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The History of Ezekiel.

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The History *Vidi Dominum*.

THe Rule of the History *Vidi Dominum*. where the service is made of the Feast of the Place or of Saint Mary.

¶ Sunday Letter **A**. On the Fourth of the Kalends of November let all be sung of the History and one ferial *R̄*. is sung on Monday : and let Commemorations be made on Friday and Saturday according to the Use of Sarum, the second ferial *R̄*. is sung on the morrow of Saint Linus, Pope.

In the second week let Commemorations be made on Tuesday and Friday.

In the iij. week let Commemorations be made on Tuesday and Saturday with a Memorial only of the Octave of Saint Martin with a Mass in Chapter.

In the fourth week let Commemorations be made on Tuesday and Friday.

In the fifth week let Commemorations be made on Tuesday and Saturday according to the Use of Sarum. In the others let Commemorations be made on Friday and Saturday.

¶ Sunday Letter **B**. On the iij. of the Kalends of November let all be sung of the History and let Commemorations be made on Friday and Saturday according to the Use of Sarum. The ferial Responsories are sung, the first *R̄*. is sung on the following Friday in the same week and the second *R̄*. on the morrow of Saint Leonard according to the Use of Sarum.

In the ij. week let Commemorations be made on Thursday and Saturday.

In the iij. week let Commemorations be made on Monday and Saturday.

In the iiij. week let Commemorations be made on Monday and Saturday.

¶ Sunday Letter **C**. On the day before the Kalends of November let the History be begun with middle Lessons of Saint Quentin with a Memorial of the same at Vespers and at Matins and at the Mass of the Sunday, and the Mass of the Vigil is said in Chapter without any Memorial with this Alleluya. *V̄*. God is wonderful. Commemorations are made on Thursday and Friday. The ferial *R̄R̄*. are not sung in this year.

In the ij. week let Commemorations be made on Tuesday and Friday.

In the iij. week let Commemorations be made on Thursday and Friday with a Memorial only of the Octave of Saint Martin.

In the fourth week let Commemorations be made on Wednesday and Saturday.

¶ Sunday Letter **D**. On the Kalends of November let the History be begun with a Memorial only privately and also of the Trinity. Let no Procession should be made to the Cross. Let Commemorations be made on Thursday and Saturday. The Ferial

Responsories are not sung.

In the ij. week let Commemorations be made on Tuesday and Saturday.

In the iij. week let Commemorations be made on Thursday and Saturday.

In the fourth week let Commemorations be made on Friday and Saturday.

¶ **Sunday Letter C.** *On the fourth of the Nones of November let all be sung of the History with a Memorial only of the Martyrs Eustachius and his companions. On Saturday a Memorial will be made only of the Sunday and of the Trinity privately, no Procession will be made to the Cross. The Commemoration of Souls must be deferred until the morrow, where Vespers will be made of Saint Winifred, Virgin and Martyr : and on Tuesday the service with ix. Lessons, all of the Common, and let Commemorations be made on Friday and Saturday, and the Ferial Responsories are not sung : and the History is said on the next Sunday with a Memorial and middle Lessons of Saint Theodore, Martyr.*

In the second week let Commemorations be made on Monday and Friday.

In the iij. week Commemorations will be made on Wednesday and Friday.

In the iiij. week let Commemorations be made on Thursday and Friday.

¶ **Sunday Letter F.** *On the third of the Nones of November let all be sung of the History and the Feast of Saint Winifred must be deferred until the morrow, let Commemorations be made on Tuesday and Saturday : and let the ferial Responsories be sung on the morrow of Saint Leonard.*

In the ij. week let Commemorations be made on Tuesday and Thursday.

In the iij. week let Commemorations be made on Tuesday and Thursday.

In the iiij. however let Commemorations be made on Wednesday and Thursday.

¶ **Sunday Letter G.** *On the day before the Nones of November let all be sung of the History and let Commemorations be made on Monday and Saturday. Let the ferial Responsories be sung, evidently the first on the morrow of Saint Edmund, King and Martyr, the second R̄. is sung of Wednesday after the Feast of Saint Linus, Pope.*

In the second week let Commemorations be made on Monday and Wednesday.

In the third week let Commemorations be made on Monday and Saturday.

In the fourth week let Commemorations be made on Tuesday and Saturday.

¶ The History *Vidi Dominum*.

6. **A**. ¶ *Vidi Dominum*. Sunday Letter **A**. On the 4. of the Kalends of November let all be sung of the History. At 1. Vespers, which will be of the Apostles Simon and Jude, let a Memorial be made of the Sunday, of the Trinity in silence and no Procession. At Lauds all the Antiphons are sung.

Monday and Saturday are of Commemorations.

Friday is of Saint Winifred, ix. Lessons of the Common of One Virgin and Martyr. At Matins of Saint Mary let a Memorial be made of the Martyr on All Souls Day.

¶ The 2. Sunday is of the Sunday.

Tuesday, Thursday, and Friday are of Commemorations.

¶ The 3. Sunday is of the service of the Sunday. At 1. Vespers a Memorial of Saint Martin. At Matins middle Lessons of Saint. Martin with the *R̄R̄*. of the 1. Nocturn of Saint Martin.

Tuesday and Saturday are of Commemorations and nothing of the 3. Commemoration and let the *R̄*. *O blessed man*. be omitted in this year.

Thursday is of Saint Edmund at Matins and at Mass as appears below at **B**.

¶ The 4. Sunday is of the Sunday. At 2. Vespers which will be of Saint Edmund, the Antiphon on the Psalms *Blessed is the man*. [883]. Chapter *This is a holy man*. [884]. *R̄*. *Now the saintly man*. [918]. a Memorial of the Sunday.

Tuesday and Friday are of Commemorations and nothing of the 3. Commemoration.

Saturday is of Saint Katherine, Chap. *I will thank thee*. [1159].

¶ The 5. Sunday is of the service of the Sunday. At 1. Vespers on the Psalm Magnificat Ant. *Thou that upholdest*. 2249. *Stir up, we beseech thee*. 2348. and a Memorial of Saint Katherine, of the Martyr Linus, of the Trinity and a Procession.

At Matins middle Lessons of Saint Linus, Martyr, let the Exposition of the Gospel *When Jesus lifted up*. 2346. be read with the *R̄*. *To the supreme Trinity*. 1874. At Lauds all the Antiphons are sung. On the Psalm Benedictus the Antiphon *When Jesus lifted up*. 2348. At Mass the Officium *The Lord saith*. Prayer *Stir up, we beseech thee*. Epistle *Behold, the days come*. Gospel *When Jesus lifted up*.

Monday, Tuesday and Saturday are of Commemorations with the *V̄*. *And thou, Spirit*.

Friday is of the Octave of Saint Andrew. The Mass will be of the Sunday if there remains another to be sung, otherwise the Mass will be *I am the salvation*. with a Memorial of the Octave.

6. **¶** **¶** Sunday Letter **¶**. On the 3. of the Kalends of November let all be sung of the History. The 9. **¶**. *To the supreme Trinity*. 1874. At Lauds all the Antiphons.

Monday is of Saint Quentin with a Nocturn. The Mass of the Vigil of All Saints, no Memorial.

Wednesday is of All Souls Day. At Matins of Blessed Mary a Memorial of the Martyrs Eustachius and companions.

Thursday is of Saint Winifred, ix. Lessons of the Common of One Virgin and Martyr.

