

The Primordial Seed

The Ancient Mystery Technique of Out-of-Body Experiences and their Emanations

By Marilyn Hughes
An Out-of-Body Travel Book

The Out-of-Body Travel Foundation!
<http://outofbodytravel.org>



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Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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The Primordial Seed

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The Primordial Seed

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By Marilyn Hughes

INTRODUCTION



“Silence is worthy of being heard.
“She was said to have continued her work upon the

continuation.

After all, was not Phylos a transcendentalist?
 She may run from depth like forgiveness
 But from death she runs like the sleet.
 Have you ever considered going backwards,
 uncreating, unbecoming . . . to find rest?
 The birds bring the seed
 The Primordial elemental ether
 Of that prehistoric time before the Fall of Man
 Gathering the moments when Adam and Eve
 Splendoured in the glory of their creation
 Only to tarnish it still
 And destroy the eternal element
 Which had been given so freely
 By an eternal and merciful God
 So the mystic arose
 And saw on glass the seed
 Ferociously extinct in its nature
 And highly corruptible
 The fragility of this tiny element
 Was unsurpassed and required protection
 The mystic received the seed on glass
 A small, miniscularity of form
 Carefully gathered it knowing it would have to
 remain a secret
 The mystic put it in water
 And then again it emerged on glass
 Landing on a monk seed
 The seed of Original man
 Forces of destruction began to interfere
 But the mystic held onto the pale, brown, transparent
 egg
 Trying to harvest it from glass

So it could grant the primordial function
 The prehistoric nature of humanity
 Before the Fall of man
 To the sincere and solitary mystic
 Who'd received such a graceful gift
 The birds continued to bring it
 The forces off deconstruction continued to seek it
 The mystic knew her plight
 She must really go
 So darkness would have no ground
 It was in the water
 Then on a piece of metal
 Very small, not ready for harvest, as of yet
 Still trying to harvest
 A whisper from the eminently fragile form
 "Create armies of good soldiers," it said,
 "Just as evil creates theirs."
 Every Primordial Seed has its planter, its host
 And by its nourishment
 Becomes fertile
 The mystic took the seed
 And in a wisp of wind
 Consumed it
 Therefore, it had become a part of her
 And was no longer able to be saught
 By those who had no right to compromise
 its bounds
 Have you ever considered going backwards,
 uncreating, unbecoming . . . to find rest?
 The birds bring the seed
 The Primordial elemental ether
 Of that prehistoric time before the Fall of Man
 Gathering the moments when Adam and Eve

Splendoured in the glory of their creation.”

- Marilyn Hughes

If you were to discover a mystery of which you could not comprehend or understand, would you even so follow its beckon?

If the long held rapture of a few became known to you, would you grasp it and seek to know its secrets?

Such was the case in the nonsensical meanderings of my prayer life. It did not seem intentioned, however, the panorama of God's blessings fell upon me in such a manner as to lead me to garnishments of mystical depths which were far beyond that of which I'd previously experienced in out-of-body travel.

For my soul to wander into such depths in out-of-body travel on a continual basis was new, for every adventure was silted with panorama and meaning beyond what I could fathom.

Deep within the recesses of my soul I had stumbled upon a secret which led my spirit into an almost continual sacrifice of praise to our God. Another stupefying factor in this premise was that the depths and scope of my out-of-body travel missions were enhanced to include hundreds if not thousands of souls every day, wherein in the past, they had garnered only a few in the same structure of time.

For instance, on one occasion I was alit in a marvel of gracious love of God, as I noticed that my spiritual body was being adorned in the robes of a Benedictine Nun. After being taken to what I knew to be my cell, I ravished on the sense I had of feeling that I had finally come home. In this tiny room bare and remnant of all worldly goods, my praise accelerated in a song of triumph to the angels of God.

Within moments, the purpose of my sojourn became rather obviated as my spirit was taken to visit many people all around the world, hundreds if not thousands to be exact. But each visit contained within it an infinity of time, wisdom, knowledge and care which I cannot express properly as it is beyond my human words to contain.

Within each individual was a similarity with my spirit which made them receptive to that which was to be performed upon their souls this eve. This similarity is an important element of the understanding of evolutionary emanation, because it is within our scope of intrinsic understanding and our relevant thinking processes wherein God is able to match up and elevate souls in the progression context. As Phyllos the Tibetan was wont to say, "Only identity of thought, makes nearness of souls."

With each individual soul, my spirit was brought to them. Without knowledge of the process by which this emanation was to work, I looked each of them in their eyes for a concentrated period of time. As this time elapsed, an emanation of light progressed from

my eyes into theirs. And within seconds, whatever dark elements or evil spirits were within them were expunged and removed.

No words were required and none were said. And as I finished with each soul, I was sent to the next - literally hundreds of lay people and religious souls who were ready to receive this healing balm on this fortnight.

I remembered what I had been told. "Create armies of good soldiers just as evil creates theirs." We were creating, emanating, forming and accelerating progression.

As I was traveling, I recalled an interview I had once heard from Mother Teresa wherein she had been asked how she had managed to pick up over 40,000 people off the streets of Calcutta. Her answer was, "One at a time." This was absolutely the case this eve, as I gathered the strength which had been given me to perform this function. Each soul was given my primary and individual attention. And as each case endured and prevailed, my attentions were then drawn to the next. With each case, it was almost as if I had not had any cases prior to nor would there be any others after each individual soul that was under service.

So with each new soul, my attention was distinctively dwelt upon them until their time was nigh. This was a gift from God, not anything that I myself had energetically made to take place.

And so it went . . . emanation, extrication, emanation, extrication, emanation, extrication all throughout the night.

But there was more than one mystery, more than one edifice upon which my soul was expanding to ever greater heights in a manner unfamiliar. The accelerations were aggregated only by the quantum world . . . and the step up of heavenly mission could no longer be counted from within any time-space parameter.

My spirit was thrust into a world of mystery, vibration, pressure and constancy which I fathomed would be the sincere intent of any serious mystical or out-of-body traveler to eventually reach.

But the mystery was undefined, unclear and certainly not logical. It had unveiled itself over a cornucopia of time wherein my spirit was brought ever deeper into the mind of God and the workings of the Eternal Spirit.

For instance, the galactic accelerations were also to expand during this time/space continuum. My spirit was taken aboard a rocket and launched into a pressurized height. Within those confines, I was given a large book of galactic origin. It was titled very simply, 'Mahatma' or great soul.

Within it contained mysteries of space and time, but surprisingly, also contained verses which appeared to be of Buddhist origin. Somehow, these elements

reached congruity in this rocket ship into the heights
of the nebulae.

As I read them, I took in the meaning of the simple
but resurrected lyrical content.

From Dai O Kokushi

“There is a reality even prior to heaven and earth;
Indeed, it has no form, much less a name;
Eyes fail to see it; It has no voice for ears to detect;
To call it Mind or Buddha (Enlightened One) violates
its nature,
For it then becomes like a visionary flower in the air;
It is not Mind, nor Buddha;
Absolutely quiet, and yet illuminating in a mysterious
way,
It allows itself to be perceived only by the clear-eyed.
It is Dharma (Teaching) truly beyond form and
sound;
It is Tao (Primordial Essence) having nothing to do
with words.
Wishing to entice the blind,
The Buddha has playfully let words escape his golden
mouth;
Heaven and earth are ever since filled with entangling
briars.
O my good worthy friends gathered here,
If you desire to listen to the thunderous voice of the
Dharma,
Exhaust your words, empty your thoughts,

For then you may come to recognize this One
Essence."

Dai O Kokushi, Zen

From Hakuin's Song of Meditation

"For such as, reflecting within themselves,
Testify to the truth of Self-nature,
To the truth that Self-nature is no-nature,
They have really gone beyond the ken of sophistry.
For them opens the gate of the oneness of cause and
effect,
And straight runs the path of non-duality . . .
Abiding with the not-particular which is in
particulars,
Whether going or returning, they remain for ever
unmoved;
Taking hold of the not-thought which lies in thoughts,
In every act of theirs they hear the voice of the truth.
How boundless the sky of Samadhi (Final State of
Concentration in Meditation) unfettered!
How transparent the perfect moon-light of the
fourfold Wisdom!
At that moment what do they lack?
As the Truth eternally calm reveals itself to them."

Hakuin's Song of Meditation

From the Gateless Gate

"A monk asked Fuketsu: "Without speaking, without silence, how can you express the truth?"

Fuketsu observed: "I always remember springtime in southern China. The birds sing among innumerable kinds of fragrant flowers."

*The Gateless Gate, Ekai, Translated by Nogyen
Senzaki and Paul Reps, 1934*

From Dogen

"Enlightenment is like the moon reflected on the water. The moon does not get wet, nor is the water broken. Although it's light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in one dewdrop on the grass."

Dogen

There was a great sense of detachment upon return from the aetherical pressure cooker. I was given the book and pictures to take with me of that which I had seen. But I was also given a bouquet of pink roses . . . go figure. My father had come to pick me up in a golden vehicle, and he gathered all the relics from my journey and told me that he had been taken there

himself not too long ago.

The journey garnered great importance energetically. The pressurized enclosure had a deepening effect on the spirit and allowed it to travel to higher and finer frequencies of light.

But yet we return to the aforementioned mystery . . .

No more was my work separate from that of the Universal cause, nor was my day afforded to be conflicting with my night. For all time, in this realm and the next, was consumed with the Presence of the Almighty God. It literally was like a liquefied existence that permeated every aspect of my sleeping and waking life. No longer could the material world hold my interest for even a moment, for at each second of the continuum of consciousness, I was held fast to God, the Father, God, the Son and God, the Holy Spirit.

If I had wanted to, I could not have released this emanation from my soul because it literally bathed me in something quite extraordinary and beyond all earthly explanation. But I knew the mystery . . . I could not say I understood it, but I knew it.

Therefore, it would be my ministration to share it. And to demonstrate the truth of it in some manner well-pleasing to God.

My spirit had been taken up with the daily recitation and reading of the Daily Roman Missal and the

Divine Office (Roman Breviary) or the Liturgy of the Hours. And as I approached the ninth month of my captivity to these texts, my spirit was suddenly transfigured into a folly unknown and forbidden.

But yet, it was the transcendental nature of all things. Who could question it? For my soul in a very mysterious and unseen way over this period of time engaging diligently in this practice, became more and more interwoven into the ramparts of heaven, rather than of earth.

It would seem that the mystery had the necessary emanation to enhance any gift of the Holy Spirit within souls, not just out-of-body travel.

But my spirit was no more able to even conjure up the slightest interest in that which was below. For that which was above had so captivated my spirit, that there was nothing which could compare.

But I did not understand. When I had first been introduced to such texts, I had thought them to appear repetitive and old . . . so the mystery confounded me.

Beyond the corporeal nature of the texts, however, there lay a mystery waiting to be found out . . . as mysteries are often wont to be.

Perhaps I shall not tell you of all that I found out . . . perhaps I will. Perhaps I will give you clues to lead you to the answers. Perhaps this mystery is given up

to other mysteries.

In my meandering journey throughout the emanations of spiritual world as discovered through my out-of-body travels and study . . . I found the answer to the mystery.

It was so complex and yet so simple. So beyond me, and so within me. So wonderfully marvelous and astonishingly unbelievable.

It was something no greater than this primordial seed I had found. For the Divine Office is a veiled fellow, is it not?

What if I were to tell you that the mysteries of out-of-body travel and mysticism lie within the understanding and practice of these mysterious prayers and scripture readings given to pray throughout the hours of the day? What if I were to tell you that the secret to the pinnacle of out-of-body travel and mysticism, is this primordial seed?

And for those who may not experience the out-of-body travel state, this primordial seed carries within it the mystery and the means for you to achieve the ascendant heights of your soul's capability?

In other words, in a subtle and inexplicable manner, the recitation of these scriptures and prayers in a disciplined and regular fashion indelibly and permanently embeds your spirit within the continuum of prayer which enfolds the very creation

and the emanation of God. You enter into it . . . this is how it results in the consistent union with God, and the unilateral capability to affect hundres, thousands or millions of souls at one moment rather than a single multiplicity.

You enter into . . . a continuum, however, you become . . . a continuum. There is no more separation.

You would not believe me would you?

It's okay, really . . . I needn't speak of it here.

It's funny is it not? People seeking the out-of-body travel experience are always looking for techniques. They have this idea that if they just find the right procedure that the mysteries of the out-of-body travel phenomenon will magically open up to them.

Rarely do they recognize that the out-of-body experience is an evolutionary tablet which formulates, identifies and subjugates matter to a higher selective.

From a grounded mind remains a grounded body.

If we are to seek Godly attentions, should we not seek Godly endeavours?

But how many of them approach the divine table wishing to know more of God? How many seek it from the most primal of worldly interests?

The primordial seed, however, is not something that

comes from such worldly interests. Despite its ancient origins, this is a divine seed which carries within it the mysteries of the highest spheres of function.

And here it is . . . a mystery, a secret, an emanation. It comes into our worlds from the heavens above, and yet, who knows that this be the truth? Who seeks the simplicity of such a technique, when it is nonsensical and veiled?

So here we have God hiding Himself in plain view. What an irreconcilable kindness. But yet, within this primordial element we find much more. It is the pathway . . . the ultimate end all of technique. Practice a discipline which requires nothing more of you than the very discipline it entails. And the momentum of the discipline raises the spirit up invisibly into the continuum of the evolutionary stratum. Without the soul's knowledge, the substratum has thus swept it up and into the mechanism of God.

If you seek a technique, I have found the simplest, easiest, most obscure and effective means for you to achieve the heights of mystical contemplation, out-of-body travel and union with God. The Liturgy of the Hours and the Daily Roman Missal provide the framework of this technique which endures the mystery because it uplifts the one who is studying and praying to the liturgy of the angels which is ongoing in heaven.

The technique unites the soul who prays it with the continuum of supplication in heaven. It began before time and was known in the time of Adam. It is the

primordial seed, an eternal whirlwind of intonation which initiated in the heavens and continues on earth today. Here it is, THE substantial technique of out-of-body travel veiled in mystery, yet effective even in those who do not yet understand its mechanism. Gather it up, gather it up . . . the mystery is recompensed.

From the Letter of St. Paul to the Galatians

“I have been crucified with Christ; and it is no longer
I who live, but Christ lives in me . . .”

The Holy Bible, New Testament, Galatians 2:20

Oh, okay, if you insist I will say only this. The hours in and of themselves are a mystery, a mystery which begins before and reminisces itself into the time of Adam. It is in this knowledge that the mystery unveils itself. Trust the mystery and let it take you where it may.

THE MYSTERY OF THE SABBATH IN HEAVEN



We begin with ‘The Legends of the Jews’ and ‘The Book of the Bee’ wherein we find ourselves before time began where the primordial seed is thus born before and in creation . . .

From the Legends of the Jews

"SABBATH IN HEAVEN

"Before the world was created, there was none to praise God and know Him. Therefore He created the angels and the holy Hayyot, the heavens and their host, and Adam as well. They all were to praise and glorify their Creator. During the week of creation, however, there was no suitable time to proclaim the splendor and praise of the Lord. **Only on the Sabbath, when all creation rested, the beings on earth and in heaven, all together, broke into song and adoration when God ascended His throne** and sat upon it. It was the Throne of Joy upon which He sat, and He had all the angels pass before Him--the angel of the water, the angel of the rivers, the angel of the mountains, the angel of the hills, the angel of the abysses, the angel of the deserts, the angel of the sun, the angel of the moon, the angel of the Pleiades, the angel of Orion, the angel of the herbs, the angel of Paradise, the angel of Gehenna, the angel of the trees, the angel of the reptiles, the angel of the wild beasts, the angel of the domestic animals, the angel of the fishes, the angel of the locusts, the angel of the birds, the chief angel of the angels, the angel of each heaven, the chief angel of each division of the heavenly hosts, the chief angel of the holy Hayyot, the chief angel of the cherubim, the chief angel of the ofanim, and all the other splendid, terrible, and mighty angel chiefs. **They all appeared before God with great joy, laved in a stream of joy, and they rejoiced and danced and sang, and extolled the Lord with many praises and many instruments. The ministering angels began, "Let the glory of the Lord endure forever!" And the**

rest of the angels took up the song with the words, "Let the Lord rejoice in His works!" 'Arabot, the seventh heaven, was filled with joy and glory, splendor and strength, power and might and pride and magnificence and grandeur, praise and jubilation, song and gladness, steadfastness and righteousness, honor and adoration.

Then God bade the Angel of the Sabbath seat himself upon a throne of glory, and He brought before him the chiefs of the angels of all the heavens and all the abysses, and bade them dance and rejoice, saying, "Sabbath it is unto the Lord!" and the exalted princes of the heavens responded, "Unto the Lord it is Sabbath!" Even Adam was permitted to ascend to the highest heaven, to take part in the rejoicing over the Sabbath.

By bestowing Sabbath joy upon all beings, not excepting Adam, thus did the Lord dedicate His creation. Seeing the majesty of the Sabbath, its honor and greatness, and the joy it conferred upon all, being the fount of all joy, Adam intoned a song of praise for the Sabbath day . . . and prostrated himself before God, saying, "It is a good thing to give thanks unto the Lord," and the whole of creation added, "And to sing praises unto Thy Name, O Most High!"

This was the first Sabbath, and this its celebration in heaven by God and the angels. **The angels were informed at the same time that in days to come Israel would hallow the day in similar manner.** God told them: "I will set aside for Myself a people from

among all the peoples. This people will observe the Sabbath, and I will sanctify it to be My people, and I will be God unto it. From all that I have seen, I have chosen the seed of Israel wholly, and I have inscribed him as My first-born son, and I sanctified him unto Myself unto all eternity, him and the Sabbath, that he keep the Sabbath and hallow it from all work . . ."

Still another opportunity was given to Adam to learn and appreciate the value of the Sabbath. The celestial light, whereby Adam could survey the world from end to end, should properly have been made to disappear immediately after his sin. But out of consideration for the Sabbath, God had let this light continue to shine, and the angels, at sundown on the sixth day, intoned a song of praise and thanksgiving to God, for the radiant light shining through the night. Only with the going out of the Sabbath day the celestial light ceased . . .

The celestial light was but one of the seven precious gifts enjoyed by Adam before the fall and to be granted to man again only in the Messianic time. The others are the resplendence of his countenance; life eternal; his tall stature; the fruits of the soil; the fruits of the tree; and the luminaries of the sky, the sun and the moon, for in the world to come the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold . . .

ALL THINGS PRAISE THE LORD

The whole of creation was called into existence by

God unto His glory, and **each creature has its own hymn of praise** wherewith to extol the Creator. Heaven and earth, Paradise and hell, desert and field, rivers and seas--all have their own way of paying homage to God. The hymn of the earth is, "From the uttermost part of the earth have we heard songs, glory to the Righteous." The sea exclaims, "Above the voices of many waters, the mighty breakers of the sea, the Lord on high is mighty."

Also the celestial bodies and the elements proclaim the praise of their Creator--the sun, moon, and stars, the clouds and the winds, lightning and dew. The sun says, "The sun and moon stood still in their habitation, at the light of Thine arrows as they went, at the shining of Thy glittering spear"; and the stars sing, "Thou art the Lord, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee."

Every plant, furthermore, has a song of praise. The fruitful tree sings, "Then shall all the trees of the wood sing for joy, before the Lord, for He cometh; for He cometh to judge the earth"; and the ears of grain on the field sing, "The pastures are covered with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Great among singers of praise are the birds, and greatest among them is the cock. When God at midnight goes to the pious in Paradise, all the trees

therein break out into adoration, and their songs awaken the cock, who begins in turn to praise God. Seven times he crows, each time reciting a verse. The first verse is: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle." The second verse: "Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." The third: "Arise, ye righteous, and occupy yourselves with the Torah, that your reward may be abundant in the world hereafter." The fourth: "I have waited for Thy salvation, O Lord!" The fifth: "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" The sixth: "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread." And the seventh verse sung by the cock runs: "It is time to work for the Lord, for they have made void Thy law."

The song of the vulture is: "I will hiss for them, and gather them; for I have redeemed them, and they shall increase as they have increased"--the same verse with which the bird will in time to come announce the advent of the Messiah, the only difference being, that when he heralds the Messiah he will sit upon the ground and sing his verse, while at all other times he is seated elsewhere when he sings it.

Nor do the other animals praise God less than the birds. Even the beasts of prey give forth adoration.

The lion says: "The Lord shall go forth as a mighty man; He shall stir up jealousy like a man of war; He shall cry, yea, He shall shout aloud; He shall do mightily against his enemies." And the fox exhorts unto justice with the words: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire."

Yea, the dumb fishes know how to proclaim the praise of their Lord. "The voice of the Lord is upon the waters," they say, "the God of glory thundereth, even the Lord upon many waters"; while the frog exclaims, "Blessed be the name of the glory of His kingdom forever and ever."

Contemptible though they are, even the reptiles give praise unto their Creator. The mouse extols God with the words: "Howbeit Thou art just in all that is come upon me; for Thou hast dealt truly, but I have done wickedly." And the cat sings: "Let everything that hath breath praise the Lord. Praise ye the Lord."

The Legends of the Jews, Louis Ginzberg, 1909

From the Book of the Bee

"Behold, we have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the divine Books and from the crumbs of the Fathers and the

Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee,' because we have gathered of the blossoms of the two Testaments and of the flowers of the holy Books, and have placed them therein for thy benefit. As the common bee with gauzy wings flies about, and flutters over and lights upon flowers of various colours, and upon blossoms of divers odours, selecting and gathering from all of them the materials which are useful for the construction of her handiwork; and having first of all collected the materials from the flowers, carries them upon her thighs, and bringing them to her dwelling, lays a foundation for her building with a base of wax; then gathering in her mouth some of the heavenly dew which is upon the blossoms of spring, brings it and blows it into these cells; and weaves the comb and honey for the use of men and her own nourishment: **in like manner have we, the infirm, hewn the stones of corporeal words from the rocks of the Scriptures which are in the Old Testament, and have laid them down as a foundation for the edifice of the spiritual law.** And as the bee carries the waxen substance upon her thighs because of its insipidity and tastelessness, and brings the honey in her mouth because of its sweetness and value; so also have we laid down the corporeal law by way of substratum and foundation, and the spiritual law for a roof and ceiling to the edifice of the spiritual tower. And as the expert gardener and orchard-keeper goes round among the gardens, and seeking out the finest sorts of fruits

takes from them slips and shoots, and plants them in his own field; so also have we gone into the garden of the divine Books, and have culled therefrom branches and shoots, and have planted them in the ground of this book for thy consolation and benefit . . .

IT is well for us to take the materials for our discourse from the divine Scriptures, that we may not stray from the straight paths of the way of truth. The blessed David saith, 'Lord, thou hast been our dwelling-place in all generations, before the mountains were conceived.' David, the harpist of the Spirit, makes known thereby, that although there was a beginning of the framing of Adam and the other creatures when they were made, yet in the mind of God it had no beginning; that it might not be thought that God has a new thought in respect of anything that is renewed day by day, or that the construction of Creation was newly planned in the mind of God: but everything that He has created and is about to create, even the marvellous construction of the world to come, has been planned from everlasting in the immutable mind of God. As the natural child in the womb of his mother knows not her who bears him, nor is conscious of his father, who, after God, is the cause of his formation; so also Adam, being in the mind of the Creator, knew Him not. And when he was created, and recognised himself as being created, he remained with this knowledge six hours only, and there came over him a change, from knowledge to ignorance and from good to evil. Hence, when Divine Providence wished to create the world, the framing of Adam was first designed and conceived in the mind

of God, and then that of the (other) creatures; as David saith, 'Before the mountains were conceived, ' . . . And whereas God created all creatures in silence and by a word, He brought forth Adam out of His thoughts, and formed him with His holy hands, and breathed the breath of life into him from His Spirit, and Adam became a living soul, and God gave him the knowledge of the difference between good and evil. **When he perceived his Creator, then was God formed and conceived within the mind of man; and man became a temple to God his maker,** as it is written, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' And again, '**I will dwell in them, and walk in them . . .**'"

WHEN God in His mercy wished to make known all His power and His wisdom, in the beginning, on the evening of the first day, which is Sunday, **He created seven natures (substances) in silence, without voice.** And because there was as yet none to hear a sound, He did well to create them in silence, that He might not make anything uselessly; but He willed, and heaven, earth, water, air, fire, and the angels and darkness, came into being from nothing.

Heaven . . . is by nature shining and glorious, and is the dwelling-place of the invisible hosts. When God spread out this firmament, He brought up above it a third part of the waters, and above these is the heaven of light and of the luminaries . . . **Some consider that the verse 'Let the waters which are above the heavens praise the name of the Lord' refers to the holy angels and to our Lord's humanity . . .**

WHEN the holy angels were created on the evening of the first day, without voice, they understood not their creation, but thought within themselves that they were self-existent beings and not made. On the morning of the first day God said in an audible and commanding voice, 'Let there be light,' and immediately the effused light was created. When the angels saw the creation of light, they knew of a certainty that He who had made light had created them. And they shouted with a loud voice, and praised Him, and marvelled at His creation of light, as the blessed teacher saith, '**When the Creator made that light, the angels marvelled thereat,**' etc.; and as it is said in Job, '**When I created the morning star, all my angels praised me.'**'"

The Book of the Bee, A.E. Wallis Budge, 1893

And thus it was in the coming of the light unto the angels that they were able to recognize to whom they could credit their breath and being. Before the light, they believed that they had been self-created.

But as we always see on the mystic path, it is when the light enters that knowledge opens itself to the mind of the Light-Giver.

And so the very first thing that the angels do, without thought or preparation is to sing praises to the God who created them. And by so doing, 'He dwelled in

them and walked with them.'

Perhaps this spirit of instinctively carrying out the will of God without aforethought is a mystery.

THE MYSTERY OF ADAM



We commence with the *Testamentum Adami* and the *Kitab Al-Magall* (or *Book of the Rolls* attributed to St. Clement of Alexandria) wherein the mysteries are given to Clement by the mouth of St. Peter regarding many mysteries, but most especially of the testaments of Adam, which discuss the origins of the prayers of the hours.

Adam heard these prayers in heaven before he fell from grace. Whence he had fallen, he could no longer hear them.

From the Testamentum Adami

“THE HOURS OF THE DAY.

And, moreover, understand thou concerning the hours of the day and of the night, and how it is seemly that ye should make supplication to God, and to pray to Him at each of His seasons. For my Creator taught me all this, and He told me the names of all the wild animals and beasts, and of the birds of heaven, and then God made me to understand the number of the hours of the day and of the night, and He told me how the angels praise God. Understand, then, O my son, that at the first hour of the day the prayer of my children ascendeth to God. And at the second hour the prayer and petition of the angels take place. At the third hour the birds of the heavens praise Him. And at the fourth hour the spiritual beings worship Him. And at the fifth hour all the wild beasts and animals salute Him. At the sixth hour the petition of the Kîrûbêl (Cherubim) taketh place. And at the seventh hour all the angels enter the presence of God, and go forth therefrom, for at this hour the prayer of every living thing ascendeth to God. At the eighth hour the shining denizens of heaven praise Him. And at the ninth hour the angels of God who stand before the throne of the Most High do homage unto Him. And at the tenth hour the Holy Spirit overshadoweth the waters, and the devils flee away and remove themselves from the waters. And if the Holy Spirit did not overshadow the waters at this hour every day, no one could drink of the waters, [for if he did] his flesh (*i.e.* body) would be destroyed by the evil devils. And if the priest taketh water at this hour and mixeth with it holy oil, and anointeth the sick and those who are possessed of foul spirits with the mixture, they shall be healed of their sickness.

And at the eleventh hour the glorifyings of the righteous take place. And at the twelfth hour God, the Most High, receiveth the prayers and petitions of the children of men.

THE HOURS OF THE NIGHT.

And at the first hour of the night the devils render thanks and praise to God Most High, and there is in them no evil and no harm for anyone until they have finished their service of homage. And at the second hour of the night the fish and every creature that is in the waters praise God, and the wild beasts and the whales. And at the third hour the fire praiseth Him--now it is in the lowest depth, and in that hour no one can address Him (?). And at the fourth hour the Sûrâfêl (Seraphim) proclaim Him Holy. And at the fifth hour the waters which are above the heavens praise Him. Now long ago I sat and listened to the angels at this hour, and [marvelled] how they cried out; [their cry] was like the noise of a mighty wheel, and they cried out like the waves of the sea with the voice of praise to God. And at the sixth hour the clouds praised God in fear and trembling. And at the seventh hour the earth was hushed in silence and every creature that was upon it, and the waters slumbered. And if at this hour the priest taketh some water and mixeth holy oil with it, and he anointeth therewith the sick and those who cannot sleep at night because of [their] pain, those who are sick will be healed, and those who are wakeful will fall asleep. At the eighth hour the earth maketh to grow grass and green herbs, and maketh the trees to put forth

leaves and fruit. And at the ninth hour the angels perform their service of homage to God, and the prayer of the children of men cometh into the presence of God the Most High. And at the tenth hour the gates of heaven are opened, and God heareth the prayer of the children of the believers, and the petition which they ask from God is granted unto them; And at the sound of the wings of the Seraphim at that time the cocks crow and praise God. And at the eleventh hour there is joy and gladness on all the earth, for the sun entereth into the Garden (*i.e.* Paradise), and his light riseth in all the ends of the world, and illumineth every created thing. **And at the twelfth hour it is befitting for my children to stand up before God, and pay homage to Him, for at this hour there resteth a great silence on all the heavenly beings.**

ADAM FORETELLS THE COMING OF CHRIST.

Now therefore know thou all this, and hearken unto my word, and understand that the Word of God, the Most High, shall come down upon the earth, even as He told me at the moment when He thrust me out from the Garden (Paradise). For He told me that His Word in later days should become man from a woman who was a virgin whose name was Mary, and should hide in her, and put on flesh, and be born like a man with great power, and operative skill and knowledge. No one shall know Him except Himself and him to whom He manifested [Himself]. And God said that He should go about with people on the earth, and grow in days and years, and should

perform signs and wonders openly, and should walk upon the sea as upon dry land, and should rebuke the sea and the winds openly, and they should be subject unto Him, and that He should cry out to the waves of the sea and they should make answer to Him speedily. And that He should make the blind to see, and the lepers to be cleansed, and the deaf to hear, and the dumb to talk, and should raise up the paralytics, and make the lame to walk, and should turn many from error to the knowledge of God, and should drive out the devils from men.

And besides [these things] God spake unto me, saying, "Be not sorrowful, O Adam, for thou didst wish to become a god and didst transgress my command. Behold, I will stablish thee, not at this present, but after a few days." And again He spake unto me, saying, "I am God Who made thee to go forth from the Garden of Joy into the earth, which shall shoot forth thorns and brambles, and thou shalt dwell therein. Bend thy back, and make thy knees to totter in old age, and I will make thy flesh food . . . And after five days and half a day I will have compassion upon thee, and shew thee mercy in the abundance of my compassion and my mercy. And I will come down into thy house, and I will dwell in thy flesh, and for thy sake I will be pleased to be born like an [ordinary] child. And for thy sake I will be pleased to walk in the market place. And for thy sake I will be pleased to fast forty days. And for thy sake I will be pleased to accept baptism. And for thy sake I will be pleased to endure suffering. And for thy sake I

will be pleased to hang on the wood of the Cross. All these things [will I do] for thy sake, O Adam."

Him be praise, and majesty, and dominion, and glory, and worship, and hymns, with His Father and the Holy Spirit from this time forward and for ever and ever. Amen.

Furthermore, thou must know, O my son, Seth, behold a Flood shall come and shall wash the whole earth because of the children of Kâyal (Cain), the murderer, who slew his brother through jealousy, because of his sister Lûd. And after the Flood and many weeks the latter days shall come, and everything shall be completed, and his time shall come and fire shall consume everything which is found before God, and the earth shall be sanctified, and the Lord of Lords shall walk about on it."

And Seth wrote down this Commandment, and sealed it with his seal, and with the seal of his father Adam, which he took with him from the Garden (Paradise), and with the seal of Eve his mother."

Testamentum Adami, Translated by E.A. Wallace Budge, The Religious Tract Society, London, 1927

From the History of the Christian Church

"Adam had likewise his apocryphal revelations. A testament addressed to Seth, a mystic apocalypse . . .

circulated under his name . . . **Adam therein explains to Seth, from his recollections of Paradise and the signs of the angel Uriel, the mystic liturgies of day and night which all creatures celebrate from hour to hour before the Eternal.** The first hour of the night is the hour of the . . . demons; during that hour they cease to annoy man. The second hour is the hour of the adoration of fish; then comes the adoration of abysses; then the thrice holy of the seraphim: before the Fall men heard at that hour the measured beating of their wings. At the fifth hour of the night the adoration of the waters takes place. Adam at that hour heard the prayer of the great billows. The middle of the night is marked by an accumulation of storms, and by a great religious terror. Then all nature reposes, and the waters sleep. At this hour, if one takes water, and if the priest of God mixes it with holy oil and anoints with this oil the sick who cannot sleep, the latter are cured. At the time the dew falls, the hymn of herbs and grain is sung. At the tenth hour, at the full early dawn, comes the turn of men, the gates of heaven are opened, so as to let enter the prayers of all living beings. They enter, prostrate themselves before the throne, then depart. Everything that one asks at the moment when the seraphim are beating their wings and when the cock crows, one is sure to obtain. Great joy is shed over the world when the sun shines forth from the paradise of God upon creation. Then comes an hour of expectation and of profound silence, until the priests have offered incense to God. At each hour of the day the angels, the birds, every creature, rises up in like manner to adore the Supreme Being. At the seventh hour there is a

repetition of the ceremony of entering and retiring. The prayers (Prières) of all living beings enter, prostrate themselves, and walked out again. At the tenth hour the inspection of the waters takes place. The Holy Spirits descends over the waters and springs. Without this, in drinking the water, one would be subject to the malignity of the demons. At this hour again water mixed with oil cures all manner of sickness. This naturalism . . . was attenuated by the Catholic Church, but the principle it contained was not entirely rejected. The exorcisms of water and of the different elements, the division of the day into canonical hours, the employment of holy oils, conserved by the orthodox Church, had their origin in ideas analogous to those which the Adamite Apocalypse has . . . developed."

*The History of the Christian Church, Philip Schaff,
1893*

From the Kitab Al-Magall

"KITĀB AL-MAGĀLL

OR

"THE BOOK OF THE ROLLS.

ONE OF THE BOOKS OF CLEMENT.

"In the name of the Father, and of the Son, and of the Holy Ghost, one God, the merciful Lord.

This book is one of the hidden books of Saint Clement the Apostle, disciple of Simon Cepha,

which Saint Clement commanded to be kept secret from the laity. Some of them were called "The Book of the Rolls," and there are the glorious genealogies and mysteries which our God and Saviour Jesus the Christ committed to his disciples Simon and James, and what things will happen at the end of time, and how the second coming of our Lord the Christ from heaven to the world will happen, and what will become of sinners and such like. This is the sixth of Clement's books, treasured up in the city of Rome since the time of the Apostles.

Saint Clement said, When our God Jesus the Christ went up to heaven and the disciples were scattered in the regions of the world to evangelize, and to call mankind to the faith and to immersion by baptism, they took disciples, whom they chose and selected to be with them, and to travel about to the countries in the faith of the Christ. Wherefore Simon Cepha took me for a disciple to himself; I believed in him, and in Him that sent him, with a true faith; I recognized that he was chief of the Apostles, to whom were given the keys of heaven and earth, on whom was built the Catholic Apostolic Church of God, which the gates of Hell shall not destroy, as our God Jesus the Christ said in the holy Gospel . . .

When I saw in what misery we were with the Jews, I sought from my gracious Teacher that he would make known to me how mankind were at the beginning, and that he would make me perfect about the reasons, for he had learned everything from the Lord Jesus the Christ, and I was acquainted with the tongue of the

Greeks and their books, and was learned in their mysteries, and I had deposited their secrets which had been entrusted to me, [in] my two books called the seventh and the eighth. I informed my Teacher what I conjectured about the envy towards the Lady Mary, and my anxiety at the reproach of the Jews to me that I did not understand the Torah, and their much questioning of me about the creation of our father Adam, and what I had heard with my ears of their insult to the Lady Mary and their fiction about her without any resource being possible for me [how] I should refute them in regard to their hateful saying. The Teacher was moved by my excitement, and zeal entered him when I told him about it. He said, "I will put it in order for thee, O my son, as thou hast asked me about it, and will initiate thee in things since the beginning of the creation, and will teach thee the genealogy of the Mother of Mercy, Mary the pure, and its authenticity, and that without doubt she is of the lineage of Judah the son of Jacob and his tribe, and I will relate to thee mysteries, and what reason there was for the fall of the Devil, the prince, from heaven. Know, O my son, that the Lord is the beginning and before the beginning, He who is Infinite, raised above the height, equal with the Highest, there is nothing lower about Him, nothing inward, nothing outward, He is before the beginning, the ancient substance, He who is boundless, whom no intelligence can reach, and no discernment nor quality can comprehend. He was above Being, and with Being, and below Being, the creative Substance, the glorious Light, which darkness reacheth not. Light dwelling in the Light which eyes cannot reach, before creation He was; and

He is the Former of forms, whose glory is from Himself and in Himself, and in His Essence. [He is] the Creator of what glorifies Him, that thou mayest learn His divinity and His power, He made the heaven and the earth, He created before harmony the division of things. Angels worship Him, ten homogeneous choirs, I mean by this ten ranks. The highest rank, some of whom are nearest to the throne of the Lord God, pouring out praises in abundance, is the rank of Satanaeel, who was the prince, and praises rose up to God from all the Angels; that was the beginning in the first day which was the holy first day (Sunday), chief of days; early in it God created the upper heaven and the worlds, and the highest rank of Angels, which is the rank of Satanaeel, and the Archangels, and powers, and chiefs, and thrones, and dignities and governors, and cherubim and seraphim, and light, and day and night, and wind and water, and air, and fire and what is like these elements. Verily the Lord formed all this, may His names be sanctified! by the completion of His eternal Word without speech, and in the first day in which these things were created, the Holy Spirit hovered over the waters, and in its hovering over them they were blessed and sanctified, and heat was formed in them by which the watery beings are born, and with this were mixed yeasts of the creatures, such as the bird which lays the egg by its wings, and from this is formed the living bird, for by reason of the nature of the heat of flaming fire, it verily reneweth heat in the wings of the bird, and lo! with them it lays an egg in which chickens are formed. Verily the reason why the holy Paraclete hovered over the waters in the form of

a bird, was that every winged fowl should be formed in this shape. On the second day God created the lower heaven, which is called the firmament, on which the gaze of men falls, that thou mayest know that the beings of the highest heavens which the heaven of the visible firmament covers are like the nature of the heaven of the firmament, except that the heaven which the eyes reach is separated from the highest heavens. All the heavens are three heavens. The visible firmament, and what is above it; it is called Διππτον and above it there is flaming fire; and a heaven which is above the fire; and the two heavens are filled with light and fire which created eyes cannot look at. On the second day which is the second of the days (Monday) the Lord, to Whom be praise! separated between the higher water and the lower water. Verily the rising up of the water which was formed in the height that day was like gathered clouds clinging together, and the waters remained resting in the air, none of them inclining to any one district. On the third day (Tuesday) God commanded the waters which were below the firmament that they should be gathered together to one place, that the dry land might be seen. When this happened, the veil was removed which was above the earth and the earth was disclosed. He looked upon it, and it was barren of verdure, [it was] dust and water mixed together. The water was in it and below it and above it, and it was shaken to the blowing of the winds through it. The air went up from the bosom of the earth, and rested in the bosom of its crevices and passages that in these caves might arise heat and cold for the service and consolidation of the earth, because the

earth was created like a sponge standing above the water. On this day God commanded the earth to bring forth grass and reeds and trees and seeds and roots and other things. On the fourth day (Wednesday) God formed the sun and the moon and the stars that the heat of the sun might be spread over the earth and it should be strengthened by its mellowness and that the moisture communicated to it by the water high above it should be dried up. On the fifth day God commanded the waters to bring forth animals of various colours and forms, some of which should fly in the bosom of the water, and others should fly above the water, and from them should spring the whales and Leviathan, and Behemoth, so terrible in their appearance, and air-fowl and water-fowl. On the sixth day God created from the earth all the beasts, and animals and insects and creeping reptiles. This day is Friday, and on it God created Adam of dust, and formed Eve from his rib. On the seventh day God had completed all creation, and He called it Sabbath. God had created Adam in the third hour of Friday the sixth day. Iblis had laid claim to Godhead which had entered him in the second hour of that day, and God had hurled him down from heaven to earth. Before God the Lord created Adam, rest fell upon all the powers; and God said, 'Come, let us create a Man in our likeness and form and image.' When the Angels heard this saying from the Lord they became frightened and much terrified, and they said to one another, 'What is this great wonder which we hear, and how is it possible that the form of our God and Creator can appear to us?' Then all the Angels looked towards the right hand of the Lord,

which was stretched out above all creation, and all of it was in His right hand. Then they looked towards the right hand of the Lord, and it took from all the earth a little handful of dust, and from all the waters a drop of water, and from the air a soul and a spirit, and from fire the force of heat, and it became in the grasp of the Lord portions of the four elements, heat and cold, moisture and drought. Verily God, the glorious and strong, created Adam from these four weak elements, which have no power, that all creatures created from them might hear and obey him: dust, that man might obey him; water, that all that is born of it and in it might obey him; air, that it might be possible for him to breathe it and to feel its breezes, and that its birds might obey him; and fire, that the heat of forces created from it should be a powerful helper to his sense. The reason why God, may His holy names be sanctified! created Adam with His holy hand in His form and image was that he should receive wisdom and speech and animal motion, and for the knowledge concerning things. When the glorious and illustrious Angels saw one like Him in Adam, they were affrighted. The wondrous glory upon his face terrified them, his form appeared shining with divine light greater than the light of the sun, and his body was bright and brilliant like the well-known stars in the crystal. When the figure of Adam drew itself up, he leapt standing; he was in the centre of the earth, he stretched out his right hand and his left hand and put his feet in order upon Golgotha, which is the place where was put the wood (cross) of our Saviour Jesus the Christ. He was dressed with a royal robe, he wore upon his head a

diadem of glory and praise and honour and dignity, he was crowned with a royal crown, and there he was made king and priest and prophet. God set him upon a throne of honour, and gathered to what was there all the animals and beasts and birds and all that God had created, and made them stand before Adam. They bent their heads and did obeisance to him, and he called each of them by its name. He made all the creatures obey him and they responded to his command. The Angels and the Powers heard the voice of God, may He be glorified and exalted! saying to Adam, 'O Adam, I have made thee king and priest and prophet and ruler and chief and governor over all creatures that are made. All creation shall obey thee and follow thy voice. Under thy grasp they shall be. To thee alone I have given this power; I have placed thee in possession of all that I have created.' When the Angels heard this saying from the Lord they redoubled honour and respect to Adam. When the Devil saw the gift that was given to Adam from the Lord, he envied him from that day and the schismatic from God set his mind in cunning towards him to seduce him by his boldness and his curse; and when he denied the grace of the Lord towards him, he became shameless and warlike. God, may His names be sanctified! deprived the Devil of the robe of praise and dignity and called his name Devil, he is a rebel against God, and Satan, because he opposes himself to the ways of the Lord, and Iblis, because He took his dignity from him. While Adam was listening to the speech of his Lord to him, and standing upon the place of Golgotha, all the creatures being gathered together that they might hear the conversation of God

with him, lo! a cloud of light carried him and went with him to Paradise and the choirs of Angels sang before him, the cherubim among them blessing and the seraphim crying 'Holy!' until Adam came into Paradise. He entered it at the third hour on Friday, and the Lord, to Him be praise! gave him the commandment, and warned him against disobedience to it. Then the Lord, to Him be praise! threw upon Adam a form of sleep, and he slept a sweet sleep in Paradise. And God took a rib from his left side, and from it He created Eve. When he awoke and saw Eve he rejoiced over her and lived with her, and she was in the pleasant garden of Paradise. God clothed them with glory and splendour. They outvied one another in the glory with which they were clothed, and the Lord crowned them for marriage, the Angels congratulated them, and there was joy there such as never has been the like and never will be till the day in which the people at the right hand shall hear the glorious voice from the Lord. Adam and Eve remained in Paradise for three hours. The site of Paradise was high up in the air, its ground was heavenly, raised above all mountains and hills, that were thirty spans high, that is fifteen cubits, according to the cubit of the Holy Ghost. This Paradise stretches round from the east by a wall from the hollow to the southern place of darkness where the cursed Prince was thrown, it is the place of sorrows. Eden is a fountain of God lying eastwards, to a height of eight degrees of the rising of the sun, and this is the mercy of God on which the children of men put their trust, that they shall have a Saviour from thence, because God, may He be exalted and glorified! knew in His

foreknowledge what the Devil would do to Adam. Adam lived in the treasury of His mercy, as David the prophet said, 'Thou hast been a fortress to us, O Lord, throughout all ages; cause us to live in Thy mercy.' The blessed David said also in his prayer about the salvation of men, 'Remember, Lord' (the tree was the Cross which was planted in the middle of the earth), 'Thy grace which thou hast wrought from all eternity'; I mean by this the mercy which God loved to extend to all men and to our weak race. Eden is the Church of God, and the Paradise in which is the altar of rest, and the length of life which God has prepared for all the saints. Because Adam was king, priest and prophet, God caused him to enter Paradise that he might minister in Eden, the Church of God the holy Lord, as Moses the holy Prophet testifies about this, saying, '**That thou shouldest minister and declare by noble and glorious service, and keep the commandment by which Adam and Eve were brought into the Church of God.**' Then God planted the tree of life in the middle of Paradise and it was the form of the cross which was stretched upon it, and it was the tree of life and salvation. Satan remained in his envy to Adam and Eve for the favour which the Lord shewed them, and he contrived to enter into the serpent . . .

, which was the most beautiful of the animals, and its nature was above the nature of the camel. He carried it till he went with it in the air to the lower parts of Paradise. The reason for Iblis the cursed hiding himself in the serpent was his ugliness, for when he was deprived of his honour he got into the acme of

ugliness, till none of the creatures could have borne the sight of him uncovered, and if Eve had seen him unveiled in the serpent, when she spoke to him, she would have run away from him, and neither cunning nor deceit would have availed him with her; but he contrived to hide himself in the serpent, the cunning creature, to teach the birds with round tongues the speech of men in Greek and such like. He would bring a broad mirror with much light sending out rays; he would put it between himself and a bird, and speak what he wished that the bird should know, and when the bird heard this speech, it would glance around and look in the mirror, and see the form of a bird like itself and rejoice at it, and not doubting that it was a bird of its species that was speaking to it would listen to it and attend to its language. And it would comprehend it in a moment and talk to it. But the cursed Devil, when he entered the serpent, came towards Eve, when she was alone in Paradise away from Adam, and called her by her name. She turned to him, and looked at her likeness behind a veil, and he talked to her, and she talked to him, and he led her astray by his speech . . . and she trusts in every word, and he lectured her about the forbidden tree in obedience to her desire, and described to her the goodness of its taste, and that when she should eat of it she should become a god; and she longed for what the cursed one made her long for, and she would not hear from the Lord, may His names be sanctified! what He had commanded Adam about the tree. She hastened eagerly towards it, and seized some of its fruit in her mouth. Then she called Adam, and he hastened to her, and she gave him of the fruit, telling

him that if he ate of it he would become a god. He listened to her advice because he should become a god as she said. When he and she ate the deadly fruit they were bereft of their glory, and their splendour was taken from them, and they were stripped of the light with which they had been clothed. When they looked at themselves, they were naked of the grace which they had worn, and their shame was manifest to them; they made to themselves aprons of fig-leaves, and covered themselves therewith, and they were in great sadness for three hours. They did not manage to continue in the grace and the power with which the Lord had endued them before their rebellion for three hours, till it was taken from them and they were made to slip and fall down at the time of sunset on that day, and they received the sentence of God in punishment. After the clothing of fig-leaves they put on clothing of skins, and that is the skin of which our bodies are made, being of the family of man, and it is a clothing of pain. The entrance of Adam into Paradise was at the third hour. He and Eve passed through great power in three hours, they were naked for three hours, and in the ninth hour they went out from Paradise, unwillingly, with much grief, great weeping, mourning and sighing.

They slept towards the East of it near the altar. When they awoke from their sleep, God spoke to Adam and comforted him, saying to him, blessed be His names! 'O Adam! do not grieve, for I will restore thee to thine inheritance, out of which thy rebellion has brought thee. Know that because of my love to thee I have cursed the earth, and I will not have pity upon it, on

account of thy sin. I have cursed also the serpent by whom thou hast been led astray, and I have made its feet go within its belly. I have made dust its food. I have not cursed thee. I have decreed against Eve that she shall be at thy service. Know certainly that when thou hast accomplished the time that I have decreed for thee to dwell outside, in the accursed land, for thy transgression of my commandment, I will send my dear Son; He will come down to the earth, He will be clothed with a body from a Virgin of thy race, named Mary. I will purify her and choose her, and bring her into power generation after generation until the time that the Son comes down from Heaven. In that time shall be the beginning of thy salvation and restoration to thine inheritance. Command thy sons when thy death approaches which I have decreed for thee that when thou diest they keep thy body in myrrh and cassia, and put it in the cave where thou art dwelling to-day till the time of the exit of thy children from the bosom of paradise and their passage to the dusty land. When that time comes, instruct the one of thy children who lives until then to carry thy body with him and put it in the place where I shall make him halt. This place where he shall put thy body is the centre of the earth; from it and in it salvation shall come to thee and to all thy children.' God disclosed to him all the griefs and pains that should happen to him, and commanded him to have patience about this. When He put Adam and Eve out of Paradise, He shut its gate, and put in charge a fiery Angel. He caused Adam and Eve to dwell in the holy mountain on which is the foundation of Paradise, in the place known as Matarimôn. They lived there in a cave at

the top of the hill, hidden in it, and despairing of mercy, and they were then pure virgins. Then Adam thought of the wedding of Eve, and he found in the foundation of Paradise gold and myrrh and incense. He left this together, and consecrated it in the interior of the cave, which he had already made his house of prayer. The gold which he got from the foundation of Paradise was like in quantity to seventy-two images. He paid this with the myrrh and the incense to Eve, saying, 'This is thy dowry, keep it. This must be all offered together to the Son of God at the time of His coming into the world. The gold is the symbol of His royalty; the incense is to burn before Him; and the myrrh is to anoint His body which He will take from us. This shall be a witness between me and thee with our Saviour that He shall come to the world.' Adam called this cave the Cave of Treasures . . .

The Testament of Adam.

Hear, O my son Seth! what I command thee. Keep it, and thou shalt understand it . . . **Understand, O my son, the state of the hours of the night and of the day, and their names, and what praises God in them,** wherewith you must call on God at their approach, and at what hour prayer and supplication is due. **My Creator has taught me this, and made me understand the names of all the beasts of the earth, and birds of the air; and the Lord has initiated me into the number of the hours of the night and of the day, and the affairs of the Angels and their powers and how they are.** Know that in the first hour of the day is the raising of the praise of my children to God.

