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On the Feast of the Dedication  
of the Church.

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HAMILTON ONTARIO.

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MMXXI.

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¶ *On the Feast of the  
Dedication of the Church.*

*Principal Double Feast.*

*At j. Vespers.*

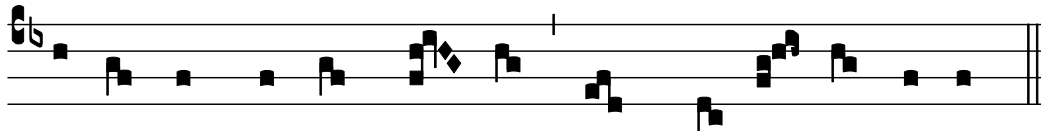
*On the ferial Psalms let be sung this single Antiphon.*

*O quam metuendus.*

Ant.  
VI.



how fearful \* is this place, tru-ly this is none



other but the house of God, and the gate of heaven.

On the Feast of the Dedication of the Church.

*In Eastertide let it be concluded with*



heaven, al-le-lu-ya. Amen.

*Chapter. Revelation. xxj. 2.*

<b>I</b> saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned	for her husband. <i>R.</i> Thanks be to God.
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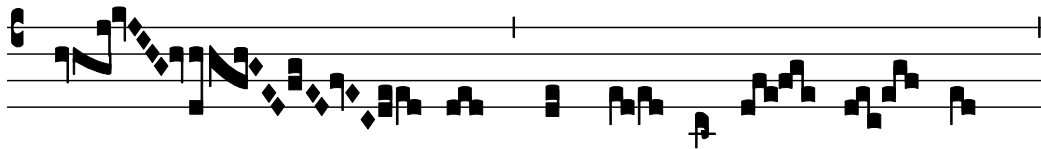
*Terribilis est locus iste.*



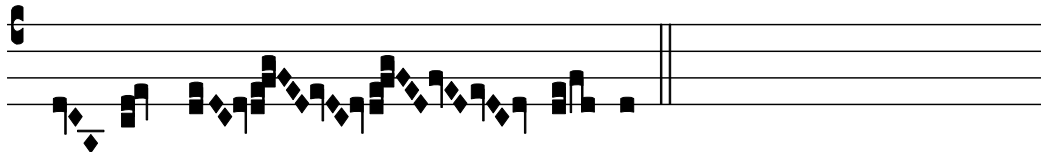
Read-ful \* is this place, this is none oth-



er but the house of God, and the gate of heaven.



†Sure-ly the Lord is in this place,



and I knew it not.

On the Feast of the Dedication of the Church.

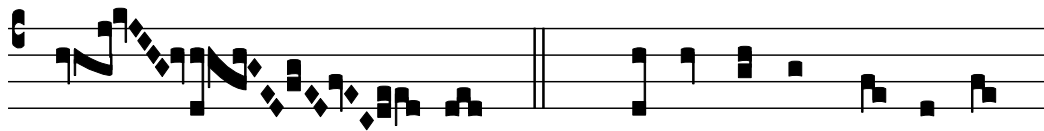
*In Eastertide.*



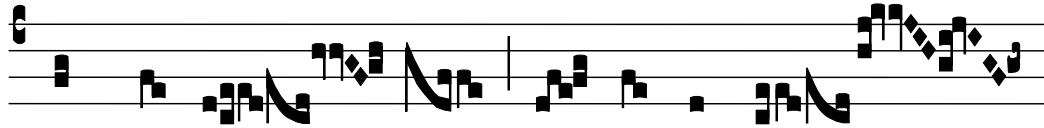
Al-le- lu- ya. *℥*. And when Ja- cob awak-



ed as if out of a deep sleep, he said.



†Sure- ly. *℥*. Glo-ry be to the Father,



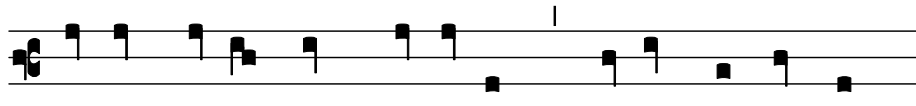
and to the Son : and to the Ho-



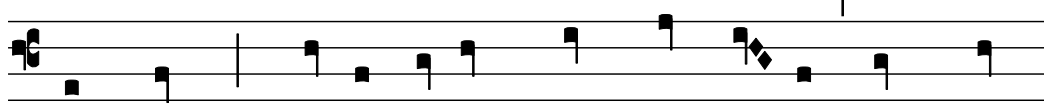
ly Ghost. †Sure- ly.

*Urbs beata Hierusalem.*

Hymn.  
II.

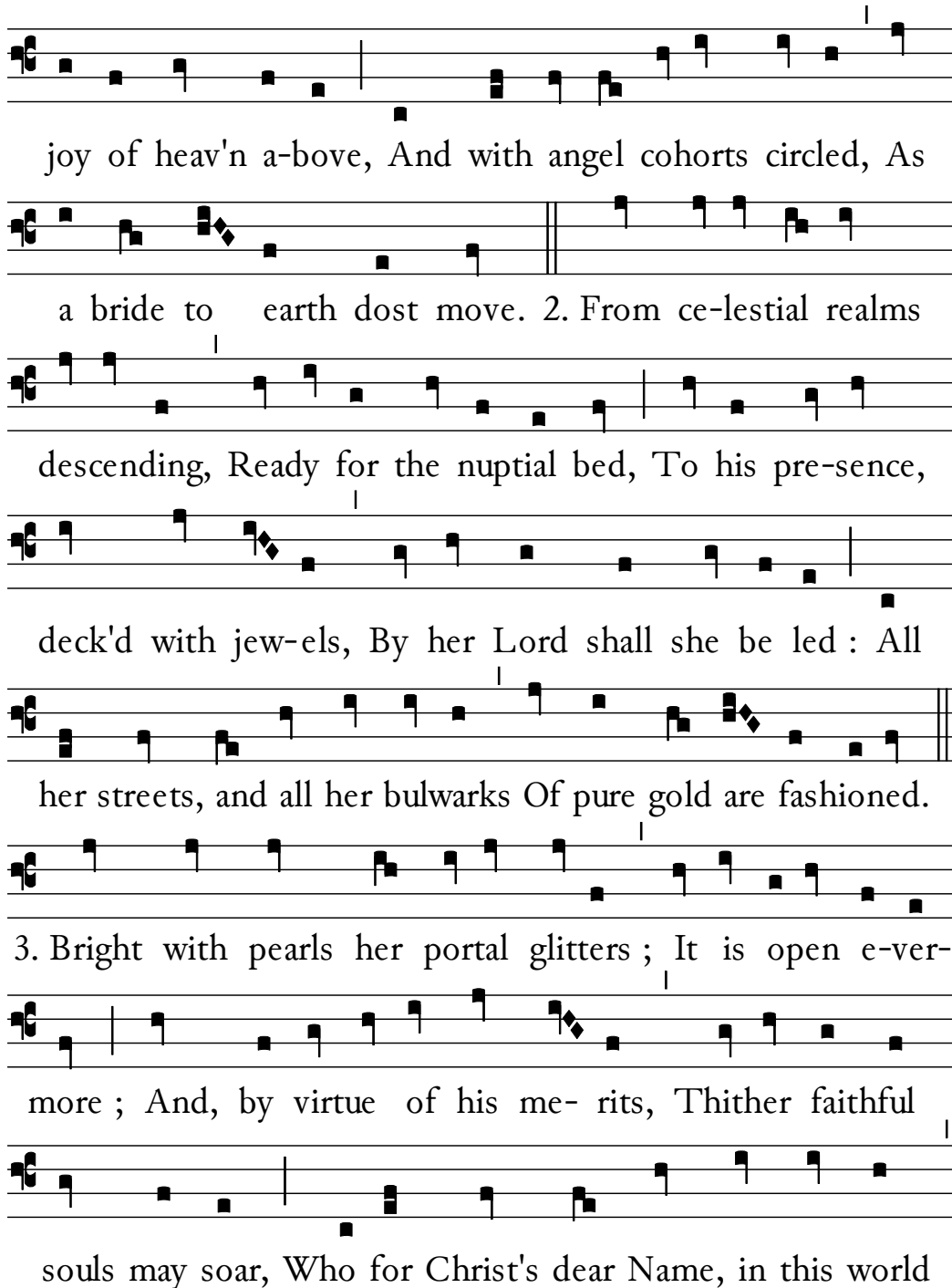


Lessed Ci-ty, Heav'nly Sa-lem, \* Vision dear of peace



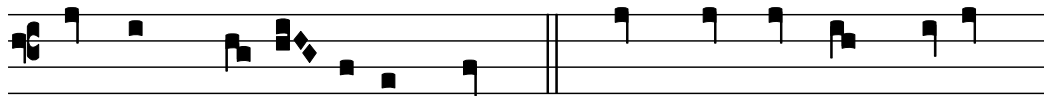
and love, Who, of liv-ing stones upbuild-ed, Art the

On the Feast of the Dedication of the Church.



joy of heav'n a-bove, And with angel cohorts circled, As  
a bride to earth dost move. 2. From ce-lestial realms  
descending, Ready for the nuptial bed, To his pre-sence,  
deck'd with jew-els, By her Lord shall she be led : All  
her streets, and all her bulwarks Of pure gold are fashioned.  
3. Bright with pearls her portal glitters ; It is open e-ver-  
more ; And, by virtue of his me- rits, Thither faithful  
souls may soar, Who for Christ's dear Name, in this world

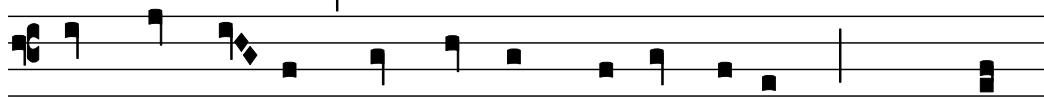
On the Feast of the Dedication of the Church.



Pain and tri-bu- lation bore. 4. Many a blow and bit-ing



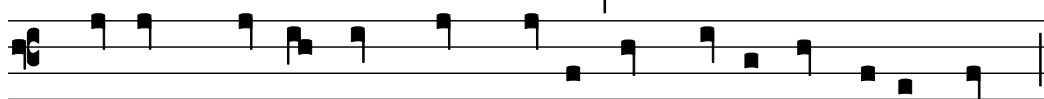
sculpture Po-lish'd well these stones e-lect, In their plac-es



now compact-ed By the heav'nly Archi-tect, Who there-



with hath will'd for ev-er That his Pa- lace should be deck'd.



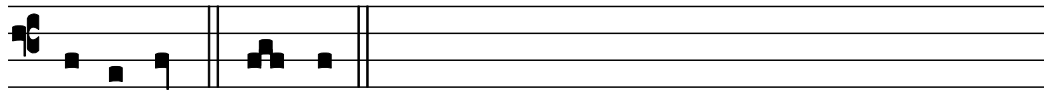
5. Blessing, glo-ry, might, and honour In the highest, as is meet,



Be unto the Son and Fa-ther, And the Ho-ly Pa-raclete,



Whose is boundless praise and power, Through the ag-es



infi-nite. A-men.

*V.* Holiness, O Lord, becometh thine house

*R.* For ever and ever. *Let the Response be made privately.*

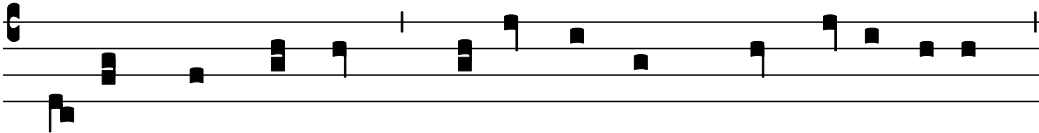
*In Eastertide let it be concluded with Alleluya.*

*Sanctificavit Dominus.*

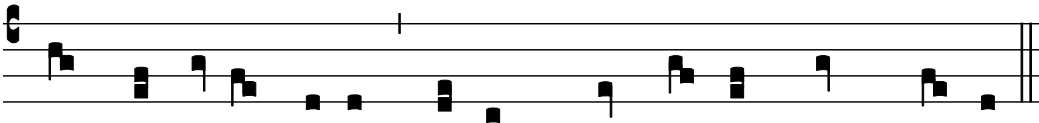
Ant.  
I.i.



He Lord hath sancti-fi- ed his own ta-bernacle : this

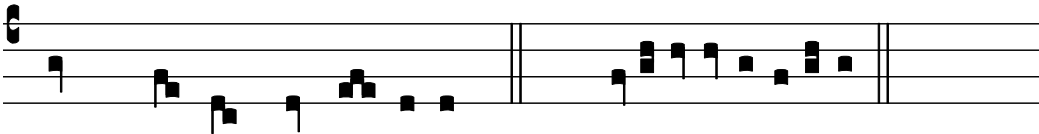


the house of the Lord, wherein his name shall be invoked,




of which it is written, my name shall be there, saith the Lord.

*In Eastertide let it be concluded this way.*



saith the Lord, al-le- lu-ya. *Ps.* My soul doth magnify. 53\*.

*Prayer.*

 God, who dost renew year by year the day of consecration of this thy holy temple, and ever presentest us in safety at these holy mysteries : hearken unto the prayers

of thy people, and grant that whosoever entereth into this temple to ask good things : may rejoice to have obtained all his petitions. Through Jesus Christ.

*Daily during the Octave and on the Octave Compline is said as on the Feast of the Holy Trinity when this Feast occurs during the summer, or from the Octave of the Epiphany until xl. whether the service is of the Octave or of any Feast of ix. Lessons.*

*When this Feast by chance should fall from the Circumcision of the Lord until the Octave of the Epiphany or from Wednesday at the beginning of Lent until Wednesday before Easter, or from the Octave of Easter until the Vigil of Pentecost, or during the Advent of the Lord, let not Compline of the Temporale be altered, but let it be made in*



On the Feast of the Dedication of the Church.

*the manner of a Double Feast of that time.*

¶ *At Matins.*

*Filie Syon currite.*

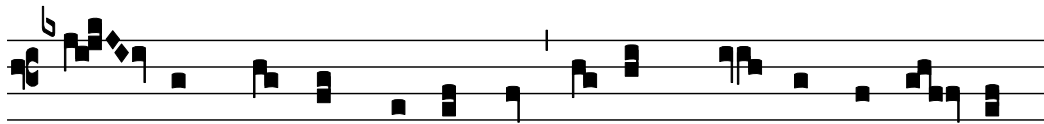
Invit.  
II.



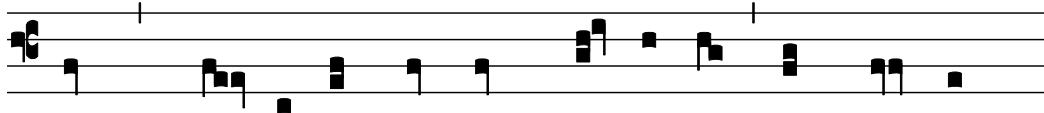
Aughters of Si- on, \* hasten ye, Now is the so-



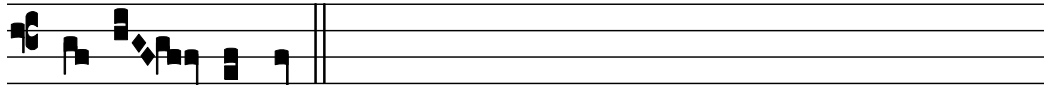
lemn feast-day here, Sanc-ti-fied to your Mo- ther dear.



†Let us therefore joyful be In our God with u-nit- ed

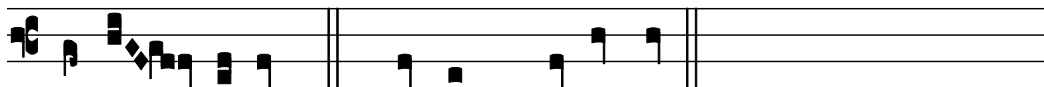


heart Who by his grace and cle-mency Chose his maid,



his own to be.

*In Eastertide let it be concluded with*



Alle- lu-ya. Ps. O come, let us sing. 7\*.

*Hymn. Blessed City, Heavenly Salem. as above. 2353.*

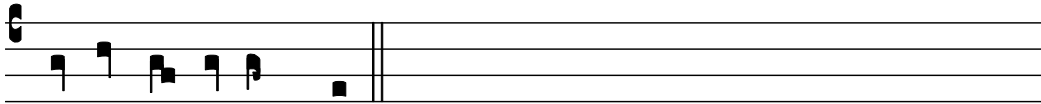
**¶** *In the j. Nocturn.*

*Tollite portas.*

1. Ant.  
III.iv.

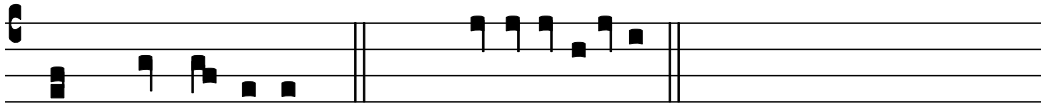


Ift up your heads, \* O ye gates, and be ye lift up,



ye ev-er-lasting doors.

