

Supplement to the Missal

The Proper of Masses

IN COMMEMORATION OF

Thirty-nine Beati

OF THE ANGLICAN COMMUNION

BY

THE REVEREND  
CLEMENT HUMILIS, M.A.

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*This Supplement is dedicated  
with much affection  
to the Bishops  
of the world-wide English Church  
for which  
it is likely  
that God has decreed  
in the centuries to come  
a rich and glorious destiny.*

## P R E F A C E

In describing these holy servants of God as *Blessed*, we do not in any way anticipate the final judgment of the whole Church; but in the peculiar circumstances of our local Church we salute them as *Blessed* under the indirect authority of widespread appreciation of their devout and saintly lives, a national valuation which is a veritable *Vox Ecclesiae*. We have added to more modern names four of the seventeenth century, and one of the eighteenth, which carry back the moral roots of the Oxford Movement almost to the date of the great upheaval of the sixteenth century.

It is well at the outset to realize that Anglo-Catholics represent, not a party dating from 1833, but the first reform of the English Church in the sixteenth century. They are therefore prior in time to other groups, which with them form the body known generally as the Church of England.

In these circumstances there are cogent reasons why in the Church of England official canonization of post-Reformation saints should be postponed. Canonization by Convocation is estopped for some generations for reasons which are obvious to all practical people. But this Supplement is published in reliance on the principle, that in the modern Church of England all important revivals are initiated by Parish Priests, and carried through an experimental stage, until they take root in custom, and are eventually endorsed by constituted authority.

We have moreover described these holy men and women, who as yet possess neither canonization by authority, nor the sanction of immemorial custom, not as

*Saints* but as *Blessed*, hoping that in the course of years their full canonization may be accomplished by constitutional methods.

It is earnestly to be desired, however, that no Priest will make use of this Supplement at the altar against the expressed wish of his Bishop. It is hoped, nevertheless, that from time to time Bishops of the English Rite in Greater Britain and the United States will feel themselves able officially to permit the use of these Masses. And although, in the home country, circumstances may render this impossible for some years, yet, it is hoped that there will be many dioceses in which the use of these Masses will be implicitly permitted (as contrasted with explicit permission) that is to say, will not be officially prohibited (at least as extra Masses *ad libitum*), so that gradually these Saints of our own time may win their way to our altars. And moreover many Priests and lay people may like to possess this Supplement whether in use at the altar, or not.

It must be understood also that the Collect for All Saints can be used instead of the Collect for the Feast, and that the rest of the Proper, except the Epistle and Gospel, can be used as the private devotions of the celebrant, so that the audible service can be taken entirely from the Book of Common Prayer and Bible.

It is suggested that the short biographical notice at the head of each Mass should be read to the congregation in place of an address.

The Ordinary and Canon of the Anglo-Catholic Mass of 1549 (in a somewhat modernized form) have been added to the Supplement in anticipation of its eventual authorization—a solution of the liturgical problem so simple that it is a matter of regret that this has not already been done.

No use has been made of the Common of the Saints. The Missal of the Church of England is not as yet rich in the Masses of her national Saints; but an attempt, however imperfect, has been made in this Supplement to provide thirty-one complete Masses well filled with the sonorous periods of Holy Writ, and reflecting in some degree the spiritual and ecclesiastical circumstances of each servant of God commemorated. On the other hand the Latin Missal is so crowded with the memorials of the Saints (for which God be thanked) that recourse to the Common is the only safeguard against unwieldy bulk.

The name of Lancelot Andrewes has been most regretfully omitted owing to his part as assessor in the trial of the rationalistic heretic Bartholomew Legate in 1612, who, as a result of the trial, was executed by burning at Smithfield.

The commemorations have been attached to the nearest free dates.

In the ranking of the new Feasts, those of Martyrs and Bishop-Confessors are of double rank: all others of semi-double.

In the case of Bishops ruling their Sees at the time of death, surnames have been dropped in the headings of their Feasts.

Rubrical directions are not given here. They will be found in full in other books; but in all Feasts in this volume the Gloria is used, though not the Creed (except when noted). The additional Secrets and Postcommunions are said according to the number of the Collects used. In the absence of a Missal, fully provided with the prayers of the season, the Collect, Secret, and Postcommunion of our Lady (p. 24 and 25) can be said in the Octaves of her



Feasts on December 9th and 11th, and on August 17th, and in Eastertide.

The colour of every Feast in this Supplement is white, except those of *Blessed William of Canterbury* on January 16th, and *Blessed John of Melanesia* on September 22nd, which are red. The colour for Unity Day is purple.

This volume is a supplement, and is meant to be used with the Book of Common Prayer, or with any well-known English Missal.

It will be noticed that every one of the male *Beati* in this Supplement (thirty-four in number) was a graduate of Oxford or Cambridge, and that one of the women (who are five in number) graduated at Girton, and that another was the founder of some twenty-six schools.

It is appropriate that an annual Mass for Unity should be said on the death day of Cardinal Mercier (January 24), and such a Mass has been inserted in this Supplement.

Finally it is necessary to realize that everyone of these thirty-nine men and women would have been shocked if they had known that they were to be included in this list. They would have protested that they were no Saints, nor possessed of any heroic virtue; for humility is of the essence of sanctity, and no Saint will acknowledge his own holiness.

#### CLEMENT HUMILIS.

ST. CLEMENT'S, CAMBRIDGE.

*The Feast of St. Clement, 1932.*

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THE ORDINARY AND CANON  
OF THE MASS

THE CUSTOMARY PREPARATION  
ending with the Lord's Prayer and this  
COLLECT

**A**LMIGHTY God, unto whom all hearts be open, and  
all desires known, and from whom no secrets are hid:  
cleanse the thoughts of our hearts by the inspiration of thy  
Holy Spirit: that we may perfectly love thee, and worthily  
magnify thy holy name: through Christ our Lord. Amen.

INTROIT.

THE KYRIE

*iii. Kyrie eleison.*

*iii. Christe eleison.*

*iii. Kyrie eleison.*

*or*

*iii. Lord, have mercy (upon us).*

*iii. Christ, have mercy (upon us).*

*iii. Lord, have mercy (upon us).*

GLORIA.

**G**LORY be to God on high, and in earth peace, good  
will towards men. We praise thee, we bless thee, we  
worship thee, we glorify thee, we give thanks to thee for  
thy great glory, O Lord God, heavenly King, God the  
Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us.

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

*Priest.* The Lord be with you.

*Answer.* And with thy spirit.

#### THE COLLECTS.

#### THE EPISTLE.

#### THE GRADUAL Etc.

#### (THE CREED).

[I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, being of one substance with the Father, by whom all things were made, Who for us men, and for our salvation, came down from heaven, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come

again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe One (Holy) Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.]

*Priest.* The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Let us pray.

#### THE OFFERTORY.

#### THE SECRET.

#### THE PREFACE OF THE CANON.

*Priest.* The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

*Priest.* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord holy, Father Almighty, everlasting God.

*For Special Prefaces see p. 31.*

Therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

## THE SANCTUS.

**H**OLY, HOLY, HOLY, Lord God of Hosts: heaven and earth are full of thy glory: glory be to thee, O Lord most High. Amen.

**B**LESSED is he that cometh in the name of the Lord. Hosanna in the highest.

## THE CANON.

**A**Lmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name may agree in the truth of thy Holy Word, and live in unity, and godly love.

Specially we beseech thee to save and defend thy servant **GEORGE** our King (or the President of the United States of America), that under him we may be godly and quietly governed. And grant unto his whole Council and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

GIVE Grace, O heavenly Father, to our Chief Bishop, and all other Bishops and Curates, that they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, that with meek

heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

AND we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness this congregation which is here assembled in thy Name to celebrate the commemoration of the most glorious death of thy Son.

AND here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow.

WE commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: grant unto them we beseech thee, thy mercy, and everlasting peace, and that, at the day of general resurrection, we, and all they which be of the mystical Body of thy Son, may together be set on his right hand, and hear his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world: grant this, O Father, for Jesus Christ's sake, our only mediator and advocate.

O GOD, heavenly Father, who of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the Cross for our redemption, who made there by his one

oblation, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again.

HEAR us, O Merciful Father, we beseech thee, and with thy Holy Spirit and Word, vouchsafe to ✠ bless and ✠ sanctify these thy ✠ gifts, and creatures of ✠ bread and ✠ wine, that they may be unto us the ✠ Body and ✠ Blood of thy most dearly beloved Son Jesus Christ.

WHO, in the same night that he was betrayed, took bread, and when he had blessed, ✠ and given thanks, he brake it, and gave it to his disciples, saying: TAKE, EAT, THIS IS MY BODY WHICH IS GIVEN FOR YOU: do this in remembrance of me.

LIKEWISE after supper he took the Cup, and when he had given thanks ✠ he gave it to them, saying: Drink ye all of this, FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS: Do this as oft as ye shall drink it, in remembrance of me.

WHEREFORE, O Lord, and heavenly Father, according to the Institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants do ✠ celebrate, and ✠ make ✠ here before thy divine Majesty, with these thy ✠ holy ✠ gifts, the memorial which thy Son hath willed us to make: having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the

merits and death of thy Son, Jesus Christ, and through faith in his Blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion.

AND here we offer and present unto thee, O Lord, our self, our souls, and bodies, to be a reasonable, holy and living sacrifice unto thee: humbly beseeching thee that whosoever shall be partakers of this holy communion, may worthily receive the most precious ✠ Body and ✠ Blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him.

AND although we be unworthy, through our manifold sins, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine Majesty: not weighing our merits, but pardoning our offences, through Christ ✠ our Lord: by ✠ whom, and with ✠ whom in the ✠ unity ✠ of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

### THE PATERNOSTER.

LET US PRAY.

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR FATHER, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

Answer. But deliver us from evil. Amen.

## THE FRACTION.

Throughout all ages, world without end.

*Answer.* Amen.

✠ The peace of the ✠ Lord be always ✠ with you.

*Answer.* And with thy spirit.

## THE AGNUS.

**O** LAMB of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.

O Lamb of God, that takest away the sins of the world,  
grant us thy peace.

## THE COMMUNION OF THE PRIEST.

*[If any of the people desire Communion then shall this  
exhortation be said:—*

## THE EXHORTATION.

**Y**E that do truly and earnestly repent you of your sins,  
and are in love and charity with your neighbours, and  
intend to lead a new life, following the commandments of  
God and walking from henceforth in his holy ways: draw  
near with faith, and take this holy Sacrament to your  
comfort, and make your humble confession to Almighty  
God, meekly kneeling upon your knees.

## THE CONFESSION OF THE PEOPLE.

**A**LMIGHTY God, Father of our Lord Jesus Christ,  
maker of all things, judge of all men, we acknowledge  
and bewail our manifold sins and wickedness, which we  
from time to time most grievously have committed, by

thought, word, and deed, against thy divine Majesty,  
provoking most justly thy wrath and indignation against us:  
we do earnestly repent, and are heartily sorry for these our  
misdoings: the remembrance of them is grievous unto us,  
the burden of them is intolerable: have mercy upon us, have  
mercy upon us, most merciful Father, for thy Son our Lord  
Jesus Christ's sake, forgive us all that is past, and grant  
that we may ever hereafter serve and please thee in newness  
of life, to the honour and glory of thy Name: through Jesus  
Christ our Lord. Amen.

## THE ABSOLUTION.

**A**LMIGHTY God, our heavenly Father, who of his  
great mercy hath promised forgiveness of sins to all them  
that with hearty repentance and true faith turn unto him:  
have mercy upon you, ✠ pardon and deliver you from all  
your sins, confirm and strengthen you in all goodness, and  
bring you to everlasting life: through Jesus Christ our Lord.  
Amen.

## THE COMFORTABLE WORDS.

*Priest.*

**H**EAR what comfortable words our Saviour Christ saith  
unto all that truly turn to him.

Come unto me all that travail, and are heavy laden, and  
I will refresh you.

So God loved the world, that he gave his only-begotten  
Son, to the end that all that believe in him should not perish,  
but have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be  
received, that Christ Jesus came into the world to save  
sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

#### THE PRAYER OF HUMBLE ACCESS.

**W**E do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies: we are not worthy so much as to gather up the crumbs under thy table: but thou art the same Lord whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood in these holy mysteries, that we may continually dwell in him, and he in us, and that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

#### THE COMMUNION OF THE PEOPLE.

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Amen.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Amen.]

#### THE ABLUTIONS.

#### THE COMMUNION.

THE POSTCOMMUNIONS (one or more) before which is said:

*Priest.* The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Let us pray.

*Answer.* (At the end of the first and last Post-communion) Amen.

**A**LMIGHTY and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ, and hast assured us, duly receiving the same, of thy favour and goodness towards us, and that we be very members incorporate in thy mystical Body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in: through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

(*Priest.* The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Depart in peace: Mass is ended.

*Answer.* Thanks be to God.)

#### THE BLESSING.

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

#### THE LAST GOSPEL.

(See p. 32).



## SUPPLEMENTARY COLLECTS, SECRETS AND POSTCOMMUNIONS.

THE Editors of *Ritual Notes* (Seventh edition: p. 33 and 34) state that "it would be exceedingly difficult to draw up an accurate and satisfactory list from the Collects in the Book of Common Prayer which would correspond with the supplementary Collects; the following might answer where the ancient Collects are not available:—

(i.) Of the B.V.M. The Collect for Christmas Day.  
(ii.) For the Catholic Church. The Collect for the Sixteenth Sunday after Trinity. (iii.) For the prayers of the saints. The Collect at end of Communion Office, *Assist us mercifully*. (iv.) For the living and the dead. The Collect for the Twenty-fourth Sunday after Trinity.  
(v.) Of the Holy Ghost. The Collect for Whitsunday. (vi.) For the Bishops. The Collect as in the Form of Consecrating Bishops."

The ancient Collects with Secrets and Postcommunions are given in *The English Missal* (published by Messrs. W. Knott and Son Ltd., Brooke Street, Holborn, E.C.1).

The following alternative Collects, Secrets and Postcommunions are inserted for the convenience of those using this supplement.

### (1) OF THE B.V.M.

#### COLLECT.

**O** GOD, who didst will that thine only-begotten Son, Jesu Christ, should take flesh in the womb of blessed Mary ever-virgin; grant us such a measure of reverence and love for her who was the stainless instrument of thy

Son's Incarnation, that we may keep the faith unflinchingly. Through the same.

#### SECRET.

**R**ECEIVE, O Lord, these our oblations, and grant that we may ever confess him, who was conceived of a Virgin, to be very God, and very man. Through the same.

#### POSTCOMMUNION.

**G**RANT, O God, that as we have tasted of these mysteries on earth, so we may behold in heaven the vision of the Incarnate Lord. Through.

### (2) FOR THE CHURCH.

#### COLLECT.

**A**Lmighty God, we beseech thee to hear the prayers of thy Church; and grant that she, being protected by thy good providence against the errors of men and all false doctrine, may ever serve thee in godly quietness. Through.

#### SECRET.

**M**AY our humble oblations, O Lord, be acceptable to thy mercy, and avail thine elect for salvation. Through.

#### POSTCOMMUNION.

**G**RANT, O Lord, we beseech thee, that the mysteries of the altar, which we this day have celebrated, may ever benefit the whole household of God on earth. Through.

### (3) FOR THE CHIEF BISHOP.

#### COLLECT.

**O** GOD, the Shepherd and Ruler of the faithful, regard, we beseech thee, with mercy thy servant N . . . . . whom thou hast been pleased to consecrate as

the Chief Bishop of thy Church; and grant him to be a wholesome example to the people committed to his rule, that he may at last attain with them unto everlasting life. Through.

SECRET.

**R**ECEIVE our humble oblations, and bless and protect thy servant N . . . . to whom thou hast given so great a charge. Through.

POSTCOMMUNION.

**M**AY these mysteries avail for the defence and guidance of thy servant N . . . . , and the salvation of his flock. Through.

#### (4) FOR THE PRAYERS OF THE SAINTS.

COLLECT.

**G**RANT, we pray thee, Almighty God, that we may be ever made glad by the intercession of Saint Mary the Mother of God, and all the holy powers of heaven, the blessed patriarchs, prophets, apostles, evangelists, martyrs, confessors, and virgins, and all others thy Saints; that as we do reverence their good deeds, so we may be strengthened by their prayers. Through.

SECRET.

**M**AY our humble oblations be acceptable, O Lord, in thy sight; and do thou grant that, in all our necessities, we may obtain the prayers of thy Saints. Through.

POSTCOMMUNION.

**V**OUCHSAFE, O Lord, that as we have remembered in these mysteries the blessed Mother of God, and all thy Saints, so we may ever obtain the benefit of their prayers. Through.

#### (5) FOR THE LIVING AND THE DEAD.

COLLECT.

**O** LORD, we beseech thee, absolve thy people (now departed) from their offences; that through thy bountiful goodness they may all be delivered from the bands of those sins, which by their frailty they have committed. Through.

SECRET.

**A**CCCEPT, we pray thee, our humble oblations, and look with mercy on the souls of thy departed servants. Through.

POSTCOMMUNION.

**G**RANT, O Lord, that these mysteries may avail both for our salvation and the eternal welfare of thy departed servants. Through.

#### (6) ADVENT COMMEMORATION.

COLLECT.

**S**TIR up we beseech thee, O Lord, thy power and come amongst us, that by thy protection we may be defended from every snare of sin, and by thy deliverance obtain salvation. Through.

SECRET.

**G**RANT, O Lord, that these holy mysteries may so purify us with their mighty power that we may come the more pure to him who is the prime source and foundation of purity, Jesus Christ our Lord, who liveth.

POSTCOMMUNION.

**M**AY we receive the fruits of thy mercy, O Lord, in the midst of thy temple, that so we may prepare with fitting reverence for the feast of our redemption. Through.

## (7) LENT COMMEMORATION.

## COLLECT.

**O** GOD, whose anger is just but whose loving heart is merciful; regard, we beseech thee, the tears of thy people, and graciously turn away the indignation which we have so righteously deserved. Through.

## SECRET.

**M**AKE us, we pray thee, O Lord, worthy to offer these oblations, by which we begin the daily discipline of fast and abstinence. Through.

## POSTCOMMUNION.

**G**RANT, O Lord, that these mysteries may obtain for us such strength and devotion that our fast may profit us unto salvation. Through.

## (8) OF THE HOLY GHOST.

## COLLECT.

**G**OD, who didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his (holy) comfort.\* Through . . . . in the unity of the same.

