

Diocese of Mid-America  
Western Deanery  
Clericus 2025



# REC Western Deanery Clericus DMA 2025

February 4-6

At Spirit in the Desert Retreat Center  
Carefree, AZ 85377

Host: The Very Rev. Dr. Steven Rutt

## Schedule and Information

**NOTES:** Clerical Dress: Cassock during the day (surplice, tippet and hood for Daily Office, Stole for Eucharists)  
Homily Lengths: No longer than 10 minutes

**Tuesday, Feb. 4**      **Feast Day: St. Cornelius the Centurion**      **Color for Day: White**  
See Hagiography on page 43

5:15 pm      Welcome & Orientation by The Very Rev. Dr. Steven Rutt (Dean)

5:30 pm      **Eucharist**      **Page 5 of this booklet**

Celebrant:	The Most Rev. Dr. Ray Sutton
Deacon of the Liturgy:	Fr. Garrett Agajanian
Homilist:	The Most Rev. Dr. Ray Sutton
Subdeacon of the Liturgy:	Fr. Brian Foos
The Epistle:	Acts 11:1-18
The Gospel:	St. John 4:4-14

6:30 pm      Dinner

7:15 pm      1st Session      *Advent through Christmas*  
The Rev. Dr. Greg Peters

**Wednesday, Feb. 5**      **Feast Day: The Martyrs of Japan (1597)**      **Color for Day: Red**  
See Hagiography on page 44

9:00 am      **Eucharist**      **Page 5 of this booklet**

Celebrant:	Fr. Brian Foos
Deacon of the Liturgy:	Fr. Jesse Barkalow
Homilist:	Fr. Greg Peters
Subdeacon of the Liturgy:	Robert Graham
The Epistle:	2 Esdras 2:42-48
The Gospel:	St. Matthew 10:16-22

10:30-11:30 am      2<sup>nd</sup> Session      *Epiphany*  
The Most Rev. Dr. Ray Sutton

11:45 am      **Noonday Prayers**      (Robert Graham)

12:00-12:30 pm Lunch

12:30-1:30 pm *Raising Godly Clergy Children*  
The Most Rev. Dr. Ray Sutton & The Very Rev. Dr. Steven Rutt

1:30-2:30 pm 3<sup>rd</sup> Session *Pre-Lent / Lent / Holy Week*  
The Very Rev. Dr. Steven Rutt

2:30-4:45 pm Nothing scheduled until Evensong

**5:00 pm Evensong (service at Christ Anglican Church; a 10 minute drive)**  
**Page 20 of this booklet**

Officiant:	Fr. Allan Graves
Lector:	Fr. Sunil Rajah
Lector:	Jonah Saller
Cantor:	Fr. Brian Foos
Choir:	J. Pietro, J. Saller, K. Bartel, B. Foos, R. Graham
Thurifer:	Fr. Tait Deems
First Lesson:	Ezekiel 37:1-14
Second Lesson:	St. John 7:1-13
Psalm:	72
Homilist:	Fr. Matthew Visk

6:30 pm Dinner

7:30-8:30 pm 4<sup>th</sup> Session *Easter*  
The Rev. Dr. Greg Peters

**Thursday, Feb. 6 Feast Day: St. Titus Color for Day: White**  
See Hagiography on page 46

**9:00 am Eucharist** **Page 5 of this booklet**

Celebrant:	Fr. Kent Bartel
Deacon of the Liturgy:	Fr. Sunil Rajah
Homilist:	Fr. Steven Rutt
Subdeacon of the Liturgy:	Matthew Bergstrom
The Epistle:	Titus 1:1-5
The Gospel:	St. John 10:1-5

10:30-11:30 am 5<sup>th</sup> Session *Ascension/Pentecost/Trinity*  
The Most Rev. Dr. Ray Sutton

11:45 am **Noonday Prayers** (James Allen)

12:00 pm Lunch

Departure



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REGARDING EVENING PRAYER, PAGES 17-24 OF THIS BOOKLET  
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The Order for  
The Administration of the Lord's Supper  
or  
Holy Communion

THE SERVICE OPENS

Processional Hymn		
ST. CORNELIUS THE CENTURIAN	THE MARTYRS OF JAPAN	ST. TITUS
286	382	564

The Lord be with you.

*Answer. And with thy spirit.*

Minister. Let us pray. **(PLEASE KNEEL)**

COLLECT FOR PURITY

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

THE SUMMARY OF THE LAW

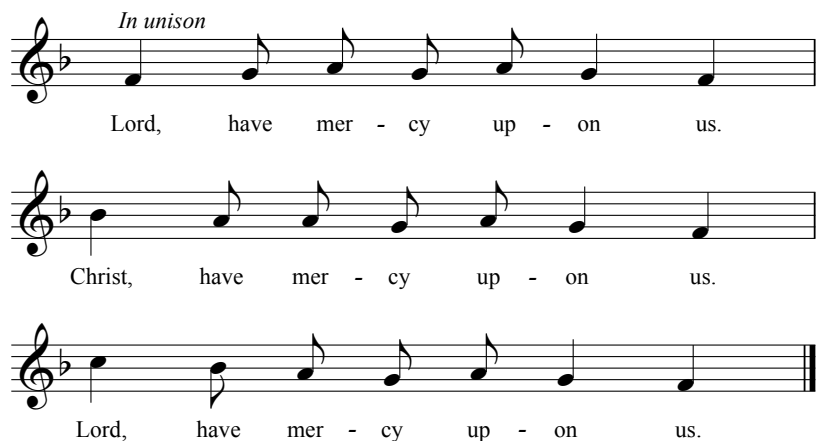
Hear what our Lord Jesus Christ saith.

**T**HOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ If the Decalogue is not read, respond the summary of the law with the Kyrie on the next page.

### KYRIE ELEISON

*In unison*



Lord, have mer - cy up - on us.

Christ, have mer - cy up - on us.

Lord, have mer - cy up - on us.

¶ Then the Priest may say,

**O** ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Here shall be said,

The Lord be with you.

*Answer. And with thy spirit.*

Minister. Let us pray. **(PLEASE KNEEL)**

### THE COLLECT OF THE DAY

ST. CORNELIUS THE CENTURIAN	THE MARTYRS OF JAPAN	ST. TITUS
<p><b>O</b> GOD, who by thy Spirit didst call Cornelius the Centurion to be the first Christian among the Gentiles: Grant to thy Church in every nation a ready mind and will to proclaim thy love to all who turn to thee with unfeigned hope and faith; for the sake of Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. <i>Amen.</i></p>	<p><b>A</b>LMIGHTY God, by whose grace and power thy holy martyrs in Japan triumphed over suffering and despised death: Grant, we beseech thee, that enduring hard ness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. <i>Amen.</i></p>	<p><b>B</b>LESSED Lord, who didst charge Saint Titus to speak the things that accord with sound doctrine and to offer himself a pattern of good works: Grant to all thy people to live soberly, righteously, and godly in this present age, that they may with sure confidence look for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. <i>Amen.</i></p>

**THE EPISTLE LESSON (PLEASE BE SEATED)**

<b>ST. CORNELIUS THE CENTURIAN</b> Acts 11:1-18	<b>THE MARTYRS OF JAPAN</b> 2 Esdras 2:42-48	<b>ST. TITUS</b> Titus 1:1-5
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**THE GOSPEL (PLEASE STAND)**

**BEFORE:** A musical staff with a treble clef and a common time signature. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The notes are placed on the staff lines and spaces.

Glo-ry be to thee, O Lord

<b>ST. CORNELIUS THE CENTURIAN</b> St. John 4:4-14	<b>THE MARTYRS OF JAPAN</b> St. Matthew 10:16-22	<b>ST. TITUS</b> St. John 10:1-5
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**AFTER :** A musical staff with a treble clef and a common time signature. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The notes are placed on the staff lines and spaces.