*In Eastertide.*



doors, al-le-lu-ya. *Ps.* The earth is the Lord's. (24./xxij.) [III].

*Vidit Jacob scalam.*

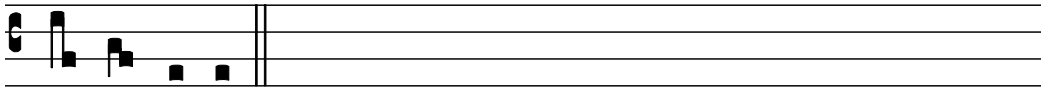
2. Ant.  
VII.i.



Acob saw \* a ladder, the top whereof touched

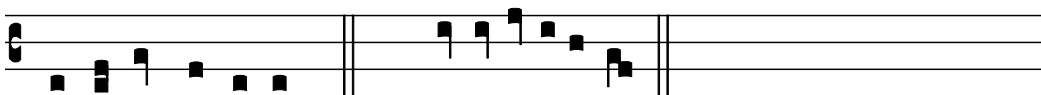


heaven : and the angels descending, and he said, Surely this



place is ho-ly.

*In Eastertide.*



ho-ly, al-le-ly-ya. *Ps.* God is our hope. (46./xlv.) [260].

*Cum evigilasset Jacob.*

3. Ant.

VII.i.



Nd Ja-cob \* awak-ed out of his sleep, and he said,

Surely this place is ho-ly.


*In Eastertide.*

ho-ly, al-le-lu-ya. *Ps.* Great is the Lord. (48./xlviij.) [262].

℣. Holiness, O Lord, becometh thine house.

℟. For ever and ever. *Let the Response be made privately.*

*First Lesson. Augustine Sermon 253. Of the Time.*

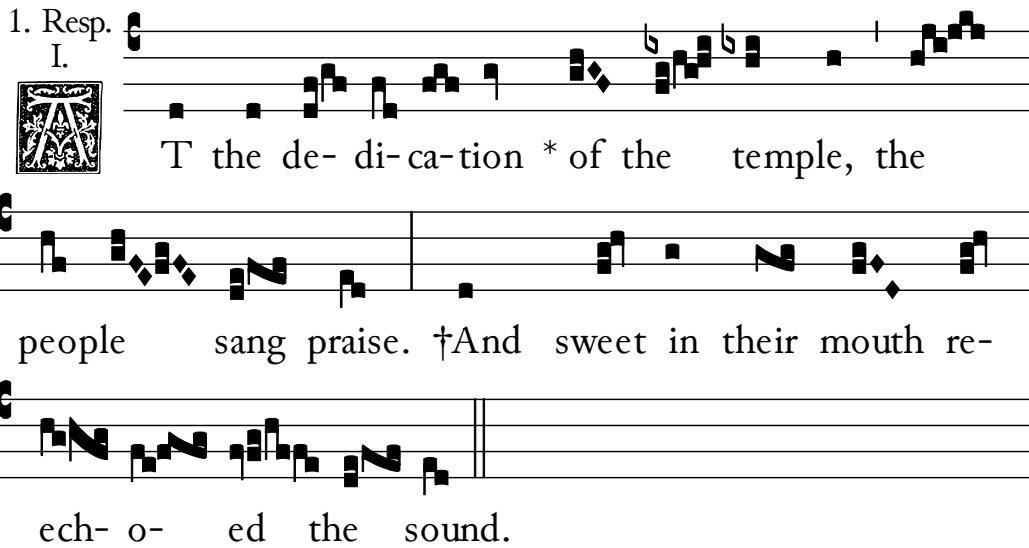
 S often, most beloved brethren, as we keep the feast of an altar or a temple, if we faithfully and diligently attend, and live holily and righteously : that which is done in temples made by hands is completed in us by spiritual edification. For he lied not who said, The temple of God is holy, which temple ye are. And again, Know ye not that your body are the temple of the Holy Ghost ? By what merits, if not by the grace of God, have we merited to be made the temple of God ? So much therefore as we are able, with the help of him, let us

work, that our God not find in his temple, that is in ourselves, anything that might offend the eyes of his majesty : but let the dwelling place of our heart be purged of vices, and filled with virtues, shut to the devil and open to Christ. Thus, therefore, brethren, let us work : that we may be able to open the door of the heavenly kingdom unto ourselves with the keys of good works. For just as the door of life is closed by evil works, which are like certain locks and bars : so without doubt is it opened by good works. But thou, O Lord, have mercy upon us.

On the Feast of the Dedication of the Church.

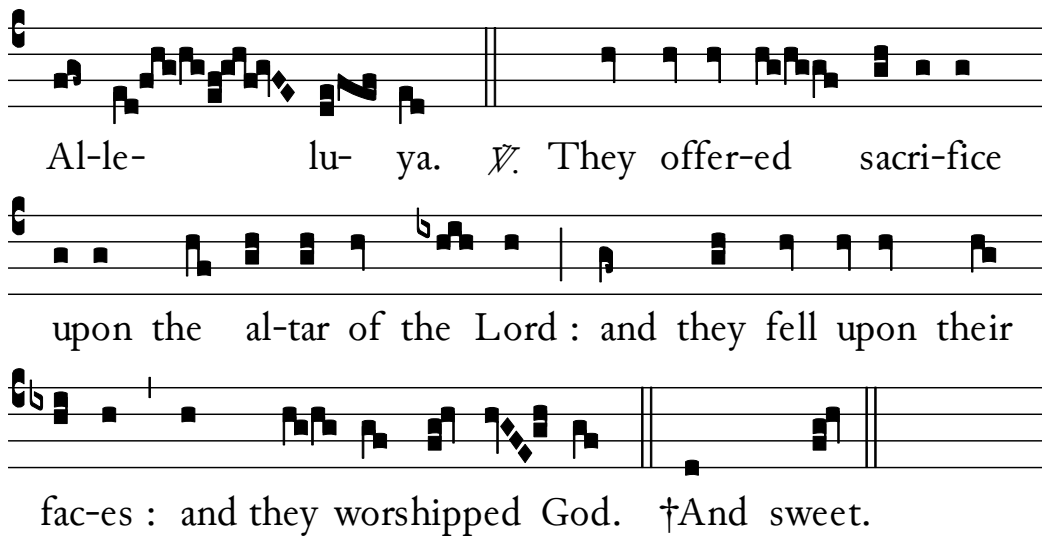
*In dedicatione templi.*

1. Resp.  
I.



T the de- di- ca- tion \* of the temple, the  
people sang praise. †And sweet in their mouth re-  
ech- o- ed the sound.

*In Eastertide.*



Al-le- lu- ya. ✠. They offer-ed sacri-fice  
upon the al-tar of the Lord : and they fell upon their  
fac-es : and they worshipped God. †And sweet.

*Second Lesson.*

**A**ND therefore, most beloved brethren, let each one consider his conscience, and when he shall find any wound of guilt to be therein : let him first by prayers, fastings, or acts of mercy, strive to cleanse his

conscience : and so let him presume to receive the eucharist. For if, recognizing his guilt, he shall withdraw from the sacred altar : he will soon attain to the mercy of divine indulgence. For he who, (as I have

said,) acknowledging his guilt, he who shall be willing to withdraw himself from the altar for the ammendment of his life : shall not fear to be punished with excommunication from that eternal and heavenly banquet. I beseech you, brethren, to attend diligently. If no one, no matter how mighty of a man he be, presumeth to approach the table with garments torn and stained : how much more ought each one, struck with the poison of envy or hatred, full of the fury of wrath, to take himself away from the banquet of the eternal King, that is from the altar of the Lord, with

reverence and humility, on account of that which is written, Go first to be reconciled to thy brother : and then come and offer thy gift. And again, Friend, how camest thou in hither not having a wedding garment ? For the text of the Gospel reading hath this, that a certain man made a marriage for his son : and he likewise came in to see the guests reclining at table. But seeing a man which had not on a wedding garment : he said to the servants, Bind him hand and foot, and cast him into outer darkness : there shall be weeping and gnashing of teeth. But thou, O Lord, have mercy upon us.

*Fundata est domus Domini.*

2. Resp.  
II.



He house of the Lord \* was founded on the top

of the moun-tains, and was ex-alt- ed a- bove all

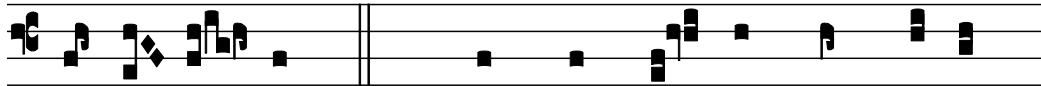
the hills, and all nations shall come unto her. †And they

On the Feast of the Dedication of the Church.



shall say, Glo-ry be to thee, O Lord.

*In Eastertide let it be concluded with*



Al-le- lu- ya. ✠. They shall doubtless come a-gain



with joy : and bring their sheaves with them. †And they.

*Lesson iij.*

**B**Ehold what manner of thought shall be accepted : whereby either a drunkard, or an adulterer, or one keeping hatred in heart, presumeth to approach the wedding banquet, that is the altar of the Lord. Let God turn away from us, most beloved brethren, the evils contrary to his will, and grant, that either we should never wish to admit them, or if they should be admitted, we may strive to correct them without any delay of penitence or peace : and with plentiful alms we may hasten to wash them away, lest perchance if when we come before the tribunal of the eternal Judge with

wounds of sins, we be separated from that eternal Church and from that heavenly Jerusalem by perpetual excommunication. Considering this, therefore, most beloved brethren, may we desire to approach this altar so chaste and so sober and so peaceable, with God helping, : that we may merit not to be excluded from that eternal altar. For he that shall come to this altar chaste in body and clean in conscience : may he, with a blessed emigration, come to that altar which is in heaven. But thou, O Lord, have mercy upon us.

On the Feast of the Dedication of the Church.

*Mane surgens Jacob.*

3. Resp.

IV.



Acob \* rose up early in the morn- ing, and set

up the stone for a pil- lar, and poured oil upon the

top of it, and vowed a vow to the Lord. †Surely

this place is ho- ly, and I knew it not.

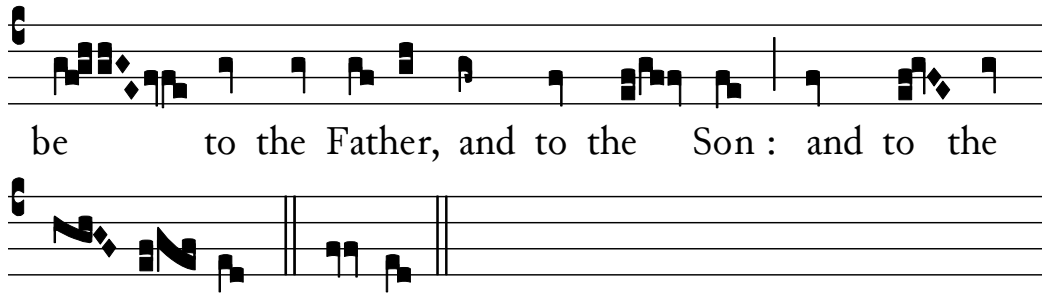
*In Eastertide let it be concluded with*

Alle-lu- ya al-le- lu- ya. ✎ Ja-cob

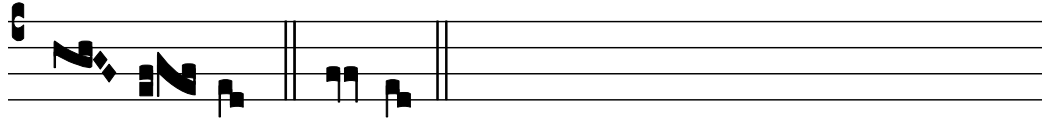
saw a ladder, the top whereof touched hea- ven, and the

angels descend- ing, and he said. †Surely. ✎ Glo-ry

On the Feast of the Dedication of the Church.



be to the Father, and to the Son : and to the



Ho- ly Ghost. †Surely.

*Nevertheless in Eastertide the Choir respondeth.*



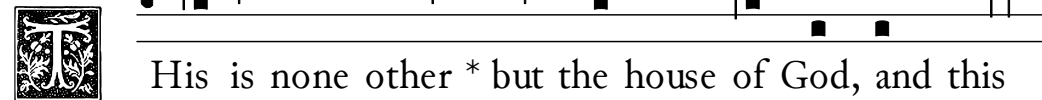
Alle-lu- ya al-le- lu- ya.

¶ *In the ij. Nocturn.*

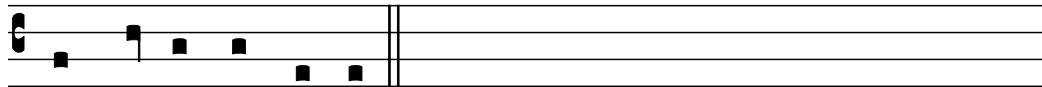
*Non est hic aliud.*

4. Ant.

VII.ii.



His is none other \* but the house of God, and this



is the gate of heaven.

*In Eastertide.*



heaven, al-le-lu-ya. *Ps. O how amiable. (84./lxxxiiij.) [326].*



On the Feast of the Dedication of the Church.

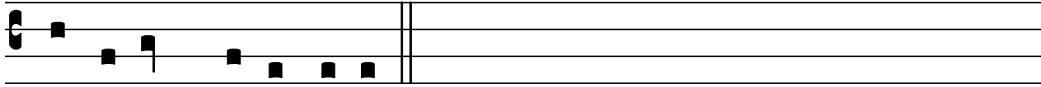
*Erexit Jacob lapidem.*

5. Ant.

VII.i.

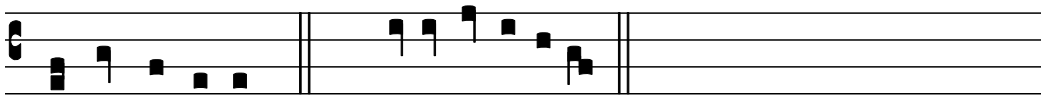


A-cob set up the stone \* for a pil-lar, and poured



oil upon the top of it.

*In Eastertide.*



it, al-le-lu-ya. *Ps.* Lord, thou art become gracious. (85./lxxxiiij.) [327].

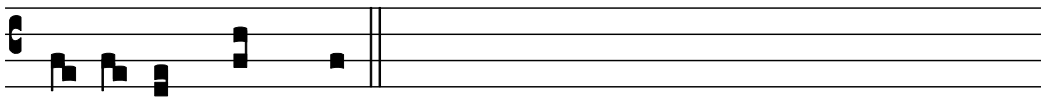
*Erit michi Dominus.*

6. Ant.

IV.v.



He Lord \* shall be my God : and this stone shall



be cal-led God's house.

*In Eastertide.*



house, al-le-lu-ya. *Ps.* Her foundations. (87./lxxxvj.) [329].

℣. My house.

℟. Shall be called the house of prayer. *Let the Response be made privately.*

*Fourth Lesson. Augustine Sermon 253. of the time.*

**R**ightly they honour the Feast of  
the Church : who know them-

selves to be children of the Church.  
For this is the Mother of all believers :

which being born to death she regenerateth unto salvation. She was indeed called after the Synagogue : but was sent ahead before the Synagogue. For she was already prefigured in the first man. For just as Eve was fashioned from the side of Adam : so the redeemed Church came forth from the body and wounds of Christ. This, with the flood inundating, having been preserved within the ark : foremarked the benefit of the cross and the mystery of baptism. She, Sarah, barren and despairing, predicteth in old age through a singular pledge of fertility. For the Church alone, that is the most beloved people of God : now in old age hath brought forth. She is that queen : of which it is said to the Lord, Upon thy right

hand did stand the queen in a vesture of gofd, wrought about with divers colours : that is wrought about with the diverse ornaments of precious virtues. She is that queen which came from the regions of Ethiopia, to hear the wisdom of Solomon. But this assembleth rulers going to attend not so much from one region as from all the parts of the world as the Evangelist also relateth, The queen of the south came from the uttermost parts of the earth : to hear the wisdom of Solomon. The Church cometh to her Redeemer and Teacher : that, away from the folly of errors, she may gain the doctrine of truth. But thou, O Lord, have mercy upon us.

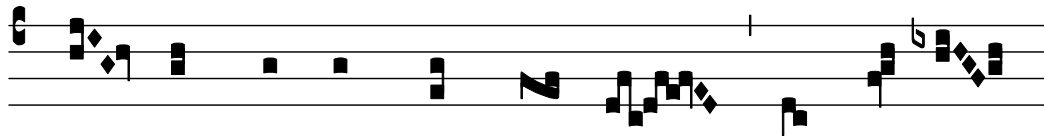
*Benedic Domine domum.*

4. Resp.  
VIII.

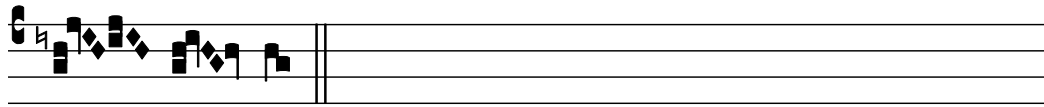
**B**less, O Lord, this house which I have built unto thy name : of those coming in-to this place.

