

fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom; and the grace of God was in Him.

THE CIRCUMCISION OF OUR LORD,
AND OCTAVE OF THE NATIVITY.

EPIST. *as in first Mass at Christmas,*
p. 10.

GOSP. Luke ii. 21.—At that time, after eight days were accomplished that the child should be circumcised ; His name was called Jesus, which was called by the angel before He was conceived in the womb.

THE EPIPHANY OF OUR LORD.

LESS. Isa. lx. 1-9.—Arise, be enlightened, O Jerusalem ; for thy light is come, and the glory of the Lord is risen, upon thee. For behold, darkness shall cover the earth, and a mist the people ; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see ; all these are gathered together, they are come to thee : thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover

thee, the dromedaries of Madian and Ephraim; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSP. Matt. ii. 1-12.—When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East to Jerusalem; saying, Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel. Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child,

and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king, went their way; and behold, the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary His mother, and falling down they adored Him. And opening their treasures, they offered Him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 1-5. — Brethren, I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world; but be reformed in the newness of

your mind : that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety : and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office : so we, being many, are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSP. Luke ii. 42-52.—And when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast (*v. 43). And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem ; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple sitting in

the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him, Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing. And He said to them, How is it that you sought Me? Did you not know that I must be about My Father's business? 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.* And His mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

(FEAST OF THE HOLY NAME OF JESUS.)

LESS. Acts iv. 8-12.—In those days, Peter, filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by

what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders ; which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GOSP. Luke ii. 21.—*As on Circumcision*, p. 18.

EPIST. Rom. xii. 6-16.—Brethren, having different gifts, according to the grace that is given us : either prophecy, to be used according to the rule of faith ; or ministry, in ministering ; or he that teacheth in doctrine ; he that exhorteth in exhorting ; he that giveth with simplicity ; he that ruleth with carefulness ; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brother-

hood ; with honour preventing one another. In carefulness not slothful : in spirit fervent : serving the Lord : rejoicing in hope : patient in tribulation : instant in prayer : communicating to the necessities of the Saints : pursuing hospitality. Bless them that persecute you : bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another ; not minding high things, but consenting to be humble.

GOSP. John ii. 1-11.—At that time, there was a marriage in Cana of Galilee ; and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him, They have no wine. And Jesus saith to her, Woman, what is it to Me and to thee ? My hour is not yet come. His mother saith to the waiters, Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them, Fill the water-pots with

THIRD SUNDAY AFTER EPIPHANY. 25

water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast : and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water ; the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drank, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee ; and manifested His glory, and His disciples believed in Him.

THIRD SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 16-21.—Brethren, be not wise in your own conceits. To no man rendering evil for evil : providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging your-

selves, my dearly beloved : but give place unto wrath. For it is written, Revenge is Mine ; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat ; if he thirst, give him to drink ; for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSP. Matt. viii. 1-13.—At that time, when Jesus was come down from the mountain, great multitudes followed Him. And behold, a leper came and adored Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus stretching forth His hand, touched him, saying, I will ; be thou made clean : and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man : but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them (* v. 5). And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him, I will

THIRD SUNDAY AFTER EPIPHANY. 27

come and heal him. And the centurion making answer, said, Lord, I am not worthy that Thou shouldest enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed Him, Amen, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPIST. Rom. xiii. 8-10.—Brethren, owe no man anything, but to love one another; for he that loveth his neighbour hath fulfilled the law. For thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSP. Matt. viii. 23-27.—At that time, when Jesus entered into the boat, His disciples followed Him. And behold, a great tempest arose in the sea, so that the boat was covered with waves; but He was asleep. And they came to Him and awaked Him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye fearful, O ye of little faith? Then, rising up, He commanded the winds and the sea, and there came a great calm. But the men

FIFTH SUNDAY AFTER EPIPHANY. 29

wondered, saying, What manner of man is this, for the winds and the sea obey Him?

FIFTH SUNDAY AFTER EPIPHANY.

EPIST. Col. iii. 12-17.—Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in work or in word, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSP. Matt. xiii. 24-30.—At that time, Jesus spoke this parable to the multitudes : The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came, and over-sowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming, said to him, Sir, didst thou not sow good seed in thy field ? Whence, then, hath it cockle ? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up ? And he said, No : lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest ; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPIST. 1 Thess. i. 2-10.—Brethren, we give thanks to God for you all, making a remembrance of you in our prayers, without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election. For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know, what manner of men we have been among you for your sakes. And you became followers of us and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth; so that we need not to speak anything. For they themselves relate of us what manner of entering in we

had unto you : and how ye turned to God from idols, to serve the living and true God ; and to wait for His Son from heaven (whom He raised from the dead) Jesus, who hath delivered us from the wrath to come.