Praise be to thee, O Christ

**THE NICENE CREED  
(PLEASE STAND)**

*Priest*                      *Choir and Congregation*

I be-lieve in one God the Fa-ther Al-migh-ty, Ma-ker of heav'nand earth,  
 And of all things vi-si-ble and in-vi-si-ble: And in one Lord Je-sus Christ,  
 the on-ly be-got-ten Son of God; Be-got-ten of his Fa-ther be-fore all worlds,  
 God of God, Light of Light, Ve-ry God of ve-ry God; Be-got-ten, not made;  
 Be-ing of one sub-stance with the Fa-ther; By whom all things were made:  
 Who for us men and for our sal-va-tion came down from hea-ven,  
 And was in-car-nate by the Ho-ly Ghost of the Vir-gin Ma-ry,  
 And was made man: And was cru-ci-fied al-so for us un-der Pon-tius Pi-late;  
 He suf-fer'd and was bur-ied: And the third day he rose a-gain



ac-cord-ing to the Scrip-tures: And as-cend-ed in-to hea-ven,  
 And sitteth on the right hand of the Father: And he shall come again, with glory,  
 to judge both the quick and the dead; Whose king-dom shall have no end.  
 And I be-lieve in the Ho-ly Ghost, The Lord, and Giv-er of Life,  
 who pro-ceed-eth from the Fa-ther and the Son;  
 Who with the Fa-ther and the Son to-geth-er is wor-shipped and glo-ri-fied;  
 Who spake by the Pro-phets:  
 And I be-lieve one Cath-o-lic and Ap-os-tol-ic Church:  
 I ac-know-ledge one Bap-tism for the re-mis-sion of sins:  
 And I look for the Re-sur-rec-tion of the dead:  
 And the life of the world to come. A-men.

SERMON

Offertory Hymn		
ST. CORNELIUS THE CENTURIAN	THE MARTYRS OF JAPAN	ST. TITUS
257	312	346

Let us pray for the whole state of Christ's Church. (KNEEL)

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

### THE GENERAL CONFESSION

*ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.*

### THE ABSOLUTION

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

### THE COMFORTABLE WORDS

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

**C**OME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

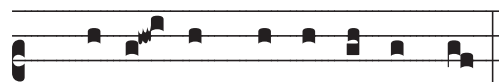
### SURSUM CORDA

The Lord be with you.



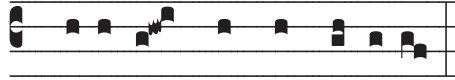
*Answer: And with thy spi-rit.*

Priest. Lift up your hearts.



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

Priest. Let us give thanks unto our Lord God.



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

*¶ Then shall the Priest turn to the Holy Table, and say,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*¶ Priest and People.*

HO - LY, HO - LY, HO - LY, Lord God of hosts,  
Heav'n and earth are full of thy glo - ry:  
Glo - ry be to thee, O Lord Most High.  
Bles - sed is he that com - eth in the Name of the Lord.  
Ho - san - na in the High - est.

### THE CONSECRATION PRAYERS

#### THE WORDS OF INSTITUTION

**A**LL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual

memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

#### THE OBLATION

**W**HEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

#### THE INVOCATION

**A**ND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

#### THE OBLATION CONTINUED

**A**ND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the


Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.  
*Amen.*

And now, as our Saviour Christ hath taught us, we are bold to say,

*Priest*                      *Choir and Congregation*



Our Fa - ther, who art in heav'n, Hal - low - ed be thy Name.



Thy king - dom come. Thy will be done, On earth as it is in hea - ven.



Give us this day our dai - ly bread. And for - give us our tres - pass - es,



As we for - give those who tres - pass a - gainst us.



And lead us not in - to temp - ta - tion, But de - liv - er us from e - vil.



For thine is the king - dom, and the power, and the glo - ry,



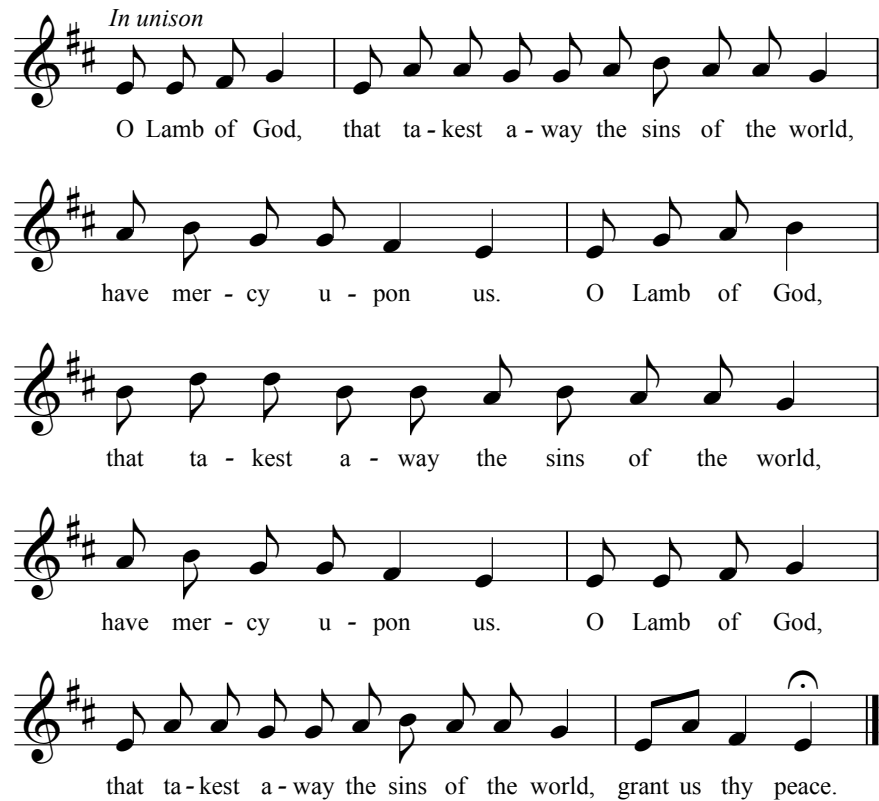
for ev - er and ev - er. A - men.

### THE PRAYER OF HUMBLE ACCESS

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

### AGNUS DEI

*In unison*



O Lamb of God, that ta-kest a-way the sins of the world,  
have mer-cy u-pon us. O Lamb of God,  
that ta-kest a-way the sins of the world,  
have mer-cy u-pon us. O Lamb of God,  
that ta-kest a-way the sins of the world, grant us thy peace.

### PRAYER OF THANKSGIVING

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

(STAY KNEELING FOR BLESSING)

GLORIA IN EXCELSIS

(STAND)

1. Glory be to God on high, and on earth peace, good will towards men.

2. We praise thee, we bless thee, we wor-ship thee, we glorify thee, we give thanks

to thee for thy great glo - ry, 3. O Lord God, heaven - ly King,

God the Father Al - might - y. 4. O Lord, the only - begotten Son, Je - sus Christ;

O Lord God, Lamb of God, Son of the Fa - ther,



5. that takest away the sins of the world, have mercy up - on us.

6. Thou that takest away the sins of the world, re - ceive our prayer.

7. Thou that sittest at the right hand of God the Fa - ther, have mercy up - on us.

8. For thou on - ly art ho - ly; thou on - ly art the Lord; 9. Thou only, O Christ,

with the Ho - ly Ghost, art most high in the glory of God the Fa - ther. A - men.