The musical notation consists of two staves. The first staff begins with a treble clef and a common time signature. It contains a series of square notes and rests, with a large decorated initial 'B' at the start of the text. The second staff continues the melody with similar square notes and rests, ending with a final cadence.

On the Feast of the Dedication of the Church.



†Hear thou the prayers in the throne of thy glo-



ry on high.

*In Eastertide.*



Alle- lu- ya. ✠. O Lord, if thy people shall turn :



and pray towards thy sanctu- a- ry. †Hear thou.

*Lesson v.*

**OF** which (as we have heard) it is fully written in the history of Kings : thus saying, And the queen coming to Jerusalem with a very great train, and riches, with camels that bare spices, and very much gold, and precious stones, came to Solomon, and communed with him of all that was in her heart. Thus this Church cometh from the Gentiles, and from the ends of the earth, in the figure of a queen, putting an end to earthly desires and vices, that she might hear the wisdom of Solomon : that is, of our true pacific Lord Jesus Christ

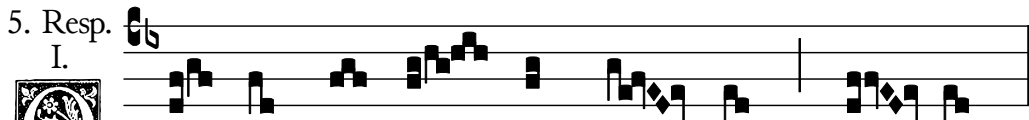
who hath made both one : unbinding in his flesh the enmity between God and man. She came after ancient and profane supersitions to hear and to learn of the enlightenment of faith and of the judgment to come : of the immortality of the soul, of the hope and glory of the resurrection. Therefore came the aforesaid queen to Jerusalem with a great company : that is not now with only the one people of the Jews, as she held in earlier times only the synagogue of the Hebrews, but with the whole world of the Gentiles and of diverse nations. She

came therefore presenting gifts worthy of Christ, gold and precious gems, and this brought by camels, that is by the people of the Gentiles coming : which first had been twisted because of the foulness of <their> crimes, and had been deformed by the burden of evils and the depravity of sins. With these, as it were with gifts, the queen entered unto the pacific King, Christ, presenting the gold of faith : the

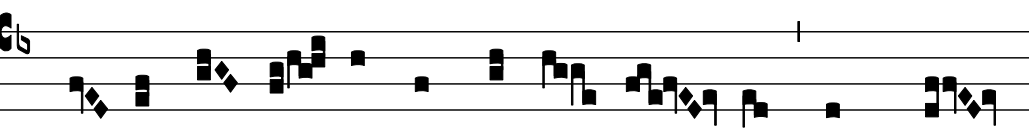
precious incense of purity, and the brilliant of gems of morals, of course the emblems and ornaments of virtues. And she communed with him of all that she had in her heart, that is she opened to him her heart : she manifested to him the hidden things of her conscience in confession and penitence of her former faults. But thou, O Lord, have mercy upon us.

*O quam metuendus.*


5. Resp. I.



**Q** how fear-ful \* is this place : tru- ly.

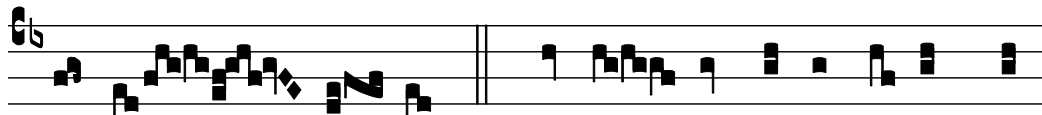


† This is none oth- er but the house of God, and this



is the gate of hea- ven.

*In Eastertide.*



Al-le- lu- ya. ⁊. Ja-cob rose up early in the



morn-ing, and vowed a vow to the Lord, and said. †This is.

*Sixth Lesson.*

**L**Et us see what this queen doth. When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and his ascent by which he went up into the house of the Lord : there was no more spirit in her. What was the reason, brethren, that a very powerful queen might marvel so much at a costly house and royal food ? Therefore in this place it behooveth us to seek for another greater reason. She saw then in the church of the assembled peoples the wisdom of Christ, that is after the carnal customs of the Gentiles, after the base and animal teaching of the philosophers, she received the understanding of salvation and life : she observed the wonders of the good things of the spirit, she recognized the true Maker of heaven and earth and the most powerful Creator of the human race. She saw also the house which he had built, that is the incarnation of man assumed : in which dwelleth the fullness of all divinity bodily. She saw also the food

of Solomon : that is those things of which it was said, My meat is to do the will of him that sent me, of the Father. For the food of Christ : is our salvation. She was restored by a heavenly feast : by our growth. We are his food : when having been acquired by the Church we pass over into his members and body. When therefore this queen or Church shall come into the eternal Jerusalem, that is the vision of peace, and shall enter into blessed rest, and the glory of the heavenly promises : much more numerous and more magnificent shall it appear, than those which are announced through the prophets and the apostles in this earth by the sacred words. Then among the stupendous riches appointed to her by the Rewarder : she shall have fulfilment with understanding, she shall not have loathing from satiety. To whom may we well be led : he who liveth and reigneth, world without end, amen. But thou, O Lord, have mercy upon us.

On the Feast of the Dedication of the Church.

*Beati qui habitant.*

6. Resp.  
IV.

**L**es- sed \* are they that dwell in thy house,  
O Lord. †They will be al- ways prais- ing  
thee.

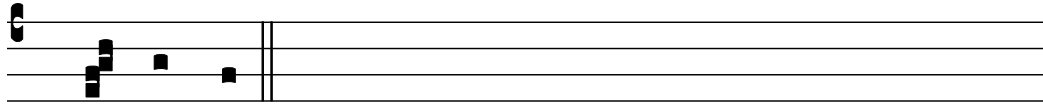
*In Eastertide.*

**A**lle-lu- ya al-le- lu- ya. No good  
thing shalt thou withhold from them that live a godly-life,  
O Lord God of hosts, blessed are all they that put their  
trust in thee. †They will be. Glo-ry be to the

On the Feast of the Dedication of the Church.



Father, and to the Son : and to the Ho- ly Ghost.



†They will be.

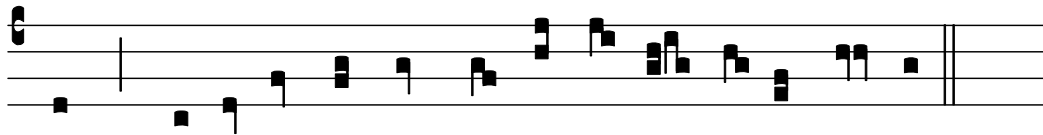
**C** *In the iij. Nocturn.*

*Qui habitat in adjutorio.*

7. Ant.  
VIII.i.

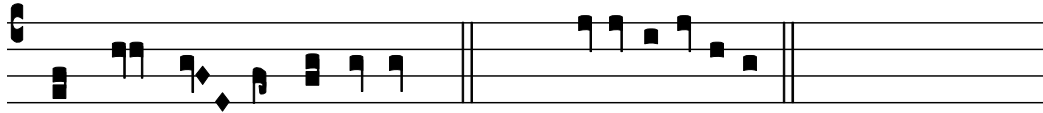


Ho-so dwel-leth \* under the de-fence of the most



High : shall a-bide under the sha-dow of the Almighty.

*In Eastertide.*



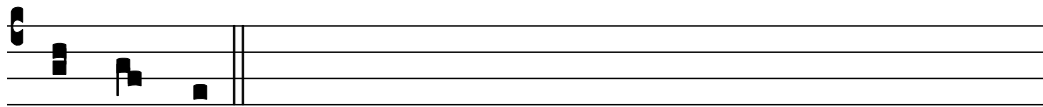
Almighty, al-le-lu-ya. *Ps.* The same. (91./xc.) [334].

*Domum istam protege Domine.*

8. Ant.  
III.v.



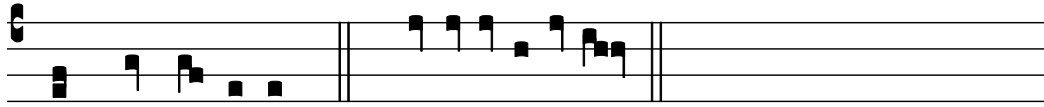
Ro-lect \* this house, O Lord : and let thine angels



keep its walls.

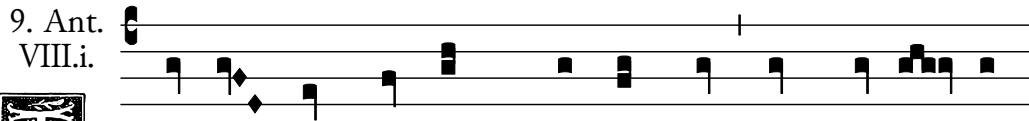
On the Feast of the Dedication of the Church.

*In Eastertide.*

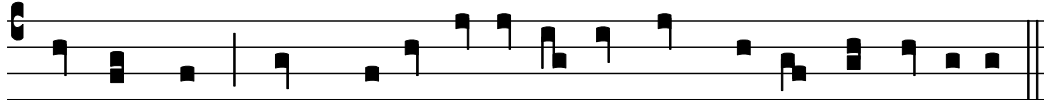


walls, al-le-lu-ya. *Ps.* O sing unto the Lord. *j.* (96./*xcv.*) [338].

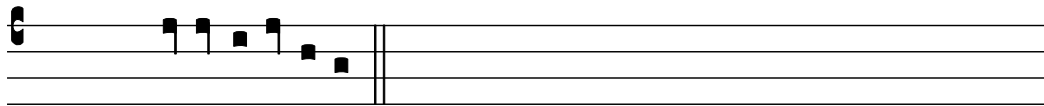
*Fundata est domus Domini.*



He house of the Lord \* was founded on the top of



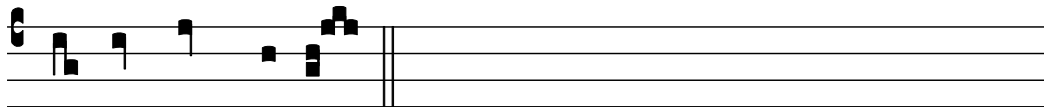
the mountains : and was ex-alted a-bove all the hills, al-le-lu-ya.



*Ps.* The Lord is King. (97./*xcvj.*) [339].

*Let this final Antiphon evidently be concluded with Alleluya. whenever is is sung outside of Septuagesima.*

*And always let be the preceding Antiphon concluded with Alleluya. except when this Feast falls between lxx. and Easter, then indeed let it be concluded thus.*



A-bove all the hills.

℣. This is the house of the Lord, strongly built.

℟. It is well founded upon a firm rock. *Let the Response be made privately.*

*The Gospel according to Luke, xix. Lesson vij.*

**A**T that time, Jesus entered and passed through Jericho. And, behold, there was a man named

Zachæus, which was the chief among the publicans, and he was rich. And that which followeth.



*A Sermon from the Commentary of the  
Venerable Bede, Priest.*

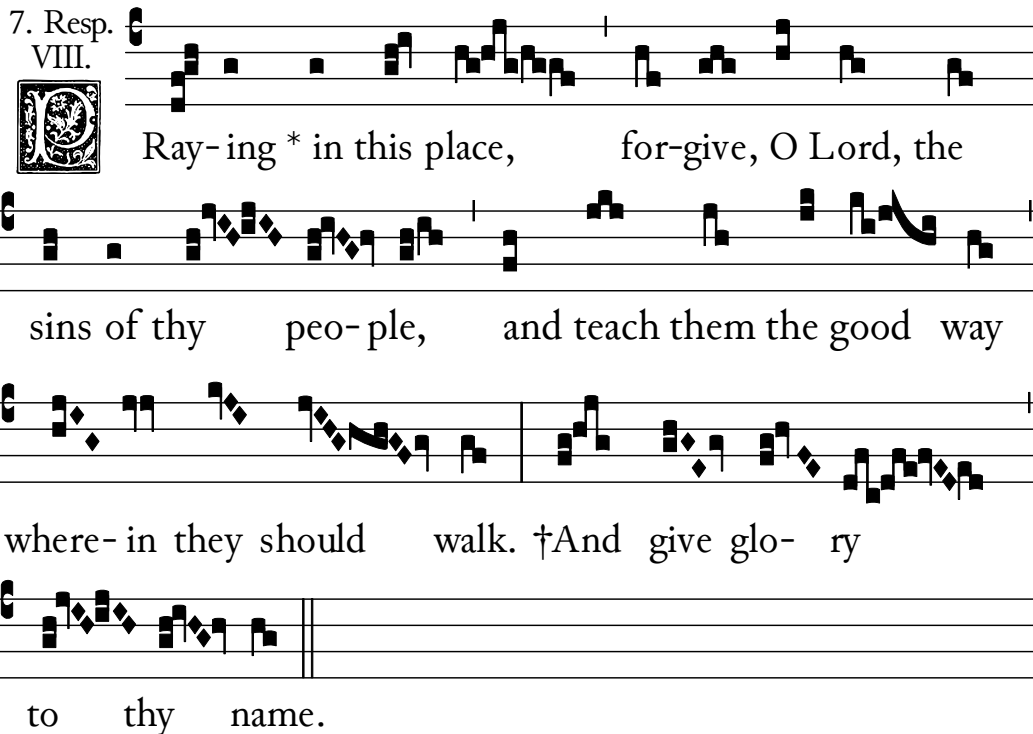
*(On Luke Book 5. Chap. 76.)*

**T**Hose things which are impossible for men : are possible for God. For behold, a camel with a burden placed upon its hump, passeth through the eye of a needle : this is, a rich man and a publican forsaking the burden of riches, disdain- ing fraudulent valuations, ascendeth the small gate and the narrow way which leadeth to life. He who with wonderful devotion of faith to see the Saviour, what was lesser by nature, supplieth by climbing a tree : and also

therefore rightly, however much himself he might not venture to ask, he received as much blessing of the Lord upon himself as he desired. Mystically moreover Zacchæus, which is interpreted justified, signifieth the faithful of the people of the Gentiles : which as much as busied with worldly affairs, so much weighted down with disgraces, was made humble. But it was cleansed, but it was sanctified, but it was justified in the name of our Lord Jesus Christ : and in the Spirit of our God. But thou, O Lord, have mercy upon us.


*Orantibus in loco isto.*

7. Resp.  
VIII.



**R**ay-ing \* in this place, for-give, O Lord, the  
sins of thy peo- ple, and teach them the good way  
where-in they should walk. †And give glo- ry  
to thy name.

*In Eastertide.*



Alle- lu- ya. *V.* Hear my prayer, O Lord : and let  
my cry- ing come unto thee. †And give.

*Eighth Lesson.*

**W**ith the people of the Gentiles, therefore, entering into Jericho, he strove to see the Saviour, but because of the press he was unable to : because he desired to share in the grace of faith which the Saviour brought to the world, but with the practice of vices having been undertaken indeed he could not attain to his desire. For in fact the same crowd of noxious character which protesteth more than a blind person might verily entreat for light : likewise indeed hindereth the publican looking up lest he should see Jesus. But just as a blind man defeateth the voices of a multitude by crying out more and more : so it was necessary that the small man should pass over the higher obstruction of the harmful crowd, he should relinquish earthly things, he should climb the tree of the Cross.

Inasmuch as evidently Zacchæus, of small stature, climbed a tree to where he would be elevated : while humble and knowing his own weakness, trusting in the Lord, proclaimeth, But God forbid that I should glory : save in the cross of our Lord Jesus Christ. But having ascended a sycamore tree, going over near to the Lord, he discerneth : because by this faith, although it be not yet solid, nonetheless he already striveth hurriedly and as if in crossing over to the light of heavenly wisdom. Walking through Jericho, the Saviour came to the place where, hastening before, Zacchæus had climbed up into a sycamore tree : because having been sent into the world, through heralds of his word by whom he without doubt both spoke and walked, he came to the people of the nations which, while they burned with faith

On the Feast of the Dedication of the Church.

of his passion, now with him  
appearing sublimely, are also to be  
blessed with the presence of his

divinity. But thou, O Lord, have  
mercy upon us.

*Lapides preciosi.*

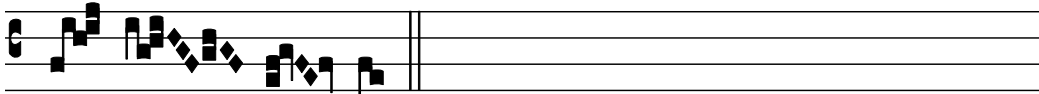
8. Resp.  
VII.



Ll thy walls \* are of pre- cious stones.

