick.

LESSON VIII.

Listen, that you may understand that the Cross of Christ is the candlestick. Hear Paul, the Apostle, hear the candle rejoicing in the candle-

stick. For my part, (and what shall your part be? he cries aloud) "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world." You have praised him, and applauded him; therefore let the world be crucified to you, and be ye crucified to the world. What does that mean? Seek not happiness from the world, keep yourselves apart from the happiness of the world. Does the world smile upon you? Beware of the seducer. Does the world threaten you? Fear not the foe.

LESSON IX.

If the good things of the world have not corrupted you, if the evil things of the world have not corrupted you, then you are crucified to the world. Glory, therefore, in the candlestick; shine on the candlestick. Be humble, that you may keep your brightness. Beware lest pride should extinguish you. Remember that you were made, that you may glory in your Maker. What wert thou, O man? O man! whoever thou art, bear in mind what thou wert at thy birth; if thou wert born noble, thou wert also born naked. What is nobility? The birth of the poor and of the rich is alike nakedness.

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