Friday and Saturday are of Commemorations and nothing of the 3. Commemoration.

¶ The 2. Sunday is of Saint Leonard, a Memorial of the Sunday, of the Trinity and a Procession. Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Monday, Thursday and Saturday are of Commemorations and the ferial Responsories will be omitted.

¶ The 3. Sunday is of Saint Brice, ix. Lessons. At 1. Vespers a Memorial of the Octave of S. Martin, of the Sunday, of the Trinity and a Procession. At Matins middle Lessons of the Octave. The Mass of Sunday is said in Chapter with a Memorial of the Trinity only. At the High Mass a Memorial of the Octave of Saint Martin and of All Saints.

Monday, Friday and Saturday are of Commemorations.

Wednesday is of Saint Edmund : the 7. Lesson with the proclamation of the Gospel but without a Homily according to Sarum. At Mass is said thus, *In honour of Edmund the Confessor*. Ps. *Hear my voice, O God, in my prayer*. (64./lxiiij.)

¶ The 4. Sunday is of Saint Edmund. At 1. Vespers the Antiphon on the Psalms *Blessed is the man*. [883]. Chapter *This is a holy man*. [884]. **¶**. *Now the saintly man*. [918]. a Memorial of the Sunday, of the Trinity and a Procession. Prayer *Stir up, we beseech thee*. 2348. At Matins a Memorial of the Sunday, Ant. *When Jesus lifted up*. 2348. and of the Trinity. The Mass of Sunday is said in Chapter.

Monday, Thursday and Saturday are of Commemorations with the **¶**. *And thou, Spirit*.

¶ Note that on All Saints Day all the Hours of Saint Mary are sung outside of Quire in the customary manner.

6. ¶ Sunday Letter ¶. On the day before the Kalends of November let the History be begun, with middle Lessons of Saint Quentin. At Lauds all the Antiphons. The Mass of the Vigil of All Saints is said in Chapter without a Memorial. At the High Mass a Memorial of the Saint Quentin and of the Trinity.

Monday is the Feast of All Saints. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence.

Tuesday is of All Souls Day. At Matins of Saint Mary a Memorial of the Martyrs Eustachius and companions.

Wednesday is of Saint Winifred, ix. Lessons of the Common of One Virgin and Martyr.

Thursday and Friday are of Commemorations and nothing of the 3. Commemoration.

¶ On the 2. Sunday let all be sung of the History. At 1. Vespers a Memorial of Saint Leonard, of the Trinity and a Procession.

Tuesday, Wednesday and Friday are of Commemorations.

¶ The 3. Sunday is of the Sunday with middle Lessons of Saint Martin.

Tuesday is of Saint Edmund. At Matins and at Mass as above at ¶.

Thursday and Friday are of Commemorations and nothing of the 3. Commemoration.

¶ The 4. Sunday is of the Sunday. At 1. Vespers Ant. on the Psalm Magnificat *We have waited.* 2250. Prayer *Stir up, we beseech thee.* 2348. a Memorial of Saint Edmund, of the Trinity and a Procession. At Matins let the Exposition of the Gospel *When Jesus lifted up.* 2346. be read. 9. ¶. *To the supreme Trinity.* 1874. At Lauds all the Antiphons are sung. At Mass the Officium *The Lord saith.* Prayer *Stir up, we beseech thee.* Epistle *Behold, the days come.* Gospel *When Jesus lifted up.*

Wednesday, Friday and Saturday are of Commemorations with the ¶. *And thou, Spirit.* If there should be more Sunday Masses to be sung, they should be omitted this year.

6. ¶ Sunday Letter ¶. The Kalends of November is of the Feast of All Saints and let the History be begun with a Memorial in silence and a Memorial of the Trinity according to the *Ordinal.*

Monday the Commemoration of Souls with a Memorial of the Martyrs

Eustachius and companions at Matins of Saint Mary.

Tuesday is of Saint Winifred, ix. Lessons of the Common of One Virgin and Martyr.

Wednesday, Thursday and Saturday are of Commemorations and the Mass of the Sunday is said in Chapter on Wednesday.

¶ On the 2. Sunday let all be sung of the History and a Memorial only of the Martyrs, the Four Crowned Martyrs, and of the Trinity. The 9. *R̄. To the supreme Trinity.* 1874. At Lauds all the Antiphons.

Tuesday, Thursday and Saturday are of Commemorations.

¶ The 3. Sunday is of Saint Machutus. At 1. Vespers a Memorial of the Octave of Saint Martin, of the Sunday, of the Trinity and a Procession. At Matins middle Lessons of the Octave of S. Martin with the *R̄R̄.* of the 1. Nocturn. Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Wednesday, Thursday and Saturday are of Commemorations.

Monday is of Saint Edmund. At Matins and at Mass as above at *B.*

¶ The 4. Sunday is of Saint Cecilia, a Memorial of the Sunday with the Ant. *We have waited.* 2250. Prayer *Stir up, we beseech thee.* 2348.

Thursday, Friday and Saturday are of Commemorations with the *V̄. And thou, Spirit.*

Tuesday is of Saint Chrysogonus with the *R̄R̄.* of the 3. Nocturn and the Mass of Sunday is said for the High Mass with a Memorial of the Saint together with the other Memorials that follow.

And if there should be more Sunday Masses to be sung let them be omitted this year.

6. ¶ Sunday Letter *C.* On the 4. of the Nones of November let all be sung of the History. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence but no Procession. At Matins a Memorial only of the Martyrs Eustachius and companions and of the Trinity. At Lauds all the Antiphons. Let the commemoration of Souls be deferred until the morrow.

Tuesday is of Saint Winifred, ix. Lessons, all from the Common of One Virgin and Martyr.

Wednesday, Friday and Saturday are of Commemorations and the ferial *R̄R̄.* must be omitted.

¶ The 2. Sunday is of the Sunday and let the middle Lessons be made of Saint

Theodore. At Lauds all the Antiphons. The 9. *R̄*. *To the supreme Trinity.* 1874.

Monday, Wednesday and Friday are of Commemorations. At the Memorial of Saint Martin is said the Ant. *O priest of God.* {1809}. with the others that follow.

¶ The 3. Sunday is of Saint Edmund : at 1. Vespers a Memorial of Saint Machutus, of the Octave of Saint Martin, of the Sunday, of the Trinity and a Procession. At Matins and at Mass of Saint Edmund as above at *℞*. The Mass of Sunday is said in Chapter with a Memorial of the Trinity only. At the High Mass a Memorial of the Octave and of All Saints.

Tuesday, Wednesday and Friday are of Commemorations.

Thursday is of Saint Edmund. At Vespers the Antiphon on the Psalms *This is a holy man.* [883]. Chapter *Blessed is the man that endureth.* [884].

¶ The 4. Sunday is of Saint Clement. At 1. Vespers a Memorial of Saint Cecilia, of Saint Felicitas, then of the Sunday with the Ant. *We have waited.* 2250. Prayer *Stir up, we beseech thee.* 2348. and of the Trinity and a Procession.

Monday is of Saint Chrysogonus with the *R̄R̄*. of the 3. Nocturn of one Martyr. The 3. *R̄*. *Now the saintly man.* [918]. and the Mass of Sunday is said for the High Mass, Officium *The Lord saith.* Prayer *Stir up, we beseech thee.* Epistle *Behold, the days come.* Gospel *When Jesus lifted up.* And the other Sunday Masses which are to be sung are omitted this year.