**THE BLESSING**

**(KNEEL)**

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

*¶ A Closing Hymn may be sung here. (STAND)*

<b>Final Hymn</b>		
<b>ST. CORNELIUS THE CENTURIAN</b>	<b>THE MARTYRS OF JAPAN</b>	<b>ST. TITUS</b>
312	549	376



# The Order for Daily Evening Prayer

LAMPLIGHTING HYMN AS PRELUDE

ΦΩΣ ἸΛΛΑΡΟΝ PHOS HILARON



- 1 Hail, gladdening Light, of his | pure · glory | poured  
who is the immortal | Father, | heaven-ly, | blest,  
holiest of holies, | Jesus | Christ our | Lord.
- 2 Now we are come to the | sun's · hour of | rest,  
The lights of | evening | round us | shine:  
We hymn the Father, Son, and | Holy | Ghost di- | vine.
- 3 Worthiest art thou at all times to be sung with | unde-filèd | tongue,  
Son of our God, | giver · of | life, a- | lone:  
Therefore in all the world thy | glories, | Lord, they | own.

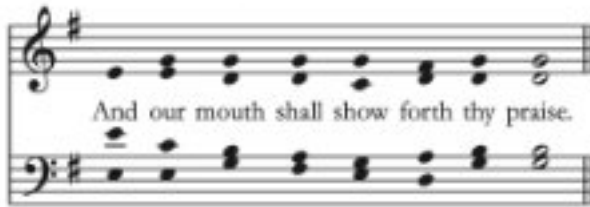
**THE SERVICE OPENS**

Opening Sentences by Officiant

The liturgy continues on Page 25 BCP with the Preces



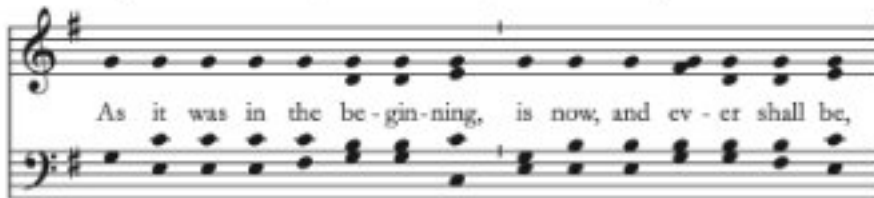
O Lord, op-en thou our lips.



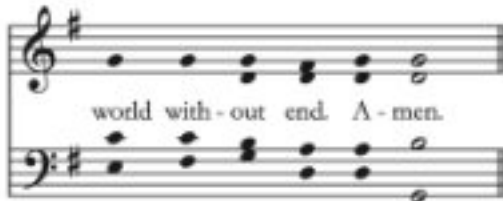
And our mouth shall show forth thy praise.



Glory be to the Father, and to the Son, and to the Ho-ly Ghost:



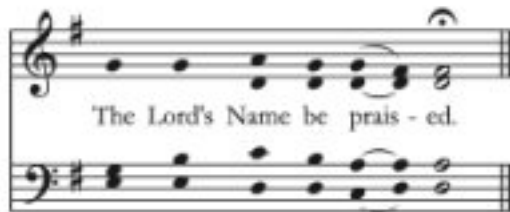
As it was in the be-gin-ning, is now, and ev-er shall be,



world with-out end. A-men.



Praise ye the Lord.



The Lord's Name be prais-ed.

**OFFICE HYMN**

275

**Psalm 72.** *Deus, iudicium.*  
BCP p. 426 – Epiphany – Simple



- 1 Give the King thy judgments, O | God, \*  
and thy righteousness unto the King's | son.
- 2 Then shall he judge thy people according unto | right, \*  
and defend the | poor.
- 3 The mountains also shall bring | peace, \*  
and the little hills righteousness unto the | people.
- 4 He shall keep the simple folk by their | right, \*  
defend the children of the poor, and punish the | wrong-doer.
- 5 They shall fear thee, as long as the sun and moon en- | dureth, \*  
from one generation to an- | other.
- 6 He shall come down like the rain upon the | mown grass, \*  
even as the drops that water the | earth.
- 7 In his time shall the righteous | flourish; \*  
yea, and abundance of peace, so long as the moon en- | dureth.
- 8 His dominion shall be also from the one sea to the | other, \*  
and from the River unto the world's | end.
- 9 They that dwell in the wilderness shall kneel be- | fore him; \*  
his enemies shall lick the | dust.
- 10 The kings of Tarshish and of the isles shall give | presents; \*  
the kings of Arabia and Saba shall bring | gifts.
- 11 All kings shall fall down be- | fore him; \*  
all nations shall do him | service.
- 12 For he shall deliver the poor when he | crieth; \*  
the needy also, and him that hath no | helper.
- 13 He shall be favourable to the simple and | needy, \*  
and shall preserve the souls of the | poor.
- 14 He shall deliver their souls from falsehood and | wrong; \*  
and dear shall their blood be in his | sight.

- 15 He shall live, and unto him shall be given of the gold of A-|rabia; \*  
 prayer shall be made ever unto him, and daily shall he be |praised.
- 16 There shall be an heap of corn in the earth, high upon the hills;  
 the fruit thereof shall shake like |Lebanon: \*  
 and they of the city shall flourish like grass upon the |earth.
- 17 His Name shall endure for ever;  
 his Name shall remain under the sun among the posterities,  
 which shall be blessed in |him; \*  
 and all the nations shall |praise him.
- 18 Blessed be the Lord God, even the God of |Israel, \*  
 which only doeth wondrous |things;
- 19 And blessed be the Name of his majesty for |ever: \*  
 and all the earth shall be filled with his majesty. Amen, A- |men.

Glory be to the Father, and to the |Son, \*  
 and to the Holy |Ghost;  
 As it was in the beginning, is now, and ever |shall be, \*  
 world without end. A- |men.

#### THE FIRST LESSON

Ezekiel 37:1-14

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, <sup>2</sup>And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. <sup>3</sup>And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. <sup>4</sup>Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. <sup>5</sup>Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: <sup>6</sup>And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. <sup>7</sup>So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. <sup>8</sup>And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. <sup>9</sup>Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. <sup>10</sup>So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. <sup>11</sup>Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. <sup>12</sup>Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. <sup>13</sup>And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, <sup>14</sup>And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.



## MAGNIFICAT Luke 1:46–55



**M**y soul doth | magni-fy the | Lord, \*  
and my spirit hath re- | joic'd in | God my | Saviour.  
2 For | he hath · re- | garded \*  
the | lowli-ness | of his | handmaiden.  
3 For be- | hold, from | henceforth \*  
all gene- | rations · shall | call me | blessèd.  
4 For he that is mighty hath | magni-fied | me; \*  
and | holy | is his | Name.  
*[2nd half]*  
5 And his mercy is on | them that | fear him \*  
throughout | *all* | gene- | rations.  
6 He hath show'd | strength · with his | arm; \*  
he hath scatter'd the proud in the imagi- | nation | of their | hearts.  
7 He hath put down the | mighty · from their | seat, \*  
and hath ex- | alted · the | humble · and | meek.  
8 He hath fill'd the | hungry · with | good things; \*  
and the rich | he hath · sent | empty · a- | way.  
9 He remembering his mercy hath holpen his | servant | Israel; \*  
as he promis'd to our forefathers, | Abraham · and his | seed, for | ever.  
Glory be to the Father, and | to the | Son, \* and | to the | Holy | Ghost:  
As it was in the beginning, is now, and | ever | shall be, \* world without | *end.* | *A-* | men.

### THE SECOND LESSON

Second Lesson. St. John 7:1-13

**A**fter these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. <sup>2</sup> Now the Jews' feast of tabernacles was at hand. <sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. <sup>4</sup> For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. <sup>5</sup> For neither did his brethren believe in him. <sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is alway ready. <sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. <sup>8</sup> Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. <sup>9</sup> When he had said these words unto them, he abode still in Galilee. <sup>10</sup> But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. <sup>11</sup> Then the Jews sought him at the feast, and said, Where is he? <sup>12</sup> And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. <sup>13</sup> Howbeit no man spake openly of him for fear of the Jews.