## SECRET.

**S**ANCTIFY, we pray thee, O Lord, the oblations which we offer; and cleanse our hearts by the enlightenment of the Holy Spirit. Through . . . . in the unity of the same.

\* De ejus semper consolatione gaudere.

## POSTCOMMUNION.

**M**AY the silent outpouring of the Holy Spirit into our hearts cleanse us, O Lord, and by the dew of divine grace make us fruitful in all good works. Through . . . . in the unity of the same.

## (9) OF THE BLESSED SACRAMENT.

## COLLECT.

**O** GOD, who in (this) wonderful Sacrament hast left unto us the memorial of thy Passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption. Who livest.

## SECRET.

**O** LORD, we beseech thee, vouchsafe to thy Church that peace and unity which are mystically shadowed forth in the oblations of thine altar. Through.

## POSTCOMMUNION.

**W**E beseech thee, O Lord, to fill us for ever with the fruitful benediction of thy Godhead, prefigured by the communion of thy precious Body and Blood. Who livest.

## (10) OF THE ANNUNCIATION OF THE B.V.M.

## COLLECT.

**W**E beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection. Through the same.

## SECRET.

**C**ONFIRM in our hearts, we beseech thee, O Lord, the mysteries of the true Faith; that we, who confess thy

Son to have been conceived by a Virgin, and to be true God and Man, may be found worthy of eternal gladness by the power of his resurrection. Through the same.

## POSTCOMMUNION.

**O** GOD, who didst send thine Angel with glad tidings, and didst will that thy Word should take flesh in the womb of the Blessed Virgin Mary; vouchsafe that thy humble servants, who truly believe and confess that she is in very truth the Mother of God, may be helped by her prayers. Through the same.

## (11) OF ANY SAINT.

## COLLECT.

**O** ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son, Christ our Lord; Grant us grace so to follow thy blessed servant N . . . \* in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee. Through.

## SECRET.

**M**AY our devout oblations, O Lord, be acceptable to thee, both as honouring thy Saints, and as profitable for our own salvation. Through.

## POSTCOMMUNION.

**V**OUCHSAFE to thy faithful people, O Lord, we beseech thee, grace alway to rejoice in the veneration of thy Saints, being ever defended by their unceasing prayers. Through.

\* Or in the Octave (Nov. 3) "thy blessed Saints" p. 265.

## SPECIAL PREFACES.

## PREFACE OF THE B.V.M.

**E**VERLASTING God; And it is meet that we should praise, bless, and proclaim thee on this the (*here name the Feast*) of the blessed and glorious ever-Virgin Mary, who, by the overshadowing of the Holy Ghost, conceived thine only begotten Son; and, the glory of her virginity remaining, brought forth to this world the eternal light, Jesus Christ our Lord. Therefore with Angels.

## PREFACE FOR LENT.

**E**VERLASTING God: Who by this our bodily fast dost overcome our vices, upraise our minds to thee, and give unto us strength and a heavenly reward: through Jesus Christ our Lord. Therefore with Angels.

## PREFACE FOR EASTERTIDE.

**E**VERLASTING God: But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels.

## PREFACE FOR ASCENSIONTIDE.

**E**VERLASTING God: Through thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels.

## THE LAST GOSPEL.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

PROPER OF THE MASS.

BLESSED NICHOLAS FERRAR, Deacon, C.

NICHOLAS FERRAR (1592-1637) was the son of a prosperous merchant of London. He was a Fellow of Clare Hall, Cambridge, and was qualified in medicine. After extensive travels in Europe he settled down to the affairs of the Virginia Company, in which his father was interested. After the suppression of the Virginian Charter, he was elected a member of Parliament in 1624. But soon he felt the need to retire from the world, and live a simpler life of devotion, contemplation, and rule. With his mother, his brother John, and John Collett his brother-in-law, and their families, he settled at Little Gidding in Huntingdonshire, and for the next twelve years, until his death in 1637, this unique family of some thirty persons (for John Collett had fourteen children) lived a community life. Nicholas had taken deacon's orders, and was chaplain to the family. All were employed in some way or another, and the children of their neighbours were welcomed in the classes which the children of the household attended. Book-binding was the trade of the community. Mattins and evensong were regularly said in the church, and the other canonical hours in the house. The members of the family divided the night-watches. There were no vows, and six of the Collett girls married from the community. It was a unique example of family life lived in devotion, a pattern for all ages, the savour of which smells fragrant even to-day. The later period of their history is familiar to thousands of modern Englishmen through the reading of Shorthouse's famous novel, *John Inglesant*. The community was broken up by the Puritans ten years after the founder's death.

INTROIT. *Ps. 65. Beatus quem elegisti.*

**B**LESSED is the man, whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple. *Ps. 31.* He shall be like a tree planted by the waterside: that will bring forth his fruit in due season. *℣. Glory.*

THE COLLECT.

**G**RANT, we beseech thee, Almighty God, that we, remembering thy holy servant Nicholas, and his detachment from the ambitions of the world, may be weaned from all that may hinder us from union with thee. Through.

*ii. Of Advent (p. 27). iii. Of S. Mary (p. 24).*

EPISTLE. *Wisdom of Solomon vi. 10.*

**H**EAR therefore and understand: They that have kept holily the things that are holy shall themselves be hallowed; and they that have been taught them shall find what to answer; set your desire therefore on my words; long for them, and ye shall be trained by their discipline.

GRADUAL. *Ecclus. 45.* A man beloved of God, whole memorial is blessed. *℣.* He made him to hear his voice, and gave him the commandments, even the law of life and knowledge.

Alleluia, alleluia. *℣. Ps. 119.* O turn away mine eyes, lest they behold vanity, and quicken thou me in thy way. Alleluia.

GOSPEL. *S. Matt. v. 1-12.*

**A**T that time: Jesus seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth and taught them saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

OFFERTORY. *Ps. 74.* O think upon thy congregation whom thou hast purchased, and redeemed of old.

SECRET.

**M**AY the prayers of thy blessed servant Nicholas avail to obtain thy blessing, both for us who offer these oblations, and for all houses of religion in this land. Through.

*ii (p. 27). iii (p. 25).*

COMMUNION. *Ps. 84.*

**M**Y soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

BLESSED NICHOLAS FERRAR, DECEMBER 5.

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POSTCOMMUNION.

O GOD, we beseech thee, that this sacrifice may abundantly profit all men and women, who, having abandoned the world, seek their work for thee and their fellows in houses of religion. Through.

ii (p. 27).    iii (p. 25).

DECEMBER 9.

BLESSED RICHARD CHURCH, P.C.



DECEMBER 9.

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BLESSED RICHARD CHURCH, P.C.

RICHARD WILLIAM CHURCH (1815-1890), the son of an English merchant, was born in Lisbon, and passed ten years of his childhood in Florence and Leghorn. On his father's side he was of Quaker stock, his mother being of German extraction. He went to no Public School, but took a first class in classics at Wadham College, Oxford, in 1836. There he became an intimate friend of Newman. In 1844 he and the senior Proctor, Mr. Guillemard, vetoed the censure of Tract 90. In 1853 he became Rector of Whatley in Somerset and married. In 1871 he accepted the Deanery of S. Paul's, and occupied this post until his death in 1890. He was a man of deep piety and reserve, ever studying to be quiet, and setting himself against preferment. It was the desire of Mr. Gladstone that he should succeed Archbishop Tait at Canterbury, but this great office was privately declined by the Dean. He was buried in the quiet and well-loved churchyard of Whatley beside the chancel of the village church.

INTROIT. *Ps. 23. In loco pascuae.*

**H**E shall feed me in a green pasture; and lead me forth beside the waters of comfort. *Ps.* He shall convert my soul: and bring me forth in the paths of righteousness for his Name's sake. *℣.* Glory.

THE COLLECT.

**O** ALMIGHTY God, who didst endue thy holy servant Richard with singular gifts of the Holy Ghost; grant unto us grace to manifest to all the ornament of a meek and quiet spirit, and, fervent in zeal, to serve thee without ceasing. Through.

BLESSED RICHARD CHURCH, DECEMBER 9.

ii. *Of the Octave* (p. 24).    iii. *Of the Feria* (p. 27).

EPISTLE. *Rom. xii. 9.*

**D**EARLY Beloved: Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope, patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

GRADUAL. I. *Chron. 28.* Behold the courses of the priests and the Levites, even they shall be with thee in all the service of the house of the Lord. V. There shall be with thee for all manner of workmanship every willing skilful man for any manner of service.

Alleluia, alleluia. . I. *Chron. 28.* The Lord God will be with thee: He will not fail thee, nor forsake thee until thou hast finished all the work for the service of the house of the Lord. Alleluia.

BLESSED RICHARD CHURCH, DECEMBER 9.

GOSPEL. *S. Luke xii. 42.*

**A**T that time: Jesus said unto his disciples, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

*Creed because of the Octave* (p. 14).

OFFERTORY. *Ps. 75.* When I receive the congregation I shall judge according unto right.

SECRET.

**R**ECEIVE, O Lord, our humble oblations, and feed us in the green pastures of thy holy mysteries, and lead us forth beside the waters of comfort. Through.

*Commemoration of the Octave* (p. 25) *and Feria* (p. 27).

*Preface of the B.V.M.* (p. 31).

COMMUNION. *Ps. 1.*

**H**E shall be like a tree planted by the waterside, that will bring forth his fruit in due season. His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

POSTCOMMUNION.

**M**AY the fruits of thy dolorous Passion ever be vouchsafed to those who have partaken of these mysteries. Through.

*Commemoration of the Octave* (p. 25) *and Feria* (p. 27).

BLESSED GEORGE OF ST. ANDREWS, B.C.

GEORGE HOWARD WILKINSON (1833-1907) was of gentle birth and a member of a family settled in Co. Durham. He was brought up as an Evangelical, and was educated at Durham Grammar School and Oriel College, Oxford, of which he was a Scholar. He was ordained in 1857, and filled a curacy at S. Mary Abbots, Kensington. In 1859 he was appointed Vicar of Seaham Harbour, and in 1863 of Bishop Auckland. Mr. Wilkinson had been influenced by the Rector of Clewer (Carter) in a Catholic direction, and in 1867 accepted the living of S. Peter's, Great Windmill Street, London. In 1870 he was appointed vicar of S. Peter's, Eaton Square, where he worked nobly until 1883, when he was consecrated Bishop of Truro. While at Truro he founded the Community of the Epiphany. He resigned the See owing to ill-health in 1891, but in 1893, was elected Bishop of S. Andrew's, and in 1904 Primus of the Scottish Episcopal Church. He died suddenly in 1907. A sympathetic writer at the time of his death wrote that "the Unseen . . . was his true home. It enveloped him on every side. It was his native absorption in Unseen Things, which gave him his power. His world was a world of spirit in which nothing important proceeded but the work of redemption." He was a man of intense prayer and devotion, and lifted high the ideal of the Saint.

INTROIT. Ps. 15. *Domine quis habitabit.*

**L**ORD, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill? Even he, that leadeth an uncorrupt life. Ps. 121. I will lift up mine eyes unto the hills, from whence cometh my help. V. Glory.

BLESSED GEORGE OF ST. ANDREWS, DEC. 11.

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THE COLLECT.

O God, who didst call thy blessed servant George to a life of service for his fellow-men, and gavest him a vision of the eternal mysteries; grant unto us some measure of this spiritual insight, that we also may pass the borders of all time, and see the hidden things of God. Through.

ii. *Of the Octave* (p. 24). iii. *Of the Feria* (p. 27).

EPISTLE. I. *Tim.* vi. 11.

DEARLY Beloved: follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

BLESSED GEORGE OF ST. ANDREWS, DEC. 11.

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GRADUAL. *Jer.* 3. I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. *Ps.* 42. My soul is athirst for God, yea, even for the living God: for I went with the multitude, and brought them forth into the House of God.

Alleluia, alleluia. *Ps.* 40. I have not kept back thy loving mercy and truth from the great congregation. Alleluia.

GOSPEL. *S. John* x. 1.

AT that time: Jesus said unto the Pharisees, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

*Creed because of the Octave (p. 14).*

OFFERTORY. *II. Cor. 4.* We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.

SECRET.

MAY our oblations be precious in thy sight, O Lord, through the infinite merits of thy Son Jesus Christ our Lord.

*Commemoration of the Octave (p. 25) and Feria (p. 27).*

*Preface of the B.V.M. (p. 31).*

COMMUNION. *II Cor. 5.*

ALL things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

POSTCOMMUNION.

RECEIVE our humble thanks, O God, for the gift of the Holy Mysteries, and grant that we who have partaken thereof may manifest in our lives the fruit of good works: through Jesus Christ our Lord.

*Commemoration of the Octave (p. 25) and Feria (p. 27).*

BLESSED ALEXANDER MACKONOCHIE, P.C.

ALEXANDER HERIOT MACKONOCHIE (1825-1887) was the son of Colonel Mackonochie of the East India Company's service, and Isabella Alison. He was brought up at Fareham, Hampshire. He attended Edinburgh University, but graduated at Wadham College, Oxford, and, taking Holy Orders, became an assistant-curate at Wantage in 1852 under Butler, with Liddon as one of his colleagues. He joined Charles Lowder at St. George's-in-the-East in 1858, and in 1862 was appointed to the new parish of St. Alban, Holborn. He was prosecuted in 1867, 1874, and 1882 by the Church Association, and suspended for "disobedience" in 1870, and again in 1875. At the end of 1882 he resigned St. Alban's in order to please the dying Archbishop. In 1883 he was, for the whole of that year, vicar of St. Peter's London Docks, but was under sequestration for three months of that period. He then returned to St. Alban's, where he helped until his death in 1887. He was overwhelmed by a snow blizzard in the Forest of Mamore in Scotland, while on a visit to the Bishop of Argyll and the Isles. He died probably late in the evening of December 15th, or on the early morning of the 16th. His body was found on the 17th with his host's two dogs keeping watch over it. He was a very reticent man, but lovable, and utterly unselfish. It is said that for the love of souls he "broke with society, refused self-gratification of all sorts, lived the separate life of celibacy, and gave away all his money, allowing himself only the simplest dress and food." One of his colleagues said of him that "it was from the Cross of Christ that he drew the inspiration, and the

power of his life of sacrifice." He prayed and made his preparation for preaching at the foot of a crucifix 'marred, pallid and blood-stained.' His devotion to the Blessed Sacrament was intense, and for the last sixteen years of his life "nothing but simple necessity was allowed to hinder him from offering the holy Sacrifice." The acts for which he was relentlessly persecuted have become the common practice of moderate churchmen to-day.

INTROIT. *Ps. 2. Astiterunt reges.*

THE kings of the earth stand up, and the rulers take counsel together: against the Lord and against his anointed. Let us break their bonds asunder: and cast away their cords from us. *Ps. ibid.* Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel. *V. Glory.*

THE COLLECT.

O GOD, who didst raise up thy servant Alexander to bear a heavy cross, and to glorify thee by his sufferings; vouchsafe, we beseech thee, that the Church in this land may never fail to beget steadfast and loyal sons and daughters, who, resisting evil in a spirit of love and courage, may gather to her fold even her persecutors, and unite them in a common bond of truth and peace; through him who conquered sin by love, Jesus Christ, our Lord; who with thee.

*ii. Of the Feria (p. 27). iii. Of S. Mary (p. 24).*

EPISTLE. *Heb. xi. 1.*

BRETHREN: now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. By faith Moses, when he was come

to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endureth such contradiction of sinners against himself lest ye be wearied and faint in your minds.

GRADUAL. *Ps. 77.* Thou art the God that doeth wonders: and hast declared thy power among the people. Thou hast mightily delivered thy people: even the sons of Jacob and Joseph. *V.* Thy way, O God, is holy: who is so great a God as our God?

Alleluia, alleluia. *V. Ps. 48.* This God is our God for ever and ever; He shall be our guide unto death. Alleluia.

BLESSED ALEX. MACKONCHIE, DEC. 16.

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GOSPEL. *S. Luke xii. 7.*

AT that time: Jesus said unto his disciples, Even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

OFFERTORY. *Ps. 86.* O God, the proud are risen against me; and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

SECRET.

GIVE ear, O Lord, to the prayers of thy blessed servant, who confessed thee before men; and mercifully accept our offerings. Through.

*Commemoration of the Feria (p. 27). iii. (p. 25).*

COMMUNION. *Ezra 5.*

THEN asked we those elders, and said unto them thus; Who commanded you to build this house, and to make up these walls? And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build this house that was builded there many years ago.

BLESSED ALEX. MACKONCHIE, DEC. 16.

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POSTCOMMUNION.

MAY these divine mysteries, O Lord, be unto us a refreshment of soul and body, that so we may follow thy saints in brave confession of thy truth. Through.

*Commemoration of the Feria (p. 27). iii. (p. 25).*



JANUARY 14.

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BLESSED WILLIAM JOHN BUTLER, P.C.

WILLIAM JOHN BUTLER (1818-1894) was Queen's Scholar at Westminster, but took a pass degree at Trinity College, Cambridge, in 1840. He was ordained in 1841 and married in 1843. In 1846 he became Vicar of Wantage, and trained as assistant-curates such men as Mackonochie, Newbolt, and Liddon. He is said to have been a model parish priest. In 1848 he accomplished the great work of his life by founding the sisterhood of S. Mary at Wantage, with its penitentiary and schools. Elected Bishop of Natal in 1864 he declined this office at the wish of Archbishop Longley. He became Canon of Worcester in 1880, and Dean of Lincoln in 1885, and died on January 14th, 1894. He was a man of deep devotion, and his many good works were rooted in prayer.

INTROIT. *Ps.* 78. *Pavit eos.*

**H**E fed them with a faithful and true heart, and ruled them prudently with all his power. *Ps.* God took him that he might feed Jacob his people and Israel his inheritance. *V.* Glory.

THE COLLECT.

**O** ALMIGHTY God, who through thy Son Jesus Christ givest to thy priests the gift which is in them by the laying on of hands, and commandest them earnestly to feed thy flock; raise up, we pray thee, other workers in the fold after the pattern of thy blessed servant William, that so thy people may ever be guarded by true shepherds, and nourished on the high places of Sion. Through.