Wednesday, Thursday and Friday are of Commemorations with the *℣*. *And thou, Spirit.*

6. *℥*. ¶ Sunday Letter *℥*. On the 3. day of November let all be sung of the History. At Lauds all the Antiphons and the Feast of Saint Winifred must be deferred until the morrow and there let ix. Lessons be made of the Common of One Virgin and Martyr.

Tuesday, Thursday and Saturday are of Commemorations.

¶ The 2. Sunday is of the Sunday.

Tuesday and Thursday are of Commemorations and nothing of the iij. Commemoration.

Saturday is of Saint Edmund, at Matins and at Mass as above at *℞*.

¶ The 3. Sunday is of Saint Hugh with middle Lessons of Saint Anianus. At 1. Vespers a Memorial of Saint Edmund, of Saint Anianus, of the Octave of Saint Martin, of the Sunday and of the Trinity and a Procession. The Mass of Sunday is said in Chapter with a Memorial only of the Trinity. At the High Mass a

Memorial of Saint Anianus and of the Octave of Saint Martin.

Monday, Tuesday and Thursday are of Commemorations. The *R̄. O blessed man.* will be omitted.

Wednesday is of Saint Edmund. At Vespers the Ant. on the Psalms *Blessed is the man.* [883]. Chap. *This is a holy man.* [884].

¶ The 4. Sunday is of the Sunday. At 1. Vespers on the Psalm Magnificat, the Antiphon *We have waited.* 2250. Prayer *Stir up, we beseech thee.* 2348. a Memorial of Saint Clement, of Saint Chrysogonus and of the Trinity and a Procession. At Matins middle Lessons of Saint Chrysogonus and let the Exposition of the Gospel *When Jesus lifted up.* 2346. be read. The 9. *R̄. To the supreme Trinity.* 1874. At Lauds let all the Antiphons be sung. At Mass Officium *The Lord saith.* Prayer *Stir up, we beseech thee.* Epistle *Behold, the days come.* Gospel *When Jesus lifted up.*

Tuesday, Wednesday and Thursday are of Commemorations with the *Ÿ. And thou, Spirit.*

And if there be more Sunday Masses to be sung let them be omitted in this year.

6. ¶ Sunday Letter *Œ.* On the 4. day of November let all be sung of the History. At Lauds all the Antiphons.

Monday, Wednesday and Saturday are of Commemorations and the ferial *R̄R̄.* will be omitted.

¶ The 2. Sunday is of Saint Martin with a Memorial of Saint Mennas, of the Sunday, of the Trinity and a Procession. The Mass of Sunday is said in Chapter with Memorial of the Trinity only. At the High Mass a Memorial of Saint Mennas and of All Saints.

Monday and Wednesday are of Commemorations.

Friday is of Saint Edmund, at Matins and at Mass as above at *℞.*

On Saturday at Vespers which will be of the Sunday, a Memorial of Saint Hugh, of the Octave of Saint Martin], of the Trinity and a Procession. Nevertheless in the Diocese of Lincoln Vespers will be of Saint Hugh because it is a Double Feast, with a Memorial of the Octave of Saint Martin, of the Sunday and of the Trinity in silence and no Procession.

¶ The 3. Sunday is of the Sunday with middle Lessons of the Octave of Saint Martin with 2. *R̄R̄.* of the 1. Nocturn. 6. *R̄. O blessed man.* {1802}. 9. *R̄. To the supreme Trinity.* 1874. At Lauds all the Antiphons.

Monday, Wednesday and Saturday are of Commemorations and the ferial

Responsories will be omitted.

Tuesday is of Saint Edmund. At 1. Vespers the Antiphon on the Psalms *Blessed is the man.* [883]. Chapter *This is a holy man.* [884].

¶ The last Sunday before Advent is of Saint Katherine. At 1. Vespers let a Memorial of the Sunday be made with the Ant. *We have waited.* 2250. Prayer *Stir up, we beseech thee.* 2348. of the Trinity and a Procession and the Exposition of the Gospel will be omitted in this year. At Matins a Memorial of the Sunday with the Antiphon *When Jesus lifted up.* 2348. and of the Trinity.

Tuesday, Wednesday and Saturday are of Commemorations with the *℣.* *And thou, Spirit.*

And the Mass of Sunday is said in Chapter on Sunday with a Memorial of the Trinity only.

If there be more Sunday Masses to be sung they will be omitted in this year.

And if it should happen that two Sunday Masses which have proper Offices are missed because of the brevity of time, and are unable to be sung on ferias it is not inconvenient that they be omitted entirely.

Friday is of the Apostle Andrew. At 2. Vespers a Memorial of S. Mary, Ant. *Under thy protection.* 138.

¶ *The j. Sunday after the v. of
the Kalends of November.*

At j. Vespers.

Ant. Blessed be. [423].

Ps. *The same.* (144./cxliij.) [423].

Chapter. Blessed be God. [428].

R̄. Look down, O Lord. *ij. of Matins.* 2253.

Hymn. O Trinity of blessed light. [431].

V̄. Let our evening prayer come up before thee, O Lord.

R̄. And let thy mercy descend upon us. *Let the Response be made privately.*

Vidi Dominum sedentem.

Ant.
I.iv.

V saw the Lord * sit-ting upon a high throne :

and the whole earth was full of his ma-jes-ty, and his

train fil-led the temple. *Ps.* My soul doth magnify. 53*.

The musical notation consists of three systems of a four-line staff with square neumes. The first system begins with a C-clef and a common time signature. The text is aligned under the notes. The second system continues the melody. The third system ends with a double bar line. The text 'Ps. My soul doth magnify. 53*' is placed below the final system.

¶ *The following Antiphons will serve for the History Vidi Dominum. for as long as it shall be sung on Saturdays on the Psalm Magnificat. or at the Memorial of a Sunday, when a service is made of any Feast of ix. Lessons.*

The History of Ezekiel.

Muro tuo.

Ant.
I.i.



Urround us * O Lord, with thine impregnable



wall : and pro-tect us always with the arms of thy power,



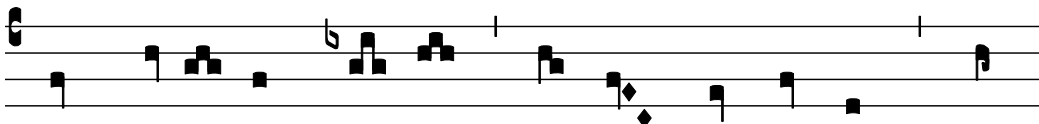
O our God. *Ps.* My soul doth magnify. 53*.

Qui celorum contines.

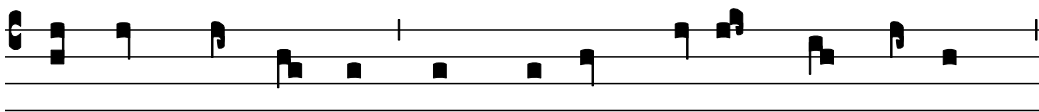
Ant.
I.vi.



Hou that upholdest * the thrones of the heavens,



and behold-est the depths, O Lord, King of kings, that

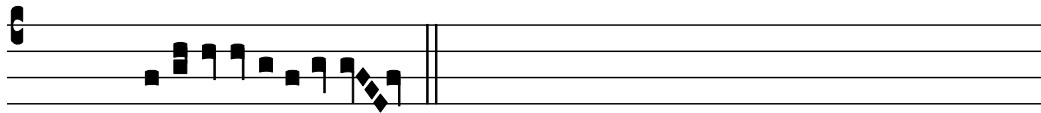


weighest the mountains, and holdest the earth in thy palm,



heark-en to us, O Lord, in the midst of our groanings.