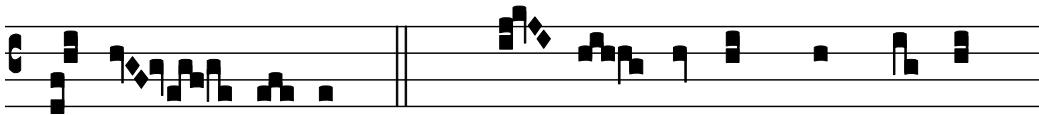


†And the tow- ers of Je- ru- sa- lem shall be built

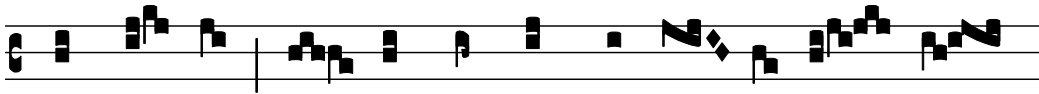


up with jew- els.

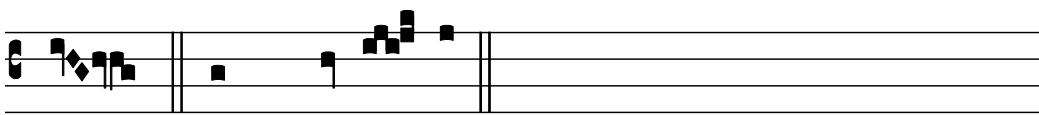
*In Eastertide.*



Al-le- lu- ya. ✠ This is the house of the Lord,



strongly built : it is well founded up- on a firm



rock. †And the tow- ers.

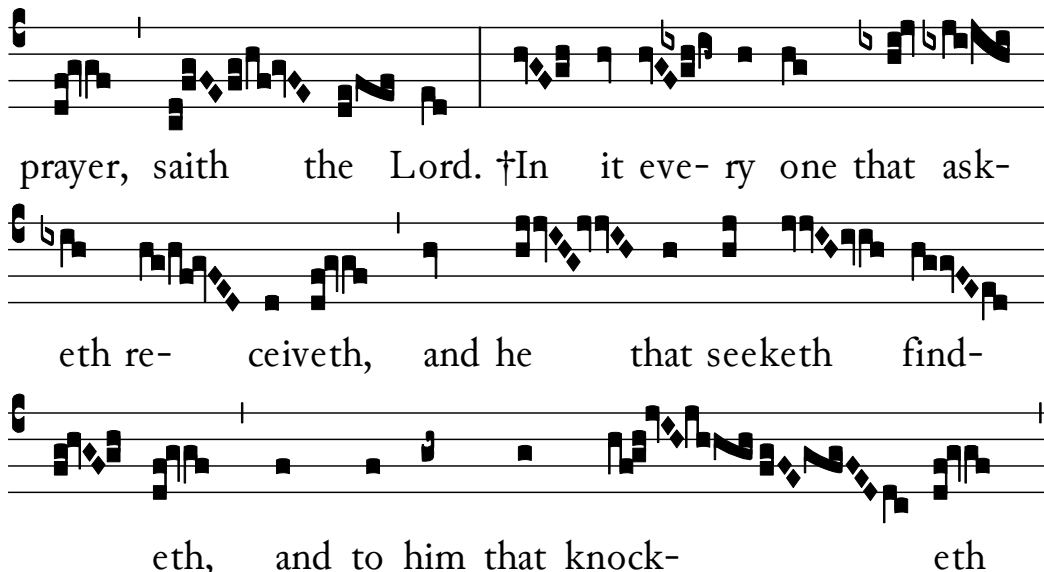
*Lesson ix.*

E looked up, it saith, and saw  
him : because being lifted up  
from earthly desires, and overtopping

the multitude of unbelievers, by the  
grace of faith he was chosen. For to  
be seen by God : is to be chosen and

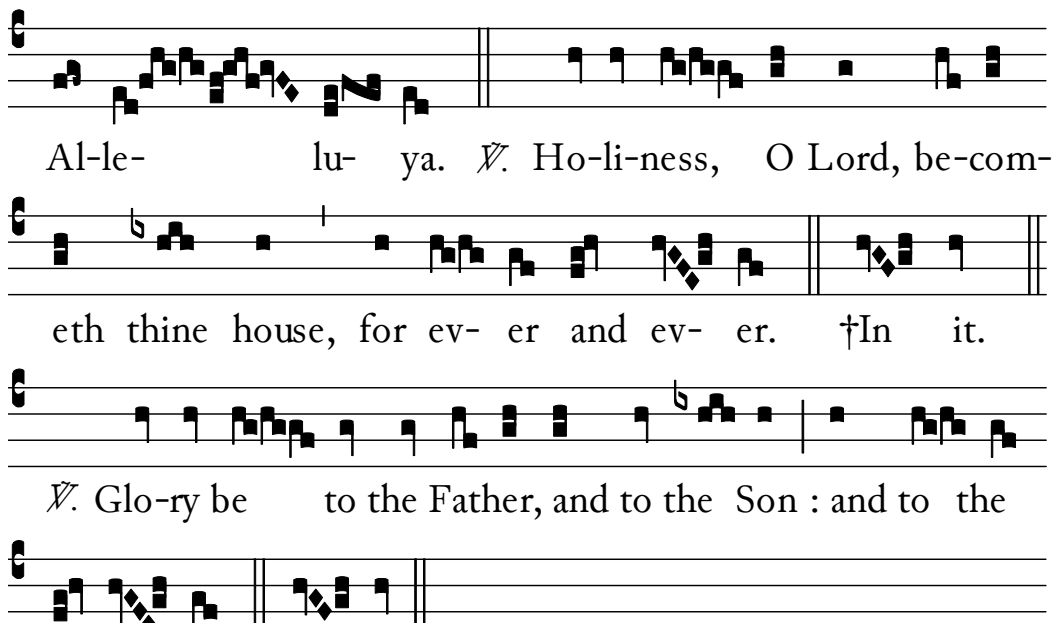


On the Feast of the Dedication of the Church.



prayer, saith the Lord. †In it eve- ry one that ask-  
eth re- ceiveth, and he that seeketh find-  
eth, and to him that knock- eth  
it shall be open- ed.

*In Eastertide.*



Al-le- lu- ya. ∕. Ho-li-ness, O Lord, be-com-  
eth thine house, for ev- er and ev- er. †In it.  
∕. Glo-ry be to the Father, and to the Son : and to the  
Ho- ly Ghost. †In it.

*Before Lauds.*

*Versicle.* My house.

*R.* Shall be called the house of prayer.

*In Eastertide let it be concluded with Alleluya.*

*Let this V. be said daily during the Octave before Lauds when a service is made of the Dedicatione except when it is said before the Lessons in the ij. Nocturn, then indeed is said before Lauds*

*V.* This is the house of the Lord, strongly built.

*R.* It is well founded upon a firm rock.

**¶** *At Lauds.*

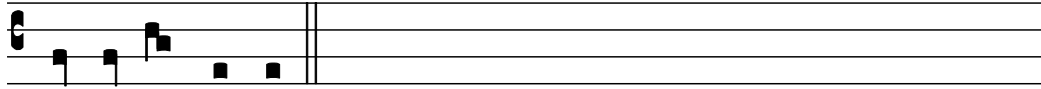
*Domum tuam Domini.*

1. Ant.

VII.i.



O-li-ness, O Lord, \* be-cometh thine house, for



ev-er and ev-er.

*In Eastertide.*



ev-er, al-le-lu-ya. *Ps.* The Lord is King. (93./xcij.) [53].

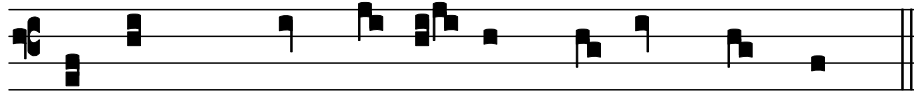
*Domus mea domus orationis.*

2. Ant.

I.vi.



Y house \* shall be cal- led the house of prayer.



On the Feast of the Dedication of the Church.

*In Eastertide let it be concluded with.*

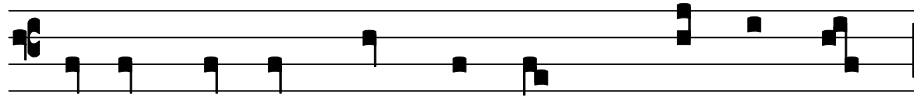


prayer, al-le- lu-ya. *Ps.* O be joyful. (100./xcix.) [54].

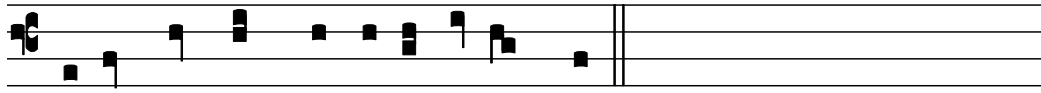
*Hec est domus Domini.*

3. Ant.

I.v.

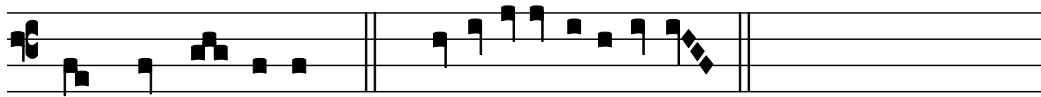


His is the house of the Lord, \* strongly built :



it is well founded upon a firm rock.

*In Eastertide.*



rock, al-le- lu-ya. *Ps.* O God, thou art. (63. & 67./lxij. & lxvj.) [55].

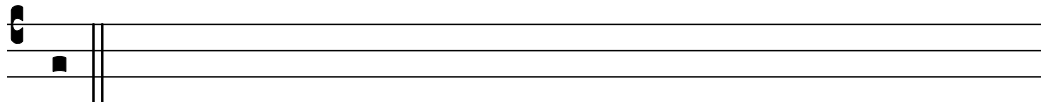
*Bene fundata est.*

4. Ant.

VIII.ii.



Ell founded \* is the house of the Lord upon a firm



rock.

*In Eastertide let it be concluded with.*

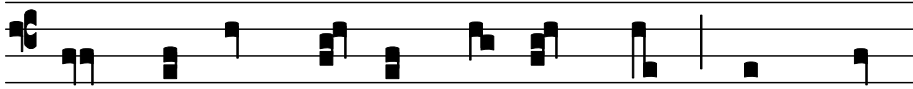


rock, al-le-lu-ya. *Ps.* O all ye works. (*Daniel* iij.) [56].

*Lapides preciosi.*

5. Ant.

I.v.



LL thy walls \* are of pre-cious stones : and the



tow-ers of Je-ru-sa-lem shall be builded up with jewels.

*In Eastertide let it be concluded with.*



jewels, al-le- lu-ya. *Ps.* O praise the Lord. (148.-150.) [58].

*Chapter.* 1. *Cor.* iij. 10.

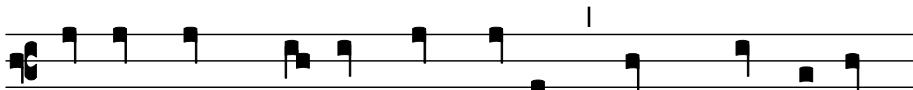
**U**t let every man take heed how  
he buildeth thereupon. For  
other foundation can no man lay than

that is laid, which is Jesus Christ. *R̄.*  
Thanks be to God.

*Angulare fundamentum.*

Hymn.

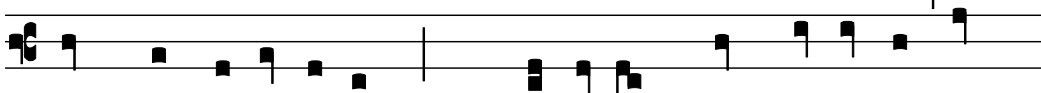
II.



Hrist is made the sure foundation, \* And the precious



Corner-stone, Who, the two-fold walls surmounting, Binds




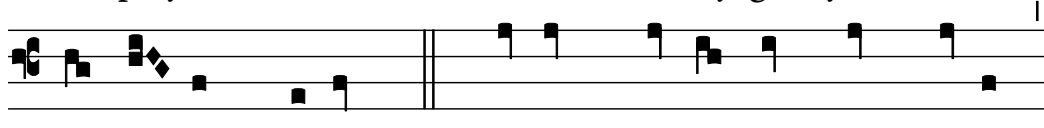

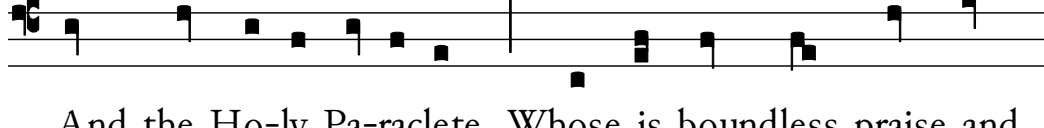
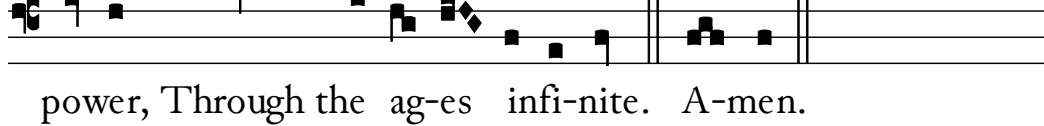
them closely into one : Ho-ly Si- on's help for ev-er, And



On the Feast of the Dedication of the Church.

her con-fi- dence a-lone. 2. All that de-di-ca-ted ci-ty,  
Dearly lov'd by God on high, In ex-ultant ju-bi-la-tion  
Pours perpetual me-lody : God the One, and God the  
Tri-nal, Singing ev-er-lastingly. 3. To this temple, where  
we call thee, Come, O Lord of hosts, to-day : With thy  
wonted lov-ing-kindness Hear thy people as they pray :  
And thy ful-lest be-ne-diction Shed within its walls for aye.  
4. Here vouchsafe to all thy servants That they suppli-cate  
to gain : Here to have and hold for ev- er Those good things


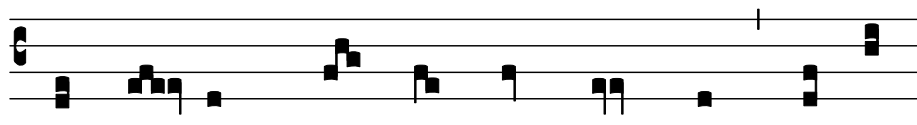

On the Feast of the Dedication of the Church.

  
 their prayers obtain ; And hereafter in thy glo-ry With the  
  
 bles-sed ones to reign. 5. Blessing, glo-ry, might, and honour  
  
 In the highest, as is meet, Be unto the Son and Fa-ther,  
  
 And the Ho-ly Pa-raclete, Whose is boundless praise and  
  
 power, Through the ag-es infi-nite. A-men.

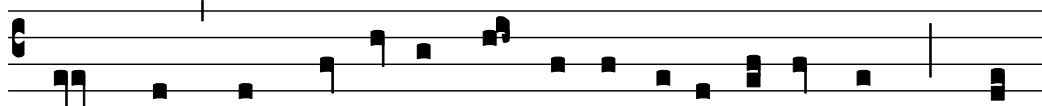
℣. Blessed are they that dwell in thy house, O Lord.

℟. They will be always praising thee. *In Eastertide Alleluya. Let the Response be made privately.*


*Zachee festinans descende.*

Ant.  
 VIII.i.  

  
 Acchae- us, \* make haste, and come down, for to  
  
 day I must a-bide at thy house : and he made haste, and

On the Feast of the Dedication of the Church.

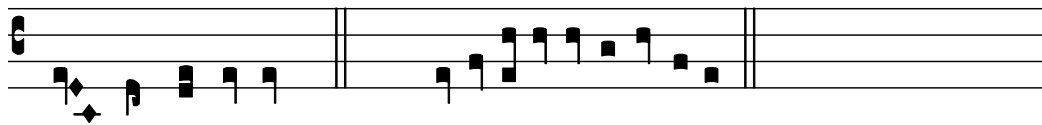


came down, and re-ceived him joyful-ly into his house : this



day is sal-va-tion come to this house from the Lord.

*In Eastertide.*



Lord, al-le-lu-ya. *Ps.* Blessed be the Lord. 68\*.

*And always let the preceding Antiphon be concluded with Alleluya. whenever it is sung outside of Septuagesima until Easter.*

*Prayer.*

☩ God, who hast deigned to call the Church thy spouse : that she who obtained grace through devout faith : should also gain dignity from that name : grant that all this

people serving thy name, may be found worthy sharers of this title. Who livest and reignest with God the Father.

*Let this Prayer be said at all the Hours except at Second Vespers.*

☩ *At j.*

*Ant.* Holiness, O Lord. 2378.

*Ps.* Save me, O God. (54./liij.) [113].

*Ant.* Thanks be unto thee. [118].

*Ps.* Quicunque. [119].