*ii. Of S. Mary (p. 24). iii. Of the Departed (p. 27).*

*iv. For the Church or Chief Bishop (p. 25).*

EPISTLE. *Eph. iv. 7.*

**B**RETHREN: unto every one of us is given grace according to the measure of the gift of Christ. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

GRADUAL. *Ps. 79.* We that are thy people and sheep of thy pasture shall give thee thanks for ever. *V.* We will always be shewing forth thy praise from generation to generation.

Alleluia, alleluia. *V. Jer. 3.* I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

GOSPEL. *S. John x. 1.*

**A**T that time: Jesus said, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a

robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

OFFERTORY. *Ps. 139.* How dear are thy counsels unto me, O God: O how great is the sum of them.

SECRET.

**R**ECEIVE these offerings, O Lord, that strengthened by this holy sacrifice, we may be able to follow thy servant in laudable service to thee and our fellow-men. Through.

*ii. (p. 25). iii. (p. 27). iv. (p. 25 or 26).*

COMMUNION. *Heb. 13.*

**N**OW the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.

POSTCOMMUNION.

**H**AVING been partakers, O God, of thy mercies in these holy mysteries, give us strength to persevere in following the steps of those who follow thy dearly beloved Son. Through the same.

*ii. (p. 25). iii. (p. 27). iv. (p. 25 or 26).*

JANUARY 15 [14].

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BLESSED RICHARD BENSON OF COWLEY, P.C.

RICHARD MEUX BENSON (1824-1915) was the son of Thomas Benson, sometime High Sheriff of Surrey, and Eliza Meux. He was educated at home, and at Christ Church, Oxford, where he was nominated to a studentship at the same time as Liddon in 1846. He won the Kennicott scholarship in Hebrew after graduating with second class honours in classics and mathematics. He was ordained in 1848, and after holding an assistant curacy at St. Mark's, Surbiton, was appointed Vicar of Cowley, Oxford, in 1850. His great achievement was the foundation in December, 1866, of the Society of S. John the Evangelist, a community commonly known as the Cowley Fathers. Of this Society he was the Superior-General up to 1890. He spent most of the following decade in India and the U.S.A., returning to Oxford in 1899, where he died on January 14th, 1915. He treated himself with iron asceticism up to the last, observing a strict fast for a whole day when he was 90. He was a man of the utmost sincerity, and whole-hearted devotion to God, and attained to a high degree of saintliness. When unable to say his daily mass he was wheeled into Church for his daily communion. He was one of the great figures of the Catholic Revival, but his greatness was based upon his profound devotion to the person of our Lord.

INTROIT. *Ps. 85. Benedixisti Domine.*

**L**ORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Ps.* For his salvation is nigh them that fear him: that glory may dwell in our land. *V.* Glory.

THE COLLECT.

**O** GOD, whose blessed Son hath taught us that the harvest truly is great but the labourers few; we pray thee that we, remembering the work of thy servant Richard, may ever imitate his zeal for souls and his devotion to the cause of thy Church. Through.

ii. *Of S. Mary* (p. 24).

iii. *For the Church or Chief Bishop* (p. 25).

FOR THE EPISTLE. *Num. xiii. 1.*

**I**N those days: the Lord spake unto Moses saying, Send those men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes. So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was

built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days.

GRADUAL. *Ps. 113.* Who is like unto the Lord our God, that hath his dwelling so high; and yet humbleth himself to behold the things that are in heaven and earth? *Ps. 118.* Help me now, O Lord: O Lord send us now prosperity.

Alleluia, alleluia. *Ps. 62.* Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

GOSPEL. *S. Luke x. 1.*

**A**T that time: the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse nor script, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such

BLESSED RICHARD BENSON, JANUARY 15.

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things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

OFFERTORY. *Ecclus.* 1. Whoso feareth the Lord, it shall go well with him at the last, and in the day of his death he shall be blessed.

SECRET.

OF thy mercy, O God, receive these oblations, and grant unto us such zeal and strength that we may ever labour for thy cause on earth. Through.

ii. (*p.* 25). iii. (*p.* 25 or 26).

COMMUNION. *Is.* 62.

FOR Sion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

POSTCOMMUNION.

MAY thy servants be refreshed by these spiritual gifts, and enabled to perceive the vision of thy purpose. Through.

ii. (*p.* 25). iii. (*p.* 25 or 26).

JANUARY 16 [10].

BLESSED  
WILLIAM OF CANTERBURY, B.M.

JANUARY 16 [10].

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BLESSED WILLIAM OF CANTERBURY, B.M.

WILLIAM LAUD (1573-1645) was the son of a clothier at Reading, and graduated at S. John's College, Oxford, of which college he was a Fellow. He afterwards became President of his college, and Chancellor of Oxford. He was successively Bishop of S. David's and London, and Archbishop of Canterbury (1633). He devoted his whole career, and laid down his life to keep the Church of England Catholic in Order, discipline, and doctrine, and to protect her from the floods of Calvinistic Protestantism which threatened to engulf her. His work has borne many splendid fruits since his death, and is destined probably to continue so to do until intercommunion between all Catholics and Orthodox is consummated. It is said that "all the time Laud held power, not a single person was put to death for his religion." He was one of the victims of the Long Parliament, and was beheaded on January 10th, 1645. His body was buried in All Hallows, Barking, but was translated in 1663 to the chapel of his college.

INTROIT. *Ecclus. 50. Sacerdos magnus.*

THE great Priest who in his life repaired the house, and in his days strengthened the Temple. *Ps. 98.* O sing unto the Lord a new song, for he hath done marvellous things. *℣. Glory.*

THE COLLECT.

O GOD, who gavest to thy blessed servant William both a great stewardship, and strength and courage to be worthy of this charge; grant, we beseech thee, that we also

after his example may be ready always to suffer patiently for the truth's sake, and to keep that which is committed to us unto the end. Through.

EPISTLE. *Heb. xi. 32.*

**B**RETHREN, what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

GRADUAL. *Ps. 86.* O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them. *Ps. 86.* O turn thee then unto me, and have mercy upon me.

Alleluia, alleluia. . *Ps. 65.* We shall be satisfied with the goodness of thy house, even of thy holy temple. Alleluia.

GOSPEL. *S. Luke xii. 35.*

**A**T that time: Jesus said unto his disciples, Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

OFFERTORY. *Ps. 87.* Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

SECRET.

**R**ECEIVE, O Lord, our oblations, and may the merits of the eternal Sacrifice ever obtain for us courage and strength to follow thy blessed servant in all virtuous and godly living. Through.

BLESSED WILLIAM OF CANTERBURY, JAN. 16.

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COMMUNION. *Neh.* 6.

NOW it came to pass when our enemies heard that I had builded the wall, and that there was no breach left therein, they thought to do me mischief. And I said, should such a man as I flee? *Wis.* 3. In the eyes of the foolish they seemed to have died, but they are in peace, because God made trial of them, and found them worthy of himself.

POSTCOMMUNION.

MAY our prayers, and the prayers of thy blessed servant, be united to this sacrifice; that they may obtain for all faithful souls such divine benediction as may be pleasing to thee. Through.

JANUARY 23 [17].

BLESSED CHARLES GORE, B.C.



BLESSED CHARLES GORE, B.C.

CHARLES GORE (1853-1932) was the grandson of the fourth Earl of Arran, and was educated at May Place Malvern Wells, Harrow, and Balliol College, Oxford, of which last he was a Scholar in 1870. He took a first class in Moderations and Lit. Hum., and was elected to a Fellowship at Trinity College, Oxford. After much work as Vice-principal of Cuddesdon, Librarian of Pusey House, and Vicar of Radley, he spent eight years as Canon of Westminster. He was Bishop of Worcester from 1902 until 1905, when he divided his diocese and became Bishop of Birmingham. Here he exerted a great moral influence, working "in the closest contact with men of all parties and religious conditions," and inspiring others with his life ideals. In 1911 he was translated to Oxford, and retired in 1919, henceforth devoting his time to theological work. He was the foremost theologian of modern Anglo-Catholicism, and the author of some twenty-five theological books, all of great influence, and all, except one minor work, of high merit. He was the founder of the Community of the Resurrection, commonly called "the Mirfield Fathers." He died on January 17th, 1932. Of pure and austere character, he emphatically lived the life of a Saint in terms of his own age; and there is striking testimony, that, to some of his fellow Christians, his character faithfully mirrored the character of Christ.

INTROIT. *Ps. 1. Erit tanquam lignum.*

**H**E shall be like a tree planted by the water-side that will bring forth his fruit in due season. *Ps. His delight is*

in the law of the Lord, and in his law will he exercise himself day and night. *Ÿ*. Glory.

THE COLLECT.

**A**Lmighty God, who, through thy only begotten Son Jesus Christ, hast revealed unto us the mysteries of everlasting life; we humbly beseech thee that, as we have been taught this faith by thy blessed servant Charles, so, by thy continual help, we may be enabled to shew it forth in deed and in truth. Through.

EPISTLE. *Ecclus. xxxix. 1.*

**H**E that hath applied his soul, and meditateth in the law of the Most High, will seek out the wisdom of all the ancients, and will be occupied in prophecies. He will keep the discourse of the men of renown, and will enter in amidst the subtilties of parables. He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables. He will serve among great men, and appear before him that ruleth: he will travel through the land of strange nations; for he hath tried good things and evil among men. He will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his mouth in prayer, and will make supplication for his sins. If the great Lord will, he shall be filled with the spirit of understanding: he shall pour forth the words of his wisdom, and in prayer give thanks unto the Lord. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He shall shew forth the instruction which he hath been taught, and shall glory in

the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out: his memorial shall not depart, and his name shall live from generation to generation. Nations shall declare his wisdom, and the congregation shall tell out his praise. If he continue, he shall leave a greater name than a thousand: and if he die, he addeth thereto.

GRADUAL. *Ps. 1.* His leaf shall not wither, and look, whatsoever he doeth it shall prosper. *Ÿ*. I was glad when they said unto me, we will go into the house of the Lord.

Alleluia, alleluia. *Ÿ*. *Ps. 109.* As for me, I will give thanks unto the Lord with my mouth and praise him among the multitude. Alleluia.

GOSPEL. *S. Matt. v. 13.*

**A**T that time: Jesus said unto his disciples, ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

OFFERTORY. *Ps. 101.* O let me have understanding in the way of godliness. I will walk in my house with a perfect heart.

BLESSED CHARLES GORE, JANUARY 23.

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SECRET.

RECEIVE, O Lord, with mercy our oblations; and grant that the life and work of thy servant, whose feast we celebrate to-day, may avail the Church in this land. Through.

COMMUNION. *S. Luke 12.*

WHO then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

POSTCOMMUNION.

WE have been satisfied, O Lord, with the fatness of thy house, and have drunk of the river of thy pleasures. We pray thee therefore that thy grace may protect us against sin, and strengthen us in all righteousness. Through.

JANUARY 24.

UNITY DAY.

JANUARY 24.

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UNITY DAY (Colour: Purple. No *Gloria*).

DESIRE-JOSEPH CARDINAL MERCIER (1851-1926) was the grandson of the Burgomaster of Braine in Belgium. Owing to the premature death of his father, the family (seven in number) and his mother were left in straitened circumstances. He was ordained in 1874, and was the pioneer of neo-Thomism in Louvain in the 'eighties and 'nineties of the last century. Nominated a prelate to the Holy See in 1886, and Archbishop of Malines in 1906, he was created a Cardinal in 1907. The greatness of this devout soul and keen intellect was splendidly manifested when his country lay wounded beneath the onslaught of the German armies from 1914 to 1918. He has been called by a great European statesman "the Lighthouse of Christianity." In the years 1921 to 1925 Cardinal Mercier became the centre of conversations between representative Anglo-Catholics and representatives of the Latin Church. Four meetings were held in December 1921, March 1923, November 1923 and May 1925. These conversations, though cautiously "informal" on both sides, opened up a path of reconciliation, which in future years is likely to lead to the fulfilment of the purpose of Christ *ut omnes unum sint*.

INTROIT. *Is. 58. Fundamenta suscitabis.*

**T**HOU shalt raise up the foundations of many generations: and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. *Ps. 132.* I will not suffer mine eyes to sleep, until I find out a place for the temple of the Lord. *℣. Glory.*

UNITY DAY, JANUARY 24.

THE COLLECT.

**O** GOD, who didst raise up thy blessed servant Désiré-Joseph to be a beacon of light in troublous times, and didst vouchsafe to make him a repairer of the breach, and a restorer of paths to dwell in; grant to us also, we beseech thee, grace and courage to pursue the purpose of unity, that all who have been sundered may be brought back, and that there may be one fold and one shepherd. Through.

ii. *Of S. Mary* (p. 24).

iii. *For the Church or Chief Bishop* (p. 25).

EPISTLE. *Eph. iv. 1.*

**B**RETHREN: I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry,

UNITY DAY, JANUARY 24.

for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

GRADUAL. *Ps. 129.* The plowers plowed upon my back, and made long furrows. *Y.* But the righteous Lord hath hewn the snares of the ungodly in pieces.

Alleluia, alleluia. *Y.* Majestic is the courage that standeth alone against the enemy, (*Is. 59*) when he cometh in like a flood. The spirit of the Lord shall lift up a standard against him. Alleluia.

*After Septuagesima in place of the Alleluia and verse is said this Tract:—*

TRACT. *Ps. 127.* Turn our captivity, O Lord, as the rivers in the south. *Y.* They that sow in tears shall reap in joy. *Y.* He that now goeth on his way weeping and beareth forth good seed shall doubtless come again with joy, and bring his sheaves with him.

UNITY DAY, JANUARY 24.

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GOSPEL. *S. John xvii. 1.*

AT that time: Jesus lifted up his eyes to heaven, and said, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.

OFFERTORY. *Rom. 15.* The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

UNITY DAY, JANUARY 24.

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SECRET.

BLESS these gifts, O Lord, we beseech thee, that by the offering of thy dear Son the peace and unity of the Church may be consummated by the gathering of all baptized souls into the one fold. Through.

ü (p. 25). üü (p. 25 or 26).

COMMUNION. *I. Cor. 10.*

WE being many are one bread and one body: for we are all partakers of that one bread.

POSTCOMMUNION.

GRANT, O Lord, that by the virtues of this sacrifice the old waste places may be built again, and the foundations of many generations raised up; that so the breach may be repaired, and the unity which is according to thy will at length achieved. Through.

ü (p. 25). üü (p. 25 or 26).

JANUARY 28 [22].

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BLESSED JOHN DYKES, P.C.

JOHN BACCHUS DYKES (1823-1876) graduated at S. Catherine's College, Cambridge, in 1847, took Holy Orders, and was assistant curate at Malton. He was made Precentor of Durham in 1849, and appointed to the living of S. Oswald, Durham, in 1862. There he succumbed to the over-work entailed by the refusal of the Bishop to license any assistant curates in this parish, owing to the practice of such simple Catholic usages as the wearing of coloured stoles, and the adoption of the eastward position. He was one of the sweet singers of the Catholic revival, and his fifty-five melodious tunes in *Hymns Ancient and Modern* will always keep his memory green among Anglo-Catholics. He led a consistently holy life, and none can doubt his singleness of heart, and will, and devotion. He was a true witness to God in his generation, and his sweet melodies were a reflection of his holy life.

INTROIT. *Ps. 43. In cithara.*

UPON the harp will I give thanks unto thee, O God, my God. *Ps. 71.* Therefore will I praise thee and thy faithfulness, playing upon an instrument of music: unto thee will I sing upon the harp, O thou Holy One of Israel. *V. Glory.*

THE COLLECT.

OLORD God, who didst fill the heart of thy blessed servant John with the Holy Spirit, making him to praise thy Name in psalms, and hymns, and spiritual songs;

BLESSED JOHN DYKES, JANUARY 28.

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grant unto us the grace so to live, that our lives may shew forth thy praise on earth, and make sweet melody in heaven. Through.

ii. *Of S. Mary* (p. 24).

iii. *For the Church or Chief Bishop* (p. 25).

EPISTLE. *Eph. v. 15.*

**D**EARLY beloved: See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

GRADUAL. *II Chron. 5.* When the singers lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, for he is good, for his mercy endureth for ever, then the house was filled with a cloud, even the house of the Lord; for the glory of the Lord filled the house of God. *Y.* Let everything that hath breath praise the Lord.

Alleluia, alleluia. *Y. Ex. 15.* I will sing unto the Lord, for he hath triumphed gloriously. Alleluia.

*After Septuagesima in place of the Alleluia and verse the following is said.*

TRACT. *Ps. 52.* Thou art a place to hide me in: Thou shalt preserve me from trouble. Thou shalt compass

BLESSED JOHN DYKES, JANUARY 28.

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me about with songs of deliverance. *Y. Ps. 23.* Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. *Y. Ps. 31.* Be strong and he shall establish your heart: all ye that put your trust in the Lord.

GOSPEL. *S. John xv. 26.*

**A**T that time: Jesus said unto his disciples, When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

OFFERTORY. *Deut. 31.* Write ye this song, and teach it the children of Israel: put it in their mouths, that this song may be a witness for Me.

SECRET.

**V**OUCHSAFE, O Lord, to hear our prayers, and the prayers of thy blessed servant John; that so our offerings may be acceptable to thee, and avail both for our salvation and the blessing of the Church in this land. Through.

ii (p. 25). iii (p. 25 or 26).



BLESSED JOHN DYKES, JANUARY 28.

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COMMUNION. *Rev.* 5.

AND they sung a new song, saying, thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.

POSTCOMMUNION.

GRANT, O Lord, that as we have received the pledge of salvation in these holy mysteries, so we may hereafter live according to thy word, and after the example of thy servant John. Through.

ii (*p.* 25). iii (*p.* 25 or 26).

FEBRUARY 6.

BLESSED  
LINCOLN WAINRIGHT, P.C.

FEBRUARY 6.

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BLESSED LINCOLN WAINRIGHT; P.C.

LINCOLN STANHOPE WAINRIGHT (1848-1929) was educated at Radley and Wadham College, Oxford, and was ordained in 1871. For a short time he was at S. Peter's, Devizes, but in 1873 came as assistant priest to St. Peter's, London Docks, where he was to spend a lifetime of fifty-six years, toiling for the poor and outcast. He became vicar in 1884. For forty-five years he had no holiday, and throughout his whole ministry he held high the most lofty ideal of service and friendship to the poor, and of whole-hearted devotion to God. In the dock strike in the early 'eighties he refused to eat his daily dinner, because, as he said, hundreds of his people had to go dinnerless; and for forty years he went without, living on toast and tea for breakfast, lunch, and tea, and only at supper partaking of a milk pudding. In February, 1929, "Dockland was washed with tears" because (in the words of a sympathetic writer) "this tiny but indomitable figure, toothless, shabby, untiring, spendthrift of love, would not serve them on earth any more." He was devoted to the Blessed Sacrament, which was his daily power-house. This priest, so comparatively insignificant on earth, looms large in the eyes of heaven; and the Church of England can give hearty thanks for God's gift to her of this saintly soul.