The History of Ezekiel.



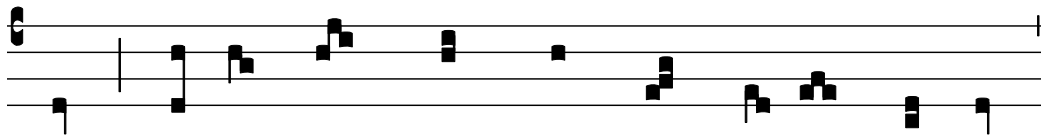
Ps. My soul doth magnify. 53*.

Sustinuimus pacem.

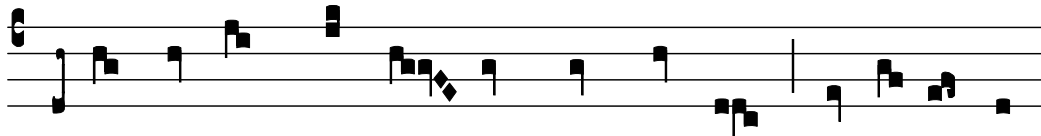
5093.
Ant.
I.i.



W E have waited * for peace and it cometh not, O



Lord : we have sought good things, and be-hold, trouble,



we acknowledge, O Lord, our transgressions : be not angry



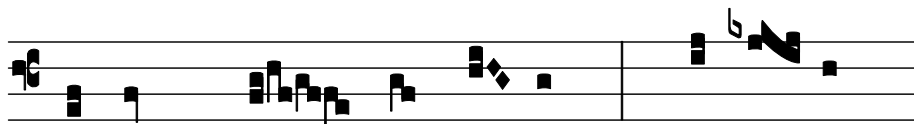
with us for ev- er, O God of Isra- el. Ps. My soul doth
magnify. 53*.

If however the v. Sunday in the Month of November should by chance occur then let the Antiphon Thou that upholdest. be repeated at Vespers on Saturday of that Sunday.

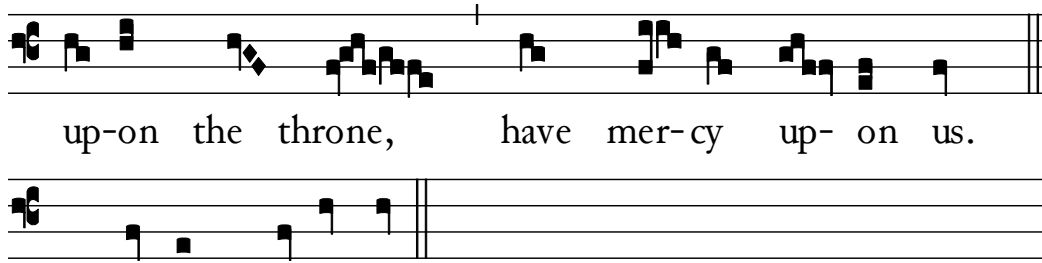
At Matins.

Deus rex celestis.

Invit.
II.



G God, * King of hea-ven. †Who sit- test



Ps. O come, let us sing. 7*.

In the j. Nocturn.

Ant. For the merits. [18].

Ps. Beátus vir. (1.) [18]. *etc.*

V. I have thought upon thy Namee, O Lord, in the night season.

R. And have kept thy law. *Let the Response be made privately.*

¶ *On this day let the History of Ezekiel be begun, and let it be read until the Advent of the Lord when the service is of the Temporale.*

Lesson j. Legend 1. Ezekiel. j.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in

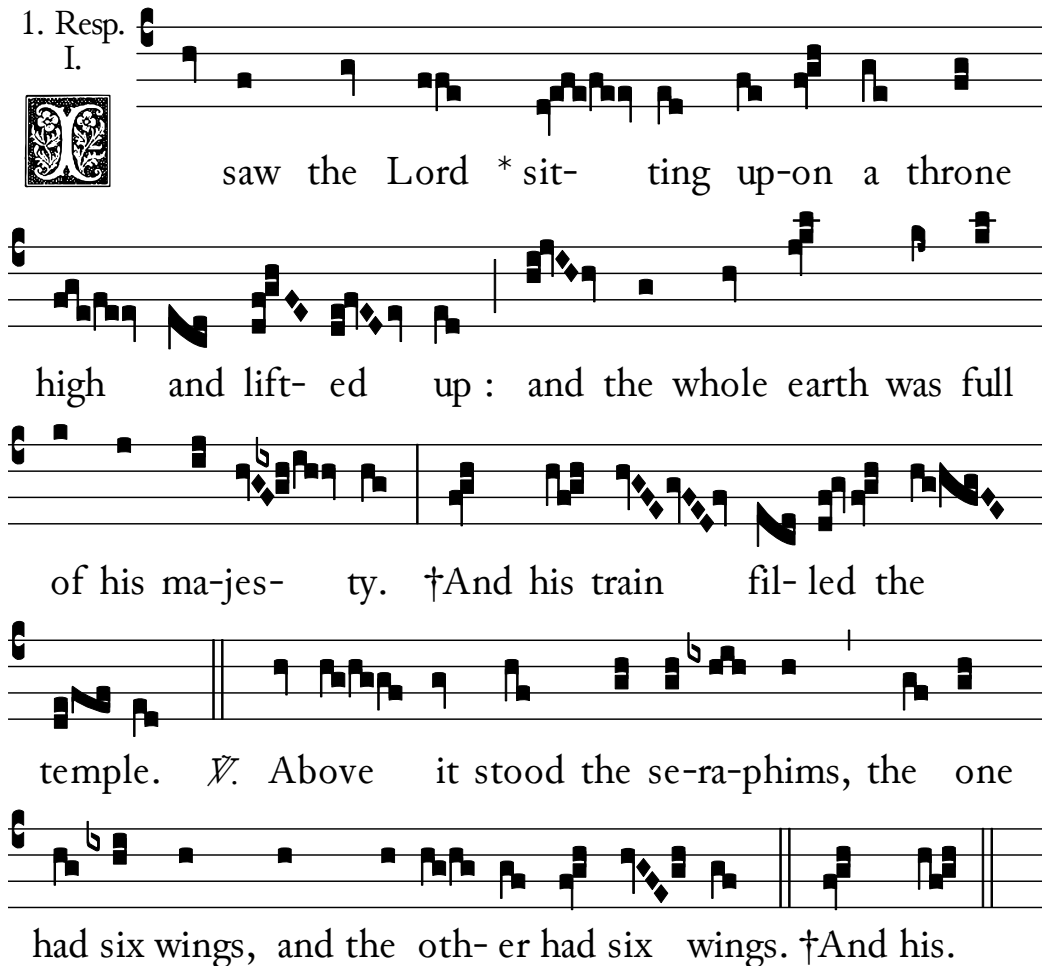
the land of the Chaldeans by the river Chebar : and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it.

¶ *And then let all the Lessons of the Prophet finish with this ending, Thus saith the Lord God, Turn unto me : and ye shall be saved.*

The History of Ezekiel.

Vidi Dominum sedentem.

1. Resp.
I.



V saw the Lord * sit- ting up-on a throne
high and lift- ed up : and the whole earth was full
of his ma-jes- ty. †And his train fil- led the
temple. ⁊ Above it stood the se-ra-phims, the one
had six wings, and the oth- er had six wings. †And his.