## NUNC DIMITTIS Luke 2:29–32



**L**ord, now lettest thou thy servant de-|part in |peace, \*  
ac-|cording |to thy |word.

2 For mine eyes have |seen thy · sal- |vation, \*  
Which thou hast prepar'd before the |face of |*all* |people;

3 To be a light to |lighten · the |Gentiles, \*  
and to be the |glory · of thy |people |Israel.

Glory be to the Father, and |to the |Son, \* and |to the |Holy |Ghost:

As it was in the beginning, is now, and |ever |shall be, \* world without |*end*. |A- |men.

The liturgy continues with the Apostles' Creed, page 29 BCP

Followed by the suffrages (see music on next page)

## SUFFRAGES

The Lord be with you.

And with thy spir-it.

Let us pray.

This block contains three musical systems. The first system is for 'The Lord be with you.' and consists of a single bass staff. The second system is for 'And with thy spir-it.' and consists of a treble staff and a bass staff. The third system is for 'Let us pray.' and consists of a single bass staff. All staves are in the key of D major.

Our Fa-ther.. A - men.

This block contains two musical systems for 'Our Fa-ther.. A - men.' The first system is a treble staff and the second is a bass staff. Both are in the key of D major.

O Lord, show thy mercy up-on us,

And grant us thy sal - va - tion.

This block contains two musical systems. The first system is for 'O Lord, show thy mercy up-on us,' and consists of a single bass staff. The second system is for 'And grant us thy sal - va - tion.' and consists of a treble staff and a bass staff. Both are in the key of D major.

*At Morning Prayer, the minister may omit the following until "O God, make clean our hearts within us."*

O Lord, save the State,

And mer-ci-ful-ly hear us when we call up-on thee.

This block contains two musical systems. The first system is for 'O Lord, save the State,' and consists of a single bass staff. The second system is for 'And mer-ci-ful-ly hear us when we call up-on thee.' and consists of a treble staff and a bass staff. Both are in the key of D major.

Endue thy ministers with right-cous-ness,

And make thy cho-sen peo-ple

This block contains two musical systems. The first system is for 'Endue thy ministers with right-cous-ness,' and consists of a single bass staff. The second system is for 'And make thy cho-sen peo-ple' and consists of a treble staff and a bass staff. Both are in the key of D major.

joy-ful.

And bless thine in-her-i-tance.

O Lord, save thy peo-ple,

Give peace in our time, O Lord,

For it is thou, Lord, on-ly that mak-est us

dwell in safe - ty.

O God, make clean our hearts with-in us,

And take not thy Ho-ly Spir-it from us.

A - men.

A - men.

A - men.

## THE COLLECT OF THE DAY

**A**LMIGHTY God, by whose grace and power thy holy martyrs in Japan triumphed over suffering and despised death: Grant, we beseech thee, that enduring hard ness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. Amen.

The Fixed Collects and following prayers can be found on page 31 BCP. The Order for Evening Prayer ends with the grace on poage 34 BCP.

## FINAL HYMN

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PROPERs FOR THE FEAST OF ST. CORNELIUS THE CENTURIAN

THE EPISTLE.

ACTS 11:1-18

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

THE GOSPEL.

ST. JOHN 4:4-14.

JESUS must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

PROPERS FOR THE FEAST OF THE MARTYRS OF JAPAN

THE EPISTLE.

2 ESDRAS 2:42-48.

**I**ESDRAS saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned, and receive palms. Then said I unto the angel. What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

THE GOSPEL.

ST. MATTHEW 10:16-22.

**B**EHOLD, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless. as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings. for my sake, for a witness to them and the Gentiles. But when they deliver you up, be not anxious how or what ye-shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause-them to be put to death. And ye shall be hated of all mea for my name's sake: but he that endureth to the end shall! be saved.

PROPERS FOR THE FEAST OF ST. TITUS

THE EPISTLE.  
TITUS 1:1-5

**P**AUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

THE GOSPEL.  
ST. JOHN 10:1-5.

**V**ERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.



General Hymns

66. 84. D.

LEONI

*With vigor; may be sung in unison*

Traditional Melody,  
arr. MEYER LYON, c. 1770

1 Praise to the liv - ing God! All prais - ed be his Name  
2 Form - less, all love - ly forms De - clare his love - li - ness;  
3 His Spi - rit flow - eth free, High surg - ing where it will:

Who was, and is, and is to be, For aye the same.  
Ho - ly, no ho - li - ness of earth Can his ex - press.  
In pro - phet's word he spake of old; He speak - eth still.

The one e - ter - nal God Ere aught that now ap - pears;  
Lo, he is Lord of all. Cre - a - tion speaks his praise,  
Es - tab - lished is his law, And change - less it shall stand,

The First, the Last, be - yond all thought His time - less years!  
And ev - 'ry - where, a - bove, be - low, His will o - beys.  
Deep writ up - on the hu - man heart, On sea, on land. A - men.

4 Eternal life hath he  
Implanted in the soul;  
His love shall be our strength and stay  
While ages roll.

Praise to the living God!  
All praised be his Name  
Who was, and is, and is to be,  
For aye the same. Amen.

*Jewish Doxology; Tr. MAX LANDSBERG and NEWTON MANN, 1914*



## Missions

76. 76. D.

LANCASHIRE

HENRY SMART, 1836

*In moderate time*

1 Hast - en the time ap - point - ed, By pro - phets long fore - told,  
2 Let Jew and Gen - tile, meet - ing From ma - ny a dis - tant shore,  
3 Let all that now u - nites us More sweet and last - ing prove,

When all shall dwell to - geth - er, One Shep - herd and one fold.  
A - round one al - tar kneel - ing, One com - mon Lord a - dore,  
A clos - er bond of un - ion, In a blest land of love,

Let ev - 'ry i - dol per - ish: Thy truth to all make known  
Let all that now di - vides us Re - move and pass a - way,  
Let war be learned no long - er, Let strife and tu - mult cease,

Till ev - 'ry prayer be of - fered To God in Christ a - lone.  
Like sha - dows of the morn - ing Be - fore the blaze of day.  
All earth his bless - ed king - dom, The Lord and Prince of Peace. A - men.

4 O long-expected dawning,  
Come with thy cheering ray!  
When shall the morning brighten,  
The shadows flee away?

O sweet anticipation!  
It cheers the watchers on,  
To pray, and hope, and labor,  
Till the dark night be gone.