INTROIT. Ps. 103. *Faciens misericordias.*

THE Lord executeth righteousness and judgment for all them that are oppressed with wrong. Ps. The Lord is full of compassion and mercy; long-suffering and of great goodness. V. Glory.

BLESSED LINCOLN WAINRIGHT, FEB. 6.

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THE COLLECT.

**O** LORD Jesus Christ, who didst choose thy faithful servant Lincoln to fulfil a ministry of love and kindness among them that are in misery; make us ever to remember that, inasmuch as we do service to one of the least of these thy brethren, we do it unto thee; who livest and reignest with.

ii. *For the Prayers of the Saints* (p. 26). iii. *At choice.*

*If in Lent commemoration of the Feria* (p. 28).

iii. *For the Prayers of the Saints* (p. 26).

EPISTLE. I. Cor. xiii. 1.

**B**RETHREN: though 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 though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, 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 faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be

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done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

GRADUAL. Ps. 35. Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me. V. As for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Alleluia, alleluia. V. Ps. 37. The Lord shall stand by them, and save them. Alleluia.

*But if after Septuagesima, instead of the Alleluia and verse the following Tract is said.*

TRACT. Ps. 126. Then said they among the heathen: the Lord hath done great things for them. V. They that sow in tears shall reap in joy. V. He that now goeth on his way weeping and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

GOSPEL. S. Matt. xxv. 31.

**A**T that time: Jesus spake to his disciples, saying, When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King

BLESSED LINCOLN WAINRIGHT, FEB. 6.

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say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

OFFERTORY. *Ps.* 68. Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

SECRET.

RECEIVE, O Lord, these offerings, and enkindle our hearts with the flame of love and zeal. Through.

*ii* (p. 26). *iii. At choice. If in Lent ii of the Feria* (p. 28).

*iii* (p. 26). *Preface of the Season* (p. 31).

COMMUNION. *Ps.* 140.

SURE I am that the Lord will avenge the poor: and maintain the cause of the helpless.

POSTCOMMUNION.

GRANT, O God, that by partaking of these mysteries we may have strength to follow thy footsteps, and the footsteps of thy saints. Through.

*ii* (p. 26). *iii. At choice. If in Lent ii of the Feria* (p. 28).

*iii* (p. 26). *Last Gospel of the Feria.*

FEBRUARY 27.

BLESSED GEORGE HERBERT, P.C.

FEBRUARY 27.

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BLESSED GEORGE HERBERT, P.C.

GEORGE HERBERT (1593-1633) was brother of Lord Herbert of Cherbury, and was educated at Westminster and Trinity College, Cambridge, of which college he was elected a fellow in 1616. He was a linguist, a classic, and a musician. He became Public Orator of the University and took Orders only within three years of his death. He died of consumption. He was drawn to the religious life by his friendship with Nicholas Ferrar. Appointed Vicar of Bemerton near Salisbury, his three years in that place were the crown of a saintly life. He was the poet of divine love, and one of the sweet singers of Caroline Catholicism in the Church of England. Of his *Priest to the Temple*, which was published after his death in 1633, twenty thousand copies had been sold by 1670.

INTROIT. *Ps. 65. Beatus quem elegisti.*

**B**LESSED is the man, whom thou choosest, and receivest, unto thee. *Ps.* He shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple. *℣.* Glory.

THE COLLECT.

**O** ALMIGHTY, and most merciful God, who didst call thy blessed servant George from the halls of kings and the courts of the learned, to be a humble shepherd of souls; grant unto us such grace, that we also may offer ourselves in all humility at the altar of thine obedience. Through.

BLESSED GEORGE HERBERT, FEBRUARY 27.

*In Lent commemoration of the Feria (p. 28).  
iii. For the Prayers of the Saints (p. 26).*

*Out of Lent:*

*ii. For the Prayers of the Saints. iii. At choice.*

EPISTLE. *S. James i. 22.*

**B**RETHREN: be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

GRADUAL. *Ps. 45.* My heart is inditing a good matter. I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. *V.* All thy gardens smell of myrrh and aloes and cassia out of the ivory palaces, whereby they have made thee glad.

TRACT. *Ps. 52.* As for me, I am like a green olive tree in the house of God: my trust is in the tender mercy of God for ever and ever. *V.* *Ps. 51.* I shall teach thy ways unto the wicked: and sinners shall be converted unto thee. *V.* O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

BLESSED GEORGE HERBERT, FEBRUARY 27.

GOSPEL. *S. John xvii. 20.*

**A**T that time: Jesus said unto his disciples: neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them my name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

OFFERTORY. *Ecclus. xlii.* Wise were their words in their instructions, such as sought out musical tunes, and set forth verses in writing: rich men furnished with ability, living peaceably in their habitations: their bodies were buried in peace, and their name liveth to all generations.

SECRET.

**R**ECEIVE, O Lord, the offering we make unto thee on the festival of thy servant; and may our prayers and oblations obtain for us the strength of thy support. Through.

BLESSED GEORGE HERBERT, FEBRUARY 27.

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*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Out of Lent: ii (p. 26). iii. At choice.*

*In Lent Preface of Season (p. 31).*

COMMUNION. *Wisdom 6.*

THEY that have kept holily the things that are holy shall themselves be hallowed. Set your desire therefore on my words. Long for them, and ye shall be trained by their discipline.

POSTCOMMUNION.

MAY the prayers of all thy Saints ascend, O Lord, to thy throne, that so the benediction of these mysteries may rest on us. Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Last Gospel of the Feria.*

*Out of Lent: ii (p. 26). iii. At choice.*

FEBRUARY 28.

BLESSED RICHARD FROUDE, C.

FEBRUARY 28.

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BLESSED RICHARD FROUDE, C.

RICHARD HURRELL FROUDE (1803-1836) was educated at Eton, and Oriel College, Oxford, of which college he was afterwards Fellow and Tutor. There he was an intimate friend of John Henry Newman. His delicate health forced him to spend his winters in Southern Europe, and the West Indies. His contributions to the *Lyra Apostolica* are very beautiful. He was extremely gifted in body and mind, for his manly beauty was exceptional, and his conversation brilliant. His spiritual life was profound in its attachment to all which is noble and good, and it is said that "his self-discipline was merciless, and probably hastened his early death." The publication of his "Remains" raised a storm in England; but his share in launching the Catholic revival is a great one. He died at the early age of thirty-three in the beginning of 1836.

INTROIT. *Acts 2. Juvenes vestri.*

YOUR young men shall see visions, and your old men shall dream dreams. *Ps. 144.* Blessed are the people who have the Lord for their God. *Ps. Glory.*

THE COLLECT.

OMIGHTY God, who didst enable thy blessed servant Richard to fulfil many days in a short time, because he was obedient to the heavenly vision; grant us so to labour in thy cause, that, when the night cometh, we also may be ready to obey thy summons. Through.

*In Lent commemoration of the Feria (p. 28).*

*iii. For the Prayers of the Saints (p. 26).*



BLESSED RICHARD FROUDE, FEBRUARY 28.

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*Out of Lent.*

ii. *For the Prayers of the Saints* (p. 26). iii. *At choice.*

EPISTLE. *Phil. iv. 6.*

**B**RETHREN: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

GRADUAL. *Ezekiel i.* The heavens were opened, and I saw visions of God. *Ÿ. Dan. 5.* Remember, O Lord, what is come upon us: consider, and behold our reproach.

TRACT. *Ps. 102.* He brought down my strength in my journey, and shortened my days. *Ÿ. Ps. 101.* Unto thee, O Lord, I will sing. *Ÿ. Ps. 116.* Turn again then unto thy rest, O my soul, for the Lord hath rewarded thee.

GOSPEL. *S. John i. 43.*

**A**T that time Jesus went forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael

BLESSED RICHARD FROUDE, FEBRUARY 28.

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coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knoweth thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man.

OFFERTORY. *Ps. 89.* Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant: with my holy oil have I anointed him.

SECRET.

**M**AY our oblations be acceptable in thy sight, O Lord, and may this sacrifice make us more obedient to the heavenly vision. Through.

*In Lent commemoration of the Feria* (p. 28). iii (p. 26).

*Out of Lent:* ii (p. 26). iii. *At choice.*

*In Lent Preface of Season* (p. 31).

COMMUNION. *Acts 26.*

**I** WAS not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and then to the Gentiles that they should repent and turn to God.

BLESSED RICHARD FROUDE, FEBRUARY 28.

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POSTCOMMUNION.

STRENGTHENED by these holy mysteries, may we ever be ready to follow the example of thy blessed servant in zealous devotion to thy cause on earth. Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Last Gospel of the Feria.*

*Out of Lent ii (p. 26). iii. At choice.*

MARCH 5.

BLESSED ARTHUR TOOTH, P.C.

MARCH 5.

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BLESSED ARTHUR TOOTH, P.C.

ARTHUR TOOTH (1839-1931), who was educated at Trinity College, Cambridge, was the first victim of Parliament in its endeavour to destroy all opportunities of Catholic worship in the Church of England by the Public Worship Regulation Act of 1874. When he was Vicar of the Church of S. James, Hatcham, a number of charges were preferred against him, "which included the wearing of the Eucharistic vestments, the use of the mixed chalice, the elevation of the Sacred Host, and permission of non-communicating attendance." Fr. Tooth refused to appear on these matters before any State court, and finally was committed to Horsemonger Gaol for contempt in January, 1877. He was described in a secular journal as "a glory to his friends and a gigantic difficulty to his foes." After a month's imprisonment his persecutors petitioned for his release, and, shortly after, the Court of Queen's Bench squashed the whole proceedings on a technical point. By his resistance he broke the authority of the Act, which is now obsolete and discredited. He had founded while at Hatcham, a Sisterhood and an orphanage, and thereafter for fifty years, first at Croydon and then at Otford (where he died) he lived a life of busy devotion, training hundreds of boys in this Catholic institution, and giving an example of saintliness and true holiness to all who came into contact with him. He died in 1931 at the ripe age of 91. He advanced beyond the Tractarian standpoint, and, while intensely loyal throughout the whole of a long life to the English Church, was in full sympathy with the worship and devotion of the Western Church of modern Europe.

BLESSED ARTHUR TOOTH, MARCH 5.

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MASS. *Astiterunt reges* (See p. 58) but with the following Collect, Tract, and Offertory.

THE COLLECT.

O GOD, who didst raise up thy servant Arthur to bear a heavy cross, and to glorify thee by his sufferings; vouchsafe, we beseech thee, that the Church in this land may never fail to beget steadfast and loyal sons and daughters, who, resisting evil in a spirit of love and courage, may gather to her fold even her persecutors, and unite them in a common bond of truth and peace; through him who conquered sin by love, Jesus Christ, our Lord; who with thee.

*In Lent commemoration of the Feria (p. 28).*

*iii. For the Prayers of the Saints (p. 26).*

*Out of Lent:*

*ii. For the Prayers of the Saints (p. 26). iii. At choice.*

TRACT. *Ps. 75.* When I receive the congregation I shall judge according unto right. *Ÿ. Ps. 48.* Mark well her bulwarks, set up her houses; that ye may tell them that come after. *Ÿ.* For this God is our God for ever and ever; he shall be our guide unto death.

OFFERTORY. *Baruch. 3.* We will praise thee in our captivity, for we have called to mind all the iniquity of our fathers that sinned before thee. Behold, we are yet this day in our captivity where thou hast scattered us, for a reproach and a curse, and to be subject to penalty, according to all the iniquities of our fathers which departed from the Lord our God.

*In Lent Preface of the Season (p. 31)  
and commemoration and last Gospel of the Feria.*

MARCH 6.

BLESSED

WILLIAM RICHARDSON, B.C.

MARCH 6.

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BLESSED WILLIAM RICHARDSON, B.C.

WILLIAM MOORE RICHARDSON (1844-1915) was Vicar of Ponteland and later, from 1895-1901, Bishop of Zanzibar. On his health breaking down in the tropics he became assistant Bishop, first to the Primus of Scotland, and afterwards to the Bishop of S. Andrews. It was said that while in Africa he was never heard to say one word which might not have been spoken in the presence of our Lord. He will always be remembered as a man of the most saintly character, absolutely sincere and single in heart, utterly humble and unselfish, with a sweetness and gentleness of manner, that made him an entirely lovable character. He was a man who prayed without ceasing. "Rarely did he part with one of the innumerable friends amongst all sorts and conditions of men, who encircled him wherever he went, without the request 'pray for me'; and almost every letter he wrote contained the same entreaty." For a number of years he was Warden of the Community of S. Thomas at Oxford, and for the last four years of his life he was chaplain of S. Anselm's House at Cambridge, where he died on March 6th, 1915.

INTROIT. Ps. 68. *Aethiopia praeveniet.*

**E**THIOPIA shall soon stretch out her hands to God. Ps. Rebuke the company of spearmen, the multitude of the bulls with the calves of the people, till every one submit himself with pieces of silver. Scatter thou the people that delight in war. V. Glory.

BLESSED WILLIAM RICHARDSON, MARCH 6.

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THE COLLECT.

**O** GOD, who madest of one blood all nations of men for to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation; grant unto thy humble servants that Ethiopia may soon stretch out her hands to thee, and seeking thee may find thee; and this we ask through.

*In Lent commemoration of the Feria (p. 28).*

EPISTLE. *Acts viii. 26.*

**I**N those days: the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation? for

BLESSED WILLIAM RICHARDSON, MARCH 6.

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his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

**GRADUAL.** *I. Cor. 13.* Love suffereth long and is kind; love seeketh not its own; love never faileth. *℣.* Now abideth faith, hope, love, these three, but the greatest of these is love.

**TRACT.** *Baruch. 3.* Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is life, the light of the eyes, and peace. *℣.* The stars shined in their watches and were glad; when he called them they said: Here we be; they shined with gladness unto him that made them. *℣.* He hath given the way of knowledge unto Jacob his servant, and to Israel that is beloved of him. Afterwards did she appear upon earth, and was conversant with men.

BLESSED WILLIAM RICHARDSON, MARCH 6.

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GOSPEL. *S. Matt. ix. 36.*

AT that time: Jesus saw the multitudes and was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

OFFERTORY. *Song of Songs. 8.* Many waters cannot quench love, neither can the floods drown it.

SECRET.

RECEIVE, O Lord, our gifts, and hearken to the prayers of thy blessed servant, who preached the gospel of peace, and brought glad tidings of good things. Through.

*In Lent commemoration of the Feria (p. 28).*

*Preface of the Season (p. 31).*

COMMUNION. *S. Luke. 12.*

I SAY unto you my friends; be not afraid of them that kill the body, and after that have no more that they can do.

POSTCOMMUNION.

GRANT unto us, O Lord, such blessing from the holy mysteries of the altar, that we may be moved to imitate the courage and devotion of thy servant, whom this day we have commemorated. Through.

*In Lent commemoration and last Gospel of the Feria.*

MARCH 9 [8].

BLESSED EDWARD OF LINCOLN, B.C.

MARCH 9 [8].

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BLESSED EDWARD OF LINCOLN, B.C.

EDWARD KING (1829-1910) was a grandson of a Bishop of Rochester and son of an Archdeacon of the same diocese. He graduated at Oriel College, Oxford, and there came under the influence of Charles Marriott. After a curacy at Wheatley he was made in 1853 Chaplain of Cuddesdon, and in 1863 principal of the College and Vicar of Cuddesdon. Mr Gladstone appointed him Professor of Pastoral Theology at Oxford in 1873, and in 1885 Bishop of Lincoln. He was defendant at a famous trial before the Archbishop of Canterbury in 1890, in which the Church Association accused him of certain illegalities, namely the use of the mixed chalice, the eastward position, candles on the altar, the sign of the cross, ablutions, and the causing of the *Agnus Dei* to be sung. He was a man of the most perfect character with "a faculty of sympathy," which amounted to spiritual genius, and with an almost incredible influence over young men. His bearing and refinement of thought are said to have been perfect. A sympathetic writer says that "spiritually he was a saint, simple, sane, sensible, strong; and a saint, who made saintliness infinitely attractive."

INTROIT. *Ps. 96. Adorate Dominum.*

**O** WORSHIP the Lord in the beauty of holiness: let the whole earth stand in awe of him. *Ps.* Glory and worship are before him: power and honour are in his sanctuary. *V.* Glory.



THE COLLECT.

**O** ALMIGHTY and most merciful God, who didst give to thy servant Edward a pure mind and a loving heart; give unto us such zeal for thine house, and love for our fellow men, that we may worthily follow in his footsteps. Through.

*In Lent commemoration of the Feria (p. 28).*

EPISTLE. *Ecclus. l. i.*

**I**N those days: Simon the High Priest took thought for his people that they should not fall, and fortified the city against besieging: how glorious was he when the people gathered round him at his coming forth out of the sanctuary! As the morning star in the midst of a cloud, as the moon at the full: as the sun shining forth upon the temple of the Most High, and as the rainbow giving light in clouds of glory: as the flower of roses in the days of new fruits, as lilies at the waterspring, as the shoot of the frankincense tree in the time of summer: as fire and incense in the censer, as a vessel all of beaten gold adorned with all manner of precious stones: as an olive tree budding forth fruits, and as a cypress growing high among the clouds. When he took up the robe of glory, and put on the perfection of exultation, in the ascent of the holy altar, he made glorious the precinct of the sanctuary. And when he received the portions out of the priests' hands, himself also standing by the hearth of the altar, his brethren as a garland round about him, he was as a young cedar in Libanus; and as stems of palm trees compassed they him round about, and all the sons of Aaron

in their glory, and the Lord's offering in their hands, before all the congregation of Israel. And finishing the service at the altars, that he might adorn the offering of the Most High, the Almighty, he stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the Most High, the King of all. Then shouted the sons of Aaron; they sounded the trumpets of beaten work; they made a great noise to be heard, for a remembrance before the Most High. Then all the people together hasted, and fell down upon the earth on their faces to worship their Lord, the Almighty, God Most High. The singers also praised him with their voices; in the whole house was there made sweet melody. And the people besought the Lord Most High, in prayer before him that is merciful, till the worship of the Lord should be ended; and so they accomplished his service. Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give blessing unto the Lord with his lips, and to glory in his name. And he bowed himself down in worship the second time, to declare the blessing from the Most High.