Second Lesson. Ezekiel. j. 4.

AND out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance : they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like

the sole of a calf's foot : and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides : and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went : they went every one straight forward. Thus saith the Lord God, Turn unto me : and ye

shall be saved.

Aspice Domine de sede.

2. Resp.

I.



Look down, * O Lord, from thy ho-ly seat,
 and take thought for us : O my God, in-cline thine
 ear, and hear. †Open thine eyes, and be- hold our
 tri- bu- la- tion. ∇. Look down, O Lord, from
 thy sanctu- a- ry, and from the high ha-bi-ta- tion of
 hea- ven. †Open.

Third Lesson. Ezekiel. j. 10.

AS for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side : and they four had the face of an ox on the left side : they four also had the face of an eagle. Thus were their faces : and their wings were stretched

upward ; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward : whither the spirit was to go, they went ; and they turned not when they went. As for the likeness of the living creatures,

their appearance was like burning coals of fire, and like the appearance of lamps : it went up and down among the living creatures; and the fire was bright, and out of the fire

went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Thus saith the Lord God, Turn unto me : and ye shall be saved.

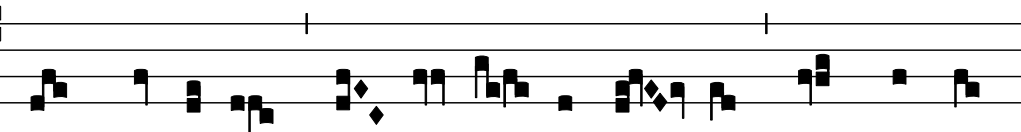
Aspice Domine quia facta est.

3. Resp.

I.



Ehold, * O Lord, how the ci- ty is be-



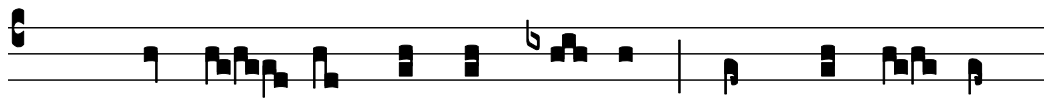
come de-so-late, that was full of rich- es, how the mis-



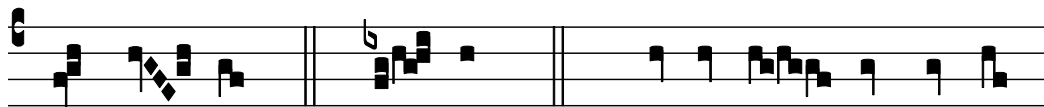
tress of the na- tions sit- teth in sad-ness. †She hath



none to comfort her, except thee, O God.



∇. She weep- eth sore in the night : and her tears are



on her cheeks. †She hath. ∇. Glo-ry be to the Fa-



ther, and to the Son : and to the Ho-ly Ghost. †She hath.

¶ *In the ij. Nocturn.*

Ant. Nature's Creator. [32].

Ps. Preserve me. (16./xv.) [32]. *etc.*

V. At midnight I will rise to give thanks unto thee.

R. Because of thy righteous judgements.

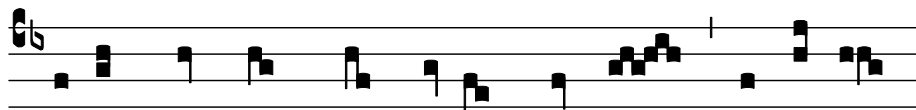
Lesson iiij. Legend 2. Ezekiel. j. 15.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl : and they four had one likeness : and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides : and they

turned not when they went. As for their rings, they were so high that they were dreadful : and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them : and when the living creatures were lifted up from the earth, the wheels were lifted up. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Super muros tuos.

4. Resp.
VI.

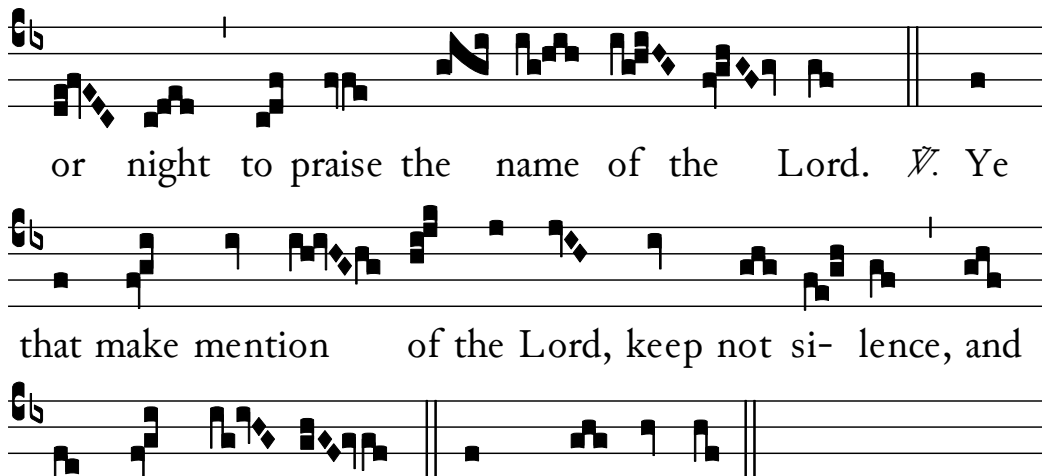


have set watchmen * upon thy walls, O Je-ru-



sa- lem. †Which shall nev-er hold their peace day

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or night to praise the name of the Lord. ⁊. Ye
 that make mention of the Lord, keep not silence, and
 give him no rest. †Which shall never.

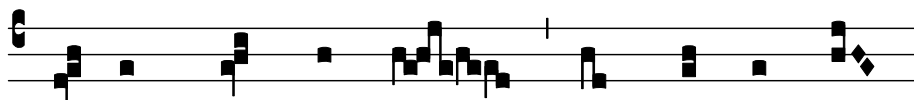
Lesson v. (Ezekiel. j. 20.)

WHithersoever the spirit was to go, they went, thither was their spirit to go : and the wheels were lifted up over against them : for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood : and when those were lifted up from the earth, the wheels were lifted up over against them : for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of

the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other : every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Muro tuo inexpugnabili.

5. Resp.
VIII.

Ur-round us, * O Lord, with thine impreg-

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na- ble wall, and with the arms of thy pow- er,
 pro- tect us al- ways. †De-liv-er, O Lord God of Is-ra-
 el that cry unto thee. ✎ De-liv-er
 us according to thy marvellous works : and give glo- ry
 to thy name. †De-liv-er.

Lesson vj. Ezekiel. j. 24.

When they walked it was like the noise of an host : when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone : and upon the likeness of the throne was the likeness as the appearance of a

man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of

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the likeness of the glory of the Lord.
Thus saith the Lord God, Turn unto

me : and ye shall be saved.

Sustinuimus pacem.

6. Resp.
VIII.



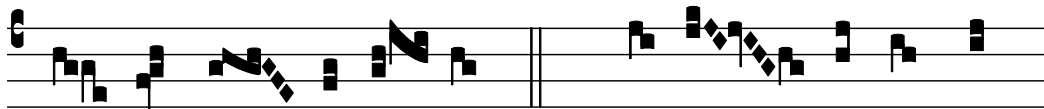
W E have waited * for peace and it cometh not :



we have sought good things, and behold, trouble, we ac-



know-ledge, O Lord, our transgressions. †For



get us not for ever. ∕. We have sinned with



our fathers, we have done amiss, and dealt wicked-



ly. †For-get. ∕. Glo-ry be to the Father, and



to the Son : and to the Ho-ly Ghost. †For-get.