JANE BORTHWICK, 1859, *alt.*

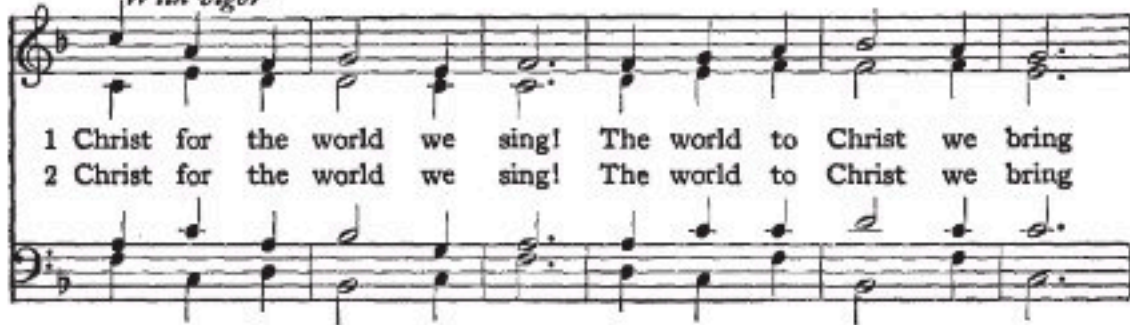
General Hymns

664. 6664

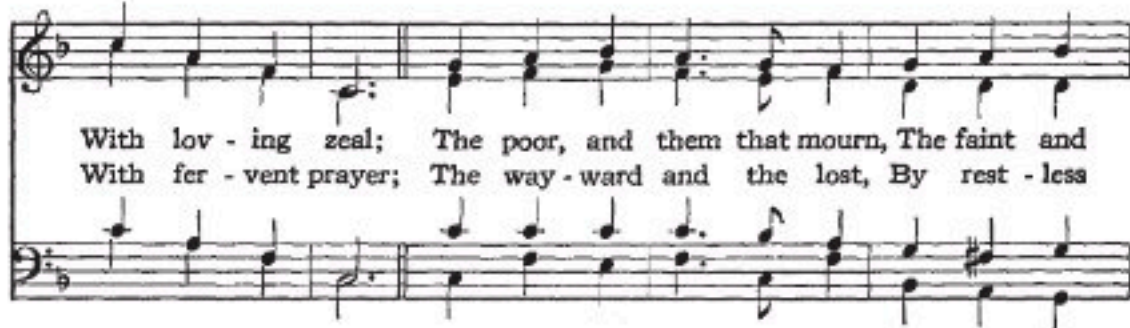
MOSCOW

FELICE DE GIARDINI, 1769

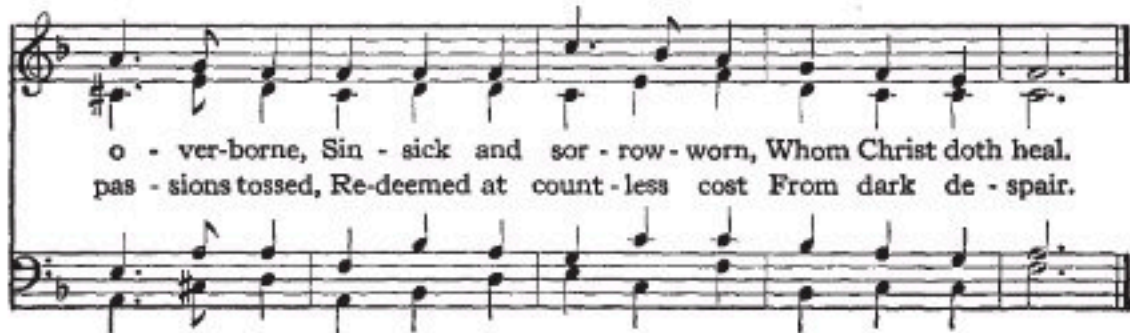
*With vigor*



1 Christ for the world we sing! The world to Christ we bring  
 2 Christ for the world we sing! The world to Christ we bring



With lov - ing zeal; The poor, and them that mourn, The faint and  
 With fer - vent prayer; The way - ward and the lost, By rest - less



o - ver-borne, Sin - sick and sor - row - worn, Whom Christ doth heal.  
 pas - sions tossed, Re-deemed at count - less cost From dark de - spair.

3 Christ for the world we sing!  
 The world to Christ we bring  
 With one accord;  
 With us the work to share,  
 With us reproach to dare,  
 With us the cross to bear,  
 For Christ our Lord.

4 Christ for the world we sing!  
 The world to Christ we bring  
 With joyful song;  
 The new-born souls, whose days,  
 Reclaimed from error's ways,  
 Inspired with hope and praise,  
 To Christ belong.

SAMUEL WOLCOTT, 1869

PROCESSIONAL — MARTYRS OF JAPAN

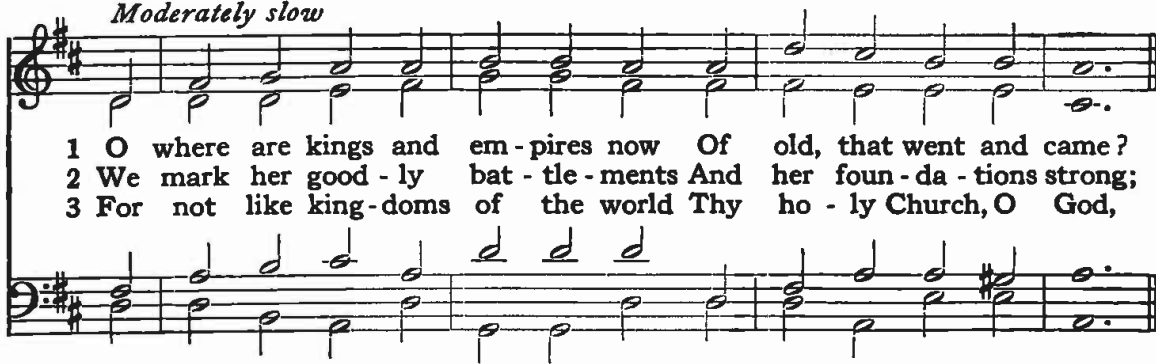
382

C. M.

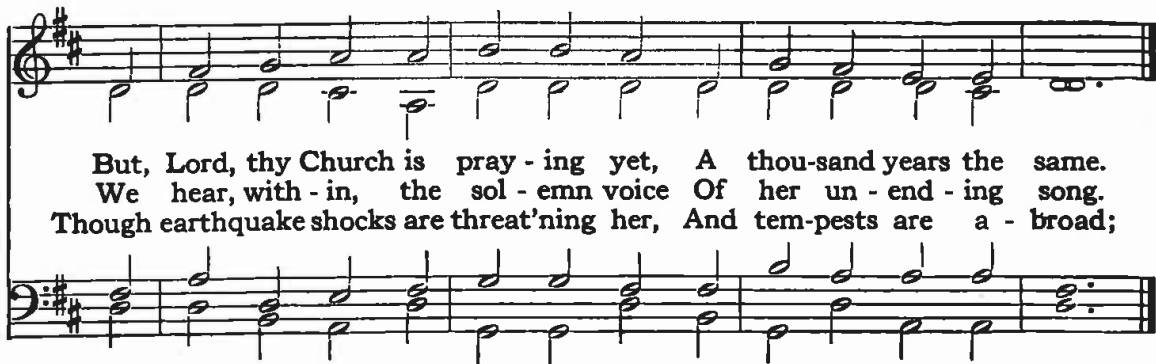
ORDINAL

THOMAS TALLIS, c. 1567

*Moderately slow*



1 O where are kings and em - pires now Of old, that went and came?  
2 We mark her good - ly bat - tle - ments And her foun - da - tions strong;  
3 For not like king - doms of the world Thy ho - ly Church, O God,



But, Lord, thy Church is pray - ing yet, A thou - sand years the same.  
We hear, with - in, the sol - emn voice Of her un - end - ing song.  
Though earthquake shocks are threat'ning her, And tem - pests are a - broad;

4 Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made by hands.

ARTHUR CLEVELAND COXE, 1839

OFFERTORY — MARTYRS OF JAPAN

312

The Lord will come and not be slow, His foot-steps can-not err; Be -  
 Truth from the earth, like to a flower, Shall bud and blos-som then; And,  
 Rise, God, judge thou the earth in might, This wick-ed earth re-dress; For  
 The na-tions all whom thou has made Shall come, and all shall frame To  
 For great thou art, and won-ders great By thy strong hand are done: Thou

7

fore him right-eous - ness shall go, His ro - yal harb-ing - er.  
 jus - tice, from her heav'n-ly bower, Look down on mor-tal men.  
 thou art he who shalt by right The na-tions all pos-sess.  
 bow them low be - fore thee, Lord, And glo - ri - fy thy Name.  
 in thy ev - er - last - ing seat Re - main-est God a - lone. A - men.