GOSP. Matt. xiii. 31-35.—At that time, Jesus spoke this parable to the multitudes : The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field : which is the least indeed of all seeds : but when it is grown up, it is greater than all herbs, and becometh a tree : so that the birds of the air come, and dwell in the branches thereof. Another parable He spoke to them : The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them : that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

SEPTUAGESIMA SUNDAY.

EPIST. 1 Cor. ix. 24 to x. 5.—Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: 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 have become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptised in the cloud and in the sea; and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them: and the rock was Christ). But with the most of them God was not well pleased.

GOSP. Matt. xx. 1-16.—At that time, Jesus spoke to His disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every

man a penny. But when the first also came, they thought that they should receive more ; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering, said to one of them, Friend, I do thee no wrong : didst thou not agree with me for a penny ? Take what is thine, and go thy way : I will also give to this last even as to thee. Or, is it not lawful for me to do what I will ? Is thy eye evil, because I am good ? So shall the last be first, and the first last. For many are called, but few are chosen.

SEXAGESIMA SUNDAY.

EPIST. 2 Cor. xi. 19 to xii. 9.—Brethren, you gladly suffer the foolish ; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man

be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews ; so am I. They are Israelites ; so am I. They are the seed of Abraham ; so am I. They are the ministers of Christ (I speak as one less wise) ; I am more ; in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods ; once I was stoned ; twice I suffered shipwreck ; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness ; besides those things which are without my daily instance, the solicitude for all the churches. Who is weak, and I am not

weak? Who is scandalised, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed); but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell; God knoweth): that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I

will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee ; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSP. Luke viii. 4-15.—At that time, when a very great multitude was gathered together and hastened out of the cities unto Him, He spoke by a similitude : The sower went out to sow his seed. And as he sowed, some fell by the wayside ; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock ; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns ; and the thorns growing up with it, choked it. And other some fell upon

good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, He cried out, He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing, they may not see, and hearing, may not understand. Now the parable is this: The seed is the Word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the Word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the Word with joy; and these have no roots, for they believe for awhile, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and very good heart, hearing the Word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

EPIST. 1 Cor. xiii. 1-13.—Brethren, if I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.* For we know in part, and we prophesy in part. But when that which

is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child : but when I became a man I put away the things of a child. We see now through a glass in a dark manner ; but then face to face. Now I know in part : but then I shall know even as I am known. And now there remain, faith, hope, charity, these three ; but the greatest of these is charity.

GOSP. Luke xviii. 31-43.—At that time, Jesus took unto Him the twelve, and said to them, Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man : for He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon ; and after they have scourged Him, they will put Him to death : and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind

man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace : but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him ; and when he was come near, He asked him, saying, What wilt thou that I do to thee ? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight ; thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God : and all the people, when they saw it, gave praise to God.

ASH-WEDNESDAY.

LESS. Joel ii. 12-19.—Thus saith the Lord, Be converted to Me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God ; for

He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return, and forgive, and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Zion: sanctify a fast; call a solemn assembly; gather together the people; sanctify the Church; assemble the ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep; and shall say, Spare, O Lord, spare Thy people; and give not Thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered, and said to His people, Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSP. Matt. vi. 16-21.—At that time, Jesus said to His disciples, When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY IN LENT.

EPIST. 2 Cor. vi. 1-10.—Brethren, we exhort you that you receive not the grace of God in vain. For He saith, In an accepted time have I heard thee, and in the day of

salvation have I helped thee. Behold, now is the acceptable time ; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed : but in all things let us exhibit ourselves as the ministers of God ; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God : by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet known ; as dying, and behold we live ; as chastised, and not killed ; as sorrowful, yet always rejoicing ; as needy, yet enriching many ; as having nothing, and possessing all things.

GOSP. Matt. iv. 1-11.—At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the

tempter coming, said to Him, If Thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not in bread alonedoth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the temple, and said to Him, If Thou be the Son of God, cast Thyself down ; for it is written, That He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain, and shewed Him all the kingdoms of the world, and the glory of them ; and said to Him, All these will I give Thee, if, falling down, Thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him ; and behold, angels came, and ministered to Him.

SECOND SUNDAY IN LENT.

EPIST. 1 Thess. iv. 1-7.—Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man over-reach, nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification; in Christ Jesus our Lord.