☩ *In the iij. Nocturn.*

Ant. As a bridegroom. [41].

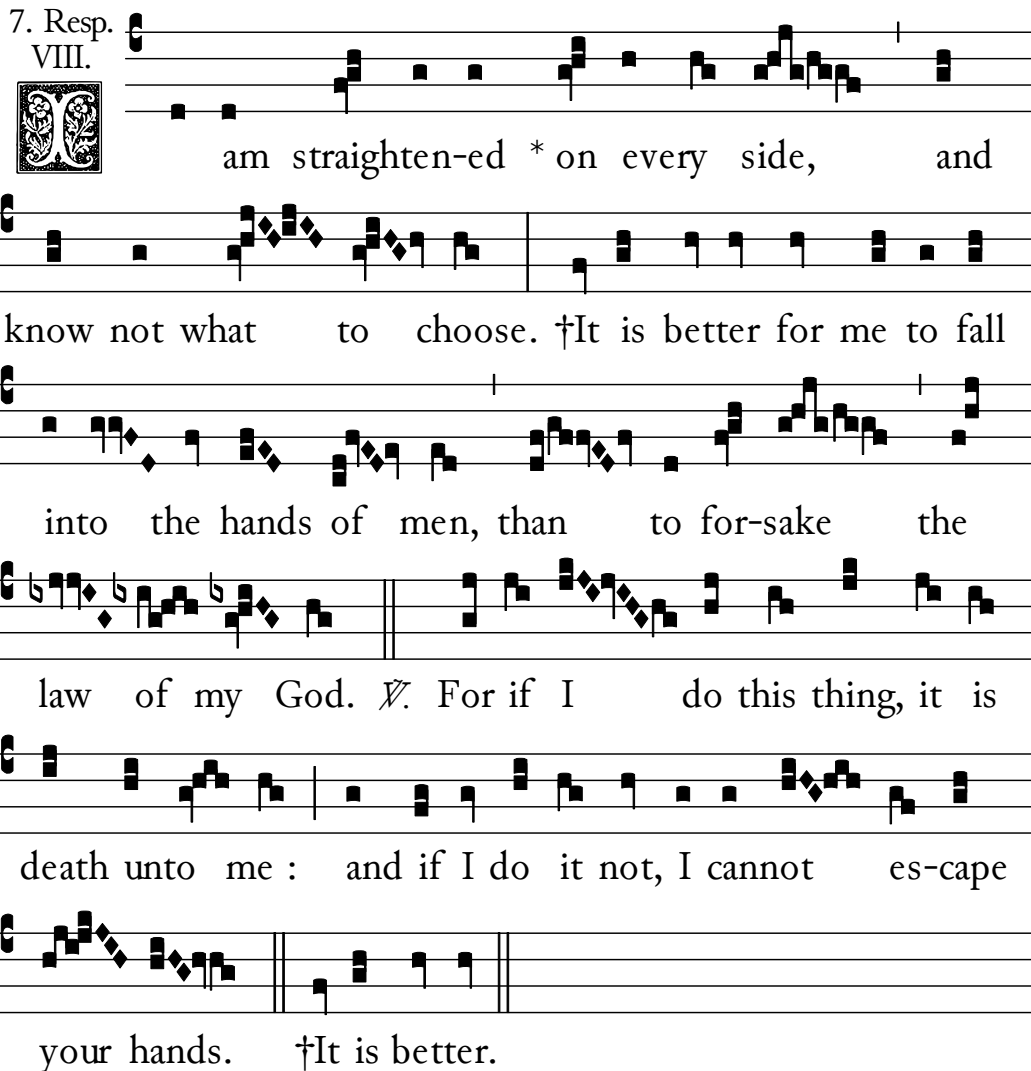
Ps. The heavens declare. (19./xviiij.) [41]. *Ec.*

℣. Be thou exalted, Lord, in thine own strength.

℟. So will we sing, and praise thy power. *Let the Response be made privately.*

Angustie michi.

7. Resp.
VIII.



N am straighten-ed * on every side, and
know not what to choose. †It is better for me to fall
into the hands of men, than to for-sake the
law of my God. ℣. For if I do this thing, it is
death unto me : and if I do it not, I cannot es-cape
your hands. †It is better.

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Laudabilis populus.

8. Resp.

VIII.



Les-sed * is the peo- ple whom the Lord

of hosts hath blessed, say- ing, Thou art the work

of my hands. †Is- ra- el is mine inhe- ri- tance.

℣. Bles- sed are the people whose God is the Lord :

the folk that he hath chos- en to him to be his inhe-

ri- tance. †Is- ra- el.

When the service of this particular History is made for the last time the ℣. To the supreme Trinity. 1874. is sung, and let all the Antiphons be sung at Lauds.

Ferial ℣. 9.

Misit Dominus angelum suum.

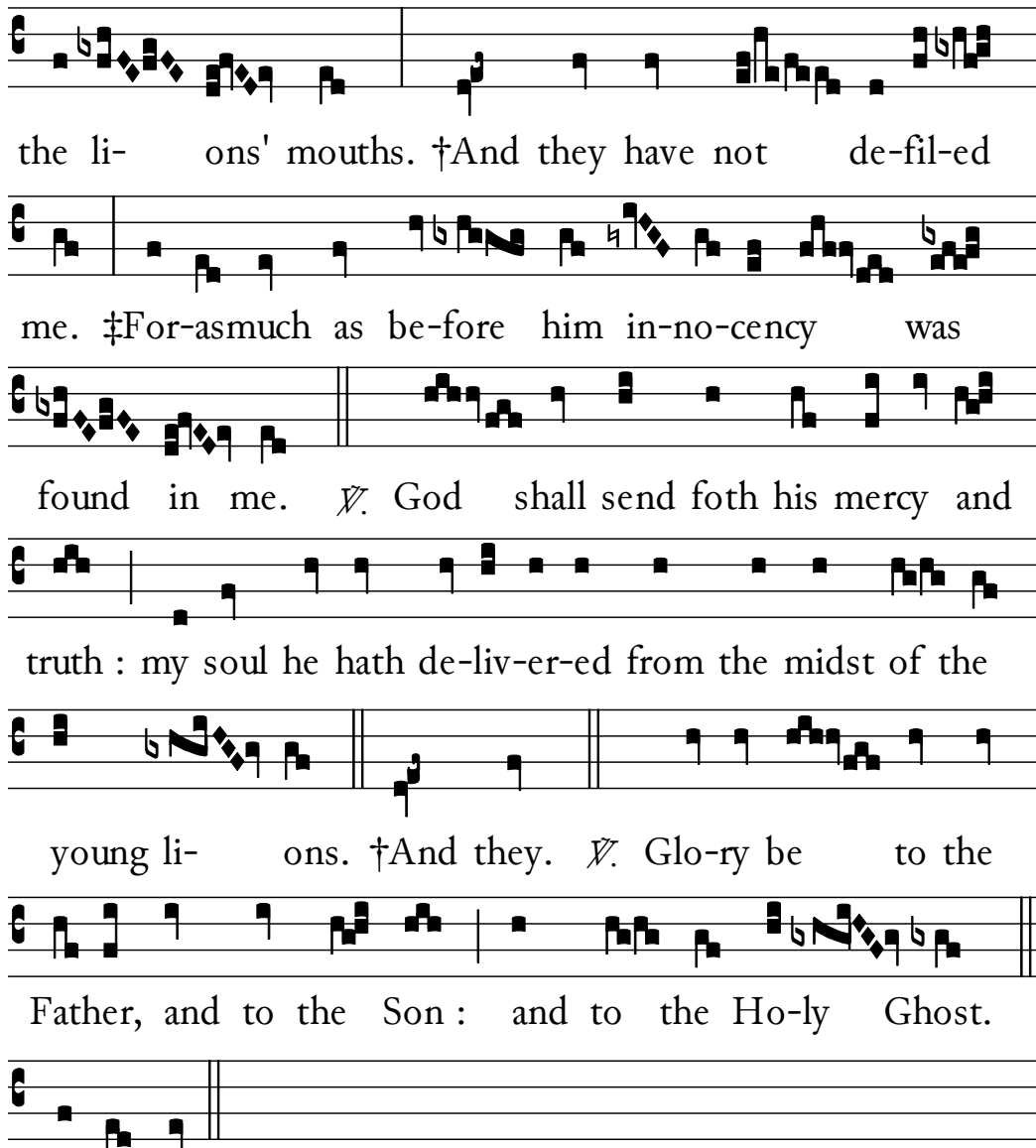
Resp.