In the second hour there are the prayers of the Angels and their cry. In the third hour the birds give praise. In the fourth hour is the worship of spiritual beings. In the fifth hour is the worship of the other living creatures. In the sixth hour is the entreaty of the cherubim and their supplication. In the seventh hour is the entrance to God and the exit from His presence, for in it the prayers of every living thing rise to the Lord. In the eighth hour is the worship of all heavenly beings and fiery creatures. In the ninth hour is the service of the Angels of God who stand before Him, and the throne of His majesty. The tenth hour is for the water, and in it the Holy Ghost hovers and goes up over the other waters and chases the devils from them . . . In the twelfth hour the supplication and cry of men is accepted before God . . . The hours of the night. In the first hour there is the . . . devils. In this hour . . . they do not hurt any one, and no one fears them until the time of their return from their worship. In the second hour there is the worship of the great fishes and all that is upon the water, and the creeping things that are therein. In the third hour is the worship of the fire which is below the abyss, about this hour it is not possible for any one to speak. In the fourth hour is the consecration of the seraphim. **I heard that in this hour during the time of my stay in Paradise, before my rebellion against the commandment. When I transgressed the command, I could no longer hear the voices nor their movement and agitation as I used to hear them, and I could not see anything holy as I used to see it before [my] sin.** In the fifth hour there is the worship of the water which is above the heaven. Verily I and the Angels

used in that hour to hear voices from the water which is in the height, and a tumult as if of chariots and great wheels and the sounding amongst the waves, and commotion among the echoes in praise to the Lord. In the sixth hour is the supplication of the clouds to God when they are fearful and trembling. In the seventh hour the powers of the earth are led forth, and they sing praise, whilst the waters sleep and are stilled. . . . In the eighth hour the grass comes forth from the earth. In the ninth hour is the service of the Angels and the entrance of prayers before God. In the tenth hour the gates of heaven are opened, and the cry of my believing children is heard, and they receive what they have asked from God, may He be exalted and praised! And the seraphim rub their wings, and by the force of their rubbing the cock crows in praise to the Lord. In the eleventh hour there is joy and delight over all the earth, for the Sun enters the Paradise of God, and its light arises in the regions of the earth. All creatures are illumined by the falling of the sun's rays upon them. In the twelfth hour my children must burn jasmine before the Lord, for by it there is much repose in heaven for all its inhabitants. Know, O my son Seth, and attend to my saying. Be sure that God will come down to the earth as He said to me, and made me understand and know when He comforted me at my exit from Paradise. Praise to His names! . . . Seth took the scroll in which he wrote the Testament of his father Adam into the Cave of Treasures along with the offerings which Adam had carried with him from the land of Paradise, that is to say, gold, myrrh, and incense, [about] which Adam taught Seth and his children that they should belong

to three Magian kings, and that they should travel with these things to the Saviour of the world, to be born in a city called Bethlehem, a territory of Judah.”

Kitab Al-Magall or the Book of the Rolls, One of the Books of Clement

And if it be so that Adam could no longer hear the wondrous voices of the angels singing the prayers of the hours after his fall, what should we assume we, as well, are unable to hear in our fallen state?

If this is so, that in heaven, the angels sing the hours of praise to our God, what then, might a mere mortal who wishes to incline his thoughts to the mind of the Almighty God and join these prayers do? After all, it is true that Adam only heard these prayers for the first three hours in the Garden of Eden but distinctly no more . . . after the fall from grace.

Surely, these prayers of the hours are not recorded anywhere in heaven or on earth and have been lost to us through the fault of the first man.

But then, what if God in His mercy, found a way to discharge such a secret to his people remaining on earth hoping to find a means to give them access to this heavenly liturgy of the hours?

Would it not be rote to assume that participating in such a heavenly liturgy might contain some aspect off

the continuum, of the movement, perhaps even a key to the hallowed halls of God?

If such were to be found, it would be the greatest finds of all time, containing within it the mysteries to all life on earth. And of such, we could call it 'gold.'

In essence, to find the key to the heavenly liturgy, would be to find the highest form of gold possible in this world.

"I have found the gold, I have found the gold," you can hear Adam shouting . . . but then, suddenly, through a sin of pride, it is gone.

It is gone from his hearing, but not from the heavenly continuum . . . it is gone from his seeing, but not from the heavenly worlds.

Of this . . . he absolutely knows.

THE MYSTERY OF PROPHETS



Because Adam knew that this line of revelation must be preserved in some way. So he told his descendants, who then told their descendants , and so on, and so on . . .

But to whom was this mysterious knowledge to be trusted?

*From John Calvin (David, Isaiah, Jeremiah, Samuel,
Daniel)*

"It is strange that these delightful promises affect us coldly, or scarcely at all, so that the generality of men prefer to wander up and down, forsaking the fountain of living waters, and hewing out to themselves broken cisterns, rather than embrace the divine liberality voluntarily offered to them (Jeremiah 2:13). "The name of the Lord," says Solomon, "is a strong tower; the righteous runneth into it, and is safe." (Proverbs 18:10) Joel, after predicting the fearful disaster which was at hand, subjoins the following memorable sentence: " And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." (Joel 2:32) This we know properly refers to the course of the Gospel. Scarcely one in a hundred is moved to come into the presence of God, though he himself exclaims by Isaiah, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24) This honour he elsewhere bestows upon the whole Church in general, as belonging to all the members of Christ: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." (Psalm 91:15) My intention, however, as I already observed, is not to enumerate all, but only select some admirable passages as a specimen how kindly God allures us to himself, and how extreme our ingratitude must be when with such powerful motives our sluggishness still retards us. Wherefore, let these words always resound in our ears: "The Lord is nigh unto all them that call upon him, to all that call

upon him in truth" (Psalm 145:18). Likewise those passages which we have quoted from Isaiah and Joel, in which God declares that his ear is open to our prayers, and that he is delighted as with a sacrifice of sweet savour when we cast our cares upon him. The special benefit of these promises we receive when we frame our prayer, not timorously or doubtingly, but when trusting to his word whose majesty might otherwise deter us, we are bold to call him Father, he himself deigning to suggest this most delightful name. Fortified by such invitations it remains for us to know that we have therein sufficient materials for prayer, since our prayers depend on no merit of our own, but all their worth and hope of success are founded and depend on the promises of God, so that they need no other support, and require not to look up and down on this hand and on that. It must therefore be fixed in our minds, that though we equal not the lauded sanctity of patriarchs, prophets, and apostles, yet as the command to pray is common to us as well as them, and faith is common, so if we lean on the word of God, we are in respect of this privilege their associates. For God declaring, as has already been seen, that he will listen and be favourable to all, encourages the most wretched to hope that they shall obtain what they ask; and, accordingly, we should attend to the general forms of expression, which, as it is commonly expressed, exclude none from first to last; only let there be sincerity of heart, self-dissatisfaction, humility, and faith, that we may not, by the hypocrisy of a deceitful prayer, profane the name of God. Our most merciful Father will not reject those whom he not only encourages to come, but

urges in every possible way. Hence David's method of prayer to which I lately referred: "And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant, that it may continue for ever before thee" (2 Samuel 7:28). So also, in another passage, "Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant" (Psalm 119:76). And the whole body of the Israelites, whenever they fortify themselves with the remembrance of the covenant, plainly declare, that since God thus prescribes they are not to pray timorously (Genesis 32:13). In this they imitated the example of the patriarchs, particularly Jacob, who, after confessing that he was unworthy of the many mercies which he had received of the Lord's hand, says, that he is encouraged to make still larger requests, because God had promised that he would grant them. But whatever be the pretexts which unbelievers employ, when they do not flee to God as often as necessity urges, nor seek after him, nor implore his aid, they defraud him of his due honour just as much as if they were fabricating to themselves new gods and idols, since in this way they deny that God is the author of all their blessings. On the contrary, nothing more effectually frees pious minds from every doubt, than to be armed with the thought that no obstacle should impede them while they are obeying the command of God, who declares that nothing is more grateful to him than obedience. Hence, again, what I have previously said becomes still more clear, namely, that a bold spirit in prayer well accords with fear, reverence, and anxiety, and

that there is no inconsistency when God raises up those who had fallen prostrate. In this way forms of expression apparently inconsistent admirably harmonize. Jeremiah and David speak of humbly laying their supplications before God (Jeremiah 42:9; Daniel 9:18). In another passage Jeremiah says "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant" (Jeremiah 42:2). On the other hand, believers are often said to *lift up prayer*. Thus Hezekiah speaks, when asking the prophet to undertake the office of interceding (2 Kings 19:4). And David says, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141:2). The explanation is, that though believers, persuaded of the paternal love of God, cheerfully rely on his faithfulness, and have no hesitation in imploring the aid which he voluntarily offers, they are not elated with supine or presumptuous security; but climbing up by the ladder of the promises, still remain humble and abased suppliants."

*On Prayer, John Calvin, Translated by Henry
Breveridge, 1845*

From the Cave of Treasures

"THE SYMBOLISM OF EDEN.

“Now Eden is the Holy Church, and the Church is the compassion of God, which He was about to extend to the children of men. For God, according to His foreknowledge, knew what Satan had devised against Adam, and therefore He set Adam beforehand in the bosom of His compassion, even as the blessed David singeth concerning Him in the Psalm saying, "Lord, Thou hast been an abiding place for us throughout all generations," that is to say, "Thou hast made us to have our abiding place in Thy compassion." And, when entreating God on behalf of the redemption of the children of men, David said, "Remember Thy Church, which Thou didst acquire in olden time " (Ps. lxxiv. 2), that is to say, "[Remember] Thy compassion, which Thou art about to spread over our feeble race." Eden is the Holy Church, and the Paradise which was in it is the land of rest, and the inheritance of life, which God hath prepared for all the holy children of men. And because Adam was priest, and king, and prophet, God brought him into Paradise that he might minister in Eden, the Holy Church, even as the blessed man Moses testifieth concerning him, saying, "That he might serve God by means of priestly ministration with praise, and that he might keep that commandment which had been entrusted to him by the compassion of God" (Gen. ii. 15, 16). And God made Adam and Eve to dwell in Paradise. True is this word, and it proclaimeth the truth.”

*The Cave of Treasures, E.A. Wallace Budge,
Manuscript 'The Scribe's Prayer', London Tract
Society, 1927*

*From the Legends of the Jews (Enoch, Methuseleh,
Noah, Shem, Abraham)*

"THE ASCENSION OF ENOCH

"This was not the first time Enoch had been in heaven. Once before, while he sojourned among men, he had been permitted to see all there is on earth and in the heavens. On a time when he was sleeping, a great grief came upon his heart, and he wept in his dream, not knowing what the grief meant, nor what would happen to him. And there appeared to him two men, very tall. Their faces shone like the sun, and their eyes were like burning lamps, and fire came forth from their lips; their wings were brighter than gold, their hands whiter than snow. They stood at the head of Enoch's bed, and called him by his name. He awoke from his sleep, and hastened and made obeisance to them, and was terrified. And these men said to him: **"Be of good cheer, Enoch, be not afraid; the everlasting God hath sent us to thee, and lo! to-day thou shalt ascend with us into heaven. And tell thy sons and thy servants, and let none seek thee, till the Lord bring thee back to them."**

Enoch did as he was told, and after he had spoken to his sons, and instructed them not to turn aside from God, and to keep His judgment, these two men summoned him, and took him on their wings, and placed him on the clouds, which moved higher and higher, till they set him down in the first heaven. **Here they showed him the two hundred angels who rule the stars, and their heavenly service.** Here he

saw also the treasuries of snow and ice, of clouds and dew.

From there they took him to the second heaven, where he saw the fallen angels imprisoned, they who obeyed not the commandments of God, and took counsel of their own will. The fallen angels said to Enoch, "O man of God! Pray for us to the Lord," and he answered: "Who am I, a mortal man, that I should pray for angels? Who knows whither I go, or what awaits me?"

They took him from thence to the third heaven, where they showed him Paradise, with all the trees of beautiful colors, and their fruits, ripe and luscious, and all kinds of food which they produced, springing up with delightful fragrance. In the midst of Paradise he saw the tree of life, in that place in which God rests when He comes into Paradise. This tree cannot be described for its excellence and sweet fragrance, and it is beautiful, more than any created thing, and on all its sides it is like gold and crimson in appearance, and transparent as fire, and it covers everything. From its root in the garden there go forth four streams, which pour out honey, milk, oil, and wine, and they go down to the Paradise of Eden, that lies on the confines between the earthly region of corruptibility and the heavenly region of incorruptibility, and thence they go along the earth. **He also saw the three hundred angels who keep the garden, and with never-ceasing voices and blessed singing they serve the Lord every day.** The angels leading Enoch explained to him that this place is prepared for the righteous, while the

terrible place prepared for the sinners is in the northern regions of the third heaven. He saw there all sorts of tortures, and impenetrable gloom, and there is no light there, but a gloomy fire is always burning. And all that place has fire on all sides, and on all sides cold and ice, thus it burns and freezes. And the angels, terrible and without pity, carry savage weapons, and their torture is unmerciful.

The angels took him then to the fourth heaven, and showed him all the comings in and goings forth, and all the rays of the light of the sun and the moon. He saw the fifteen myriads of angels who go out with the sun, and attend him during the day, and the thousand angels who attend him by night. Each angel has six wings, and they go before the chariot of the sun, while one hundred angels keep the sun warm, and light it up. He saw also the wonderful and strange creatures named phoenixes and chalkidri, who attend the chariot of the sun, and go with him, bringing heat and dew. They showed him also the six gates in the east of the fourth heaven, by which the sun goes forth, and the six gates in the west where he sets, and also the gates by which the moon goes out, and those by which she enters. **In the middle of the fourth heaven he saw an armed host, serving the Lord with cymbals and organs and unceasing voices.**

In the fifth heaven he saw many hosts of the angels called Grigori. Their appearance was like men, and their size was greater than the size of the giants, their countenances were withered, and their lips silent. On his question who they were, the angels leading him

answered, "These are the Grigori, who with their prince Salamiel rejected the holy Lord." Enoch then said to the Grigori, "Why wait ye, brethren, and serve ye not before the face of the Lord, and why perform ye not your duties before the face of the Lord, and anger not your Lord to the end?" **The Grigori listened to the rebuke, and when the trumpets resounded together with a loud call, they also began to sing with one voice, and their voices went forth before the Lord with sadness and tenderness.**

In the seventh heaven he saw the seven bands of archangels who arrange and study the revolutions of the stars and the changes of the moon and the revolution of the sun, and superintend the good or evil conditions of the world. **And they arrange teachings and instructions and sweet speaking and singing and all kinds of glorious praise.** They hold in subjection all living things, both in heaven and on earth. **In the midst of them are seven phoenixes, and seven cherubim, and seven six-winged creatures, singing with one voice.**

When Enoch reached the seventh heaven, and saw all the fiery hosts of great archangels and incorporeal powers and lordships and principalities and powers, he was afraid and trembled with a great terror. Those leading him took hold of him, and brought him into the midst of them, and said to him, "**Be of good cheer, Enoch, be not afraid,**" and they showed him the Lord from afar, sitting on His lofty throne, while all the heavenly hosts, divided in ten classes, having approached, stood on the ten steps according to their

rank, and made obeisance to the Lord. And so they proceeded to their places in joy and mirth and boundless light, singing songs with low and gentle voices, and gloriously serving Him. They leave not nor depart day or night, standing before the face of the Lord, working His will, cherubim and seraphim, standing around His throne. And the six-winged creatures overshadow all His throne, singing with a soft voice before the face of the Lord, "Holy, holy, holy, is the Lord of hosts; heaven and earth are full of His glory." When he had seen all these, the angels leading him said to him, "Enoch, up to this time we were ordered to accompany thee." They departed, and he saw them no more. Enoch remained at the extremity of the seventh heaven, in great terror, saying to himself, "Woe is me! What has come upon me!" But then Gabriel came and said unto him, "Enoch, be not afraid, stand up and come with me, and stand up before the face of the Lord forever." And Enoch answered: "O my lord, my spirit has departed from me with fear and trembling. Call the men to me who have brought me to the place! Upon them I have relied, and with them I would go before the face of the Lord." And Gabriel hurried him away like a leaf carried off by the wind, and set him before the face of the Lord. **Enoch fell down and worshipped the Lord, who said to him: "Enoch, be not afraid! Rise up and stand before My face forever."** And Michael lifted him up, and at the command of the Lord took his earthly robe from him, and anointed him with the holy oil, and clothed him, and when he gazed upon himself, he looked like one of God's glorious ones, and fear and trembling departed from him. God

called then one of His archangels who was more wise than all the others, and wrote down all the doings of the Lord, and He said to him, "Bring forth the books from My store-place, and give a reed to Enoch, and interpret the books to him." The angel did as he was commanded, and he instructed Enoch thirty days and thirty nights, and his lips never ceased speaking, while Enoch was writing down all the things about heaven and earth, angels and men, and all that is suitable to be instructed in. He also wrote down all about the souls of men, those of them which are not born, and the places prepared for them forever. He copied all accurately, and he wrote three hundred and sixty-six books. **After he had received all the instructions from the archangel, God revealed unto him great secrets, which even the angels do not know.** He told him how, out of the lowest darkness, the visible and the invisible were created, how He formed heaven, light, water, and earth, and also the fall of Satan and the creation and sin of Adam He narrated to him, and further revealed to him that the duration of the world will be seven thousand years, and the eighth millennium will be a time when there is no computation, no end, neither years, nor months, nor weeks, nor days, nor hours.

The Lord finished this revelation to Enoch with the words: "And now I give thee Samuil and Raguil, who brought thee to Me. **Go with them upon the earth, and tell thy sons what things I have said to thee, and what thou hast seen from the lowest heaven up to My throne. Give them the works written out by thee, and they shall read them, and shall distribute**

the books to their children's children and from generation to generation and from nation to nation. And I will give thee My messenger Michael for thy writings and for the writings of thy fathers, Adam, Seth, Enosh, Kenan, Mahalalel, and Jared thy father. And I shall not require them till the last age, for I have instructed My two angels, Ariuk and Mariuk, whom I have put upon the earth as their guardians, and I have ordered them in time to guard them, that the account of what I shall do in thy family may not be lost in the deluge to come. For on account of the wickedness and iniquity of men, I will bring a deluge upon the earth, and I will destroy all, but I will leave a righteous man of thy race with all his house, who shall act according to My will. From their seed will be raised up a numerous generation, and on the extinction of that family, I will show them the books of thy writings and of thy father, and the guardians of them on earth will show them to the men who are true and please Me. And they shall tell to another generation, and they, having read them, shall be glorified at last more than before."

Enoch was then sent to earth to remain there for thirty days to instruct his sons, but before he left heaven, God sent an angel to him whose appearance was like snow, and his hands were like ice. Enoch looked at him, and his face was chilled, that men might be able to endure the sight of him. The angels who took him to heaven put him upon his bed, in the place where his son Methuselah was expecting him by day and by night. **Enoch assembled his sons and all his household, and instructed them faithfully about all**

things he had seen, heard, and written down, and he gave his books to his sons, to keep them and read them, admonishing them not to conceal the books, but tell them to all desiring to know. When the thirty days had been completed, the Lord sent darkness upon the earth, and there was gloom, and it hid the men standing with Enoch. **And the angels hasted and took Enoch, and carried him to the highest heaven, where the Lord received him and set him before His face, and the darkness departed from the earth, and there was light. And the people saw, and did not understand how Enoch was taken, and they glorified God.**

Enoch was born on the sixth day of the month of Siwan, and he was taken to heaven in the same month, Siwan, on the same day and in the same hour when he was born. And Methuselah hastened and all his brethren, the sons of Enoch, and built an altar in the place called Achuzan, whence Enoch was taken up to heaven. The elders and all the people came to the festivity and brought their gifts to the sons of Enoch, and made a great festivity, rejoicing and being merry for three days, praising God, who had given such a sign by means of Enoch, who had found favor with them.

The Translation of Enoch

The sinfulness of men was the reason why Enoch was translated to heaven. Thus Enoch himself told Rabbi Ishmael. When the generation of the deluge transgressed, and spoke to God, saying, "Depart from

us, for we do not desire to know Thy ways," Enoch was carried to heaven, to serve there as a witness that God was not a cruel God in spite of the destruction decreed upon all living beings on earth.

When Enoch, under the guidance of the angel Anpiel, was carried from earth to heaven, the holy beings, the ofanim, the seraphim, the cherubim, all those who move the throne of God, and the ministering spirits whose substance is of consuming fire, they all, at a distance of six hundred and fifty million and three hundred parasangs, noticed the presence of a human being, and they exclaimed: "Whence the odor of one born of woman? How comes he into the highest heaven of the fire-coruscating angels?" But God replied: "O My servants and hosts, ye, My cherubim, ofanim, and seraphim, let this not be an offense unto you, for all the children of men denied Me and My mighty dominion, and they paid homage to the idols, so that I transferred the Shekinah from earth to heaven. But this man Enoch is the elect of men. He has more faith, justice, and righteousness than all the rest, and he is the only reward I have derived from the terrestrial world."

Before Enoch could be admitted to service near the Divine throne, the gates of wisdom were opened unto him, and the gates of understanding, and of discernment, of life, peace, and the Shekinah, of strength and power, of might, loveliness, and grace, of humility and fear of sin. Equipped by God with extraordinary wisdom, sagacity, judgment, knowledge, learning, compassionateness, love,

kindness, grace, humility, strength, power, might, splendor, beauty, shapeliness, and all other excellent qualities, beyond the endowment of any of the celestial beings, Enoch received, besides, many thousand blessings from God, and his height and his breadth became equal to the height and the breadth of the world, and thirty-six wings were attached to his body, to the right and to the left, each as large as the world, and three hundred and sixty-five thousand eyes were bestowed upon him, each brilliant as the sun. A magnificent throne was erected for him beside the gates of the seventh celestial palace, and a herald proclaimed throughout the heavens concerning him, who was henceforth to be called Metatron in the celestial regions: "I have appointed My servant Metatron as prince and chief over all the princes in My realm, with the exception only of the eight august and exalted princes that bear My name. Whatever angel has a request to prefer to Me, shall appear before Metatron, and what he will command at My bidding, ye must observe and do, for the prince of wisdom and the prince of understanding are at his service, and they will reveal unto him the sciences of the celestials and the terrestrials, the knowledge of the present order of the world and the knowledge of the future order of the world. Furthermore, I have made him the guardian of the treasures of the palaces in the heaven Arabot, and of the treasures of life that are in the highest heaven."

Out of the love He bore Enoch, God arrayed him in a magnificent garment, to which every kind of luminary in existence was attached, and a crown

gleaming with forty-nine jewels, the splendor of which pierced to all parts of the seven heavens and to the four corners of the earth. In the presence of the heavenly family, He set this crown upon the head of Enoch, and called him "the little Lord." It bears also the letters by means of which heaven and earth were created, and seas and rivers, mountains and valleys, planets and constellations, lightning and thunder, snow and hail, storm and whirlwind--these and also all things needed in the world, and the mysteries of creation. Even the princes of the heavens, when they see Metatron, tremble before him, and prostrate themselves; his magnificence and majesty, the splendor and beauty radiating from him overwhelm them, even the wicked Samael, the greatest of them, even Gabriel the angel of the fire, Bardiel the angel of the hail, Ruhiel the angel of the wind, Barkiel the angel of the lightning, Za'miel the angel of the hurricane, Zakkriel the angel of the storm, Sui'el the angel of the earthquake, Za'fiel the angel of the showers, Ra'miel the angel of the thunder, Ra'shiel the angel of the whirlwind, Shalgriel the angel of the snow, Matriel the angel of the rain, Shamshiel the angel of the day, Leliel the angel of the night, Galgliel the angel of the solar system, Ofaniel the angel of the wheel of the moon, Kokabiel the angel of the stars, and Rahtiel the angel of the constellations.

When Enoch was transformed into Metatron, his body was turned into celestial fire--his flesh became flame, his veins fire, his bones glimmering coals, the light of his eyes heavenly brightness, his eyeballs torches of fire, his hair a flaring blaze, all his limbs

and organs burning sparks, and his frame a consuming fire. To right of him sparkled flames of fire, to left of him burnt torches of fire, and on all sides he was engirdled by storm and whirlwind, hurricane and thundering.

Methuselah

After the translation of Enoch, Methuselah was proclaimed ruler of the earth by all the kings. He walked in the footsteps of his father, teaching truth, knowledge, and fear of God to the children of men all his life, and deviating from the path of rectitude neither to the right nor the left. He delivered the world from thousands of demons, the posterity of Adam which he had begotten with Lilith, that she-devil of she-devils. These demons and evil spirits, as often as they encountered a man, had sought to injure and even slay him, until Methuselah appeared, and supplicated the mercy of God. **He spent three days in fasting, and then God gave him permission to write the Ineffable Name upon his sword**, wherewith he slew ninety-four myriads of the demons in a minute, until Agrimus, the first-born of them, came to him and entreated him to desist, at the same time handing the names of the demons and imps over to him. And so Methuselah placed their kings in iron fetters, while the remainder fled away and hid themselves in the innermost chambers and recesses of the ocean. And it is on account of the wonderful sword by means of which the demons were killed that he was called Methuselah.

He was so pious a man that he composed two hundred and thirty parables in praise of God for every word he uttered. When he died, the people heard a great commotion in the heavens, and they saw nine hundred rows of mourners corresponding to the nine hundred orders of the Mishnah which he had studied, and tears flowed from the eyes of the holy beings down upon the spot where he died. Seeing the grief of the celestials, the people on earth also mourned over the demise of Methuselah, and God rewarded them therefore He added seven days to the time of grace which He had ordained before bringing destruction upon the earth by a flood of waters . . .

Adam was sore grieved, and he put on sackcloth and ashes, and he fasted many, many days, until God appeared unto him, and said: "My son, have no fear . . . I will give thee a remedy that will help thee." . . . Adam asked, "And what is this remedy?" . . . "

God then gave him the book of the angel Raziel, which he studied day and night . . .

In the moment when Adam took the book, a flame of fire shot up from near the river, and the angel rose heavenward with it. Then Adam knew that he who had spoken to him was an angel of God, and it was from the Holy King Himself that the book had come, and he used it in holiness and purity. It is the book out of which all things worth knowing can be learnt, and all mysteries, and it teaches also how to call upon the angels and make them appear before men, and

answer all their questions. But not all alike can use the book, only he who is wise and God-fearing, and resorts to it in holiness . . .

After some time had passed, the [fallen] angels visited Adam, and, envious of the wisdom he had drawn from the book, they sought to destroy him cunningly by calling him a god and prostrating themselves before him, in spite of his remonstrance, "Do not prostrate yourselves before me, but magnify the Lord with me, and let us exalt His Name together." However, the envy of the angels was so great that they stole the book God had given Adam from him, and threw it in the sea. Adam searched for it everywhere in vain, and the loss distressed him sorely. Again he fasted many days, until God appeared unto him, and said: "Fear not! I will give the book back to thee," and He called Rahab, the Angel of the Sea, and ordered him to recover the book from the sea and restore it to Adam. And so he did.

Upon the death of Adam, the holy book disappeared, but later the cave in which it was hidden was revealed to Enoch in a dream. It was from this book that Enoch drew his knowledge of nature, of the earth and of the heavens, and he became so wise through it that his wisdom exceeded the wisdom of Adam. **Once he had committed it to memory, Enoch hid the book again.**

Now, when God resolved upon bringing the flood on the earth, He sent the archangel Raphael to Noah, as the bearer of the following message: "I give thee

herewith the holy book, that all the secrets and mysteries written therein may be made manifest unto thee, and that thou mayest know how to fulfil its injunction in holiness, purity, modesty, and humbleness. Thou wilt learn from it how to build an ark of the wood of the gopher tree, wherein thou, and thy sons, and thy wife shall find protection."

Noah took the book, and when he studied it, the holy spirit came upon him, and he knew all things needful for the building of the ark and the gathering together of the animals. **The book, which was made of sapphires, he took with him into the ark, having first enclosed it in a golden casket. All the time he spent in the ark it served him as a time-piece, to distinguish night from day.** Before his death, he entrusted it to Shem, and he in turn to Abraham. From Abraham it descended through Jacob, Levi, Moses, and Joshua to Solomon, who learnt all his wisdom from it, and his skill in the healing art, and also his mastery over the demons . . .

Of the Mother of Abraham

When her time approached, she left the city in great terror and wandered toward the desert, walking along the edge of a valley, until she happened across a cave. She entered this refuge, and on the next day she was seized with throes, and she gave birth to a son. The whole cave was filled with the light of the child's countenance as with the splendor of the sun, and the mother rejoiced exceedingly. The babe she bore was our father Abraham.

His mother lamented, and said to her son: "Alas that I bore thee at a time when Nimrod is king. For thy sake seventy thousand men children were slaughtered, and I am seized with terror on account of thee, that he hear of thy existence, and slay thee. Better thou shouldst perish here in this cave than my eye should behold thee dead at my breast." She took the garment in which she was clothed, and wrapped it about the boy. Then she abandoned him in the cave, saying, "May the Lord be with thee, may He not fail thee nor forsake thee."

The Babe Proclaims God

Thus Abraham was deserted in the cave, without a nurse, and he began to wail. God sent Gabriel down to give him milk to drink, and the angel made it to flow from the little finger of the baby's right hand, and he sucked at it until he was ten days old. Then he arose and walked about, and he left the cave, and went along the edge of the valley. When the sun sank, and the stars came forth, he said, "These are the gods!" But the dawn came, and the stars could be seen no longer, and then he said, "I will not pay worship to these, for they are no gods." Thereupon the sun came forth, and he spoke, "This is my god, him will I extol." But again the sun set, and he said, "He is no god," and beholding the moon, he called her his god to whom he would pay Divine homage. Then the moon was obscured, and he cried out: "This, too, is no god! There is One who sets them all in motion."

He was still communing with himself when the angel Gabriel approached him and met him with the greeting, "Peace be with thee," and Abraham returned, "With thee be peace," and asked, "Who art thou?" And Gabriel answered, and said, "I am the angel Gabriel, the messenger of God," and he led Abraham to a spring of water near by, and Abraham washed his face and his hands and feet, and he prayed to God, bowing down and prostrating himself

...

Ten generations there were from Noah to Abraham, to show how great is the clemency of God, for all the generations provoked His wrath, until Abraham our father came and received the reward of all of them.

For the sake of Abraham God had shown himself long-suffering and patient during the lives of these ten generations. Yea, more, the world itself had been created for the sake of his merits. His advent had been made manifest to his ancestor Reu, who uttered the following prophecy at the birth of his son Serug: "From this child he shall be born in the fourth generation that shall set his dwelling over the highest, and he shall be called perfect and spotless, and shall be the father of nations, and his covenant shall not be dissolved, and his seed shall be multiplied forever. . .

In the Fiery Furnace

Now the king was exceedingly wroth at Abraham, and ordered him to be cast into prison, where he commanded the warden not to give him bread or water. But God hearkened unto the prayer of

Abraham, and sent Gabriel to him in his dungeon. For a year the angel dwelt with him, and provided him with all sorts of food, and a spring of fresh water welled up before him, and he drank of it. At the end of a year, the magnates of the realm presented themselves before the king, and advised him to cast Abraham into the fire, that the people might believe in Nimrod forever. Thereupon the king issued a decree that all the subjects of the king in all his provinces, men and women, young and old, should bring wood within forty days, and he caused it to be thrown into a great furnace and set afire. The flames shot up to the skies, and the people were sore afraid of the fire. Now the warden of the prison was ordered to bring Abraham forth and cast him in the flames. The warden reminded the king that Abraham had not had food or drink a whole year, and therefore must be dead, but Nimrod nevertheless desired him to step in front of the prison and call his name. If he made reply, he was to be hauled out to the pyre. If he had perished, his remains were to receive burial, and his memory was to be wiped out henceforth.

Greatly amazed the warden was when his cry, "Abraham, art thou alive?" was answered with "I am living." He questioned further, "Who has been bringing thee food and drink all these many days?" and Abraham replied: "Food and drink have been bestowed upon me by Him who is over all things, the God of all gods and the Lord of all lords, who alone doeth wonders, He who is the God of Nimrod and the God of Terah and the God of the whole world. He dispenseth food and drink unto all beings. He sees,

but He cannot be seen, He is in the heavens above, and He is present in all places, for He Himself superviseth all things and provideth for all."

The miraculous rescue of Abraham from death by starvation and thirst convinced the prison-keeper of the truth of God and His prophet Abraham, and he acknowledged his belief in both publicly. The king's threat of death unless he recanted could not turn him away from his new and true faith. When the hangman raised his sword and set it at his throat to kill him, he exclaimed, "The Eternal He is God, the God of the whole world as well as of the blasphemer Nimrod." But the sword could not cut his flesh. The harder it was pressed against his throat, the more it broke into pieces.

Nimrod, however, was not to be turned aside from his purpose, to make Abraham suffer death by fire. One of the princes was dispatched to fetch him forth. But scarcely did the messenger set about the task of throwing him into the fire, when the flame leapt forth from the furnace and consumed him. Many more attempts were made to cast Abraham into the furnace, but always with the same success- whoever seized him to pitch him in was himself burnt, and a large number lost their lives. Satan appeared in human shape, and advised the king to place Abraham in a catapult and sling him into the fire. Thus no one would be required to come near the flame. Satan himself constructed the catapult. Having proved it fit three times by means of stones put in the machine, they bound Abraham, hand and foot, and were about

to consign him to the flames. At that moment Satan, still disguised in human shape, approached Abraham, and said, "If thou desirest to deliver thyself from the fire of Nimrod, bow down before him and believe in him." But Abraham rejected the tempter with the words, "May the Eternal rebuke thee, thou vile, contemptible, accursed blasphemer!" and Satan departed from him.

Then the mother of Abraham came to him and implored him to pay homage to Nimrod and escape the impending misfortune. But he said to her: "O mother, water can extinguish Nimrod's fire, but the fire of God will not die out for evermore. Water cannot quench it." When his mother heard these words, she spake, "May the God whom thou servest rescue thee from the fire of Nimrod!"

Abraham was finally placed in the catapult, and he raised his eyes heavenward, and spoke, "O Lord my God, Thou seest what this sinner purposes to do unto me!" His confidence in God was unshakable. When the angels received the Divine permission to save him, and Gabriel approached him, and asked, "Abraham, shall I save thee from the fire?" he replied, "God in whom I trust, the God of heaven and earth, will rescue me," and God, seeing the submissive spirit of Abraham, commanded the fire, "Cool off and bring tranquillity to my servant Abraham."

No water was needed to extinguish the fire. The logs burst into buds, and all the different kinds of wood put forth fruit, each tree bearing its own kind. The

furnace was transformed into a royal pleasure, and the angels sat therein with Abraham. When the king saw the miracle, he said: "Great witchcraft! Thou makest it known that fire hath no power over thee, and at the same time thou showest thyself unto the people sitting in a pleasure garden." But the princes of Nimrod interposed all with one voice, "Nay, our lord, this is not witchcraft, it is the power of the great God, the God of Abraham, beside whom there is no other god, and we acknowledge that He is God, and Abraham is His servant." All the princes and all the people believed in God at this hour, in the Eternal, the God of Abraham, and they all cried out, "**The Lord He is God in heaven above and upon the earth beneath; there is none else . . .**"

When Abraham first was bidden to leave his home, he was not told to what land he was to journey--all the greater would be his reward for executing the command of God. And Abraham showed his trust in God, for he said, "I am ready to go whithersoever Thou sendest me." The Lord then bade him go to a land wherein He would reveal Himself, and when he went to Canaan later, God appeared to him, and he knew that it was the promised land . . .

While he was preparing these sacrifices, a vision of great import was granted to Abraham. The sun sank, and a deep sleep fell upon him, and he beheld a smoking furnace, Gehenna, the furnace that God prepares for the sinner; and he beheld a flaming torch, the revelation on Sinai, where all the people saw flaming torches; and he beheld the sacrifices to be

brought by Israel; and an horror of great darkness fell upon him, the dominion of the four kingdoms. And God spake to him: "**Abraham, as long as thy children fulfil the two duties of studying the Torah and performing the service in the Temple, the two visitations, Gehenna and alien rule, will be spared them.** But if they neglect the two duties, they will have to suffer the two chastisements; only thou mayest choose whether they shall be punished by means of Gehenna or by means of the dominion of the stranger." All the day long Abraham wavered, until God called unto him: "How long wilt thou halt between two opinions? Decide for one of the two, and let it be for the dominion of the stranger!" Then God made known to him the four hundred years' bondage of Israel in Egypt, reckoning from the birth of Isaac, for unto Abraham himself was the promise given that he should go to his fathers in peace, and feel naught of the arrogance of the stranger oppressor . . .

Meantime Abraham beheld three men. They were the angels Michael, Gabriel, and Raphael. They had assumed the form of human beings to fulfil his wish for guests toward whom to exercise hospitality. Each of them had been charged by God with a special mission, besides, to be executed on earth. Raphael was to heal the wound of Abraham, Michael was to bring Sarah the glad tidings that she would bear a son, and Gabriel was to deal destruction to Sodom and Gomorrah.

The destruction of Sodom happened at the time at which Abraham was performing his morning

devotions, and for his sake it was established as the proper hour for the morning prayer unto all times. When he turned his eyes toward Sodom and beheld the rising smoke, he prayed for the deliverance of Lot, and God granted his petition . . .”

The Legends of the Jews, Louis Ginzberg, 1909

From Genesis 14 (Melchisedek)

“When Abram returned from his defeat of Chedorlaomer and the kings who were allied with him, the king of Sodom went out to greet him in the Valley of Shaveh (that is, the King’s Valley).

Melchizedek, king of Salem, brought out bread and wine. He was a priest of God Most High. He blessed Abram with these words:

“Blessed be Abram by God Most High,
the creator of heaven and earth;
And blessed be God Most High,
who delivered your foes into your hand.”

The Holy Bible, Old Testament, Genesis 14:17-20

From the Book of the Bee (Noah, Shem, Melchizedek)

“NEITHER the father nor mother of this Melchizedek were written down in the genealogies; not that he had no natural parents, but that they were not written

down. However, (the author) affirms and says that he was of the seed of Shem the son of Noah. Shem begat Arphaxar, Arphaxar begat Cainan, and Cainan begat Shâlâh and Mâlâh, Shâlâh was written down in the genealogies; but Mâlâh was not, because his affairs were not sufficiently important to be written down in the genealogies. When Noah died, he commanded Shem concerning the bones of Adam, for they were with them in the ark, and were removed from the land of Eden to this earth. Then Shem entered the ark, and sealed it with his father's seal, and said to his brethren, 'My father commanded me to go and see the sources of the rivers and the seas and the structure of the earth, and to return.' And he said to Mâlâh the father of Melchizedek, and to Yôzâdâk his mother, 'Give me your son that he may be with me, and behold, my wife and my children are with you.' Melchizedek's parents said to him, 'My lord, take thy servant; and may the angel of peace be with thee, and protect thee from wild beasts and desolation of the earth.' Shem went by night into the ark, and took Adam's coffin; and he sealed up the ark, saying to his brethren, 'My father commanded me that no one should go into it.' And he journeyed by night with the angel before him, and Melchizedek with him, until they came and stood upon the spot where our Lord was crucified. When they had laid the coffin down there, the earth was rent in the form of a cross, and swallowed up the coffin, and was again sealed up and returned to its former condition. **Shem laid his hand upon Melchizedek's head, and blessed him, and delivered to him the priesthood, and commanded him to dwell there until the end of his life . . .**

WHEN Adam and Eve went forth from Paradise, Adam, as if knowing that he was never to return to his place, cut off a branch from the tree of good and evil--which is the fig-tree--and took it with him and went forth; and it served him as a staff all the days of his life. After the death of Adam, his son Seth took it, for there were no weapons as yet at that time. This rod was passed on from hand to hand unto Noah, and from Noah to Shem; and it was handed down from Shem to Abraham as a blessed thing from the Paradise of God. With this rod Abraham broke the images and graven idols which his father made, and therefore God said to him, 'Get thee out of thy father's house,' etc. It was in his hand in every country as far as Egypt, and from Egypt to Palestine. Afterwards Isaac took it, and (it was handed down) from Isaac to Jacob; with it he fed the flocks of Laban the Aramean in Paddan Aram. After Jacob Judah his fourth son took it; and this is the rod which Judah gave to Tamar his daughter-in-law, with his signet ring and his napkin, as the hire for what he had done. From him (it came) to Pharez. At that time there were wars everywhere, and an angel took the rod, and laid it in the Cave of Treasures in the mount of Moab, until Midian was built. There was in Midian a man, upright and righteous before God, whose name was Yathrô (Jethro). When he was feeding his flock on the mountain, he found the cave and took the rod by divine agency; and with it he fed his sheep until his old age. When he gave his daughter to Moses, he said to him, 'Go in, my son, take the rod, and go forth to thy flock.' When Moses had set his foot upon the

threshold of the door, an angel moved the rod, and it came out of its own free will towards Moses. And Moses took the rod, and it was with him until God spake with him on mount Sinai . . .

This is the rod which God gave him for a help and a deliverance; that it might be a wonder, and that with it he might deliver Israel from the oppression of the Egyptians. By the will of the living God this rod became a serpent in Egypt. By it God spake to Moses; and it swallowed up the rod of Pôsdî the sorceress of the Egyptians. With it Moses smote the sea of Sôph in its length and breadth, and the depths congealed in the heart of the sea. It was in Moses' hands in the wilderness of Ashîmôn, and with it he smote the stony rock, and the waters flowed forth . . .

After all the children of Israel were dead, save Joshua the son of Nun and Caleb the son of Yôphannâ (Jephunneh), they went into the promised land, and took the rod with them, on account of the wars with the Philistines and Amalekites. And Phineas hid the rod in the desert, in the dust at the gate of Jerusalem, where it remained until our Lord Christ was born. And He, by the will of His divinity, shewed the rod to Joseph the husband of Mary, and it was in his hand when he fled to Egypt with our Lord and Mary, until he returned to Nazareth. From Joseph, his son Jacob, who was surnamed the brother of our Lord, took it; and from Jacob, Judas Iscariot, who was a thief, stole it. When the Jews crucified our Lord, they lacked wood for the arms of our Lord; and Judas in his wickedness gave them the rod, which became a

judgment and a fall unto them, but an uprising unto many."

The Book of the Bee, E.A. Wallis Budge, 1886

From the Legends of the Jews (Moses)

"THE ASCENSION OF MOSES

"The vision of the burning bush appeared to Moses alone; the other shepherds with him saw nothing of it. He took five steps in the direction of the bush, to view it at close range, and when God beheld the countenance of Moses distorted by grief and anxiety over Israel's suffering, He spake, "This one is worthy of the office of pasturing My people."

Moses was still a novice in prophecy, therefore God said to Himself, "If I reveal Myself to him in loud tones, I shall alarm him, but if I reveal Myself with a subdued voice, he will hold prophecy in low esteem," whereupon he addressed him in his father Amram's voice. Moses was overjoyed to hear his father speak, for it gave him the assurance that he was still alive. The voice called his name twice, and he answered, "Here am I! What is my father's wish?" God replied, saying, "I am not thy father. I but desired to refrain from terrifying thee, therefore I spoke with thy father's voice. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

These words rejoiced Moses greatly, for not only was his father Amram's name pronounced in the same breath with the names of the three Patriarchs, but it came before theirs, as though he ranked higher than they.

Moses said not a word. In silent reverence before the Divine vision he covered his face, and when God disclosed the mission with which He charged him, of bringing the Israelites forth from the land of Egypt, he answered with humility, "Who am I, that I should go unto Pharaoh, and bring forth the children of Israel out of Egypt?" Thereupon spake God, "Moses, thou art meek, and I will reward thee for thy modesty. I will deliver the whole land of Egypt into thine hand, and, besides, I will let thee ascend unto the throne of My glory, and look upon all the angels of the heavens."

Hereupon God commanded Metatron, the Angel of the Face, to conduct Moses to the celestial regions amid the sound of music and song, and He commanded him furthermore to summon thirty thousand angels, to serve as his body-guard, fifteen thousand to right of him and fifteen thousand to left of him. In abject terror Moses asked Metatron, "Who art thou?" and the angel replied, "I am Enoch, the son of Jared, thy ancestor, and God has charged me to accompany thee to His throne." But Moses demurred, saying, "I am but flesh and blood, and I cannot look upon the countenance of an angel," whereupon Metatron changed Moses' flesh into torches of fire, his eyes into Merkabah wheels, his strength into an

angel's, **and his tongue into a flame**, and he took him to heaven with a retinue of thirty thousand angels, one half moving to right of them and one half to left of them.

In the first heaven Moses saw streams upon streams of water, and he observed that the whole heaven consisted of windows, at each of which angels were stationed. Metatron named and pointed out all the windows of heaven to him: the window of prayer and the window of supplication; of weeping and of joy; plenitude and starvation; wealth and poverty; war and peace; conception and birth; showers and soft rains; sin and repentance; life and death; pestilence and healing; sickness and health; and many windows more.

In the second heaven Moses saw the angel Nuriel, standing three hundred parasangs high, with his retinue of fifty myriads of angels, all fashioned out of water and fire, and **all keeping their faces turned toward the Shekinah while they sang a song of praise to God. Metatron explained to Moses, that these were the angels set over the clouds, the winds, and the rains, who return speedily, as soon as they have executed the will of their Creator, to their station in the second of the heavens, there to proclaim the praise of God.**

In the third heaven Moses saw an angel, so tall it would take a human being five hundred years to climb to his height. **He had seventy thousand heads, each head having as many mouths, each mouth as many tongues, and each tongue as many sayings,**

and he together with his suite of seventy thousand myriads of angels made of white fire praised and extolled the Lord. "These," said Metatron to Moses, "are called Erelim, and they are appointed over the grass, the trees, the fruits, and the grain, but **as soon as they have done the will of their Creator, they return to the place assigned to them, and praise God.**"

In the fourth heaven Moses saw a Temple, the pillars thereof made of red fire, the staves of green fire, the thresholds of white fire, the boards and clasps of flaming fire, the gates of carbuncles, and the pinnacles of rubies. **Angels were entering the Temple and giving praise to God there.** In response to a question from Moses **Metatron told him that they presided over the earth, the sun, the moon, the stars, and the other celestial bodies. and all of them intone songs before God.** In this heaven Moses noticed also the two great planets, Venus and Mars, each as large as the whole earth, and concerning these he asked unto what purpose they had been created. Metatron explained thereupon, that Venus lies upon the sun to cool him off in summer, else he would scorch the earth, and Mars lies upon the moon, to impart warmth to her, lest she freeze the earth.

Arrived in the fifth heaven, Moses saw hosts of angels, whose nether parts were of snow and their upper parts of fire, and yet the snow did not melt nor was the fire extinguished, for God had established perfect harmony between the two elements. **These angels, called Ishim, have had nothing to do since**

the day of their creation but praise and extol the Lord.

In the sixth of the heavens were millions and myriads of angels praising God, they were called 'Irin and kadishim, "Watchers" and "Holy Ones," and their chief was made of hail, and he was so tall, it would take five hundred years to walk a distance equal to his height.

In the last heaven Moses saw two angels, each five hundred parasangs in height, forged out of chains of black fire and red fire, the angels Af, "Anger," and Hemah, "Wrath," whom God created at the beginning of the world, to execute His will. Moses was disquieted when he looked upon them, but Metatron embraced him, and said, "Moses, Moses, thou favorite of God, fear not, and be not terrified," and Moses became calm. There was another angel in the seventh heaven, different in appearance from all the others, and of frightful mien. His height was so great, it would have taken five hundred years to cover a distance equal to it, and from the crown of his head to the soles of his feet he was studded with glaring eyes, at the sight of which the beholder fell prostrate in awe. "This one," said Metatron, addressing Moses, "is Samael, who takes the soul away from man." "Whither goes he now?" asked Moses, and Metatron replied, "To fetch the soul . . ." Thereupon Moses prayed to God in these words, "O may it be Thy will, my God and the God of my fathers, not to let me fall into the hands of this angel."

Here, in the highest heaven, he saw also the seraphim with their six wings. With two they cover their face, that they gaze not upon the Shekinah; and with two their feet, which, being like a calf's feet, they hide, to keep secret Israel's transgression of the golden calf. **With the third pair of wings they fly and do the service of the Lord, all the while exclaiming, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory."** The wings of these angels are of prodigious size, it would take a man five hundred years to traverse their length and their breadth, as from one end of the earth to the other.

And Moses saw in the seventh heaven the holy Hayyot, which support the throne of God; and **he beheld also the angel Zagzagel, the prince of the Torah and of wisdom, who teaches the Torah in seventy languages to the souls of men, and thereafter they cherish the precepts contained therein as laws revealed by God to Moses on Sinai.** From this angel with the horns of glory Moses himself learnt all the ten mysteries."

Having seen what there is in the seven heavens, he spoke to God, saying, **"I will not leave the heavens unless Thou grantest me a gift,"** and God replied, **"I will give thee the Torah, and men shall call it the Law of Moses."**

The Legends of the Jews, Louis Ginzberg, 1909

From the Book of Ezekiel

“Above the heads of the living creatures was a likeness of the firmament; it was awesome, stretching upwards like shining crystal over their heads. Beneath the firmament their wings stretched out toward one another; each had two wings covering the body. **Then I heard the sound of their wings, like the roaring of mighty waters, like the voice of the Almighty. When they moved, the sound of the tumult was like the din of an army.** And when they stood still, they lowered their wings. **While they stood with their wings lowered, a voice came from above the firmament over their heads.**”

*The Holy Bible, Old Testament, Book of Ezekiel 1: 22
- 25*

From the Book of Kings (Elijah)

“So Ahab summoned all the Israelites and had the prophets gather on Mount Carmel.

Elijah approached all the people and said, “How long will you straddle the issue? If the LORD is God, follow him; if Baal, follow him.” But the people did not answer him. So Elijah said to the people, “I am the only remaining prophet of the LORD, and there are four hundred and fifty prophets of Baal. Give us two young bulls. Let them choose one, cut it into pieces, and place it on the wood, but start no fire. I shall prepare the other and place it on the wood, but shall start no fire. You shall call upon the name of your

gods, and I will call upon the name of the LORD. The God who answers with fire is God." All the people answered, "We agree!"

Elijah then said to the prophets of Baal, "Choose one young bull and prepare it first, for there are more of you. Call upon your gods, but do not start the fire." Taking the young bull that was turned over to them, they prepared it and called upon Baal from morning to noon, saying, "Baal, answer us!" **But there was no sound, and no one answering.** And they hopped around the altar they had prepared. When it was noon, **Elijah taunted them: "Call louder, for he is a god; he may be busy doing his business, or may be on a journey. Perhaps he is asleep and must be awakened."** They called out louder and slashed themselves with swords and spears according to their ritual until blood gushed over them. Noon passed and they remained in a prophetic state until the time for offering sacrifice. But there was no sound, no one answering, no one listening.

Then Elijah said to all the people, "Come here to me." When they drew near to him, he repaired the altar of the LORD which had been destroyed. **He took twelve stones, for the number of tribes of the sons of Jacob, to whom the LORD had said: Israel shall be your name.** He built the stones into an altar to the name of the LORD, and made a trench around the altar large enough for two measures of grain. When he had arranged the wood, he cut up the young bull and laid it on the wood. He said, "Fill four jars with water and pour it over the burnt offering and over the wood." "Do it again," he said, and they did it again. "Do it a

third time," he said, and they did it a third time. The water flowed around the altar; even the trench was filled with the water. **At the time for offering sacrifice, Elijah the prophet came forward and said, "LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, LORD! Answer me, that this people may know that you, LORD, are God and that you have turned their hearts back to you." The LORD's fire came down and devoured the burnt offering, wood, stones, and dust, and lapped up the water in the trench. Seeing this, all the people fell prostrate and said, "The LORD is God! The LORD is God!"**

*The Holy Bible, Old Testament, Book of Kings 1:20 -
40*

From the Apocrypha (Covenant of Levi)

"1 And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave

him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory."