GRADUAL. *Ps. 133.* Behold how good and joyful a thing it is brethren to dwell together in unity. *V.* It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard.

TRACT. *Ps. 132.* The Lord hath chosen Sion to be an habitation for himself. He hath longed for her. *V.* This shall be my rest for ever. *V.* Here will I dwell, for I have a delight herein.

BLESSED EDWARD OF LINCOLN, MARCH 9.

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GOSPEL. *S. Mark i. 19.*

AT that time: When Jesus had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

OFFERTORY. *Ps. 98.* O sing unto the Lord a new song: for he hath done marvellous things. With his own right hand, and with his holy arm hath he gotten himself the victory.

BLESSED EDWARD OF LINCOLN, MARCH 9.

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SECRET.

GRANT unto us, O Lord, always to minister worthily at thine altar; and of thy mercy receive these our oblations. Through.

*In Lent commemoration of the Feria (p. 28).*

*Preface of Season (p. 31).*

COMMUNION. *Is. 54.*

NO weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

POSTCOMMUNION.

MAY we, who have received these holy mysteries, ever continue in the fellowship of the saints, and do all such good works as thou hast prepared for us to walk in. Through.

*In Lent commemoration and last Gospel of the Feria.*

## BLESSED WILFRID OF KIMBERLEY, B.C.

WILFRID GORE-BROWNE (1859-1928) was the son of General Sir Thomas Gore-Browne, and nephew of Harold Browne, the Bishop of Winchester. He was educated at Harrow and Trinity College, Cambridge; and after this, with Bishop Lightfoot's consent, he enlisted in a cavalry regiment, in order that he might experience, at first hand, the problems on which he was to labour as priest. His work at Darlington, where he was the first vicar of S. Hilda's, was remarkable. In 1889 he was joined by his sister Mabel, and so began "that joint work of brother and sister which was to terminate only with her death in 1926." It is said that on any week-day night Wilfrid Gore-Browne could be found in his study surrounded by working men. "They would be of all types—the best and the worst, and the worst in a majority." "When a man came out of prison he would, as likely as not, be found spending his first evening of liberty in the vicar's study." "They were his friends, and should have his best," for "they were people for whom Christ died, and who must at all costs be drawn back to God by the power of love." Then ill-health drove him to South Africa where he was successively Rector and Dean of Pretoria, and first Bishop of Kimberley and Kuruman. Here his ruling passion of befriending the friendless made him the firm friend of the natives, and the most wonderful prison chaplain whom the state authorities had ever known. It is said that he was "one of the most remarkable men that ever lived in the history of South Africa"; and, though he himself was of the most refined and cultured type, the Christ, who verily shone out of him,

BLESSED WILFRID OF KIMBERLEY, MAR. 15.

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charmed and tamed the most boisterous and unrefined classes of men. The pepper-tree in the yard of his house in Kimberley became notorious. "Every day a string of natives, many of whom had been in gaol, would wait there to see him. It might almost be true to say that, if any native wanted anything, the first person to whom he applied was the Bishop"; and generally he saw to it that there was no need to apply elsewhere. "The sick were sent to the doctor, or the chemist; the hungry fed, the naked clothed, the homeless housed, the children provided with schooling; the penitents released from their sins." The great spiritual force, which came out from this saintly man and affected all with whom he came into contact, was a combination of profound personal humility and a passionate love for souls. He seemed to reflect, in every truth, the image of Christ, for the beauty of his character was very striking. He was indeed the "friend of publicans and sinners." And at the back of it all was his practice of prayer. His whole life was a long drawn-out prayer, and his devotion to the Blessed Sacrament, his hour of morning prayer, and his retreats gave him such a power of holiness, that he must be accounted one of the greatest of English saints under the southern skies.

MASS. *Aethiopia praeveniet.* (See page 125).

*In Lent commemoration of the Feria (p. 28) and Preface of the Season (p. 31).*

MARCH 22 [19].

BLESSED THOMAS KEN, B.C.

MARCH 22 (19).

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BLESSED THOMAS KEN, B.C.

THOMAS KEN (1637-1711) was the son of an attorney who is said to have been a clerk in the House of Lords. He was educated at Winchester and New College, Oxford, where he became a Fellow and Tutor. After ordination he was successively Rector of Little Easton, and of Brixton in the Isle of Wight, prebendary of Winchester, and chaplain to the Bishop; and eventually Chaplain to Princess Mary at the Hague. He visited Rome in his travels. Charles II, shortly before his death, made him Bishop of Bath and Wells, being impressed by his earnest stand for the propriety of right living. He was one of the seven Bishops under James II who refused to impose on their clergy the Declaration of Indulgence. Despite his holiness, he was not in advance of his own generation, and was suspicious of toleration in an age which had not learnt even its elements. Under William and Mary, Bishop Ken refused to swear the oath of allegiance, and became a non-juror. He was deprived of his see in 1691, and, being a very poor man, lived for some years on £80 a year. He disapproved of non-juring consecrations, and did all in his power to reconcile the non-jurors to the main body of the English Church. He died on March 19th, 1711. He was a man of great simplicity of life, and devotedly charitable. He went on foot in London when he was a diocesan Bishop, contrary to the custom of the prelates of that day, and continued his charities on a smaller scale when he was deprived. He was quick-tempered, but always ready to apologize when he was in the wrong. He had great moral courage, standing up for right conduct against both

BLESSED THOMAS KEN, MARCH 22.

Charles and William. He wrote the two hymns, "Awake my Soul, and with the sun," and "Glory to Thee, my God, this night," which have become part of the religious inheritance of the English people. He was also the author of the "Practice of Divine Love." The holiness and spirituality of his character were generally recognized by his own generation.

INTROIT. *Ps. 143. Doce me facere.*

**T**EACH me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness. *Ps. Shew me the way that I should walk in, for I lift up my soul unto thee. V. Glory.*

THE COLLECT.

**A**LMIGHTY God, by whose providence thy servant Thomas was given to thy Church to bear witness before the kings of the earth; give us grace that, after his example, we may constantly defend the truth, boldly rebuke vice, and patiently suffer for the truth's sake. Through.

*Commemoration of the Feria (p. 28).*

EPISTLE. *Rom. viii. 31.*

**B**RETHREN: What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right

BLESSED THOMAS KEN, MARCH 22.

hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GRADUAL. *Ps. 44. My confusion is daily before me: and the shame of my face hath covered me: for the voice of the slanderer and blasphemer: for the enemy and avenger. V. And though all this be come upon us, our heart is not turned back: neither our steps gone out of thy way.*

TRACT. *Ps. 44. Our soul is brought low even unto the dust: our belly cleaveth unto the ground. V. Arise and help us: and deliver us for thy mercy's sake. V. We make our boast of God all day long and will praise thy name for ever.*

GOSPEL. *S. Matthew x. 16.*

**A**T that time: Jesus said to his disciples, Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony

BLESSED THOMAS KEN, MARCH 22.

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against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household.

OFFERTORY. *Ps.* 35. Plead thou my cause, O Lord, with them that strive with me; and fight thou against them that fight against me.

SECRET.

MAKE our offerings, we beseech thee, O God, acceptable in thy sight, and hearken to the prayers of thy saints for the Church of this land. Through.

*In Lent commemoration of the Feria (p. 28).*

*Preface of the Season (p. 31).*

BLESSED THOMAS KEN, MARCH 22.

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COMMUNION. II *S. Peter.* 2.

THE Lord knoweth how to deliver the godly out of temptations (*II Cor.* 1). Who hath also sealed us, and given the earnest of the Spirit in our hearts.

POSTCOMMUNION.

GRANT, O Lord, unto thy humble servants such strength and confidence, that we also, if need be, may have power to bear witness to the Faith before governors and kings. Through.

*Commemoration and last Gospel of the Feria.*

MARCH 26.

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BLESSED HARRIET MONSELL OF CLEWER,  
Widow.

HARRIET MONSELL (1811-1883) was the daughter of Sir Edward O'Brien of Dromoland, Co. Clare, a Protestant landowner and Member of Parliament. She had an evangelical upbringing, and in 1839 was married to Charles Monsell, a son of the Archdeacon of Derry. Her husband took her to Oxford, which was then in the throes of the Tractarian movement. They were both much influenced by Dr. Pusey, who became their close friend. Mr. Monsell was ordained and took preferment in Ireland. He died in 1851 in Naples. The death of her husband proved a great spiritual crisis to Mrs. Monsell, and in her sorrow she consecrated herself afresh to God, and this time to service of a special kind. In 1852 she was professed and admitted as first Superior of the infant Community of St. John-the-Baptist at Clewer, under the guidance of the Reverend Thomas Thellusson Carter, the Rector of the parish. The centre of the work was the House of Mercy. The Community grew under the rule of Mother Harriet until in 1876 she retired to Folkestone. A sympathetic writer at the time of her death remarked that "when the history of the revival of Sisterhoods is written, a golden page will be given to Mother Harriet." She was a woman of prayer and deep devotion. She died early in the morning of Easter Day, 1883, which in that year concurred with the Feast of the Annunciation. Thus the melody of her life of service and devotion was ended on a note of glorious hope, the Easter hope of renewed life and love.



INTROIT. *Ps. 45. Filiae regis.*

THE King's daughter is all glorious within: her clothing is of wrought gold. *Ps.* All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad. *Y.* Glory.

THE COLLECT.

O GOD, who didst implant in the heart of thy faithful servant Harriet a fervent desire to serve the sinful and unfortunate; grant unto us such humility and love, that we may ever help those, who have fallen, to walk in the narrow path of thy commandments, and to lead henceforth a new life, strengthened by thy grace and made radiant by thy love and pity. Through.

*In Lent commemoration of the Feria (p. 28).*

*iii. For the Prayers of Saints (p. 26).*

EPISTLE. *Phil. iv. 1.*

BRETHREN dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life. Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true,

whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

GRADUAL. *I. Cor. 6.* Ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's.

TRACT. *Ps. 119.* Early in the morning do I cry unto thee; for in thy word is my trust. *Y.* Hear my voice, O Lord, according unto thy loving kindness: quicken me, according as thou art wont. *Y.* I have looked for thy saving health; and done after thy commandments.

GOSPEL. *S. John viii. 1.*

AT that time: Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was

BLESSED HARRIET MONSELL, MARCH 26.

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left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

OFFERTORY. *Job* 16. Behold my witness is in heaven, and my record is on high.

SECRET.

RECEIVE, we pray thee, O Lord, the prayers and oblations of thy humble servants, and cleanse us by these holy mysteries. Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).  
Preface of the Season (p. 31).*

COMMUNION. *Is.* 58.

THEY that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.

POSTCOMMUNION.

VOUCHSAFE, O Lord, that the blessing of these holy mysteries may rest on all houses of religion in this land; that so in every generation the sweet odour of continual prayer may ascend to thee. Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).  
Last Gospel of the Feria.*

For dates close to Easter see *Order of Divine Service* (p. 32, note 4) "Of impeded Feasts."

MARCH 28.

BLESSED ARTHUR STANTON, P.C.

MARCH 28.

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BLESSED ARTHUR STANTON, P.C.

ARTHUR HENRY STANTON (1839-1913) was one of the outstanding figures of Anglo-Catholicism in London. Born at Stroud in Gloucestershire, he went to Rugby and Trinity College, Oxford, and was ordained in December, 1862, to the title of S. Alban, Holborn. Here he remained for fifty years as assistant-curate. He was especially the apostle of young men, and one of the greatest devotional preachers of the age. He was inhibited by bishop after bishop, and in 1867 was forbidden by the Chaplain-General to officiate in any military chapel. No official mark of recognition was accorded him until three weeks before his death, when the Bishop of London offered him a Prebendary's stall, which he then felt unable to accept. He died at his birthplace on March 28th, 1913. His funeral in London was a striking demonstration of the place he had won in the hearts of the unofficial classes of this great city. His work was inspired by a profound love of Christ, and his charming personality was irradiated by this devotion.

See note on p. 71.

INTROIT. *Ps. 72. Superextolletur super Libanum.*

HIS fruit shall shake like Libanus, and shall be green in the city like grass upon the earth. *Ps.* Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *V.* Glory.

THE COLLECT.

ALMIGHTY God, who didst breathe into the heart of thy blessed servant Arthur such love and compassion for the weak and weary, the sinful and overburdened, that, for

thy sake, he served them faithfully throughout a long life; grant unto us a like love and compassion for the unknown multitudes who wander as sheep without a shepherd, that we also, for love of thee, may ever serve them in our several vocations and ministries. Through.

*In Lent commemoration of the Feria (p. 28).*

*iii. For the Prayers of the Saints (p. 26).*

EPISTLE. I. *Tim. vi. 11.*

**O** MAN of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

GRADUAL. *Gen. 15.* The word of the Lord came in a vision saying: Fear not: I am thy shield and thy exceeding great reward. *Ps. 63.* My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

TRACT. *Is. 40.* The voice of him that crieth in the wilderness, prepare ye the way of the Lord. *V.* Make straight in the desert a highway for our God. *V.* The crooked shall be made straight and the rough places plain.

GOSPEL. *S. John x. 1.*

**A**T that time: Jesus said unto the Pharisees, Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

OFFERTORY. *Is. 35.* An highway shall be there, and a way, and it shall be called the way of holiness; the

BLESSED ARTHUR STANTON, MARCH 28.

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unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

SECRET.

MAY our oblations be precious in thy sight, O Lord, through the infinite merits of thy Son Jesus Christ, our Lord.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Preface of the Season (p. 31).*

COMMUNION. Rev. 11.

THE kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

POSTCOMMUNION.

MAY the intercessions of thy servant, whose feast we commemorate with these holy mysteries, ever avail the souls of the great city, which he so faithfully served. Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Last Gospel of the Feria.*

MARCH 29.

BLESSED JOHN KEBLE, P.C.

MARCH 29.

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BLESSED JOHN KEBLE, P.C.

JOHN KEBLE (1792-1866) was the son of a priest, who instilled into him and his brother, in their most plastic years, the principles of sober Anglo-Catholic churchmanship. Under their father's tuition both boys became Scholars of Corpus Christi College, Oxford, where John, after taking double first-class honours, was elected a Fellow of Oriel, and later Professor of Poetry at Oxford, a post which he held for ten years. The last thirty years of his life were spent as incumbent of Hursley, near Winchester. Cardinal Newman regarded this "shy, homely, unambitious man" as "the true and primary author" of the Oxford Movement, which is commonly dated from Keble's Assize Sermon, delivered from the University pulpit on July 14, 1833. He was the sweet singer of the movement, his *Christian Year* attaining its ninety-fifth edition before his death. His character was consistently devout and holy, and his memory still exhales a sweet spiritual fragrance.

*See note on p. 154.*

INTROIT. Ps. 49. *Audite haec.*

HEAR this, all ye people: give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. Ps. 84. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. V. Glory.

BLESSED JOHN KEBLE, MARCH 29.

THE COLLECT.

**G**RANT, O merciful God, that, as thy blessed servant John was a repairer of the breach, and a restorer of paths to dwell in, so we, enduring all things, may imitate both his wisdom and his courage, and thereby build up the old waste places. Through.

*In Lent commemoration of the Feria (p. 28).  
ii or iii. For the Prayers of the Saints (p. 26).*

EPISTLE. I S. Peter iv. 10.

**B**RETHREN: As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

GRADUAL. *Ecclus. 50.* It was the great priest, who in his life repaired the house, and in his days strengthened the Temple. *Ÿ.* It was he that took thought for his people that they should not fall, and fortified the city against besieging.

BLESSED JOHN KEBLE, MARCH 29.

TRACT. *Ps. 18.* It is God that girdeth me with strength, and maketh my way perfect. *Ÿ.* He teacheth my hands to war, so that a bow of steel is broken by mine arms. *Ÿ.* Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy Name.

GOSPEL. S. Luke iv. 16.

**A**T that time: Jesus came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

OFFERTORY. *Ps. 147.* Praise the Lord, for it is good to sing praises unto our God. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

SECRET.

**H**EARKEN, O God, to our prayers, and hasten the harvest of souls in our land, that thy servant may be blessed in the fruit of his labours, and may rejoice in heaven as we on earth. Through.

BLESSED JOHN KEBLE, MARCH 29.

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*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Preface of the Season (p. 31).*

COMMUNION. S. *Luke* 12.

BLESSED are those servants whom the Lord when he cometh shall find watching; verily, I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth, and serve them.

POSTCOMMUNION.

GRANT, O Lord, that these holy mysteries may avail at thy throne for the conversion both of our own land, and the whole world. Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Last Gospel of the Feria.*

APRIL 9.

BLESSED WILLIAM LAW, P.C.



APRIL 9.

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BLESSED WILLIAM LAW, P.C.

WILLIAM LAW (1686-1761), the son of a grocer, was educated at Emmanuel College, Cambridge, of which College he became a fellow. He was ordained in 1711, but during most of his life was a non-juror. In 1728 he published the *Serious Call to a Devout and Holy Life*, a book which had a great influence on John Wesley. The *Serious Call* is a practical book, but in his other writings (among which are *The Way to Divine Knowledge*, the *Spirit of Love*, and the *Spirit of Prayer*) Law earns the title of a great English mystic. He was essentially a man of prayer and charity.

*See note on p. 154.*

INTROIT. Ps. 84. *Concupiscet anima mea.*

MY soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God. (T.P. Alleluia, alleluia). Ps. I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness. V. Glory.

THE COLLECT.

ALMIGHTY God, who didst call thy blessed servant William to a life of contemplation, and gavest unto him a vision of eternal mysteries; grant unto us some measure of this spiritual insight, that we also may pass the borders of all time, and see the hidden things of God. Through.

*In Lent commemoration of the Feria (p. 28).*

*iii. For the Prayers of the Saints (p. 26).*

*In Eastertide:*

ii. *Of S. Mary* (p. 24).

iii. *For the Church or Chief Bishop* (p. 25).

EPISTLE. 2 *Kings* vi. 15.

IN those days: when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold the mountain was full of horses and chariots of fire round about Elisha.

GRADUAL. *Baruch* 3. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days and life, where is the light of the eyes and peace. *Ps.* O Israel how great is the house of God, and how large is the place of his possession! It is great, and hath no end; high and unmeasurable.