General Hymns

C. M. D.

ALL SAINTS NEW

HENRY S. CUTLER, 1872

*With vigor*

1 The Son of God goes forth to war, A king - ly crown to gain;  
 2 The mar - tyr first, whose ea - gle eye Could pierce be - yond the grave,  
 3 A glo - rious band, the cho - sen few, On whom the Spi - rit came;

His blood - red ban - ner streams a - far: Who fol - lows in his train?  
 Who saw his Mas - ter in the sky And called on him to save:  
 Twelve val - iant saints, their hope they knew, And mocked the cross and flame.

Who best can drink his cup of woe, Tri - umph - ant o - ver pain;  
 Like him, with par - don on his tongue, In midst of mor - tal pain  
 They met the ty - rant's bran - dish'd steel, The li - on's gor - y mane;

Who pa - tient bears his cross be - low, He fol - lows in his train.  
 He prayed for them that did the wrong: Who fol - lows in his train?  
 They bowed their necks the death to feel: Who fol - lows in their train?

EVENSONG OFFICE HYMN — MARTYRS OF JAPAN

275

77. 75

FRIEDRICH FILITZ, 1847

*In moderate time*

1 Ho - ly Fa - ther, cheer our way With thy love's per - pet - ual ray;  
2 Ho - ly Sa - viour, calm our fears When earth's brightness dis - ap - pears;  
3 Ho - ly Spi - rit, be thou nigh When in mor - tal pains we lie;

Grant us ev - 'ry clos - ing day Light at eve - ning time.  
Grant us in our lat - ter years Light at eve - ning time.  
Grant us, as we come to die, Light at eve - ning time. A - men.

4 Holy, blessèd Trinity,  
Darkness is not dark with thee;  
Those thou keepst always see  
Light at evening time. Amen.

RICHARD HAYES ROBINSON, 1869

Evening

776. 778

INNSBRUCK

Traditional German Melody, pub. 1539,  
adapted and har. by J. S. BACH

*With dignity; may be sung in unison*

1 The du - teous day now clos - eth, Each flower and tree re -  
2 Now all the heav'n-ly splen - dor Breaks forth in star-light  
3 A - while his mor - tal blind - ness May miss God's lov - ing -

pos - eth, Shade creeps o'er wild and wood: Let us, as  
ten - der From myr - iad worlds un - known; And man, the  
kind - ness, And grope in faith - less strife: But when life's

night is fall - ing, On God our Ma - ker  
mar - vel see - ing, For - gets his self - ish  
day is o - ver, Shall death's fair night dis -

call - ing, Give thanks to him, the Giv - er good.  
be - ing, For joy of beau - ty not his own.  
cov - er The fields of ev - er - last - ing life.

PAULUS GERHARDT, 1648; Paraphrase by ROBERT BRIDGES, 1899

By permission of The Clarendon Press, Oxford



## General Hymns

11 11. 11 11

LYONS

Arranged 1822,  
from J. MICHAEL HAYDN*With energy*

1 How firm a foun - da - tion, ye saints of the Lord,  
2 "Fear not, I am with thee; O be not dis - mayed!  
3 "When through the deep wa - ters I call thee to go,

Is laid for your faith in his ex - cel - lent word!  
For I am thy God, and will still give thee aid;  
The riv - ers of woe shall not thee o - ver - flow;

What more can he say than to you he hath said,  
I'll strength - en thee, help thee, and cause thee to stand,  
For I will be with thee, thy trou - bles to bless,

To you that for ref - uge to Je - sus have fled?  
Up - held by my right - eous, om - ni - po - tent hand.  
And sanc - ti - fy to thee thy deep - est dis - tress.

4 "When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine.



## General Hymns

568. 558

ST. ELISABETH

Silesian Melody, pub. Leipzig, 1842;  
har. by T. TERTIUS NOBLE, 1918*Simply*

1 Fair - est Lord Je - sus, Rul - er of all na - ture,  
2 Fair are the mea - dows, Fair - er still the wood - lands,  
3 Fair is the sun - shine, Fair - er still the moon - light,

O thou of God and man the Son; Thee will I  
Robed in the bloom - ing garb of spring: Je - sus is  
And all the twink - ling, star - ry host: Je - sus shines

*Org.*

cher - ish, Thee will I hon - or, Thou, my soul's glo - ry, joy, and crown.  
fair - er, Je - sus is pur - er, Who makes the woe - ful heart to sing.  
bright - er, Je - sus shines pur - er, Than all the an - gels heav'n can boast.

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## General Hymns

6 6. 11. D.

DOWN AMPNEY

R. VAUGHAN WILLIAMS, 1906

*Moderately slow*

1 Come down, O Love di - vine, Seek thou this soul of  
 2 O let it free - ly burn, Till earth - ly pas - sions  
 3 And so the yearn - ing strong, With which the soul will

mine, And vis - it it with thine own ar - dor glow - ing;  
 turn To dust and ash - es in its heat con - sum - ing;  
 long, Shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, With - in my heart ap - pear,  
 And let thy glo - rious light Shine ev - er on my sight,  
 For none can guess its grace, Till he be - come the place

And kin - dle it, thy ho - ly flame be - stow - ing.  
 And clothe me round, the while my path il - lum - ing.  
 Where - in the Ho - ly Spi - rit makes his dwell - ing. A - men.

BIANCO DA SIENA, d. 1434; Tr. R. F. LITLEDALE, 1867

# HAGIOGRAPHIES

## OF THE SAINTS CELEBRATED DURING THE

### DEANERY RETREAT

#### ST. CORNELIUS, THE CENTURION.

**S**T. CORNELIUS (Kornelios) was a centurion of the Italic cohort, whose conversion at Caesarea with his house-hold is related in Acts, x. The Roman name Cornelius would indicate that he was either a member of the distinguished gens Cornelia, or a descendant of one of its freedmen—most likely the latter. The cohort in which he was centurion was probably the Cohors II Italica civi um, Romanorum, which a recently discovered inscription proves to have been stationed in Syria before A.D. 69. The description of Cornelius as “a religious man, and fearing God giving much alms to the people” [i.e. the Jews (cf. x, 22)], shows that he was one of those gentiles commonly, though incorrectly, called proselytes of the gate, who worshipped the one true God and observed some of the prescriptions of the Mosaic Law, but who were not affiliated to the Jewish community by circumcision. He was certainly not a full proselyte (Acts, x, 28, 34 sq., 45; xi, 3). The baptism of Cornelius is an important event in the history of the Early Church. The gates of the Church, within which thus far only those who were circumcised and observed the Law of Moses had been admitted, were now thrown open to the uncircumcised Gentiles without the obligation of submitting to the Jewish ceremonial laws. The innovation was disapproved by the Jewish Christians at Jerusalem (Acts, xi, 2, 3); but when Peter had related his own and Cornelius’s vision and how the Holy Ghost had come down upon the new converts, opposition ceased (Acts, xi, 4-18) except on the part of a few extremists. The matter was finally settled at the Council of Jerusalem (Acts, xv). According to one tradition Cornelius became Bishop of Caesarea; according to another, Bishop of Scepsis in Mysia

Catholic Answers. 2018. “Cornelius.” Catholic Answers. November 19, 2018. <https://www.catholic.com/encyclopedia/cornelius>.