The Apocrypha, Book of Sirach 45: 1 - 7

From the Book of Barnabas (Elijah)

"In the time of the prophet Elijah it came to pass that Elijah seeing a blind man weeping, a man of good life, asked him, saying: "Why weepest thou, O brother?" The blind man answered: "I weep because I cannot see Elijah the prophet, the holy one of God."

"Then Elijah rebuked him, saying: "Cease from weeping, O man, for in weeping thou sinnest."

'The blind man answered: "Now tell me, is it a sin to see a holy prophet of God, that raiseth the dead and maketh the fire to come down from heaven?"

'Elijah answered: "Thou speakest not the truth, for Elijah is not able to do anything of all that thou sayest, because he is a man as thou art. For all the men in the world cannot make one fly to be born."

'Said the blind man: "Thou sayest this, O man, because Elijah must have rebuked thee for some sin of thine, wherefore thou hatest him."

'Elijah answered: "May it please God that thou be speaking the truth; because, O brother, if I should hate Elijah I should love God, and the more I should hate Elijah the more I should love God."

'Hereupon was the blind man greatly angered, and said: "As God liveth, thou art an impious fellow! Can God then be loved while one hateth the prophets of God? Begone forthwith, for I will not listen to thee any longer!"

'Elijah answered: "Brother, now mayest thou see with thine intellect how evil is bodily seeing. For thou desirest sight to see Elijah, and hatest Elijah with thy soul."

'The blind man answered: "Now begone! For thou art the devil, that wouldst make me sin against the holy one of God."

'Then Elijah gave a sigh, and said with tears: "Thou hast spoken the truth, O brother, for my flesh, which thou desirest to see, separateth thee from God."

'Said the blind man: "I do not wish to see thee; nay, if I had my eyes, I would close them so as not to see thee?"

'Then said Elijah: "Know, brother, that I am Elijah!"

'The blind man answered: "Thou speakest not the truth."

'Then said the disciples of Elijah: "Brother, he verily is the prophet of God, Elijah."

"Let him tell me," said the blind man, "if he be the prophet, of what seed I am, and how I became blind?"

'Elijah answered: "**Thou art of the tribe of Levi**; and because thou, in entering the temple of God, lookedst lewdly upon a woman, thou being near the sanctuary, our God took away thy sight."

'Then the blind man weeping said: "Pardon me, O holy prophet of God, for I have sinned in speaking with thee; for if I had seen thee I should not have sinned."

'Elijah answered: "May our God pardon thee, O brother because as regardeth me I know that thou hast told me the truth, seeing that the more I hate myself the more I love God, and if thou sawest me

thou wouldst *still* thy desire, which is not pleasing to God. **For Elijah is not your creator, but God;** whence, so far as concerneth thee, I am the devil," said Elijah weeping, "because I turn thee aside from thy creator. Weep then, O brother, because thou hast not that light which would make thee see the true from the false, for if thou hadst had that thou wouldst not have despised my doctrine. Wherefore I say unto thee, that many desire to see me and come from far to see me, who despise my words. Wherefore it were better for them, for their salvation, that they had no eyes, seeing that every one that findeth pleasure in the creature, be he who he may, and seeketh not to find pleasure in God, hath made an idol in his heart, and forsaken God."

Then said Jesus, sighing: 'Have ye understood all that Elijah said?'

The disciples answered: 'In sooth, we have understood, and we are beside ourselves at the knowledge that here on earth there are very few that are not idolaters.'

Then said Jesus: 'Ye speak the truth . . . Oh hapless man, that prizest the light that is common to flies and ants and despisest the light that is common only to angels and prophets and holy friends of God!

'If, then, the eye shall not be guarded, O Andrew, I tell thee that it is impossible not to fall headlong into lust. Wherefore Jeremiah the prophet, weeping vehemently, said truly: "Mine eye is a thief that

robbeth my soul." **For therefore did David our father pray with greatest longing to God our lord that he would turn away his eyes in order that he might not behold vanity. For truly everything which hath an end is vain."**

The Holy Bible, Apocrypha, Translated by Lonsdale and Laura Bragg, 1907 *Book of Barnabas 116 - 118*

From the Talmud, David

“David said, "All is *vanity*;" as it is written, "For *vanity* only do all men make a noise." (Psalm 39: 7.)”

The Talmud, Selections, H. Palomo, 1876

From the Book of Malachi

**“You should know that I sent you this
commandment
so that my covenant with Levi might endure,
says the LORD of hosts.
My covenant with him was the life and peace which I
gave him,
and the fear he had for me,
standing in awe of my name.
Reliable instruction was in his mouth,
no perversity was found upon his lips;
He walked with me in integrity and uprightness,
and turned many away from evil.**

**For a priest's lips preserve knowledge,
and instruction is to be sought from his mouth,**
because he is the messenger of the LORD of hosts.

But you have turned aside from the way,
and have caused many to stumble by your
instruction;

You have corrupted the covenant of Levi,
says the LORD of hosts.

I, therefore, have made you contemptible
and base before all the people,
For you do not keep my ways,
but show partiality in your instruction."

The Holy Bible, Old Testament, Book of Malachi, 2:4

- 9

From Rabbi Simeon

"RABBI SIMEON'S DISCOURSE ON PRAYER.

"RABBI SIMEON said: "Who is he that knoweth how to address his prayers to the Almighty as did Moses in all the circumstances of his life, whether long or brief in their duration. We have found in an ancient book, that prayer, in order that it may become effective and enter through heaven's gates without hindrance or obstacle, should be expressed in terms suitable and corresponding to existent circumstance, otherwise it is ineffective and of no avail. Blessed are they who learn and acquire the true secret of prayer, by which they succeed in obtaining through the

Schekina their requests, and those blessings by which evils are assuaged or averted and judgment becomes tempered with mercy." For a few moments, Rabbi Simeon ceased speaking and then, as one inspired, he slowly rose and standing up, exclaimed: "Who can utter the mighty acts of the Lord, who can show forth all his praise and teach us the mystery and secret of prayer, but Abraham the patriarch sitting now on the right hand of God? He can tell us, he to whom were revealed in raptured vision the glorious mansions of the Great King.

Seven are they in number and each with their entrances, through which the prayers of mankind may ascend up to the throne of the Eternal from the lips of those whose souls are in harmony and union with the Lord of the universe, who embraces worlds above and below with his love and regards them as a glorious whole. Such souls are they of whom scripture speaks, 'when trouble came they visited thee, and poured out their prayer when thy chastening was upon them' (Is. xxvi. 16).

"The first of these sacred mansions is referred to in the words, 'And they saw the God of Israel and there was under his feet, as it were, a paved work of a sapphire stone, like unto heaven in its clearness' (Ex. xxiv. 10). Its existence is the greatest of mysteries. It is the abode of a great spirit . . . whose radiant form is white and in its brilliancy like unto the precious sapphire stone. The light of this mansion sendeth forth rays in two directions, glittering and flashing like sparks from a candle, and though apparently

separate and distinct, yet are they but emanations and scintillations of the one divine light . . . There are two gateways to this mansion leading to the sphere termed the heaven of heavens.

"From the emanations of these two spirits . . . are created and formed those angelic beings called *Ophanim* who in their holiness are accounted equal to the . . . living creatures, described by the prophet (Ezechiel i. 20). The appearance of the *Ophanim* was like unto the color of Beryl . . . like that of coals of burning fire and amidst them were fiery flames, glittering and scintillating like sparks, referring to the Holy Spirit from whom they all emanate and by whom they shine as it is further written, 'and the living creatures went and returned as the appearance of flashing lightning.' When a spirit becomes united and blended with another, there flashes forth above the *Ophanim* a great white and dazzling light, each of whom takes the form of a lion with the wings of an eagle and rules over a thousand and three hundred myriads of subordinate spirits like unto themselves.

"These *Ophanim* form the wheels of the heavenly *Mercaba*, or chariot, by whom it is moved in four directions. In each wheel of his chariot appear the three different colors of the supreme light, thus twelve altogether . . .

"Blessed is he who by the intensity of his prayer is able to ascend into this mansion for, then by the exercise and performance of rites and ceremonies that symbolize union with the Divine and the

oneness of the living spirit, his soul becomes filled with a heavenly joy, and he is encircled by a bright aura by which he is led to the silent contemplation of the mysteries of the second mansion . . .

He, however, who studies Scripture and the six orders of the Mishnah is as he who by reverential worship becomes unified with his Lord . . .

Only when their individual motions are equilibrated, can the Divine chariot be raised and turned in any direction by the mystical Column of light that unites the higher and lower spheres. **This same Column, according as the chariot is at rest or in motion, closes or opens the gate of prayers . . .**

"Open to me the gates of righteousness" (Ps. cxviii. 19). **This is the gate or way of the Lord through which everyone must pass in order to attain into this life and live in the presence of the heavenly king.**

The visible heaven in which are the sun and moon, stars and constellations, and is the true Book of God. In it are found and written the names of all who have kept themselves pure and undefiled.

"Day unto day uttereth speech." This refers to the great holy day of the King who applauds his companions and commends the words of learning and wisdom uttered by each of them. **"Night unto night showeth knowledge." That is, each night communicates to the following one the mystery of the . . . knowledge which enlightens all intelligences.** "There is no speech nor language

where their voice is not heard,"" . . . in presence of the King . . ."

The Zohar, Bereshith to Lekh Lekha, by Nurho de Manhar, 1914

So in accordance with the prophets and their teachings, of which many have come from revelation and tradition, the Jewish people have begun to practice the prayers of the hours of the day and night in honor of the One Glorious God.

So much has yet to be revealed . . .

THE MYSTERY OF TRANSMISSION



God knows that there is more than one way to transmit knowledge. One of these is through the prophets themselves. But another is through 'transmission.' Because God knew that this line of revelation must be preserved through many aeons of history which included destruction and devastation, the transmission of such mystery would have to be carefully garnered with those who had placed in a position of unique substance and worth to be able to assist in the preservation of tsuch.

In order carry the load of such an important mystery, God carefully planned out the natures of those to whom transmission would be given. . .

But who among the human race would have the wisdom and stature in God's eyes to receive?

From the Golden Mountain

"THE BOOK OF MYSTERIES

ALL of the knowledge of Power that the Baal Shem Tov ever possessed was contained in the secret book that he had received from Rabbi Adam.

After the Baal Shem had returned from his journey to the Ancient Land, he prepared for his journey to eternity.

Then Rabbi Adam came down to the Baal Shem Tov and said, "You have no more need of this Book. The Book is in your heart."

Rabbi Israel asked, "Who shall have it after me?"

That was the Book of Mysteries that had been given only to seven. It was given to **Adam**, and to **Abraham**, to **Joseph**, and to **Joshua ben Nun**, to **Solomon**, and to **Rabbi Adam**, and to **Rabbi Israel**, son of Eleazer.

And the eighth one to possess the Book of Wisdom shall be **Messiah, Son of David.**"

The Golden Mountain, Meyer Levin, 1932

From the Apocalypse of Abraham

"I am the one who has been charged according to his commandment, to restrain the threats of the living creatures of the cherubim against one another, and **I teach those who carry the song through the medium of man's night of the seventh hour . . .**

And it came to pass when the sun went down, behold there was the smoke as of a furnace. And the angels who had the portions of the sacrifice ascended from the top of the smoking furnace. And the angel took me with his right hand and set me upon the right wing of the pigeon, and set himself on the left wing of

the turtle dove, neither of which birds had been slaughtered, and he bore me to the borders of the flaming fire, and we ascended upon many winds to the heavens which were above the firmament. And I saw in the air on the heights to which we ascended, a strong light impossible to describe, and within the light a fiercely burning fire of people, many people, of male appearance, all constantly changing in aspect and form, running and being transformed, and worshipping and crying with a sound of words that I could not recognize.

And I said to the angel, "Why have you now brought me up here, because my eyes cannot now see distinctly, and I am growing weak, and my spirit is departing from me?" And he said to me, "Remain close by me and do not fear, for the One whom you cannot see is now coming towards us with a great voice of holiness, even the Eternal One who loves you. But you yourself cannot see Him. But you must not allow your spirit to grow faint on account of the choirs of those who cry out, for I am with you to strengthen you."

And while he was thus speaking fire came all about us, and there was a voice within the fire like the sound of many waters, like the sound of the sea in violent motion. **And I desired to fall down there and worship, and I saw that the angel who was with me bowed his head and worshipped,** but the surface of the high place where I seemed to be standing changed its inclination constantly, rolling as the great waves on the surface of the sea.

And the angel said, "Worship, Abraham, and utter the song which I shall now teach you. Utter it without ceasing, that is, without pause, in one continuous strain from beginning to end. And the song which he taught me to sing had words appropriate to that sphere in which we then stood, for each sphere in heaven has its own song of praise, and only those who dwell there know how to utter it, and those upon earth cannot know or utter it except they be taught by the messengers of heaven. And the words of that song were of this import and signification."

*Pseudopigrapha, The Apocalypse of Abraham, 200
A.D.*

From Legends of the Jews (Jacob, Joseph)

"For among the sons of **Jacob, Joseph** was the one that resembled his father most closely in appearance, and, also, **he was the one to whom Jacob transmitted the instruction** and knowledge he had received from his teachers **Shem and Eber** . . . Until he was seventeen years old, **Joseph** frequented the Bet ha-Midrash, and he **became so learned that he could impart to his brethren the Halakot he had heard from his father**, and in this way he may be regarded as their teacher. He did not stop at formal instruction, he also tried to give them good counsel"

The Legends of the Jews, Lewis Ginsberg, 1909

From Tales and Maxims for the Midrash (Joseph)

“Potiphar, **frequently observing Joseph moving his lips (in prayer)**, demanded one day an explanation of this (to him) strange conduct. When told by Joseph that **he was praying to his God**, he asked him to let him see that God. Joseph invited him outside, and told him to look up at the glaring sun, which, of course, Potiphar was unable to do. 'This,' said Joseph, 'is one of my God's messengers. How can you then hope to look at the great Master when you are unable to look at one of his servants?'--Numb. Rabba 1.”

Tales and Maxims for the Midrash, Rev. Samuel Rapaport, 1907

From a Commentary on the Bible (Moses, Joshua)

“Moses my servant - The word, **servant**, as **applied both to Moses and Joshua**, is to be understood in a very peculiar sense. It signifies God's prime minister, the person by whom he issued his orders, and by whom he accomplished all his purposes and designs. **No person ever bore this title in the like sense but the Redeemer** of mankind, of whom Moses and Joshua were types . . .

This book of the law shall not depart out of thy mouth - The law which had already been written by Moses, and from which he and the people were to take all those precepts by which their lives were to be

governed. **Though there was a copy of the law laid up in the sanctuary, yet this was not sufficient. Joshua must have a copy for himself, and he was to consult it incessantly, that his way might be made prosperous, and that he might have good success.** If he kept God's word, God would keep him in body and soul; if he should observe to do according to that word, then God would cause all his way to be prosperous. Those who are obedient to God lack no manner of thing that is good . . .

1. Notwithstanding the great honor God put on his servants Moses, Aaron, Phinehas, and Joshua, yet we find him using every means to induce the people to trust in himself alone. **Hence he is ever showing them that even those great men had nothing but what they had received, and that they were as fully dependent upon himself as the meanest of the people. What was even Moses without his God?**

2. Is it not strange that at the death of Moses utter despair had not overwhelmed the whole camp, as he whom they expected to give them rest had died before any conquest was made in Canaan? We find, however, that they are not discouraged; he who gave them Moses, has now given them Joshua in his place; and they had now fully learned that if God be for them, none could be successfully against them.

3. From all this we may learn, that when God has a great work to accomplish, he will provide himself suitable instruments; and though one which he has greatly honored, appear to fail, we should know that

he is not confined to work by that one alone. He has His way every where, and all things serve the purposes of his will. **He will as surely support his Church on earth, as he will support the earth itself; and while the sun and moon endure, the Church shall flourish:** this is for his own honor, and he certainly is more concerned for his own glory in the administration of justice, judgment, and salvation in the earth, than any of the children of men can possibly be.

4. Though God had so implicitly promised them his help, yet he strongly insists on their own **co-operation**. He requires the use of every power and talent he has given; even Joshua himself must be strong and very courageous, and the people must obey him in all things, in order that they may go over the Jordan to possess the good land; and without this they had never got into the promised rest.

Shall we suppose, then, that if we be not workers together with God we shall be saved? Vain expectation! **He works in us to will and to do, i.e., he gives the principle of volition in things that are holy, and the principle of power to bring the acts of will into good practical effect;** therefore, says the apostle, work out your own salvation with fear and trembling. Will, therefore, under the influence of the gracious principle of volition; act under the influence of the principle of power. Without the power you can neither will nor do; but having the power it is your duty to will and do. It is enough that God gives the power. It is our duty, when we receive these talents,

to improve them. In a million of cases a man may be both able to will and to do, and yet do neither to the salvation of his soul."

Commentary on the Bible, Adam Clarke, 1831

From Zohar, of King David's Prayer

"Foreseeing the anguish and misery that would be endured by his descendants in the future, this is why he prayed and vowed, saying, "If God will be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on so that I come again to my father's house in peace, then shall the Lord be my Adonai (Gen. xxviii. 20-21). David also alluded to the captivity of the Schekina, foreseeing the children of Israel returning with joy to their fatherland and in the exuberance of his joy, composed ten different songs, the last of which is entitled "A Prayer of the afflicted one, when overwhelmed, he poureth out his complaint before the Lord" (Ps. cii.). The prayer of the poor and suffering has precedence with the Holy One and is regarded before the prayer of all others. And what is the Poor man's prayer? **It is the evening prayer which he is privileged to utter when by himself and alone.** The upright poor man is the descendant of Jacob under the power of other nations, and resembles the evening prayer in that he is in the night of captivity. The prayer of the Sabbath day is a charity or good deed done to the poor, and is as the rising

sun that beams upon everything and is a benefit to all. For this reason a man should regard himself as a mendicant at the King's gate or door, **as humility of heart and mind should be the chief feature in praying during the week days** especially when, girded with the phylacteries, **a man stands as a suppliant and mendicant before the palace gates of Adonai, the Great King,** and prays: "Open my lips, Oh Adonai, and my mouth shall show forth thy praise" (Ps. li. 17). **During week days, an angel like an eagle descends as soon as the evening prayer begins and taking it between his wings ascends and presents it then to the Holy One.**

This ministering angel is called Ouriel (light of God) when the prayer is an act of piety and love, and Nouriel (fire of God) when it proceeds from earnestness of heart and feeling which is as a fiery glow coming forth from the soul within, as it is written: "A fiery stream issued and came forth" (Dan. vii. 9). **During morning prayer, the ministering angel who descends is in form like a lion, and after taking it, ascends again heavenward. During vespers, or evening prayer, the ministering angel is in form of an ox and under the rulership of Gabriel. On the Sabbath day the Holy One descends Himself from heaven accompanied by the patriarchs,** in order to welcome his only daughter. This is the mystery and . . . meaning of the word Sabbath, She-Bath, the signification of which is, for she is his only child.

When the Sabbath dawns, the Holy One descends from his throne of glory to greet its coming, and

myriads of angelic beings assemble and sing their hymn of praise and adoration: "Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

Who is the King of Glory! The Lord, strong and mighty; the Lord mighty in battle. Lift up your heads and be ye lifted up, ye everlasting door, and the King of glory shall come in. Who is the King of Glory? The Lord of Hosts! He is the King of Glory. (Ps. xxiv. 9.) Then are opened the gates of the seven palaces, the first of which is the palace of love, the second of reverence, the third of mercy, the fourth of the luminous mirror, the fifth of the non-luminous mirror, the sixth of justice, the seventh of judgment. These palaces are alluded to in the words Brashith bra Alhim. (Gen. 1. i.) Brashith divided into Bra-shith signifies He created six, viz., the six palaces, and Alhim along with them forms the seventh. Corresponding to them are also seven palaces here below on the earth plane, an allusion to which is made in the psalm beginning with the words, "Give unto the Lord, oh ye mighty, give unto the Lord glory and strength." (Ps. xxix. 1.) In this psalm the words, "the voice of the Lord," are found repeated seven times, as also the divine name Jehovah eighteen times, corresponding to the number of worlds that the Holy One visits, as described in Psalm lxviii. 18. The chariot of God, viz., the divine form in which He manifests his glory, is surrounded by tens of thousands and myriads of angels, and in this form of manifestation **He visits the eighteen systems of worlds in the universe. The gates of the palace**

whither prayers ascend are strongly guarded, but they find no entrance unless sincere and the result of meditation, whilst the palace of the Shekina or Divine Presence is always open, and it is of prayers sent up to it that the Psalmist refers. "They shall not be ashamed, but they shall speak with the enemies at the gate" (Ps. cxxvii. 5), that is, the King's gate, or gate of the Divine Shekina, to whom all prayers from our Higher Self, or the divine within us, should be addressed direct and without any intermediary; because what cometh from the divine, unto the divine returneth . . ."

*"Zohar, Bershith to Lekh Lekha, Nurho de Manhar,
1914*

From the Talmud, David

""David said, "All is *vanity*," as it is written, "For *vanity* only do all men make a noise." (Psalm 39: 7.)"

The Talmud, Selections, H. Palomo, 1876

From the Odes of Solomon

**"The Lord is on my head like a crown, and I shall not be without Him.
They wove for me a crown of truth, and it caused thy branches to bud in me.
For it is not like a withered crown which buddeth**

not: but thou livest upon my head, and thou hast blossomed upon my head.

Thy fruits are full-grown and perfect, they are full of thy salvation.

.....I put on:

And his members are with him. And on them do I stand, and He loves me:

For I should not have known how to love the Lord, if He had not loved me.

For who is able to distinguish love, except the one that is loved?

I love the Beloved, and my soul loves Him:

And where His rest is, there also am I;

And I shall be no stranger, for with the Lord Most High and Merciful there is no grudging.

I have been united to I - run, for the Lover has found the Beloved,

And because I shall love Him that, is the Son, I shall become a son;

For he that is joined to Him that is immortal, will also himself become immortal;

And he who has pleasure in the Living One, will become living.

This is the Spirit of the Lord, which doth not lie, which teacheth the sons of men to know His ways.

Be wise and understanding and vigilant. Hallelujah.

No man, O my God, changeth thy holy place;

And it is not (possible) that he should change it and put it in another place: because he hath no power over it:

For thy sanctuary thou hast designed before thou didst make (other) places:

That which is the older shall not be altered by those

that are younger than itself.

Thou has given thy heart, O Lord, to thy believers:
never wilt thou fail, nor be without fruits:

For one hour of thy Faith is more precious than all
days and years.

For who is there that shall put on thy grace, and be
hurt?

**For thy seal is known: and thy creatures know it:
and thy (heavenly) hosts possess it: and the elect
archangels are clad with it.**

Thou hast given us thy fellowship: it was not that
thou wast in need of us: but that we are in need of
thee:

Distill thy dews upon us and open thy rich fountains
that pour forth to us milk and honey:

For there is no repentance with thee that thou
shouldest repent of anything that thou hast promised:
And the end was revealed before thee, for what thou
gavest, thou gavest freely:

So that thou mayest, not draw them back and take
them again:

For all was revealed before thee as God, and ordered
from the beginning before thee: and thou, O God, hast
made all things. Hallelujah.

I will give thanks unto thee, O Lord, because I love
thee;

O Most High, thou wilt not forsake me, for thou art
my hope:

Freely I have received thy grace, I shall live thereby:

My persecutors will come and not see me:

A cloud of darkness shall fall on their eyes; and an air
of thick gloom shall darken them:

And they shall have no light to see: they may not take

hold upon me.

Let their counsel become thick darkness, and . . . let it return upon their own heads:

For they have devised a counsel, and it did not succeed:

For my hope is upon the Lord, and I will not fear, and because the Lord is my salvation, I will not fear:

And He is as a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm;

And if all things visible should perish, I shall not die; because the Lord is with me and I am with Him.

Hallelujah.

As the hand moves over the harp, and the strings speak.

So speaks in my members the Spirit of the Lord, and I speak by His love.

For it destroys what is foreign, and everything that is bitter:

For thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him.

The Lord has multiplied the knowledge of Himself, and is zealous that these things should be known, which by His grace have been given to us.

And the praise of His name He gave us: our spirits praise His holy Spirit.

For there went forth a stream and became a river great and broad;

For it flooded and broke up everything and it brought (water) to the Temple:

And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business

it is to restrain waters;
 For it spread over the face of the whole earth, and
 filled everything: and all the thirsty upon earth were
 given to drink of it;

And thirst was relieved and quenched: for from the
 Most High the draught was given.

**Blessed then are the ministers of that draught who
 are entrusted with that water of His:**

They have assuaged the dry lips, and the will that had
 fainted they have raised up;

And souls that were near departing they have caught
 back from death:

And limbs that had fallen they straightened and set
 up:

They gave strength for their feebleness and light to
 their eyes:

For everyone knew them in the Lord, and they lived
 by the water of life for ever. Hallelujah.

As the impulse of anger against evil, so is the impulse
 of joy over what is lovely, and brings in of its fruits
 without restraint:

**My joy is the Lord and my impulse is toward Him:
 this path of mine is excellent:**

For I have a helper, the Lord.

He hath caused me to know Himself, without
 grudging, by His simplicity: His kindness has
 humbled His greatness.

**He became like me, in order that I might receive
 Him:**

He was reckoned like myself in order that I might put
 Him on;

And I trembled not when I saw Him: because He was
 gracious to me:

Like my nature He became that I might learn Him
and like my form, that I might not turn back from
Him:

The Father of knowledge is the word of knowledge:
He who created wisdom is wiser than His works: And
He who created me when yet I was not knew what I
should do when I came into being:

Wherefore He pitied me in His abundant grace: and
granted me to ask from Him and to receive from His
sacrifice:

Because He it is that is incorrupt, the fulness of the
ages and the Father of them.

He hath given Him to be seen of them that are His, in
order that they may recognize Him that made them:
and that they might not suppose that they came of
themselves:

**For knowledge He hath appointed as its way, He
hath widened it and extended it; and brought to all
perfection;**

**And set over it the traces of His light, and I walked
therein from the beginning even to the end.**

For by Him it was wrought, and He was resting in
the Son, and for its salvation He will take hold of
everything;

And the Most High shall be known in His Saints, to
announce to those that have songs of the coming of
the Lord;

**That they may go forth to meet Him, and may sing
to Him with joy and with the harp of many tones:**

**The seers shall come before Him and they shall be
seen before Him,**

**And they shall praise the Lord for His love: because
He is near and beholdeth.**

And hatred shall be taken from the earth, and along
with jealousy it shall be drowned:

For ignorance hath been destroyed, because the
knowledge of the Lord hath arrived.

They who make songs shall sing the grace of the Lord
Most High;

And they shall bring their songs, and their heart shall
be like the day: and like the excellent beauty of the
Lord their pleasant song:

And there shall neither be anything that breathes
without knowledge, nor any that is dumb:

For He hath given a mouth to His creation, to open
the voice of the mouth towards Him, to praise Him:

Confess ye His power, and show forth His grace.
Hallelujah.

Open ye, open ye your hearts to the exultation of the
Lord:

And let your love be multiplied from the heart and
even to the lips,

To bring forth fruit to the Lord [fruit], holy [fruit], and
to talk with watchfulness in His light.

Rise up, and stand erect, ye who sometime were
brought low:

Tell forth ye who were in silence, that your mouth
hath been opened.

Ye, therefore, that were despised, be henceforth lifted
up, because your righteousness hath been exalted.

For the right hand of the Lord is with you: and He is
your helper:

And peace was prepared for you, before ever your
war was.

**Hear the word of truth, and receive the knowledge
of the Most High.**

Your flesh has not known what I am saying to you
neither have your hearts known what I am showing
to you.

Keep my secret, ye who are kept by it:

Keep my faith, ye who are kept by it.

**And understand my knowledge, ye who know me
in truth.**

Love me with affection, ye who love:

**For I do not turn away my face from them that are
mine; . . .**

An everlasting crown for ever is Truth. Blessed are
they who set it on their heads:

A stone of great price is it; and there have been wars
on account of the crown.

And righteousness hath taken it and hath given it to
you.

Put on the crown in the true covenant of the Lord.

**And all those who have conquered shall be written
in His book.**

For their book is victory which is yours . . .

Hallelujah.

The Lord hath directed my mouth by His word: and
He hath opened my heart by His light: and He hath
caused to dwell in me His deathless life; . . .

And it became to me for the praise of the Most High,
and of God my Father . . . Hallelujah."

*The Forgotten Books of Eden, The Odes of Solomon,
Rutherford H. Platt, Jr., 1926*

From Tales and Maxims for the Midrash, Solomon

“King Solomon: 'Moreover, a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake, when he shall come and pray towards this house, hear Thou in heaven thy dwelling place, and do according to all that the stranger calleth to Thee for, that all the people of the earth may know thy name, and fear Thee, as do thy people Israel' (1 Kings 8. 41, 42).

Mark then that to the Israelites' prayer there is a condition attached for the granting thereof. For the prayer of Solomon proceeds: '**Then hear Thou from heaven thy dwelling-place**, and forgive, and render unto every one, *according unto all his ways*, **whose heart Thou knowest**' (2 Chr. 6. 30).”

Tales and Maxims for the Midrash, Rev. Samuel Rapaport, 1907

From the Golden Mountain (Rabbi Eleazar, Rabbi Adam, Rabbi Israel a.k.a. Baal Shem Tov)

“**WHEN Israel was five years old, his father Eleazer was dying.** On the day of his death Rabbi Eleazer talked to his son. Eleazer was old, and the wandering that he had done over the earth had creased his body with pain. His eyes were weary, for they had stared many days upon thick clouds to see one instant of heaven. And now he was glad that his death was come.

He said to the boy, **"My child, know that the Enemy will always be with you, he will be in the shadows of your dreams and in your living flesh, for he is the other part of yourself. There will be times when like a lightning-stroke you will pierce into his farthest hiding-place, and he will fade before you like a fleeing cloud; and there will be times when he will surround you with walls of darkness, and you will stand alone as upon a raft in the midst of a sea of night. But remember always that your soul is secure to you, for your soul is entire, and he cannot come into it; your soul is a part of God.**

"Before you were born it was made known to me that God would always be with you, for within you there lives one of the Innocent souls of heaven. Then go fearless through your life on earth, do not be afraid of man, and do not fear the Enemy, for the highest power is in you."

After the death of Rabbi Eleazer, the Jews of the village cared for his child . . . And this is how it happened that the children . . . sang.

At dawn, the boy Israel went from house to house, calling to his followers. When he had gathered all his

herd, he would lead them toward the fields. And then he would begin to sing. And the other children would also begin to sing; so they would go a long way through the fields and through the woods, going in a great circle until they came to the schoolhouse. In the late afternoon he would lead them again singing through the woods and the fields, they would come

carrying green branches in their hands, with flowers woven in their hair.

Often they sang, "Praised be his Holy name, Amen!" For Israel knew no other song.

WHEN the children . . . ceased to sing, Israel was no longer content to remain in that place. He wandered again, and returned to the town of Okup, where he had been born. There he became the watcher of the synagogue.

The desire for knowledge came into him; and the joy that was given him by flowers and beasts in the forest was no longer sufficient. His mind was afire and thirsty, but his thirst could be quenched only by those waters that had cooled for ages deep in the deepest wells of mystery, and the fire within him was of the sort that burns forever, and does not consume.

The innermost secrets of the Cabbala were for him, and they were only as stars of night against the sun. For to him would be revealed the Secret of Secrets.

The boy lived in the synagogue. But since the time for the revelation of his power was yet far away, he did not show his passion for the Torah to the men of the synagogue. By day, he slept on the benches, pretending to be a clod. But as soon as the last of the scholars blew out his candle and crept on his way toward home, Israel rose, and took the candle into a corner, and lighted it, and all night long he stood and read the Torah.

In another city the Tsadik Rabbi Adam, master of all mysteries, waited the coming of his last day. For in each generation one is chosen to carry throughout his lifetime the candle that is lighted from heaven. And the candle may never be set down. And the soul of the Tsadik may not return to eternal peace in the regions above until another such soul illuminates the earth . . .

Rabbi Adam was even greater than the Tsadikim who had been before him. **For in the possession of Rabbi Adam was the Book that contains the Word of eternal might.**

Though Rabbi Adam was not one of the Innocent souls, he had led a life so pure that this Book had been given into his hands. **Before him, only six human beings had possessed the knowledge that was in the Book of Adam. The Book was given to the first man, Adam, and it was given to Abraham, to Joseph, to Joshua ben Nun, and to Solomon. And the seventh to whom it was given was the Tsadik, Rabbi Adam.**

This is how he came to receive the Book.

When he had learned all Torah, and all Cabbala, he had not been content, but had searched day and night for the innermost secret . . . When he knew all the learning that there was among men, he said, "Man does not know." And he had begged of the angels.

One night Rabbi Adam arose from his sleep. He walked into a wilderness. Before him stood a mountain, and in the side of the mountain was a cave. And that was one mouth of the cave, whose other mouth was in the Holy Land. It was the cave of the Machpelah, where Abraham lies buried.

Rabbi Adam went deep into the cave, and there he found the Book.

All of his life Rabbi Adam has guarded the secret of knowledge. Gazing into it, he had grown old, and he had come to see with the grave eyes of one who sees to the end of things.

And when he saw himself growing old, he began to ask, "What will become of my wisdom?"

Then he rose, and looked to the Lord and said, "To whom, Almighty God, shall I leave the Book of Wisdom? Give me a son, that I may teach him."

He was given a son. His son grew, and became learned in the Torah. The Rabbi taught his son all that there was in the Torah. And he said, "My son learns well." He began to teach his son the Cabbala. His son was sharp in understanding. But when the boy had learned the secrets of the Cabbala, he asked no more. Then the old heart of Rabbi Adam was weary and yearned for death. "My son is not the one," he said.

Night after night Rabbi Adam prayed to the Almighty that he might be relieved of the burden of

knowledge. And one night the word came to him, saying, "Give the Book into the hands of Rabbi Israel, son of Eleazer, who lives in Okup."

Rabbi Adam was thankful, for now he might give over his burden, and die. He said to his son, "Here is one book in which I have not read with you."

His son asked, "Was I not worthy?"

"You are not the predestined vessel," said Rabbi Adam. "You would break with the heat of the fluid."

Then he said to his son, **"Seek out Rabbi Israel, in the city of Okup, for these leaves belong to him. And if he will be favourable toward you and receive you as his servant and instruct you in his Torah, then count yourself happy. For, my son, you must know that it is your fate to be the squire who gives into the hands of his knight the sword that has been tempered and sharpened by hundreds of divine spirits that now lie silent under the earth."**

Soon Rabbi Adam died. His son did not think of himself, but thought only of fulfilling the mission his father had given into his charge. He deserted the city of his birth and, taking with him the leaves of the Book, went in search of that Rabbi Israel of whom his father had spoken.

The son of Rabbi Adam came to the town of Okup. He wished to keep secret the true reason of his coming, so he said, "I am seeking a bride. I would marry, and live my life here." The people of the town

were delighted, and felt greatly honoured because the son of the Tsadik, Rabbi Adam, had chosen to live among them.

Every day he went to the synagogue. There he encountered scholars, and holy men, and rabbis. He asked their names of them. But he did not meet with any one called Rabbi Israel, son of Rabbi Eleazer.

Often, when all the others had gone from the synagogue, Rabbi Adam's son remained studying the Torah. **Then he noticed that the boy who served in the synagogue also remained there, he saw that the eyes of the boy were bright with inner knowledge, and that his face was strained with unworldly happiness.**

Rabbi Adam's son went to the elders of the house of prayer and said to them, "Let me have a separate room in which to study. Perhaps I shall want to sleep there sometimes when I study late into the night. Then give me the boy Israel as a servant."

"Why has he chosen the boy Israel, who is a clod?" the elders asked.

Then they remembered that Israel was the son of Rabbi Eleazer. "He has chosen him to honour the memory of his father, Eleazer, who was a very holy man," they said.

When the boy came to serve him, the son of Rabbi Adam asked, "What is your name?"

"Israel, son of Eleazer."

The master watched the boy, and soon came to feel certain that this was indeed the Rabbi Israel whom he sought.

One night he remained late in the synagogue. He lay down on a bench, and pretended to be asleep. He opened his eyes a little, and he saw how the boy Israel arose and took a candle and lighted it, and covered the light, standing in a corner and studying the Torah. For many hours the boy remained motionless in an intensity of study that the rabbi had known only in his father, the Tsadik Rabbi Adam.

All night long the boy studied. And when the sunrise embraced his candle flame, he slipped down upon the bench, and slept.

Then the rabbi arose and took a leaf from the holy book his father had given him, and placed the leaf on the breast of Israel.

Soon the boy stirred, and sleeping reached his hand toward the page of writing. He held the page before his eyes, and opened his eyes and read. **As he read, he rose. He bent over the page of mysteries, and studied it, and his whole face was aflame, his eyes glowed as if they had pierced into the heart of the earth, and his hands burned as if they lay against the heart of the earth.**

When full day came, the boy fell powerless upon the bench, and slept.

The rabbi sat by him and watched over him until he awoke again. Then the rabbi placed his hand upon the boy's hand that held the leaf out of the book. The rabbi took the other pages of the book, and gave them to him, saying: **"Know, that I place in your hands the infinite wisdom that God gave forth on Mount Sinai. The words that are in this book have been entrusted only in the hearts of the chosen of the chosen, When no soul on earth was worthy to contain its wisdom, this book lay hidden from man. For centuries it was buried in unreachable depths. But always there came the time for its uncovering, again it was brought to light, again lost. My father was the last of the great souls to whom it was entrusted. I was not found worthy of retaining it, and through my hands my father transmits this book to your hands. I beg of you, Rabbi Israel, allow me to be your servant, let me be as the air about you, absorbing your holy words, that otherwise would be lost in nothingness."**

Israel answered, **"Let it be so. We will go out of the city, and give ourselves over to the study of this book . . ."**

The son of Rabbi Adam went with Israel to live in a house that stood outside of the town. There, day and night, they were absorbed in the study of the pages that contained the words of all the mysteries.

Israel was as one who feeds on honey and walks on golden clouds. His soul swelled with tranquil joy, and his heart was filled with the peace of understanding. **Often, he went with the leaves of the book into the forest, and there, the words of the book were as the words spoken to him by the flowers and by the beasts . . .**

AFTER the death of his companion, the Master forsook the house where they had lived and studied together. Israel returned into the forest. There, for the length of a day, he sat by a stream and watched the flowing water.

And he said to himself, "Shall I go among men, or shall I remain in the forest?"

He thought, "For what purpose shall I go among men? I am the master of all knowledge. There is nothing that I can learn among men." He built himself a cottage, and he lived in the forest.

Yet he knew that he must go among men and help them; for what else might be done with the power that had been given him! "Mankind will contaminate the truth," he said. "Let me remain a while longer where I am." And he waited for a sign . . .

When Rabbi Israel was thirty-six years old, the voice of God came to him and said, "The time has come for you to reveal yourself."

Then the Master of the Name began to perform works of wonder . . .

A grown man, he knew all the secret mysteries of Cabbala; but he refused to lead the stifled life of the synagogue scholar, turned his back upon the rabbinical bickerings and pin-point disputes over minutae of the law, and withdrew to the mountains, where he earned his livelihood as a lime-burner, and where he would wander alone, sometimes for many days, absorbed in his strange reflections.

When Israel came down from the mountains . . . it was to teach men to live with abounding joy, for joy in every living thing, he said, is the highest form of worship. The woods were holy, and the fields, every stone and blade of grass contained a spark of the living Soul; every act of living: breathing, eating, walking should be accomplished with fervour, joy, ecstasy, for every act spoke to God.

Scholars who had passed their pale youth huddled over tomes of the law lifted their heads and for the first time saw the sky; he drew them out of the murky synagogue into the open fields; there, too, he said, God would hear them.

He did not violate tradition; he enlarged it. He was observant of every point of the law, and he revered the house of prayer; but he said again that divinely simple truth that becomes lost in the ritual of every religion; he said that the full-hearted desire to

worship was more important than the form or place of worship.

Disciples gathered about him; soon legends began to grow of the wondrous deeds and teachings of Rabbi Israel, and then he was called the Baal Shem Tov, which means the Master of the Wondrous Name . . .

DURING the day, the Master served all living creatures. From far away they came, begging Life of him; supplicating voices flowed from the mouths of all breathing beings, and the breath of their suffering reached toward him.

He took of his Power, and divided it among them. Unendingly he gave his strength out of himself. Unendingly his Faith flowed to them, in answer.

Under the touch of his finger the wounds of the world were healed.

During the day, (the Baal Shem Tov) he served all living creatures. But at night his soul took freedom. She would no longer remain among the suffering. She shook off time and space as two imprisoning fetters, and raised herself to the borders. She shook off the earth from her foot. She tried her wings. And the Heavens received her.

In Heaven, there is neither time nor space, but infinity and eternity. Each night the soul went further into infinity, deeper into eternity. She followed the living path.

But there came one night when a wall of earth stood before the soul, barring her way. Boundless as had been her flight, so was the barrier boundless. The living path came against the wall, and died. A dark finger had put out all the light of all the stars and covered the warmth of all heaven.

And the wall had a countenance, formless and shadowy, yet it seemed to the soul to be more familiar than her own self. And the soul recognized it, for it was the face of the human life that she had left in the evening, and to which she had to return in the morning, as into a warmed bed.

But from the other side of the wall there wakened a sound, a great voice in the darkness. It was as though the Path lived again on the other side of the wall, and wakened and spoke:

The Voice of the Unknown spoke:

"Soul, yearning soul, soul of power and of dreams. Soul that seeks for all things, space and infinity, object and mystery at once! This is the boundary. Here is the altar of the world. Beyond this boundary, human life may not pass, for the name of this place is God's Wall.

"Unto this spot reaches variety. Beyond this spot, the Oneness begins.

"Soul that has come unto this silent, impenetrable wall-

"Sever yourself from earthly life, and I will open to you. Or return in your flight. For whoever has passed beyond me, does not return."

And the Voice sank. And again there was nothing before the soul but the dim, silent wall.

The soul lifted her head. For the space of an instant she stood, as though listening to the resounding word, and then she spoke her answer:

"I depart from the — "

In that instant, on earth, a woman leaned over a bed in which lay the body of a man. She looked, she touched the pale deathlike sleeper. Then she cried, "Israel!"

Her cry flew straight to Heaven. Her cry was swifter than the spirit of the stars, swifter than the angel of death. Before that instant was closed, the cry stood at the end of the Path upon which the soul had passed so many nights, and the cry put his hand over her shoulder.

Then the soul withheld her words, and looked behind herself. And she spoke no more. She put her arm about the neck of the messenger, and returned in her flight.

That was the last time the Master wandered toward Heaven . . .

LITTLE by little Rabbi Israel had given Power out of himself, that the weaker might be sustained. The well of his Force was deep, and might never become dry, yet the Power was not in him now as in earlier years. His soul went no more into Heaven, and yet he yearned for Heaven . . .

THE aged Master lay asleep. And out of the night there came voices as from a distance calling, creeping into his sleep, and calling him. His ear awakened and listened. The sounds surrounded his bed with tones of unearthly pain that came from a hoary ancient mouth inconceivably far away. He could not understand the words.

Each night the voices came and lay on his heart, and by day he bore their pain within him. But one night the voices, trembling with the weariness of their long journey, came quite close to his ear. And he recognized them.

It was the mouth of the ancient land that spoke, and her words were filled with the shame of the fallen. It was the ancient vineyard, now become a stony hill upon which alien shepherds trod with hated feet from year to year; it was the temple wall buried under the earth, and the hidden Arc that groaned under the weight of immeasurable boulders; it was the stony hillside that once had carried high its waving trees; and it was the dried-up fountains of water.

They wept in their final agony, for their sleep must now turn into death. From moment to moment, each

breath might be their last; unless the Hand would come and tear away the darkness, and free the beaten and buried Soul of the ancient land.

The voices prayed to the Baal Shem Tov, "Come, and do not delay any longer. You are the Awaited one, (Messiach) whose breath will raise up the stones from our graves. The stream shall flow again, the forest shall rise up, and the vine become heavy with fruit. The fields shall wave in their garments of grain. Come, and place your Hand upon us!" . . . But within his heart there was an emptiness and a sickness, for he knew the time was not yet come . . .

ON the day of his death Rabbi Israel called all of his followers about him, and gave each of them his future task. Some of the students he sent to other masters, some he made into leaders, and some he instructed to return home . . .

After the death of the Baal Shem Tov, each of his disciples took himself to the task the Master had meted out to him . . .

ALL of the knowledge of Power that the Baal Shem Tov ever possessed was contained in the secret book that he had received from Rabbi Adam.

After the Baal Shem had returned from his journey to the Ancient Land, he prepared for his journey to eternity.

Then Rabbi Adam came down to the Baal Shem Tov and said, "You have no more need of this Book. The Book is in your heart."

Rabbi Israel asked, "Who shall have it after me?"

That was the Book of Mysteries that had been given only to seven. It was given to **Adam**, and to **Abraham**, to **Joseph**, and to **Joshua ben Nun**, to **Solomon**, and to **Rabbi Adam**, and to **Rabbi Israel**, son of Eleazer.

And the eighth one to possess the Book of Wisdom shall be **Messiah, Son of David**.

The Baal Shem Tov and Rabbi Adam went up into the mountains. They found a great stone. Rabbi Adam touched the stone, and the stone split open. Within the stone, **Rabbi Israel placed the Book of Wisdom. Then he touched the stone, and the stone closed.**"

The Golden Mountain, Meyer Levin, 1932

And so there came a predicament here for the author as the Jewish believe that the Messiah has not yet come. Therefore, in their timeline, the Messiah as Christian's know him would have come before Rabbi Adam had been given the great and mysterious book. After all, Rabbi Adam and Rabbi Israel and lived around the years of 1732 A.D.

However, the author is a Christian, and I have placed these words as I have have placed them. For indeed, the Messiah did come before Rabbi Adam and Rabbi Israel in the beginning of current time, A.D.

With this in mind, we conclude with the **Messiah, Son of David**, who in mine and every Christian's view, knew the book before Rabbi Adam and Rabbi Israel, the Great Baal Shem Tov.

From Jesus, the Last Great Initiate

"WHAT he wished to know he could learn from none other than the Essenes.

The Gospels have maintained perfect silence as to the deeds of Jesus, previous to his meeting with John the Baptist, through whom, according to them, he in some way took possession of his ministry. Immediately afterwards he makes his appearance in Galilee with a clearly defined doctrine, the assurance of a prophet, and the consciousness of the Messiah. But evidently this bold and premeditated début was preceded by the long development of a veritable initiation. No less certain is it that this initiation must have taken place in the sole association in Israel, which, at that time, preserved the real traditions of the prophets and adopted their mode of living. There can be no doubt of this among those who, rising above the superstition of literal interpretation, have the courage to discover how things are linked

together by their spirit. This arises not merely from the intimate relations seen to exist between the doctrine of Jesus and that of the Essenes, but even from the very silence kept by the Christ and his disciples concerning this sect. Why does he who attacks with unparalleled courage all the religious sects of his day, never mention the Essenes? And why do neither the apostles nor evangelists speak of them? Evidently because they considered the Essenes as belonging to themselves, as being linked with them by the oath of the mysteries, and linked to the sect of the Christians.

The Order of the Essenes constituted in the time of Jesus the final remnant of those brotherhoods of prophets organized by Samuel. The despotism of the rulers of Palestine, the jealousy of an ambitious and servile priesthood, had forced them to take refuge in silence and solitude. They no longer struggled as did their predecessors, but contented themselves with preserving their traditions. They had two principal centers, one in Egypt, on the banks of Lake Maoris, the other in Palestine, at Engaddi, near the Dead Sea. The name of Essenes they had adopted came from the Syrian word "Asaya," physician—in Greek, therapeutes; for their only acknowledged ministry with regard to the public was that of healing disease, both physical and moral. "They studied with great diligence," says Josephus . . .

Some of them possessed the gift of prophecy, as, e. g., Menahim, who had prophesied to Herod that he should reign. "They serve God," said Philo, "with

great piety, not by offering victims but by sanctifying the spirit; avoiding towns, they devote themselves to the arts of peace; not a single slave is to be found among them; they are all free and work for one another." The rules of the Order were strict; in order to enter, a year's novitiate was necessary. If one had given sufficient proofs of temperance, he was admitted to the ablutions, though without entering into relations with the masters of the Order. Tests, extending over another two years, were necessary before being received into the brotherhood. They swore "by terrible oaths" to observe the rules of the Order and to betray none of its secrets. Then only did they participate in the common repasts, which were celebrated with great solemnity and constituted the inner worship of the Essenes. The garment they had worn during these repasts they looked upon as sacred and to be removed before resuming work. **These fraternal love-feasts, primitive form of the Supper instituted by Jesus, began and ended by prayer.** The first interpretation of the sacred books of Moses and the prophets was here given. But the explanation of the texts allowed of three significations, just as there were three degrees of initiation. Very few attained to the highest degree. All this wonderfully resembles the organization of the Pythagoreans, but certainly it was almost the same among the ancient prophets, for it is to be found wherever initiation has existed. It must be added that the Essenes professed the essential dogma of the Orphic and Pythagorean doctrine; that of the preexistence of the soul, the consequence and reason of its immortality. "The soul," they said, "descending from the most subtle ether, and attracted into the

body by a certain natural charm (ἰσχυρὴν τινὴ φυσικῆν), remains there as in a prison; freed from the bonds of the body, as from a long servitude, it joyfully takes its flight" (Josephus, *A. J.*, ii. 8).

Among the Essenes, the brothers, properly so called, lived under a community of property, and in a condition of celibacy, cultivating the ground, and, at times, educating the children of strangers: The married Essenes formed a class affiliated and under subjection to the other. Silent, gentle, and grave, they were to be met with here and there, cultivating the arts of peace. Carpenters, weavers, vine-planters, or gardeners, never gunsmiths or merchants. Scattered in small groups about the whole of Palestine, and in Egypt, even as far as Mount Horeb, they offered one another the most complete hospitality. Thus we see Jesus and his disciples journeying from town to town, and from province to province, and always certain of finding shelter and lodging. "The Essenes," said Josephus, "were of an exemplary morality, they forced themselves to suppress passion and anger; always benevolent, peaceable, and trustworthy. Their word was more powerful than an oath, which, in ordinary life, they looked upon as superfluous, and almost as perjury. They endured the most cruel of tortures, with admirable steadfastness of soul and smiling countenance rather than violate the slightest religious precept." Indifferent to the outward pomp of worship at Jerusalem, repelled by the harshness of the Sadducees, and the prayers of the Pharisees, as well as by the pedantry of the synagogue, Jesus was attracted towards the Essenes by natural affinity.