*If however this Feast should fall within the Octave of the Holy Trinity then is sung on the Psalm Quicunque. the Antiphon O most holy and blessed. as above on the Feast of the Holy Trinity. [118].*

On the Feast of the Dedication of the Church.

*R̃.* Jesu Christ. and let it be sung in the Second Form with Alleluya. as on the day of the Nativity of the Lord. [124].

*Ṽ.* Thou that sittest. [124].

If however this Feast should fall between lxx. and Easter let the *R̃.* Jesu Christ. be sung without Alleluya. as on the Sundays of that season. [129].

¶ *At iij.*

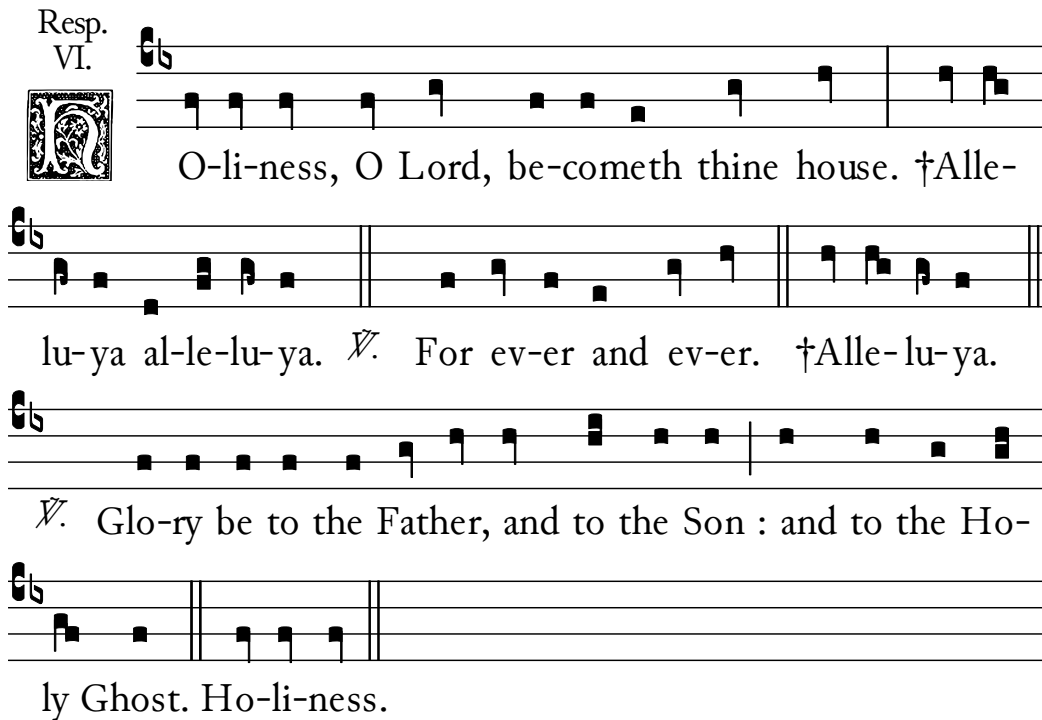
*Ant.* My house. 2378.

*Ps.* Teach me, O Lord. (119./cxviiij. 33.) [161].

*Chapter.* But let every man take heed. 2380.

*Domum tuam Domine.*

Resp.  
VI.



O-li-ness, O Lord, be-cometh thine house. †Alle-lu-ya al-le-lu-ya. *Ṽ.* For ev-er and ev-er. †Alle-lu-ya. *Ṽ.* Glo-ry be to the Father, and to the Son : and to the Ho-ly Ghost. Ho-li-ness.

*Ṽ.* My house.

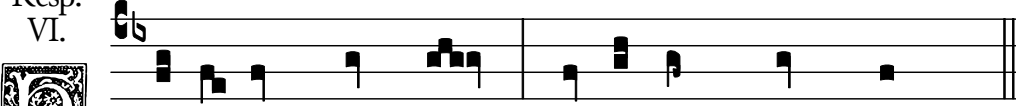
*R̃.* Shall be called the house of prayer.

¶ If this Feast should fall between Septuagesima and Easter then all the Responsories are sung without Alleluya. : let the following Responsory be sung.

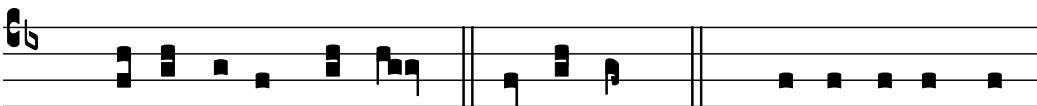
On the Feast of the Dedication of the Church.

*Domum tuam Domine.*

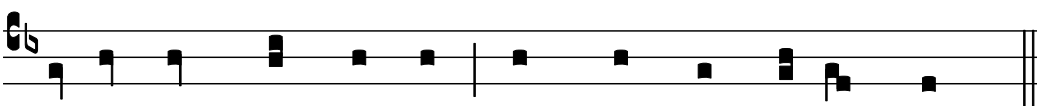
Resp.  
VI.



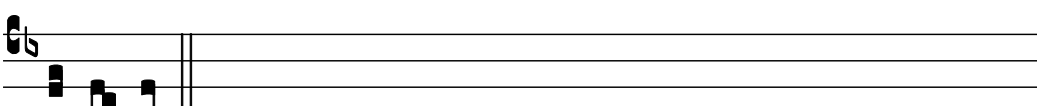
**D**O-li-ness, O Lord. †Be-cometh thine house.



℞̄ For ev-er and ev-er. †Be-cometh. ℞̄ Glo-ry be to the



Father, and to the Son: and to the Ho-ly Ghost.



Ho-li-ness.

℞̄. My house.

℞̄. Shall be called the house of prayer.

*Prayer.* O God, who hast deigned to call the Church. 2383.

*Let this Prayer be said at all the Hous of this day except at ij. Vespers.*

¶ *At vj.*

*Ant.* This is the house of the Lord. 2379.

*Ps.* My soul hath longed. (119./cxviiij. 81.) [179].

*Chapter.* Revelation xxj. 3.

**B**Ehold, the tabernacle of God is  
with men, and he will dwell  
with them, and they shall be his

people, and God himself shall be with  
them, and be their God. ℞̄. Thanks  
be to God.

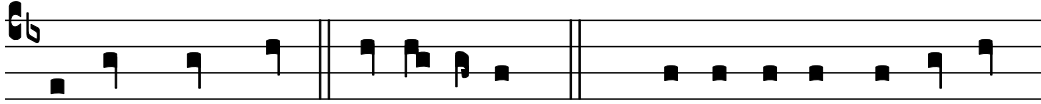
On the Feast of the Dedication of the Church.

*Domus mea.*

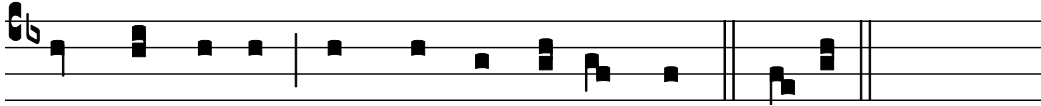
Resp.  
VI.



Y house. †Alle-lu-ya al-le-lu-ya. ⁊ Shall be cal-led



the house of prayer. Alle-lu-ya. ⁊ Glo-ry be to the Father,



and to the Son : and to the Ho-ly Ghost. My house.

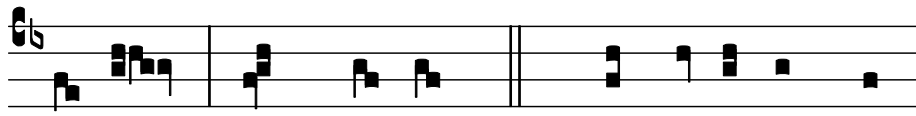
⁊ Blessed are they that dwell [in thy house, O Lord.

℞ They will be always praising thee.

*Within Septuagesima let it be sung this way.*

*Domus mea dicit Dominus.*

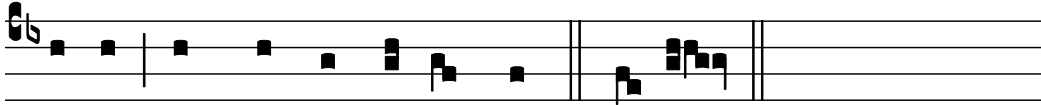
Resp.  
VI.



Y house. †Saith the Lord. ⁊ Shall be cal-led the



house of prayer. †Saith. ⁊ Glo-ry be to the Father, and to



the Son : and to the Ho-ly Ghost. My house.

⁊ Blessed are they that dwell in thy house, O Lord.

℞ They will be always praising thee.

¶ *At None.*

*Ant.* All thy walls. 2380.

*Ps.* Thy testimonies. (119./cxviiij.) 129. [195].

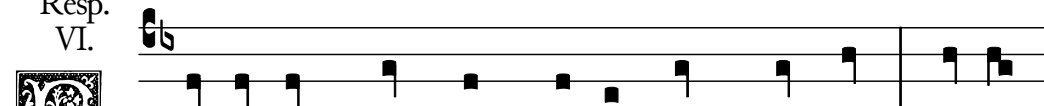
*Chapter.* I. *Cor.* iij. 8.

¶ Every man shall receive his own  
reward according to his own  
labour. For we are labourers together

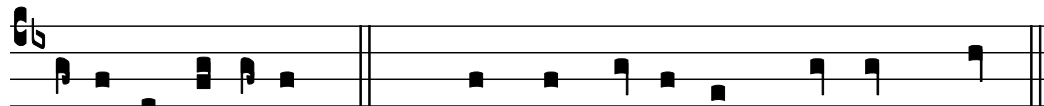
with God : ye are God's husbandry, ye  
are God's building. ℞. Thanks be to  
God.

*Beati qui habitant.*

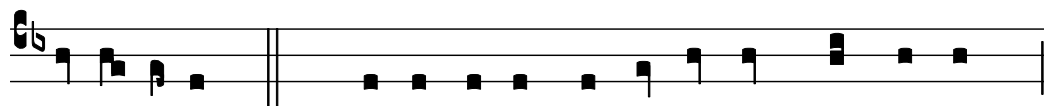
Resp.  
VI.




¶ Blessed are they that dwell in house, O Lord. †Alle-



lu-ya al-le-lu-ya. ℞. They will be always prais-ing thee.



†Alle-lu-ya. ℞. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. Blessed are they.

*From Septuagesima until Easter let it be sung thus.*

*Beati qui habitant.*

Resp.  
VI.

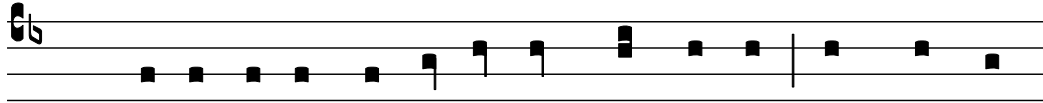


¶ Blessed are they that dwell. †In thy house, O Lord.

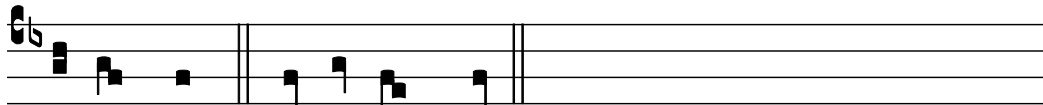
On the Feast of the Dedication of the Church.



℣. They will always be prais-ing thee. †In thy house.



℣. Glo-ry be to the Father, and to the Son : and to the



Ho-ly Ghost. Blessed are they.

℣. This is the house of the Lord, strongly built.

℞. It is well founded upon a firm rock.

*Prayer as above.* 2383.

¶ *At ij. Vespers.*

*Ant.* Holiness, O Lord. 2378.

*Ps.* I believed. (116. *cont./cxv.*) [385].

*Ps.* I was glad. (122./*cxvj.*) [391].

*Ps.* Except the Lord. (127./*cxvij.*) [398].

*Ps.* O praise the Lord, for it is a good thing. (147./*cxlvj.*) [426].

*Ps.* Praise the Lord, O Jerusalem. (147. *cont./cxlvij.*) [427].

*Chapter.*

**T**His is the house of the Lord, | ed upon a firm rock. ℞. Thanks be  
strongly built : it is well found- | to God.

℞. My house. *ix. of Matins.* 2376.

*Hymn.* Christ is made the sure foundation. 2380.

℣. Blessed are they that dwell in thy house, O Lord.



On the Feast of the Dedication of the Church.

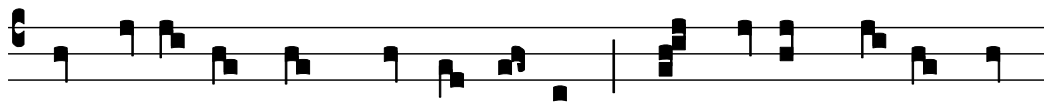
℞. They will be always praising thee. *In Eastertide, Alleluya. Let the Response be made privately.*

*Ecce tabernaculum Dei.*

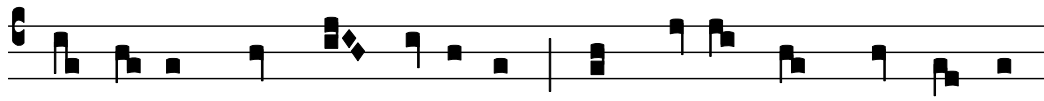
Ant.  
III.ii.



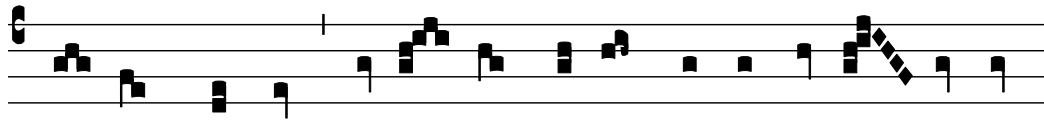
E-hold,\* the ta-bernacle of God is with men, and



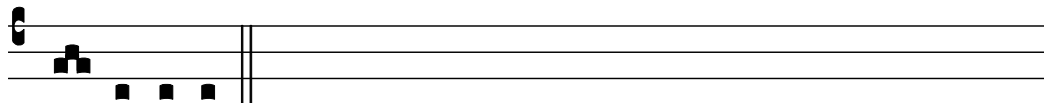
the Spi-rit of God dwel-leth in you : for the temple of God



is ho-ly, which temple ye are : for the love of whom ye ce-

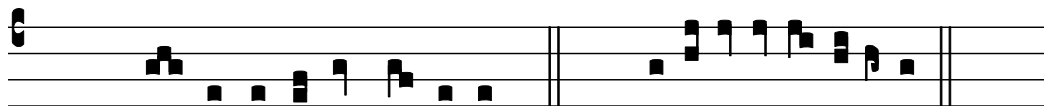


le-brate this day the joys of the temple with a sea- son of



fes-ti-vi-ty.

*In Eastertide let it be concluded with*



*T.P. fes-ti-vi-ty, al-le-lu-ya. Ps. My soul doth magnify. 58\*.*

*Prayer. O God, who dost renew year by year. as above. 2356.*

*And let the full service of the Dedication be made for eight days with Rulers of the Choir and also on Sunday unless a Feast of ix. Lessons should come between : or of three with Rulers of the Choir.*

*If from the Octave of Passion Sunday until the Ascension of the Lord, or from the Feast*

On the Feast of the Dedication of the Church.

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*of the Holy Trinity until the Advent of the Lord this Feast should fall or likewise from the Octave of the Epiphany until lxx. only. Daily within the Octave at Vespers and at Matins and at the other hours let be said this Prayer O God, who hast deigned to call the Church. 2383. When however a Memorial of the Dedication is made whether at Vespers or at Matins let the V̄. Blessed are they that dwell. 2382. be said with the aforesaid Prayer.*

*Furthermore, daily during the Octave at Matins, the Invitatory, Hymn, Antiphons and Psalms are sung as on the first day, and let the V̄V̄. and Responsories be sung each day according to the order of the Nocturns.*

*Daily Before Lauds let be said the V̄. My house. 2378. except when it is said before the Lessons, then indeed let be said before Lauds V̄. This is the house of the Lord, strongly built. 2378. And let only one Antiphon be sung at Lauds. In such a way that the Invitatory be sung by two in silken Copes at the Quire Step.*

## *Lessons during the Octave.*

*Lessons during the Octave when a full service is made of the Dedication : evidently the second day.*

### *First Lesson.*

**W**ith all endeavours, with devout mind, and with pure heart, following the example of our Lord and Saviour and also of the saints : most beloved brethren, let us worthily celebrate the festival of the anniversary of the consecration of this holy church. Let us throb therefore with pious affection, beseeching with devout heart the mercy of the

Lord, that of his clemency unto us he may bestow happiness and remission through pardon, and also may open wide the entrance to the heavenly kingdom : that in the heavenly temple, and in the supernal and eternal Church, we may obtain the eternal fellowship of the saints. But thou, O Lord, have mercy upon us.