## THE MARTYRS OF JAPAN.

The empire of Japan, so called from one of the islands of which it is composed, was discovered by certain Portuguese merchants, about the year 1541. It is generally divided into several little kingdoms, all which obey one sovereign emperor. The capital cities are Meaco and Jedo. The manners of this people are the reverse of ours in many things. Their characteristic is pride, and an extravagant love of honor. They adore idols of grotesque shapes, by which they represent certain famous wicked ancestors: the chiefest are Amida and Xacha. Their priests are called Bonzas, and all obey the Jaco, or high-priest. St. Francis Xavier arrived in Japan in 1549, baptized great numbers, and whole provinces received the faith. The great kings of Arima, Bungo, and Omura, sent a solemn embassy of obedience to pope Gregory XIII. in 1582: and in 1587 there were in Japan above two hundred thousand Christians, and among these several kings, princes, and bonzas, but in 1588, Cambacundono, the haughty emperor, having usurped the honors of a deity, commanded all the Jesuits to leave his dominions within six months: however, many remained there disguised. In 1593, the persecution was renewed, and several Japanese converts received the crown of martyrdom. The emperor Tagcosama, one of the proudest and most vicious of men, was worked up into rage and jealousy by a suspicion suggested by certain European merchants desirous of the monopoly of this trade, that the view of the missionaries in preaching the Christian faith was to facilitate the conquest of their country by the Portuguese or Spaniards. Three Jesuits and six Franciscans were crucified on a hill near Nangasaqui in 1597. The latter were partly Spaniards and partly Indians, and had at their head F. Peter Baptist, commissary of his Order, a native of Avila, in Spain. As to the Jesuits, one was Paul Michi, a noble Japanese and an eminent preacher, at that time thirty-three years old. The other two, John Gotto and James Kisai, were admitted into the Society in prison a little before they suffered. Several Japanese converts suffered with them. The martyrs were twenty-six in number, and among them were three boys who used to serve the friars at mass; two of them were fifteen years of age, and the third only twelve, yet each showed great joy and constancy in their sufferings. Of these martyrs, twenty-four had been brought to Meaco, where only a part of their left ears was cut off; by a mitigation of the sentence which had commanded the amputation of their noses and both ears. They were conducted through many towns and public places, their cheeks stained with blood, for a terror to others. When the twenty-six soldiers of Christ were arrived at the place of execution near Nangasaqui, they were allowed to make their confession to two Jesuits of the convent, in that town, and being fastened to crosses by cords and chains, about their arms and legs, and an iron collar about their necks, were raised into the air, the foot of each cross falling into a hole prepared for it in the ground. The crosses were planted in a row, about four feet asunder, and each martyr had an executioner near him with a spear ready to pierce his side, for such is the Japanese manner of crucifixion. As soon as all the crosses were planted, the executioners lifted up their lances, and at a signal given, all pierced the martyrs almost in the same instant; upon which they expired and went to receive the reward of their sufferings. Their blood and garments were procured by Christians, and miracles were wrought by them. Urban VIII. ranked them among the martyrs, and they are honored on the 5th of February, the day of their triumph. The rest of the missionaries were put on board a vessel, and carried out of the dominions, except twenty-eight priests, who stayed behind in disguise. Tagcosama dying, ordered his body should not be burned, as was the custom in Japan, but preserved enshrined in his palace of Fuximi, that he might be worshipped among the gods under the title of the new god of war. The most stately temple in the empire was built to him, and his body deposited in it. The Jesuits returned soon after, and though the missionaries were only a hundred in number, they converted, in 1599, forty thousand, and in 1600, above thirty thousand, and built fifty churches; for the people were highly scandalized to see him worshipped as a god, whom they had remembered a most covetous, proud, and vicious tyrant. But in 1602, Cubosama renewed the bloody persecution, and many Japanese converts were beheaded, crucified, or

burned. In 1614, new cruelties were exercised to overcome their constancy, as by bruising their feet between certain pieces of wood, cutting off or squeezing their limbs one after another, applying red-hot irons or slow fires. flaying off the skin of the fingers, putting burning coals to their hands, tearing off the flesh with pincers, or thrusting reeds into all parts of their bodies, and turning them about to tear their flesh, till they should say they would forsake their faith: all which, innumerable persons, even children bore with invincible constancy till death. In 1616, Xogun succeeding his father Cubosama in the empire, surpassed him in cruelty. The most illustrious of these religious heroes was F. Charles Spinola. He was of a noble Genoese family, and entered the Society at Nola, while his uncle cardinal Spinola was bishop of that city. Out of zeal and a desire of martyrdom, he begged to be sent on the Japanese mission. He arrived there in 1602; labored many years in that mission, gained many to Christ, by his mildness, and lived in great austerity, for his usual food was only a little rice and herbs. He suffered four years a most cruel imprisonment, during which, in burning fevers, he was not able to obtain of his keepers a drop of cold water out of meals: yet he wrote from his dungeon. "Father, how sweet and delightful is it to suffer for Jesus Christ! I have learned this better by experience than I am able to express, especially since we are in these dungeons where we fast continually. The strength of my body fails me, but my joy increases as I see death draw nearer. O what a happiness for me, if next Easter I shall sing the heavenly Alleluia in the company of the blessed!" In a long letter to his cousin Maximilian Spiuola, he said: "O, if you had tasted the delights with which God fills the souls of those who serve him, and suffer for him, how would you contemn all that the world can promise! I now begin to be a disciple of Jesus Christ, since for his love I am in prison, where I suffer much. But I assure you, that when I am fainting with hunger, God hath fortified me by his sweet consolations, so that I have looked upon myself as well recompensed for his service. And though I were yet to pass many years in prison, the time would appear short, through the extreme desire which I feel of suffering for him, who even here so well repays our labors. Besides other sickness. I have been afflicted with a continual fever a hundred days without any remedies or proper nourishment. All this time my heart was so full of joy, that it seemed to me too narrow to contain it. I have never felt any equal to it, and I thought myself at the gates of paradise." His joy was excessive at the news that he was condemned to be burnt alive, and he never ceased to thank God for so great a mercy, of which he owned himself unworthy. He was conducted from his last prison at Omura to Nangasaqui, where fifty martyrs suffered together on a hill within sight of that city—nine Jesuits, four Franciscans, and six Dominicans, the rest seculars: twenty-five were burned, the rest beheaded. The twenty-five stakes were fixed all in a row, and the martyrs tied to them Fire was set to the end of the pile of wood twenty-five feet from the martyrs, and gradually approached them, two hours before it reached them. F. Spinola stood unmoved, with his eyes lifted up towards heaven, till the cords which tied him being burnt, he fell into the flames, and was consumed, on the 2d of September, in 1622, being fifty-eight years old. Many others, especially Jesuits, suffered variously, being either burnt at slow fires, crucified, beheaded, or thrown into a burning mountain, or hung with their heads downward in pits, which cruel torment usually put an end to their lives in three or four days. In 1639, the Portuguese and all other Europeans, except the Dutch, were forbid to enter Japan, even for trade; the very ambassadors which the Portuguese sent thither were beheaded. In 1642, five Jesuits landed secretly in Japan, but were soon discovered, and after cruel tortures were hung in pits till they expired. Thus hath Japan encouraged the church militant, and filled the triumphant with glorious martyrs: though only the first-mentioned have as yet been publicly declared such by the holy See, who are mentioned in the new edition of the Roman Martyrology published by Benedict XIV. in 1749. *The Lives of the Fathers, Martyrs and Other Principal Saints*

Alban Butler, *The Lives of the Fathers, Martyrs and Other Principal Saints*, vol. 1 (New York: P. J. Kenedy, 1903), 359–361.