TRACT. *Ecclus.* 57. I set my soul aright unto Wisdom, and in pureness I found her. *Ps.* The Lord gave me a tongue for my reward, and I will praise him therewith. *Ps.* Work your work before the time cometh, and in his time he will give you your reward.

*In Eastertide in place of Gradual and Tract is said:*

Alleluia, alleluia. *Ps.* 119. Princes also did sit and speak against me: but thy servant is occupied with thy statutes.

Alleluia. *Ps.* O turn away mine eyes lest they behold vanity: and quicken thou me in thy way. Behold my delight is in thy commandments. Alleluia.

GOSPEL. *S. Matt.* xvii. 1.

AT that time: Jesus, after six days, taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto 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. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

OFFERTORY. *Dan.* 2. He revealeth the deep and secret things. He knoweth what is in the darkness.

Throughout Eastertide Alleluia is said after Offertory and Communion.

BLESSED WILLIAM LAW, APRIL 9.

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SECRET.

MAY our oblations be acceptable in thy sight, O Lord;  
and may the prayers of thy venerable servant, whose  
feast we commemorate this day, avail for our profit.  
Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Preface of the Season (p. 31).*

*Easter tide: ii (p. 25). iii (p. 25 or 26).*

COMMUNION. *Ecclus. 51.*

WHEN I was yet young or ever I went abroad, I sought  
Wisdom openly in my prayers. Before the temple I  
asked for her, and I will seek her out even to the end.  
(T.P. Alleluia).

POSTCOMMUNION.

MAY these holy mysteries avail thy humble servants, and  
enable them to raise their hearts to the threshold of  
the eternal. Through.

*In Lent commemoration of the Feria (p. 28). iii (p. 26).*

*Last Gospel of the Feria.*

*Easter tide: ii (p. 25). iii (p. 25 or 26).*

APRIL 26 [25].

BLESSED  
NATHANIEL WOODARD, P.C.

BLESSED NATHANIEL WOODARD, P.C.

NATHANIEL WOODARD (1811-1891), the greatest founder of Public Schools in the nineteenth Century, was himself educated privately, and graduated in 1840 at Magdalen Hall, Oxford. He was ordained in 1841, and worked in curacies at Bethnal Green, Clapton, and New Shoreham. Bishop Blomfield of London refused to appoint him incumbent of a new parish in Bethnal Green owing to his opinions on confession. From 1850 he devoted himself to educational work. His endeavour was to bring the benefits of Church teaching and the English Public School system to those whose means were straitened. His first school, S. John's, Hurstpierpoint, was founded in 1853. S. Nicholas, Lancing; S. Chad's, Denstone; S. Saviour's, Ardingly; S. Oswald's, Ellesmere; S. Cuthbert's, Worksop; S. Augustine's, Dewsbury; All Saints', Bloxam; King Alfred's College, Taunton; S. Mary's and S. Andrew's, Wells; S. Anne's, Abbots Bromley; S. Michael's and S. Winifred's, Bognor; are among his foundations, or re-foundations. A sum of £500,000 was raised by Nathaniel Woodard for his schools. The whole of this great educational work is now governed by the Corporation of SS. Mary and Nicholas. His "whole work is a personal achievement without a parallel of its kind." He was made a Canon residentiary of Manchester by Mr. Gladstone in 1870. He died on April 25th, 1891, and is buried in Lancing College Chapel. "It is a tradition in his family that Nathaniel Woodard in his boyhood had visions of religious significance not infrequently." A document entitled a "Covenant of Works," written at the age of

BLESSED NATHANIEL WOODARD, APRIL 26.

nineteen still exists. "It shows the possession of his soul by a love and awe of God," and "is a key to a right understanding of the motives which consistently impelled his course through life."

INTROIT. *Ps. 60. In Deo faciemus.*

THROUGH God will we do great acts: for it is he that shall tread down our enemies. Alleluia, alleluia. *Ps. 128.* Thy children shall be like the olive branches round about thy table. *V. Glory.*

THE COLLECT.

ALMIGHTY God, who didst give to thy servant Nathaniel such love and devotion to the young, that he offered all he had to their service; ever raise up, we pray thee, men and women of like devotion, that so, leading thy little ones to thee, they may make this land of England the kingdom of the Lord; and this we beg through.

*ii. Of S. George (p. 30). iii. Of S. Mary (p. 24).*

EPISTLE. *I. Cor. iii. 9.*

BRETHREN: We are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest:

BLESSED NATHANIEL WOODARD, APRIL 26.

for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.

Alleluia, alleluia. *V. I. Chron. 28.* Know then the God of thy father, and serve him with a perfect heart, and with a willing mind.

Alleluia. *V. S. John 4.* Behold, I say unto you, lift up your eyes and look on the fields: for they are white already to harvest. Alleluia.

GOSPEL. *S. Matt. xviii. 2.*

AT that time: Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

OFFERTORY. *I. Tim. 5.* If any provide not for his own house, he hath denied the Faith, and is worse than an infidel. *Gal. 6.* As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Alleluia.

BLESSED NATHANIEL WOODARD, APRIL 26.

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SECRET.

MAY these oblations avail, O Lord, for the salvation of all who, through the efforts of thy blessed servant Nathaniel, have been taught the Faith, which was once delivered to the Saints. Through.

ii (p. 30). iii (p. 25). *Preface of Season* (p. 31).

COMMUNION. *Gen. 7.*

THE Lord said, Come thou and all thy house into the Ark, for thee have I seen righteous before me in this generation. Alleluia.

POSTCOMMUNION.

OTHOU who didst say: Suffer little children to come unto me; grant that these mysteries may strengthen us to serve the children of this land by training them in the Faith of thy Church. Who livest.

ii (p. 31). iii (p. 25).

MAY 5 [2].

BLESSED ISAAC WILLIAMS, P.C.

MAY 5 [2].

BLESSED ISAAC WILLIAMS, P.C.

ISAAC WILLIAMS (1802-1865), a child of the Welsh mountains, was one of the devotional writers of the Catholic revival. His poetry and his devotional commentaries have won him an abiding place among the pioneers of the movement. His soul was irradiated with the deepest reverence. "Humility, self-restraint, and self-abasement were the objects of his unceasing efforts." He had a "horror and hatred of everything that seemed like display, or the desire of applause, or of immediate effect." He was educated at Harrow, and Trinity College, Oxford, of which College he afterwards became Fellow and Dean. He owed a great spiritual debt to John Keble, and was at one time Mr. Newman's assistant curate at S. Mary's. He maintained his friendship with Newman all his life.

INTROIT. Ps. 131. *Non est exaltatum.*

**L**ORD, my heart is not haughty, nor mine eyes lofty: surely I have behaved, and quieted myself, as a child that is weaned of his mother. My soul is as a weaned child. Alleluia, alleluia. Ps. 132. I will not give sleep to mine eyes, or slumber to my eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. V. Glory.

THE COLLECT.

**O** GOD, who didst call thy servant Isaac from the high hills of a mountainous land, and madest him the guide and counsellor of many souls; grant to us also the wide vision of the everlasting hills, that we may see the glory which is thine; and this we beg through.

ii. *Of S. Mary (p. 24).*

iii. *For the Church or Chief Bishop (p. 25).*

FOR THE EPISTLE. *Acts viii. 29.*

**I**N those days: the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Alleluia, alleluia. *Y. Ps. 45.* My heart is inditing a good matter, I speak of the thing which I have made touching the King: My tongue is the pen of a ready writer. *Y.* Grace is poured into my lips: therefore God hath blessed thee for ever.

Alleluia. *Y. Ex. 15.* The Lord is my strength and song. He is my God, and I will prepare him an habitation; my father's God, and I will exalt him. Alleluia.

GOSPEL. *S. John v. 39.*

**A**T that time: Jesus said unto the Jews, Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in

you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

OFFERTORY. 2. *Esdras 5.* Hear me and I will instruct thee; hearken unto me, and I shall tell thee more. Alleluia.

SECRET.

**G**RANT, O Lord, we beseech thee, that the prayers of thy saints and prophets may profit us, and that we also may be fortified for thy service by these holy mysteries of the altar. Through.  
*ii (p. 25). iii (p. 25 or 26). Preface of the Season (p. 31).*

COMMUNION. *Is. 52.*

**H**OW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Sion, thy God reigneth. Alleluia.

POSTCOMMUNION.

**M**AY we, O God, ever hearken to the voice of those, who come upon the mountains, bringing good tidings, and publishing salvation; that so we may rejoice and be glad, and be lifted up into heaven in thy triumph on earth. Through.

*ii (p. 25). iii (p. 25 or 26).*



MAY 7.

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BLESSED MARIAN REBECCA HUGHES, V.

MARIAN REBECCA HUGHES (1817-1912) was one of the first Religious of the Revival, making her vow of celibacy in 1841 in S. Mary's, Oxford, when Mr. Newman was still vicar. She founded the Convent of the Holy Trinity in Oxford in 1849 in three private houses, the present convent being built in 1866-68. When the cholera raged in Oxford she and two sisters nursed the sufferers devotedly. She lived as Mother-Superior of her foundation to a venerable old age, dying on May 7th, 1912.

INTROIT. *Ps. 45. Audi filia.*

**H**EARKEN, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house. Alleluia, alleluia. *Ps.* So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him. *V.* Glory.

THE COLLECT.

**G**RANT, O merciful God, that as thy blessed servant Marian readily obeyed the calling of thy Son Jesus Christ, and followed him in singleness of heart; so we, forsaking all worldly affections, may forthwith give up ourselves obediently to fulfil thy holy commandments all the days of our life. Through.

ii. *Of S. Mary (p. 24).*

iii. *For the Church or Chief Bishop (p. 25).*

EPISTLE. *Song of Solomon iv. 13.*

**T**HUS saith the Lord God: Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard; spikenard and saffron; calamus and cinnamon,

BLESSED MARIAN REBECCA HUGHES, MAY 7.

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with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

Alleluia, alleluia. *Ps. 72.* Blessed be the Lord God, even the God of Israel: which only doeth wondrous things.

Alleluia. *Ps. 71.* Thou hast brought me to great honour, and comforted me on every side. Alleluia.

GOSPEL. *S. John xv. 12.*

AT that time: Jesus said unto his disciples, This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

OFFERTORY. *Job 16.* Behold my witness is in heaven, and my record is on high. Alleluia.

BLESSED MARIAN REBECCA HUGHES, MAY 7.

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SECRET.

RECEIVE, O Lord, we pray thee, the prayers and oblations of thy humble servants, and cleanse us by these holy mysteries. Through.

ii (*p. 25*). iii (*p. 25 or 26*).

*Preface of the Season (p. 31).*

COMMUNION. *Is. 58.*

THEY that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Alleluia.

POSTCOMMUNION.

VOUCHSAFE, O Lord, that the blessing of these holy mysteries may rest on all houses of religion in this land; that so in every generation the sweet odour of continual prayer may ascend to thee. Through.

ii (*p. 25*). iii (*p. 25 or 26*).

## BLESSED ROBERT DOLLING, P.C.

ROBERT WILLIAM RADCLYFFE DOLLING (1851-1902) was the son of a landed proprietor of Co. Down in Ireland, who had served as High Sheriff for Londonderry. He was at Harrow for four years, and entered at Trinity College, Cambridge, in 1868, but ill-health brought his Cambridge career to an end in 1869, and for a year he travelled abroad. In 1878 he settled in London, and became a friend of Fr. Mackonochie and Fr. Stanton. After a course at Salisbury Theological College he was ordained in May, 1883, to the title of Corscombe in Dorset. He soon migrated to S. Martin's Mission in the parish of Holy Trinity, Stepney; and in 1885 was appointed Vicar of the Winchester College Mission Church, S. Agatha's, Landport. Here he became one of the most famous "slum parsons" of the English Church. In 1895, owing to disagreements with Bishop Davidson of Winchester, he resigned S. Agatha's. In 1898 the Deanery of Chicago, U.S.A., was offered to him, but was declined as he had already accepted S. Saviour's, Poplar. His health again failed, and he died in his sister's London house in May, 1902. His heart was of gold, and his profound love of Christ manifested itself in heroic service for the poor and oppressed.

MASS. *Faciens misericordias* (See p. 103) but with the following Collect, Gradual, and Alleluia: —

## THE COLLECT.

O LORD Jesus Christ, who didst choose thy faithful servant Robert to fulfil a ministry of love and kindness among them that were in misery; make us ever to remember

BLESSED ROBERT DOLLING, MAY 15.

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that, inasmuch as we do service to one of the least of these thy brethren, we do it unto thee; who livest and reignest with.

ii. *Of S. Mary (p. 24).*

iii. *For the Church or Chief Bishop (p. 25).*

*with corresponding Saints and Postcommunions.*

GRADUAL. Ps. 34. The righteous cry, and the Lord heareth them; and delivereth them out of all their troubles. V. Great are the troubles of the righteous, but the Lord delivereth him out of all.

Alleluia, alleluia. V. S. John 15. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.

*In Eastertide the following is said instead of the Gradual and Alleluia above:—*

Alleluia, alleluia. V. Ps. 35. All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

Alleluia. V. Ps. 81 and 9. Sing we merrily unto God our strength, for the poor shall not always be forgotten.

*In Eastertide Alleluia is said in the Introit and after the Offertory and Communion. Preface of Season (p. 31).*

MAY 20.

BLESSED

RHODA McNEILE OF WANTAGE, V.

MAY 20.

BLESSED RHODA McNEILE OF WANTAGE, V. ETHEL RHODA McNEILE (1875-1922) was the daughter of an evangelical clergyman, and was brought up in his traditions. Her temperament was difficult and highly critical, and her life is a story of incessant spiritual struggle; but the result was the final victory of a noble character transfigured by Christ. She was very gifted both in intellect and personality, took her degree at Girton in classics, and was a skilful Indian linguist. After her withdrawal from modern gnostic heresies, into which she had strayed in India, she worked as Principal of the C.M.S. schools at Benares and Agra, but was drawn strongly to community life, and joined the sisters of the Epiphany at Barisal. Here her health broke down, but finally she was accepted at Wantage in 1919, and was professed on September 9th, 1921. In May, 1922, she started again for India in the s.s. Egypt. Late in the evening of May 20th this ship was rammed by the "Seine" in a fog off Ushant, and Sister Rhoda was among the drowned. "Sister Rhoda refused to enter a boat, asking that somebody else should take her place, if there were not room for all, and that she would wait for the last. She then knelt on the deck in prayer, and was there when the Egypt went down." (*Times*, May 23). It is said that she gave away her life-belt to another. Her character was deeply humble, profoundly prayerful, holy, and devout, and, in the manner of her death, she triumphed gloriously in Christ.

INTROIT. Ps. 118. *Dextera Domini.*

THE right hand of the Lord bringeth mighty things to pass. I shall not die but live and declare the works of

the Lord. (*T.P.* Alleluia, alleluia). *Ps.* This is the day which the Lord hath made: we will rejoice and be glad in it. *℣.* Glory.

THE COLLECT.

**O** GOD, who didst breathe into the heart of thy servant Rhoda ardent zeal for thy service, and abounding love for her fellow men, so that she was ready to lay down her life for their sake; give us grace to follow her example of love and humility, courage and zeal. Through.

*ii. Of S. Mary (p. 24).*

*iii. For the Church or Chief Bishop (p. 25).*

*If after Trinity:*

*ii. For the Prayers of the Saints (p. 26). iii. At choice.*

EPISTLE. *I S. John iv. 11.*

**B**ELOVED: If God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love

God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

GRADUAL. (*Ps.* 118). The Lord taketh my part with them that help me. *℣.* I called upon the Lord in trouble, and the Lord heard me at large.

Alleluia, alleluia. *℣.* (*Rev.* 3. 21). To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Alleluia.

*In Eastertide in place of the preceding Gradual and Alleluia is said:—*

Alleluia, alleluia. *℣.* *Ps.* 97. The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

Alleluia. *Ps.* 97. There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted. Alleluia.

GOSPEL. *S. John xv. 9.*

**A**T that time: Jesus said unto his disciples, As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Hence-

BLESSED RHODA McNEILE, MAY 20.

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forth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

OFFERTORY. (*Ps.* 66). Praised be God who hath not cast out my prayer, nor turned his mercy from me. (*T.P.* Alleluia).

SECRET.

LOOK with mercy upon the offerings we now make unto thee, O God; and grant that thy Holy Spirit may work in our hearts the same miracles of grace that were wrought in thy blessed servant. Through.

*ü (p. 25). üü (p. 25 or 26).*

*If after Trinity: ü (p. 26). üü. At choice.*

*Preface of the Season (p. 31).*

COMMUNION. *Hosea* 13.

I WILL ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. (*T.P.* Alleluia).

POSTCOMMUNION.

GIVE unto us, O Lord, that singleness of heart which thou didst give unto thy servant Rhoda, that fortified by these mysteries we may ever follow thee whithersoever thou lead us. Through.

*ü (p. 25). üü (p. 25 or 26).*

*If after Trinity: ü (p. 26). üü. At choice.*

JUNE 6 [5].

BLESSED

EMILY AYCKBOWN OF KILBURN, V.

JUNE 6 [5].

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BLESSED EMILY AYCKBOWN OF KILBURN, V.

EMILY HARRIET ELIZABETH AYCKBOWN (1836-1900) was the daughter of a Chester incumbent. She played a large part in the development of Sisterhoods during the Victorian epoch. Her father used to speak of her as his "holy child," and throughout life this joyous holiness continued with her. Her sweet nature was wonderfully calm. It seemed impossible to ruffle it. It is said that "the full saintliness of her character was most fully brought out during the dark days of misrepresentation" at the end of her career. When she was twenty-eight she founded the Church Extension Association, and after two years her heroism was proved by her noble conduct during the epidemic of cholera in Chester in 1866. With her friend Miss Wilbraham she took charge of the temporary cholera hospital, and performed her work without flinching. From earliest years her life was devoted to the poor, and an eager desire to found a religious order devoted to their succour filled her heart. In 1870 a new home was opened in connection with S. Augustine's, Kilburn, and on April 5th Emily Ayckbown was professed as the first sister of the new sisterhood. Her work was both social and educational, and grew with extraordinary rapidity. Her first school increased its numbers in six months from six to two hundred. The great principle at the back of the work was that "society can only remain Christian, as long as education remains in the hands of Christian teachers." Before her death in 1900 twelve large schools had been opened in the Colonies, the Dominions, and India, as well as eight in London, and six in the provinces. There are now fourteen oversea houses,



BLESSED EMILY AYCKBOWN, JUNE 6.