GOSP. Matt. xvii. 1-9.—At that time, Jesus took Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured

before them. And His face did shine as the sun, and His garments became white as snow. And behold, there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus, Lord, it is good for us to be here : if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them ; and lo, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased ; hear ye Him. And the disciples hearing, fell upon their face, and were very much afraid : and Jesus came and touched them, and said to them, Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY IN LENT.

EPIST. Eph. v. 1-9.—Brethren, be ye followers of God, as most dear children :

and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints ; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose ; but rather giving of thanks ; for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words ; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness ; but now light in the Lord. Walk, then, as children of the light ; for the fruit of the light is in all goodness, and justice, and truth.

GOSP. Luke xi. 14-28.—At that time, Jesus was casting out a devil, and the same was dumb ; and when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it ; but

some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall ; and if Satan also be divided against himself, how shall his kingdom stand ? because you say, that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out ? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace ; but if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me, is against Me ; and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking

rest ; and not finding, he saith, I will return into my house whence I came out : and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there ; and the last state of that man becomes worse than the first. And it came to pass as He spoke these things, a certain woman from the crowd lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said, Yea, rather, blessed are they who hear the Word of God, and keep it.

FOURTH SUNDAY IN LENT.

EPIST. Galat. iv. 22-31.—Brethren, it is written that Abraham had two sons ; the one by a bond-woman and the other by a free-woman. But he who was of the bond-woman was born according to the flesh ; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments ; the one from Mount Sina, engendering unto bond-

age, which is Agar; for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which is above is free, which is our mother. For it is written, 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. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So, then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GOSP. John vi. 1-15.—At that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that were

diseased. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip, Whence shall we buy bread that these may eat? And this He said to try him; for He Himself knew what He would do. Philip answered, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples, Gather up the frag-

ments that remain, lest they be lost. They gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force, and make Him king, fled again into the mountain Himself alone.

PASSION SUNDAY.

EPIST. Heb. ix. 11-15.—Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh,

how much more shall the blood of Christ, who, by the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the new testament; that by means of His death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

GOSP. John viii. 46-59.—At that time, Jesus said to the multitudes of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to Him, Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father, and you have dishonoured Me. But I seek not My own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, if any man keep My

word he shall not see death for ever. The Jews therefore said, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered, If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom you say that He is your God. And you have not known Him; but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day. he saw it, and was glad. The Jews therefore said to Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him; but Jesus hid Himself, and went out of the temple.

PALM SUNDAY.

LESS. Exod. xv. 27 to xvi. 7.—In those days, the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees ; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine ? And the Lord said to Moses, Behold I will rain bread from heaven for you : let the people go forth, and gather what is sufficient for every day, that I may prove them whether

they will walk in My law or no. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel, In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

GOSP. Matt. xxi. 1-9.—At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, He sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to Me. And if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going,

did as Jesus commanded them ; and they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way : and others cut boughs from the trees, and strewed them in the way : and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David ! blessed is He that cometh in the name of the Lord !

EPIST. Philip. ii. 5-11.—Brethren, let this mind be in you, which was also in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God ; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. (* v. 8.) He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names : that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth ; and that

every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

THE PASSION OF OUR LORD JESUS
CHRIST.

According to St. Matt. xxvi.-xxvii. 1-66.

At that time, Jesus said to His disciples, You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtlety they might apprehend Jesus, and put Him to death. But they said, Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head, as He was at table. And the disciples seeing it, had indignation, saying, To what purpose is this waste? for

this might have been sold for much, and given to the poor. And Jesus knowing it, said to them, Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told, for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them, What will you give me, and I will deliver Him unto you? but they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him. And on the first day of the Azymes the disciples came to Jesus saying, Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said, Go ye into the city to a certain man, and say to him, The Master saith, My time is near at hand, I will keep the pasch at thy house with My disciples. And the

disciples did as Jesus appointed to them ; and they prepared the pasch. Now when it was evening, He sat down with His twelve disciples : and whilst they were eating He said, Amen I say to you, that one of you is about to betray Me. And they, being very much troubled, began every one to say, Is it I, Lord ? But He answering, said, He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him ; but woe to that man by whom the Son of man shall be betrayed : it were better for him if that man had not been born. And Judas that betrayed Him, answering, said, Is it I, Rabbi ? He saith to him, Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke : and gave to His disciples, and said, Take ye, and eat ; this is My body. And taking the chalice, He gave thanks : and gave to them, saying, Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto remission of sins. And I say unto you, I will not drink