V.



He Lord * hath sent his an- gel, and hath shut

The History of Ezekiel.




the li- ons' mouths. †And they have not de-fil-ed
me. ‡For-asmuch as be-fore him in-no-cency was
found in me. ⁊. God shall send foth his mercy and
truth : my soul he hath de-liv-er-ed from the midst of the
young li- ons. †And they. ⁊. Glo-ry be to the
Father, and to the Son : and to the Ho-ly Ghost.
‡For-asmuch.

Another ferial R̄.

Qui celorum contines.

Resp.
II.



Thou that upholdest * the thrones of the hea- vens,

and beholdest the depths, O Lord, King of kings, that
 weigh- est the mountains, and holdest the earth in thy
 palm. †Hear us, O Lord, in the midst of our groan-
 ings. ∕. For we do not pre-sent our suppli-cations be-
 fore thee for our righteousness : but for thy great mer-
 cies. †Hear us. ∕. Glo- ry be to the Father, and to the
 Son : and to the Ho- ly Ghost. †Hear us.

Lesson j. Legend 3. Ezekiel. ij.

THe Lord said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake

unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. ij. 3.

THeir fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them : and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that


there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. ij. 6.

BE not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear : for they are most rebellious. But thou, son of

man, hear what I say unto thee : Be not thou rebellious like that rebellious house : open thy mouth, and eat that I give thee. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Ezekiel. ij. 9. Legend 4.

 **A**nd I looked, and behold, an hand was sent unto me : and, lo, a roll of a book was therein ; and he spread it before me : and it was written within and without: and there was written therein lamentations, and mourning, and woe.

Moreover he said unto me, Son of *Eze. iij.* man, eat that thou findest : eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. iij. 3.

THe Lord said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it : and it

was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words

unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel : not to many people of a strange speech and of an hard


language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. iij. 7.

BUt the house of Israel will not hearken unto thee : for they will not hearken unto me : for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their

foreheads. As an adamant harder than flint have I made thy forehead : fear them not, neither be dismayed at their looks, though they be a rebellious house. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Ezekiel. iij. 10. Legend 5.

 He Lord said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God : whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a

voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. iij. 14.

BUt the hand of the Lord was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven

days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel : therefore hear the word at my mouth, and give

them warning from me. When I say unto the wicked, Thou shalt surely die : and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save


his life : the same wicked man shall die in his iniquity : but his blood will I require at thine hand. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. iij. 19.

BEt if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity : but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die : because thou hast not given him warning, he shall die in

his sin, and his righteousness which he hath done shall not be remembered : but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned : also thou hast delivered thy soul. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Ezekiel. iij. 22. Legend 6, but let it be read in order.

Nd the hand of the Lord was there upon me : and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain : and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar : and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut

thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them : and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover : for they are a rebellious house. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. iij. 27.

BUt when I speak with thee, I will open thy mouth, and thou

shalt say unto them, Thus saith the Lord God : He that heareth, let him

hear; and he that forbeareth, let him forbear : for they are a rebellious house.

Eze. iv. Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem : and lay siege against it,


and build a fort against it, and cast a mount against it : set the camp also against it, and set battering rams against it round about. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. iv. 3.

Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city : and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it : according to the number of the days

that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days : so shalt thou bear the iniquity of the house of Israel. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Legend 7. Ezekiel. iv. 6.

 **A**nd when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days : I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days

of thy siege. Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. iv. 10.

From time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin : from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat


their defiled bread among the Gentiles, whither I will drive them. Then said I, Ah Lord God ! behold, my soul hath not been polluted : for from my youth up even till now have I not eaten of that which dieth of itself. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. iv. 15.

Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem : and they shall eat bread by weight, and with care ; and they

shall drink water by measure, and with astonishment : that they may want bread and water, and be astonied one with another, and consume away for their iniquity. Thus saith the Lord God, Turn unto me : and ye shall be saved.

First Lesson. Ezekiel. v. Legend 8.

 On of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard : then take thee balances to weight, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled : and thou shalt

take a third part, and smite about it with a knife : and a third part thou shalt scatter in the wind : and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. v. 4.

Then take of them again, and cast them into the midst of the

fire, and burn them in the fire : for thereof shall a fire come forth into all

the house of Israel. Thus saith the Lord God : This is Jerusalem : I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than

the countries that are round about her : for they have refused my judgments and my statutes, they have not walked in them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. v. 7.

Therefore thus saith the Lord God : Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you : therefore thus saith the Lord God : Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the

nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers : and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Thus saith the Lord God, Turn unto me : and ye shall be saved.

First Lesson. Legend 9. Ezekiel. v. 11.

Wherefore, as I live, saith the Lord God : Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee : neither shall mine eye spare, neither will I have any pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed

in the midst of thee : and a third part shall fall by the sword round about thee and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. v. 13.

AND I will be comforted : and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach

and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. v. 16.

In the Lord have spoken it. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you : and I will increase the famine upon you, and will break your staff of bread : so will

I send upon you famine and evil beasts, and they shall bereave thee : and pestilence and blood shall pass through thee : and I will bring the sword upon thee. I the Lord have spoken it. Thus saith the Lord God, Turn unto me : and ye shall be saved.

First Lesson. Ezekiel. vj. Legend 10 : but let it be read in order.



AND the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord God : Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys : Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken : and I

will cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols : and I will scatter your bones round about your altars. In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate : that your altars may be laid waste and made desolate, and your idols may be broken and cease. Thus saith the Lord God. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Ezekiel. vj. 6.

AND your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord. Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am

broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols : and they shall lothe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. vj. 11.

THUS saith the Lord God : Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence : and he that is near shall fall by the sword : and he that remaineth and is besieged shall die by the famine : thus will I accomplish my fury upon them. Then shall ye know that I am the Lord, when their slain men shall be among their idols

round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations : and they shall know that I am the Lord. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Legend 11. Ezekiel. vij.