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and an orphanage in West Australia; and six orphanages and eight schools in England. Mother Emily's great weapon was prayer, and her holiness was only matched by her splendid strength of character, and utter selflessness. Her industry was stupendous. She was a great daughter of a great epoch, and one of the truest and most loyal children of the English Church. She drew up, with prayer and much patience, a noble Rule for the Community whose sisters love to steep themselves in the devoted spirit of their revered Mother-Foundress. She is indeed worthy of remembrance at the altar of the Lord she loved so well, and served so zealously.

INTROIT. *Ps. 140. Cognovi.*

I KNOW that the Lord will maintain the cause of the afflicted, and the right of the poor. (*T.P. Alleluia, alleluia*). *Ps. 132.* For the Lord hath chosen Sion; he hath desired it for his habitation. I will abundantly bless her provision: I will satisfy her poor with bread. *V. Glory.*

THE COLLECT.

O GOD, who gavest to thy blessed servant Emily a heart of pity, and a will devoted to the service of the poor; grant to us grace to serve thine only begotten Son in the persons of all who are afflicted or sorrowful; and this we beg through.

ii. *Of S. Mary (p. 24).*

iii. *For the Church or Chief Bishop (p. 25).*

*If after Trinity:*

ii. *For the Prayers of the Saints (p. 26).* iii. *At choice.*

BLESSED EMILY AYCKBOWN, JUNE 6.

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EPISTLE. *Rom. xvi. 1.*

BRETHREN: I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Salute the beloved Persis, which laboured much in the Lord. Salute one another with an holy kiss. The churches of Christ salute you. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.

GRADUAL. 1. *Cor. 3.* Other foundation can no man lay than is laid, which is Jesus Christ. *V. 1. S. Peter. 4.* If ye be reproached for the Name of Christ, blessed are ye, because the Spirit of glory, and the Spirit of God resteth upon you.

Alleluia, alleluia. *V. Ps. 65.* And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear. Alleluia.

*In Eastertide instead of the preceding Gradual and Alleluia is said.*

Alleluia, alleluia. *V. Ps. 65.* They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

BLESSED EMILY AYCKBOWN, JUNE 6.

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Alleluia. *Ps.* 126. Then said they among the heathen: the Lord hath done great things for them. Alleluia.

GOSPEL. *S. Matt. xxv. 34.*

AT that time: Jesus spake unto his disciples saying, Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

OFFERTORY. *Ps.* 124. The deep waters of the proud: had gone even over our soul. But praised be the Lord: who hath not given us over for a prey unto their teeth. Our help standeth in the Name of the Lord: who hath made heaven and earth. (*T.P.* Alleluia).

SECRET.

HEARKEN, O Lord, to the prayers of thy servants who laboured for thee on earth, and mercifully accept our humble oblations. Through.

BLESSED EMILY AYCKBOWN, JUNE 6.

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ü (*p.* 25). iii (*p.* 25 or 26).  
If after Trinity: ü (*p.* 26). iii. *At choice.*  
*Preface of the Season* (*p.* 31).

COMMUNION. *Haggai* 1.

GO up the mountain and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord. (*T.P.* Alleluia).

POSTCOMMUNION.

GRANT, O Lord, that, filled with the spiritual riches of these holy mysteries, we may be aided by the prayers of thy saints to imitate both their devotion, and their deeds. Through.

ü (*p.* 25). iii (*p.* 25 or 26).  
If after Trinity: ü (*p.* 26). iii. *At choice.*

## BLESSED JOHN MASON NEALE, P.C.

JOHN MASON NEALE (1818-1866) was the son of devout evangelical parents. His father was senior wrangler of his year and first Smith's prizeman. The son was a scholar of Trinity College, Cambridge, and a brilliant classic, but had such an aversion to mathematics, that he would not attempt to qualify in that branch of knowledge, and was satisfied with a pass degree. The regulations were altered shortly afterwards. After taking his degree he was elected a fellow of Downing. He was a great linguist, knowing twenty languages. He was ordained, and in 1846 was appointed Warden of Sackville College at East Grinstead, where he remained until his death on August 6th, 1866. The College was an asylum for the aged. He was the founder of the great sisterhood of S. Margaret, and, shortly before his death, he laid the foundation stone of the present Mother-house at East Grinstead. For sixteen years he was inhibited in his own diocese, and he and his spiritual daughters were the butt of much popular execration. John Mason Neale was an incomparable translator of Latin and Greek hymns, and has been called "the prince of hymn writers." He was a great liturgiologist and ecclesiastical historian; a great pioneer in the work of reunion with the Orthodox Church; and a wide populariser of the Catholic idea by his admirable tales. He was one of the most distinguished men the modern English Church has produced. A sympathetic contemporary remarked on the versatility of his powers, and added that "it may be doubted if his capacity and his fondness for hard intellectual labour was ever exceeded. Gifted with an extraordinarily retentive

memory, an indefatigable student, and trained from early childhood in the habit of fluent and graceful composition, he became one of the most voluminous as well as accomplished writers of his generation." His intense Catholic idealism was based on his profound love for our Lord. He died "worn out with incessant work" at the early age of forty-eight.

INTROIT. *Ps. 45. Eructavit cor meum.*

**M**Y heart is inditing of a good matter. I speak of the things which I have made unto the King. *Ps.* Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness. *℣.* Glory.

THE COLLECT.

**A**Lmighty God, who gavest strength to thy servant John to serve thee and thy Church in manifold ways through many years of contradiction and adversity; give unto us such courage and fortitude, that we also may endure the cross, and, despising the shame for the joy that is set before us, may bring forth abundantly the fruit of good works. Through.

*ii. For the Prayers of the Saints (p. 26). iii. At choice.*

EPISTLE. *Heb. xi. 32.*

**B**RETHREN: what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword,

out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

GRADUAL. *Ps. 50.* Gather thy saints together unto me: those that have made a covenant with me with sacrifice. *℣.* My tongue is the pen of a ready writer: full of grace are thy lips, because God hath blessed thee for ever.

Alleluia, alleluia. *℣. Eccus. 3.* The greater thou art, humble thyself the more, and thou shalt find favour before the Lord: for great is the potency of the Lord. Alleluia.

GOSPEL. *S. Matthew xiii. 51.*

**A**T that time: Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. And it came to pass, that when Jesus had finished these parables, he departed thence. And when he

BLESSED JOHN MASON NEALE, AUGUST 8.

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was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

OFFERTORY. *Wisdom 6.* Set your desire on my words: long for them, and ye shall be disciplined by their discipline.

SECRET.

R ECEIVE our oblations, O Lord; that we, who have kept holy the things that are holy, may ourselves be hallowed thereby. \* Through.

ü (p. 26). üü. *At choice.*

COMMUNION. *Wisdom 7.*

F ROM generation to generation, passing into holy souls, Wisdom maketh them friends of God and prophets.

POSTCOMMUNION.

R ECEIVE our humble thanks, O God, for the gift of the holy mysteries, and grant that we who have partaken thereof, may manifest in our lives the fruit of holy wisdom. Through.

ü (p. 26). üü. *At choice.*

\* *Wisdom 6. 10.*

AUGUST 17.

BLESSED WILLIAM BENNETT, P.C.

## BLESSED WILLIAM BENNETT, P.C.

WILLIAM JAMES EARLY BENNETT (1804-1886) was born in Nova Scotia, where his father, an officer of the Royal Engineers, was stationed. He was sent to Westminster where he was a King's Scholar and Captain of the School. He graduated at Christ Church, Oxford, in 1827, and took Orders, and became successively assistant-curate at two evangelical churches in London, S. Peter's, Vere Street; and All Souls', Langham Place. In 1846 he was appointed to S. Paul's, Knightsbridge, and while there built S. Barnabas, Pimlico, which was completed in 1850. His views had become Tractarian, and his ritual (which now would be accounted extremely moderate) awoke much opposition, including that of the Prime Minister, Lord John Russell, who was one of his parishioners. The so-called Papal Aggression in 1850, and the sorry part played by this statesman in that controversy made the resignation of the incumbent inevitable. He was however appointed in 1852 vicar of Frome in Somerset by his friend, Lady Bath, and resided there until his death in 1886. In the Eucharistic controversy of 1870 he was one of the victims of the Church Association, though his corrected view on this subject was upheld eventually even by Sir Robert Phillimore, the Dean of Arches. He displayed great pastoral gifts both in London and in Somerset, and proved himself a devoted follower of the Good Shepherd, whose sheep know his voice and follow him. His heroic courage, and dignity, and personal asceticism, were based not only on innate natural qualities, but on the holiness of one who made the Incarnation live to himself in the Blessed Sacrament.

BLESSED WILLIAM BENNETT, AUGUST 17.

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INTROIT. *Ps. 118. Deus Dominus illuxit.*

**G**OD is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar. *Ps.* Thou art my God, and I will thank thee: thou art my God, and I will praise thee. *Ps.* Glory.

THE COLLECT.

**O** GOD, who didst strengthen thy servant William to witness a good confession, and to build up the walls of the Holy City in the hearts of his countrymen, repairing the breaches, and setting a watch, day and night, against the enemies of Sion; grant us grace to defend these walls with such gentleness and love, that the enemy may be converted unto thee, and all may unite as loving children of our heavenly Father. Through.

*ii. Of the Octave of the Assumption (or p. 24).*

*iii. Of S. Laurence (or p. 30).*

EPISTLE. *Heb. xi. 24.*

**B**RETHREN: By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

BLESSED WILLIAM BENNETT, AUGUST 17.

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By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

GRADUAL. *Ps. 139.* They speak unrighteously against thee: and thine enemies take thy Name in vain. *Ps.* Deliver me, O Lord, from the evil man, and preserve me from the wicked man: who imagine mischief in their hearts: and stir up strife all the day long.

Alleluia, alleluia. *Ps. 140.* O Lord God, thou strength of my health: thou hast covered my head in the day of battle. Alleluia.

GOSPEL. *S. John xv. 12.*

**A**T that time: Jesus said unto his disciples, This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If we were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they

BLESSED WILLIAM BENNETT, AUGUST 17.

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have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

OFFERTORY. *Nehemiah* 4. It came to pass that when (they) heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it.

SECRET.

MAY our oblations be acceptable in thy sight, O Lord; and grant that the hearts of many who war against truth may be turned to divine wisdom. Through.

ü (p. 25). iii (p. 30). *Preface of B.V.M.* (p. 31).

COMMUNION. *Nehemiah* 4.

AS for the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said the work is great and large. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. So we laboured in the work.

POSTCOMMUNION.

MAY we who have partaken of these mysteries ever shew forth the true faith of thy blessed Son, by love to our fellow men. Through.

ü (p. 25). iii (p. 31).

SEPTEMBER 9.

BLESSED CHARLES LOWDER, P.C.



BLESSED CHARLES LOWDER, P.C.

CHARLES FUGE LOWDER (1820-1880) was a graduate of Exeter College, Oxford, and after holding curacies at Walton, Tetley, and S. Barnabas, Pimlico, founded the mission of S. George-in-the-East in 1856, and in 1866 built S. Peter's, London Docks, and became in very truth the apostle of the slums. In 1859 and 1860 there were terrible riots at S. George's, but the conduct of this fearless priest and his colleagues in the cholera epidemic of 1866 won the hearts of the rough people of the Docks, so that he began to be called "father," and even now the date of his death (September 9) is known among the children of the district as "Father Lowder's day." He died in the Tyrol, but his body was brought back to London, and carried as if in triumph to burial at Chislehurst. A writer has described how "the Protestant mob, which in September, 1859, had tried to seize Charles Lowder and fling him into the docks, twenty-one years later was transformed into crowds of weeping men, who pressed to see and touch the pall, which lay upon the coffin as it was carried through those same streets, where he had been pelted and ill-treated in the early days."

MASS. *Faciens misericordias* (See p. 103) but with the following Collect, Gradual, and Alleluia: —

THE COLLECT.

**O** LORD Jesus Christ, who didst choose thy faithful servant Charles to fulfil a ministry of love and kindness among them that were in misery; make us ever to remember

BLESSED CHARLES LOWDER, SEPTEMBER 9.

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that, inasmuch as we do service to one of the least of these thy brethren, we do it unto thee; who livest and reignest with.

ii. *For the Prayers of the Saints.* iii. *At choice.*

*Corresponding Secrets and Postcommunions (p. 26).*

GRADUAL. *Ps.* 74. O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name. *℣.* All the earth is full of darkness and cruel habitations.

Alleluia, alleluia. *℣.* *Ps.* 81 and 9. Sing we merrily unto God our strength: for the poor shall not always be forgotten.

SEPTEMBER 10 [9].

BLESSED HENRY LIDDON, P.C.

BLESSED HENRY LIDDON, P.C.

HENRY PARRY LIDDON (1829-1890), the son of a naval officer, was educated at King's College School in London, and Christ Church, Oxford, where he entered at seventeen years of age. He graduated in second class honours, and after ordination as senior student of Christ Church, took a curacy at Wantage under Butler, and was successively Vice-principal of Cuddesdon and S. Edmund's Hall. For many years his Sunday evening lectures in Queen's College had an immense influence on Oxford undergraduates. His Bampton lectures in 1866, on the Divinity of our Lord, made him definitely a leader of the Catholic revival. There was a great contrast in the Oxford of that day between Liddon and Jowett, who, afterwards Master, was at that time tutor of Balliol. The prominent characteristic of Jowett's teaching "was the absolute unimportance of doctrine as a factor in the truest moral life." The exact contradictory of this was the motif of Liddon's utterances, though he did not in any way deny the great moral beauty of many undogmatic Christians, and many agnostics. The beauty of the sky immediately after the sun has set, and before darkness succeeds, is often incomparable. The moral beauty of the agnostic or the Arian is the afterglow of faith. The source of moral beauty is moral belief in Christ as God. "The great question of our day," said the Bampton lecturer "is whether Christ our Lord is only the author and founder of a religion, of which another Being, altogether separate from Him, namely God, is the object; or whether Jesus Christ Himself, true God and true man, is, with the Father and the Holy Ghost, the object of

BLESSED HENRY LIDDON, SEPTEMBER 10.

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Christian faith and love, as truly as in history He was the founder of Christendom." In 1870 Liddon became Canon of S. Paul's, and Ireland Professor of Exegesis in Oxford. He never married, and lived with his widowed sister and her child. He exerted a wonderful influence for good at S. Paul's, and became one of the greatest preachers of the Church of England. He refused the Bishopric of Edinburgh in 1886, and that of S. Alban's in the last year of his life. He was a man of deep devotion of spirit, and impressed all with a sense of being always in a Higher Presence. He died on September 9th, 1890.\*

INTROIT. *Ps. 40. Annuntiavi justitiam tuam.*

I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest. *Ps. I have not hid thy righteousness within my heart: my talk hath been of thy truth. V. Glory.*

THE COLLECT.

ALMIGHTY God, who gavest thy servant Henry the manifold gifts of a prophet, and madest him the advocate of thy Son's Incarnation to his own generation; grant us such steadfast faith in this divine doctrine, that our lives may be illumined thereby. Through.

ii. *For the Prayers of the Saints (p. 26).* iii. *At choice.*

\* [The Editor is greatly indebted to an article on Canon Liddon by Bishop Mylne in the *Bombay Gazette* of September 27th, 1890.]

BLESSED HENRY LIDDON, SEPTEMBER 10.

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EPISTLE. *I S. John v. 1.*

BRETHREN: whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

GRADUAL. *Ps. 2. I will preach the law whereof the Lord hath said unto me: thou art my Son, this day have I begotten thee. Desire of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. V. Ps. 110. The Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.*

Alleluia, alleluia. *V. Ps. 110. He shall drink of the brook in the way: therefore shall he lift up his head.*

GOSPEL. *S. Luke ix. 18.*

AT that time: it came to pass as Jesus was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

BLESSED HENRY LIDDON, SEPTEMBER 10.

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OFFERTORY. *S. Mark 4.* Take heed what ye hear: with what measure ye mete, it shall be measured to you, and unto you that hear shall more be given.

SECRET.

MAY our offerings, O Lord, be pleasing in thy sight; and grant that we may ever be thankful for the example of thy servant, and may ever benefit by his prayers in heaven. Through.

ü (*p. 26*). üü *At choice.*

COMMUNION. *Ps. 20.*

NOW know I that the Lord helpeth his anointed, and will hear him from his holy heaven.

POSTCOMMUNION.

GRANT, we beseech thee, O God, that the power of the most holy mystery of the altar, and the prayers of thy saint, may avail for the conversion of this land to the fullest measure of the Faith. Through.

ü (*p. 26*). üü *At choice.*

SEPTEMBER 15.

BLESSED CHARLES MARRIOTT, P.C.

BLESSED CHARLES MARRIOTT, P.C.

CHARLES MARRIOTT (1811-1858) throughout a short life suffered the handicap of delicate health. He was so frail that he was only able to spend a single term at Rugby as a "town-boy." Nevertheless after entering Exeter College, Oxford, he won a Scholarship at Balliol, and, taking an excellent degree, was elected a Fellow of Oriel in 1833. Here he became an intimate friend of Newman, and, after that great man's secession attached himself to Pusey. He was for two years Principal of the Chichester Theological College, but had to resign for reasons of ill-health. He behaved nobly in the epidemic of small-pox and cholera in 1854, and contracted the former disease. The strain of over-work on a delicate constitution brought on a stroke of paralysis in 1855, and after lingering for three years, he died on September 15th, 1858. He was a man of saintly life, and appeared (as one of his friends said) to move out of reach of ordinary mortals. He had profound humility of spirit, utter unselfishness, unsullied purity of heart, boundless charity, and rigid conscientiousness. He has been described as a man who walked habitually with God.

INTROIT. Ps. 144. *Benedictus Dominus Deus.*

**B**LESSED be the Lord my strength: my hope and my fortress, my castle, and deliverer, my defender in whom I trust. Ps. 140. O Lord God, Thou strength of my health: thou hast covered my head in the day of battle. *V.* Glory.

THE COLLECT.

**O** GOD, who art the source of all holiness, and the fountain of grace; grant unto us, we beseech thee, strength and courage to follow the example of thy servant Charles, both in unsullied purity of heart, and zealous service for thy cause on earth; and this we beg through.

ü. *For the Prayers of the Saints* (p. 26). iii. *At choice*.

EPISTLE. 2 Cor. xii. 7.