## ST. TITUS, DISCIPLE OF ST. PAUL, B.

**S**T. TITUS was born a Gentile, and seems to have been converted by St. Paul, who calls him his son in Christ. His extraordinary virtue and merit gained him the particular esteem and affection of this apostle; for we find him employed as his secretary and interpreter; and he styles him his brother, and copartner in his labors; commends exceedingly his solicitude and zeal for the salvation of his brethren, and in the tenderest manner expresses the comfort and support he found in him,<sup>2</sup> insomuch, that, on a certain occasion, he declared that he found no rest in his spirit, because at Troas he had not met Titus. In the year 51, he accompanied him to the council that was held at Jerusalem, on the subject of the Mosaic rites. Though the apostle had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in Titus, apprehensive of giving thereby a sanction to the error of certain false brethren, who contended that the ceremonial institutes of the Mosaic law were not abolished by the law of grace. Towards the close of the year 56, St. Paul sent Titus from Ephesus to Corinth, with full commission to remedy the several subjects of scandal, as also to allay the dissensions in that church. He was there received with great testimonies of respect, and was perfectly satisfied with regard to the penance and submission of the offenders; but could not be prevailed upon to accept from them any present, not even so much as his own maintenance. His love for that church was very considerable, and at their request he interceded with St. Paul for the pardon of the incestuous man. He was sent the same year by the apostle a second time to Corinth, to prepare the alms that church designed for the poor Christians at Jerusalem. All these particulars we learn from St. Paul's two epistles to the Corinthians.

St. Paul, after his first imprisonment, returning from Rome into the east, made some stay in the island of Crete, to preach there the faith of Jesus Christ: but the necessities of other churches requiring his presence elsewhere, he ordained his beloved disciple Titus bishop of that island, and left him to finish the work he had successfully begun. "We may form a judgment," says, St. Chrysostom, "from the importance of the charge, how great the esteem of St. Paul was for his disciple." But finding the loss of such a companion too material, at his return into Europe the year after, the apostle ordered him to meet him at Nicopolis in Epirus, where he intended to pass the winter, and to set out for that place as soon as either Tychichus, or Arthemias, whom he had sent to supply his place during his absence, should arrive in Crete. St. Paul sent these instructions to Titus, in the canonical epistle addressed to him, when on his journey to Nicopolis, in autumn, in the year 64. He ordered him to establish Priests,\* that is, bishops, as St. Jerom, St. Chrysostom, and Theodoret expound it, in all the cities of the island, He sums up the principal qualities necessary for a bishop, and gives him particular advice touching his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. This epistle contains the rule of episcopal life, and as such, we may regard it as faithfully copied in the life of this disciple. In the year 65, we find him sent by St. Paul to preach in Dalmatia.\* He again returned to Crete, and settled the faith in that and the adjacent little island. All that can be affirmed further of him is, that he finished a laborious and holy life by a happy death in Crete, in a very advanced old age, some affirm in the ninety-fourth year of his age. The body of St. Titus was kept with great veneration in the cathedral of Gortyna, the ruins of which city, the ancient metropolis of the island, situated six miles from mount Ida, are still very remarkable. This city being destroyed by the Saracens in 823, these relics could never since be discovered: only the head of our saint was conveyed safe to Venice, and is venerated in the Ducal basilic of St. Mark (See *Creta Sacra*, Auctore Flaminio Cornelio, Senatore Veneto. Venetiis, anno 1755, de S. Tito, T. 1, p. 189, 195.) St. Titus has been looked upon in Crete as the first archbishop of Gortyna, which metropolitanical see is fixed at Candia, since this new metropolis was built by the Saracens. The cathedral of the city of Candia, which

now gives its name to the whole island, bears his name. The Turks leave this church in the hands of the Christians. The city of Candia was built in the ninth century, seventeen miles from the ancient Gortyn or Gortyna. Under the metropolitan of Candia, there are at present in this island eleven suffragan bishops of the Greek communion.

When St. Paul assumed Titus to the ministry, this disciple was already a saint, and the apostle found in him all the conditions which he charged him so severely to require in those whom he should honor with the pastoral charge. It is an illusion of false zeal, and a temptation of the enemy, for young novices to begin to teach before they have learned themselves how to practise. Young birds, which leave their nests before they are able to fly, are sure to perish. Trees which push forth their buds before the season, yield no fruit, the flowers being either nipped by the frost, or destroyed by the sun. So those who give themselves up to the exterior employments of the ministry, before they are thoroughly grounded in the spirit of the gospel, drain their tender interior virtue, and produce only unclean or tainted fruit. All who undertake the pastoral charge, besides a thorough acquaintance with the divine law, and the maxims and spirit of the gospel, and experience, discretion, and a knowledge of the heart of man, or his passions, must have seriously endeavored to die to themselves by the habitual practice of self-denial, and a rooted humility; and must have been so well exercised in holy contemplation, as to retain that habitual disposition of soul amidst exterior employments, and in them to be able still to say, I sleep, and my heart watches; that is, I sleep to all earthly things, and am awake only to my heavenly friend and spouse, being absorbed in the thoughts and desires of his most ardent love. *The Lives of the Fathers, Martyrs and Other Principal Saints*

Alban Butler, *The Lives of the Fathers, Martyrs and Other Principal Saints*, vol. 1 (New York: P. J. Kenedy, 1903), 86–87.

## Prayers at Mid-Day

Minister. O Lord, open thou our lips.

*Answer.* And our mouth shall show forth thy praise.

Minister. O God, make speed to save us.

*Answer.* O Lord make haste to help us.

*¶The following psalm, or some other psalm(s), shall be sung or said.*

### *Psalm 121. Levavi oculos.*

**I**WILL lift up mine eyes unto the hills; \* from  
whence cometh my help?

My help cometh even from the LORD, \* who hath  
made heaven and earth.

He will not suffer thy foot to be moved; \* and he  
that keepeth thee will not sleep.

Behold, he that keepeth Israel \* shall neither  
slumber nor sleep.

The LORD himself is thy keeper; \* the LORD is  
thy defence upon thy right hand;

So that the sun shall not burn thee by day, \*  
neither the moon by night.

The LORD shall preserve thee from all evil; \* yea,  
it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy  
coming in, \* from this time forth for evermore.

GLORY be to the Father, and to the Son, and to  
the Holy Ghost.

As it was in the beginning, is now, and ever shall  
be, world without end. Amen.

Lord, have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

**O**UR Father, who art in heaven, Hallowed be thy  
Name. Thy kingdom come. Thy will be done  
on earth, As it is in heaven. Give us this day our  
daily bread. And forgive us our trespasses, As we  
forgive those who trespass against us. And lead us  
not into temptation; But deliver us from evil: For  
thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

*¶The People with the Minister shall say the verses of  
Scripture, the Minister saying the prayers that follow:*

*The Angel Gabriel was sent from God... to a virgin  
espoused to a man whose name was Joseph.  
...and the virgin's name was Mary. (St. Luke 1:26-27)*

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

*And I, if I be lifted up from the earth, will draw all men  
unto me. (St. John 12:32).*

**B**LESSED Saviour, who at this hour didst hang  
upon the cross stretching out thy loving arms:  
Grant that all mankind may look unto thee and be  
saved; who livest and reignest with the Father and  
the Holy Ghost, ever one God, world without end.  
*Amen.*

*Peter went up upon the house-top to pray, about the sixth  
hour. (Acts 10:9)*

**F**ATHER of mercies, who to thine Apostle Saint  
Peter didst reveal in three-fold vision thy  
boundless compassion: Forgive, we pray thee, our  
unbelief, and so enlarge our hearts, and enkindle  
our zeal, that we may fervently desire the salvation  
of all people, and with more ready diligence labour  
in the extension of thy kingdom; for his sake, who  
gave himself for the life of the world, thy Son our  
Saviour Jesus Christ. *Amen.*

*At mid-day, O king, I saw a light above the brightness of  
the sun. (Acts 26:13)*

**A**Lmighty Saviour, who at mid-day didst call  
thy servant Saint Paul to be an Apostle to the  
Gentiles; We beseech thee to illumine the world  
with the radiance of thy glory, that all nations may  
come and worship thee; who art, with the Father  
and the Holy Ghost, one God, world without end.  
*Amen.*

*¶Additional Prayers may be added.*

*2 Corinthians 13:14*

**T**HE Grace of our Lord Jesus Christ, and the  
love of God, and the fellowship of the Holy  
Ghost, be with us all evermore. *Amen.*