The premature death of Joseph set entirely free Mary's son, now grown into a man. His brothers could continue the father's trade and supply all family needs, so Mary gave him permission to leave secretly for Engaddi. **Welcomed as a brother and one of the elect, he rapidly acquired over his very masters an invincible ascendancy, by reason of his superior faculties, his ardent love, and an indescribable divine element manifested throughout his entire being.** From the Essenes he received what they alone could give him: the esoteric tradition of the prophets, and by its means, his own historical and religious tendency or trend. He came to understand how wide a gulf separated the official Jewish doctrine from the ancient wisdom of the initiates, the veritable mother of religions, though ever persecuted by Satan, ie., by the spirit of evil, of egoism, hatred, and denial, allied with absolute political power and priestly imposture. **He learned that Genesis, under the seal of its symbolism, concealed a theogony and cosmogony as far removed from their literal signification as is the profoundest truth of science from a child's fable. He contemplated the days of Aelohim, or the eternal creation by emanation of the elements and the formation of the worlds, the origin of the floating souls, and their return to God by progressive existences or generations of Adam. He was struck with the grandeur of the thought of Moses, whose intention had been to prepare the religious unity of the nations by establishing the worship of the one God, and incarnating this idea into a people.**

Afterwards he was instructed in the doctrine of the divine Word, already taught by Krishna in India, by

the priests of Osiris, by Orpheus and Pythagoras in Greece, and known to the prophets under the name of *the Mysteries of the Son of Man and of the Son of God*. According to this doctrine, the highest manifestation of God is man, who, in constitution, form, organs, and intelligence is the image of the Universal Being, whose faculties he possesses. In the earthly evolution of humanity, however, God is scattered, split up, and mutilated, so to speak, in the multiplicity of men and of human imperfections. In it he suffers, struggles, and tries to find himself, he is the Son of Man, the perfect Man, the Man-Type, the profoundest thought of God, remaining hidden in the infinite abyss of his desire and power. And yet at certain epochs, when humanity is to be saved from some terrible gulf, and set on a higher stand, a chosen one identifies himself with divinity, attracts it to himself by strength, wisdom, and love, and manifests it anew to men. Then, divinity, by virtue and breath of the Spirit, is completely present in him: the Son of Man becomes the Son of God, and his living word. In other ages and among other nations, there had already appeared sons of God, but since Moses, none had arisen in Israel. All the prophets were expecting this Messiah. The Seers even said that this time he would call himself the Son of Woman, of the Heavenly Isis, of the divine light which is the Bride of God, for the light of Love would shine in him, above every other light, with a dazzling splendor, hitherto unknown on earth.

All these secrets which the patriarch of the Essenes unfolded to the young Galilean on the solitary banks of the Dead Sea, in lonely Engaddi, seemed to

him wonderful, but yet known. It was with no ordinary emotion that he heard the chief of the Order comment on the words still to be read in the Book of **Henoch: "From the beginning the Son of Man was in the mystery. The Father kept him near his mighty presence, and manifested him to his elect.... But the Kings shall be afraid and shall prostrate themselves to the ground with terror, when they shall see the Son of Woman seated on the throne of his glory.... Then the elect shall summon all the forces of heaven, all the saints from on high and the power of God; and the Cherubim, the Seraphim, the Ophanim, all the angels of *Might*, all the angels of the *Lord*, i.e. of the Elect *of the other Might*, serving on earth and above the waters, shall raise their voices."**

At these revelations the words of the prophets, read and meditated upon times innumerable, appeared before the eyes of the Nazarene, with a profound and terrible light, like lightning flashes in the night. Who could this Elect be, and when would he appear before Israel?

Jesus passed a series of years among the Essenes. He submitted to their discipline, studied with them the secrets of nature, and the . . . power of healing. To develop his spirit, he gained entire mastery over his body. Not a day passed without self-questioning and meditation on the destiny of humanity. **That was a memorable night for the Order of Essenes and the new adept, when he received in profoundest secrecy the superior initiation of the fourth degree, the one granted only in the special case of a prophetic**

mission, requested by the brother, and confirmed by the Elders. A meeting was held in a cave cut into the mountain, and resembling a vast hall with an altar of stone seats. The chief of the Order was there with a few Elders. Sometimes two or three initiates, prophetesses also, Essenes, were admitted to the mysterious ceremony. Bearing torches and branches of palm trees, they greeted the new Initiate who was clothed in a robe of white linen, as "Bridegroom and King," the one they had seen in vision, and whom they now looked upon perhaps for the last time! Then, the chief of the Order, generally an old centenarian (Josephus states that the Essenes lived to an advanced age) offered him *the golden chalice* as a symbol of the final initiation, containing *the wine of the Lord's vineyard*, symbol of divine inspiration. **Some said that Moses and the seventy had drunk therefrom; others trace it back from Abraham, who received from Melchisedek this very initiation under the elements of bread and wine.** The Elders never offered the cup to anyone in whom they had not recognized, with distinct certainty, the signs of a prophetic mission. But no one could define this mission, he was to find it himself; such is the law of the initiates—nothing from without, everything from within. Henceforth he was free, master of his own actions, liberated from the Order, a very hierophant, obedient to the impulses of the spirit which could fling him into the depths or transport him on high, far above scenes of torture and human passion.

When after the songs and prayers and sacramental words of the Elder the Nazarene took the cup, a pale

ray of the sun shooting through a rugged mountain crag ran in and about the torches and the flowing white garments of the Essene prophetesses. They too shuddered as they saw it fall on the Galilean's beautiful countenance, now overshadowed with a look of infinite sorrow. Were his thoughts dwelling on the poor wretches of Siloam; had he already, in that ever-present anguish, caught a glimpse of the path he was to traverse?

About this time, John the Baptist was preaching on the banks of the Jordan. He was not an Essene but a prophet of the people, belonging to the sturdy race of Judah. Driven into the wilderness by a fierce unyielding piety, he had there, in prayer, fasting, and mortification, lived a life of the strictest asceticism. Over his bare sun-tanned skin he wore a camel's-hair cloak, symbol of the penitence he wished to impose both on himself and on his people. Deeply did he feel Israel's distress, and ardently did he await deliverance. According to the Jewish idea, he imagined the Messiah would soon come as an Avenger and a Judge; that, like another Maccabæus, he would rouse the people to revolt, drive out the Romans, punish the guilty, and finally enter Jerusalem in triumph, where, in peace and justice, he would re-establish the kingdom of Israel over all nations. He announced to the multitudes, who eagerly drank in his words, that the time was nigh for the coming of this Messiah, adding that they might prepare for it in a spirit of true repentance. Adopting the Essenian custom of ablution and transforming it, he had looked upon baptism in the Jordan as a visible

symbol, a public accomplishment of the inner purification he insisted upon. This new ceremony, this earnest preaching to immense crowds of people, with the wilderness as a background, and beside the sacred waters of the Jordan, near the rugged mountains of Peraea and Judaea, seized hold of the imagination, and attracted multitudes. It recalled the glorious days of the prophets of old, and gave the people what the temple could not give them, an inner shock, and, after the terrors of repentance had passed, a vague though mighty hope. They came from every part of Palestine, and even from more distant lands, to hear the desert-saint who foretold the coming of the Messiah. The populace, attracted by his message, remained there in camps, for weeks at a time, listening to him daily, unwilling to depart, awaiting the Messiah's coming. Many asked to take up arms under his command, and to recommence the holy war. Herod Antipas and the priests of Jerusalem began to be uneasy at this excitement of the populace. The signs of the times, too, were ominous; Tiberius, at the age of seventy-four, was rapidly hastening his death by scenes of debauchery at Capreae; Pontius Pilate was persecuting the Jews with redoubled fury; while, in Egypt, the priests had given forth that the Phoenix was about to spring again to birth from her ashes.

Jesus, who felt the prophetic calling even more emphatic within his soul, though as yet he was still feeling his way, came also to the desert of the Jordan, accompanied by a few Essenes, who already acknowledged him as master. He wished to see the

Baptist, to listen to his message, and be baptized in public. His desire was to present himself in an humble and respectful attitude towards the prophet who had the courage to denounce the present rulers, and arouse from slumber the soul of Israel.

He saw the rough ascete, hairy and bearded, with his prophetic lionlike head, standing in a wooden pulpit under a rustic tent covered with branches and goatskins. All around among the scanty desert shrubs was a mighty crowd, an entire camp: publicans, soldiers of Herod, Samaritans, Levites from Jerusalem; Idumeans with their flocks of sheep, even Arabs with their camels, tents and caravans arrested by "the voice crying in the wilderness." **And this voice of thunder passed over these multitudes. It said: "Repent ye; prepare ye the way of the Lord, make His paths straight." He called the Pharisees and Scribes "a race of vipers." He added that "the axe was already laid unto the root of the trees," and said of the Messiah: "I baptize you with water only, but He shall baptize you with fire." Then, about sunset, he saw the crowds press towards a cove on the water's bank, and Herod's mercenaries bend their rough backs beneath the water poured over them by the Baptist. He drew nearer; John did not know Jesus, knew nothing whatever concerning him, but he recognized the Essene by his linen garment. He saw him, a mere unit in the crowd, enter the water up to the girdle, and humbly bend to receive the baptismal sprinkling. **When the neophyte arose, the savage preacher's fiery eyes met the Galilean's calm, gentle gaze. A quiver ran through the man of the****

wilderness as he saw the look of wondrous sweetness beaming from the eyes of Jesus, and involuntarily the question escaped his lips: "Art thou the Messiah?"

The mysterious Essene made no reply, but with bowed head and crossed hands, he awaited the blessing. John knew that silence was the law of the Essene novices. After solemnly extending both hands, the Nazarean disappeared with his companions among the water reeds.

The Baptist saw him depart with mingled feelings of doubt, secret joy, and profound sadness. **What was his own knowledge, his own prophetic hope compared with the light he had seen in the eyes of the unknown, a light which seemed to illuminate his whole being?** Ah! if the handsome young Galilean were the Messiah, then indeed had the brightest day of his life dawned! But his own part would now be over, his own voice silent. From this day forward he preached in deeper and more emotional tones on the melancholy theme: **"He must increase and I must decrease."** He was beginning to feel the gloom and weariness of an old lion tired of roaring, and now silently awaiting the end.

Could it be that he were the Messiah? The Baptist's question also found an echo in the soul of Jesus. Ever since his consciousness had sprung to life, he had found God within himself, and the certainty of the kingdom of Heaven in the radiant beauty of his visions. Then came the suffering of humanity which

had filled his heart with the awful outpour of its anguish. **The wise Essenes had taught him the secret of religions and of mysteries, they had shown him the spiritual decadence of humanity, and its expectation of a savior.** But how could he find the strength needed to rescue it from the pit? And now, the direct call of John the Baptist fell on the silence of his meditations like a thunderbolt from Sinai. Could he be the Messiah?

Jesus could answer this question only by inmost meditation. Hence this retreat, this forty days' fast, narrated by Matthew in the form of a symbolic legend. **The Temptation in reality represents in the life of Jesus this great crisis, this sovereign vision of truth, which all prophets, all religious initiates, must infallibly experience before beginning their work.**

Over above Engaddi, where the Essenes cultivated sesame and the vine, **a steep footpath led to a cave or grotto opening out on to the mountainside.** It was entered by way of Dorian columns cut out of the rough rock, similar to those of the "Apostles" retreat in the valley of Jehosophat. There one remained suspended above the yawning precipice as though from an eagle's nest. Below, in a gorge, could be seen vineyards and human dwellings away in the distance, the Dead Sea motionless and grey, and the lonely mountains of Moab. **The Essenes had appointed this retreat for such among them as wished to submit to the test of solitude. In this spot were several rolls of the prophets, strengthening spices, dry figs, and a**

small stream of trickling water, sole nourishment of the ascete in meditation. It was to this cave that Jesus retired. First of all, he mentally reviewed the whole of humanity's past life, and estimated the gravity of the present times. Rome was in sovereign power, and with her what the Persian magi had called the reign of Ahrimanes, and the prophets the reign of Satan, the sign of the Beast, the apotheosis of Evil. Darkness covered humanity, the soul of earth.

The people of Israel had received from Moses the royal and sacerdotal mission of representing the male religion of the Father of the pure Spirit, of teaching it to other nations, and effecting its triumph. Had its kings and prophets fulfilled this mission? The prophets who alone had been conscious of it, replied unanimously: No! Israel was in her last throes, crushed beneath the might of Rome. Ought a rising of the people to be hazarded once more as the Pharisees still expected; a restoration by force of the temporal royalty of Israel? Should he declare himself son of David, and exclaim with Isaiah: "In my wrath I will trample upon the people... and overthrow their might"? Should he be a second Maccabæus, and allow himself to be nominated pontifex-king? Jesus might have made the attempt. He had seen the crowds ready to rise at the voice of John the Baptist, and the strength he was himself conscious of was far greater than that of the prophet of the wilderness! But then, would violence overcome violence? Would the sword put an end to government by the sword? Would there not be thus supplied fresh

recruits to the powers of darkness who were watching their prey in secret?

Ought he not rather to place within the reach of all mankind this truth, which hitherto had remained the privilege of a few sanctuaries and initiates, to open every heart to receive it, until the time should be ripe for it to penetrate the mind by inner revelation and science, i.e. to preach the kingdom of Heaven to the poor and lowly, substitute the reign of Grace for that of the Law, transform humanity from its very base by regeneration of souls?

But to whom would victory belong, to Satan or to God? To the spirit of evil who reigns with the formidable powers of earth, or to the divine spirit who is enthroned above the invisible regions of heaven, and sleeps in the heart of man just as the spark lies hidden in the flint? What would be the fate of the prophet who should dare to tear away the veil from the temple and lay bare the emptiness of the sanctuary, braving at once Herod and Cæsar?

And yet it must be done! **The inner voice did not say to him as it did to Isaiah: "Take a large volume and write therein with a man's pen!" The voice of God tried out to him, "Rise and speak!" The word of life must be found, the faith which removes mountains, the strength which shatters the bulwarks of evil.**

Jesus began fervently to pray. Then a feeling of uneasiness, an increasing trouble came over his soul. He had a feeling that he was losing the marvellous felicity he had participated in, and that he was

sinking into a very pit of darkness. A black, dense mist came over him, peopled with phantoms of every kind. **He recognized his brothers, his Essene masters, his mother. One after the other they said to him: "It is madness for you to wish for what can never be! You know not what is before you! Renounce it all!" The invincible inner voice replied: "I must go on!"** Thus he struggled for a series of days and nights, at times standing, then again on his knees or prostrate on the ground. The abyss in which he was sinking became deeper and deeper, and thicker and thicker the enveloping mist. He felt as though he were approaching something inexpressibly terrible.

Finally, he entered that state of lucid ecstasy in which the very depth of consciousness awakens, enters into communication with the living Spirit of things, and projects in dreams the images of past and future. His eyes close, and the outer world disappears. The Seer contemplates truth in the light which floods his whole being, and converts his intelligence into a burning furnace.

Then came the clash of thunder, the mountain shook to its foundations. A whirlwind coming from distant space carried off the Seer to the top of the temple at Jerusalem. Down below shone roofs and minarets like a forest of gold and silver. **Hymns were ascending from the Holy of Holies, waves of incense arose from every altar and formed in eddying circles beneath his feet. People in festive garb filled the porticos, while women joyfully sang into the air their hymns of ardent devotion. Trumpets sounded, and a mighty chorus of voices exclaimed: "Glory to**

the Messiah! the King of Israel!" "Thou shalt be this King if thou wilt worship me," said a voice from below. "Who art thou?" asked Jesus.

Again the wind carried him through space to the summit of a mountain. At his feet lay, in their golden glory, all the kingdoms of the earth.

"I am the king of spirits and the prince of the earth," answered the voice from below.... "I know who thou art," said Jesus; "thy forms are innumerable, thy name is Satan. Appear in thy earthly form." ... The figure of a crowned monarch appeared, enthroned in the clouds. Around his imperial head shone a faint, pale halo. The sombre figure stood out against a blood-red nimbus, with its pallid, ghastly countenance, and eyes flashing forth a cold steely light. He said: "I am Cæsar. Only bow down before me, and I will give thee all these kingdoms." Jesus said to him: "Get thee behind me, tempter! It is written: Thou shalt worship only the Lord thy God." Immediately the vision faded away.

Finding himself alone in the cave of Engaddi, Jesus said: **"By what sign shall I overcome the powers of the earth?" ... "By the sign of the Son of Man," said a voice from above. "Show me this sign," said Jesus.**

Away on the horizon appeared a shining constellation, four stars in the sign of a cross. The Galilean recognized the sign of ancient initiations familiar to Egypt and preserved by the Essenes. When the world was young, the sons of Japhet had

worshipped it as the sign of earthly and heavenly fire, the sign of Life with all its joys, of Love with all its wonders. Later the Egyptian initiates had seen in it the symbol of the great mystery, Trinity dominated by Unity, the image of the sacrifice of the ineffable Being who breaks himself in order to manifest himself in the universe. Symbol at once of life, death, and resurrection, it covered innumerable hypogea, temples and tombs.... **The brilliant cross grew larger and came nearer, as though attracted by the heart of the Seer. The four living stars shone forth like suns of light and glory. "Behold the magic sign of Life and Immortality!" said the heavenly voice. "In ancient times it was in the possession of men, now it is lost. Wilt thou restore it to them?" ... "I will," said Jesus.... "Then look, behold thy destiny!"**

Suddenly the four stars disappeared. **It was night; loud thunderclaps shook the mountains to their foundations; while from the depths of the Dead Sea emerged a dark, sombre mountain, surmounted with a black cross. On it was nailed a man in the agony of death.** The mountain was covered with a demon-stricken mob, crying out in hellish jeers: "If thou art the Messiah, save thyself!" The Seer opened wide his eyes, then fell back, cold drops of perspiration streaming down his face, for this crucified man was himself.... He had understood. In order to overcome, he must identify himself with this terror-stricken image, summoned up by himself, and placed there before him like an evil-boding omen. Wavering in his uncertainty as to the emptiness of infinite space, Jesus felt at once the tortures of the

crucified one, the insults of men, and the profound silence of heaven.... "Thou canst take it or reject it," said the angelic voice. The vision of the cross-phantom and the crucified victim began to grow dim, when of a sudden Jesus saw once more by his side the sick wretches of the pool of Siloam, and behind them myriads of despairing souls murmuring, with clasped hands: "Without thee we are lost; save us, thou who knowest how to love!" **Then the Galilean slowly arose, and with outstretched arms, in an attitude of supreme love, exclaimed: "Mine be the cross! Let but the world be saved!"** Immediately Jesus felt a mighty rending asunder throughout his frame, and a terrible groan escaped his lips.... At the same time the dark, sombre mountain and the cross faded away, a gentle radiant beam of divine felicity entered the soul of the Seer, and from the heights of heaven a voice descended, saying, "Satan is no longer master! Death is overthrown! **Glory to the Son of Man! Glory to the Son of God!"**

When Jesus awoke from this vision nothing around him had changed; the rising sun cast his golden beams on the sides of the cave of Engaddi; soothing dewdrops—veritable tears of angelic love—bathed his bruised feet, and light clouds of mist were rising from the Red Sea. But he was no longer the same. A definite event had taken place in the fathomless depths of his consciousness, he had solved the problem of life and had won peace, the great certainty had entered his soul. From the rejection of his earthly being, which he had trodden under foot and cast into the pit, a new consciousness had arisen in radiant

majesty.... He knew he had become the Messiah by an irrevocable act of his will.

Soon after, he once more descended to the village of the Essenes, where he learned that John the Baptist had just been seized by Antipas and imprisoned in the fortress of Makerous. Far from showing fear at this omen, he saw therein a sign that the time was ripe and that he in his turn must act. **Accordingly, he gave out to the Essenes that he was about to preach in Galilee, "the Gospel of the kingdom of Heaven." That meant, to bring the great mysteries within reach of the poor and lowly, to translate for them the doctrine of the initiates.** Like boldness had never been seen since the days when Cakia Mouni, the last Buddha, moved by mighty compassion, had preached on the banks of the Ganges. The same sublime compassion for humanity animated Jesus. To it he joined inner illumination, capacity for loving, a grandeur of faith and energy of action belonging to himself alone. From the abyss of death which he had fathomed, and whose bitterness he had tasted beforehand, he brought both hope and life for all his brethren."

Jesus, the Last Great Initiate, Edward Schure, 1908

The transmission has been held fast, the Book of Mystery preserved. But to what do we owe its contents?

From whence came this feminine soul out of the body Rabbi Israel when he tried to go to heaven? Whom are these regal feminine figures who sit in the Cave of Initiation in a number of eight to oversee the instruction of the initiate?

And what is the mystery in that book that believe is not in existence? Or if yet, we know not its source.

And to whom do we owe the emanations which have brought us here on our out-of-body travel and mystical journey?

Let us now take a journey into the early church, the time between the Resurrection of the Christ and his Ascension. Forthwith, we will learn of the emanations. Forthwith, we will learn of the Ineffable.

And after this, our exile, let us open the book of the mysteries.

No further words need be exchanged between us at this moment. It is time that you study well, for the time of Redemption is at hand.

Do not flip through these matters with a light heart. Or think that one text following another could not possibly say more. For this journey will take you through the mysteries of this world, and then commence to travel thee to the mysteries of the world to come. Study it well if you are to understand the book of mysteries which contains both complexity and simplicity. Trust these mysteries as we enter into

the complexities, but do not forget thee wise traveler, that we will yet again descend into simplicity and lend thee a hand in attaining to your goal of out-of-body travel and mystical experience, and its counterpart, union with God.

THE MYSTERY OF THE EMANATION



Now enter ye into the complexity of mysteries of the world below, listen wisely . . .

From G.R.S. Mead, the Pistis Sophia

“SUMMARY OF THE CONTENTS OF THE SO-CALLED PISTIS SOPHIA TREATISE.

THE treatise begins by informing us that Jesus, after rising from the dead, had spent eleven years (**The Teaching of the Eleven years**) with His disciples, instructing them. So far, however, He had taught them the mysteries of the inner world up to a certain point only, apparently up to the outermost realms of the Light-world only, and yet even so far with omissions of many points which they were as yet incapable of understanding. But so wonderful had been the instruction imparted that the disciples imagined that all had been revealed to them, and that the First Mystery--the Father in the likeness of a dove--was the end of all ends and the gnosis of all gnoses. They did not know that this First Mystery was the lowest of a vast series of still higher mysteries.

It came to pass, therefore, in the twelfth year, that the disciples were assembled with the Master on (**The Mystic Transfiguration and Ascent in the Twelfth year**) the Mount of Olives, rejoicing that they had, as they thought, received all the fullness. It was the fifteenth day of the month Tybi, the day of the full moon. Jesus was sitting apart, when, at sunrise, they

beheld a great light-stream pouring over Him, so that he became lost to view in the ineffable radiance which stretched from earth to heaven. The light was not one radiance, but its rays were of every kind and type; and in it the Master soared aloft into heaven, leaving the disciples in great fear and confusion as they silently gazed after Him. From the third hour of the fifteenth day until the ninth hour of the morrow (thirty hours) the Master was absent; and during this time there was a shaking of all the regions and great confusion and fear, while songs of praise came forth from the interior of the interiors.

(The Master returns to His Disciples) On the ninth hour of the morrow they saw Jesus descending in infinite light, more brilliant far than when He had ascended; the light was now of three degrees, glory transcending glory. The disciples were dismayed and in great fear, but Jesus, the compassionate and merciful-minded, spake unto them, saying: "Take courage, it is I; be not afraid." At their prayer Jesus withdraws His great light into Himself, and appears in His familiar form once more, and the disciples come to worship, and ask Him, saying: "Master, whither didst thou go? or on what ministry wentest thou? or wherefore are all these confusions and shakings?"

The Master, now speaking as the glorified Christ, bids them rejoice, for that now He will tell them all things "from the beginning of the truth to the end thereof," face to face, without parable, for that authority has

now been given Him by the First Mystery to reveal these things unto them.

(Of the Mystic Incarnation of the Twelve) For this cause is it that He hath again been clothed in the vesture of light, the robe of glory; which he had left with the First Mystery, in the lowest spaces of the supernal Light-realm. He hath received it in order that He may speak to human kind and reveal all the mysteries, but first of all to the Twelve. For the Twelve are His order, whom He hath chosen from the beginning, before He came into the world. He chose twelve powers, receiving them from the hands of the twelve Saviours of the Light-treasure, and when He descended into the world cast them, as light-sparks, into the wombs of their mothers, that through them the whole world might be saved. It is by reason of these powers that they are not of the world, for the power in them is from Him, a part of Himself.

So too another of His powers was in John the Baptizer with water for the remission of sins; not **(That the Soul of Elias is born in the Baptist)** only so, but the soul of John was the soul of Elias reborn in him. These things had He explained before, when He said: "If ye will receive it, John the Baptist is Elias, who, I said, was for to come"; but they had not understood.

Into Mary, His mother, also He had implanted a power higher than them all, "the body which I bore **(Of His own Incarnation)** in the height," and also another power instead of the soul, and so Jesus was born. It was He Himself who had watched over the

birth of His disciples, so that no soul of the world-rulers should be found in them, but one of a higher nature.

And the Master continued in His conversation and said unto them: "Lo, I have put on My vesture, and **(Concerning the Robe of Glory)**.all power hath been given Me by the First Mystery. Yet a little while and I will tell you the mystery of the plērōma and the plērōma of the plērōma; I will conceal nothing from you from this hour, but in perfectness will I perfect you in the whole plērōma, and all perfection, and every mystery; which things, indeed, are the perfection of all perfections, the plērōma of all plērōmas, and the gnosis of all gnosises, which are in My vesture. I will tell you all mysteries from the exterior of the exteriors, to the interior of the interiors. Hearken, I will tell you all things which have befallen Me.

"It came to pass, when the sun had risen in the regions of the east, that a great stream of light descended in which was My vesture, the same which I had laid up in the four-and-twentieth mystery, as I have said unto you. And I found a mystery in My vesture, written in these five words which pertain to the height: Zama, Zama, Ōzza, Rachama, Ōzai. And this is the interpretation thereof:

"The Mystery which is beyond the world, that whereby all things exist: It is all evolution and all involution; It projected all emanations and all things

therein. Because of It all mysteries exist and all their regions."

Hereupon the Master recites the hymn of praise and welcome sung by the powers at His investiture on the Great (**Hymn of Welcome "Come unto us.**) "Come unto us"--the day of this supreme initiation, when all His Limbs are gathered together. "Come unto us, for we are Thy fellow-members (or limbs). We are all one with Thee. We are one and the same, and Thou art one and the same. This is the First Mystery, who hath existed from the beginning in the Ineffable, before He came forth; and the Name thereof is all of us. Now, therefore, we all live together for Thee at the last limit, which also is the last mystery from the interior. That also is part of us. Now, therefore, we have sent Thee Thy vesture, which, indeed, is Thine from the beginning, which Thou didst leave in the last limit, which also is the last mystery from the interiors, until its time should be fulfilled, according to the commandment of the First Mystery. Lo, its time being fulfilled, I give it Thee.

"Come unto us, for we all stand near to clothe Thee with the First Mystery and all His glory, by commandment of the same, in that the First Mystery gave us two vestures to clothe Thee, besides the one we have sent Thee, since Thou art worthy of them, and art prior to us, and came into being before us. For this cause, therefore, the First Mystery hath sent for Thee through us the mystery of His glory, two vestures."

The hymn proceeds to explain how that the first vesture hath in it the whole glory of all the names (**The Three Vestures of Light**) of all the mysteries of all the orders of the spaces of the Ineffable; that the second contains the whole glory of all the names, or powers, of all the mysteries, or emanations, of the orders of the twin spaces of the First Mystery; that the third vesture contains all the glory of the powers of the emanations of all the spaces and sub-spaces below these supernal realms as far as the earth. The hymn then continues:

"Lo, therefore, we have sent Thee this [third] vesture, without any [of the powers] knowing it from the First Statute downward; because the glory of its light was hidden in it [the First Statute], and the spheres with all their regions from the First Statute downwards [knew it not]. Make haste, therefore; clothe Thyself with this vesture. Come unto us; for ever, until the time appointed by the Ineffable was fulfilled, have we been in need of Thee, to clothe Thee with the two [remaining] ventures, by order of the First Mystery. Lo, then, the time is fulfilled. Come, therefore, to us quickly, in order that we may clothe Thee, until Thou hast accomplished the full ministry of the perfections of the First Mystery, the ministry appointed for Thee by the Ineffable. Come, therefore, to us quickly, in order that we may clothe Thee, according to the commandment of the First Mystery; for yet a little while, a very little while, and Thou shalt come to us, and shalt leave the world. Come, therefore, quickly, that Thou mayest receive the whole glory, the glory of the First Mystery."

(The Journey into the Height) Thereupon, on hearing the hymn of the powers, the Master said, He donned the lowest robe of glory, and, changed into pure light, soared upwards and came to the lower firmament. And all the powers of that firmament were in great confusion because of the transcendent light; and on seeing the mystery of their names or powers inscribed in it, leaving their ranks, they bowed down and worshipped, saying: "How hath the Lord of the plērōma changed us without our knowing!" And they all sang together to the interior of the interiors a hymn of praise in harmony.

And so He passed upwards and inwards to the First Sphere above the firmament, shining with a radiance forty-and-nine times as great as before, and the gates were opened and He entered the mansions of the Sphere, and the powers were changed and worshipped, and sang hymns of rejoicing as before.

Thence upward and inward he passed to the Second Sphere, shining with a light nine-and-forty times still more intensified, and the powers of that sphere did as them beneath them, and bowed and worshipped and sang hymns to the interior of the interiors.

Still continuing His triumphal flight, He soared still higher within, to the Space of the Twelve Æons, shining with radiance forty-and-nine times still further increased. And all the orders and rulers of the Æonic Space were amazed. Those of them called the Tyrants, under their great leader Adamas, in ignorance fought against the light; but in vain, for

they only expended their strength one against the other, and fell down and became "as the inhabitants of the earth who are dead and who have no breath in them"--that is to say, deprived of the light-spark, like the unknowing among men.

And He took from them a third of their power, that they should no more prevail in their evil doings; (**The Master Robs the Æons of a Third of their Light**).so that if men should invoke them for evil in the magic practices which the transgressing Angels brought down from above, they should not be able to work their will as heretofore.

And so He changed the Fate-Sphere, over which they are lords. For by order of the First Statute and First Mystery, they had been set, by Ieou, the Overseer of the Light, all facing the Left, accomplishing their influences. But now they were changed so that for six months they faced the Left and for six months the Right.

(**The Questions of Mary**) Hereupon, the Master having invited questions and interpretations of the mysteries He has revealed, Mary Magdalene, who is throughout represented as the most spiritual by far of all the disciples, comes forward, and being granted permission to speak, interprets a passage from Isaiah by the light of the new teaching. The passage begins with the words: "Where, then, O Egypt, where are thy diviners and ordainers of the hour?"--and among other things Egypt is said to mean the "inefficacious matter."

Mary is commended for her intuition, and in reply to her further questioning, the Master explains that all their power has not been taken from these Rulers of the Fate, by the third robe of glory, but only a third of it; so that if the ordainers of the hour chance on the Fate or the Sphere turning to the Left, they will say what is to take place; but if they chance on it turning to the Right they will not be able to prophesy, for He has changed all the influences. But those who know the mysteries of the magic of the Thirteenth Æon will accomplish them perfectly, for He has not taken away the power in that Space, according to the command of the First Mystery.

(Why the Rulers have been robbed) In reply to a question by Philip, it is explained that this conversion of the spheres has been effected to aid the salvation of souls; otherwise the number of perfected souls would have been kept back from its accomplishment, that is to say, of those who shall be counted in the heritage of the height, by means of the mysteries, and shall dwell in the Light-treasure. The power of the Rulers is in the matter of the world which they make into souls. By the victory of the Master a third of this power has been taken from them, and converted to a higher substance.

In answer to Mary's further questioning, it is further explained how this third part of their power was taken away. It always had been that their power, as it became purified, was gathered back to the higher world by Melchisedec, the Great Receiver or Collector of Light, it being continually liberated by the spheres

being made to turn more rapidly, that is to say by the quickening of evolution owing to the influx of Light. The substance of the Rulers is graphically described as "the breath of their mouths, the tears of their eyes, and the sweat of their bodies"--the matter out of which souls are made.

But as their power was gradually taken from them, their kingdom began to be dissolved; the Rulers therefore began to devour their own matter, so that it should not be made into souls of men and so be purified, and in every way strove to delay the completion of the number of perfect souls--the crown of evolution. So it came to pass that they fought against the great soul of the Master as He passed through them, and so He changed them and their configurations and influences, "and from that hour they have not had the power to turn towards the purgation of their matter to devour it."

"I took away a third part of their power; I changed their revolution; I shortened their circles, and caused their path to be lightened, and they were greatly hurried, and were thrown into confusion in their path; and from that hour they have no more had the power of devouring the matter of the purgation of the brilliancy of their light."

(The Shortening of the Times) Thus had He shortened their times and hastened evolution. "For this cause I said unto you before, 'I have shortened the times because of my Elect.'" The "Elect" (Pneumatics) are the perfect number of souls who

shall receive the mysteries; indeed had not the times been shortened, "there would not have been a single material (hylic) soul saved, but they would have perished in the fire which is in the flesh of the Rulers."

(The Heavenly journey continued) After these explanations the Master continues the narrative of his heaven journey. All the great powers of the Æonic Spaces, when they saw what had happened to their Tyrants, adored and sang hymns to the interior of the interiors. And so He passed inward to the veils of the Thirteenth Æon. Here, outside this Space, He found Pistis Sophia, sitting alone, mourning and grieving because she had not been brought into the Thirteenth Æon, her proper region in the height. She was grieving because of the sufferings brought upon her by Arrogant, one of the three Triple Powers. But when she saw the radiant light-vesture of the Master, containing the whole glory of her mystery, the mystery of the Thirteenth Æon, she began to sing a song to the light which is in the height, which she had seen in the veil of the Treasure of Light. And as she sang, the veils of the Thirteenth Æon were drawn apart, and her syzygy, and her two-and-twenty fellow-emanations within the Æon, making together four-and-twenty emanations who came forth from the Great Invisible Forefather and the two other great Triple Powers of that Space, gazed upon the light of His vesture.

Hereupon follows the mystic story of the sufferings of Pistis Sophia. In the beginning she was **(The Myth of Pistis Sophia)** in the Thirteenth Æon with her

companion Æons. By order of the First Mystery, she gazed into the height and saw the light of the veil of the Treasure of Light, and desired to ascend into that glorious realm, but could not. She ceased to do the mystery of the Thirteenth Æon and ever sang hymns to the Light she had seen.

Hereupon the Rulers in the Twelve Æons below hated her, because she had ceased to do their mystery--the mystery of intercourse or sexual union--and desired to go into the height and be above them all.

And Arrogant, the disobedient one, that one of the three Triple Powers of the Thirteenth Æon who (**The Enmity of Arrogant**) refused to give the purity of his light for the benefit of others, but desired to keep it for himself and so be ruler of the Thirteenth Æon, led the onslaught against her. Arrogant is apparently the conservative power of the "matter" of this Space. He joined himself to the number of the Twelve Æons and fought against the Sophia. He sent forth a great power from his light and other powers from his matter, the reflections of the powers and emanations above, into Chaos; and caused the Sophia to look down into the lower regions, that she might see this power and imagine it was the real Light to which she aspired. And so in ignorance she descended into matter, saying: "I will go into that region, without my consort, to take the light, which the Æons of Light have produced for me, so that I may go to the Light of lights, which is in the Height of heights."

(The Fall into Matter) Thus pondering she went forth from the Thirteenth Æon and descended into the Twelve; but they pursued her, and so she gradually descended to the regions of Chaos, and drew nigh to the light-power which Arrogant had sent below, to devour it. But all the material emanations of Arrogant surrounded her, and the light-power of Arrogant set to work to devour all the light-powers in the Sophia; "it expelled her light and swallowed it, and as for her matter they cast it into Chaos." This light-power of Arrogant is that Ialdabaōth (In Essence, Satan) "of which," says the Master, "I have spoken to you many times."

And so Sophia was greatly weakened and beset and "cried out exceedingly, she cried on high to that Light of lights which she had seen in the beginning, in which she had trusted [hence is she called Pistis (Faith) Sophia], and began to sing songs of repentance," whereby she might be converted or taken back to the Light.

The lengthy incident of the Pistis Sophia occupies pp. 42-181 of the Coptic translation, and her thirteen repentances and songs of praise are a mystical interpretation of a number of the Psalms of the Second Temple collection and of five of the Odes of Solomon.

To attain to the knowledge of the Light, the human soul (as the world-soul before it) has to descend into matter (*hylē*). Hence the Sophia, desiring (**The Descent of the Soul**) the Light, descends towards its

reflection, from the Thirteenth Æon, through the Twelve, into the depths of Chaos or Unorder, where she seems in danger of entirely losing all her own innate light or spirit, being continually deprived of it by the powers of matter. Having descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to spirit again. Thus she reaches the middle point of balance, and still yearning for the Light, rounds the turning point of her cyclic course, and changing the tendency of her thought or mind or nature, recites her penitential hymns or repentances. Her chief enemy is the false light--presumably the counterfeit spirit of which we shall hear later on--the desire-nature, which is assisted by four-and-twenty material powers, the reflections of the supernal projections, powers or co-partners of the Sophia, the whole looked at from without making an ordering into forty-nine.

The Sophia first utters seven repentances. At the fourth of these, the turning point of some sub-cycle of **(Its Repentance and Redemption)** her pilgrimage, she prays that the *image* of the Light may not be turned from her, for the time is come when "those who turn in the lowest regions" should be regarded--"the mystery which is made the type of the race."

At the sixth the Light remits her transgression; *viz.*, that she quitted her own region and fell into Chaos. This perhaps refers to the dawning of the consciousness of the higher ego in the lower personality. But as yet the command has not come

from the First Mystery to free her entirely from Chaos. This may refer to the higher illumination when the consciousness of the true spiritual soul is obtained.

Therefore at the conclusion of her seventh repentance, where she pleads that she has done it all in *ignorance*, through her *love* for the Light, Jesus, her syzygy (without the First Mystery) raises her up to a slightly less confined region in Chaos, but Sophia still *knows not* by whom it is done.

It is only at the ninth stage that the First Mystery partly accepts her repentance and sends Jesus in the form of the Light to her help, so that she recognises it.

Her next four hymns are sung *knowingly* to the Light, and are of the nature of thanksgiving, and of declaration that justice will shortly overtake her oppressors, while at the same time she prays to be delivered wholly from her "transgression"--the lower desire-nature.

(The Degrees of Purification) After the thirteenth repentance, Jesus again, of himself, without the First Mystery, emanated a brilliant power of light from Himself, and sent it to aid Sophia, to raise her still higher in Chaos, until the command should come to free her entirely. There are, therefore, as it seems, three degrees of purification from the chaotic elements of the lower nature.

Next follows a description of the light-powers, which are to be closely compared with the description of the three vestures of glory in the opening pages of the Codex.

Then, while Sophia pours forth hymns of joy, the power becomes a "crown to her head," and her *hylē* (**The Light-Crown**) (or material propensities) begins to be entirely purified, while the spiritual light-powers which she has succeeded in retaining during her long combat, join themselves with the new vesture of light which has descended upon her.

Then is the law fulfilled, and the First Mystery in His turn sent forth another great light-power, which joined with that already emanated by the Light, and it became a great light-stream. This stream was nothing else than the First Mystery Himself looking without, coming forth from the First Mystery looking within.

When all this is accomplished the Sophia is completely purified, and her light-powers are reestablished and filled with new light, by their own co-partner of light, that syzygy (**an opposition**) without whom Sophia in the beginning had thought to reach the Light of lights, unaided, and so fell into error.

But all is not yet over; the final victory is not yet won. For the higher she rises the stronger are the powers or projections sent against her; they proceed to *change their shapes*, so that she now has to struggle against still greater foes, which are emanated and directed by the subtlest powers of cosmos.

Thereupon Sophia is not only crowned but entirely surrounded with the light-stream, and further supported (**The Final Victory**) on either hand by Michael and Gabriel, the "sun" and "moon." The "wings of the great bird" flutter, and the "winged globe" unfolds its opinions, preparatory to its flight. Thus the last great battle begins.

The First Mystery looking without directs her attack against the "cruel crafty powers, passions incarnate," and makes the Sophia tread underfoot the basilisk with seven heads, destroying its *hylē*, "so that no seed can arise from it henceforth," and casting down the rest of the opposing host.

Thereupon Sophia sings triumphant hymns of praise on being set free from the bonds of Chaos. Thus is she set free and *remembers*.

Still the great Self-willed one and Adamas, the Tyrant, are not yet entirely subdued, for the command has not yet come from the First Mystery looking within. Therefore does the First Mystery looking without seal their regions and those of their rulers "until three times are accomplished," presumably until the end of the seven cycles or ages, of which the present is said to be the fourth, when the perfect number of those of humanity who reach perfection will pass into the interplanetary *Nirvāṇa*--to use a Buddhist term. This *Nirvāṇa*, however, is a state out of time and space, as we know them, and therefore can be reached *now* and *within* by very holy men who can attain the highest degree of spiritual contemplation. Then shall the

Gates of the Treasure of the Great Light be opened and the heights be crossed by the pilgrim.

(An otherwise unknown Story of the Infancy) In the course of the many interpretations of scripture given by the disciples and women disciples, Mary, the Mother of Jesus ("my mother according to matter, thou in whom I dwelt"), who is also one of the women disciples, receives permission to speak and tells a quaint story of the Infancy, otherwise entirely unknown.

And Mary answered and said: "My Master, concerning the word which Thy power prophesied through David, to wit, 'Mercy and truth are met together, righteousness and peace have kissed each other; truth hath flourished on the earth, and righteousness hath looked down from heaven'--Thy power prophesied this word of old concerning Thee.

"When Thou wert a child, before the Spirit had descended upon Thee, when Thou wert in the vineyard with Joseph, the Spirit came down from the height, and came unto me in the house, like unto Thee, and I knew Him not, but thought that He was Thou. And He said unto me, 'Where is Jesus, my Brother, that I may go to meet Him?' And when He had said this unto me I was in doubt, and thought it was a phantom tempting me. I seized Him and bound Him to the foot of the bed which was in my house, until I had gone to find you in the field--Thee and Joseph, and I found you in the vineyard; Joseph was putting up the vine poles.

"It came to pass, therefore, when Thou didst hear me saying this thing unto Joseph, that Thou didst understand, and Thou wert joyful and saidest, 'Where is He, that I may see Him? Nay [rather] I am expecting Him in this place.' And it came to pass, when Joseph heard Thee say these words, that he was disturbed.

"We went together, we entered into the house, we found the Spirit bound to the bed, and we gazed upon Thee and Him, and found that Thou wert like unto Him. And He that was bound to the bed was unloosed; He embraced Thee and kissed Thee, and Thou also didst kiss Him; ye became one and the same being."

At the end of the story of the Sophia, Mary asks: "My Master and Saviour, how are the four-and-twenty Invisibles [the co-powers of Sophia]; of what type, of what quality; or of what quality is their light?"

(Of the Glory of Them of the Thirteenth Æon) And Jesus answered and said unto Mary: "What is there in this world which is comparable to them; or what region in this world is like unto them? Now, therefore, to what shall I liken them; or what shall I say concerning them? For there is nothing in this world with which I can compare them; nor is there a single form to which I can liken them. Indeed, there is nothing in this world which is of the quality of heaven. But, Amen, I say unto you, every one of the Invisibles is nine times greater than the Heaven [the lower firmament], and the Sphere above it, and the

Twelve Æons all together, as I have already told you on another occasion.

"[Again] there is no light in this world which is superior to that of the sun. Amen, Amen, I say unto you, the four-and-twenty Invisibles are more radiant than the light of the sun which is in this world, ten thousand times, as I have told you before on another occasion; but the Light of the Sun *in its true form*, which is in the space of the Virgin of Light, is more radiant than the four-and-twenty, . . . ten thousand times more radiant."

The Master promises further, when he takes them through the various spaces of the unseen world, to bring them all finally into the Twin Spaces of the First Mystery, as far as the supreme Space of the Ineffable, "and ye shall see all their configurations as they really are, without similitude."

"When I bring you into the region of the rulers of the Fate-Sphere, ye shall see the glory in which (**The Scale of Light**) they are, and compared with their greatly superior glory, ye will regard this world as the darkness of darkness; and when ye gaze down on the whole world of men, it will be as a speck of dust for you, because of the enormous distance by which [the Fate-Sphere] will be distant from it, and because of the enormous superiority of its quality over it."

And so shall it be in ever increasing glory of light with each higher space, the lower appearing as a speck of dust from its sublimity, as they are taken

through the Twelve Æons, the Thirteenth Æon (or the Left), the Midst, the Right (*sci.*, of the cosmic cross), the Light-world, and the Inheritance of Light within it.

Then Mary asks: "Master, will the men of this world who have received the mysteries of light be higher in Thy Kingdom than the emanations of the Treasure of Light?"

And in answer the Master explains the ordering and nature and functions of these great emanations, and how that, at the final time of the completion of the æon and the ascension of the plērōma, these all shall have a higher place in His Kingdom; but this time has not yet come. But high above all of them the souls of men who have received the mysteries of light, shall take precedence.

(The "Last" shall be "First.") And Mary said: "Master, my indweller of light hath ears, and I comprehend every word which Thou speakest. Now, therefore, O Master, concerning the word which Thou hast spoken, to wit, 'All the souls of human kind which shall receive the mysteries of light, shall in the Inheritance of Light take precedence of all the Rulers who shall repent, and all them of the region of those who are on the Right, and the whole space of the Treasure of Light'; concerning this word, my Master, Thou hast said unto us aforetime, 'The first shall be last and the last shall be first,' that is, the 'last' are the whole race of men who shall be first in the Light-

kingdom; so also they that are [now] in the space of the height are the 'first.'"

(The Three Supernal Spaces of the Light) The Master then continues in His conversation and tells them of the glorious beings and spaces, of which He will treat in detail in His further teaching, up to the inner Space of the First Mystery, but of those within these supernal spaces He will not treat in the physical consciousness, for "there is no possibility of speaking of them in this world"; nay, "there is neither quality nor light which resembleth them, not only in this world, but also no comparison in those of the Height of Righteousness." He, however, in lofty language describes the greatness of the five Great Supporters of the outer Space of the First Mystery, above or within which is the inner Space of the First Mystery, and above all the Space of the Ineffable.

To these supernal realms of the Inheritance shall come those who have received the light-mysteries, **(The Inheritance of Light)** and each shall occupy the space according to the mystery he has received, a higher space or a lower according to the degree of the mysteries he has received; each shall have the power of going into all regions of the Inheritance below him, but not of ascending higher.

"But he who shall have received the complete mystery of the First Mystery of the Ineffable, that is **(The Mystery of the First Mystery)**.to say, the twelve mysteries of the First Mystery, one after another, shall have the power of exploring all the orders of

the Inheritance of Light, of exploring from without within, from within without, from above below, and from below above, from the height to the depth, and from the depth to the height, from the length to the breadth, and from the breadth to the length; in a word, he shall have the power of exploring all the regions of the Inheritances of Light, and he shall have the power of remaining in the region which he shall choose in the Inheritance of the Light-kingdom.

"Amen, I say unto you, this man, in the dissolution of the world, shall be King over all the orders of the **(The Gnosis of Jesus, the Mystery of the Ineffable)** Inheritance of Light; and he who shall have received the Mystery of Ineffable, that man the is Myself.

Hereupon follows a magnificent recital of the perfect Gnosis of such a one, for:

"That Mystery knoweth why there is darkness, and why light."

And so on, in great phrases describing the wisdom of the supreme Mystery, who knows the reason of the existence of all things: darkness of darkness and light of light; chaos and the treasure of light; judgment and inheritance of light; punishment of sinners and rest of the righteous; sin and baptisms; fire of punishment and seals of light; blasphemies and songs to the light; and so on through many pairs of opposites, ending with death and life.

But the recital of the greatness of the supreme Gnosis is not yet ended, for the Master continues: "Hearken, therefore, now further, O My disciples, while I tell you the whole Gnosis of the Mystery of the Ineffable."

It is the Gnosis of pitilessness and compassion; of destruction and everlasting increase; of beasts and creeping things, and metals, seas, and earth, clouds and rain, and so on working downwards from man into nature and upwards through all the supernal realms.

(The Disciples lose Courage in Amazement at the Glories of the Gnosis) But the disciples are amazed at the glories of the Gnosis of this greatest Mystery and lose courage. And Mary said: "O Master, if the Gnosis of all these things is in that Mystery, who is the man in this world who shall be able to understand that Mystery and all its gnoses, and the manner of all the words which thou hast spoken concerning it?"

And the Master said: "Grieve not, My disciples, concerning the Mystery of that Ineffable, thinking that ye will not understand it. Amen, I say unto you, that Mystery is yours, and every one's who shall give ear unto you, and shall renounce the whole world, and all the matter therein, who shall renounce all the evil thoughts that are therein, and shall renounce all the cares of this æon.

"Now, therefore, will I tell you: Whosoever shall renounce the whole world and all therein, and shall **(The Highest Mystery is the Simplest of All)** submit

himself to the Divinity, to him that Mystery of them shall be far more easy than all the mysteries of the Kingdom of Light; it is far simpler to understand than all the rest, and it is far clearer than them all. He who shall come to a knowledge of that Mystery, hath renounced the whole of this world and all its cares. For this cause have I said unto you aforetime: 'Come unto Me all ye that are oppressed with cares and labour under their weight, and I will give you rest, for My burden is light and My yoke easy.'

Let them not be dismayed at the vast complexity of the emanation of the plērōma and the world-process, "for the emanation of the plērōma is its Gnosis." Let but the Christ be born in their hearts by their forsaking the delights of the world, and they shall grow into the being of the plērōma and so possess all its Gnosis.

The Master then continues His description of the Gnosis of the Mystery of the Ineffable, resuming it at **(Concerning the One Word of the Ineffable)** the point where He had broken off, and leading them higher and higher into the supernal heights through space after space, and hierarchy after hierarchy, of stupendous being and its emanation, up to the Mystery itself, the First Mystery who knoweth why He came forth from the Last Limb of the Ineffable. All this, which He now recites simply, naming the great spaces and their indwellers, He promises to explain at length in His further teaching.

"Now, therefore, it is the Mystery of the Ineffable which knoweth why all of which I have spoken unto you hath come into existence; of a truth all this hath existed because of Him. He is the Mystery which is in them all; He is the emanation of them all, the re-absorption of them all, and the support of them all.

"This Mystery of the Ineffable is in all those of which I have spoken, and of which I shall speak in treating of the emanation of the plērōma. He is the Mystery which is in them all, and He is the One Mystery of the Ineffable. And the Gnosis of that which I have said unto you, and of what I have not yet spoken unto you, but of all of which I shall speak when treating of the [full] emanation of the plērōma, and the whole Gnosis of each of them, one after another, that is to say, why they exist--all this is the One Word (Logos) of the Ineffable."

"The Mystery of the Ineffable is the One and Only Word, but there is another [Word] on the Tongue of the Ineffable; it is the rule of the interpretation of all the words which I have spoken unto you."

It is then explained how that he who receives this One and Only Word, when he comes forth from the body of the matter of the Rulers, becomes a great light-stream, and soars into the height; he (**The Glory of Him who Receive the Mystery**) stands in no need of apology or symbol, for all powers bow down before the vesture of light in which he is clothed, and sing hymns of praise, and so he passes upwards and onwards, through all the Inheritances of Light, and

higher still until he becometh one with the Limbs of the Ineffable. "Amen, I say unto you, he shall be in all the regions during the time a man can shoot an arrow."