### *Lesson ij.*

**M**oreover, greater glory and veneration are revered this day in the New Testament and in the solemnity of the dedication of a new church than the observation of the Old Testament and the precept of the law hath established : seeing that just as greater redemption was made afterwards by the blood of Christ in

the Christian people, so much greater and ampler is the veneration of dedications and consecrations of churches prepared and faithfully cherished, in which the body and blood of our Lord Jesus Christ himself is sacrificed daily and is received by the faithful. But thou, O Lord, have mercy upon us.

### *Lesson iij.*

**I**T is a holy thing, brethren, and pleasing to God : that we should venerate the dedication of this church with especial devotion. Rightly therefore they honour with reverence the festivals and consecrations of holy


churches : who know themselves to be sons of the holy Church of God. For she is the Mother of all believers : which beareth again to life those born to death. Therefore, dearly beloved, above all, those who are counted by

the name Christian, and are called sons of God : ought to celebrate consecrations of new churches solemnly and decently, and to honour them most earnestly, and with every effort to implore the help of the Lord in the same. For it is without doubt that the Lord Almighty dwelleth in

temples made with hands, and visiteth spiritually hearts of those who gather to them, and who attend reverently to the dedications of them : and that he helpeth them that make petitions therein : and relieveth their necessities. But thou, O Lord, have mercy upon us.


### *The third day.*

#### *First Lesson.*

T is right, brethren, that everyone of the faithful pay close attention to how great is the consecration of the dedication of a church : and how great the prayer that is presented in them by the bishop or by the other priests and ministers. In what way the hearts of the faithful may be enkindled from attending the consecration and from the intention of the prayer : and also how everyone should most diligently venerate the feasts of the consecration of a temple. For with the knees being bent by the highest bishop and

by the other priests and ministers of God, the Litany is said with the highest devotion : and then the rest of the prayers, as the order of Church teacheth. For the Lord is beseeched by the bishop and by his fellow priests and the rest of the ministers in the consecration of a new church : that all the prayers arising therein might be heard by the Lord : and the anxieties of all therein entreating might be released : and the sins of those entreating might be remitted. But thou, O Lord, have mercy upon us.

#### *Lesson ij.*

Ndeed it is asked of the Lord in the consecration of a church that in that place sicknesses may be cured, prayers may be received, righteous desires may be obtained : requests may be granted, all fleeing to her and

praying therein may be delivered perpetually by the Lord from all evils, may be preserved by the Lord, or may mercifully be freed from evils with all uninjured. The others also which are contained in a series of prayers of de-

dications and consecrations of churches : maintain the same manner of entreating. Thus many saints which are glorying in heaven among the company of the saints have consecrated temples of God after the

manner of the present church : edifices which together with their consecrations still endure and the walls of which hitherto remain to be seen. But thou, O Lord, have mercy upon us.


*Third Lesson.*

**I**T is without doubt, therefore, brethren, that their prayers are heard by God, and their requests are fulfilled : the souls of which are companions in heaven with the souls of the saints. For if while living in the flesh they both set out and built churches and consecrated them with their prayers, and also merited to receive as certain those things which they were asking by holy prayers in dedications of them : how much more now, when reigning with the Lord, do their requests and entreaties overflow by their merits, upon those

which gather together at the same temples, coming to pray devoutly and honouring the dedications festively, or upon those who honour them, celebrating with reverence ? For thus just as the aforementioned saints, or all the holy fathers, on account of these deeds merited to obtain perpetual reward and to gain eternal glory : so also now, all those imitating their footsteps, by the Lord's assenting, are undoubtedly worthy to gain the eternal reward. But thou, O Lord, have mercy upon us.

¶ *The fourth day.*

*First Lesson.*

lligently is it to be considered by all the faithful, that they imitate the footsteps of the saints going before, insomuch as they are able, and humbly gather at the churches which those saints have consecrated, whether their successors afterwards dedica-

ted them, or they dedicate them daily, that in them they may be able to obtain their petitions, and that by such good intentions and good actions of theirs, as indeed by those of their priests which dedicate the churches, and also those of their saints whose relics they place therein,

and which are venerated in those churches, they may be worthy to obtain the things which they ask.

But thou, O Lord, have mercy upon us.

*Second Lesson.*

**W**E admonish you therefore, most beloved brethren, not to take up these things in vain, nor to give leave in any way to annul them. For if ye honour the dedications of new churches reverently, and celebrate their solemnities most earnestly : ye shall have the joy of obtaining, by the Lord's merciful help, those things which these holy priests, in these dedications of churches, shall entreat with prayers, for you and for all therein : that is, with your prayers being heard in places consecrated by

them, both in churches of God, and by the Lord's mercy, ye shall happily obtain those things which ye seek to obtain in them, whether ye are freed from the pressures of the world, or from all tribulations and sins, which is to say, delivered from all turmoils and evils : and ye shall obtain those things which pertain to heaven, that is, pardon of offences and the fellowship of the saints, or eternal rest. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**I**F therefore our Lord and Master Jesus Christ deigned to come to the feast of the dedication of the temple : how much more ought we to come to the festivities of the dedications of churches, and solemnly, just as we shall be able and as the Lord may have given, with mind and body, also venerably to celebrate them ? Furthermore ye have heard, most beloved brethren, from the reading of the Gospel, that it was at Jerusalem the feast of the dedication, and it was


winter. And Jesus walked in the temple in Solomon's porch. Now the feast of the dedication of the temple is called the solemnities of the consecration and dedication of the holy temple : which the people of God were accustomed to celebrate each year from the tradition of the fathers and from ancient custom. By which example we, imitating this day : strive solemnly to conduct the annual day of the dedication of our church according to the custom of

Christians of the world with divine praises and vigils, or with other good

devotions and prayers. But thou, O Lord, have mercy upon us.


*The fifth day.*

*Lesson j.*

Ur Lord Jesus Christ was pleased to walk in the temple, in which the flesh and blood of brute animals was offered : much more shall he be delighted to visit a church and a house to be prayed in, and in which the divine sacraments are to be offered, or a consecrated house, where the sacraments of his flesh and blood are celebrated. For if he disdained not to walk in the porch in which a mortal

and earthly king, however powerful, was at one time wont to stand and to pray : how much more shall he rejoice to visit churches dedicated by bishops, and anointed with the unction of holy chrism, likewise those having indeed been anointed with with the oil of holy unction, having been restored by other priests and ministers of God. But thou, O Lord, have mercy upon us.

*Lesson ij.*

Ut no festivals of dedications of churches are to be less honoured and venerated than the birthdays of saints : because in those churches dedicated to God, with many holy ones praying and rightly striving, they have deserved to gain the glory and fellowship of the saints. If, therefore, our Lord and Master Jesus Christ, who was oppressed with no weight of sins, hath willed to come to the dedication of a new temple, and to the feast of a holy temple, and to the day of its consecration, and hath

desired to celebrate the very festival solemnly with other people : how much more ought we which are weighed down and oppressed with the burdens of many faults, decently to come to the aforesaid festivals, and other submissive people together with us, and to celebrate solemnly the same, that entreating and beseeching in which same, having been consecrated by holy priests, with the Lord favouring, we may merit to obtain eternal rewards. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**I**T behooveth us to celebrate this festival therefore, brethren, with great devotion : in that place which we recognize to be most pleasing to our Redeemer. For the festivity of devotion in the precinct of the temple was pleasing to the Lord, when he entered into that temple and wished to speak to the people : and in that place condescended to spread make known the mysteries of his divinity.

For fittingly in churches innumerable signs are visibly made by God with divine prayers being said by bishops and priests : but invisibly miracles of great power come forth. Inasmuch as bodies are healed outwardly : but distresses of the soul are released inwardly. Bodies to be sure are restored outwardly : but souls are divinely healed inwardly. But thou, O Lord, have mercy upon us.

**¶** *The sixth day.*

*First Lesson.*

**W**E have seen in the dedications of churches, brethren, many signs having been completed in our times, and on that account it behooveth us to solemnly venerate dedications and solemnities of consecrations of new churches, that like as we see the bodies of others to be healed and to be restored in them : thus our souls may also be healed within by the mercy of the Lord, may be restored and also resuscitated from sins, sins may likewise be loosened, and divine mercies be implored. Inasmuch as in churches dedicated to God the blind are visibly illuminated : but in the same the hearts of the faithful are

enlightened invisibly by the grace of the Holy Ghost. Furthermore, lepers are visibly healed in churches : but these which are stained with various doctrines and with heretical thoughts, their hearts are touched spiritually, invisibly, in dedicated churches : and are converted to the catholic faith or to good purposes. Many likewise are said to be visibly healed in consecrated places : but invisibly to the foolish, and those practically not knowing how to speak are supplied by the grace of the Lord the right things to speak. Hearing, also, the deaf visibly receive in the aforesaid holy places, but invisibly the ears of the vitals are opened to the illumination



of the Holy Ghost : to such an extent they are able to hear and to understand the things which are of

God. But thou, O Lord, have mercy upon us.

*Second Lesson.*

**I**T behooveth us therefore, brethren, who are likely to obtain the aforesaid benefits, to gather humbly in churches consecrated with divine prayers, and to celebrate reverently the festivities of the dedications of new churches : insofar as, with the Lord helping, we may merit to obtain and to perceive the aforesaid benefits, or greater, in the same. O how venerable the days in which the walls of this temple were consecrated with prayers, and this house was dedicated by these divine observances and sacred actions : that within her the name of the Lord may be perpetually invoked, and within her the prayers of all the pious entreating may be heard by the Lord, and their prayers of petitions may be obtained, and the remedies of eternal salvation may be gained. This is the most holy festival, brethren, in which

the walls of this temple of God were anointed with the sacred unctions of chrism : that at last in her oblations of the people might be offered to the Lord, and in her sacrifices to the Lord might be consecrated by priests. Likewise the altars of this church were venerably anointed with the divine unctions of chrism by the bishop, and were consecrated with divine prayers : that priests might offer sacrifices upon them, and might prepare the body of the Lord with prayers, seeing that consecration of the body and blood of our Lord Jesus Christ having been permitted, it might both accomplish perpetual health to us and to the rest of the people at hand : and also grant unto us expiation and the reward of eternal blessedness. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**W**ith how much devotion the faithful ought to celebrate the dedications of churches is here shewn with clarity : insofar as in the same


solemnities we have often recognized many miracles brought about by divine power in diverse places. For in churches and oratories dedicated to

God, very often the blind are enlightened, cripples are restored, lepers are cleansed : and other signs are manifestly seen to be made. However, seldom in other places : except by chance in going out piously to a holy place or returning, or remaining in honest devotion. But with experience we recognize that in the same consecrated churches, petitions of the faithful are more often fulfilled : than in other places that are not consecrated. The ancient fathers, at dedications of temples, in which they were intending thereafter to conduct divine offices, for eight days did

honour reverently and piously : and in the same eight days hymns and other divine praises were earnestly undertaken. And solemnly conducting these days, they made thanks and praise unto the Lord : and for their and for the wickednesses of all the people they entreated pardon. Following which examples, let us most intently entreat the Lord : that the petitions of his faithful may worthily be heard in this present place, and that he may mercifully make us clean temples unto himself. But thou, O Lord, have mercy upon us.


### ¶ *Sunday within the Octave.*

*Lesson j.*

 He birthday of this temple, most beloved brethren, with Christ favouring, let us celebrate this day with exultation and joy. And rightly Christian people cherish the solemnity of mother church : by which they learn to be born again spiritually. For we who by

the first nativity were made vessels of the wrath of God : by the second merited to be made vessels of his mercy. For the first nativity led us to death : the second recalled us to life. But thou, O Lord, have mercy upon us.

*Lesson ij.*

 All of us, most beloved brethren, before baptism, were temples of the devil : after baptism we merited to be temples of Christ. And if we consider attentively concerning the

salvation of our souls : we shall recognize ourselves to be the true and living temple of God. Not only in temples made with hands dwelleth God, nor in houses made of wood and

stones : but chiefly in the soul created after the image of God by the hand of the Author himself. For thus blessed Paul the apostle saith, For the temple of God is holy : which temple ye are. These temples therefore are built of timbers and stones, that temples of

the living God may there be assembled : and thus let us come to the temple of God. One Christian is one temple of God : and many Christians are many temples of God. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**A**ND now, brethren, consider how sweet is the temple that is built of temples, and just as many members make one body : so many temples make one temple. But these temples of Christ, this is the pious souls of Christians : which are dispersed throughout the whole world. But when the day of judgment cometh, all shall be assembled : and shall compose one temple in eternal life. Just as many members of Christ make one body, and have one head, Christ :

thus also those temples have Christ himself a dweller, because we are his members, who is our head. For thus saith the Apostle, In the inner man Christ may dwell in your hearts by faith. Let us rejoice because we merit to be the temple of God : but let us fear lest we violate the temple of God with evil works. Let us fear insofar as the Apostle saith, If any man defile the temple of God, him shall God destroy. But thou, O Lord, have mercy upon us.

*Fourth Lesson.*

**G**OD, which was able to fashion heaven and earth by the word of his power without any effort, deigneth to dwell in thee : and therefore thus thou ought to behave, that thou shouldest not be able to offend such an inhabitant. Let God therefore find nothing sordid in thee, this is, in his temple, nothing dark, nothing proud : because should he suffer any injury

there, he quickly departeth. And if the Redeemer shall withdraw : immediately the deceiver approacheth. And of what sort shall be that unhappy soul which is abandoned by the most high God, and is possessed by the Devil, is empty of light and filled with darkness, emptied of sweetness and filled up with bitterness, which loseth life, findeth

death, obtaineth punishment, loseth paradise ? But thou, O Lord, have

mercy upon us.

*Lesson v.*

**B**rethren, because therefore God wished to build a temple to himself in us, and is deemed continually to dwell in us : as much we are able, with the help of him, let us strive to throw away the superfluous, to collect the useful : to reject extravagance, to preserve chastity, to condemn avarice, to seek mercy, to despise hatred, to follow charity. If we do these, with the help of God, brethren : we continually invite God

into the temple of our heart and body. Whence, most beloved brethren, if we wish to celebrate with joy the birthday of the temple : we ought not to destroy the living temples of God by evil works in us. Let me say, brethren, let me say, that all may be able to understand. As oft as we come to the church, such as we would wish to find it : so well ought we also to prepare our souls. But thou, O Lord, have mercy upon us.

*Lesson vi.*

**W**ish thou to find the basilica shining ? Permit not thy soul to be stained with the filth of sins. If thou wishest that the basilica be bright, and God wisheth this, that thy soul should not be dark, then let it be done as the Lord saith, that the light of good works may shine in you, and let him that is in heaven be glorified : just as thou entereth into such a church, thus God wisheth to enter into thy soul, as he hath promised, saying, And I will dwell in them. Therefore, as often as we desire to celebrate the birthday of the temple, we ought to assemble at the

church soberly and peacefully, and for many days before to strive for chastity : and, according to our ability to present alms to the poor : and then let us come confidently to the birthday of the basilica, and in security to the solemnity of holiness : and we shall merit to obtain all from God whatsoever we shall rightly wish to ask. But this above all behooveth, that just as we come to the church with shining vestments : so also let us come with clean hearts. For it benefiteth nothing that thou shouldst appear shining in the eyes of men : if thou shalt be filthy in the eyes of

angels. But thou, O Lord, have

mercy upon us.

*According to Luke, vj. 47. Lesson vij.*

**A**T that time, Jesus said unto his disciples, Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like : he is like a man which built an house. And that which followeth.

*A Homily of the Venerable Bede, Priest.*

*(20. 2. Book, before the middle.)*

**T**His man building a house is himself the Mediator between God and men, the man Christ Jesus : who deigned to build and consecrate to himself a beloved and holy house, namely the Church, in which he might abide for ever. He digged deep, and laid the foundation on a rock, for whatsoever earthly intentions he

found in the heart of the faithful, he strove to root out completely : so that with the lumps of earlier habits and superfluous thoughts cast out, he would be able to have a stable and unshakable dwelling place in them. For he himself is the rock : upon which he laid the foundations of such a house. Just as in building a house nothing is preferred to be established than the foundation : so holy Church hath her rock, namely Christ, concealed in her inmost heart, neither doth she place anything ahead of her faith and love of him, indeed for this, that he hesitated not even to suffer death. But thou, O Lord, have mercy upon us.

*Lesson viij.*

**W**ithout doubt, because the prince of the Church clung most firmly to this rock, from it he received his name : when he heard, that thou art Peter, and upon this rock I will build my church. And when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock. The explanation is clear, because the Church is often beaten by

oppressions : and is not overthrown. Insofar as if any believers have ceased from conquering evils : they certainly belonged not to this house, because if they had remained upon the rock founded of faith and not rather upon the sand of faithlessness or inconstancy, they would have entirely prevailed never to be shaken loose. But it is noted that this flood of temptations assaileth the Church in

three ways. For either man is tempted when he is drawn away of his own lust, and enticed by anything, or is overcome by the wickedness of false brethren, or is assailed by the overt snares of those outside the Church : which temptations evidently the Lord elsewhere calleth the gates of hell. And rightly, because without doubt if they should succeed, they drag us

down to everlasting destruction. And upon this rock I will build my church ; and the gates of hell shall not prevail against it. And thus if they beat : yet the the gates of the devil overthrow not Church of Christ. And if the flood of faithlessness inundateth : yet it undermineth not the house of faith. But thou, O Lord, have mercy upon us.