**B**RETHREN: Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

GRADUAL. Ps. 102. He brought down my strength in my journey, and shortened my days. V. Ps. 92. (But) thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

Alleluia, alleluia. Ps. 91. He shall give his angels charge over thee: to keep thee in all thy ways: I will set him up, because he hath known my Name. Alleluia.

GOSPEL. S. Matt. xiii. 44.

**A**T that time: Jesus spake unto his disciples and said, Again, the kingdom of heaven is like unto treasure hid in a field the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

OFFERTORY. S. John 12. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

SECRET.

**A**CCEPT, O Lord, our prayers and sacrifice, that through the abounding merits of thy dearly beloved Son, we may receive remission of all our sins, and strength to live according to thy law. Through.

ü (p. 26). iii *At choice*.

COMMUNION. 2 Chr. 14.

**L**ORD, it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord our God: for we rest in thee and in thy Name we go against this multitude. POSTCOMMUNION.

**R**EFRESHED by these holy mysteries may our souls be strengthened for thy service. Through.

ü (p. 26). iii *At choice*.

BLESSED EDWARD PUSEY, P.C.

EDWARD BOUVERIE PUSEY (1800-1882) was the second son of Philip Pusey of Pusey in Berkshire, and grandson of the first Viscount Folkestone. He was born at Pusey in 1800, and after some years at Eton proceeded to Christ Church, Oxford, where in 1822 he obtained a first class in classics. The following year he was elected, after open competition, a Fellow of Oriel, and there he came into contact with both Newman and Keble. Between 1825 and 1827 he spent two years at Gottingen, Berlin, and Bonn, studying German and oriental languages. He took deacon's orders in 1828, and preached his first sermon in Badger Church in Shropshire. In the same year he was appointed by the Duke of Wellington Regius Professor of Hebrew at Oxford, and took priest's orders soon after on the feast of S. Clement of Rome. He rapidly became a foremost leader in the Oxford Movement, of which the followers were commonly nicknamed "Puseyites." He supported Newman in the matter of Tract 90 which, many years afterwards, he re-published. He was throughout life a brave and learned defender of the Catholic doctrine of the Eucharist, and on this account was suspended in 1842 for two years by the vice-Chancellor from his office as preacher before the University. After the secession of Newman, Pusey stood firm in steadfast faith in the ultimate destiny of the English Church, and by his action saved the situation for all time. After the so-called Papal Aggression in 1850 Bishop Blomfield of London attacked Pusey in a Charge, and Bishop Wilberforce secretly inhibited him from preaching in the diocese of Oxford. In the middle of the century he was



the chief motive-power in the founding of sisterhoods. To his lasting credit he "declined to make any declaration" against the Latin Church, and was the pioneer of reunion with that great Communion, as witness his Eirenicon in 1865 and 1869. His hopes were dashed by the triumph of ultramontaniam in 1870, a triumph which intervening time has somewhat discounted. He was married for about eleven years, his wife dying in 1839. Only his youngest daughter survived him. He passed away on September 16th, 1882. Cardinal Newman records in the *Apologia* that he used to call Pusey in the years they passed at Oxford together "the great one," for his "learning, his immense diligence, his scholar-like mind, his simple devotion to the cause of religion" were deeply impressive. He was, according to the same authority, a man of deep religious seriousness. The sweet savour of his sanctity has coloured the whole movement, of which he was, after Newman, the acknowledged leader.

INTROIT. *Ps.* 106. *Salvavit eos.*

HE saved them from the adversary's hand, and delivered them from the hand of the enemy. *Ps.* As for those that troubled them, the waters overwhelmed them: there was not one of them left. *V.* Glory.

THE COLLECT.

O GOD, who didst raise up thy faithful servant Edward to build again the walls of Sion in this land; grant that the glory of this latter house may be even greater than the former; and in this new temple of thy presence give unto thy children the peace which passeth understanding. Through.

ii. *For the Prayers of the Saints* (p. 26). iii. *At choice.*

EPISTLE. *Haggai.* ii. 2.

THEN came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

GRADUAL. *Ps.* 66. Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water, but thou broughtest us out into a wealthy place. *V.* Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

Alleluia, alleluia. *V.* *Ps.* 68. Thou, O God, didst send a plentiful rain whereby thou didst confirm thine inheritance, when it was weary. Alleluia.

GOSPEL. *S. Matt.* vii. 24.

AT that time: Jesus spake unto the multitudes and said, Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and

BLESSED EDWARD PUSEY, SEPTEMBER 16.

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it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

OFFERTORY. Ps. 116. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. Is. 30. In returning and rest shall ye be saved.

SECRET.

**R**EGARD, O Lord, the sacrifice that thy people offer unto thee, and, putting on thy strength, awake as in the ancient days, and in the generations of old; for the help that is done on earth thou doest thyself, that no flesh may glory. Through.   ii. (*p. 26*).   iii. *At choice*.

COMMUNION. Is. 51.

**I**HAVE put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heaven, and lay the foundations of the earth, and say unto Sion, thou art my people.

POSTCOMMUNION.

**G**RANT unto us, O Lord, the benediction of this holy sacrifice, that strengthened by grace and the prayers of thy saint, we may ever be faithful to the doctrine of thy Church. Through.

ii. (*p. 26*).   iii. *At choice*.

SEPTEMBER 22 [20].

BLESSED JOHN OF MELANESIA, B.M.

BLESSED JOHN OF MELANESIA, B.M.

JOHN COLERIDGE PATTESON (1827-1871) was the son of a judge of the High Court, and was sent to the house of his maternal uncle (Coleridge) at Eton. There he was captain of the cricket eleven. He graduated at Balliol College, Oxford, in 1849, and three years afterwards was elected a fellow of Merton College, Oxford. He had a great gift for languages, and later in life was master of twenty-three tongues or dialects. He was ordained to the sole charge of Alfington, near Ottery S. Mary in Devon, but a visit of Bishop George Augustus Selwyn resulted in his embracing the work of a missionary in Melanesia. Young natives used to come for the summer to the mission school in New Zealand, and return to their homes for the winter. It is said that he treated his classes for natives "as if they were formed of Eton boys." In 1861 he was consecrated Bishop, and put in charge of the mission. He was a wonderful and versatile worker, labouring for more than sixteen hours a day in teaching, in navigating, in building, in cooking, and even in tailoring, and in the rapid mastery of the native dialects. On the island of Mota, his headquarters, all save forty of the eight hundred native inhabitants became Christians. The loving care of the missionaries was endangered by the abuses of the labour traffic on the Pacific. Native labourers were urgently required in Fiji and Queensland, and were frequently kidnapped by the labour agents. In 1871 on the island of Nukapu, the Bishop, who landed alone and unarmed, was killed in reprisal for an outrage on the natives committed by some good-for-nothing whites a few weeks before. He received five wounds, one for each of the natives who had

been taken captive. He was the victim of the slave-trading propensities of the undesirable European, rather than of Melanesian savagery. His death created a sensation in England, and the labour traffic was then regulated by Parliament. The Bishop was a rare example of the highest Christian character. He was profoundly devoted to the person of our Lord, and, through this devotion, a profound lover of his weaker brethren.

INTROIT. *Ps. 50. Congregate illi sanctos.*

**G**ATHER thy saints together unto me: those that have made a covenant with me with sacrifice. *Ps.* The heaven shall declare his righteousness, for God is judge himself. *℣.* Glory.

THE COLLECT.

**O** GOD, our refuge and strength, who commendest the righteousness of those who, in labour and peril and sacrifice, confess thee before men; grant us grace so worthily to follow the example of thy servant John, that we also in our degree may serve the weak and childlike races of mankind, and labour to turn their hearts to the heart of thy blessed Son. Through.

EPISTLE. *1. Cor. iv. 9.*

**B**RETHREN: I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger,

and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

GRADUAL. *Ps. 24.* The earth is the Lord's and all that therein is: the compass of the world, and they that dwell therein. *℣.* He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

Alleluia, alleluia. *℣.* The noble army of martyrs praise thee. Alleluia.

GOSPEL. *S. Matthew x. 28.*

**A**T that time: Jesus said unto his disciples, Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. And a man's foes

BLESSED JOHN OF MELANESIA, SEPT. 22.

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shall be they of his own household. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

OFFERTORY. *Ps.* 72. His dominion shall be also from the one sea to the other, and from the flood unto the world's end.

SECRET.

MAY the prayers of thy servant John commend our oblations, and avail the children of that race, for which he gladly offered both his life and death. Through.

COMMUNION. *Ps.* 60.

THROUGH God will we do great acts, for it is he that shall tread down our enemies.

POSTCOMMUNION.

GRANT unto us, O Lord, in these divine mysteries such grace and fortitude, that we may follow thy saints both in their steadfast love and zealous labour. Through.

OCTOBER 8.

BLESSED  
ALEXANDER OF BRECHIN, B.C.

OCTOBER 8.

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BLESSED ALEXANDER OF BRECHIN, B.C.

ALEXANDER PENROSE FORBES (1817-1875) was the second son of Lord Medwyn a Scottish Judge. He was educated at a private school at Beckenham, and at Haileybury. In 1836 he entered the Indian Civil Service, but broke down in health, and returned to England where he entered Brasenose College, Oxford. He was Boden Sanskrit Scholar, and, graduating in 1844, was ordained in the same year. At Oxford he was influenced greatly by tractarian thought. After curacies at Aston Rowant, and S. Thomas', Oxford, and a short incumbency at Stonehaven, Kincardine, he was appointed vicar of S. Saviour's, Leeds, in 1847. In 1848 he was elected Bishop of Brechin. He added to his episcopal duties the cure of souls at S. Paul's, Dundee. In 1857 he issued a primary charge on the Eucharist, and in 1860, after formal trial, he was admonished, and censured by the college of Bishops for his Eucharistic doctrine. A theologian of high rank, he was learned in all departments of Catholic theology. He died on October 8th, 1875, and is buried in his pro-Cathedral at Dundee. He was a man of devoted and holy life.

INTROIT. *Ps. 105. Pane caeli saturavit.*

**H**E filled them with the bread of heaven. He opened the rock of stone, and the waters flowed out; so that rivers ran in the dry places. *Ps.* He brought forth his chosen people with joy: and his chosen with gladness; that they might keep his statutes: and observe his laws. *℣.* Glory.

THE COLLECT.

**A**LMIGHTY God, who gavest to thy holy servant Alexander such wisdom, that in his mind was mirrored the true doctrine of the Blessed Sacrament; make all so perfectly to know the teaching of thy Church, that all may be gathered into the one Fold. Through.

EPISTLE. *1 Kings xix. 4.*

**I**N those days: Elijah went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And,

behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

GRADUAL. *Gen. 4.* Melchizedek King of Salem brought forth bread and wine; and he was the Priest of the most high God. *Ps. 148.* O praise the Lord of heaven: praise him in the height.

Alleluia, alleluia. *Ps. Nehemiah 9.* Thou gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst. *Ps. 149.* O sing unto the Lord a new song: let the congregation praise him. Alleluia.

GOSPEL. *S. Luke xxiv. 30.*

**A**T that time: As Jesus sat at meat with his disciples he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us

BLESSED ALEXANDER OF BRECHIN, OCT. 8.

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by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

OFFERTORY. *Eccles.* 9. The words of the wise, spoken in quiet, are heard more than the cry of him that ruleth among foolish persons.

SECRET.

RECEIVE, O God, our oblations, and give us such faith, that we may ever thank thee for thy precious gifts. Through.

COMMUNION. *Ecclus.* 39.

HEARKEN unto me, ye holy children, and bud forth as a rose, growing by a brook of water: and give ye a sweet savour as frankincense, and put forth flowers as a lily.

POSTCOMMUNION.

MAY the prayers of all those who have sought the profound wisdom of the altar, and loved with deepest affection the sacramental manifestation of thy precious Body and Blood, be joined with these holy mysteries, and profit the whole body of the Church on earth. Through.

OCTOBER 11.

BLESSED  
WILLIAM JOHNSON OF NYASALAND,  
P.C.



BLESSED WILLIAM JOHNSON OF NYASALAND,  
P.C.

WILLIAM PERCIVAL JOHNSON (1854-1928) was educated at Bedford Grammar School, and University College, Oxford. He was intended for the Indian Civil Service, but did not take up any appointment in that country and joined Bishop Steere in the Universities' Mission to Central Africa. There he worked, despite ill health and partial blindness, for fifty-two years, and became the Apostle of Nyasaland, of which diocese he was Archdeacon. In 1911 his University conferred on him an honorary Doctorate, and the Warden of Keble summed up the work of this great missionary in memorable words. His life was lived in intimate friendship with our Lord, and he gave himself to our Lord's service with a courage, a persistency, and a heroism that have seldom been surpassed. He died on October 11th, 1928, at Liuli.

MASS. *Aethiopia praeveniet* (See p. 125) but with the following Collects, Gradual and Alleluia:—

COLLECTS: i. *Of the Beatus* (p. 126). ii. *For the Prayers of the Saints* (p. 26). iii. *At choice. Corresponding Secrets and Postcommunions.*

GRADUAL. Ps. 22. All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him. *Ÿ.* My seed shall serve him: they shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Alleluia, alleluia. *Ÿ.* 2 *Chron.* 14. Help us, O Lord our God: for we rest in thee, and in thy Name we go against this multitude. Alleluia.

OCTOBER 29.

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BLESSED THOMAS CARTER, P.C.

THOMAS THELLUSSON CARTER (1808-1901) was the son of an Eton master, and entered Eton as a pupil at the age of six. He took a first class in Classics at Christ Church, Oxford, in 1831, but left Oxford before the Tractarian Movement began. He was ordained in 1832, and became Rector of Clewer in 1844. In 1849 he founded the Clewer House of Mercy, and in 1852 the Community of the Clewer Sisters. He was one of the founders, both of the English Church Union and the Confraternity of the Blessed Sacrament. The Bishop of Oxford (Mackarness) successfully vetoed ritual prosecutions directed against him on three occasions. He retired in 1880, and died in 1901. He has been described as an ideal priest; and one who knew him intimately has said that "the pervading Presence of Christ" in him "was manifested in the surpassing beauty of his face and features," a heavenly look, which was unearthly in expression; for in his face there was a "glow of divine love." His whole life was inspired by his constant aspiration for sacramental union with Christ.

MASS. *In loco pascuae.* (See p. 43) but with the following Collect, Gradual, Alleluia, and Offertory.

THE COLLECT.

O ALMIGHTY God, who didst endue thy holy servant Thomas with singular gifts of the Holy Ghost, grant us grace to manifest to all the ornament of a meek and quiet spirit, and, fervent in zeal, to serve thee without ceasing. Through.

ii. *For the Prayers of the Saints* (p. 26). iii. *At choice.*  
*Corresponding Secrets and Postcommunions.*

BLESSED THOMAS CARTER, OCTOBER 29.

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GRADUAL. *Is. 58.* Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Alleluia, alleluia. *Y.* Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee (and) the glory of the Lord shall be thy rereward. Alleluia.

OFFERTORY. *Ps. 74.* Look upon the covenant: for all the earth is full of darkness and cruel habitations. O let not the simple go away ashamed, but let the poor and needy give praise unto thy Name.

NOVEMBER 3 [2].

BLESSED FRANK OF ZANZIBAR, B.C.

NOVEMBER 3 [2].

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BLESSED FRANK OF ZANZIBAR, B.C.

FRANK WESTON (1871-1924) was the son of a London business man. Three of his grandparents were Scottish. He was brought up a devout Evangelical. From Dulwich he proceeded to Trinity College, Oxford, where he took a first in Theology. He refused the offer of a Liddon Studentship, and worked as a layman in the Trinity mission in Stratford-atte-Bow, and was ordained to this title. He then joined Fr. Trevelyan at S. Matthew's, Westminster, and in 1898 offered himself as a missionary in the diocese of Zanzibar. There he was Principal of the native school at Kiungani, and in 1903 was appointed Canon and first Chancellor of the diocese. He declined the Bishopric of Mashonaland, but in 1908 was consecrated Bishop of Zanzibar. From the time of the Kikuyu controversy in 1913 he became the virtual leader of Anglo-Catholics throughout the world; and the impression of his able and devout personality at the Lambeth Conference of 1920, and also at the second Anglo-Catholic Congress of 1924 was very notable. He was a modern Athanasius with a heart of the most profound charity. The pungent zeal of his personality was deeply refreshing, for he seemed to have come out of the spacious times of the ages of faith. He died in harness on November 2nd, 1924, worn out by his heroic labours.

MASS. *Aethiopia praeveniet* (See p. 125).

COLLECTS:

- i. *Of the Beatus* (p. 126). ii. *Of the Octave* (p. 30).  
*Corresponding Secrets and Postcommunions.*

BLESSED PRISCILLA SELLON, V.

PRISCILLA LYDIA SELLON (1821-1876) was one of the first founders of Anglo-Catholic Sisterhoods. She was a considerable heiress, and daughter of Commander Sellon, R.N., who, owing to the early death of her mother, trained her himself, supporting her good works throughout her life, and endowing the Sisterhood at his death. In response to an appeal by the Bishop of Exeter, Priscilla Sellon began work among the poor in the "three towns," of Plymouth, Devonport and Stonehouse, and founded the Society of Sisters of Mercy of the Holy Trinity, Devonport, under the spiritual direction of Dr. Pusey. Between 1849 and 1852 she was attacked from many quarters, and the Bishop of Exeter, losing courage, resigned his post of visitor to the Community. She worked devotedly during the cholera epidemic of 1848, and the Sisters of her foundation followed her example in London, when cholera raged in 1866, and smallpox in 1871. She was the founder also in 1869 of a missionary community for work in the Pacific. She overworked herself, and for fifteen years suffered from paralysis, dying at West Malvern in 1876.

MASS. *Cognovi* (See p. 204) but with the following Collect:—

THE COLLECT.

**O** GOD who gavest to thy blessed servant Priscilla a heart of pity, and a will devoted to the service of the poor; grant to us grace to serve thy only begotten Son in the persons of all who are afflicted or sorrowful; and this we beg through.

ii. *For the Prayers of the Saints* (p. 26). iii. *At choice.*  
*Corresponding Secrets and Postcommunions.*

#### ACKNOWLEDGEMENT

The passages of Scripture quoted from the Authorized and Prayer Book versions, and the occasional passages from the Revised version, have been inserted in these memorial services (the Proper of the season) by the very kind courtesy of the Delegates and Syndics of the Oxford and Cambridge University Presses, who otherwise are in no sense responsible for the form of the book.

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J. P-W.