Hereupon follows a recital of the greatness of such a soul. Beginning with the words, "Though he be a man in the world, yet is he higher than all angels, and shall far surpass them all," it recites in the same form all the grades of the supernal hierarchies of beings from angels upwards, and ends as follows:

"Though he be a man in the world, yet is he higher than the whole region of the Treasure, and shall be exalted above the whole of it.

"Though he be a man in the world, yet shall he be King with Me in My Kingdom. He is a man in the world but a King in the Light.

"Though he be a man in the world, yet is he a man who is not of the world.

"Amen, I say unto you, that man is Myself, and I am that man."

And at the great consummation all such men "shall be fellow-kings with Me, they shall sit on My right hand and on My left in My Kingdom.

"Amen, I say unto you, these men are Myself, and I am these men," (**Of the Thrones in the Light-Kingdom**) There then follows apparently an

interpolation consisting of a quotation from some now unknown Gospel: "Wherefore have I said unto you aforetime, 'In the place where I shall be, there also will be my twelve ministers, but Mary Magdalene and John the virgin shall be higher than all the disciples.'

"And all men who shall receive the Mystery in that Ineffable shall be on My left hand and on My right, and I am they and they are Myself.

"They shall be your equals in all things, and yet your thrones shall be more excellent than theirs, and My throne shall be more excellent than yours and [than those of] all men who shall have found the Word of that Ineffable."

(There are other Logoi) And Mary thinks that this must be the end of all things and the Gnosis of all gnoses, and so protests: "Master, surely there is no other Word of the Mystery of that Ineffable, nor any other Word of the whole Gnosis?"

The Saviour answered and said: "Yea, verily; there is another Mystery of the Ineffable and another Word of the whole Gnosis." Nay, a multitude of Words, He might have added.

(The Degrees of the Mysteries) Then Mary asks whether those who do not receive the Mystery of the Ineffable before they die, will enter the Light-kingdom. The Master answers that every one who receives a mystery of light, any one of them, shall

after death find rest in the Light-world appropriate to his mystery, but no one who has not become a Christ will know the Gnosis of the whole plērōma, for "in all openness I am the Gnosis of the whole plērōma."

So he who receives the first mystery of the First Mystery shall be King over the spaces of the First Saviour in the Light-realm, and so on up to the twelfth.

And Mary asks: "Master, how is it that the First Mystery hath twelve mysteries, whereas the Ineffable hath but one Mystery?"

The answer is that they are really one Mystery; this Mystery is ordered into twelve, and also into five, and again into three, while still remaining one; they are all different aspects or types of the same Mystery.

The two higher mysteries of the three not only ensure the possessor of them, when he leaves the (**The Boons they Grant**) body, his appropriate lot in the Inheritance, but they further bestow boons with regard to others. If a man "perform them in all their configurations, that is to say when he shall have created those mysteries for himself," they give the power of further enabling him to protect one who is not a participator in the Words of Truth, after his death, so that he shall not be punished. Of course such a man cannot "be brought into the Light until he have performed the whole polity of the light of those mysteries, that is to say, the strict renunciation of the world"; but he will be sent back again into "a

righteous body, which shall find the God of Truth and the higher mysteries."

But as for the highest mystery of all, "whosoever shall receive the Mystery which is in the whole (**The Limbs of the Ineffable**) Space of the Ineffable, and also all the other sweet mysteries which are in the Limbs of that Ineffable, of which I have not yet spoken unto you, both concerning their emanation, and the manner in which they are constituted, and the type of each of them as it is--I have not told you why It is called the Ineffable, or why It lies stretched out with all Its Limbs, or how many Limbs there are therein, or what are all Its regulations; nor will I say this unto you immediately, but only when I come to speak of the emanation of the [whole] plērōma; [then] will I tell you every detail, one by one, for It hath emanated together with Its own Word, just as it is in Itself, together with the sum total of all its Limbs, which belong to the regulation of the One and Only One, the changeless God of Truth--in the region, therefore, of which each shall receive the mystery in the Space of that Ineffable, there shall he inherit up to the region which he shall have received, [as far as] the whole region of the Space of that Ineffable; nor shall he give explanation throughout the regions, nor apology nor symbol, for [such souls] are without symbol and have no receivers.

So also for the second Space below this, the Space of the First Mystery looking within; such souls require no apology.

But for the third Space, the Space of the First Mystery looking without, each region has its receiver, explanation, apologies, and symbols, of all of which the Master will speak in due course.

"But when the plērōma is completed, that is to say, when the number of perfect souls shall be reached, and the Mystery shall be accomplished according to which the plērōma is the plērōma, I shall pass a thousand years, according to the years of Light, reigning over all the emanations of the Light and the whole number of perfect souls who shall have received all the mysteries."

Now "a day of the Light is a thousand years in the world, so that thirty-six myriads of years and a half a myriad of years of the world make a single year of the Light."

The glories of the Light-kingdom with its three Realms and Kings is then described.

"Now the mysteries of these three Inheritances of Light are exceedingly numerous. Ye shall find them (**The Books of Ieou**) in the two great Books of Ieou." The higher ones He will reveal unto them; "but as for the rest of the lower mysteries, ye have no need thereof, but ye shall find them in the two Books of Ieou, which Enoch wrote when I spoke with him from the Tree of Knowledge, and from the Tree of Life, which were in the Paradise of Adam."

Hereupon Andrew is in great amazement, and cannot believe that men of the world like themselves can have so high a destiny reserved for them, and can reach such lofty heights. "This matter, then, is hard for me," he says.

When Andrew had said these words, the spirit of the Saviour was moved in Him, and He cried (**Ye are Gods**) out and said: "How long shall I bear with you, how long shall I suffer you? Do ye still not know and are ye ignorant? Know ye not and do ye not understand that ye are all Angels, all Archangels, Gods and Lords, all Rulers, all the great Invisibles, all those of the Midst, those of every region of them that are on the Right, all the Great Ones of the emanations of the Light with all their glory; that ye are all, of yourselves and in yourselves in turn, from one mass and one matter, and one substance; ye are all from the same mixture. . . .

"The great Light-emanations have not at all [in reality] undergone sufferings, nor changes of region, nor have they at all torn themselves asunder, nor poured themselves into different bodies, nor have they been in any affliction.

(Of Souls in Incarnation) "Whereas, ye others, ye are the purgations of the Treasure, ye are the purgations of the region of them that are on the Right, ye are the purgations of all the invisibles and all the rulers; in a word, ye are the purgation of all of them. And ye have been in great afflictions and great tribulations, in your pourings into different bodies in this world. And

after all these afflictions which came from yourselves, ye have struggled and fought, renouncing the whole world and all the matter that is in it; and ye have not held your hands in the fight, until ye found all the mysteries of the Kingdom of Light, which have purified you, and transformed you into refined light, most pure, and ye have become pure light itself. . . .

"Amen, I say unto you, the race of human kind is of matter. I have torn myself asunder, I have brought unto them the mysteries of light, to purify them, for they are the purgations of all the matter of their matter. . . .

"Now the Light-emanations have no need of any mystery, for they are pure; but the human race hath need of purification, for all men are purgations of matter. . . .

"For this cause, therefore, preach ye to the (**The Preaching of the Mysteries**) whole human race, saying, 'Cease not to seek day and night, until ye have found the purifying mysteries'; and say unto them, 'Renounce the whole world, and all the matter therein', for he who buyeth and selleth in this world, he who eateth and drinketh of his own matter, who liveth in his own cares and all his own associations, amasses ever fresh matter from his matter, in that the whole world, and all that is therein, and all its associations, are exceedingly material purgations, and they shall make enquiry of every one according to his purity."

This is followed by a long instruction on the nature of the preaching of the disciples to the world when the Master shall have gone unto the Light.

"Say unto them, 'Renounce the whole world and (**The Burden of the Preaching**) the matter that is in it, all its cares, all its sins, in a word, all the associations that are in it, that ye may be worthy of the mysteries of light, and be saved from all the torments which are in the judgments.'"

They are to renounce mourning, superstition, spells, calumny, false witness, boasting and pride, gluttony, garrulity, evil caresses, desire of avarice, the love of the world, robbery, evil words, wickedness, pitilessness, wrath, reviling, pillage, slandering, quarrelling, ignorance, villainy, sloth, adultery, murder, hardness of heart and impiety, atheism, magic potions, blasphemy, doctrines of error,—that they may escape torments of fire and ice and other graphic horrors of an elaborate hell, capped by the torments of the Great Dragon of the inexorable Outer Darkness, reserved for the greatest of sins, where such absolutely unrepentant souls "shall be without existence until the end" of the æon; they shall be "frozen up" in that state.

(The Boundary Marks of the Paths of the Mysteries)
Thus far for the negative side, the things to be abandoned; but for the positive, the things to be done, they are to: "Say unto the men of the world, 'Be ye diligent, that ye may receive the mysteries of light, and enter into the height of the Kingdom of Light.'"

They are to be gentle, peacemakers, merciful, compassionate, to minister unto the poor and sick and afflicted, be loving unto God, and righteous, and live the life of absolute self-renunciation.

"These are all the boundary marks of the paths of them that are worthy of the mysteries of light."

Unto such and such only are the mysteries to be given; the absolute condition is that they make this renunciation and repent.

"It is because of sinners that I have brought these mysteries into the world, for the remission of all the sins which they have committed from the beginning. Wherefore have I said unto you aforetime, 'I came not to call the righteous.'"

(The After-death State of the Uninitiated Righteous)

The question now arises as to good men who have not received the mysteries, how will it be with them after death?

"A righteous man who is perfect in all righteousness," answers the Master, yet who has not received the mysteries of light, on going forth from the body, is taken charge of by the Receivers of Light--as distinguished from the Receivers of Wrath. "Three days shall they journey round with that soul in all the creatures of the world," and pass it through all the elements of the judgments, instructing it therein, and then it shall be taken to the Virgin of Light and sealed with an excellent seal that it may be carried into a

righteous body of the æons, so that it may in its next birth find the signs of the mysteries of light and inherit the Kingdom of Light for ever.

So with a man who has only sinned twice or thrice, he shall be sent back into the world according to the type of the sins he hath committed; "I will tell you these types when I shall come to explain the emanation of the plērōma" in detail.

"But Amen, Amen, I say unto you, even though a righteous man have not committed any sin at all, it is impossible to take him into the Kingdom of Light, because the sign of the Kingdom of the Mysteries is not with him." He must have gnosis as well as righteousness.

The question next arises as to the sinner who has repented, and received the mysteries, and then has **(Of Those who Repent and again Fall Back)** fallen away, and again repented, provided he be not a hypocrite; "Wilt Thou or not that we remit his transgressions unto seven times, and give him the mysteries again?"

The Saviour answered and said: "Remit ye his sin not only unto seven times, but Amen, I say unto you, remit ye it unto him many times seven times, and each time give ye him the mysteries from the beginning, the mysteries which are in the first Space from the exterior; perchance ye will win the soul of that brother, so that he may inherit the Kingdom of Light. . . .

(The Added Glories of the Saviour of Souls) "Amen, I say unto you, he who shall give life unto a single soul, and shall save it, in addition to his own proper light in the Kingdom of Light, he shall further receive an additional glory for the soul which he shall have saved, so that he who shall save a host of souls, in addition to his own proper glory in the Glory, he shall receive a host of additional glories for the souls which he shall have saved."

Nay, they shall not only give the lower mysteries, but the higher mysteries as well, provided always the man sincerely repent and is not a hypocrite; all mysteries up to the three highest mysteries of the First Mystery, "for the First Mystery is compassionate and merciful-minded."

(Concerning the Irreconcilables) "But if that man again transgresseth, and is in any kind of sin, ye shall not remit his sin again from that hour, nor any more accept his repentance; let him be for you a stumbling-block and transgressor.

"For Amen, I say unto you, these three mysteries shall witness against his last repentance for him from that hour. Amen, I say unto you, the soul of that man shall have no more probation for the world of the height henceforth from that hour, but it shall dwell in the habitation of the Dragon of the Outer Darkness."

In all of this the disciples have no choice; if they know a man is sincere, and not a hypocrite or merely curious to know what kind of things the rites of the

mysteries are, they must give him these mysteries and not withhold them, even if he be one who has never received any of the lower mysteries; for should they hide them from him, they will be subject to a great judgment.

Beyond the giving of these three higher mysteries they have no power, for they have not sufficient knowledge.

But the case of a man who has fallen away after receiving the highest mysteries they can give, is not **(Of the Infinite Compassion of the Divine)** entirely hopeless; it is, however, in the hands of the First Mystery and the Mystery of the Ineffable alone.

These alone can accept repentance from such a man, and grant him the remission of his sins, for these Mysteries are "compassionate and merciful-minded, and grant remission of sins at any time."

The question is now raised, Supposing they give the mysteries in error to those who are hypocrites **(Of those who Mimic the Mysteries)** and who have deceived them and have afterwards made a mock of the mysteries "mimicking us and making forgeries of our mysteries," what then are they to do?

In this case they are to appeal to the First Mystery, saying: "The mystery which we have given unto these impious and iniquitous souls, they have not performed in a manner worthy of Thy mystery, but they have [merely] copied [what we did]; give back

[therefore] that mystery unto us, and make them for ever strangers to Thy Kingdom."

In that hour the mysteries such impious souls have received, shall return to them, and such people can receive pardon from no one save only the Mystery of the Ineffable.

In the case of the unbelieving friends and relatives of those who have received the mysteries, the latter may by their prayers and invocations procure a better lot in the after-death state for their relatives and friends, so that they may be sent back into conditions favourable for their receiving the mysteries in another life.

(Can the Pains of Martyrdom be Avoided) It is then asked whether the mysteries will save the disciples from the pains of martyrdom. "For they are in exceeding great number who persecute us because of Thee, and multitudes pursue us because of Thy name, so that if we be submitted to the torture, we shall utter the mystery, that we may immediately depart from the body without suffering pain."

The answer is not clear; every one who has accomplished the first (*i.e.*, highest) of the three higher mysteries, in life, when the time comes to leave the body, shall soar into the Kingdom of Life without need of apology or sign. But it is not said that the pains of martyrdom can be avoided.

(The Mystery of the Resurrection of the Dead) But they will be able to help others, for "not only ye, but all men who shall achieve the mystery of the resurrection of the dead, which healeth from demonian possessions, and sufferings, and every disease, [which also healeth] the blind, the lame, the halt, the dumb, and the deaf, [the mystery] which I gave unto you aforetime--whosoever shall receive of these mysteries and achieve them, if he ask for any thing whatever hereafter, poverty or riches, weakness or strength, disease or health, or the whole healing of the body, and the resurrection of the dead, the power of healing the lame, the blind, the deaf, and the dumb, of every disease and of every suffering--in a word, whosoever shall achieve this mystery, if he ask any of the things which I have just said unto you, they shall at once be granted unto him."

Hereupon the disciples cried out together in transport: "O Saviour, Thou excitest us with very **(The Transport of the Disciples)** great frenzy because of the transcendent height which Thou hast revealed unto us; and Thou exaltest our souls, and they have become paths on which we travel to come unto Thee, for they came forth from Thee. Now, therefore, because of the transcendent heights which Thou hast revealed unto us, our souls have become frenzied, and they travail mightily, yearning to go forth from us into the height to the region of Thy Kingdom."

The Master continues His teaching, saying that the rest of the mysteries which have been committed **(That this Mystery is to be kept Secret)** unto them

they may give to others, but not the mystery of the resurrection of the dead and the healing of disease, "for that mystery pertaineth to the rulers, it and all its namings." This they are to retain as the sign of their mission, so that when they do such wonder-deeds, "they will believe on you, that ye preach the God of perfection, and will have faith in all your words."

The next point of instruction taken up is the question; "Who constraineth a man to sin?" This (**The Constitution of Man**).opens up the whole subject of the constitution of man, and gives rise to a very interesting exposition of Gnostic psychology.

When the child is first born, the "light-power," "soul," "counterfeit spirit," and "body," are all very feeble in it. "None of them hath sense enough as yet for any work, whether good or evil, because of the exceeding great weight of oblivion."

The babe eateth of the delights of the world of the Rulers; the power absorbeth from the portion of the power which is in the delights, the soul from the portion of the soul in the delights, the counterfeit spirit from the portion of evil in the delights, and the body from the unperceptive matter in the delights.

There is also another factor called the "destiny," which remains as it came into the world and takes nothing from the delights.

So, little by little, all these constituent elements in man develop, each sensing according to its nature.

"The power senseth after the light of the height; the soul senseth after the region of mixed righteousness, which is the region of the Mixture (*sci.*, of Light and Matter); and the counterfeit spirit seeketh after all vices, and desires, and sins; but the body hath no power of sensing unless it be an impulse to gain strength from matter."

The power is evidently the higher mind, the soul the lower mind, and the counterfeit spirit the animal nature.

"The power within impelleth the soul to seek after the region of light and the whole Godhead; whereas the counterfeit spirit draggeth down the soul, and persistently constraineth it to commit (**The Evil Desire which constraineth a Man to sin**) every kind of iniquity and mischief and sin, and persisteth as something foreign to the soul, and is its enemy, and maketh it commit all these sins and evils"--bringing them into operation against the soul because of what it has done in the past; moreover, for the future, "it spurreth on the Workmen of Wrath to bear witness to all the sin which it will constrain the soul to commit. And even when the man sleepeth by night or by day, it plagueth him in dreams with the desires of the world, and causeth him to long after all the things of this world. In a word, it bindeth the soul to all the actions which the Rulers have decreed for it, and is the enemy of the soul, causing it to do what it would not." This it is which constraineth a man to sin.

The "destiny" is that which leadeth the man to his death. Then come the Receivers of Wrath to lead that soul out of the body.

"And for three days the Receivers of Wrath travel round with that soul through all the regions, (**The Cycle of the After-death State of the Sinner**) taking it through all the æons of the world; and the counterfeit spirit and destiny accompany that soul, but the power withdraws itself unto the Virgin of Light."

The soul is then brought down into Chaos, and the counterfeit spirit becometh the receiver of that soul, and haunteth it, rebuking it in every punishment because of the sins which it hath caused it to commit; it is in exceeding great enmity to the soul.

The soul then rises higher, still always haunted by the counterfeit spirit, until it comes to the Ruler of the Way of the Midst between the lower firmament and the earth-surface. Here it is still subjected to the punishments of its counterfeit spirit, according to its "destiny."

It is then brought by the counterfeit spirit to the "light of the sun,"--the Way of the Midst being apparently the sublunary regions--and taken to the Judge, the Virgin of Light, according to the commandment of Ieou, the First Man; and "the Virgin of Light sealeth that soul and handeth it over to one of her receivers, and will have it carried into a body, which is the record of the sins which it hath committed."

"Amen, I say unto you she will not suffer that soul to escape from transmigrations into bodies, until it hath given signs of being in its last cycle according to its record of demerit."

(And of the Initiated Righteous) In the case of a righteous soul, however, and one that hath received the higher mysteries of light, "when the time of that soul is come for its passing from the body, then the counterfeit spirit followeth after that soul, and also the destiny. They follow after it in the way whereby it shall pass into the height.

"And before it goeth far into the height, it uttereth the mystery of the breaking of the seals and all the bonds of the counterfeit spirit, whereby the Rulers bind it to the soul"; and so they cease to impede the soul, and the destiny departeth to its own region, to the Rulers of the Way of the Midst, and the counterfeit of the spirit to the Rulers of the Fate-Sphere.

And so it becometh a glorious light-stream and passeth up to its inheritance, for "the receivers of that soul, who pertain to the light, become wings of light for that soul," and will be a vesture of light for it. Such a soul requires no seals or apologies.

But one that hath received the lower mysteries only, requires such apologies and seals, all of which the Master promises to give them in His detailed exposition of the emanation of the plērōma. For the present He simply states what spaces have to be traversed and what are the rulers.

Mary compares some of the statements with former sayings, including one which the Master "**Agree with thine Enemy**" "spake "unto us aforetime by the mouth of Paul our brother." She further interprets the saying, "Agree with thine enemy whilst thou art in the way with him, lest at any time thine enemy deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison; thou shalt not come out thence till thou hast paid the uttermost farthing," as referring to the Judge, the Virgin of Light, and the recasting of the soul into another body, for that no soul is free from transmigration until it gives signs of being in its last cycle.

Mary next enquires as to the nature of the mysteries of the baptisms which remit sins, and the Master replies:

"The counterfeit spirit beareth witness to every sin which the soul hath committed; not only doth (**The Stamping of the Sins on the Souls**) it bear witness concerning the sins of the souls, but it sealeth every sin that it may be stamped on the soul, so that all the rulers of the punishments of sinners may know that it is the soul of a sinner, and may be informed of the number of sins which it hath committed, by the number of the seals which the counterfeit spirit hath stamped upon it, so that they may chastise it according to the number of sins which it hath committed. This is the fashion in which they treat the soul of the sinner.

(The Burning Up of the Sins by the Fires of the Baptism Mystery) "Now, therefore, when a man receiveth the mysteries of the baptisms, those mysteries become a mighty fire, exceedingly fierce, wise, which burneth up sins; they enter into the soul secretly and devour all the sins which the counterfeit spirit hath implanted in it.

"And when the fire hath purified all the sins which the counterfeit spirit hath implanted in the soul, the mysteries enter into the body (mysteriously) . . . , that the fire may secretly pursue after the pursuers and cut them off with the body. They chase after the counterfeit spirit and the destiny, to separate them from the power and the soul, and place them with the body, so that the counterfeit spirit, the destiny, and the body may be separated into one group, and the soul and power into another. And the mystery of baptism remaineth between the two, and separateth the one from the other, in order that it may cleanse them and make them pure, that the soul and power may not be fouled in matter."

It is then further explained that all the twelve and other mysteries of the First Mystery and of the Ineffable are still higher than the mysteries of the baptisms; but all of this will be explained in a further teaching.

Mary gives interpretations of passages of scripture by the light of the new teaching, the opportunity being offered by a recapitulation of some of the points by the Master, with enquiry as to whether they have

well understood. Especially is the unending compassion of the highest Mysteries insisted upon.

"If even a king of to-day, a man of the world, granteth boons unto them who are like unto him, (**The Infinite Forgiveness of Sins**) if he moreover granteth pardon unto murderers, and them that are guilty of intercourse with males, and other horrible and capital crimes; if, I say, it is in the power even of one who is a man of the world to act thus, much more then have that Ineffable and that First Mystery, who are lords of the whole plērōma, power over everything to do as they will, and grant remission of sin unto every one who shall have received the Mystery.

"Again, if even a king of to-day investeth a soldier with a royal mantle, and sendeth him to foreign regions, and the soldier there committeth murders and other grave offences worthy of death, and yet they are not brought home to him, because he weareth the royal mantle, how much more, then, [is it the case with] them who are mantled in the mysteries of the vestures of that Ineffable, and those of the First Mystery who are lords over all them of the height and all them of the depth!"

Thereupon the Master makes trial of Peter, to see whether he is compassionate, in the case of a woman who had fallen away after receiving the mystery of baptism, and Peter comes out of the trial successfully.

(But Delay not to Repent) It is then explained that the lot of a man who has received the mysteries and

fallen away and not repented, is far worse than that of the impious man who has never known them. As to those who are indifferent, thinking they have many births before them and need not hasten, the Master bids the disciples:

"Preach ye unto the whole world, saying unto men: 'Strive together that ye may receive the mysteries of light in this time of stress, and enter into the Kingdom of Light. Put not off from day to day, and from cycle to cycle, in the belief that ye will succeed in obtaining the mysteries when ye return to the world in another cycle.'

(For at a Certain Time the Gates of the Light will be shut.) "Such men know not when the number of perfect souls [shall be filled up]; for when the number of perfect souls shall be completed, I will then shut the Gates of the Light, and from that time none will be able to come in thereby, nor will any go forth thereafter, for the number of perfect souls shall be [completed], and the mystery of the First Mystery be perfected--[the mystery] whereby all hath come into existence, and I am that mystery.

"From that hour no one shall any more enter into the Light, and none shall come forth, in that the time of the number of perfect souls shall be fulfilled, before I set fire to the world, that it may purify the aeons, and veils, the firmaments and the whole world, and also all the matters that are still in it, the race of human kind being still upon it.

At that time, then, the faith shall show itself forth more and more, and also the mysteries in those days. And many souls shall pass through the cycles of transmigrations of body and come back into the world in those days; and among them shall be some who are now alive and hear Me teach concerning the consummation of the number of perfect souls, [and in those days] they shall find the mysteries of light, and shall receive them. They shall mount up to the Gates of Light, and shall find that the number of perfect souls is complete, which is the Consummation of the First Mystery and the Gnosis of the Plērōma; they will find that I have shut the Gates of Light, and that from that hour no one can come in or go forth thereby.

"Those souls then will cry within through the Gates of Light, saying: 'Master, open unto us.' And ("**I know not whence ye are.**") I will answer unto them, saying, 'I know not whence ye are.' And they will say unto Me, 'We have received the mysteries, and we have fulfilled all Thy doctrine; Thou didst teach us on the high ways.' And I will answer unto them, saying, 'I know not who ye are, ye who have practised iniquity and evil even unto this day. Wherefore go [hence] into the Outer Darkness.' Forthwith they will depart to the Outer Darkness, where there is weeping and gnashing of teeth."

Mary then asks as to the type of the Outer Darkness and the number of the spaces and regions (**The Dragon of Outer Darkness**) of punishment; and then follows an elaborate description of the space-dragon of this Outer Darkness, whose tail is in its mouth, and

its twelve dungeons, with their authentic faces and names of the rulers, of the doors and angels that watch at them, and what souls pass into the Dragon and how; it is explained how the names are all contained in one another, and what are the torments and degrees of the fires. Thereupon follows the teaching how the souls of the uninitiated may be saved, and how finally the Mystery will save even those who have no more chance of rebirth.

It is further explained how the initiated become light-flames and streams of light. Mary pleads for them who have neglected the mysteries; and the efficacy of the names of the twelve rulers of the dungeons is explained, and how that the souls who know the names escape from the Dragon and are taken to Ieou, and their subsequent fate.

(The Draught of Oblivion) Then comes fresh instruction as to the Rulers of the Fate and the Draught of Oblivion--"the seed of iniquity, filled with all manner of desire and all forgetfulness . . .; and that deadly draught of oblivion becometh a body external to the soul, like unto the soul in every way, and its perfect resemblance, and hence they call it the counterfeit spirit."

The manner of the fashioning of a new soul is then described, and how the power is inbreathed into it; this is set forth generally, and more detailed information is promised on a future occasion.

(The Parents we are to Leave) It is further explained that the saying, "He who shall not leave father and mother and follow after Me," refers to the "parents" or fashioners of the soul and counterfeit spirit, and not our earthly parents, far less the parents of the light-power within--the Saviour and His mysteries.

Further information is also given as to the counterfeit spirit and its elemental builders, three-hundred and sixty-five in number; the embryonic stages of incarnation; the kârmic compulsion of the parents--the father and mother of the physical body; the . . . process of gestation; the mode of incarnation of the various constituent elements in man; . . . physiognomy; the nature of the destiny and how a man comes by his death; and various other questions of a like nature. And then the Saviour continues:

"Now, therefore, for the sake of sinners have I torn myself asunder and come into the world, to save **(Of the Books of Ieou again [Yahweh])** them, and also because it is necessary that the righteous, who have never done evil, and have never committed sin, should find the mysteries which are in the Books of Ieou (Yahweh), which I made Enoch write down in Paradise, when I spake to him from the Tree of Knowledge, and from the Tree of Life, and which I made him deposit in the rock of Ararad; and I set . . . the Ruler . . . on whose head is the foot of Ieou--the latter surroundeth all the Æons and the Fate-Sphere--I set [then] this Ruler to preserve the Books of Ieou from the flood, and [also] lest any of the Rulers out of enmity should destroy them. These [books] will I give

unto you, when I have finished telling you the emanation of the plērōma."

But few only will comprehend the higher mysteries. "I tell you that there will be found one in a thousand and two in ten thousand for the consummation of the mysteries of the First Mystery."

(The Christ of the First of this Humanity to Enter the Light) Before the coming of the First Mystery no soul of this humanity had fully entered into the Light; none of the prophets or patriarchs had as yet entered into the Light, but they will be sent back into righteous bodies and so find the mysteries and inherit the Kingdom.

The treatise brings itself to an end with the following paragraphs:

"Mary answered and said: 'Blessed are we before all men because of these great [truths] which Thou hast revealed unto us.'

"The Saviour answered and said unto Mary and all His disciples: 'I will also reveal unto you all the grandeurs of the height, from the interior of the interiors to the exterior of the exteriors, that ye may be perfect in every gnosis, and in every plērōma, and in every height of the heights, and every deep of the depths.'

(Tis He who holds the Keys of the Mysteries.) And Mary answered and said to the Saviour: 'Now we

know, O Master, freely, surely, plainly, that Thou hast brought the keys of the mysteries of the Kingdom of Light, which remit the sins of souls, that they may be cleansed, and be transformed into pure light, and be brought into the Light."

Fragments of a Faith Forgotten, G.R.S. Meade, 1900

From the Book of Enoch

"CHAP. XXIII.

1. From thence I went to another place, towards the west, unto the extremities of the earth.
2. Where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night; but continued always the same.
3. I inquired, saying, What is this, which never ceases?
4. Then Raguel, one of the holy angels who were with me, answered,
5. And said, This blazing fire, which thou beholdest running towards the west, is *that of* all the luminaries of heaven.

CHAP. XXIV.

1. I went from thence to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other.

2. Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three *mountains* were towards the east, and strengthened by being placed one upon another; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees surrounded them.

3. Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful.

4. Its fruit resembled the cluster of the palm. I exclaimed, Behold! this tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and one who presided over them, answered,

5. And said: Enoch, why dost thou inquire respecting the odour of this tree?

6. *Why art thou inquisitive to know it?*

7. Then I, Enoch, replied to him, and said, Concerning everything I am desirous of instruction, but particularly concerning this tree.

8. He answered me, saying, That mountain which thou beholdest, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.

9. And that tree of an agreeable smell, not one of carnal *odour*, there shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of this *tree* shall be given to the elect. For towards the north, life shall be planted in the holy place, towards the habitation of the everlasting King.

10. Then shall they greatly rejoice and exult in the Holy One. The sweet odour shall enter into their bones; and they shall live a long life on the earth, as thy forefathers have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them.

11. And I blessed the Lord of glory, the everlasting King, because He has prepared *this tree* for the saints, formed it, and declared that He would give it to them.""

The Book of Enoch

Thus ends the mysteries of this world, prepare to
travel above . . .

THE MYSTERY OF THE INEFFABLE



Now enter ye into the complexity of mysteries of the world above, listen wisely . . .

From the Extracts of the Books of the Saviour

"SUMMARY OF THE EXTRACTS FROM THE BOOKS OF THE SAVIOUR.

"And they that are worthy of the mysteries which lie in the Ineffable, that is to say, those that (**The Immanent Limbs of the Ineffable.**) have not emanated--they are prior to the First Mystery. To use a similitude and correspondence of speech that ye may understand, they are the Limbs of the Ineffable. And each is according to the dignity of its glory, the head according to the dignity of the head, the eye according to the dignity of the eye, the ear according to the dignity of the ear, and the rest of the Limbs (or Members) [in like fashion]; so that it is manifest that 'there are many members, but only one body.' Of this I speak to you in a paradigm, a correspondence, and a similitude, but not in the reality of its configuration; I have not revealed the [whole] word in truth.

"But the Mystery of the Ineffable and every Limb which is in It--that is to say, they that (**The Christ is the Ineffable.**) dwell in the Mystery of the Ineffable and they that dwell in [that Ineffable]--and also the three Spaces which follow after them, according to the mysteries, in truth and verity, all that [is Myself]. I am

the Treasure of all of them, apart from which there is no treasure, apart from which there is no individuality in the world; but there are other words, other mysteries, and other regions.

(The Gnosis of the Christ.) "Now, therefore, Blessed is he [among men] who hath found the mysteries of the Space towards the exterior. He is a God, who hath found the words of the mysteries of the second Space in the midst. He is a Saviour and free of every space who hath found the words of the mysteries, the words of the third Space towards the interior. He is the very Plērōma itself (or more excellent than the universe)--the object of desire of all who are in that third Space--who hath found the Mystery in which they [all] are, and in which they are [all] set. Wherefore is he equal to [all of them]. For he hath found also the words of the mysteries, which I have set down for you in a similitude, namely, the Limbs of the Ineffable. Amen, I say unto you, he who hath found the words of these mysteries in the Truth of God [the God of Truth], that man is chief in the Truth, he is its peer, because of these words and mysteries. The universe verily oweth its being to these words and mysteries. For which cause he who hath found the words of these mysteries, is equal to the Chief [of all]. It is the gnosis of the Gnosis of the Ineffable concerning which I speak unto you this day."

(The Initiation of the Disciples on the Mount.) "It came to pass, therefore, after they had crucified Jesus, our Master, that He rose from the dead on the third day. And the disciples came together unto Him and

besought Him, saying: 'Master, have mercy upon us, for we have left father and mother, and the whole world, and have followed Thee.'

We are at once introduced to an atmosphere of ceremonies and invocations. Jesus stands by the Sea of the Ocean, surrounded by his disciples, male and female, and makes invocation with solemn prayer, saying: "Hear me, O Father, Father of all fatherhood, Boundless Light!" The prayer consists of the mystic vowels and formulæ interspersed with "authentic" names.

The disciples are grouped round Him, the women disciples stand behind, all clad in white linen robes; Jesus stands at an altar and with His disciples turns to the four quarters, invoking three times the name IAŌ. The interpretation of which is: "I, The plērōma hath gone forth; A, They shall return within; Ō, There shall be an end of ends."

This is followed by a mystic formula, which is interpreted as: "O Father of every fatherhood of the boundless [light-spaces], hear Me because of My disciples, whom I have brought into Thy presence, that they may believe in all the words of Thy truth; grant unto them all things for which I have cried unto Thee, for I know the Name of the Father of the Treasure of Light."

Then Jesus, whose mystery-name is Aberamenthō, invokes the Name of the Father of (**The First Veil is Drawn Aside**).the Treasure, saying: "Let all the

mysteries of the rulers, authorities, archangels, and all the powers and all the works of the Invisible Gods [their three mystery-names being given] withdraw themselves and roll themselves on to the right."

Thereupon all the lower regions speed to the west, to the left of the disk of the sun and of the moon . . .

(They enter the Way of the Midst.) And Jesus and His disciples soar aloft into the aërial regions, the Way of the Midst, and come to the first order of the Way of the Midst.

(The Ordering of the Fate-Sphere is Described.) Here the disciples are instructed on the nature of this space and its rulers. They are told that above them there are Twelve Æons, six being ruled by Adamas and six by Iabraõth. The six under Iabraõth have repented and practised the mysteries of light . . .

All this refers to the ordering of the Fate-Sphere; but Mary, who is also in these Extracts represented as the chief questioner, desires to be informed as to why the aërial Ways of the Midst, in which they are, and which lie below the Fate-Sphere, are "set over great torments." She beseeches the Saviour to have mercy upon them, "lest the receivers carry off our souls to the judgments of the Ways of the Midst."

The Master in answer promises to give them the mysteries of all gnosis: the mystery of the Twelve **(All Mysteries up to those of the Light-Treasure are Promised them.)** Æons of the Rulers, their seals, their

numbers, and the manner of invocation to enter into their regions; in like manner the mystery of the Thirteenth Æon (the Left); the mystery of the Baptism of them of the Midst; the mystery of the Baptism of them of the Right; and the great mystery of the Treasure of Light.

"I will give unto you all the mysteries and every gnosis, that ye may be called the Sons of the Plērōma, perfect in every gnosis and every mystery. Blessed indeed are ye beyond all men who are on the earth, for the Sons of Light have come in your time."

In these Ways of the Midst are further bound (**The Punishments of the Ways of the Midst.**) . . . The authentic names, types, and sub-hierarchies of these . . . are given. It is explained how all is ordered by Ieou, who is the providence of all the rulers and gods and powers which are in the matter of the Light of the Treasure, and by Zorokothora (Melchizedec), the legate of all the light-powers which are purified among the Rulers. These two great Lights descend at appointed seasons, to gather together the pure radiance of the light from those they have cleansed among the Rulers; this is done when the number and time of their task come to pass. But when the great Lights withdraw again, then the Rulers again rebel because of the "wrath of their iniquity," and march against the light-powers of the souls, and "hurry off all the souls that they can harry and ravish, to destroy them in the smoke of their darkness and their evil fire."

(The Duration of the Punishments.) The times that souls must pass in each of these regions of punishment of the five dæmonial hierarchies are given, and how these times are brought to an end.

"These then are the operations of the Ways of the Midst concerning which ye have questioned Me."

And when the disciples had heard this, they bowed down and adored Him, saying: "Save us, **(The Disciples Pray for Mercy to Sinners.)** O Master, have mercy upon us, that we may be preserved from these malignant torments which are prepared for sinners. Woe unto them! woe unto the children of men! for they are like the blind feeling in the darkness, and seeing not. Have mercy upon us, O Master, in the great blindness in which we are, and have mercy upon the whole race of human kind; for they lie in wait for their souls, as lions for their prey, to tear them in pieces and make food for their torments, because of the forgetfulness and ignorance in which they are. Have mercy, therefore, upon us, O Master, our Saviour, have mercy upon us, preserve us from this great stupor.

Jesus said unto His disciples: "Have courage, fear not, for ye are blessed; . . . Ye remember that I have already said unto you before My crucifixion: 'I will give unto you the keys of the kingdom of the heavens.' Now again I say unto you, I will give them unto you."

(They Enter an Atmosphere of Exceeding Great Light.) When Jesus had thus spoken, He chanted an invocation in the Great Name, and the regions of the Ways of the Midst were hidden from view and Jesus and His disciples remained in an atmosphere of exceeding great light.

Jesus said unto His disciples: "Come unto Me." And they came unto Him. He turned towards the four angles of the world; He uttered the Great Name over their heads, and blessed them and breathed on their eyes. Jesus said unto them: "Look up, and mark what ye see!"

(The Vision of the Baptism Mysteries.) And they raised their eyes unto the height and saw a great light, exceedingly brilliant, which no man in the world could describe.

He said unto them a second time: "Look into the light, and mark what ye see!"

They said: "We see fire and water, and wine and blood."

Jesus, . . . said unto His disciples: "Amen, I say unto you, I have brought nothing into the world when I came, save this fire and water, this wine and blood. I brought down the water and fire from the region of the Light of light, from the Treasure of Light; I brought down the wine and the blood . . . And shortly after My Father sent unto Me the Holy Spirit in the form of a dove.

"The fire, the water, and the wine are for cleansing all the sins of the world; the blood I had as a sign of the body of human kind, and I received it in the region of . . . the great power of the Divine Invisible [the Thirteenth Æon]; while the Spirit draweth all souls and bringeth them into the region of Light."

This is the "fire" He came to "cast on the earth" according to a former saying; this the "living water" the Samaritan woman should have asked for; this the "cup of wine" in the eucharist; this the "water" that came from His side.

"These are the mysteries of the light which remit sins"--that is to say, their names merely.

After this Jesus again gives the command that the powers of the Left return to their own region, **(They Return to Earth.)** and the disciples find themselves once more on the Mount of Galilee.

Hereupon Jesus celebrates the mystic eucharist and the first Baptism of Water, with ceremonies **(The Celebration of the Mystic Eucharist.)** and **invocations almost identical to those in the Codex Brucianus.** The disciples enquire further as to the **nature** of the Baptism of Incense [Fire], the Baptism of the Holy Spirit, and the Spiritual Chrism, and ask that the "Mystery of the Light of Thy Father" be revealed to them.

Jesus said unto them: "As to these mysteries which ye seek after, there is no mystery which is **(The**

Mysteries that are to be Revealed.) higher than them. They will bring your souls that into the Light of lights, into the regions of Truth and Righteousness, into the region of the Holy of all Holies, into the region where there is neither female nor male, nor form in that region, but only Light, unceasing, ineffable.

"No mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and their Nine-and-Forty Powers and Numbers; and the Name which is higher than them all, the Name which sums up all their names, all their lights, and all their powers."

The few remaining pages of the Codex are taken up with a description of the after-death state of the righteous man who has *not* received the mysteries; a man must suffer for each separate sin, but even the greatest of sinners, if he repent, shall inherit the Kingdom. The time favourable for the birth of those who shall find the mysteries is described.

(The Cup of Wisdom.) As for the righteous man who has not been initiated, in his next birth he shall not be given the draught of oblivion, but "there cometh a receiver of . . . the Good, him of the Midst; he bringeth a cup full of intuition and wisdom, and also prudence, and giveth it to the soul, and casteth the soul into a body which will not be able to fall asleep and forget, because of the cup of prudence which hath been given unto it, but will be ever pure in heart and seeking after the mysteries of light, until it hath

found them, by order of the Virgin of Light, in order [that that soul] may inherit the Light for ever."

Fragments of a Faith Forgotten, G.R.S. Meade, 1900

From the Letter of St. Paul to the Galatians

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me . . . "

The Holy Bible, New Testament, Galatians 2:20

*From the Fragments of the Book of the Great Logos
According to the Mystery
Abridged by Marilyn Hughes for 'The Primordial Seed'*

"SUMMARY OF THE FRAGMENTS OF THE BOOK
OF THE GREAT LOGOS ACCORDING TO THE
MYSTERY.

"(The Book of the Gnosés of the Invisible God.) "I have loved you and longed to give you Life," . . ."This is the Book of the Gnosés of the Invisible God"; it is the Book of the Gnosis of Jesus the Living One, by means of which all the hidden mysteries are revealed to the elect. Jesus is the Saviour of Souls, the Logos of Life, sent by the Father from the Light-world to mankind, who taught His disciples the one and only

doctrine, saying: "This is the doctrine in which all Gnosis dwelleth." . . .

Jesus saith: "Blessed is the man who crucifieth the world and doth not let the world crucify him."

(The Hidden Wisdom.) He then explains that such a man is he who hath found His Word, and fulfilled it according to the will of the Father. The apostles beg the Master to tell them this Word, for they have left all and followed Him; they desire to be instructed in the Life of the Father.

Jesus answers that the Life of His Father consists in their purifying their souls from all earthly stain, and making them to become the Race of the Mind, so that they may be filled with understanding, and by His teaching perfect themselves . . .

The disciples break into praises of the Master . . .

The Master then gathers His disciples, men and women, round Him with the words: "Come all of you and receive the three Baptisms, ere I tell you the mystery of the Rulers!"

(The Mystic Rite of the Baptism of the Water of Life.) He bids them go to Galilee and find a man or woman in whom the greater part of evil . . . is dead . . . and receive from such a one two jars of wine and bring them to the place where He is, and also two vine branches.

They do so, and the Master sets forth a place of offering (θυσία), placing one wine jar on the right and one on the left, and strews certain berries and spices round the vessels; He then makes the disciples clothe themselves in white linen robes, puts a certain plant into their mouths, and the number of the Seven Voices and also another plant in their hands, and ranges them in order round the sacrifice.

Jesus then spreads a linen cloth, and on it places a cup, and bread or loaves according to the number of the disciples; He surrounds this with olive-branches, and also puts wreaths of olive-branches on the heads of His disciples. He next seals their foreheads with a certain seal . . .

The Master then turns with his disciples to the four corners of the world, and the disciples are commanded to set their feet together (an attitude of prayer). He then offers a prayer which is prefixed with an invocation in the mystery-language, interspersed with triple Amens, and continues as follows:

"Hear Me, My Father, Father of all fatherhood, Boundless Light, who art in the Treasure of Light May the Supporters [or Ministers (παραστάται)] come who . . . who preside over the Baptism of Life! . . . May they come and baptize My disciples with the Water of Life . . . and wash away their sins and purify their iniquities, and number them among the heirs of the Kingdom of Light! If now Thou hast heard Me and hast had pity on My disciples, and if they have

been numbered among the heirs of the Kingdom of Light, and if Thou hast forgiven their sins and blotted out their iniquities, then may a wonder be done, and (Melchizedek) come and bring the Water of the Baptism of Life into one of these wine-jars!"

The wonder takes place, and the wine in the right-hand jar becomes water; and Jesus baptizes them, and gives them of the sacrifice, and seals them with the seal (of the Supporters), to their great joy.

(The Baptism of Fire.) This is the Baptism of Water; we are next given a description of the Baptism of Fire. In this rite the vine-branches are used; they are strewn with various materials of incense. The eucharist is prepared as before, and the rest of the details are almost identical; the number of the Seven Voices is again used, but the seal is different.

The prayer is longer than the preceding one, but all to the same purpose; the supernal baptizers are no longer the Ministers, but . . . the Judge; she it is who gives the Water of the Baptism of Fire. A wonder is asked for in "the fire of this fragrant incense," and it is brought about by the agency of . . . a name now interpreted as Melchizedec. What the nature of the wonder was, is not stated. Jesus baptizes the disciples, gives them of the eucharistic sacrifice, and seals their foreheads with the seal . . .

(The Baptism of the Holy Spirit.) Next follows the Baptism of the Holy Spirit. In this rite both the wine jars and vine-branches are used; the details are

otherwise very similar, the number of the Seven Voices being again employed. The supernal givers of the Baptism are not mentioned, but as the final sealing after the rite is with the seal . . . A wonder again takes place, but is not further specified . . .

There is here no mention of the eucharist, but in other respects the ceremonial (**The Mystery of Withdrawing the Evil of the Rulers.**) is very similar, and consists of an elaborate incense-offering. The number is that of the First Amen and the seal is very elaborate. The prayer asks that Sabaōth Adamas and all his chiefs may come, and take away their (the Rulers) evil . . . from the disciples. At the end of it the disciples are sealed with the seal of the Second Amen, and the Rulers have no longer any power over them; they have now become immortal, and can follow Jesus into all spaces whither they would go.

Jesus having now given the disciples the mysteries of the Baptisms, the mode of invoking the powers, their numbers, seals, and authentic names, promises to give them the apologies (defences or formula), whereby they will now be able to enter into the interior of the spaces or realms of these powers, and pass through them.

So far as they have been taught, they will be enabled, when out of the body, to pass through . . .

The Mystery of the Forgiveness of Sins is said to have its being in the interior of the interior of the Treasures of Light; it is the perfect salvation of the soul. He who

receives it is more excellent (**The Mystery of the Forgiveness of Sins.**) than all the . . . powers of the twelve Æons of the Invisible God (the Ruler of the Thirteenth Æon). This Mystery is the Great Mystery of the Unapproachable God; it is the perfection of all mysteries, making the soul all-perfect.

It is this Mystery which will enable the disciples to pass into the Æons of the Invisible God--that is, the spaces that no physical eye can see, beyond the elements of water, fire, and air (or æther)--the baptismal mysteries of which have been already given.

(The Power it Confers.) But with the aid of the rite of the Mystery of the Forgiveness of Sins all the Æons will withdraw to the west, to the left, as veils before the eyes, up to the twelfth, which will then be so purified by the Light of the Light-treasure, that all the ways by which the disciples will have ascended will be purified; and moreover the exterior of the Light-treasure (the exterior being the Space of the Thirteenth Æon) will be revealed, and they will see Heaven from below. It will be at this point that Jesus will give them the apologies, seals, and numbers of the Mystery with their interpretations. And when they have received these and go out of the body, they will become pure light and soar upwards into the Light-treasure.

And then the Guardians of the Gates of the Treasure will open to them, and they will pass upwards and ever inwards through the following spaces, the

powers therein rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens, of the Child of the Child, of the Twin Saviours, of the Great Sabaōth, of the Great Iaō the Good, of the Seven (**The Ordering of the Light Treasure.**) Amens, of the Five Trees, of the Seven Voices; the Orders of the Uncontainables, of the Impassables; the Orders of those who are before and beyond (in time and space) the Uncontainables and Impassables: the Orders of the Unstainables, and of those who are before and beyond them; the Orders of the Immovables, and of those who are before and beyond them; the Orders of the Parentless, and of those that are before them; the Orders of the Five Impressions, of the Three Spaces, of the Five Supporters, of the Thrice-spiritual, of the Triple Power, of the First Precept (or Statute), of the Inheritance, of the Silences and of Peace, of the Veils which are drawn before the Great King of the Light-treasure, unto the Great Man himself, the King of the whole Light-realm . . . Still upwards and inwards are they to soar to the Space of the Great Light which surrounds or (**The Great Light**) transcends the outer Treasure of Light itself . . . this is the Second or inner Light Treasure. The guardians will open the Gates and they will pass into the Orders of the Triple Powers of the Second Light Treasure; thence inwards to the twelfth Order of the twelfth Great Power of the emanation of the True God. There are twelve Great Powers with twelve Chiefs in each of their Orders (of which the authentic names are given). These Twelve will stand apart in this Space and invoke the True God with this "Name" (prayer), saying:

(Invocation to the True God.) "Hear us, O Father, Father of all fatherhood [Here follows a sentence in the mystery-language containing four of the vowels each seven times repeated--with the interpretation: That is to say, Father of all fatherhood, for the All hath come out of the Alpha, and will return to the Ōmega when the consummation of all consummations will take place.] We will now invoke Thy imperishable Names that Thou mayest send forth Thy great Light-power, and that it follow these Twelve Uncontainables [that is to say, the twelve disciples], for they have verily received the Mystery of the Forgiveness of Sins, and therefore are they not to be held back from approaching Thy Light-Treasure."

Thereon the True God will send forth his Light-power; it will shine forth from behind the disciples, and cause all the Treasures of the Second Light-realm to withdraw, and they will reach the Space of the True God.

Then will the True God in turn invoke the Unapproachable God, that is to say the One and Only One, and He will send forth a Light-power **(Invocation to the Unapproachable.)** out of Himself, into the Space of the True God, and the disciples shall be perfected in all fullness and be made into an Order in that Treasure. They shall sing hymns of praise to the Unapproachable God, for, while still in the body, they have received the Mystery of the Forgiveness of Sins, and attained to the Space of the True God.

The disciples hereupon ask to be given this Great Mystery; the Master promises that He will give it; **(The Mystery of the Twelve Æons.)** but before receiving it, they must be told the mystery of the Twelve (supernal) Æons, their seals, names, and apologies. These are given, seal-diagrams, names, numbers, and apologies; the last being in the form "Make way [mystery names], ye Rulers of the first (second, etc.) Æon, for I invoke [other mystery names- these being superior names of the Light-treasure]."

The sixth (and seventh) Æon is called the Little Midst, for it belongs to the six Æons which have believed on the Light; the Rulers of these Æons have a little good in them.

In the twelfth Æon is the Invisible God and . . . and the Ingenerable (Original, Incapable of Being Reproduced) God. The Invisible God is in a space alone in the twelfth Æon with veils drawn before him, and in that Æon are many . . . called the great rulers of the Æons, though servants of the Invisible God . . . and the Ingenerable God.

In the thirteenth Æon is the Great Invisible God, the Great Virginal Spirit . . . and the four **(The Thirteenth Æon.)** and twenty emanations of the Invisible God. The mystery-names of these four and twenty are given, and also the invocation of the higher names of the Light-treasure in which are contained a series of triple òmegas four times repeated, and a series of triple ētas (Seventh Letter of the Greek Alphabet) four

times repeated. The names of these emanations are said to be their names "from the beginning."

(The Fourteenth Æon.) Yet higher in the fourteenth Æon is a second Great Invisible God, and another . . . called the "Great Just One" (χρηστός); he is a power of the three Light-rulers which are within all the Æons, but without the Treasure of Light. Here also are numbers of emanations. The powers of this Æon will try to detain the disciples in order that they may perform the mysteries of Jesus in those spaces, and so these powers themselves receive further powers from the powers of the Light-treasure. The disciples, however, are given the proper seals, numbers, and apologies, so that the powers shall withdraw.