*Lesson ix.*

**T**He holy Church, which is able to say truthfully to her helper, When my heart is in heaviness, O set me up upon a rock that is higher than I : is not vanquished by those outside, because by suffering the madness of the persecutions of unbelievers, she overcometh with the crown of martyrdom. She is not corrupted by false brethren : because she both refuteth the teachings of heretics with right believing, and avoideth the vicious examples of some catholics, by living soberly and righteously and piously. She is not blinded by the smoke of individual lusts : because inwardly she burneth with the ardour of the Lord's charity alone. But to this man, that is our Redeemer, who united to himself the universal Church with invincible strength of mind, are

likened the elect, each in his own degree : when what He doeth generally in the whole Church, this they undertake especially to carry out individually in their hearts. For as if in deep digging they diligently examine their consciences, lest if anything sordid should lie hidden in them, they sedulously draw out from the depth of their hearts all the hiding-places of superfluous thoughts by hand of discernment : seeing that they prepare within themselves a firm and peaceful seat for that strongest rock that is Christ. And thus it happeneth that by his presence they may endure unconquerable amid the frightening adversities and at the same time favourable allurements of the age. But thou, O Lord, have mercy upon us.

¶ If however this Feast should fall within the Advent of the Lord or from lxx. until the beginning of Lent, it will be an Octave without Rulers of the Choir until the Octave day, then indeed ix. Lessons will be made, with a Triple Invitatory, unless it should fall on a Sunday. And if any Feast of iij. Lessons or an Octave of the Saints should fall within this Octave let all be made of the service of the Feast or of the Octave and only a Memorial of the Dedication. On the Sunday to be sure which will fall within the Octave or on the Octave, let all be made of the service of the very Sunday with only a Memorial of the Dedication.

When however this Feast should by chance fall between the Circumcision of the Lord and the Octave of the Epiphany or from the Wednesday at the beginning of Lent until the Wednesday before Easter, or from the Vigil of the Ascension of the Lord until the Vigil of Pentecost, let nothing be made of the Feast within the Octave nor weven on the Octave except only a Memorial. Nevertheless if this Feast should by chance fall within the Octave of the Epiphany, then let the whole service of the Octave of the Dedication be made after the Octave of the Epiphany.

If however this Feast should occur from the Vigil of the Nativity of the Lord until the Circumcision of the Lord : or from the Wednesday next before Easter until the Octave of Easter, or from the Vigil of Pentecost until the Feast of the Holy Trinity, let it always be deferred to where it may be conveniently celebrated : evidently after the Octave of the Epiphany or after the Octave of Easter or after the first Sunday after the Feast of the Holy Trinity, and then the Octave will be with Rulers of the Choir.

If this Feast should by chance occur on the first Sunday of the Advent of the Lord or on Wednesday at the beginning of Lent or on the Sunday of the Passion of the Lord, or on Palm Sunday, or on the Octave of Easter, or on the Feast of the Holy Trinity, or on the Feast of Corpus Christi, let it be deferred until the morrow if it be free of a Feast with Rulers of the Choir, and Vespers will be of the Dedication with a solemn Memorial of the Feast. Let it be likewise if this Feast should fall on the Feast of the Ascension of the Lord, but then let nothing be made of the Dedication within the Octave until the Octave day except only a Memorial.

If this Feast should fall on a Sunday from the day of the Holy Trinity until Advent, and if on that Sunday will be begun a new History that will not continue but for one week only, then there let the History be begun with a Memorial in silence, and let all be made of the service of the Dedication, and on three ferias during the week let all be sung of the History with the ferial Responsory in the Third Nocturn, and on these three ferias let

On the Feast of the Dedication of the Church.

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*a Memorial of the Dedication be made first, then the Memorials that follow, and in this year let the Exposition of the Gospel of Sunday not be said, such that if any Feast of iij. Lessons should fall at that place let it be entirely omitted in that year : nevertheless the Octave of the Dedication will be on the following days without Rulers of the Choir until the Octave Day, and then let ix. Lessons and a Triple Invitatory be made, unless a Double Feast should impede, or another History which can not be sung on another Sunday nor on ferias.*

*Likewise in the same way let it be made of the Feast of the Place where octaves are had : namely the Nativity of Saint John the Baptist, of the Passion of Peter and Paul, or of the Holy Trinity, or of Saint Martin, and the like.*

*However in Eastertide let the service of the Dedication be made this way. At both Vespers and at Lauds and at all the Hours let all be made as is said above. However Compline of Eastertide is not altered. At Matins let the first three Antiphon together with their Psalms and V̄. and Responsories of the First Nocturn be sung with three Lessons of the Exposition of the Gospel Jesus entered and passed through Jericho. 2372.*

*On the second day within the Octave, let the Antiphons, Psalms, V̄. and Responsories of the ij. Nocturn be sung unless it be a Sunday.*

*On the third day, the Antiphons, Psalms, V̄. and Responsories of the iij. Nocturn, unless it be a Sunday.*

*On the fourth day, let the Antiphons and Psalms, V̄. and Responsories of the j. Nocturn be sung : and let it be thus during the rest of the days within the Octave with the aforesaid Lessons.*

*And if any Feast with Rulers of the Choir should fall within these Octaves, thereafter let not the order of the days but of the Antiphons, Versicles and Responsories be preserved on the following days. In such a way that on the Sunday within the Octave let the Lessons be read from the Exposition of the Gospel according to Luke as is written above. Jesus said unto his disciples, Whosoever cometh to me. Homily of the Venerable Bede, Priest. This man building a house. 2401.*

*Let the Antiphons, Psalms and V̄V̄. and Responsories be sung according to the order of the Nocturns nevertheless if Sunday will not fall within the Octave, then let the Sunday Gospel be read on the Wednesday. In such a way that the third R̄. be sung by two of the Superior Grade in Surplices at the Choir Step and the rest as will be said afterwards.*

*However on the Octave let the Antiphons, Psalms and V̄V̄. and Responsories be sung as on the first day : with the Exposition of the Gospel according to John, It was at Jerusalem*



On the Feast of the Dedication of the Church.

the feast of the dedication. *Homily of Blessed Gregory, Pope.* The solemn dedication of the temple. *as follows on the Octave day.* 2417. *A Triple Invitatory and all the rest as it stands in the Octave.*

*During the summer, certainly from Deus omnium. until the Advent of the Lord : daily within the Octaves the V̄V̄. and Responsories are said according to the order of the Nocturns except on Sunday within the Octave as is given below, and one Antiphon is sung at Lauds.*

*These following Antiphons are sung during the Octave of the Dedication on the Psalms Magnificat. and Benedictus. or at the Memorial of the Dedication when a service is made of any Saint with Rulers of the Choir : except on Sunday within the Octave. On the other hand when a service is made of any Saint during the Octave let be made a solemn Memorial of the Octave whether it be a Double Feast or not.*

*Benedic Domine domum istam.*

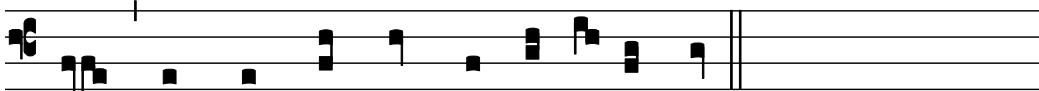
Ant.  
IV.i.i



Less, O Lord, \* this house which I have built unto



thy name : of those coming into this place, Hear thou the



prayers in the throne of thy glory on high.

*In Eastertide let it be concluded with*



high, al-le-lu-ya. Amen.

On the Feast of the Dedication of the Church.

*Mane surgens Jacob.*

Ant.  
IV.i.



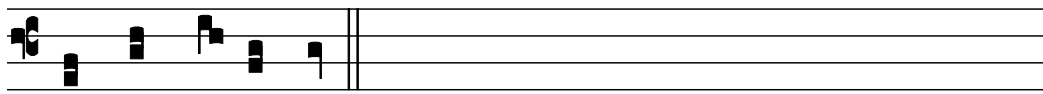
A-cob rose up \* early in the morning, and set up



the stone for a pil-lar : and poured oil upon the top of it,

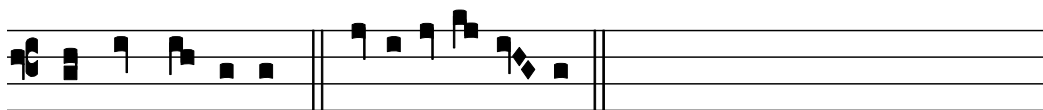


and vow-ed a vow to the Lord, Surely this place is ho-ly,



and I knew it not.

*In Eastertide let it be concluded with*



not, al-le-lu-ya. Amen.

*Benedictus es in templo.*

Ant.  
I.ii.

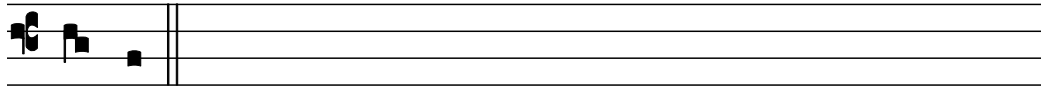


Lessed art thou \* in the ho-ly temple of thy glo-ry,



which hath been built to the praise and glo-ry of thy name,

On the Feast of the Dedication of the Church.



O Lord.

*In Eastertide let it be concluded with*



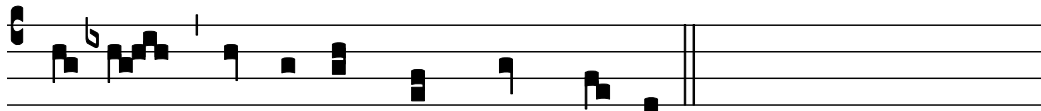
Lord, al-le- lu-ya. Amen.

*Fundamenta aliud.*

Ant.  
Ii.

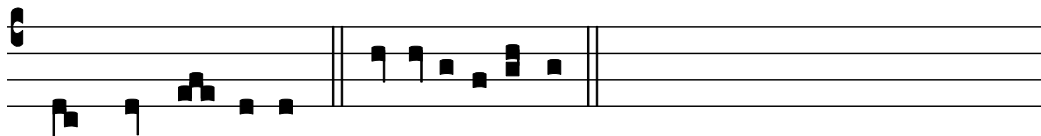


Th-er founda-tions \* can no man lay than that



indeed which is laid by Christ the Lord.

*In Eastertide let it be concluded with*



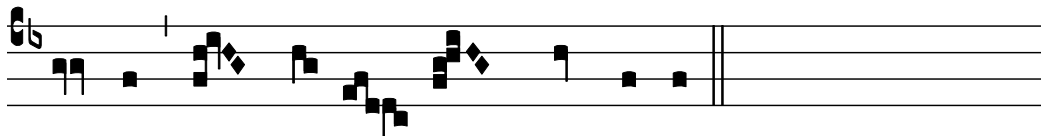
Lord, al-le- lu-ya. Amen.

*Hec aula accipiet Deo.*

Ant.  
VI.



Ay this hall \* re-ceive from God the grace of be-ne-



dic-tion, and me-cy from Christ Je-sus.

On the Feast of the Dedication of the Church.

*In Eastertide*



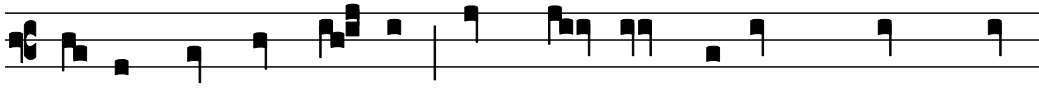
Je-sus, al-le-lu-ya. Amen.

*In dedicatione hujus templi.*

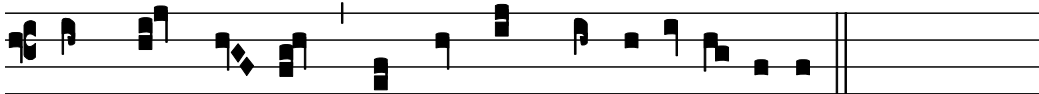
Ant.  
I.v.



N the de-di-cation \* of this temple, praise God,



all ye host of hea-ven : and let all the earth praise the



name of the Lord, for his name only is ex-alted.

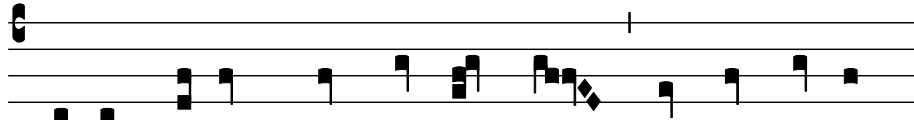
*In Eastertide.*



ex-alted, al-le- lu-ya. Amen.

*Fundamenta templi hujus.*

Ant.  
IV.ii.

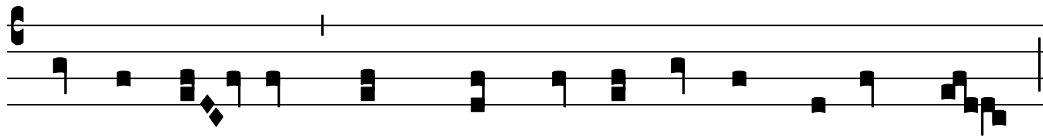


He foundations \* of this temple in his wisdom

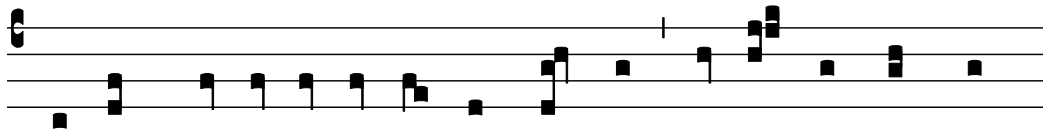


hath God estab-lish-ed, where-in the angels extol the

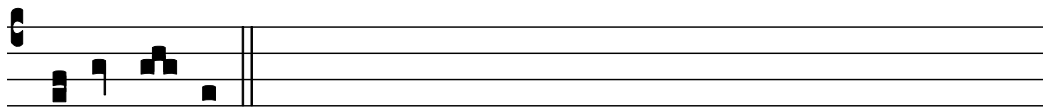
On the Feast of the Dedication of the Church.



Lord of hea- ven, though winds undermine and ri-vers flow :

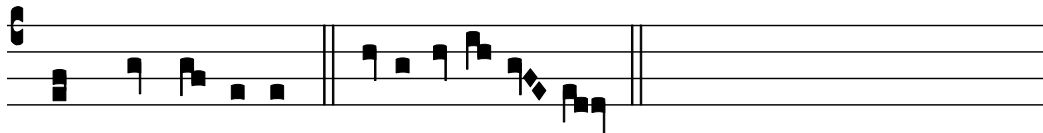


they are not able ev-er to move it, for it was founded



upon a rock.

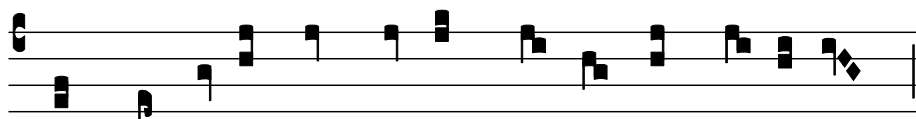
*In Eastertide.*



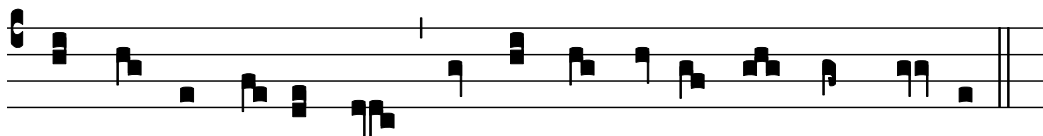
rock, al-le- lu-ya. Amen.

*Exurgat Deus ad notri.*

Ant.  
III.i.

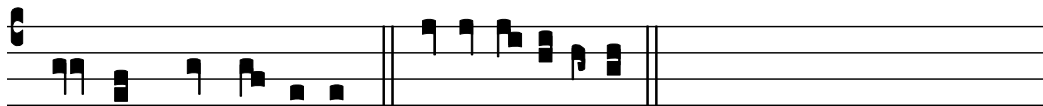


Et God a-rise us \* at our ser-vice of de-votion :



and in his ho-ly place let be made an increase of bles-sing.

*In Eastertide let it be concluded with*



bles-sing, al-le- lu-ya. Amen.

On the Feast of the Dedication of the Church.

*Qui regis Israel.*

Ant.