Oreover the word of the Lord came unto me, saying, Also, thou son of man, thus

saith the Lord God unto the land of Israel : An end, the end is come upon the four corners of the land. Now is

the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity :

but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee : and ye shall know that I am the Lord. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Ezekiel. vij. 5.

THus saith the Lord God : An evil, an only evil, behold, is come. An end is come, the end is come : it watcheth for thee : behold, it is come. The morning is come unto thee, O thou that dwellest in the land : the time is come, the day of trouble is near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee : and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity : I

will recompense thee according to thy ways and thine abominations that are in the midst of thee : and ye shall know that I am the Lord that smiteth. Behold the day, behold, it is come : the morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness : none of them shall remain, nor of their multitude, nor of any of theirs : neither shall there be wailing for them, and there shall be no rest among them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. vij. 12.

THe time is come, the day draweth near : let not the buyer rejoice, nor the seller mourn : for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive : for the vision is touching the whole multitude

thereof, which shall not return : neither shall any strengthen himself in the iniquity of his life. They have blown the trumpet, even to make all ready : but none goeth to the battle : for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the

famine within : he that is in the field shall die with the sword ; and he that is in the city, famine and pestilence

shall devour him. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Legend 12. Ezekiel. vij. 16.

BUt they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird

themselves with sackcloth, and horror shall cover them : and shame shall be upon all faces, and baldness upon all their heads. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. vij. 19.

They shall cast their silver in the streets, and their gold shall be removed : their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord : they shall not satisfy their souls, neither fill their bowels : because it is the stumblingblock of their iniquity.

As for the beauty of his ornament, he set it in majesty : but they made the images of their abominations and of their detestable things therein : therefore have I set it far from them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. vij. 21.

AND I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil : and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place : for the

robbers shall enter into it, and defile it. Make a chain : for the land is full of bloody crimes, and the city is full of violence. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Legend 13. Ezekiel. viij. =vij. 24. - viij. 1.

Wherefore I will bring the worst of the heathen, and they shall possess their

houses : I will also make the pomp of the strong to cease : and their holy places shall be defiled.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine

house, and the elders of Judah sat before me. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. viij. 1.

AND the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire : from the appearance of his loins even downward, fire ; and from his loins even upward,


as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Third Lesson. Ezekiel. viij. 3.

AND the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north : where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according

to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. Thus saith the Lord God, Turn unto me : and ye shall be saved.

First Lesson. Legend 14. Ezekiel. viij. 6.

ND the Lord said unto me, Son of man, seest thou what they do ? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary ? but turn thee

yet again, and thou shalt see greater abominations. And he brought me to the door of the court : and when I looked, behold a hole in the wall. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. viij. 8.

THEN said he unto me, Son of man, dig now in the wall : and when I had digged in the wall, behold

a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and

saw : and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall

round about. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. viij. 11.

AND there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand : and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what

the ancients of the house of Israel do in the dark, every man in the chambers of his imagery ? for they say, The Lord seeth us not : the Lord hath forsaken the earth. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Legend 15. Ezekiel. viij. 13.



E said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north : and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man ? turn thee yet again, and thou shalt see greater

abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east ; and they worshipped the sun toward the east. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Ezekiel. viij. 17.

Then he said unto me, Hast thou seen this, O son of man ? Is it a light thing to the house of Judah that they commit the abominations which they commit here ? for they have filled the land

with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury : mine eye shall not spare, neither will I have pity. Thus saith the Lord God,

Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. viij. 18.

AND though they cry in mine ears with a loud voice, yet will I not hear them.

He cried also in mine ears with a loud voice, saying, Cause them that

have charge over the city to draw near, even every man with his destroying weapon in his hand. Thus

Ezech. iij. saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Legend 16. Ezekiel. ix. 2.



ND one man among them was clothed with linen, with a writer's inkhorn by his side : and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side ;

and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Ezekiel. ix. 5.

AND to the others he said in mine hearing, Go ye after him through the city, and smite : let not your eye spare, neither have ye pity : slay utterly old and young, both

maids, and little children, and women : but come not near any man upon whom is the mark; and begin at my sanctuary. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. ix. 6.

THEN they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain : go ye forth. And they went forth, and slew in the city. And

it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God ! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem ? Thus saith

the Lord God, Turn unto me : and

ye shall be saved.

Lesson j. Legend 17. Ezekiel. ix. 9.

Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness : for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not

spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Ezekiel. x.

Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and

fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house, when the man went in : and the cloud filled the inner court. Thus saith the Lord God, Turn unto me : and ye shall be saved.


Third Lesson. Ezekiel. x. 4.

Then the glory of the Lord went up from the cherub, and stood over the threshold of the house : and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the

man clothed with linen, saying, Take fire from between the wheels, from between the cherubims : then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen : who took it, and went out. Thus saith the Lord God,

Turn unto me : and ye shall be saved.

Lesson j. Legend 18. Ezekiel. x. 8.

Nd there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub : and the

appearance of the wheels was as the colour of a beryl stone. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Ezekiel. x. 11.

When they went, they went upon their four sides : they turned not as they went, but to the place whither the head looked they followed it : they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my


hearing, O wheel. And every one had four faces : the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. x. 16.

ANd when the cherubims went, the wheels went by them : and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood : and when they were lifted up, these lifted up themselves also : for the spirit of the living creature was in

them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

First Lesson. Legend 19. Ezekiel. x. 19.

Nd every one stood at the door of the east gate of the Lord's house : and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar : and I knew that they

were the cherubims. Every one had four faces apiece, and every one four wings : and the likeness of the hands of a man was under their wings. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. x. 22.

ANd the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves : they went every one straight forward.

Ezech. xj. Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh


eastward : and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, the princes of the people. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. xj. 2.

THen said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city : which say, It is not near : let us build houses : this city is the caldron, and we be the flesh. Therefore prophesy against them, prophesy, O son of man. And the Spirit of the Lord fell upon me,


and said unto me, Speak ; Thus saith the Lord : Thus have ye said, O house of Israel : for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson j. Legend 20. Ezekiel. xj. 7.

 Herefore thus saith the Lord God : Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron : but I will bring you forth out of the midst of it. Ye have feared the sword : and I will bring a sword upon you, saith the Lord God. And it came to pass,


when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God ! wilt thou make a full end of the remnant of Israel ? Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Ezekiel. xj. 14.

 Gain the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom


the inhabitants of Jerusalem have said, Get you far from the Lord : unto us is this land given in possession. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. xj. 16.

 Herefore say, Thus saith the Lord God : Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God : I will even gather you from the

people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. Thus saith the Lord God, Turn unto me : and ye shall be saved.

 *Ferial. First Lesson. Legend 21. Ezekiel. xj. 19.*

 Nd I will give them one heart, and I will put a new spirit within you : and I will take the stony heart out of their flesh, and will give them an heart of flesh :

that they may walk in my statutes, and keep mine ordinances, and do them : and they shall be my people, and I will be their God. But as for them whose heart walketh after the

heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God. Then did the cherubims lift up their wings, and the

wheels beside them : and the glory of the God of Israel was over them above. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Ezekiel. xj. 23.

AND the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the

captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Ezekiel. xij.

THe word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not : they have ears to hear, and hear not : for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for

removing, and remove by day in their sight : and thou shalt remove from thy place to another place in their sight : it may be they will consider, though they be a rebellious house. Thus saith the Lord God, Turn unto me : and ye shall be saved.