(The Three Great Rulers.) Now the three Great Rulers that are within all these Invisibles (*i.e.*, the emanations of the Thirteenth and Fourteenth Æons), but without the Treasure of Light, are called the Triple-powered . . ., and are above all others.

They themselves have received the mysteries of the Treasure of Light, for when the First Power came forth (from the Light-kingdom) they first of all remained in it (the Power), and when they emerged from it the Kingdom of Light was preached to them. "I gave them," says the Master, "the mysteries which I have given unto you, but I have not given them the Mystery of the Forgiveness of Sins. . . Therefore now I say unto you that I, when I shall separate all the Æons, will give to these three Rulers of the Light, who are in the last [highest] of all the Æons, the Mystery of

the Forgiveness of Sins, because they have believed in the Mystery of the Light-realm."

No one can pass beyond them till he have received the Mystery of the Forgiveness of Sins; but, continues the Master, they are not to fear on this account, for there is no place of punishment in those spaces, for their indwellers received the Mysteries (of Baptism).

We come to . . . **(Concerning Ieou the Emanator of the Middle Light-world.)** its Ruler, the True God . . . above whom are the Treasures . . . of the Father. Jesus is still the narrator. The subject is one of immense complexity, with infinite emanations, treasures (*i.e.*, storehouses of riches and fullness), spaces, orders, and hierarchies, with diagrams and symbols, and hosts of absolutely unintelligible "authentic" names, which are said to be "in the language of my Father." The authentic name of the supernal . . . is translated as the True God or God of Truth, and is given in Greek transliteration as Ieou . . .

(The Tetragrammaton.) I would suggest that Ieou is a transliteration of the four-lettered mystery name of the creator according to Semitic and Chaldaean tradition, the tetragrammaton of the Kabbalah. Theodoret tells us that the Samaritans pronounced this name Iabe (Iave) and the Jews Iaō. Since the sixteenth century, by adding the vowels of Adonai to the unpronounceable YHVH, it . . . is now generally written Yahweh: but there is no certainty in the matter . . . Ieou or Iao are probably attempts in Greek transliteration at the same Semitic name, which

contained letters totally unrepresentable in Greek; Yahoo or Yahuwh perchance, the name hidden in Iacchus (Yach), still further corrupted into Bacchus by the Greeks. Iacchus was the mystery-name of the creative power in that great mystery tradition . . . But to continue with our summary.

Jesus, the Living One, has apparently taken his disciples with Him through the inner spaces of the unseen world, and brought them to the plane of this True God, from which He gives the mystic instruction on the creative dispensation of the universe, in the Realm of Light.

He first shows them Ieou in his own nature, as a simple emanation from the Ineffable Treasures of the Father, before he has in his turn sent forth emanations by the command of the Father. A strange combination of letters and signs is said to be the "name" of this God "according to the treasures which are outside this region"--that is to say, either the planes below or sub-planes of that plane.

Next follows a diagram--a square surrounding a circle, within which is another square containing (**The Type of the Treasures.**) three lines; this diagram is said to be the type of the treasures over which Ieou will rule, and it is also the type of Ieou himself before he emanated.

But out of Ieou are to come a host of emanations, through the command of the Father, who are in their turn to become fathers of treasures; each of these

fathers is also to be called Ieou. This ordering is effected by Jesus as the Logos; but the True God is the father of all of these fathers or fatherhoods, for he is a direct emanation from the Father, and through him and from him all subsequent emanation will proceed. Further, from each of the subordinate Ieou's, through the command of the Father, will proceed other hosts to fill the treasures, and they shall be called Orders (or hierarchies) of the Treasures of Light. Myriads of myriads will arise out of them. We are therefore in the Light-kingdom.

We are next given a diagram which is said to be the type of the True God before he (**The Type of the True God Ieou.**) emanated, that is to say when the subsequent emanations lay potential within him. The diagram is like an egg, with a smaller egg or nucleus within it containing three lines or strokes. The upper circumferences, or shells, of both the egg and the nucleus are lacking, as though to represent the creative Light-beam from the Father streaming into them.

(The Mystic Diagrams.) It is very probable, therefore, that in these diagrams squares may represent . . . the substance-side, while circles may represent . . . the energy-side--but these can interchange, for the substance of one plane or phase becomes the energy of the plane below. The three strokes seem to represent the potential triad or trinity latent in all manifestation, and this triad acting within the tetrad of the squares produces the infinite ordering into twelves or dodecads. We should also recollect that in

all probability we have only a very faulty reproduction of these diagrams, for we have to take into account the translating and copying and re-copying by . . . scribes.

The three lines are said to be the three Voices, which Ieou will send forth when he is ordered "to praise the Father," that is to say, to emanate, for this is how the creative song of praise is sung.

(Cosmic Embryology.) Next we have a diagram of the first moment of this emanation; it is curious to notice that the symbols used closely resemble a spermatozoon and ovum. Within a square is a small circle with its diameter produced, so that it very well represents the head and tail of a spermatozoon; the ovum consists of three concentric circles, the innermost of which has a diameter and is of the same size as the head of the spermatozoon, which has also a similar diameter; there are thus two of the lines or strokes or Voices still latent, and only one is so far manifest.

Following this comes a diagram the upper half of which apparently repeats the preceding diagram, and the lower half consists of six concentric circles with a point in the centre. The latter is called **(The Seal on the Forehead of Ieou.)** the seal (χαρακτήρ) upon the face or forehead of Ieou, and is said to be the type of the treasures. This emanation from the True God is caused by the streaming into the True God of a Light-power from the ineffable treasures above, in response to an invocation of Jesus as the Logos, calling upon

the Name of His Father. The Light-power is called the "Little Idea," presumably to signify that though it has power to energize all creation, it is but little compared to the real "Greatnesses" or Ideas in the Divine Mind.

What follows is beyond my power of summarizing. We have diagrams of a series of twenty-eight Ieou's, **(General Characteristics of the Diagram.)** before the text . . . breaks suddenly off. What was the full number in the original is now impossible to say . . . The diagrams appear to have been very carelessly copied, but present certain general characteristics. The upper part generally consists of six squares, one within the other; within the smallest square is the word Ieou, and the special mystery-name of the Ieou or treasure for which the diagram stands. These names are generally placed over a small oblong figure (or two lines), which are said to stand for the "root" of the spaces or regions in which the particular Ieou is placed. Above and below, cutting through the top and bottom sides of the six squares, are two parallel lines, which are said to denote the paths whereby one must travel if he would enter into the space of the father of the treasure. These paths where they cross the sides of the square are marked by Greek letters, alphas, which are said to stand for the curtains or veils which are drawn before the father. Above each diagram of squares we find again the three lines or strokes, which are now said to be the three Gates or Doors of each treasure. Each treasure has twelve orders, the authentic names of the Heads of each of which are appended, together with the authentic

names of the three Guardians or Watchers of the Gates.

The lower half of each diagram consists of the seal upon the forehead of the Ieou; these seals are mostly circles with varying contents, but it is exceedingly difficult to trace any connection between them.

(The Twelve the Order of Jesus.) Between the second and third Ieou diagram is another figure differing entirely from the rest of the series: as to its meaning I have no notion. It is followed by these words of Jesus: "From these orders I will take Twelve and range them for Myself, that they may serve Me." This probably refers to the prototypes of the souls of the disciples which Jesus chooses for Himself before their incarnation, as we learn from the *Pistis Sophia*.

With the twenty-eighth diagram the text breaks off suddenly; and the next subject we meet with . . . is a hymn which Jesus sings to the First Mystery.

We are now in the lower space or plane of the Thirteen Æons, each of which has its father or creator, its Ieou, with rulers, and subordinate powers, **(Hymn to the First Mystery sung in the Thirteen Æons.)** called decans and liturgi, signifying servants, ministers, or workmen. There are thirteen praise-givings, one for each Æon, but the text of the first four is missing. The general tenour of each petition is as follows:

"Give ear unto me, while I sing Thy praises, O Thou First Mystery, who didst shine forth in his mystery [*i.e.*, the mystery of that particular Æon]; it was Thy Light which caused Ieou to order this Æon and establish therein its rulers, ministers, and workers. [Then follows the "imperishable name" of the Æon.] Save all my Members (Limbs), which since the foundation of the world have been scattered abroad in all the rulers, ministers, and workmen of this Æon, and gather them all together and receive them into the Light!"

The final petition is concluded by a threefold Amen . . .

(The Sixty Treasures.) We are now introduced to a new subject. Jesus is taking His Order, the twelve disciples, through the Treasures of the Middle Light-world, and giving them the seals, numbers, and authentic names whereby these Treasures can be entered and passed through

Fundamentally there were presumably twelve main treasures, but each apparently was regarded from five different standpoints, each view-point being called an order or ordering. There was thus a twelve-fold ordering, and a five-fold ordering as well, all immanent in the God "who dwells in the Middle of the universe," that is to say, in Ieou, the God of the Middle Light-world. Of the five, two are called the exterior, two the interior, and one the middle order.

Each treasure is said to be surrounded by six regions or spaces, represented by the squares of the diagrams. By a use of the seals (a series of very curious diagrams), numbers, and names, the Guardians, Orders, and Veils are said to disperse and the innermost space of the father of the treasure is reached, and so the secret of his authentic name is revealed. Moreover within each treasure is a Door or Gate, and without three Gates; each of the outer Gates has three Guardians, but the inner gate has but one, presumably the father of the treasure himself.

On the conclusion of this exposition, the disciples ask how all these spaces and their fatherhoods (**The Little Idea.**) have come into being. Jesus replies that it is because of the "Little Idea," which the Father has left behind and not withdrawn into Himself; all else of the Father He has withdrawn into Himself. "It was in this Little Idea that I streamed forth, having My being in the Father; I burst forth and freed Myself therefrom. I shone forth and it emanated Me, the first emanation therefrom, its perfect likeness and image. When it had emanated Me I stood before it." This was the First Voice.

Again it shone forth and emanated, sending forth the Second Voice--all these spaces, which came forth one after another.

The Third Voice streamed forth and emanated the rulers of all these spaces.

It is He, Jesus, the First Voice, the first emanation, who has gathered together His own Order--the Twelve, and taken them through all the spaces, that they may serve Him, He has given them the powers whereby they may pass through all these spaces within, to the innermost space of the ruler of them all, the True God.

(The Name of the Great Power.) The disciples then remind Jesus that He had promised to give them the one master-name, whereby every space could be traversed without the wearisome repetition of each of the separate names--the Name that was the key to unlock every gate in every treasure. Is this, they ask, the Great Name of the Father?

The Christ (the first mention of this title) replied: "Nay, but the Name of the Great Power that is in all the spaces."

He then gives them this authentic name--apparently a sentence in cypher, interspersed with the triple repetition of the seven vowels. It is to be said in the Space of the True God, in the "space of the interiors which belongs to the space of the exteriors." The name must be invoked, turning to the four corners of the treasure, and then followed by the request that all the paths to the fatherhood be left free to the disciple, "for I have invoked the Great Name of the God of all the spaces." Then will all the veils be withdrawn, and all the rulers disperse; they will withdraw "into their own form.

"Lo, now," continued the Master, "I have told you the [master-name]; guard it, and do not repeat it continually, so that all the spaces may not be disquieted because of the glory therein."

Hereupon Jesus commands His disciples to follow Him, and goes yet farther within . . . (**Hymn to the Unapproachable God . . .**) Here He commands them to surround Him, and answer Him with a threefold Amen for every praise-giving, as He sings a hymn of praise to the Father because of the emanation of the treasures.

The Father is addressed first by the Ineffable Name, symbols of which are given; then as "God, My Father," and then as the "Unapproachable One." The form of each praise-giving begins with the words: "I praise Thee, Thou Unapproachable God, for that Thou didst shine forth in Thyself," and ends with the question: "For what now is Thy will, but that all this should be, O Unapproachable God?"

The subject of the hymn is that God has withdrawn Himself into Himself, into His Truth, save only one Little Idea, the space of which He has left as the shining Light-world, shining within the Father. It is a radiance of the Father within Himself, according to His will. This Light is Jesus, the one emanation of the Father through His will. Jesus is the perfect likeness and whole image of God. The second emanation brings into being the spaces which surround the Father. The third emanation is the bringing into being the powers and rulers of the Light-spaces, which are

called Treasures. Moreover all these powers are energized by a Great Power emanated by the Father . . . It is this Power that energizes not only in the various fathers of the treasures, but also in the subordinate powers.

Thus also are emanated the Guardians or Watchers and the sixty fatherhoods, one for each treasure. These sixty are called the "Orders of the Five Trees." It is also this Power which has brought into existence the seals and the great name. This same Power is further called the [First] Mystery and the Light-image surrounding the Father.

(The Great Logoi according to the Mystery.) These Light-spaces are called the Spaces of the "Great Logoi according to the Mystery," in whom is the glory of the Father. This leads us to suppose that the "Great Logos" of the title of the treatise is the same as the First Mystery, the Great Power, and therefore identical with Jesus. The Great Logoi are also called Ieou's. The hymn then continues:

"I praise Thee, O Unapproachable God, for that Thou didst shine forth in Thyself; Thou hast emanated Thy One and Only Mystery, Thou who art an unapproachable God even for these Logoi. Thou art an unapproachable among them, in this Great Logos according to the Mystery of Ieou, the father of all Ieou's, which is Thyself;--yet what is else Thy one and only will but that we should draw nigh Thee in them, O God that none can approach, to whom nevertheless

we have drawn near in this Great Logos according to the Mystery of Ieou?"

I am inclined to think that "Logos" is here used in two meanings. It generally means Reason or Word; here it seems to mean also Sermon, Discourse, or Teaching.

The hymn ends with praises in which the Father is again said to have withdrawn, or inbreathed, Himself **(The Universal Idea.)** entirely into His Universal Likeness and Idea, with the single exception of the Little Idea, leaving it as a means whereby His boundless Riches, universal Glory, and mighty Mysteries might be manifested. The Great or Universal Idea and the Little Idea are thus seen to correspond in the ideal spiritual world to the ideas of the macrocosm and microcosm. And so ends this remarkable hymn, with a final triple Amen . . .

The two remaining fragments are . . . part of a hymn of praise, each praise-giving of which begins with the words:

"Give ear unto me, while I sing Thy praises, Thou Mystery before all Uncontainables and Impassables, **(Hymn to the [First] Mystery.)** who didst shine forth in Thy Mystery, in order that he Mystery that is from the beginning should be completed."

The contents of the hymn are as follows, the imperishable names being added after each technical term:

The Mystery shining forth became Water of the Ocean. The Earth in the midst of the Ocean became purified. The whole vast matter of the Ocean became purified--that is to say, the Sea and all species existing therein. Through its shining forth it sealed the Sea and all that are therein, for the power that is in them was in disorder (chaos) against the existing order (cosmos).

(The Way of the Midst.) The hymn here breaks off suddenly, and we have a description of the passing of the soul through the regions of the dæmonian powers, and of the imperishable names of the "mystery of their fear," whereby the soul can escape from their clutches. These are the spaces of the orders of the various great ministers of the Great Powerful Ruler in the Way of the Midst; and the names of these ministers, recoverable from this scrap, are the same as the Rulers of the Way of the Midst as given in the *Extracts from the Books of the Saviour*. This Great Powerful Ruler is further described as "he who is filled with wrath." He is the successor of the Ruler of the Outer Darkness, of that space which changes all forms. He is spread out on the Way of the Midst, so that he may carry off the souls like a robber."

Fragments of a Faith Forgotten, G.R.S. Meade, 1900

Thus ends the mysteries of the above worlds, prepare to enter into the understanding of the technique from

which to travel there . . .

THE MYSTERY OF THE HOURS



Now enter ye into the simplicity of the practice below which leads to the experience of the above, listen wisely . . .

From the Catholic Encyclopedia

“The Primitive Form of the Office

The custom of reciting prayers at certain hours of the day or night goes back to the Jews, from whom Christians have borrowed it. In the Psalms we find expressions like: "I will meditate on thee in the morning"; "I rose at midnight to give praise to thee"; "Evening and morning, and at noon I will speak and declare: and he shall hear my voice"; "Seven times a day I have given praise to thee"; etc.

The Jewish custom of praying at midnight, terce, sext, none (Acts 10:3, 9; 16:25; etc.). The Christian prayer of that time consisted of almost the same elements as the Jewish: recital or chanting of psalms, reading of the Old Testament, to which was soon added reading of the Gospels, Acts, and Epistles, and at times canticles composed or improvised by the assistants. "Gloria in excelsis" and the "Te decet laus" are apparently vestiges of these primitive inspirations. At present the elements composing the Divine Office seem more numerous, but they are derived, by gradual changes, from the primitive elements. As appears from the texts of Acts cited above, the first Christians preserved the custom of going to the Temple at the hour of prayer. But they had also their reunions or *synaxes* in private houses for the celebration of the Eucharist and for sermons and exhortations. But the Eucharistic synaxis soon entailed other prayers . . .

Development

The development of the Divine Office was probably in the following manner: The celebration of the Eucharist was preceded by the recital of the psalms and the reading of the Old and New Testaments. This was called the Mass of the Catechumens, which has been preserved almost in its original form. Probably this part of the Mass was the first form of the Divine Office, and, in the beginning, the vigils and the Eucharistic Synaxis were one. When the Eucharistic service was not celebrated, the prayer was limited to the recital or chanting of the psalms and the reading of the Scriptures. The vigils thus separated from the Mass became an independent office. During the first period the only office celebrated in public was the Eucharistic Synaxis with vigils preceding it, but forming with it one whole. In this hypothesis the Mass of the Catechumens would be the original kernel of the whole Divine Office. The Eucharistic Synaxis beginning at eventide did not terminate till dawn. The vigils, independently of the Eucharistic service, were divided naturally into three parts; the beginning of the vigils, or the evening Office; the vigils properly so called; and the end of the vigils or the matutinal Office. For when the vigils were as yet the only Office and were celebrated but rarely, they were continued during the greater part of the night. Thus the Office which we have called the Office of evening or Vespers, that of midnight, and that of the morning, called Matins first and then Lauds, were originally but one Office. If this hypothesis be rejected, it must be admitted that at first there was only one public office, Vigils. The service of eventide, Vespers, and that of the morning, Matins or Lauds,

were gradually separated from it. During the day, Terce, Sext, and None, customary hours of private prayers both with the Jews and the early Christians, became later ecclesiastical Hours, just like Vespers or Lauds. Complin appears as a repetition of Vespers, first in the fourth century. Prime is the only hour the precise origin and date of which are known--at the end of the fourth century.

At all events, during the course of the fifth century, the Office was composed, as today, of a nocturnal Office, viz. Vigils--afterwards Matins--and the seven Offices of the day, Lauds Prime, Terce, Sext, None, Vespers, and Complin. In the "Apostolic Constitutions" we read: "Precationes facite mane, hora tertia, sexta, nona, et vespere atque galli cantu". Such were the hours as they then existed. There are omitted only Prime and Complin, which originated not earlier than the end of the fourth century, and the use of which spread only gradually. The elements of which these hours are composed were at first few in number, identical with those of the Mass of the Catechumens, psalms recited or chanted uninterruptedly (tract) or by two choirs (antiphons) or by a cantor alternating with the choir (responses and versicles); lessons (readings from the Old and New Testaments, the origin of the capitula), and prayers.

This development of the Divine Office, as far as concerns the Roman liturgy, was completed at the close of the sixth century. Later changes are not in essential points but rather concern additions, as the

antiphons to Our Lady at the end of certain offices, matters of the calendar, and optional offices, like those of Saturday or of the office of the dead, and the celebration of new feasts etc. The influence of St. Gregory the Great on the formation and fixation of the Roman Antiphonary, an influence that has been questioned, now appears certain.

While allowing a certain liberty as to the exterior form of the office (e.g. the liberty enjoyed by the monks of Egypt and later by St. Benedict in the constitution of the Benedictine Office), the Church insisted from ancient times on its right to supervise the orthodoxy of the liturgical formulæ. The Council of Milevis (416) forbade any liturgical formula not approved by a council or by a competent authority (cf. Labbe, II, 1540). The Councils of Vannes (461), Agde (506), Epaon (517), Braga (563), Toledo (especially the fourth council) promulgated similar decrees for Gaul and Spain. In the fifth and sixth centuries several facts made known to us the rights claimed by the popes in liturgical matters. The same fact is established by the correspondence of St. Gregory I. Under his successors the Roman liturgy tends gradually to replace the others, and this is additional proof of the right of the Church to control the liturgy. From the eleventh century, under St. Gregory VII and his successors, this influence gradually increases. From the Council of Trent the reformation of the liturgical books enters a new phase. Rome becomes, under Popes Pius IV, St. Pius V, Gregory XIII, Sixtus V, Gregory XIV, Urban VII and his successors, Benedict XIV, the scene of a laborious undertaking -- the reformation and

correction of the Divine Office, resulting in the modern custom, with all the rubrics and rules for the recitation of the Divine Office and its obligation, and with the reformation of the liturgical books, corrected in accordance with the decisions of the Council of Trent (Vatican II) and solemnly approved by the popes."

The Catholic Encyclopedia

From the Catechism of the Catholic Church

"THE CELEBRATION OF THE CHRISTIAN MYSTERY

**"SECTION ONE
THE SACRAMENTAL ECONOMY**

**CHAPTER TWO
THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY**

**ARTICLE 1
CELEBRATING THE CHURCH'S LITURGY**

I. WHO CELEBRATES?

1136 Liturgy is an "action" of the *whole Christ* (*Christus totus*). Those who even now celebrate it without signs are already in the heavenly liturgy, where celebration is wholly communion and feast

The celebrants of the heavenly liturgy

1137 The book of *Revelation* of St. John, read in the Church's liturgy, first reveals to us, "A throne stood in heaven, with one seated on the throne": "the Lord God." It then shows the Lamb, "standing, as though it had been slain": Christ crucified and risen, the one high priest of the true sanctuary, the same one "who offers and is offered, who gives and is given." Finally it presents "the river of the water of life . . . flowing from the throne of God and of the Lamb," one of most beautiful symbols of the Holy Spirit.

1138 "Recapitulated in Christ," these are the ones who take part in the service of the praise of God and the fulfillment of his plan: the heavenly powers, all creation (the four living beings), the servants of the Old and New Covenants (the twenty-four elders), the new People of God (the one hundred and forty-four thousand), especially the martyrs "slain for the word of God," and the all-holy Mother of God (the Woman), the Bride of the Lamb, and finally "a great multitude which no one could number, from every nation, from all tribes, and peoples and tongues."

1139 It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments.

The celebrants of the sacramental liturgy

1140 It is the whole *community*, the Body of Christ united with its Head, that celebrates. "Liturgical

services are not private functions but are celebrations of the Church which is 'the sacrament of unity,' namely, the holy people united and organized under the authority of the bishops. Therefore, liturgical services pertain to the whole Body of the Church. They manifest it, and have effects upon it. But they touch individual members of the Church in different ways, depending on their orders, their role in the liturgical services, and their actual participation in them." For this reason, "rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than by an individual and quasi-privately."

1141 The celebrating assembly is the community of the baptized who, "by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices." This "common priesthood" is that of Christ the sole priest, in which all his members participate:

Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people," have a right and an obligation by reason of their Baptism.

1142 But "the members do not all have the same function." Certain members are called by God, in and through the Church, to a special service of the community. These servants are chosen and consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all the members of the Church. The ordained minister is, as it were, an "icon" of Christ the priest. Since it is in the Eucharist that the sacrament of the Church is made fully visible, it is in his presiding at the Eucharist that the bishop's ministry is most evident, as well as, in communion with him, the ministry of priests and deacons.

1143 For the purpose of assisting the work of the common priesthood of the faithful, other *particular ministries* also exist, not consecrated by the sacrament of Holy Orders; their functions are determined by the bishops, in accord with liturgical traditions and pastoral needs. "Servers, readers, commentators, and members of the choir also exercise a genuine liturgical function."

1144 In the celebration of the sacraments it is thus the whole assembly that is *leitourgos*, each according to his function, but in the "unity of the Spirit" who acts in all. "In liturgical celebrations each person, minister or layman, who has an office to perform, should carry out *all* and *only* those parts which pertain to his office by the nature of the rite and the norms of the liturgy."

II. HOW IS THE LITURGY CELEBRATED?

Signs and symbols

1145 A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the Old Covenant and fully revealed in the person and work of Christ.

1146 *Signs of the human world.* In human life, signs and symbols occupy an important place. As a being at once body and spirit, man expresses and perceives spiritual realities through physical signs and symbols. As a social being, man needs signs and symbols to communicate with others, through language, gestures, and actions. The same holds true for his relationship with God.

1147 God speaks to man through the visible creation. The material cosmos is so presented to man's intelligence that he can read there traces of its Creator. Light and darkness, wind and fire, water and earth, the tree and its fruit speak of God and symbolize both his greatness and his nearness.

1148 Inasmuch as they are creatures, these perceptible realities can become means of expressing the action of God who sanctifies men, and the action of men who offer worship to God. The same is true of signs and symbols taken from the social life of man: washing and anointing, breaking bread and sharing the cup can express the sanctifying presence of God and man's gratitude toward his Creator.

1149 The great religions of mankind witness, often impressively, to this cosmic and symbolic meaning of religious rites. The liturgy of the Church presupposes, integrates and sanctifies elements from creation and human culture, conferring on them the dignity of signs of grace, of the new creation in Jesus Christ.

1150 *Signs of the covenant.* The Chosen People received from God distinctive signs and symbols that marked its liturgical life. These are no longer solely celebrations of cosmic cycles and social gestures, but signs of the covenant, symbols of God's mighty deeds for his people. Among these liturgical signs from the Old Covenant are circumcision, anointing and consecration of kings and priests, laying on of hands, sacrifices, and above all the Passover. The Church sees in these signs a prefiguring of the sacraments of the New Covenant.

1151 *Signs taken up by Christ.* In his preaching the Lord Jesus often makes use of the signs of creation to make known the mysteries of the Kingdom of God. He performs healings and illustrates his preaching with physical signs or symbolic gestures. He gives new meaning to the deeds and signs of the Old Covenant, above all to the Exodus and the Passover, for he himself is the meaning of all these signs.

1152 *Sacramental signs.* Since Pentecost, it is through the sacramental signs of his Church that the Holy Spirit carries on the work of sanctification. The sacraments of the Church do not abolish but purify and integrate all the richness of the signs and symbols

of the cosmos and of social life. Further, they fulfill the types and figures of the Old Covenant, signify and make actively present the salvation wrought by Christ, and prefigure and anticipate the glory of heaven.

Words and actions

1153 A sacramental celebration is a meeting of God's children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words. Admittedly, the symbolic actions are already a language, but the Word of God and the response of faith have to accompany and give life to them, so that the seed of the Kingdom can bear its fruit in good soil. The liturgical actions signify what the Word of God expresses: both his free initiative and his people's response of faith.

1154 The *liturgy of the Word* is an integral part of sacramental celebrations. To nourish the faith of believers, the signs which accompany the Word of God should be emphasized: the book of the Word (a lectionary or a book of the Gospels), its veneration (procession, incense, candles), the place of its proclamation (lectern or ambo), its audible and intelligible reading, the minister's homily which extends its proclamation, and the responses of the assembly (acclamations, meditation psalms, litanies, and profession of faith).

1155 The liturgical word and action are inseparable both insofar as they are signs and instruction and

insofar as they accomplish what they signify. When the Holy Spirit awakens faith, he not only gives an understanding of the Word of God, but through the sacraments also makes present the "wonders" of God which it proclaims. The Spirit makes present and communicates the Father's work, fulfilled by the beloved Son.

Singing and music

1156 "The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as a combination of sacred music and words, it forms a necessary or integral part of solemn liturgy." The composition and singing of inspired psalms, often accompanied by musical instruments, were already closely linked to the liturgical celebrations of the Old Covenant. The Church continues and develops this tradition: "Address one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." "He who sings prays twice."

1157 Song and music fulfill their function as signs in a manner all the more significant when they are "more closely connected with the liturgical action, according to three principal criteria: beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration. In this way they participate in the purpose of the liturgical words and actions: the glory of God and the sanctification of the faithful:

How I wept, deeply moved by your hymns, songs, and the voices that echoed through your Church! What emotion I experienced in them! Those sounds flowed into my ears distilling the truth in my heart. A feeling of devotion surged within me, and tears streamed down my face - tears that did me good.

1158 The harmony of signs (song, music, words, and actions) is all the more expressive and fruitful when expressed in the *cultural richness* of the People of God who celebrate. Hence "religious singing by the faithful is to be intelligently fostered so that in devotions and sacred exercises as well as in liturgical services," in conformity with the Church's norms, "the voices of the faithful may be heard." But "the texts intended to be sung must always be in conformity with Catholic doctrine. Indeed they should be drawn chiefly from the Sacred Scripture and from liturgical sources."

Holy images

1159 The sacred image, the liturgical icon, principally represents *Christ*. It cannot represent the invisible and incomprehensible God, but the incarnation of the Son of God has ushered in a new "economy" of images:

Previously God, who has neither a body nor a face, absolutely could not be represented by an image. But now that he has made himself visible in the flesh and has lived with men, I can make an image of what I have seen of God

and contemplate the glory of the Lord, his face unveiled.

1160 Christian iconography expresses in images the same Gospel message that Scripture communicates by words. Image and word illuminate each other:

We declare that we preserve intact all the written and unwritten traditions of the Church which have been entrusted to us. One of these traditions consists in the production of representational artwork, which accords with the history of the preaching of the Gospel. For it confirms that the incarnation of the Word of God was real and not imaginary, and to our benefit as well, for realities that illustrate each other undoubtedly reflect each other's meaning.

1161 All the signs in the liturgical celebrations are related to Christ: as are sacred images of the holy Mother of God and of the saints as well. They truly signify Christ, who is glorified in them. They make manifest the "cloud of witnesses" who continue to participate in the salvation of the world and to whom we are united, above all in sacramental celebrations. Through their icons, it is man "in the image of God," finally transfigured "into his likeness," who is revealed to our faith. So too are the angels, who also are recapitulated in Christ:

Following the divinely inspired teaching of our holy Fathers and the tradition of the Catholic

Church (for we know that this tradition comes from the Holy Spirit who dwells in her) we rightly define with full certainty and correctness that, like the figure of the precious and life-giving cross, venerable and holy images of our Lord and God and Savior, Jesus Christ, our inviolate Lady, the holy Mother of God, and the venerated angels, all the saints and the just, whether painted or made of mosaic or another suitable material, are to be exhibited in the holy churches of God, on sacred vessels and vestments, walls and panels, in houses and on streets.³¹

1162 "The beauty of the images moves me to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God." Similarly, the contemplation of sacred icons, united with meditation on the Word of God and the singing of liturgical hymns, enters into the harmony of the signs of celebration so that the mystery celebrated is imprinted in the heart's memory and is then expressed in the new life of the faithful.

III. WHEN IS THE LITURGY CELEBRATED?

Liturgical seasons

1163 Holy Mother Church believes that she should celebrate the saving work of her divine Spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day which she has called the Lord's Day, she keeps the

memory of the Lord's resurrection. She also celebrates it once every year, together with his blessed Passion, at Easter, that most solemn of all feasts. In the course of the year, moreover, she unfolds the whole mystery of Christ. Thus recalling the mysteries of the redemption, she opens up to the faithful the riches of her Lord's powers and merits, so that these are in some way made present in every age; the faithful lay hold of them and are filled with saving grace."

1164 From the time of the Mosaic law, the People of God have observed fixed feasts, beginning with Passover, to commemorate the astonishing actions of the Savior God, to give him thanks for them, to perpetuate their remembrance, and to teach new generations to conform their conduct to them. In the age of the Church, between the Passover of Christ already accomplished once for all, and its consummation in the kingdom of God, the liturgy celebrated on fixed days bears the imprint of the newness of the mystery of Christ.

1165 When the Church celebrates the mystery of Christ, there is a word that marks her prayer: "Today!" - a word echoing the prayer her Lord taught her and the call of the Holy Spirit. This "today" of the living God which man is called to enter is "the hour" of Jesus' Passover, which reaches across and underlies all history:

Life extends over all beings and fills them with unlimited light; the Orient of orients pervades the universe, and he who was "before the

daystar" and before the heavenly bodies, immortal and vast, the great Christ, shines over all beings more brightly than the sun. Therefore a day of long, eternal light is ushered in for us who believe in him, a day which is never blotted out: the mystical Passover.

The Lord's day

1166 By a tradition handed down from the apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the Paschal mystery every seventh day, which day is appropriately called the Lord's Day or Sunday." The day of Christ's Resurrection is both the first day of the week, the memorial of the first day of creation, and the "eighth day," on which Christ after his "rest" on the great sabbath inaugurates the "day that the Lord has made," the "day that knows no evening." The Lord's Supper is its center, for there the whole community of the faithful encounters the risen Lord who invites them to his banquet:

The Lord's day, the day of Resurrection, the day of Christians, is our day. It is called the Lord's day because on it the Lord rose victorious to the Father. If pagans call it the "day of the sun," we willingly agree, for today the light of the world is raised, today is revealed the sun of justice with healing in his rays.

1167 Sunday is the pre-eminent day for the liturgical assembly, when the faithful gather "to listen to the word of God and take part in the Eucharist, thus calling to mind the Passion, Resurrection, and glory of the Lord Jesus, and giving thanks to God who 'has begotten them again, by the resurrection of Jesus Christ from the dead' unto a living hope"

When we ponder, O Christ, the marvels accomplished on this day, the Sunday of your holy resurrection, we say: "Blessed is Sunday, for on it began creation: the world's salvation the renewal of the human race On Sunday heaven and earth rejoiced and the whole universe was filled with light. Blessed is Sunday, for on it were opened the gates of paradise so that Adam and all the exiles might enter it without fear.

The liturgical year

1168 Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. Gradually, on either side of this source, the year is transfigured by the liturgy. It really is a "year of the Lord's favor." The economy of salvation is at work within the framework of time, but since its fulfillment in the Passover of Jesus and the outpouring of the Holy Spirit, the culmination of history is anticipated "as a foretaste," and the kingdom of God enters into our time.

1169 Therefore *Easter* is not simply one feast among others, but the "Feast of feasts," the "Solemnity of solemnities," just as the Eucharist is the "Sacrament of sacraments" (the Great Sacrament). St. Athanasius calls Easter "the Great Sunday" and the Eastern Churches call Holy Week "the Great Week." The mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him.

1170 At the Council of Nicaea in 325, all the Churches agreed that Easter, the Christian Passover, should be celebrated on the Sunday following the first full moon (14 Nisan) after the vernal equinox. Because of the different methods of calculating the 14th day of the month of Nisan, the date of Easter in the Western and Eastern Churches is not always the same. For this reason, the Churches are currently seeking an agreement in order once again to celebrate the day of the Lord's Resurrection on a common date.

1171 In the liturgical year the various aspects of the one Paschal mystery unfold. This is also the case with the cycle of feasts surrounding the mystery of the incarnation (Annunciation, Christmas, Epiphany). They commemorate the beginning of our salvation and communicate to us the first fruits of the Paschal mystery.

The sanctoral in the liturgical year

1172 "In celebrating this annual cycle of the mysteries of Christ, Holy Church honors the Blessed Mary,

Mother of God, with a special love. She is inseparably linked with the saving work of her Son. In her the Church admires and exalts the most excellent fruit of redemption and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be."

1173 When the Church keeps the memorials of martyrs and other saints during the annual cycle, she proclaims the Paschal mystery in those "who have suffered and have been glorified with Christ. She proposes them to the faithful as examples who draw all men to the Father through Christ, and through their merits she begs for God's favors."

The Liturgy of the Hours

1174 The mystery of Christ, his Incarnation and Passover, which we celebrate in the Eucharist especially at the Sunday assembly, permeates and transfigures the time of each day, through the celebration of the Liturgy of the Hours, "the divine office." This celebration, faithful to the apostolic exhortations to "pray constantly," is "so devised that the whole course of the day and night is made holy by the praise of God." In this "public prayer of the Church,"⁴⁸ the faithful (clergy, religious, and lay people) exercise the royal priesthood of the baptized. Celebrated in "the form approved" by the Church, the Liturgy of the Hours "is truly the voice of the Bride herself addressed to her Bridegroom. It is the very prayer which Christ himself together with his Body addresses to the Father.

1175 The Liturgy of the Hours is intended to become the prayer of the whole People of God. In it Christ himself "continues his priestly work through his Church." His members participate according to their own place in the Church and the circumstances of their lives: priests devoted to the pastoral ministry, because they are called to remain diligent in prayer and the service of the word; religious, by the charism of their consecrated lives; all the faithful as much as possible: "Pastors of souls should see to it that the principal hours, especially Vespers, are celebrated in common in church on Sundays and on the more solemn feasts. The laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually."

1176 The celebration of the Liturgy of the Hours demands not only harmonizing the voice with the praying heart, but also a deeper "understanding of the liturgy and of the Bible, especially of the Psalms."

1177 The hymns and litanies of the Liturgy of the Hours integrate the prayer of the psalms into the age of the Church, expressing the symbolism of the time of day, the liturgical season, or the feast being celebrated. Moreover, the reading from the Word of God at each Hour (with the subsequent responses or *troparia*) and readings from the Fathers and spiritual masters at certain Hours, reveal more deeply the meaning of the mystery being celebrated, assist in understanding the psalms, and prepare for silent prayer. The *lectio divina*, where the Word of God is so

read and meditated that it becomes prayer, is thus rooted in the liturgical celebration.

1178 The Liturgy of the Hours, which is like an extension of the Eucharistic celebration, does not exclude but rather in a complementary way calls forth the various devotions of the People of God, especially adoration and worship of the Blessed Sacrament.

IV. WHERE IS THE LITURGY CELEBRATED?

1179 The worship "in Spirit and in truth" of the New Covenant is not tied exclusively to any one place. The whole earth is sacred and entrusted to the children of men. What matters above all is that, when the faithful assemble in the same place, they are the "living stones," gathered to be "built into a spiritual house." For the Body of the risen Christ is the spiritual temple from which the source of living water springs forth: incorporated into Christ by the Holy Spirit, "we are the temple of the living God."

1180 When the exercise of religious liberty is not thwarted, Christians construct buildings for divine worship. These visible churches are not simply gathering places but signify and make visible the Church living in this place, the dwelling of God with men reconciled and united in Christ.

1181 A church, "a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshipped the presence of the Son of God our Savior, offered for us

on the sacrificial altar for the help and consolation of the faithful - this house ought to be in good taste and a worthy place for prayer and sacred ceremonial." In this "house of God" the truth and the harmony of the signs that make it up should show Christ to be present and active in this place.

1182 The *altar* of the New Covenant is the Lord's Cross, from which the sacraments of the Paschal mystery flow. On the altar, which is the center of the church, the sacrifice of the Cross is made present under sacramental signs. The altar is also the table of the Lord, to which the People of God are invited. In certain Eastern liturgies, the altar is also the symbol of the tomb (Christ truly died and is truly risen).

1183 The *tabernacle* is to be situated "in churches in a most worthy place with the greatest honor." The dignity, placing, and security of the Eucharistic tabernacle should foster adoration before the Lord really present in the Blessed Sacrament of the altar. The *sacred chrism (myron)*, used in anointings as the sacramental sign of the seal of the gift of the Holy Spirit, is traditionally reserved and venerated in a secure place in the sanctuary. The oil of catechumens and the oil of the sick may also be placed there.

1184 The *chair* of the bishop (*cathedra*) or that of the priest "should express his office of presiding over the assembly and of directing prayer."

The *lectern (ambo)*: "The dignity of the Word of God requires the church to have a suitable place for

announcing his message so that the attention of the people may be easily directed to that place during the liturgy of the Word."

1185 The gathering of the People of God begins with Baptism; a church must have a place for the celebration of *Baptism* (baptistry) and for fostering remembrance of the baptismal promises (holy water font).

The renewal of the baptismal life requires *penance*. A church, then, must lend itself to the expression of repentance and the reception of forgiveness, which requires an appropriate place to receive penitents.

A church must also be a space that invites us to the recollection and silent prayer that extend and internalize the great prayer of the Eucharist.

1186 Finally, the church has an eschatological significance. To enter into the house of God, we must cross a *threshold*, which symbolizes passing from the world wounded by sin to the world of the new Life to which all men are called. The visible church is a symbol of the Father's house toward which the People of God is journeying and where the Father "will wipe every tear from their eyes." Also for this reason, the Church is the house of all God's children, open and welcoming.

IN BRIEF

1187 The liturgy is the work of the whole Christ, head and body. Our high priest celebrates it unceasingly in the heavenly liturgy, with the holy Mother of God, the apostles, all the saints, and the multitude of those who have already entered the kingdom.

1188 In a liturgical celebration, the whole assembly is *leitourgos*, each member according to his own function. The baptismal priesthood is that of the whole Body of Christ. But some of the faithful are ordained through the sacrament of Holy Orders to represent Christ as head of the Body.

1189 The liturgical celebration involves signs and symbols relating to creation (candles, water, fire), human life (washing, anointing, breaking bread) and the history of salvation (the rites of the Passover). Integrated into the world of faith and taken up by the power of the Holy Spirit, these cosmic elements, human rituals, and gestures of remembrance of God become bearers of the saving and sanctifying action of Christ.

1190 The Liturgy of the Word is an integral part of the celebration. The meaning of the celebration is expressed by the Word of God which is proclaimed and by the response of faith to it.

1191 Song and music are closely connected with the liturgical action. The criteria for their proper use are the beauty expressive of prayer, the unanimous participation of the assembly, and the sacred character of the celebration.

1192 Sacred images in our churches and homes are intended to awaken and nourish our faith in the mystery of Christ. Through the icon of Christ and his works of salvation, it is he whom we adore. Through sacred images of the holy Mother of God, of the angels and of the saints, we venerate the persons represented.

1193 Sunday, the "Lord's Day," is the principal day for the celebration of the Eucharist because it is the day of the Resurrection. It is the pre-eminent day of the liturgical assembly, the day of the Christian family, and the day of joy and rest from work. Sunday is "the foundation and kernel of the whole liturgical year".

1194 The Church, "in the course of the year, . . . unfolds the whole mystery of Christ from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord".

1195 By keeping the memorials of the saints - first of all the holy Mother of God, then the apostles, the martyrs, and other saints - on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy of heaven. She gives glory to Christ for having accomplished his salvation in his glorified members; their example encourages her on her way to the Father.

1196 The faithful who celebrate the Liturgy of the Hours are united to Christ our high priest, by the prayer of the Psalms, meditation on the Word of God,

and canticles and blessings, in order to be joined with his unceasing and universal prayer that gives glory to the Father and implores the gift of the Holy Spirit on the whole world.

1197 Christ is the true temple of God, "the place where his glory dwells"; by the grace of God, Christians also become the temples of the Holy Spirit, living stones out of which the Church is built.

1198 In its earthly state the Church needs places where the community can gather together. Our visible churches, holy places, are images of the holy city, the heavenly Jerusalem, toward which we are making our way on pilgrimage.

1199 It is in these churches that the Church celebrates public worship to the glory of the Holy Trinity, hears the word of God and sings his praise, lifts up her prayer, and offers the sacrifice of Christ sacramentally present in the midst of the assembly. These churches are also places of recollection and personal prayer."

The Catechism of the Catholic Church

From 'How to Pray the Liturgy of the Hours'

"In the Roman Catholic Church priests are required by canon law to pray the entire Liturgy of the Hours each day while deacons are required to pray the morning and evening hours. The practice among

religious communities varies according to their rules and constitutions. The Second Vatican Council also exhorted the Christian laity to take up the practice, and as a result, many lay people have begun reciting portions of the Liturgy of the Hours.

Current Roman Catholic usage focuses on three major hours and from two to four minor hours:

The Officium lectionis or Office of Readings

(formerly Matins), major hour

Lauds or Morning prayer, major hour

Daytime prayer, which can be one or all of:

* Terce or Mid-Morning Prayer

* Sext or Midday Prayer

* Non or Mid-Afternoon Prayer

Vespers or Evening Prayer, major hour

Compline or Night Prayer

All hours, including the minor hours start with the verse Ps 69/70 v.2 (whereas as did all offices before the Council except Matins and Compline) “God come to my assistance, Lord make haste to help me”, followed by the doxology. The verse is omitted if the hour begins with the Invitatory (Lauds or Office of Reading). The Invitatory is the introduction to the first hour said on the current day, whether it be the Office of Readings or Morning Prayer. The opening is followed by a hymn. The hymn is followed by psalmody. The psalmody is followed by a scripture reading. The reading is called a chapter (capitula) if it is short, or a lesson (lectio) if it is long. The reading is followed by a versicle. The hour is closed by an

oration followed by a concluding versicle. Other components are included depending on the exact type of hour being celebrated.

In each office, the psalms and canticle are framed by antiphons, and each concludes with the traditional Catholic doxology.

Major hours

The major hours consist of the Office of Readings, Morning (or Lauds) and Evening Prayer (or Vespers).

The Office of Readings consists of:

opening versicle or invitatory

a hymn

one or two long psalms divided into three parts

a long passage from scripture, usually arranged so that in any one week, all the readings come from the same text

a long hagiographical passage, such as an account of a saint's martyrdom, or a theological treatise commenting on some aspect of the scriptural reading, or a passage from the documents of the Second Vatican Council

on nights preceding Sundays and feast days, the office may be expanded to a vigil by inserting three Old Testament canticles and a reading from the gospels

the hymn *Te Deum* (on Sundays, solemnities, and feasts, except in Lent)

the concluding prayer

a short concluding verse (especially when prayed in groups)

The character of Morning Prayer is that of praise; of Evening Prayer, that of thanksgiving. Both follow a similar format:

opening versicle or (for morning prayer) the invitatory

a hymn, composed by the Church

two psalms, or parts of psalms with a scriptural canticle. At Morning Prayer, this consists of a psalm of praise, a canticle from the Old Testament, followed by another psalm. At Evening Prayer this consists of two psalms, or one psalm divided into two parts, and a scriptural canticle taken from the New Testament.

a short passage from scripture

a responsory, typically a verse of scripture, but sometimes liturgical poetry

a canticle taken from the Gospel of Luke: the Canticle of Zechariah (Benedictus) for morning prayer, and the Canticle of Mary (Magnificat) for evening prayer

intercessions, composed by the Church

the Lord's Prayer

the concluding prayer, composed by the Church

a blessing given by the priest or deacon leading Morning or Evening Prayer, or in the absence of clergy and in individual recitation, a short concluding versicle.

Usage

An Invitatory precedes the canonical hours of the day beginning with the versicle "Lord, open my lips. And my mouth will proclaim your praise" (Ps 50/51 v.17),

and continuing with an antiphon and the Invitatory Psalm, usually Psalm 94/95 .

All psalms and canticles are accompanied by antiphons.

Unless the Invitatory is used, each Hour begins with the versicle "God, come to my assistance. Lord, make haste to help me" (Ps 69/70 v.2), followed by a hymn. Each Hour concludes with a prayer followed by a short versicle and response.

Matins or the Office of Readings is the longest hour. Before Pope St. Pius X's reform, it involved the recitation of 18 psalms on Sundays and 12 on ferial days. Pope Pius X reduced this to 9 psalms or portions of psalms, still arranged in three "nocturns", each set of three psalms followed by three short readings, usually three consecutive sections from the same text. Pope Paul VI's reform reduced the number of psalms or portions of psalms to three, and the readings to two, but lengthened these. On feast days the Te Deum is sung or recited before the concluding prayer.

After St. Pius X's reform, Lauds was reduced to four psalms or portions of psalms and an Old Testament canticle, putting an end to the custom of adding the last three psalms of the Psalter (148-150) at the end of Lauds every day. The number of psalms or portions of psalms is now reduced to two, together with one Old Testament canticle chosen from a wider range than before. After these there is a short reading and

response and the singing or recitation of the Benedictus. Vespers has a very similar structure, differing in that Pius X assigned to it five psalms (now reduced to 2 psalms and a New Testament canticle) and the Magnificat took the place of the Benedictus. On some days in Pius X's arrangement, but now always, there follow Preces or intercessions. In the present arrangement, the Lord's Prayer is also recited before the concluding prayer.

Terce, Sext and None have an identical structure, each with three psalms or portions of psalms. These are followed by a short reading from Scripture, once referred to as a "little chapter" (capitulum), and by a versicle and response. The Lesser Litany (Kyrie and the Lord's Prayer) of Pius X's arrangement have now been omitted.

Prime and Compline also were of similar structure, though different from Terce, Sext and None."

Wikipedia

From St. Basil

"As we were baptized, so we profess our belief. As we profess our belief, so also we offer praise. As then baptism has been given us by the Savior, in the name of the Father and of the Son and of the Holy Ghost, so, in accordance with our baptism, we make the confession of the creed, and our doxology in accordance with our creed."

St. Basil

Thus ends the simplistic form of the technique,
prepare to enter into the complex . . .

THE GENERAL INSTRUCTION ON THE LITURGY OF THE HOURS



Now enter ye into the complexity of the practice below which leads to the experience of the above, listen wisely . . .

From the General Instruction on the Liturgy of the Hours

“Chapter I: Importance of the Liturgy of the Hours or Divine Office in the Life of the Church

1. Public and common prayer by the people of God is rightly considered to be among the primary duties of the Church. From the very beginning those who were baptized "devoted themselves to the teaching of the apostles and to the community, to the breaking of the bread, and to prayer" (Acts 2:42). The Acts of the Apostles give frequent testimony to the fact that the Christian community prayed with one accord. [1]

The witness of the early Church teaches us that individual Christians devoted themselves to prayer at fixed times. Then, in different places, it soon became the established practice to assign special times for common prayer, for example, the last hour of the day when evening draws on and the lamp is lighted, or the first hour when night draws to a close with the rising of the sun.

In the course of time other hours came to be sanctified by prayer in common. These were seen by the Fathers as foreshadowed in the Acts of the Apostles. There we

read of the disciples gathered together at the third hour. [2] The prince of the apostles "went up on the housetop to pray, about the sixth hour" (10:9); "Peter and John were going up to the temple at the hour of prayer, the ninth hour" (3:1); "about midnight Paul and Silas were praying and singing hymns to God" (16:25).

2. Such prayer in common gradually took the form of a set cycle of hours. This liturgy of the hours or divine office, enriched by readings, is principally a prayer of praise and petition. Indeed, it is the prayer of the Church with Christ and to Christ.

Chapter I-I. Prayer of Christ

Christ The Intercessor With The Father

3. When the Word, proceeding from the Father as the splendor of his glory, came to give us all a share in God's life, "Christ Jesus, High Priest of the new and eternal covenant, taking human nature, introduced into this earthly exile the hymn of praise that is sung throughout all ages in the halls of heaven." [3] From then on in Christ's heart the praise of God assumes a human sound in words of adoration, expiation, and intercession, presented to the Father by the Head of the new humanity, the Mediator between God and his people, in the name of all and for the good of all.