I.v.



thou \* Shepherd of Is-ra-el, look up-on this  
house : thou that ledest Jo-seph like a sheep, increase in it  
thy be-ne-diction : thou that sitted upon the che-ru-bims,  
hear the prayers of thy suppli- ants, confessing in it  
unto thee.

*In Eastertide let it be concluded with*

thee, al-le- lu-ya. Amen.

*Benedic Domine domum istam.*

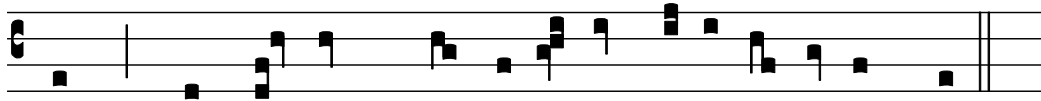
Ant.

VII.ii.



Less, O Lord, \* this house which I have built for thy

On the Feast of the Dedication of the Church.



name : that thine eyes may be o-pen upon it day and night.

*In Eastertide*



Lord, al-le-lu-ya. Amen.

*Ornaverunt faciem templi.*

Ant.  
VIII.i.

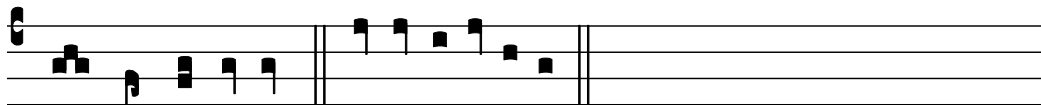


Hey decked \* the forefront of the temple with



crowns of gold : and de-di-cat-ed the al-tar unto the Lord.

*In Eastertide.*



Lord, al-le-lu-ya. Amen.

*And these aforesaid Antiphons are sung in order likewise on Monday.*

*Let no Memorial be made during the whole Octave, of the Cross, of Saint Mary, nor of All Saints, because the Choir is Ruled : evidently if it should fall during the summer, of course from Deus omnium. until Advent, or from the Octave of the Epiphany until lxx. or in Eastertide until the Ascension of the Lord, unless any Feast without Rulers of the Choir should come between. Nevertheless in the season of the Nativity of the Lord until the Purification let a solemn Memorial of Saint Mary be made, and from the Octave of Easter until the Ascension of the Lord let a solemn Memorial of the Resurrection be made.*

On the Feast of the Dedication of the Church.

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¶ *At all the Hours let the Antiphons the Chapters and the R̄. and the V̄. with the Prayer be said as on the day.*

*At Vespers Ant. Holiness, O Lord. 2378.*

*Ps. I believed. (116. cont./cxv.) [385]. and the other Psalms as on the day at ij. Vespers.*

*Chapter. This is the house of the Lord, strongly built. as above. 2388.*

*Hymn. Christ is made the sure foundation. 2380.*

*V̄. Blessed are they that dwell in thy house. as above. 2388.*

*Antiphon on the Psalm Magnificat. as above. 2405-2411.*

*Prayer. O God, who hast deigned to call the Church. 2383.*

¶ *Let this order be preserved daily within the Octave at Vespers except on Sunday, to be sure at First Vespers only.*

*If Sunday should fall within the Octave let all the service be made of the Dedication this way.*

*At First Vespers on the Psalms only this Antiphon Holiness, O Lord. 2378. Ps. I believed. (116. cont./cxv.) [385]. and the other Psalms as above on the day.*

*Chapter. I saw the holy city, new Jerusalem. as above at First Vespers. 2352.*

*The R̄. is not sung.*

*Hymn. Blessed City, Heav'nly Salem. 2353.*

*V̄. Holiness, O Lord, becometh. 2355.*

*Ant. The Lord hath sanctified. 2356.*

*Ps. Magnificat. 53\*.*

*Prayer. O God, who hast deigned to call the Church. as above. 2383.*



On the Feast of the Dedication of the Church.

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*A Memorial of the Sunday and of the Trinity : and a Procession before the Cross whether a new History will be begun or not : except when a Sunday ought to be entirely deferred. At the entrance to the Quire : of Saint Mary.*

*At Matins let all of the History be sung as on the first day. Lessons as are given before. First Lesson. The birthday of this temple. 2398. Gospel according to Luke. Whosoever cometh. Homily of the Venerable Bede, Priest. This man building a house. 2401.*

*At Lauds let only one Antiphon be sung.*

*At Prime and at the other Hours let all be made as within the Octave.*


*At ij. Vespers let all be made as on the first day : except the *R̄*. which will not be sung : with the Prayer O God, who hast deigned to call the Church. 2383.*

## ¶ *On the Octave day of the Dedication.*

*At j. Vespers, on the Psalms Ant. O how fearful is this place. 2351. ferial Psalms. Chapter, R̄. and the rest as on the first day at First Vespers, with this Prayer O God, who dost renew year by year. 2356. In such a way that the R̄. may be sung by two of the Superior Grade in silken Copes at the Quire Step.*


*At Matins and at Lauds let all be made as on the first day, in the manner of a Feast of ix. Lessons. 2357. Let a Triple Invitatory be sung as is indicated above on the Octave of the Epiphany.*

*Lesson j. Bede, Homily 20. Book 2. after the middle.*

 T appeareth agreeable, brethren, to the solemnity which we honour, to recall something of the building of the temple : and to investigate how fittingly its adornment agreeth with the significance of the Church. Thus Scripture recounteth, that because Solomon commanded, they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. The great and costly stones

which were placed as a foundation carry the whole burden of the temple placed upon them : they suggest the extraordinary teachers of the holy Church, great evidently with excellence of merits, costly with the brilliance of signs. Which hearing the word from the Lord himself : by their preaching brought forth the whole fabric of the growing Church. But thou, O Lord, have mercy upon us.

*Second Lesson.*

 He foundation, in holy Scripture : is called Christ. In which great and costly stones which might bear the whole temple are placed : because by himself, to extend the Church throughout the whole world, were instructed first the patriarchs and the prophets, and afterwards the apostles. Which, the more closely

they clung to their love of him : the more strongly did they sustain his followers in the building up of the heavenly temple. Which stones evidently the king ordered to be squared : to signify that the teachers of the Church ought to be of settled character and unalterable mind. For just as a square however turned standeth

upright : thus the life of those who are perfect is known to be dislodged from its stability by no pressures of temptations. Now the temple was built of Parian marble (which is a pale stone) : that expressedth the white-

ness of ecclesiastical chastity. To be sure it was sixty cubits in length, and twenty in width : and thirty in height. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**T**He length of the temple denoteth the faith of the holy Church : through which she patiently beareth depraved adversaries. The width, charity : by which she spreadeth inwardly through the bowels of piety. The height, hope, with which she awaiteth, on account of her good deeds which are performed through charity : the rewards of heavenly life. And well the length is expressed by a multiple of six : because by that the perfection of good works is wont to be designated. Well indeed the width of the temple is twenty cubits : because the precept of charity which is extended is twofold. Now the height is thirty cubits : because every hope of the elect prepareth them as

much as it can, by training, for the vision of the Holy Trinity. Six therefore for long-suffering faith, three for the height of hope, two pertaineth to the wideness of love : by which the whole state of the Church is understood to be completed. By ten however which is the perfect number, each of these is multiplied : by which figuratively is denoted the manifold increase of perfection of the same. And this was the measure of the lower temple : above which rose an upper storey of the same length, width, and height. To be sure, another storey likewise arose above this one, of the same length and width : sixty cubits in height. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**T**O be sure there was made in the middle of the temple a wall of boards of cedar of twenty cubits in height : which divided the oracle, that is the Holy of Holies from the

forepart of the temple. And the oracle was twenty cubits in length. Again the part in front of the entrance of the oracle of the temple was forty cubits long : in which were

the tables and the candelabra of gold. But also the altar of gold near the door of the oracle : that with incense being enkindled upon it, a cloud of smoke ascending might overspread the oracle where the Ark of the Covenant was, and over the cherubims of glory shadowing the mercy seat. The first part of the house thus represents the situation of

the present Church : the inner part the entrance into heavenly life. Whence rightly the table and the candelabra were placed in the first part : because in this life we have the benefit of the light of the sacred scriptures and the refreshment of the heavenly sacraments. But in the future : we have no need of such assistance. But thou, O Lord, have mercy upon us.

*Lesson v.*

**T**He altar of pure gold signifieth the hearts of the pious, filled with the fragrances of spiritual desires : burning with the fire of continual love. The Ark of the Covenant which was within the veil : denoteth the humanity of Christ. The urn of manna : the fullness of his divinity. The rod of Aaron : the inviolable power of his priesthood. The tablets of the covenant : that it is he which hath given the law. The porch also before the temple of the house, twenty cubits was the length

thereof, and ten cubits was the breadth thereof : having a door opposite the door of the temple from the east. This porch designateth the people of the holy Church which preceded the time of the Lord's incarnation : neither yet continued empty of faith in his incarnation. For this door of the porch opposite the door of the temple, by the rising of the sun : is the faith of the people in Christ before his coming, the same as that of those which followed. But thou, O Lord, have mercy upon us.

*Lesson vj.*

**H**ence well is it said that two bronze columns of wonderful work were set up in the same porch about the temple : and upon these were set capitals worked as if of lilies. For the columns stood before the

door of the temple : because illustrious teachers preceeded the coming of our Redeemer. Now one of the columns stood at the right of the door, the other at the left : because they foretold both to the people of

Israel, who were then fervent with divine faith and charity, the future incarnation of their Redeemer, and likewise to the Gentiles which as yet were situated to the north, numb with the cold of faithlessness, that this same door was to be opened wide for the entry of the Redeemer. But the capitals of the columns were of lily work, because the entire essence of their preaching resounded with the brightness of everlasting beatitude,

and promised that his glory would be seen by their hearers : he who existing eternally, God, before the ages, was made man at the end of the ages. For the redness of gold within the whiteness : expresseth the brilliance of divinity in the man. He who evidently appeared both first as a man bright with virtues : and after his death clothed in the white splendour of incorruptibility. But thou, O Lord, have mercy upon us.

¶ *According to John, x. 22. Lesson vij.*

**A**T that time, It was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. And that which followeth.

*A Homily of the Venerable Bede, Priest.*

(19. 2. Book.)

**T**He solemn dedication of the temple is called the feast of the dedication of the temple : which the people of God had been accustomed to celebrate each year according to the ancient tradition of their ancestors. Following in whose footsteps, at this time, according to the custom of the Christian world : we strive to conduct the annual day of solemn observance of the dedication of our church with

divine praises and vigils. And it behooveth us to celebrate this festival with great devotion : in that we recognize it to be so agreeable to our Redeemer, that he deigned thereon indeed to enter into the temple and to undertake to address a speech to the people, and also to set forth the mysteries of his divinity. If therefore the Lord wished to walk in the temple, in which the flesh and blood of brute animals was offered : so much more shall he be glad to visit the house of our prayer where the sacrament of his own body and his blood is celebrated. But thou, O Lord, have mercy upon us.

*Eighth Lesson.*

**I**F the Lord disdained not to walk round the portico in which once a mortal and earthly king, albeit most powerful and most wise, was wont to stand to pray : how much more doth he desire to visit and also to illuminate the innermost parts of our hearts, if yet he regardeth them to be the portico of Solomon, that is, if he regardeth them as having the fear of him which is the beginning of wisdom ? Nor indeed should it be supposed that only the house in which we gather for praying or for celebrating the mysteries is the temple of the Lord : and that we ourselves, who assemble in the name of the Lord, should not more fully be

called the temple of God. If, therefore, we are the temple of God, brethren : let us take great care and busy ourselves with good deeds, that he may deign to come frequently into the same and there make his dwelling. Let us avoid the example of winter : lest evidently the Lord coming into our hearts find them numb of the ardor of charity, and therefore having been shunned may quickly abandon the same. For why troubled the Evangelist to mention that it was winter time, except because he wished to indicate the hardness of the faithlessness of the Jews by the bitterness of the wintry wind ? But thou, O Lord, have mercy upon us.

*Lesson ix.*

**L**Et us, too, most beloved brethren, gather round Christ, not like the Jews, striving to snare him : but by preparing a pleasing habitation for him within ourselves, like the most faithful of his house, of whom it it rightly said, The most Highest hath sanctified his own tabernacle. God is in the midst of her, therefore she shall not be removed. Let us ask him not (as they) frenzying, How long dost thou make us to doubt ? If thou be the Christ, tell us

plainly : for what is more frenzied, than that they might for that reason seek to destroy the Teacher of truth in their mind : because he did not openly reveal to them the hidden mysteries of his majesty, with them unbelieving and contradicting : but as Scripture warneth, thinking of him in goodness, and seeking him in simplicity of heart, For he will be found of them that tempt him not : and sheweth himself unto such as do not distrust him. Let us say to him

humbly, for thou art the Christ, the Son of God. Thee, the only-begotten Son of the Father, being both coeternal with the Holy Ghost and consubstantial in divinity : thee we acknowledge to have become a sharer in our substance in time. Grant that what we venerate in the present time with pious faith we may observe with vision in the future. This is indeed the only health and life of our soul : to discern perpetually thy face, thy light. Nether should we doubt that he shall hear us asking, when we ask for what he himself hath ordered : and we request with earnest mind what he himself desireth to give to us.

For how shall it be believed that he should deny good things to his servants devoutly beseeching, who did not refuse to disclose even to rebels beyond that which they entreated ? Who, when they asked him whether he was the man Christ : he was not reluctant to reveal to them that he was not only a man, but was indeed Christ, God and Son of God. He answered them saying, I told you, and ye believed not : the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep. But thou, O Lord, have mercy upon us.

¶ *At Prime and at the other Hours let all be made as within the Octave.*

*At Second Vespers let all be made as on the first day at Second Vespers except for the Responsory which will not be sung, with this Prayer, O God, who dost renew year by year. 2356. and the rest.*

¶ **End of the service of the Lord.**

## In octa. dedicationis ecclesie

plum dei sumus fratres: eueamus solet  
ter & bonis satagamus actibus / vt in eo  
dem suo templo sepius ipse et ventre et  
manuionem facere dignetur. **C**aueam⁹  
hymis exemplum: ne videlicet corda no  
stra dominus aduertens / a charitatis ar  
dore torpentina reperiatur / ideoq; ea citius  
aucter satur relinquat. **Q**uid enim perti  
nuit ad euangelicam hymis tempus  
commemorare / nisi quia duriciam per  
fidie iudeorum per asperitatem auerari  
voluit designare humilium? **Lec. ix.**

**Q**uereudemus et nos fratres cha  
rissimi christum / nō sicut iudei in  
sidijs appetendo: sed vt fidelissima do  
mus eius / placitam illi in nobis sedem  
parando. de quibus merito dicatur. san  
ctificauit tabernaculū suum altissim⁹ /  
deus in medio eius non commouebitur.  
**P**etamus eum non (vt illi) desaniendo.  
quousq; animam nostram tollis. si tu es  
christus / dic nobis palam: quid enim ve  
santi⁹ / q̄ vt magistrū veritatis ideo sibi  
animam tollere quererēt: quia nō eis in  
credulis et contradicentibus aperire sue  
maiestatis archana reuerauit: sed vt scri  
ptura admonet / sentiendo de illo in bo  
nitate / et in simplicitate cordis queren  
do illum: quoniam inuenitur ab his qui  
non rētant illum / apparet autem eis qui  
fidem habent in illū. dicamus ei suppli-

ces / quia tu es christus filius dei. **T**e fili  
um vniuentum patri et spiritui sancto  
coeternum esse & consubstantialem in di  
uinitate: te nostre substantie participem  
ex tempore factum esse cognouimus.  
**Q**ua vt quod interim pia fide veneramus  
plena in futura visione speculemur. **H**ec  
est enim vntica anime nostre salutē vita:  
tuam perpetuo vultū / tuam cernere lucē.  
**N**ec dubitandum quia rogantes exau  
diēt nos. quādo quod ipse precepit roga  
mus: et quod dare ipse desiderat / in tēta  
mēte poscimus. **Q**uomodo enim pie sup  
plicantibus famulis negare credendus  
est bona / que etiā rebellibus vltra q̄ pete  
bāt aperire non renuit? **Q**ui cum illum  
an homo christus esset interrogarent: ip  
se eis non hominem tantum / sed etiā deū  
christum et dei filium se esse non tacuit.  
**R**espondit eis dicens. **L**oquor vobis: et  
non creditis. **O**pera que ego facio in no  
mine patris mei: hec testimonium perhi  
bent de me. **S**ed vos non creditis: quia  
nō estis ex ouibus meis. **T**u autem dñe.  
**A**d primam & ad alias horas omnia  
fiant sicut infra octa. **A**d secundas ve  
speras omnia fiāt sicut in prima die ad  
secundas vesperas preter vs. quod non  
dicetur / cum hac oratione **D**eus qui no  
bis per singulos annos. et cetera.

**C** Finis officiorum dominicalium

**C** Sic codices huius partis ligendi sunt.  
a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. x. y. z. ⁊. ⁊. ⁊. ⁊.