from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of My Father. And a hymn being said, they went out unto Mount Olivet. Then Jesus said to them : All you shall be scandalised in Me this night ; for it is written, I will strike the shepherd, and the sheep of the flock shall be dispersed ; but after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him, Although all shall be scandalised in Thee, I will never be scandalised. Jesus said to him, Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice. Peter saith to Him, Yea, though I should die with Thee, I will not deny Thee : and in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani ; and He said to His disciples, Sit you here till I go yonder and pray : and taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them, My soul is sorrowful even unto death ; stay

you here and watch with Me. And going a little farther, He fell upon His face, praying, and saying, My Father, if it be possible, let this chalice pass from Me : nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep : and He saith to Peter, What ! Could you not watch one hour with Me ? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went, and prayed, saying, My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping ; for their eyes were heavy. And leaving them, he went again : and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them, Sleep ye now, and take your rest ; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go ; behold, he is at hand that will betray Me. As He yet spoke, behold, Judas, one of the twelve, came ; and with him a great mul-

titude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said, Hail, Rabbi; and he kissed Him. And Jesus said to him, Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held Him. And behold, one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How, then, shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes, You are come out, as it were to a robber, with swords and clubs, to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on

Me. Now all this was done that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus, led Him to Caiphas, the high priest, where the scribes and ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses. And they said, This man said, I am able to destroy the temple of God, and in three days to rebuild it. And the high priest, rising up, said to Him, Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him, I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him, Thou hast said it. Nevertheless, I say to you. hereafter you shall see the Son

of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying, He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said, He is guilty of death. Then did they spit in His face and buffet Him; and others struck His face with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying, Thou also wast with Jesus the Galilean: but he denied before them all, saying, I know not what thou sayest. And as he went out at the gate, another maid saw him, and she saith to them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I know not the Man. And after a little while, they came that stood by, and said to Peter, Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew

not the Man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said, Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying, I have sinned, in betraying innocent blood; but they said, What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests, having taken the pieces of silver, said, It is not lawful to put them into the corbona; because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore

that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias, the prophet, saying, And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying, Art Thou the king of the Jews? Jesus saith to him, Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him, Dost not Thou hear how great testimonies they allege against Thee? And He answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day, the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They, therefore, being gathered together, Pilate said, Whom will you that I release to you, Barabbas, or Jesus that is called Christ?

For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment, his wife sent to him, saying, Have thou nothing to do with that just Man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them, Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them, What shall I do then with Jesus that is called Christ? They say all, Let Him be crucified. The governor said to them, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. And Pilate, seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, I am innocent of the blood of this just Man; look you to it. And the whole people answering, said, His blood be upon us, and upon our children. Then he released to them Barabbas: and having

scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him, they put a scarlet cloak about Him. And plaiting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying, They divided My garments among

them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause written, This is Jesus the King of the Jews. Then were crucified with Him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying, Vah, Thou that destroyest the temple of God, and in three days dost rebuild it, save Thy own self ; if Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said, He saved others, Himself He cannot save : if He be the king of Israel, let Him now come down from the cross, and we will believe Him : He trusted in God, let Him now deliver Him if He will have Him ; for He said, I am the Son of God. And the self-same thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying,

Eli, Eli, lama sabacthani? that is, My God, My God, why hast Thou forsaken Me? And some that stood there, and heard, said, This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said, Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the Ghost.

[Here all kneel, and pause a little.]

And behold the veil of the temple was rent in two, from the top even to the bottom; and the earth quaked, and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God. And there were many wo-

men afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapt it up in a clean linen cloth, and laid it in his new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

[*Here is said the Munda cor meum, &c.*]

And the next day, which followed the day of preparation, the chief priests and Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while He was yet alive, After three

days, I will rise again. Command therefore the sepulchre to be guarded unto the third day, lest perhaps His disciples come and steal Him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

GOOD FRIDAY.

LESS. Osee vi. 1-6.—Thus saith the Lord, In their affliction they will rise early to Me. Come, and let us return to the Lord; for He hath taken us, and He will heal us; He will strike, and He will cure us. He will revive us after two days; on the third day He will raise us up, and we shall live in His sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Eph

raim? What shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of My mouth; and Thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

LESS. Exod. xii. 1-11.—In those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the four-

teenth day of this month ; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire ; you shall eat the head with the feet and the entrails thereof. Neither shall there remain anything of it until the morning. If there be anything left, you shall burn it with fire. And thus you shall eat it : you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste ; for it is the Phase (that is, the passage) of the Lord.

THE PASSION OF OUR LORD JESUS
CHRIST.

According to St. John xviii.-xix. 1-24.

At that time, Jesus went forth with