4. In his goodness the Son of God, who is one with his Father (see Jn 10:30) and who on entering the world said: "Here I am! I come, God, to do your will" (Heb

10:9; see Jn 6:38), has left us the lesson of his own prayer. The Gospels many times show us Christ at prayer: when his mission is revealed by the Father; [4] before he calls the apostles; [5] when he blesses God at the multiplication of the loaves; [6] when he is transfigured on the mountain; [7] when he heals the deaf-mute; [8] when he raises Lazarus; [9] before he asks for Peter's confession of faith; [10] when he teaches the disciples how to pray; [11] when the disciples return from their mission; [12] when he blesses the little children; [13] when he prays for Peter. [14]

The work of each day was closely bound up with his prayer, indeed flowed out from it: he would retire into the desert or into the hills to pray, [15] rise very early [16] or spend the night up to the fourth watch [17] in prayer to God. [18]

We are right in thinking that he took part both in public prayers: in the synagogues, which he entered on the Sabbath "as his custom was;" [19] in the temple, which he called a house of prayer; [20] and in the private prayers that for devout Israelites were a daily practice. He used the traditional blessings of God at meals, as is expressly mentioned in connection with the multiplication of the loaves, [21] the last supper [22] and the meal at Emmaus. [23] He also joined with the disciples in a hymn of praise. [24]

To the very end of his life, as his passion was approaching, [25] at the last supper, [26] in the agony in the garden, [27] and on the cross, [28] the divine

teacher showed that prayer was the soul of his Messianic ministry and paschal death. "In the days of his life on earth he offered up prayers and entreaties with loud cries and tears to the one who could deliver him from death and because of his reverence his prayer was heard" (Heb 5:7). By a single offering on the altar of the cross "he has made perfect forever those who are being sanctified" (Heb 10-14). Raised from the dead, he lives for ever, making intercession for us. [29]

Chapter I-II. Prayer of the Church

Command to Pray

5. Jesus has commanded us to do as he did. On many occasions he said: "Pray," "ask," "seek" [30] "in my name." [31] He taught us how to pray in what is known as the Lord's Prayer. [32] He taught us that prayer is necessary, [33] that it should be humble, [34] watchful, [35] persevering, confident in the Father's goodness, [36] single-minded, and in conformity with God's nature. [37]

Here and there in their letters the apostles have handed on to us many prayers, particularly of praise and thanks. They instruct us on prayer in the Holy Spirit, [38] through Christ, [39] offered to God, [40] as to its persistence and constancy, [41] its power to sanctify, [42] and on prayer of praise, [43] thanks, [44] petition, [45] and intercession for all. [46]

Christ's Prayer Continued by the Church

6. Since we are entirely dependent on God, we must acknowledge and express this sovereignty of the Creator, as the devout people of every age have done by means of prayer.

Prayer directed to God must be linked with Christ, the Lord of all, the one Mediator [47] through whom alone we have access to God.[48] He unites to himself the whole human community [49] in such a way that there is an intimate bond between the prayer of Christ and the prayer of all humanity. In Christ and in Christ alone human worship of God receives its redemptive value and attains its goal.

7. There is a special and very close bond between Christ and those whom he makes members of his Body, the Church, through the sacrament of rebirth. Thus, from the Head all the riches belonging to the Son flow throughout the whole Body: the communication of the Spirit, the truth, the life, and the participation in the divine sonship that Christ manifested in all his prayer when he dwelt among us.

Christ's priesthood is also shared by the whole Body of the Church, so that the baptized are consecrated as a spiritual temple and holy priesthood through the rebirth of baptism and the anointing by the Holy Spirit [50] and are empowered to offer the worship of the New Covenant, a worship that derives not from our own powers but from Christ's merit and gift.

"God could give us no greater gift than to establish as our Head the Word through whom he created all things and to unite us to that Head as members. The results are many The Head is Son of God and Son of Man, one as God with the Father and one as man with us. When we speak in prayer to the Father, we do not separate the Son from him and when the Son's Body prays it does not separate itself from its Head. It is the one Savior of his Body, the Lord Christ Jesus, who prays for us and in us and who is prayed to by us. He prays for us as our priest, in us as our Head; he is prayed to by us as our God. Recognize therefore our own voice in him and his voice in us." [51]

The excellence of Christian prayer lies in its sharing in the reverent love of the only-begotten Son for the Father and in the prayer that the Son put into words in his earthly life and that still continues without ceasing in the name of the whole human race and for its salvation, throughout the universal Church and in all its members.

Action of the Holy Spirit

8. The unity of the Church at prayer is brought about by the Holy Spirit, who is the same in Christ, [52] in the whole Church, and in every baptized person. It is this Spirit who "helps us in our weakness" and "intercedes for us with longings too deep for words" (Rom 8:26). As the Spirit of the Son, he gives us "the spirit of adopted children, by which we cry out: Abba, Father" (Rom 8:15; see Gal 4:6; 1 Cor 12:3; Eph 5:18; Jude 20). There can be therefore no Christian prayer

without the action of the Holy Spirit, who unites the whole Church and leads it through the Son to the Father.

Community Character of Prayer

9. It follows that the example and precept of our Lord and the apostles in regard to constant and persevering prayer are not to be seen as a purely legal regulation. They belong to the very essence of the Church itself, which is a community and which in prayer must express its nature as a community. Hence, when the community of believers is first mentioned in the Acts of the Apostles, it is seen as a community gathered together at prayer "with the women and Mary, the mother of Jesus, and his brothers" (Acts 1:14). "There was one heart and soul in the company of those who believed" (Acts 4:32). Their oneness in spirit was founded on the word of God, on the communion of charity, on prayer, and on the eucharist. [53]

Though prayer in private and in seclusion [54] is always necessary and to be encouraged [55] and is practiced by the members of the Church through Christ in the Holy Spirit, there is a special excellence in the prayer of the community. Christ himself has said: "Where two or three are gathered together in my name, I am there in their midst" (Mt 18:20).

Chapter I-III. Liturgy of the Hours

Consecration of Time

10. Christ taught us: "You must pray at all times and not lose heart" (Lk 18:1). The Church has been faithful in obeying this instruction; it never ceases to offer prayer and makes this exhortation its own: "Through him (Jesus) let us offer to God an unceasing sacrifice of praise" (Heb 15:15). The Church fulfills this precept not only by celebrating the eucharist but in other ways also, especially through the liturgy of the hours. By ancient Christian tradition what distinguishes the liturgy of the hours from other liturgical services is that it consecrates to God the whole cycle of the day and the night. [56]

11. The purpose of the liturgy of the hours is to sanctify the day and the whole range of human activity. Therefore its structure has been revised in such a way as to make each hour once more correspond as nearly as possible to natural time and to take account of the circumstances of life today. [57]

Hence, "that the day may be truly sanctified and the hours themselves recited with spiritual advantage, it is best that each of them be prayed at a time most closely corresponding to the true time of each canonical hour." [58]

Liturgy of the Hours and the Eucharist

12. To the different hours of the day the liturgy of the hours extends [59] the praise and thanksgiving, the memorial of the mysteries of salvation, the petitions and the foretaste of heavenly glory that are present in

the eucharistic mystery, "the center and high point in the whole life of the Christian community." [60]

The liturgy of the hours is in turn an excellent preparation for the celebration of the eucharist itself, for it inspires and deepens in a fitting way the dispositions necessary for the fruitful celebration of the eucharist: faith, hope, love, devotion, and the spirit of self-denial.

Priesthood of Christ in the Liturgy of the Hours

13. In the Holy Spirit Christ carries out through the Church "the task of redeeming humanity and giving perfect glory to God," [61] not only when the eucharist is celebrated and the sacraments administered but also in other ways and especially when the liturgy of the hours is celebrated. [62] There Christ himself is present - in the gathered community, in the proclamation of God's word, "in the prayer and song of the Church." [63]

Sanctification of God's People

14. Our sanctification is accomplished [64] and worship is offered to God in the liturgy of the hours in such a way that an exchange or dialogue is set up between God and us, in which "God is speaking to his people ... and his people are responding to him by both song and prayer." [65]

Those taking part in the liturgy of the hours have access to holiness of the richest kind through the life-

giving word of God, which in this liturgy receives great emphasis. Thus its readings are drawn from sacred Scripture, God's words in the psalms are sung in his presence, and the intercessions, prayers, and hymns are inspired by Scripture and steeped in its spirit. [66]

Hence, not only when those things are read "that are written for our instruction" (Rom 15:4), but also when the Church prays or sings, faith is deepened for those who take part and their minds are lifted up to God, in order to offer him their worship as intelligent beings and to receive his grace more plentifully. [67]

Praising God With the Church in Heaven

15. In the liturgy of the hours the Church exercises the priestly office of its Head and offers to God "without ceasing" [68] a sacrifice of praise, that is, a tribute of lips acknowledging his name. [69] This prayer is "the voice of a bride addressing her bridegroom; it is the very prayer that Christ himself, together with his Body, addresses to the Father." [70] "All who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's Bride for by offering these praises to God they are standing before God's throne in the name of the Church, their Mother." [71]

16. When the Church offers praise to God in the liturgy of the hours, it unites itself with that hymn of praise sung throughout all ages in the halls of heaven; [72] it also receives a foretaste of the song of praise in

heaven, described by John in the Book of Revelation, the song sung continually before the throne of God and of the Lamb. Our close union with the Church in heaven is given effective voice "when we all, from every tribe and tongue and people and nation redeemed by Christ's blood (see Rv 5:9) and gathered together into the one Church, glorify the triune God with one hymn of praise." [73]

The prophets came almost to a vision of this liturgy of heaven as the victory of a day without night, of a light without darkness: "The sun will no more be your light by day, and the brightness of the moon will not shine upon you, but the Lord will be your everlasting light" (Is 60:19; see Rv 21:23 and 25). "There will be a single day, known to the Lord, not day and night, and at evening there will be light" (Zech 14:7). Already "the end of the ages has come upon us (see I Cor 10:11) and the renewal of the world has been irrevocably established and in a true sense is being anticipated in this world." [74] By faith we too are taught the meaning of our temporal life, so that we look forward with all creation to the revealing of God's children. [75] In the liturgy of the hours we proclaim this faith, we express and nourish this hope, we share in some degree the joy of everlasting praise and of that day that knows no setting.

Petition and Intercession

17. But besides the praise of God, the Church in the liturgy of the hours expresses the prayers and desires of all the faithful; indeed, it prays to Christ, and

through him to the Father, for the salvation of the whole world. [76] The Church's voice is not just its own; it is also Christ's voice, since its prayers are offered in Christ's name, that is, "through our Lord Jesus Christ," and so the Church continues to offer the prayer and petition that Christ poured out in the days of his earthly life [77] and that have therefore a unique effectiveness. The ecclesial community thus exercises a truly maternal function in bringing souls to Christ, not only by charity, good example, and works of penance but also by prayer. [78]

The concern with prayer involves those especially who have been called by a special mandate to carry out the liturgy of the hours: bishops and priests as they pray in virtue of their office for their own people and for the whole people of God; [79] other sacred ministers, and also religious. [80]

18. Those then who take part in the liturgy of the hours bring growth to God's people in a hidden but fruitful apostolate, [81] for the work of the apostolate is directed to this end, "that all who are made children of God by faith and baptism should come together to praise God in the midst of this Church, to take part in the sacrifice, and to eat the Lord's Supper." [82]

Thus by their lives the faithful show forth and reveal to others "the mystery of Christ and the real nature of the true Church. It is of the essence of the Church to be visible yet endowed with invisible resources, eager to act yet intent on contemplation, present in this world yet not at home in it." [83]

In their turn the readings and prayers of the liturgy of the hours form a wellspring of the Christian life: the table of sacred Scripture and the writings of the saints nurture its life and prayers strengthen it. Only the Lord, without whom we can do nothing, [84] can, in response to our request, give power and increase to what we do, [85] so that we may be built up each day in the Spirit into the temple of God, [86] to the measure of Christ's fullness, [87] and receive greater strength also to bring the good news of Christ to those outside. [88]

Harmony of Mind and Voice

19. Mind and voice must be in harmony in a celebration that is worthy, attentive, and devout, if this prayer is to be made their own by those taking part and to be a source of devotion, a means of gaining God's manifold grace, a deepening of personal prayer, and an incentive to the work of the apostolate. [89] All should be intent on cooperating with God's grace, so as not to receive it in vain. Seeking Christ, penetrating ever more deeply into his mystery through prayer [90] they should offer praise and petition to God with the same mind and heart as the divine Redeemer when he prayed.

Chapter I-IV. Participants in the Liturgy of the Hours

Celebration in Common

20. The liturgy of the hours, like other liturgical services, is not a private matter but belongs to the

whole Body of the Church, whose life it both expresses and affects. [91] This liturgy stands out most strikingly as an ecclesial celebration when, through the bishop surrounded by his priests and ministers, [92] the local Church celebrates it. For "in the local Church the one, holy, catholic, and apostolic Church is truly present and at work." [93] Such a celebration is therefore most earnestly recommended. When, in the absence of the bishop, a chapter of canons or other priests celebrate the liturgy of the hours, they should always respect the true time of day and, as far as possible, the people should take part. The same is to be said of collegiate chapters.

21. Wherever possible, other groups of the faithful should celebrate the liturgy of the hours communally in church. This especially applies to parishes - the cells of the diocese, established under their pastors, taking the place of the bishop; they "represent in some degree the visible Church established throughout the world." [94]

22. Hence, when the people are invited to the liturgy of the hours and come together in unity of heart and voice, they show forth the Church in its celebration of the mystery of Christ. [95]

23. Those in holy orders or with a special canonical mission [96] have the responsibility of initiating and directing the prayer of the community; "they should expend every effort so that those entrusted to their care may become of one mind in prayer." [97] They must therefore see to it that the people are invited,

and prepared by suitable instruction, to celebrate the principal hours in common, especially on Sundays and holydays. [98] They should teach the people how to make this participation a source of genuine prayer; [99] they should therefore give the people suitable guidance in the Christian understanding of the psalms, in order to progress by degrees to a greater appreciation and more frequent use of the prayer of the Church. [100]

24. Communities of canons, monks, nuns, and other religious who celebrate the liturgy of the hours by rule or according to their constitutions, whether with the general rite or a particular rite, in whole or in part, represent in a special way the Church at prayer. They are a fuller sign of the Church as it continuously praises God with one voice and they fulfill the duty of "working," above all by prayer, "to build up and increase the whole Mystical Body of Christ, and for the good of the local Churches." [101] This is especially true of those living the contemplative life.

25. Even when having no obligation to communal celebration, all sacred ministers and all clerics living in a community or meeting together should arrange to say at least some part of the liturgy of the hours in common, particularly morning prayer and evening prayer. [102]

26. Men and women religious not bound to a common celebration, as well as members of any institute of perfection, are strongly urged to gather

together, by themselves or with the people, to celebrate the liturgy of the hours or part of it.

27. Lay groups gathering for prayer, apostolic work, or any other reason are encouraged to fulfill the Church's duty, [103] by celebrating part of the liturgy of the hours. The laity must learn above all how in the liturgy they are adoring God the Father in spirit and in truth; [104] they should bear in mind that through public worship and prayer they reach all humanity and can contribute significantly to the salvation of the whole world. [105]

Finally, it is of great advantage for the family, the domestic sanctuary of the Church, not only to pray together to God but also to celebrate some parts of the liturgy of the hours as occasion offers, in order to enter more deeply into the life of the Church. [106]

Mandate to Celebrate the Liturgy of the Hours

28. Sacred ministers have the liturgy of the hours entrusted to them in such a particular way that even when the faithful are not present they are to pray it themselves with the adaptations necessary under these circumstances. The Church commissions them to celebrate the liturgy of the hours so as to ensure at least in their persons the regular carrying out of the duty of the whole community and the unceasing continuance of Christ's prayer in the Church. [107]

The bishop represents Christ in an eminent and conspicuous way and is the high priest of his flock;

the life in Christ of his faithful people may be said in a sense to derive from him and depend on him. [108] He should, then, be the first of all the members of his Church in offering prayer. His prayer in the recitation of the liturgy of the hours is always made in the name of the Church and on behalf of the Church entrusted to him. [109]

United as they are with the bishop and the whole presbyterium, priests are themselves representative in a special way of Christ the Priest [110] and so share the same responsibility of praying to God for the people entrusted to them and indeed for the whole world. [111]

All these ministers fulfill the ministry of the Good Shepherd who prays for his sheep that they may have life and so be brought into perfect unity. [112] In the liturgy of the hours that the Church sets before them they are not only to find a source of devotion and a strengthening of personal prayer, [113] but must also nourish and foster pastoral missionary activity as the fruit of their contemplation to gladden the whole Church of God. [114]

29. Hence bishops, priests, and other sacred ministers, who have received from the Church the mandate to celebrate the liturgy of the hours (see no. 17), should recite the full sequence of hours each day, observing as far as possible the true time of day.

They should, first and foremost, attach due importance to those hours that are, so to speak, the

two hinges of the liturgy of the hours, that is, morning prayer and evening prayer, which should not be omitted except for a serious reason.

They should faithfully pray the office of readings, which is above all a liturgical celebration of the word of God. In this way they fulfill daily a duty that is peculiarly their own, that is, of receiving the word of God into their lives, so that they may become more perfect as disciples of the Lord and experience more deeply the unfathomable riches of Christ. [115]

In order to sanctify the whole day more completely, they will also treasure the recitation of daytime prayer and night prayer, to round off the whole Opus Dei and to commend themselves to God before retiring.

30. It is most fitting that permanent deacons recite daily at least some part of the liturgy of the hours, to be determined by the conference of bishops. [116]

31. a. Cathedral and collegiate chapters should celebrate in choir those parts of the liturgy of the hours that are prescribed for them by the general law or by particular law.

In private recitation individual members of these chapters should include those hours that are recited in their chapter, in addition to the hours prescribed for all sacred ministers. [117]

b. Religious communities bound to the recitation of the liturgy of the hours and their individual members should celebrate the hours in keeping with their own particular law; but the prescription of no. 29 in regard to those in holy orders is to be respected.

Communities bound to choir should celebrate the whole sequence of the hours daily in choir; [118] when absent from choir their members should recite the hours in keeping with their own particular law; but the prescriptions in no. 29 are always to be respected.

32. Other religious communities and their individual members are advised to celebrate some parts of the liturgy of the hours, in accordance with their own situation, for it is the prayer of the Church and makes the whole Church, scattered throughout the world, one in heart and mind. [119] This recommendation applies also to laypersons. [120]

Structure of the Celebration

33. The structure of the liturgy of the hours follows laws of its own and incorporates in its own way elements found in other Christian celebrations. Thus it is so constructed that, after a hymn, there is always psalmody, then a long or short reading of sacred Scripture, and finally prayer of petition.

In a celebration in common and in private recitation the essential structure of this liturgy remains the same, that is, it is a conversation between God and his

people. Celebration in common, however, expresses more clearly the ecclesial nature of the liturgy of the hours; it makes for active participation by all, in a way suited to each one's condition, through the acclamations, dialogue, alternating psalmody, and similar elements. It also better provides for the different literary genres that make up the liturgy of the hours. [121] Hence, whenever it is possible to have a celebration in common, with the people present and actively taking part, this kind of celebration is to be preferred to one that is individual and, as it were, private. [122] It is also advantageous to sing the office in choir and in community as opportunity Offers, in accordance with the nature and function of the individual parts.

In this way the Apostle's exhortation is obeyed: "Let the word of Christ dwell in you in all its fullness, as you teach and counsel each other in all wisdom by psalms, hymns, and spiritual canticles, singing thankfully to God in your hearts" (Col 3:16; see Eph 5:19-20).

Chapter II: Sanctification of the Day: The Different Liturgical Hours

Chapter II-I. Introduction to the Whole Office

34. The whole office begins as a rule with an invitatory. This consists in the verse, Lord, open my lips. And my mouth will proclaim your praise, and Ps 95. This psalm invites the faithful each day to sing

God's praise and to listen to his voice and draws them to hope for "the Lord's rest." [1]

In place of Ps 95, Ps 100, Ps 67, or Ps 24 may be used as circumstances may suggest.

It is preferable to recite the invitatory psalm responsorially as it is set out in the text, that is, with the antiphon recited at the beginning, then repeated, and repeated again after each strophe.

35. The invitatory is placed at the beginning of the whole sequence of the day's prayer, that is, it precedes either morning prayer or the office of readings, whichever of these liturgical rites begins the day. The invitatory psalm with its antiphon may be omitted, however, when the invitatory is the prelude to morning prayer.

36. The variation of the invitatory antiphon, to suit the different liturgical days, is indicated at its place of occurrence.

Chapter II-II. Morning Prayer and Evening Prayer

37. "By the venerable tradition of the universal Church, lauds as morning prayer and vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and celebrated as such." [2]

38. As is clear from many of the elements that make it up, morning prayer is intended and arranged to

sanctify the morning. St. Basil the Great gives an excellent description of this character in these words: "It is said in the morning in order that the first stirrings of our mind and will may be consecrated to God and that we may take nothing in hand until we have been gladdened by the thought of God, as it is written: 'I was mindful of God and was glad' (Ps 77:4 [Jerome's translation from Hebrew]), or set our bodies to any task before we do what has been said: 'I will pray to you, Lord, you will hear my voice in the morning; I will stand before you in the morning and gaze on you' (Ps 5:4-5)." [3]

Celebrated as it is as the light of a new day is dawning, this hour also recalls the resurrection of the Lord Jesus, the true light enlightening all people (see Jn 1:9) and "the sun of justice" (Mal 4:2), "rising from on high" (Lk 1:78). Hence, we can well understand the advice of St. Cyprian: "There should be prayer in the morning so that the resurrection of the Lord may thus be celebrated." [4]

39. When evening approaches and the day is already far spent, evening prayer is celebrated in order that "we may give thanks for what has been given us, or what we have done well, during the day." [5] We also recall the redemption through the prayer we send up "like incense in the Lord's sight," and in which "the raising up of our hands" becomes "an evening sacrifice." [6] This sacrifice "may also be interpreted more spiritually as the true evening sacrifice that our Savior the Lord entrusted to the apostles at supper on the evening when he instituted the sacred mysteries

of the Church or of the evening sacrifice of the next day, the sacrifice, that is, which, raising his hands, he offered to the Father at the end of the ages for the salvation of the whole world." [7] Again, in order to fix our hope on the light that knows no setting, "we pray and make petition for the light to come down on us anew; we implore the coming of Christ who will bring the grace of eternal light." [8] Finally, at this hour we join with the Churches of the East in calling upon the "joy-giving light of that holy glory, born of the immortal, heavenly Father, the holy and blessed Jesus Christ; now that we have come to the setting of the sun and have seen the evening star, we sing in praise of God, Father, Son, and Holy Spirit. . . ."

40. Morning prayer and evening prayer are therefore to be accorded the highest importance as the prayer of the Christian community. Their public or communal celebration should be encouraged, especially in the case of those who live in community. Indeed, the recitation of these hours should be recommended also to individual members of the faithful unable to take part in a celebration in common.

41. Morning prayer and evening prayer begin with the introductory verse, God come to my assistance. Lord, make haste to help me. There follows the Glory to the Father, with *As it was in the beginning and Alleluia* (omitted in Lent). This introduction is omitted at morning prayer when the invitatory immediately precedes it.

42. Then an appropriate hymn is sung immediately. The purpose of the hymn is to set the tone for the hour or the feast and, especially in celebrations with a congregation, to form a simple and pleasant introduction to prayer.

43. After the hymn the psalmody follows, in accordance with the rules laid down in nos. 121-125. The psalmody of morning prayer consists of one morning psalm, then a canticle from the Old Testament and, finally, a second psalm of praise, following the tradition of the Church.

The psalmody of evening prayer consists of two psalms (or two parts of a longer psalm) suited to the hour and to celebration with a congregation and a canticle from the letters of the apostles or from the Book of Revelation.

44. After the psalmody there is either a short reading or a longer one.

45. The short reading is provided to fit the day, the season, and the feast. It is to be read and received as a true proclamation of God's word that emphasizes some holy thought or highlights some shorter passages that may be overlooked in the continuous cycle of Scripture readings.

The short readings are different for each day of the psalter cycle.

46. Especially in a celebration with a congregation, a longer Scripture reading may be chosen either from the office of readings or the Lectionary for Mass, particularly texts that for some reason have not been used. From time to time some other more suitable reading may be used, in accordance with the rules in nos. 248-249 and 251.

47. In a celebration with a congregation a short homily may follow the reading to explain its meaning, as circumstances suggest.

48. After the reading or homily a period of silence may be observed.

49. As a response to the word of God, a responsorial chant or short responsory is provided; this may be omitted. Other chants with the same purpose and character may also be substituted in its place, provided these have been duly approved by the conference of bishops.

50. Next is the solemn recitation of the gospel canticle with its antiphon, that is, the Canticle of Zechariah at morning prayer and the Canticle of Mary at evening prayer. Sanctioned by age-old popular usage in the Roman Church, these canticles are expressions of praise and thanksgiving for our redemption. The antiphon for each canticle is indicated, according to the character of the day, the season, or the feast.

51. After the canticle, at morning prayer come the petitions for the consecration of the day and its work

to God and at evening prayer, the intercessions (see nos. 179-193).

52. After the petitions or intercessions the Lord's Prayer is said by all.

53. Immediately after the Lord's Prayer there follows the concluding prayer, which for weekdays in Ordinary Time is found in the psalter and for other days in the proper.

54. Then, if a priest or deacon is presiding, he dismisses the congregation with the greeting, The Lord be with you, and the blessing as at Mass. He adds the invitation, Go in peace. R. Thanks be to God. In the absence of a priest or deacon the celebration concludes with May the Lord bless us, etc.

Chapter II-III. Office of Readings

55. The office of readings seeks to provide God's people, and in particular those consecrated to God in a special way, with a wider selection of passages from sacred Scripture for meditation, together with the finest excerpts from spiritual writers. Even though the cycle of scriptural readings at daily Mass is now richer, the treasures of revelation and tradition to be found in the office of readings will also contribute greatly to the spiritual life. Bishops and priests in particular should prize these treasures, so that they may hand on to others the word of God they have themselves received and make their teaching "the true nourishment for the people of God." [9]

56. But prayer should accompany "the reading of sacred Scripture so that there may be a conversation between God and his people: 'we talk with God when we pray, we listen to him when we read God's words.'" [10] For this reason the office of readings consists also of psalms, a hymn, a prayer, and other texts, giving it the character of true prayer.

57. The Constitution on the Liturgy directs that the office of readings, "though it should retain its character as a night office of praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings." [11]

58. Those who are obliged by their own particular law and others who commendably wish to retain the character of this office as a night office of praise (either by saying it at night or very early in the morning and before morning prayer), during Ordinary Time choose the hymn from the selection given for this purpose. Moreover, for Sundays, solemnities, and certain feasts what is said in nos. 70-73 about vigils must be kept in mind.

59. Without prejudice to the regulations just given, the office of readings may be recited at any hour of the day, even during the night hours of the previous day, after evening prayer has been said.

60. If the office of readings is said before morning prayer, the invitatory precedes it, as noted (nos. 34-36). Otherwise it begins with the verse, God, come to

my assistance with the Glory to the Father, As it was in the beginning, and the Alleluia (omitted in Lent).

61. Then the hymn is sung. In Ordinary Time this is taken either from the night selections, as already indicated (nos. 34-36), or from the morning selections, depending on what the true time of day requires.

62. The psalmody follows and consists of three psalms (or parts in the case of longer psalms). During the Easter triduum, on days within the octaves of Easter and Christmas, on solemnities and feasts, the psalms are proper, with their proper antiphons.

On Sundays and weekdays, however, the psalms and their antiphons are taken from the current week and day of the psalter. On memorials of the saints they are similarly taken from the current week and day of the psalter, unless there are proper psalms or antiphons (see nos. 218ff.).

63. Between the psalmody and the readings there is, as a rule, a verse, marking a transition in the prayer from psalmody to listening.

64. There are two readings: the first is from the Scriptures, the second is from the writings of the Fathers or church writers, or else is a reading connected with the saints.

65. After each reading there is a responsory (see nos. 169-172).

66. The scriptural reading is normally to be taken from the Proper of Seasons, in accordance with the rules to be given later (nos. 140-155). On solemnities and feasts, however, it is taken from the proper or the common.

67. On solemnities and feasts of saints a proper second reading is used; if there is none, the second reading is taken from the respective Common of Saints. On memorials of saints when the celebration is not impeded, the reading in connection with the saint replaces the current second reading (see nos. 166 and 235).

68. On Sundays outside Lent, on days within the octaves of Easter and Christmas, and on solemnities and feasts the *Te Deum* is said after the second reading with its responsory but is omitted on memorials and weekdays. The last part of this hymn, that is, from the verse, *Save your people, Lord* to the end, may be omitted.

69. The office of readings normally concludes with the prayer proper to the day and, at least in recitation in common, with the acclamation, *Let us praise the Lord. R. And give him thanks.*

Chapter II-IV. Vigils

70. The Easter Vigil is celebrated by the whole Church, in the rites given in the relevant liturgical books. "The vigil of this night," as St. Augustine said, "is of such importance that it could claim exclusively

for itself the name 'vigil,' common though this is to all the others." [12] "We keep vigil on that night when the Lord rose again and inaugurated for us in his humanity that life ... in which there is neither death nor sleep.... Hence, the one whose resurrection we celebrate by keeping watch a little longer will see to it that we reign with him by living a life without end." [13]

71. As with the Easter Vigil, it was customary to begin certain solemnities (different in different Churches) with a vigil. Among these solemnities Christmas and Pentecost are preeminent. This custom should be maintained and fostered, according to the particular usage of each Church. Whenever it seems good to add a vigil for other solemnities or pilgrimages, the general norms for celebrations of the word should be followed.

72. The Fathers and spiritual writers have frequently encouraged Christians, especially those who lead the contemplative life, to pray during the night. Such prayer expresses and awakens our expectation of the Lord's Second Coming: "At midnight the cry went up: 'See, the bridegroom is coming, go out to meet him...' (Mt 25:6). "Keep watch, then, for you do not know when the master of the house is coming, whether late or at midnight or at cockcrow or in the morning, so that if he comes unexpectedly he may not find you sleeping" (Mk 13:35-36). All who maintain the character of the office of readings as a night office, therefore, are to be commended.

73. Further, since in the Roman Rite the office of readings is always of a uniform brevity, especially for the sake of those engaged in apostolic work, those who desire, in accordance with tradition, to extend the celebration of the vigils of Sundays, solemnities, and feasts should do so as follows.

First, the office of readings is to be celebrated as in The Liturgy of the Hours up to the end of the readings. After the two readings and before the Te Deum canticles should be added from the special appendix of The Liturgy of the Hours. Then the gospel should be read; a homily on the gospel may be added. After this the Te Deum is sung and the prayer said.

On solemnities and feasts the gospel is to be taken from the Lectionary for Mass; on Sundays, from the series on the paschal mystery in the appendix of The Liturgy of the Hours.

Chapter II-V. Daytime Hours

74. Following a very ancient tradition Christians have made a practice of praying out of private devotion at various times of the day, even in the course of their work, in imitation of the Church in apostolic times. In different ways with the passage of time this tradition has taken the form of a liturgical celebration.

75. Liturgical custom in both East and West has retained midmorning, midday, and midafternoon prayer, mainly because these hours were linked to a

commemoration of the events of the Lord's passion and of the first preaching of the Gospel.

76. Vatican Council II decreed that these lesser hours are to be retained in choir. [14]

The liturgical practice of saying these three hours is to be retained, without prejudice to particular law, by those who live the contemplative life. It is recommended also for all, especially those who take part in retreats or pastoral meetings.

77. Outside choir, without prejudice to particular law, it is permitted to choose from the three hours the one most appropriate to the time of day, so that the tradition of prayer in the course of the day's work may be maintained.

78. Daytime prayer is so arranged as to take into account both those who recite only one hour and those who are obliged, or desire, to say all three hours.

79. The daytime hours begin with the introductory verse, *God come to my assistance with the Glory to the Father, As it was in the beginning, and the Alleluia* (omitted in Lent). Then a hymn appropriate to the hour is sung. The psalmody is next, then the reading, followed by the verse. The hour concludes with the prayer and, at least in recitation in common, with the acclamation, *Let us praise the Lord. R. And give him thanks.*

80. Different hymns and prayers are given for each of the hours so that, in keeping with tradition, they may correspond to the true time of day and thus sanctify it in a more pointed way. Those who recite only one hour should therefore choose the texts that correspond to the true time of day.

In addition, the readings and prayers vary in keeping with the character of the day, the season, or the feast.

81. Two psalmodies are provided: the current psalmody and the complementary psalmody. Those who pray one hour should use the current psalmody. Those who pray more than one hour should use the current psalmody at one hour and the complementary psalmody at the others.

82. The current psalmody consists of three psalms (or parts in the case of longer psalms) from the psalter, with their antiphons, unless directions are given to the contrary.

On solemnities, the Easter triduum, and days within the octave of Easter, proper antiphons are said with three psalms chosen from the complementary psalmody, unless special psalms are to be used or the celebration falls on a Sunday, when the psalms are those from the Sunday of Week I of the psalter.

83. The complementary psalter consists of three sets of three psalms, chosen as a rule from the Gradual Psalms.

Chapter II-VI. Night Prayer

84. Night prayer is the last prayer of the day, said before retiring, even if that is after midnight.

85. Night prayer begins like the other hours, with the verse, *God, come to my assistance, the Glory to the Father, As it was in the beginning, and the Alleluia* (omitted in Lent).

86. It is a laudable practice to have next an examination of conscience; in a celebration in common this takes place in silence or as part of a penitential rite based on the formularies in the Roman Missal.

87. The appropriate hymn follows.

88. After evening prayer I of Sunday the psalmody consists of Ps 4 and Ps 134; after evening prayer II of Sunday it consists of Ps 91.

On the other days psalms are chosen that are full of confidence in the Lord; it is permissible to use the Sunday psalms instead, especially for the convenience of those who may wish to pray night prayer from memory.

89. After the psalmody there is a reading, followed by the responsory, *Into your hands*. Then, as a climax to the whole hour, the Canticle of Simeon, *Lord, now you let your servant go in peace* follows, with its antiphon.

90. The concluding prayer then follows, as it appears in the psalter.

91. After the prayer the blessing, *May the all-powerful Lord* is used, even in private recitation.

92. Finally, one of the antiphons in honor of the Blessed Virgin Mary is said. In the Easter season this is always to be the *Regina caeli*. In addition to the antiphons given in *The Liturgy of the Hours*, others may be approved by the conferences of bishops. [15]

Chapter II-VII. Combining the Hours With Mass or With Each Other

93. In particular cases, if circumstances require, it is possible to link an hour more closely with Mass when there is a celebration of the liturgy of the hours in public or in common, according to the norms that follow, provided the Mass and the hour belong to one and the same office. Care must be taken, however, that this does not result in harm to pastoral work, especially on Sundays.

94. When morning prayer, celebrated in choir or in common, comes immediately before Mass, the whole celebration may begin either with the introductory verse and hymn of morning prayer, especially on weekdays, or with the entrance song, procession, and celebrant's greeting, especially on Sundays and holydays; one of the introductory rites is thus omitted.

The psalmody of morning prayer follows as usual, up to, but excluding, the reading. After the psalmody the penitential rite is omitted and, as circumstances suggest, the Kyrie; the Gloria then follows, if required by the rubrics, and the celebrant says the opening prayer of the Mass. The liturgy of the word follows as usual.

The general intercessions are made in the place and form customary at Mass. But on weekdays, at Mass in the morning, the intercessions of morning prayer may replace the daily form of the general intercessions at Mass.

After the communion with its communion song the Canticle of Zechariah, Blessed be the Lord, with its antiphon from morning prayer, is sung. Then follow the prayer after communion and the rest as usual.

95. If public celebration of a daytime hour, whichever corresponds to the time of day, is immediately followed by Mass, the whole celebration may begin in the same way, either with the introductory verse and hymn for the hour, especially on weekdays, or with the entrance song, procession, and celebrant's greeting, especially on Sundays and holydays; one of the introductory rites is thus omitted.

The psalmody of the hour follows as usual up to, but excluding, the reading. After the psalmody the penitential rite is omitted and, as circumstances suggest, the Kyrie; the Gloria then follows, if required

by the rubrics, and the celebrant says the opening prayer of the Mass.

96. Evening prayer, celebrated immediately before Mass, is joined to it in the same way as morning prayer. Evening prayer I of solemnities, Sundays, or feasts of the Lord falling on Sundays may not be celebrated until after Mass of the preceding day or Saturday.

97. When a daytime hour or evening prayer follows Mass, the Mass is celebrated in the usual way up to and including the prayer after communion.

When the prayer after communion has been said, the psalmody of the hour begins without introduction. At the daytime hour, after the psalmody the short reading is omitted and the prayer is said at once and the dismissal takes place as at Mass. At evening prayer, after the psalmody the short reading is omitted and the Canticle of Mary with its antiphon follows at once; the intercessions and the Lord's Prayer are omitted; the concluding prayer follows, then the blessing of the congregation.

98. Apart from Christmas eve, the combining of Mass with the office of readings is normally excluded, since the Mass already has its own cycle of readings, to be kept distinct from any other. But if by way of exception, it should be necessary to join the two, then immediately after the second reading from the office, with its responsory, the rest is omitted and the Mass

begins with the Gloria, if it is called for; otherwise the Mass begins with the opening prayer.

99. If the office of readings comes immediately before another hour of the office, then the appropriate hymn for that hour may be sung at the beginning of the office of readings. At the end of the office of readings the prayer and conclusion are omitted and in the hour following the introductory verse with the Glory to the Father is omitted.

Chapter III: Different Elements in the Liturgy of the Hours

Chapter III-I. Psalms and Their Connection With Christian Prayer

100. In the liturgy of the hours the Church in large measure prays through the magnificent songs that the Old Testament authors composed under the inspiration of the Holy Spirit. The origin of these verses gives them great power to raise the mind to God, to inspire devotion, to evoke gratitude in times of favor, and to bring consolation and courage in times of trial.

101. The psalms, however, are only a foreshadowing of the fullness of time that came to pass in Christ the Lord and that is the source of the power of the Church's prayer. Hence, while the Christian people are all agreed on the supreme value to be placed on the psalms, they can sometimes experience difficulty in making this inspired poetry their own prayer.

102. Yet the Holy Spirit, under whose inspiration the psalms were written, is always present by his grace to those believers who use them with good will. But more is necessary: the faithful must "improve their understanding of the Bible, especially of the psalms," [1] according to their individual capacity, so that they may understand how and by what method they can truly pray through the psalms.

103. The psalms are not readings or prose prayers, but poems of praise. They can on occasion be recited as readings, but from their literary genre they are properly called Tehillim ("songs of praise") in Hebrew and psalmoi ("songs to be sung to the lyre") in Greek. In fact, all the psalms have a musical quality that determines their correct style of delivery. Thus even when a psalm is recited and not sung or is said silently in private, its musical character should govern its use. A psalm does present a text to the minds of the people, but its aim is to move the heart of those singing it or listening to it and also of those accompanying it "on the lyre and harp."

104. To sing the psalms with understanding, then, is to meditate on them verse by verse, with the heart always ready to respond in the way the Holy Spirit desires. The one who inspired the psalmist will also be present to those who in faith and love are ready to receive his grace. For this reason the singing of psalms, though it demands the reverence owed to God's majesty, should be the expression of a joyful spirit and a loving heart, in keeping with their

character as sacred poetry and divine song and above all with the freedom of the children of God.

105. Often the words of a psalm help us to pray with greater ease and fervor, whether in thanksgiving and joyful praise of God or in prayer for help in the throes of suffering. But difficulties may arise, especially when the psalm is not addressed directly to God. The psalmist is a poet and often addresses the people as he recalls Israel's history; sometimes he addresses others, including subrational creatures. He even represents the words as being spoken by God himself and individual people, including, as in Ps 2, God's enemies. This shows that a psalm is a different kind of prayer from a prayer or collect composed by the Church. Moreover, it is in keeping with the poetic and musical character of the psalms that they do not necessarily address God but are sung in God's presence. Thus St. Benedict's instruction: "Let us reflect on what it means to be in the sight of God and his angels, and let us so stand in his presence that our minds are in harmony with our voices." [2]

106. In praying the psalms we should open our hearts to the different attitudes they express, varying with the literary genre to which each belongs (psalms of grief, trust, gratitude, etc.) and to which biblical scholars rightly attach great importance.

107. Staying close to the meaning of the words, the person who prays the psalms looks for the significance of the text for the human life of the believer.

It is clear that each psalm was written in its own individual circumstances, which the titles given for each psalm in the Hebrew psalter are meant to indicate. But whatever its historical origin, each psalm has its own meaning, which we cannot overlook even in our own day. Though the psalms originated very many centuries ago among an Eastern people, they express accurately the pain and hope, the unhappiness and trust of people of every age and country, and sing above all of faith in God, of revelation, and of redemption.

108. Those who pray the psalms in the liturgy of the hours do so not so much in their own name as in the name of the entire Body of Christ. This consideration does away with the problem of a possible discrepancy between personal feelings and the sentiments a psalm is expressing: for example, when a person feels sad and the psalm is one of joy or when a person feels happy and the psalm is one of mourning. Such a problem is readily solved in private prayer, which allows for the choice of a psalm suited to personal feelings. The divine office, however, is not private; the cycle of psalms is public, in the name of the Church, even for those who may be reciting an hour alone. Those who pray the psalms in the name of the Church nevertheless can always find a reason for joy or sadness, for the saying of the Apostle applies in this case also: "Rejoice with the joyful and weep with those who weep" (Rom 12:15). In this way human frailty, wounded by self-love, is healed in proportion to the love that makes the heart match the voice that prays the psalms. [3]

109. Those who pray the psalms in the name of the Church should be aware of their full sense (*sensus plenus*), especially their Messianic sense, which was the reason for the Church's introduction of the psalter into its prayer. This Messianic sense was fully revealed in the New Testament and indeed was affirmed publicly by Christ the Lord in person when he said to the apostles: "All that is written about me in the law of Moses and the prophets and the psalms must be fulfilled" (Lk 24:44). The best-known example of this Messianic sense is the dialogue in Matthew's Gospel on the Messiah as Son of David and David's Lord, [4] where Ps 110 is interpreted as Messianic.

Following this line of thought, the Fathers of the Church saw the whole psalter as a prophecy of Christ and the Church and explained it in this sense; for the same reason the psalms have been chosen for use in the liturgy. Though somewhat contrived interpretations were at times proposed, in general the Fathers and the liturgy itself had the right to hear in the singing of the psalms the voice of Christ crying out to the Father or of the Father conversing with the Son; indeed, they also recognized in the psalms the voice of the Church, the apostles, and the martyrs. This method of interpretation also flourished in the Middle Ages; in many manuscripts of the period the Christological meaning of each psalm was set before those praying by means of the caption prefixed. A Christological meaning is by no means confined to the recognized Messianic psalms but is given also to many others. Some of these interpretations are doubtless Christological only in an accommodated

sense, but they have the support of the Church's tradition.

On the great feasts especially, the choice of psalms is often based on their Christological meaning and antiphons taken from these psalms are frequently used to throw light on this meaning.

Chapter III-II. Antiphons and Other Aids to Praying the Psalms

110. In the Latin tradition of psalmody three elements have greatly contributed to an understanding of the psalms and their use as Christian prayer: the captions, the psalm-prayers, and in particular the antiphons.

111. In the psalter of The Liturgy of the Hours a caption is given for each psalm to explain its meaning and its import for the personal life of the believer. These captions are intended only as an aid to prayer. A quotation from the New Testament or the Fathers of the Church is added to foster prayer in the light of Christ's new revelation; it is an invitation to pray the psalms in their Christological meaning.

112. Psalm-prayers for each psalm are given in the supplement to The Liturgy of the Hours as an aid to understanding them in a predominantly Christian way. An ancient tradition provides a model for their use: after the psalm a period of silence is observed, then the prayer gives a resume and resolution of the thoughts and aspirations of those praying the psalms.

113. Even when the liturgy of the hours is recited, not sung, each psalm retains its own antiphon, which is also to be said in private recitation. The antiphons help to bring out the literary genre of the psalm; they highlight some theme that may otherwise not attract the attention it deserves; they suggest an individual tone in a psalm, varying with different contexts: indeed, as long as farfetched accommodated senses are avoided, antiphons are of great value in helping toward an understanding of the typological meaning or the meaning appropriate to the feast; they can also add pleasure and variety to the recitation of the psalms.

114. The antiphons in the psalter have been designed to lend themselves to vernacular translation and to repetition after each strophe, in accordance with no. 125. When the office of Ordinary Time is recited, not sung, the quotations printed with the psalms may be used in place of these antiphons (see no. 111).

115. When a psalm may be divided because of its length into several sections within one and the same hour, an antiphon is given for each section. This is to provide variety, especially when the hour is sung, and also to help toward a better understanding of the riches of the psalm. Still, it is permissible to say or sing the complete psalm without interruption, using only the first antiphon.

116. Proper antiphons are given for each of the psalms of morning prayer and evening prayer during the Easter triduum, on the days within the octaves of

Easter and Christmas, on the Sundays of the seasons of Advent, Christmas, Lent, and Easter, on the weekdays of Holy Week and the Easter season, and from the 17th to the 24th of December.

117. On solemnities proper antiphons are given for the office of readings, morning prayer, the daytime hours, and evening prayer; if not, the antiphons are taken from the common. On feasts the same applies to the office of readings and to morning prayer and evening prayer.

118. Any memorials of the saints that have proper antiphons retain them (see no. 235).

119. The antiphons for the Canticles of Zechariah and of Mary are taken, during Ordinary Time, from the Proper of Seasons, if they are given there; if not, they are taken from the current week and day of the psalter. On solemnities and feasts they are taken from the proper if they are given there; if not, they are taken from the common. On memorials without proper antiphons the antiphon may be taken at will either from the common or from the current week.

120. During the Easter season Alleluia is added to all antiphons, unless it would clash with the meaning of a particular antiphon.

Chapter III-III. Ways of Singing the Psalms

121. Different psalms may be sung in different ways for a fuller grasp of their spiritual meaning and

beauty. The choice of ways is dictated by the literary genre or length of each psalm, by the language used, whether Latin or the vernacular, and especially by the kind of celebration, whether individual, with a group, or with a congregation. The reason for using psalms is not the establishment of a fixed amount of prayer but their own variety and the character proper to each.

122. The psalms are sung or said in one of three ways, according to the different usages established in tradition or experience: directly (in *diredum*), that is, all sing the entire psalm, or antiphonally, that is, two choirs or sections of the congregation sing alternate verses or strophes, or responsorially.

123. At the beginning of each psalm its own antiphon is always to be recited, as noted in nos. 113-120. At the end of the psalm the practice of concluding with the Glory to the Father and As it was in the beginning is retained. This is the fitting conclusion endorsed by tradition and it gives to Old Testament prayer a note of praise and a Christological and Trinitarian sense. The antiphon may be repeated at the end of the psalm.

124. When longer psalms occur, sections are marked in the psalter that divide the parts in such a way as to keep the threefold structure of the hour; but great care has been taken not to distort the meaning of the psalm.

It is useful to observe this division, especially in a choral celebration in Latin; the Glory to the Father is added at the end of each section.

It is permissible, however, either to keep this traditional way or to pause between the different sections of the same psalm or to recite the whole psalm and its antiphon as a single unit without a break.

125. In addition, when the literary genre of a psalm suggests it, the divisions into strophes are marked in order that, especially when the psalm is sung in the vernacular, the antiphons may be repeated after each strophe; in this case the Glory to the Father need be said only at the end of the psalm.

Chapter III-IV. Plan for the Distribution of the Psalms in the Office

126. The psalms are distributed over a four-week cycle in such a way that very few psalms are omitted, while some, traditionally more important, occur more frequently than others; morning prayer and evening prayer as well as night prayer have been assigned psalms appropriate to these hours. [5]

127. Since morning prayer and evening prayer are particularly designed for celebration with a congregation, the psalms chosen for them are those more suited to this purpose.

128. For night prayer the norm given in no. 88 has been followed.

129. For Sunday, including its office of readings and daytime prayer, the psalms chosen are those that tradition has particularly singled out as expressions of the paschal mystery. Certain psalms of a penitential character or connected with the passion are assigned to Friday.

130. Three psalms (78, 105, and 106) are reserved for the seasons of Advent, Christmas, Lent, and Easter, because they throw a special light on the Old Testament history of salvation as the forerunner of its fulfillment in the New.

131. Three psalms (58, 83, and 109) have been omitted from the psalter cycle because of their curses; in the same way, some verses have been omitted from certain psalms, as noted at the head of each. The reason for the omission is a certain psychological difficulty, even though the psalms of imprecation are in fact used as prayer in the New Testament, for example, Rv 6:10, and in no sense to encourage the use of curses.

132. Psalms too long to be included in one hour of the office are assigned to the same hour on different days so that they may be recited in full by those who do not usually say other hours. Thus Ps 119 is divided in keeping with its own internal structure and is spread over twenty-two days during daytime prayer, because tradition has assigned it to the day hours.

133. The four-week cycle of the psalter is coordinated with the liturgical year in such a way that on the First Sunday of Advent, the First Sunday in Ordinary Time, the First Sunday of Lent, and Easter Sunday the cycle is always begun again with Week I (others being omitted when necessary).

After Pentecost, when the psalter cycle follows the series of weeks in Ordinary Time, it begins with the week indicated in the Proper of Seasons at the beginning of the appropriate week in Ordinary Time.

134. On solemnities and feasts, during the Easter triduum, and on the days within the octaves of Easter and Christmas, proper psalms are assigned to the office of readings from those with a tradition of use at these times and their relevance is generally highlighted by the choice of antiphon. This is also the case at daytime prayer on certain solemnities of the Lord and during the octave of Easter. At morning prayer the psalms and canticle are taken from the Sunday of the Week I of the psalter. On solemnities the psalms at evening prayer I are taken from the Laudate Psalms, following an ancient custom. At evening prayer II on solemnities and at evening prayer on feasts the psalms and canticle are proper. At daytime prayer on solemnities (except those already mentioned and those falling on Sunday) the psalms are taken from the Gradual Psalms; at daytime prayer on feasts the psalms are those of the current week and day of the psalter.

135. In all other cases the psalms are taken from the current week and day of the psalter, unless there are proper antiphons or proper psalms.

Chapter III-V. Canticles From the Old and New Testaments

136. At morning prayer between the first and the second psalm a canticle from the Old Testament is inserted, in accordance with custom. In addition to the series handed down from the ancient Roman tradition and the other series introduced into the breviary by St. Pius X, several other canticles have been added to the psalter from different books of the Old Testament, in order that each weekday of the four-week cycle may have its own proper canticle and on Sunday the two sections of the Canticle of the Three Children may be alternated.

137. At evening prayer, after the two psalms, a canticle of the New Testament is inserted, from the letters of the apostles or the Book of Revelation. Seven canticles are given for each week of the four-week cycle, one for each day. On the Sundays of Lent, however, in place of the Alleluia Canticle from the Book of Revelation, the canticle is from the First Letter of Peter. In addition, on the solemnity of the Epiphany and the feast of the Transfiguration the canticle is from the First Letter to Timothy; this is indicated in those offices.

138. The gospel Canticles of Zechariah, of Mary, and of Simeon are to be treated with the same solemnity

and dignity as are customary at the proclamation of the gospel itself.

139. Both psalmody and readings are arranged in keeping with the received rule of tradition that the Old Testament is read first, then the writings of the apostles, and finally the gospel.

Chapter III-VI. Readings From Sacred Scripture

Reading of Sacred Scripture in General

140. The reading of sacred Scripture, which, following an ancient tradition, takes place publicly in the liturgy, is to have special importance for all Christians, not only in the celebration of the eucharist but also in the divine office. The reason is that this reading is not the result of individual choice or devotion but is the planned decision of the Church itself, in order that in the course of the year the Bride of Christ may unfold the mystery of Christ "from his incarnation and birth until his ascension, the day of Pentecost, and the expectation of blessed hope and of the Lord's return." [6] In addition, the reading of sacred Scripture in the liturgical celebration is always accompanied by prayer in order that the reading may have greater effect and that, in turn, prayer - especially the praying of the psalms - may gain fuller understanding and become more fervent and devout because of the reading.

141. In the liturgy of the hours there is a longer reading of sacred Scripture and a shorter reading.

142. The longer reading, optional at morning prayer and evening prayer, is described in no. 46.

Cycle of Scripture Readings in the Office of Readings

143. The cycle of readings from sacred Scripture in the office of readings takes into account both those special seasons during which by an ancient tradition particular books are to be read and the cycle of readings at Mass. The liturgy of the hours is thus coordinated with the Mass in such a way that the scriptural readings in the office complement the readings at Mass and so provide a complete view of the history of salvation.

144. Without prejudice to the exception noted in no. 73, there are no readings from the Gospel in the liturgy of the hours, since in the Mass each year the Gospel is read in its entirety.

145. There are two cycles of biblical readings. The first is a one-year cycle and is incorporated into The Liturgy of the Hours; the second, given in the supplement for optional use, is a two-year cycle, like the cycle of readings at weekday Masses in Ordinary Time.

146. The two-year cycle of readings for the liturgy of the hours is so arranged that each year there are readings from nearly all the books of sacred Scripture as well as longer and more difficult texts that are not suitable for inclusion in the Mass. The New

Testament as a whole is read each year, partly in the Mass, partly in the liturgy of the hours; but for the Old Testament books a selection has been made of those parts that are of greater importance for the understanding of the history of salvation and for deepening devotion.

The complementarity between the readings in the liturgy of the hours and in the Mass in no way assigns the same texts to the same days or spreads the same books over the same seasons. This would leave the liturgy of the hours with the less important passages and upset the sequence of texts. Rather this complementarity necessarily demands that the same book be used in the Mass and in the liturgy of the hours in alternate years or that, if it is read in the same year, there be some interval in between.

147. During Advent, following an ancient tradition, passages are read from Isaiah in a semicontinuous sequence, alternating in a two-year cycle. In addition, the Book of Ruth and certain prophecies from Micah are read. Since there are special readings from 17 to 24 December (both dates included), readings for the Third Week of Advent which fall on these dates are omitted.

148. From 29 December until 5 January the readings for Year I are taken from the Letter to the Colossians (which considers the incarnation of the Lord within the context of the whole history of salvation) and the readings for Year II are taken from the Song of Songs (which foreshadows the union of God and humanity

in Christ): "God the Father prepared a wedding feast for God his Son when he united him with human nature in the womb of the Virgin, when he who is God before all ages willed that his Son should become man at the end of the ages. [7]

149. From 7 January until the Saturday after the Epiphany the readings are eschatological texts from Isaiah 60-66 and Baruch. Readings remaining unused are omitted for that year.

150. During Lent the readings for the first year are passages from Deuteronomy and the Letter to the Hebrews. Those for the second year review the history of salvation from Exodus, Leviticus, and Numbers. The Letter to the Hebrews interprets the Old Covenant in the light of the paschal mystery of Christ. A passage from the same letter, on Christ's sacrifice (Heb 9:11-28), is read on Good Friday; another, on the Lord's rest (Heb 4:1-16), is read on Holy Saturday. On the other days of Holy Week the readings in Year I are the third and fourth Songs of the Servant of the Lord and extracts from Lamentations; in Year II the prophet Jeremiah is read, as a type of Christ in his passion.

151. During the Easter season, apart from the First and Second Sundays of Easter and the solemnities of the Ascension and Pentecost, there are the traditional readings from the First Letter of Peter, the Book of Revelation, and the Letters of John (for Year 1), and from the Acts of the Apostles (for Year II).

152. From the Monday after the feast of the Baptism of the Lord until Lent and from the Monday after Pentecost until Advent there is a continuous series of thirty-four weeks in Ordinary Time.

This series is interrupted from Ash Wednesday until Pentecost. On the Monday after Pentecost Sunday the cycle of readings in Ordinary Time is resumed, beginning with the week after the one interrupted because of Lent; the reading assigned to the Sunday is omitted.

In years with only thirty-three weeks in Ordinary Time, the week immediately following Pentecost is dropped, in order to retain the readings of the last weeks which are eschatological readings.

The books of the Old Testament are arranged so as to follow the history of salvation: God reveals himself in the history of his people as he leads and enlightens them in progressive stages. This is why prophetic books are read along with the historical books, but with due consideration of the period in which the prophets lived and taught. Hence, the cycle of readings from the Old Testament contains, in Year I, the historical books and prophetic utterances from the Book of Joshua as far as, and including, the time of the exile. In Year II, after the readings from Genesis (read before Lent), the history of salvation is resumed after the exile up to the time of the Maccabees. Year II includes the later prophets, the wisdom literature, and the narratives in Esther, Tobit, and Judith.

The letters of the apostles not read at special times are distributed through the year in a way that takes into account the readings at Mass and the chronological order in which these letters were written.

153. The one-year cycle is shortened in such a way that each year special passages from sacred Scripture are read, but in correlation with the two-year cycle of readings at Mass, to which it is intended to be complementary.

154. Proper readings are assigned for solemnities and feasts; otherwise the readings are taken from the respective Common of Saints.

155. As far as possible, each passage read keeps to a certain unity. In order therefore to strike a balance in length (otherwise difficult to achieve in view of the different literary genres of the books), some verses are occasionally omitted, though omissions are always noted. But it is permissible and commendable to read the complete passage from an approved text.

Short Readings

156. The short readings or "chapters" (capitula) are referred to in no. 45, which describes their importance in the liturgy of the hours. They have been chosen to give clear and concise expression to a theme or an exhortation. Care has also been taken to ensure variety.

157. Accordingly, four weekly series of short readings have been composed for Ordinary Time. They are incorporated into the psalter in such a way that the reading changes during the four weeks. There are also weekly series for the seasons of Advent, Christmas, Lent, and Easter, In addition there are proper short readings for solemnities, feasts, and some memorials, as well as a one-week series for night prayer.

158. The following determined the choice of short readings:

- a. in accordance with tradition, exclusion of the Gospels;
- b. respect for the special character of Sunday, or even of Friday, and of the individual hours;
- c. use only of the New Testament for the readings at evening prayer, following as they do a New Testament canticle.\

Chapter III-VII. Readings From the Fathers and Church Writers

159. In keeping with the tradition of the Roman Church the office of readings has, after the biblical reading, a reading from the Fathers or church writers, with a responsory, unless there is to be a reading relating to a saint (see nos. 228-239).

160. Texts for this reading are given from the writings of the Fathers and doctors of the Church and from other ecclesiastical writers of the Eastern and Western

Church. Pride of place is given to the Fathers because of their distinctive authority in the Church.

161. In addition to the readings that The Liturgy of the Hours assigns to each day, the optional lectionary supplies a larger collection, in order that the treasures of the Church's tradition may be more widely available to those who pray the liturgy of the hours. Everyone is free to take the second reading either from The Liturgy of the Hours or from the optional lectionary.

162. Further the conferences of bishops may prepare additional texts adapted to the traditions and culture of their own region, [8] for inclusion in the optional lectionary as a supplement. These texts are to be taken from the works of Catholic writers, outstanding for their teaching and holiness of life.

163. The purpose of the second reading is principally to provide for meditation on the word of God as received by the Church in its tradition. The Church has always been convinced of the need to teach the word of God authentically to believers, so that "the line of interpretation regarding the prophets and apostles may be guided by an ecclesial and catholic understanding." [9]

164. By constant use of the writings handed down by the universal tradition of the Church, those who read them are led to a deeper reflection on sacred Scripture and to a relish and love for it. The writings of the Fathers are an outstanding witness to the

contemplation of the word of God over the centuries by the Bride of the incarnate Word: the Church, "possessing the counsel and spirit of its Bridegroom and God," [10] is always seeking to attain a more profound understanding of the sacred Scriptures.

165. The reading of the Fathers leads Christians to an understanding also of the liturgical seasons and feasts. In addition, it gives them access to the priceless spiritual treasures that form the unique patrimony of the Church and provide a firm foundation for the spiritual life and a rich source for increasing devotion. Preachers of God's word also have at hand each day superb examples of sacred preaching.

Chapter III-VIII. Readings in Honor of Saints

166. The "hagiographical" readings or readings in honor of saints are either texts from a Father of the Church or another ecclesiastical writer, referring specifically or rightly applicable to the saint being commemorated, or the readings are texts from the saint's own writings, or are biographical.

167. Those who compose particular propers for saints must ensure historical accuracy [11] as well as genuine spiritual benefit for those who will read or hear the readings about the saints. Anything that merely excites amazement should be carefully avoided. Emphasis should be given to the individual spiritual characteristics of the saints, in a way suited to modern conditions; stress should also be laid on

their contribution to the life and spirituality of the Church.

168. A short biographical note, simply giving historical facts and a brief sketch of the saint's life, is provided at the head of the reading. This is for information only and is not for reading aloud.

Chapter III-IX. Responsories

169. Its responsory follows the biblical reading in the office of readings. The text of this responsory has been drawn from traditional sources or freshly composed, in order to throw new light on the passage just read, put it in the context of the history of salvation, lead from the Old Testament to the New, turn what has been read into prayer and contemplation, or provide pleasant variety by its poetic beauty.

170. A pertinent responsory also follows the second reading. It is less closely linked with the text of the reading, however, and thus makes for a greater freedom in meditation.

171. The responsories and the portions to be repeated even in private recitation therefore retain their value. The customary reprise of the whole responsory may be omitted when the office is not being sung, unless the sense requires this repetition.

172. In a similar but simpler way, the responsory at morning prayer, evening prayer, and night prayer

(see nos. 49 and 89), and the verse at daytime prayer, are linked to the short reading as a kind of acclamation, enabling God's word to enter more deeply into the mind and heart of the one listening or reading.

Chapter III-X. Hymns and Other Nonbiblical Songs

173. A very ancient tradition gives hymns the place in the office that they still retain. [12] By their mystical and poetic character they are specifically designed for God's praise. But they also are an element for the people; in fact more often than the other parts of the office the hymns bring out the proper theme of individual hours or feasts and incline and draw the spirit to a devout celebration. The beauty of their language often adds to this power. Furthermore, in the office hymns are the main poetic element created by the Church.

174. A hymn follows the traditional rule of ending with a doxology, usually addressed to the same divine person as the hymn itself.

175. In the office for Ordinary Time, to ensure variety, a twofold cycle of hymns is given for each hour, for use in alternate weeks.

176. In addition, a twofold cycle of hymns has been introduced into the office of readings for Ordinary Time, one for use at night and the other for use during the day.

177. New hymns can be set to traditional melodies of the same rhythm and meter.

178. For vernacular celebration, the conferences of bishops may adapt the Latin hymns to suit the character of their own language and introduce fresh compositions, [13] provided these are in complete harmony with the spirit of the hour, season, or feast. Great care must be taken not to allow popular songs that have no artistic merit and are not in keeping with the dignity of the liturgy.

Chapter III-XI. Intercessions, Lord's Prayer, and Concluding Prayer

The Prayers or Intercessions at Morning and Evening Prayer

179. The liturgy of the hours is a celebration in praise of God. Yet Jewish and Christian tradition does not separate prayer of petition from praise of God; often enough, praise turns somehow to petition. The Apostle Paul exhorts us to offer prayers, petitions, intercessions, and thanksgiving for all: for kings and all in authority, so that we may be able to live quiet and peaceful lives in all reverence and decency, for this is good and acceptable before God our Savior, who wishes all to be saved and to come to the knowledge of the truth" (I Tm 2:1-4). The Fathers of the Church frequently explained this as an exhortation to offer prayer in the morning and in the evening. [14]

180. The general intercessions, restored in the Mass of the Roman Rite, have their place also at evening prayer, though in a different fashion, as will be explained later.

181. Since traditionally morning prayer puts the whole day in God's hands, there are invocations at morning prayer for the purpose of commending or consecrating the day to God.

182. The word *preces* covers both the intercessions at evening prayer and the invocations for dedicating the day to God at morning prayer.

183. In the interest of variety and especially of giving fuller expression to the many needs of the Church and of all people in relation to different states of life, groups, persons, circumstances, and seasons, different intercessory formularies are given for each day of the four-week psalter in Ordinary Time and for the special seasons of the liturgical year, as well as for certain feasts.

184. In addition, the conferences of bishops have the right to adapt the formularies given in the book of the liturgy of the hours and also to approve new ones, [15] in accordance with the norms that follow.

185. As in the Lord's Prayer, petitions should be linked with praise of God and acknowledgment of his glory or with a reference to the history of salvation.

186. In the intercessions at evening prayer the last intention is always for the dead.

187. Since the liturgy of the hours is above all the prayer of the whole Church for the whole Church, indeed for the salvation of the whole world, [16] universal intentions should take precedence over all others, namely, for: the Church and its ministers; secular authorities; the poor, the sick, and the sorrowful; the needs of the whole world, that is, peace and other intentions of this kind.

188. It is permissible, however, to include particular intentions at both morning prayer and evening prayer.

189. The intercessions in the office are so arranged that they can be adapted for celebration with a congregation or in a small community or for private recitation.

190. The intercessions in a celebration with a congregation or in common are thus introduced by a brief invitation, given by the priest or minister and designating the single response that the congregation is to repeat after each petition.

191. Further, the intentions are phrased as direct addresses to God and thus are suitable for both common celebration and private recitation.

192. Each intention consists of two parts; the second may be used as an alternative response.

193. Different methods can therefore be used for the intercessions. The priest or minister may say both parts of the intention and the congregation respond with a uniform response or a silent pause, or the priest or minister may say only the first part of the intention and the congregation respond with the second part.

Lord's Prayer

194. In accord with ancient tradition, the Lord's Prayer has a place suited to its dignity, namely, after the intercessions at morning prayer and evening prayer, the hours most often celebrated with the people.

195. Henceforth, therefore, the Lord's Prayer will be said with solemnity on three occasions during the day: at Mass, at morning prayer, and at evening prayer.

196. The Lord's Prayer is said by all after a brief introduction, if this seems opportune.

Concluding Prayer

197. The concluding prayer at the end marks the completion of an entire hour. In a celebration in public and with a congregation, it belongs by tradition to a priest or deacon to say this prayer. [17]

198. In the office of readings, this prayer is as a rule the prayer proper to the day. At night prayer, the

prayer is always the prayer given in the psalter for that hour.

199. The concluding prayer at morning prayer and evening prayer is taken from the proper on Sundays, on the weekdays of the seasons of Advent, Christmas, Lent, and Easter, and on solemnities, feasts, and memorials. On weekdays in Ordinary Time the prayer is the one given in the four-week psalter to express the character of these two hours.

200. The concluding prayer at daytime prayer is taken from the proper on Sundays, on the weekdays of the seasons of Advent, Christmas, Lent, and Easter, and on solemnities and feasts. On other days the prayers are those that express the character of the particular hour. These are given in the four-week psalter.

Chapter III-XII. Sacred Silence

201. It is a general principle that care should be taken in liturgical services to see that "at the proper times all observe a reverent silence." [18] An opportunity for silence should therefore be provided in the celebration of the liturgy of the hours.

202. In order to receive in our hearts the full sound of the voice of the Holy Spirit and to unite our personal prayer more closely with the word of God and the public voice of the Church, it is permissible, as occasion offers and prudence suggests, to have an interval of silence. It may come either after the repetition of the antiphon at the end of the psalm, in

the traditional way, especially if the psalm-prayer is to be said after the pause (see no. 112), or after the short or longer readings, either before or after the responsory.

Care must be taken to avoid the kind of silence that would disturb the structure of the office or annoy and weary those taking part.

203. In individual recitation there is even greater freedom to pause in meditation on some text that moves the spirit; the office does not on this account lose its public character.

Chapter IV: Various Celebrations Throughout the Year

Chapter IV-I. Mysteries of the Lord

Sunday

204. The office of Sunday begins with evening prayer I, which is taken entirely from the four-week psalter, except those parts that are marked as proper.

205. When a feast of the Lord is celebrated on Sunday, it has a proper evening prayer I.

206. The way to celebrate Sunday vigils, as circumstances suggest, has been discussed in no. 73.

207. It is of great advantage to celebrate, when possible, at least evening prayer with the people, in keeping with a very ancient tradition. [1]

Easter Triduum

208. For the Easter triduum the office is celebrated in the way set forth in the Proper of Seasons.

209. Those who take part in the evening Mass of the Lord's Supper or the celebration of the Lord's passion on Good Friday do not say evening prayer on either day.

210. On Good Friday and Holy Saturday the office of readings should be celebrated publicly with the people before morning prayer, as far as this is possible.

211. Night prayer for Holy Saturday is said only by those who are not present at the Easter Vigil.

212. The Easter Vigil takes the place of the office of readings. Those not present at the solemn celebration of the Vigil should therefore read at least four of its readings with the chants and prayers. It is desirable that these be the readings from Exodus, Ezekiel, St. Paul, and from the Gospel. The Te Deum follows, then the prayer of the day.

213. Morning prayer for Easter Sunday is said by all. It is fitting that evening prayer be celebrated in a more solemn way to mark the ending of so holy a day and to commemorate the occasions when the Lord showed himself to his disciples. Great care should be taken to maintain, where it exists, the particular tradition of celebrating evening prayer on Easter

Sunday in honor of baptism. During this there is a procession to the font as the psalms are being sung.

Easter Season

214. The liturgy of the hours takes on a paschal character from the acclamation, Alleluia that concludes most antiphons (see no. 120), from the hymns, antiphons, and special intercessions, and from the proper readings assigned to each hour.

Christmas Season

215. On Christmas eve it is fitting that by means of the office of readings, a solemn vigil be celebrated before Mass. Night prayer is not said by those present at this vigil.

216. Morning prayer on Christmas Day is said as a rule before the Mass at Dawn.

Other Solemnities and Feasts of the Lord

217. In arranging the office for solemnities and feasts of the Lord, what is said in nos. 225-233 should be observed, with any necessary changes.

Chapter IV-II. The Saints

218. The celebrations of the saints are arranged so that they do not take precedence over those feast days and special seasons that commemorate the mysteries of salvation. [2] Nor are they allowed to break up the sequence of psalms and biblical readings or to give

rise to undue repetitions. At the same time, the plan makes proper provision for the rightful honoring of the individual saints. These principles form the basis for the reform of the calendar, carried out by order of Vatican Council II, and for the plan for celebrating the saints in the liturgy of the hours that is described in the following paragraphs.

219. Celebrations in honor of the saints are either solemnities, feasts, or memorials.

220. Memorials are either obligatory memorials or, when not so classified, optional memorials. In deciding on the merits of celebrating an optional memorial in an office to be celebrated with the people or in common, account should be taken of the general good or of the genuine devotion of the congregation, not simply that of the person presiding.

221. When more than one optional memorial falls on the same day, only one may be celebrated; the rest are omitted.

222. Only solemnities are transferred, in accordance with the rubrics.

223. The norms that follow apply to the saints entered in the General Roman Calendar and to those with a place in particular calendars.

224. Where proper parts are not given, they are supplied from the respective Common of Saints.

1. ARRANGEMENT OF THE OFFICE FOR SOLEMNITIES

225. Solemnities have an evening prayer I on the preceding day.

226. At evening prayer I and II, the hymn, the antiphons, the short reading with its responsory, and the concluding prayer are proper. Where anything proper is missing, it is supplied from the common.

In keeping with an ancient tradition, at evening prayer I both psalms are as a rule taken from the Laudate Psalms (Ps 113, 117, 135, 146, 147 A, 147 B). The New Testament canticle is noted in its appropriate place. At evening prayer II the psalms and canticles are proper; the intercessions are either proper or from the common.

227. At morning prayer, the hymn, the antiphons, the short reading with its responsory, and the concluding prayer are proper. Where anything proper is missing, it is supplied from the common. The psalms are to be taken from the Sunday of Week I of the four-week psalter; the intercessions are either proper or from the common.

228. In the office of readings, everything is proper: the hymn, the antiphons and psalms, the readings and the responsories. The first reading is from Scripture; the second is about the saint. In the case of a saint with a purely local cult and without special texts even

in the local proper, everything is taken from the common.

At the end of the office of readings the Te Deum and the proper prayer are said.

229. At daytime prayer, the hymn of the weekday is used, unless other directions are given. The psalms are from the Gradual Psalms with a proper antiphon. On Sundays the psalms are taken from the Sunday of Week I of the four-week psalter and the short reading and concluding prayer are proper. But on certain solemnities of the Lord there are special psalms.

230. At night prayer, everything is said as on Sundays, after evening prayer I and II respectively.

2. ARRANGEMENT OF THE OFFICE FOR FEASTS

231. Feasts have no evening prayer I, except those feasts of the Lord that fall on a Sunday. At the office of readings, at morning prayer, and at evening prayer, all is done as on solemnities.

232. At daytime prayer, the hymn of the weekday is used. The weekday psalms with their antiphons are said, unless a special reason or tradition requires a proper antiphon; this will be indicated as the case occurs. The reading and concluding prayer are proper.

233. Night prayer is said as on ordinary days.

3. ARRANGEMENT OF THE OFFICE FOR MEMORIALS

234. In the arrangement of the office there is no difference between obligatory and optional memorials, except in the case of optional memorials falling during privileged seasons.

Memorials During Ordinary Time

235. In the office of readings, at morning prayer, and at evening prayer:

a. the psalms and their antiphons are taken from the current week and day, unless there are proper antiphons or proper psalms, which is indicated as the case occurs;

b. the antiphon at the invitatory, the hymn, the short reading, the antiphons at the Canticles of Zechariah and of Mary, and the intercessions must be those of the saint if these are given in the proper; otherwise, they are taken either from the common or from the current week and day;

c. the concluding prayer from the office of the saint is to be said;

d. in the office of readings, the Scripture reading with its responsory is from the current cycle. The second reading is about the saint, with a proper responsory or one taken from the common; if there is no proper

reading, the patristic reading for the day is used. The Te Deum is not said.

236. At daytime prayer and night prayer, all is from the weekday and nothing is from the office of the saint.

Memorials During Privileged Seasons

237. On Sundays, solemnities, and feasts, on Ash Wednesday, during Holy Week, and during the octave of Easter, memorials that happen to fall on these days are disregarded.

238. On the weekdays from 17 to 24 December, during the octave of Christmas, and on the weekdays of Lent, no obligatory memorials are celebrated, even in particular calendars. When any happen to fall during Lent in a given year, they are treated as optional memorials.

239. During privileged seasons, if it is desired to celebrate the office of a saint on a day assigned to his or her memorial:

a. in the office of readings, after the patristic reading (with its responsory) from the Proper of Seasons, a proper reading about the saint (with its responsory) may follow, with the concluding prayer of the saint;

b. at morning prayer and evening prayer, the ending of the concluding prayer may be omitted and the

saint's antiphon (from the proper or common) and prayer may be added.

Memorials of the Blessed Virgin Mary on Saturday

240. On Saturdays in Ordinary Time, when optional memorials are permitted, an optional memorial of the Blessed Virgin Mary may be celebrated in the same way as other memorials, with its own proper reading.

Chapter IV-III. Calendar and Option to Choose an Office or Part of an Office

Calendar to be Followed

241. The office in choir and in common is to be celebrated according to the proper calendar of the diocese, of the religious family, or of the individual churches. [3] Members of religious institutes join with the community of the local Church in celebrating the dedication of the cathedral and the feasts of the principal patrons of the place and of the wider geographical region in which they live. [4]

242. When clerics or religious who are obliged under any title to pray the divine office join in an office celebrated in common according to a calendar or rite different from their own, they fulfill their obligation in respect to the part of the office at which they are present.

243. In private celebration, the calendar of the place or the person's own calendar may be followed, except on proper solemnities and on proper feasts. [5]

Option to Choose an Office

244. On weekdays when an optional memorial is permitted, for a good reason the office of a saint listed on that day in the Roman Martyrology, or in an approved appendix to it, may be celebrated in the same way as other memorials (see nos. 234-239).

245. For a public cause or out of devotion, except on solemnities, the Sundays of the seasons of Advent, Lent, and Easter, Ash Wednesday, Holy Week, the octave of Easter, and 2 November, a votive office may be celebrated, in whole or in part: for example, on the occasion of a pilgrimage, a local feast, or the external solemnity of a saint.

Option to Choose Texts

246. In certain particular cases there is an option to choose texts different from those given for the day, provided there is no distortion of the general arrangement of each hour and the rules that follow are respected.

247. In the office for Sundays, solemnities, feasts of the Lord listed in the General Calendar, the weekdays of Lent and Holy Week, the days within the octaves of Easter and Christmas, and the weekdays from 17 to 24 December inclusive, it is never permissible to

change the formularies that are proper or adapted to the celebration, such as antiphons, hymns, readings, responsories, prayers, and very often also the psalms.

In place of the Sunday psalms of the current week, there is an option to substitute the Sunday psalms of a different week, and, in the case of an office celebrated with a congregation, even other psalms especially chosen to lead the people step by step to an understanding of the psalms.

248. In the office of readings, the current cycle of sacred Scripture must always be respected. The Church's intent that "a more representative portion of the holy Scriptures will be read to the people in the course of a prescribed number of years" [6] applies also to the divine office.

Therefore the cycle of readings from Scripture that is provided in the office of readings must not be set aside during the seasons of Advent, Christmas, Lent, and Easter. During Ordinary Time, however, on a particular day or for a few days in succession, it is permissible, for a good reason, to choose readings from those provided on other days or even other biblical readings - for example, on the occasion of retreats, pastoral gatherings, prayers for Christian unity, or other such events.

249. When the continuous reading is interrupted because of a solemnity or feast or special celebration, it is allowed during the same week, taking into account the readings for the whole week, either to

combine the parts omitted with others or to decide which of the texts are to be preferred.

250. The office of readings also offers the option to choose, with a good reason, another reading from the same season, taken from *The Liturgy of the Hours* or the optional lectionary (no. 161), in preference to the second reading appointed for the day. On weekdays in Ordinary Time and, if it seems opportune, even in the seasons of Advent, Christmas, Lent, and Easter, the choice is open for a semicontinuous reading of the work of a Father of the Church, in harmony with the biblical and liturgical context.

251. The readings, prayers, songs, and intercessions appointed for the weekdays of a particular season may be used on other weekdays of the same season.

252. Everyone should be concerned to respect the complete cycle of the four-week psalter. [7] Still, for spiritual or pastoral advantage, the psalms appointed for a particular day may be replaced with others from the same hour of a different day. There are also circumstances occasionally arising when it is permissible to choose suitable psalms and other texts in the way done for a votive office.

Chapter V: Rites for Celebration in Common

Chapter V-I. Offices to be Carried Out

253. In the celebration of the liturgy of the hours, as in all other liturgical services, "each one, minister or

layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and the principles of liturgy." [1]

254. When a bishop presides, especially in the cathedral, he should be attended by his college of priests and by ministers and the people should take a full and active part. A priest or deacon should normally preside at every celebration with a congregation and ministers should also be present.

255. The priest or deacon who presides at a celebration may wear a stole over the alb or surplice; a priest may also wear a cope. On greater solemnities the wearing of the cope by many priests or of the dalmatic by many deacons is permitted.

256. It belongs to the presiding priest or deacon, at the chair, to open the celebration with the introductory verse, begin the Lord's Prayer, say the concluding prayer, greet the people, bless them, and dismiss them.

257. Either the priest or a minister may lead the intercessions.

258. In the absence of a priest or deacon, the one who presides at the office is only one among equals and does not enter the sanctuary or greet and bless the people.

259. Those who act as readers, standing in a convenient place, read either the long readings or the short readings.

260. A cantor or cantors should intone the antiphons, psalms, and other chants. With regard to the psalmody, the directions of nos. 121-125 should be followed.

261. During the gospel canticle at morning prayer and evening prayer there may be an incensation of the altar, then of the priest and congregation.

262. The choral obligation applies to the community, not to the place of celebration, which need not be a church, especially in the case of those hours that are celebrated without solemnity.

263. All taking part stand during:

a. the introduction to the office and the introductory verses of each hour;

b. the hymn;

c. the gospel canticle;

d. the intercessions, the Lord's Prayer, and the concluding prayer.

264. All sit to listen to the readings, except the gospel.

265. The assembly either sits or stands, depending on custom, while the psalms and other canticles (with their antiphons) are being said.

266. All make the sign of the cross, from forehead to breast and from left shoulder to right, at:

a. the beginning of the hours, when God, come to my assistance is being said;

b. the beginning of the gospel, the Canticles of Zechariah, of Mary, and of Simeon.

The sign of the cross is made on the mouth at the beginning of the invitatory, at Lord, open my lips.

Chapter V-II. Singing in the Office

267. In the rubrics and norms of this Instruction, the words "say recite," etc., are to be understood to refer to either singing or recitation, in the light of the principles that follow.

268. "The sung celebration of the divine office is more in keeping with the nature of this prayer and a mark of both higher solemnity and closer union of hearts in offering praise to God. . . . Therefore the singing of the office is earnestly recommended to those who carry out the office in choir or in common." [2]

269. The declarations of Vatican Council II on liturgical singing apply to all liturgical services but in a special way to the liturgy of the hours. [3] Though

every part of it has been revised in such a way that all may be fruitfully recited even by individuals, many of these parts are lyrical in form and do not yield their fuller meaning unless they are sung, especially the psalms, canticles, hymns, and responsories.

270. Hence, in celebrating the liturgy singing is not to be regarded as an embellishment superimposed on prayer; rather, it wells up from the depths of a soul intent on prayer and the praise of God and reveals in a full and complete way the community nature of Christian worship.

Christian communities of all kinds seeking to use this form of prayer as frequently as possible are to be commended. Clerics and religious, as well as all the people of God, must be trained by suitable catechesis and practice to join together in singing the hours in a spirit of joy, especially on Sundays and holydays. But it is no easy task to sing the entire office; nor is the Church's praise to be considered either by origin or by nature the exclusive possession of clerics and monks but the property of the whole Christian community. Therefore several principles must be kept simultaneously in mind if the sung celebration of the liturgy of the hours is to be performed correctly and to stand out in its true nature and splendor.

271. It is particularly appropriate that there be singing at least on Sundays and holydays, so that the different degrees of solemnity will thus come to be recognized.

272. It is the same with the hours: all are not of equal importance; thus it is desirable that those that are the true hinges of the office, that is, morning prayer and evening prayer, should receive greater prominence through the use of singing.

273. A celebration with singing throughout is commendable, provided it has artistic and spiritual excellence; but it may be useful on occasion to apply the principle of "progressive solemnity." There are practical reasons for this, as well as the fact that in this way the various elements of liturgical celebration are not treated indiscriminately, but each can again be given its connatural meaning and genuine function. The liturgy of the hours is then not seen as a beautiful memorial of the past demanding intact preservation as an object of admiration; rather it is seen as open to constantly new forms of life and growth and to being the unmistakable sign of a community's vibrant vitality.

The principle of "progressive solemnity" therefore is one that recognizes several intermediate stages between singing the office in full and just reciting all the parts. Its application offers the possibility of a rich and pleasing variety. The criteria are the particular day or hour being celebrated, the character of the individual elements comprising the office, the size and composition of the community, as well as the number of singers available in the circumstances.

With this increased range of variation, it is possible for the public praise of the Church to be sung more

frequently than formerly and to be adapted in a variety of ways to different circumstances. There is also great hope that new ways and expressions of public worship may be found for our own age, as has clearly always happened in the life of the Church.

274. For liturgical celebrations sung in Latin, Gregorian chant, as the music proper to the Roman liturgy, should have pride of place, all other things being equal. [4] Nevertheless, "the Church does not exclude any type of sacred music from liturgical services as long as the music matches the spirit of the service itself and the character of the individual parts and is not a hindrance to the required active participation of the people." [5] At a sung office, if a melody is not available for the given antiphon, another antiphon should be taken from those in the repertoire, provided it is suitable in terms of nos. 113 and 121-125.

275. Since the liturgy of the hours may be celebrated in the vernacular, "appropriate measures are to be taken to prepare melodies for use in the vernacular singing of the divine office." [6]

276. But it is permissible to sing the various parts in different languages at one and the same celebration. [7]

277. The decision on which parts to choose for singing follows from the authentic structure of a liturgical celebration. This demands that the significance and function of each part and of singing should be fully

respected. Some parts by their nature call for singing: [8] in particular, acclamations, responses to the greetings of priest and ministers, responses in litanies, also antiphons and psalms, the verses and reprises in responsories, hymns and canticles. [9]

278. Clearly the psalms are closely bound up with music (see nos. 103-120), as both Jewish and Christian tradition confirm. In fact a complete understanding of many of the psalms is greatly assisted by singing them or at least not losing sight of their poetic and musical character. Accordingly, whenever possible singing the psalms should have preference, at least for the major days and hours and in view of the character of the psalms themselves.

279. The different ways of reciting the psalms have been described in nos. 121-123. Varying these ways should depend not so much on external circumstances as on the different genres of the psalms to be recited in the same celebration. Thus the wisdom psalms and the narrative psalms are perhaps better listened to, whereas psalms of praise and thanksgiving are of their nature designed for singing in common. The main consideration is to ensure that the celebration is not too inflexible or elaborate nor concerned merely with formal observance of rules, but that it matches the reality of what is celebrated. The primary aim must be to inspire hearts with a desire for genuine prayer and to show that the celebration of God's praise is a thing of joy (see Ps 147).

280. Even when the hours are recited, hymns can nourish prayer, provided they have doctrinal and literary excellence; but of their nature they are designed for singing and so, as far as possible, at a celebration in common they should be sung.

281. The short responsory after the reading at morning prayer and evening prayer (see no. 49) is of its nature designed for singing and indeed for congregational singing.

282. The responsories following the readings in the office of readings by their very nature and function also call for their being sung. In the plan of the office, however, they are composed in such a way that they retain their power even in individual and private recitation. Responsories set to simpler melodies can be sung more frequently than those responsories drawn from the traditional liturgical books.

283. The longer readings and the short readings are not of themselves designed for singing. When they are proclaimed, great care should be taken that the reading is dignified, clear, and distinct and that it is really audible and fully intelligible for all. The only acceptable melody for a reading is therefore one that best ensures the hearing of the words and the understanding of the text.

284. Texts that are said only by the person presiding, such as the concluding prayer, can be sung gracefully and appropriately, especially in Latin. This, however,

will be more difficult in some languages, unless singing makes the texts more clearly audible

***General Instruction for the Liturgy of the Hours,
Congregation***

Chapter I

1. See Acts 1:14, 4:24, 12:5 and 12. See also Eph 5:19-21.
2. See Acts 2:1-15.
3. SC art. 83.
4. See Lk 3:21-22.
5. See Lk 6:12.
6. See Mt 14:19, 15:36; Mk 6:41, 8:7; Lk 9:16; Jn 6:11.
7. See Lk 9:28-29.
8. See Mk 7:34.
9. See Jn 11:41ff.
10. See Lk 9:18.
11. Lk 11:11.
12. See Mt 11:25ff; Lk 10:21ff.
13. See Mt 19:13.
14. See Lk 22:32.
15. See Mk 1:35, 6:46; Lk 5:16. See also Mt 4:1 and par.; Mt 14:23.
16. See Mk 1:35.
17. See Mt 14:23 and 25; Mk 6:46 and 48.
18. See Lk 6:12.
19. See Lk 4:16.
20. See Mt 21:13 and par.
21. See Mt 14:19 and par.; Mt 15:36 and par.
22. See Mt 26:26 and par.
23. See Lk 24:30.
24. See Mt 26:30 and par.
25. See Jn 12:27ff.
26. See Jn 17:1-26.
27. See Mt 26:36-44 and par.
28. See Lk 23:34 and 46; Mt 27:46; Mk 15:34.
29. See Heb 7:25.
30. Mt 5:44, 7:7, 26:41; Mk 13:33, 14:38; Lk 6:28, 10:2, 11:9, 22:40 and 46.
31. Jn 14:13ff., 15:16, 16:23ff. and 26.
32. See Mt 6:9-13; Lk 11:2-4.
33. See Lk 18:1.
34. See Lk 18:9-14.
35. See Lk 21:36; Mk 13:33.
36. See Lk 11:5-13, 18:1-8; Jn 14:13, 16:23.
37. See Mt 6:5-8, 23:14; Lk 20:47; Jn 4:23.
38. See Rom 8:15 and 26; 1 Cor 12:3; Gal 4:6; Jude 20.
39. See 2 Cor 1:20; Col 3:17.

40. See Heb 13:15.
41. See Rom 12:12; 1 Cor 7:5; Eph 6:18; Col 4:2; 1 Thes 5:17; 1 Tm 5:5; 1 Pt 4:7.
42. See 1 Tm 4:5; Jas 5:15ff.; 1 Jn 3:22, 5:14ff.
43. See Eph 5:19ff.; Heb 13:15; Rv 19:5.
44. See Col 3:17; Phil 4:6; 1 Thes 5:17; 1 Tm 2:1.
45. See Rom 8:26; Phil 4:6.
46. See Rom 15:30; 1 Tm 2:1ff.; Eph 6:18; 1 Thes 5:25; Jas 5:14 and 16.
47. See 1 Tm 2:5; Heb 8:6, 9:15, 12:24.
48. See Rom 5:2; Eph 2:18, 3:12.
49. See SC art. 83.
50. See LG no. 10.
51. Augustine, *Enarrat. in Ps. 85*, 1: CCL 39, 1176.
52. See Lk 10:21, the occasion when Jesus "rejoiced in the Holy Spirit and said: 'I thank you, Father...'".
53. See Acts 2:42 Gr.
54. See Mt 6:6.
55. See SC art. 12.
56. See SC art. 83-84.
57. See SC art. 88.
58. See SC art. 94.
59. See PO no. 5.
60. CD no. 30.
61. SC art. 5.
62. See SC art. 83 and 98.
63. SC art. 7.
64. See SC art. 10.
65. SC art. 33.
66. See SC art. 24.
67. See SC art. 33.
68. 1 Thes 5:17.
69. See Heb 13:15.
70. SC art. 84.
71. SC art. 85.
72. See SC art. 83.
73. LG no. 50; SC art. 8 and 104.
74. LG no. 48.
75. See Rom 8:19.
76. See SC art. 83.
77. See Heb 5:7.
78. See PO no. 6.
79. See LG no. 41.
80. See no. 24 of this Instruction.
81. See PC no. 7.
82. SC art. 10.
83. SC art. 2.
84. See Jn 15:5.
85. See SC art. 86.
86. See Eph 2:21-22.
87. See Eph 4:13.

88. See SC art. 2.
89. See SC art. 90. *Rule of St. Benedict* ch. 19.
90. See PO no. 14; OT no. 8.
91. See SC art. 26.
92. See SC art. 41.
93. CD no. 11.
94. See art. 42. See also AA no. 10.
95. See SC art. 26 and 84.
96. See AG no. 17.
97. CD no. 15.
98. See SC art. 100.
99. See PO no. 5.
100. See nos. 100-109 of this Instruction.
101. CD no. 33; see also PC nos. 6, 7, 15; AG no. 15.
102. See SC art. 99.
103. See SC art. 100.
104. See Jn 4:23.
105. See GE no. 2; AA no. 16.
106. See AA no. 11.
107. See PO no. 13.
108. See SC art. 41; LG no. 21.
109. See LG no. 26; CD no. 15.
110. See PO no. 13.
111. See PO no. 5.
112. See Jn 10:11, 17:20 and 23.
113. See SC art. 90.
114. See LG no. 41.
115. See DV no. 25; PO no. 13.
116. See Paul VI, *Motu Proprio Sacram Diaconatus Ordinem*, 18 June 1967, no. 27.
117. See SCR, Instr. InterOec no. 78b.
118. See SC art. 95.
119. See Acts 4:32.
120. See SC art. 100.
121. See SC art. 26, 28-30.
122. See SC art. 27.

Chapter II

1. See Heb 3:7-4:16.
2. SC art. 89a; see also art. 100.
3. Basil the Great, *Regulae fusius tractatae* resp. 37, 3: PG 31, 1014.
4. Cyprian, *De oratione dominica* 35: PL 4, 561.
5. Basil the Great, *Regulae fusius tractatae* resp. 37, 3: PG 31, 1015.
6. See Ps 141:2.
7. John Cassian, *De institutione coenob.* 3, 3: PL 49, 124, 125.
8. Cyprian, *De oratione dominica* 35: PL 4, 560.
9. RP, Ordination of Priests no. 14.
10. Ambrose, *De officiis ministrorum* 1, 20, 88: PL 16, 50. See also DV no. 25.

11. SC art. 89c.
12. Augustine, *Sermo Guelferbytanus* 5: PL Suppl 2, 550.
13. *Ibid.*: PL Suppl 2, 552.
14. See SC art. 89.
15. See SC art. 38.

Chapter III

1. SC art. 90.
2. *Rule of St. Benedict* ch. 19.
3. See *Rule of St. Benedict* ch. 19.
4. See Mt 22:44ff.
5. See SC art. 91.
6. SC art. 102.
7. Gregory the Great, *Homilia 34 in Evangelia*: PL 76: 1282.
8. See SC art. 38.
9. Vincent of Lerins, *Commonitorium* 2: PL 50, 640.
10. Bernard of Clairvaux, *Sermo 3 in vigilia Nativitatis* 1: PL 183 (ed. 1879) 94.
11. See SC art. 92c.
12. See SC art. 93.
13. See SC art. 38.
14. Thus, for example, John Chrysostom, *In Epist. ad Tim 1*, *Homilia* 6: PG 62, 530.
15. See SC art. 38.
16. See SC art. 83 and 89.
17. See no. 256 of this Instruction.
18. SC art. 30.

Chapter IV

1. See SC art. 100.
2. See SC art. 111.
3. See General Norms for the Liturgical Year and the Calendar no. 52.
4. See *ibid.* no. 52c.
5. See *ibid.* Table of Liturgical Days nos. 4 and 8.
6. SC art. 51.
7. See nos. 100-109 of this Instruction.

Chapter V

1. SC art. 28.
2. SCR, Instr. MusSacr, 5 March 1967, no. 37. See also SC art. 99.
3. See SC art. 113.
4. See SC art. 116.
5. SCR, Instr. MusSacr no. 9. See also SC art. 116.
6. SCR, Instr. MusSacr no. 41; see also nos. 54-61.

7. See *ibid.* no. 51.
8. See *ibid.* no. 6.
9. See *ibid.* nos. 16a and 38.

Thus ends the complex form of the technique, prepare
to enter into early hours . . .

EXCERPTS FROM THE SIDDUR



Here enter the early hours . . .

From the Siddur

“PRAYER ON ENTERING THE SYNAGOGUE.

On entering the Synagogue say the following: –

As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

MORNING SERVICE.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created— even the first: but his existence had no beginning.
5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.
6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.
7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude,
8. The Law of truth God gave unto his people by the hand of his prophet who was faithful in his house.
9. God will not alter nor change his Law to everlasting for any other.
10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.
11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.
12. He will send our anointed at the end of days, to redeem them that wait for the end— his salvation.
13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire,
then was his name proclaimed King.

And after all things shall have had an end, he alone,
the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to
him, to consort with him:

Without beginning, without end: to him belong
strength and dominion.

And he is my God – my Redeemer liveth – and a rock
in my travail in time of distress;

And he is my banner and my refuge, the portion of
my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and
when I wake:

And with my spirit, my body also: the Lord is with
me, and I will not fear.

Blessed art thou, O Lord our God, King of the
universe, who hast sanctified us by thy
commandments, and given us command concerning
the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.

Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel, so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy Law. Blessed art thou, O Lord, who givest the Law.

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

O my God, the soul which thou gavest me is pure; thou didst create it, thou didst form it, thou didst

breathe it into me; thou preservest it within me; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed art thou, O Lord, who restorest souls unto dead bodies.

Blessed art thou, O Lord our God, King of the universe, who hast given to the cock intelligence to distinguish between day and night.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a bondman.

Men say: –

Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman.

Women say: –

Blessed art thou, O Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, O Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, O Lord our God, King of the universe, who clothest the naked.

Blessed art thou, O Lord our God, King of the universe, who loosest them that are bound.

Blessed art thou, O Lord our God, King of the universe, who raisest up them that are bowed down.

Blessed art thou, O Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, O Lord our God, King of the universe, who hast supplied my every want.

Blessed art thou, O Lord our God, King of the universe, who hast made firm the steps of man.

Blessed art thou, O Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, O Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, O Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids.

And may it be thy will, O Lord our God and God of our fathers, to make us familiar with thy Law, and to make us cleave to thy commandments, O lead us not into the power of sin, or of transgression or iniquity,

or of temptation, or of scorn: let not the evil inclination have sway over us: keep us far from a bad man and a bad companion: make us cleave to the good inclination and to good works: subdue our inclination so that it may submit itself unto thee; and let us obtain this day, and every day, grace, favor and mercy in thine eyes, and in the eyes of all who behold us; and bestow lovingkindnesses upon us. Blessed art thou, O Lord, who bestowest lovingkindnesses upon thy people Israel.

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad marriage., from a bad companion and from a bad neighbor, and from any mishap, and from the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son or the covenant.

At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart; and let him rise early and say:

Sovereign of all worlds! Not because of our righteous acts do we lay our supplications before thee, but because of thine abundant mercies. What are we? What is our life? What is our piety? What our righteousness?

Hear, O Israel: the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is forever and ever.

Thou wast the same ere the world was created; thou hast been the same since the world hath been created; thou art the same in this world, and thou wilt be the same in the world to come. Sanctify thy name upon them that sanctify it, yea, sanctify thy name throughout thy world; and through thy salvation let our horn be exalted and raised on high. Blessed art thou, O Lord, who sanctifiest thy name amongst the many,

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens. Verily thou art the first and thou art the last, and beside thee there is no God. O gather them that hope for thee from the four corners of the earth. Let all the inhabitants of the world perceive and know that thou art God, thou alone, over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea and all that is therein; and which among all the works of thy hands, whether among those above or among those beneath, can say unto thee, What doest thou? Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called; and fulfil unto us, O Lord our God, that which is written, At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith the Lord . . .

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to lay the Tephillin . . .

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments . . . Blessed be His name, whose glorious kingdom is for ever and ever . . .

Blessed be he who spake, and the world existed: blessed be he: blessed be he who was the maker of the world in the beginning: blessed be he who speaketh and doeth: blessed be he who decreeth and performeth: blessed be he who hath mercy upon the earth: blessed be he who hath mercy upon his creatures: blessed be he who payeth a good reward to them that fear him: blessed be he who liveth for ever, and endureth to eternity: blessed be he who redeemeth and delivereth: blessed be his name.— Blessed art thou, O Lord our God, King of the universe, O God and merciful Father, praised by the mouth of thy people, lauded and glorified by the tongue of thy loving ones and thy servants. We also will praise thee, O Lord our God, with the songs of David thy servant; with praises and psalms we will magnify, laud and glorify thee, and we will make mention of thy name, and proclaim thee our King, O our God, thou the only one, the life of all worlds. O King, praised and glorified be thy great name for ever and ever. Blessed art thou, O Lord, a King extolled with praises.

1 Chron. xvi. 8-36.

O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; tell ye of all his

marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Search ye for the Lord and his strength; seek ye his face evermore. Remember his marvellous works that he hath done: his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God: his judgments are in all the earth. Remember his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, as the lot of your inheritance: when ye were but a few men in number; yea, few, and sojourners in it; and they went about from nation to nation, and from one kingdom to another people. He suffered no man to oppress them; yea, he rebuked kings for their sakes; (saying), Touch not mine anointed ones, and do my prophets no harm. Sing unto the Lord, all the earth; proclaim his salvation from day to day. Recount his glory among the nations, his marvels among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be feared above all gods. For all the gods of the peoples are things of nought; but the Lord made the heavens. Grandeur and majesty are before him: strength and gladness are in his place. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come before him: worship the Lord in the beauty of holiness. Tremble before him all the earth; the world also is set firm, that it

cannot be moved. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof; let the plain exult, and all that is therein. Then shall the trees of the forest exult before the Lord, for he cometh to judge the earth. O give thanks unto the Lord; for he is good: for his lovingkindness endureth forever. And say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord.

Exalt ye the Lord our God, and worship at his footstool; holy is he. Exalt ye the Lord our God, aim worship at his holy mount; for the Lord our God is holy. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Ascribe ye strength unto God: his majesty is over Israel, and his strength is in the skies. O God, thou art to be feared out of thy holy places: the God of Israel he giveth strength and power unto his people. Blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God

of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, .Lord: may the King answer us on the day when we call. Save thy people, and bless thine inheritance: feed them, and carry them for ever Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Show us thy lovingkindness, O Lord, and grant us thy salvation. Rise up for our help and set us free for thy lovingkindness' sake. I am the Lord thy God, who brought thee up out of the land of Egypt: open wide thy mouth and I will fill it. Happy is the people, that is in such a case: happy is the people, whose God is the Lord. And as for me, I have trusted in thy lovingkindness; my heart shall be glad in thy salvation: I will sing unto the Lord, because he hath dealt bountifully with me.

Psalm c.

A Psalm of Thanksgiving. Shout for joy unto the Lord, all ye lands. Serve the Lord with joy: come before him with exulting. Know ye that the Lord he is God: he hath made us, and we are his, his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, bless his name. For the Lord is good; his lovingkindness is everlasting; and his faithfulness from generation to generation.

Psalm xix.

For the Chief Musician. A Psalm of David. The heavens recount the glory of God, and the firmament declareth his handiwork. Day unto day poureth forth speech, and night unto night proclaimeth knowledge. There is no speech nor language; their voice cannot be heard. Their sound is gone out through all the earth, and their words to the end of the world; in them hath he set a tent for the sun. And he is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from his heat.—The law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are truthful, righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be blameless, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

Psalm xxxiv.

A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

I will bless the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the meek shall hear and rejoice.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he answered me, and delivered me from all my fears.

They looked unto him. and shone with joy: and their faces shall not be confounded.

This sufferer cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: happy is the man that taketh refuge in him.

O fear the Lord, ye his holy ones: for there is no want to them that fear him.

Young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that delighteth in life, and loveth many days that he may see good?

Keep thy tongue from evil and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are towards the righteous, and his ears are towards their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

(The righteous) cry, and the Lord hearkeneth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.

Many are the evil fortunes of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked; and they that hate the righteous shall be condemned.

The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned.

Psalm xc.

A Prayer of Moses, the man of God. O Lord, thou hast been a dwelling place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are in a sleep: in the morning they are like grass which sprouteth afresh. In the morning it bloometh and sprouteth afresh; in the evening it is cut down, and withereth. For we are consumed by thine anger, and in thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath, we bring our years to an end like a sound. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and nothingness; for it is soon gone by, and we fly away. Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee? So teach us to number our days, that we may get us a heart of wisdom. Return, O Lord; how long? — and repent thee concerning thy servants. O satisfy us in the morning with thy lovingkindness; that we may exult and rejoice all our days. Make us rejoice according to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be made manifest unto thy servants, and thy majesty upon their children.

And let the pleasantness of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only .with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy . ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder; upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I

will deliver him and honor him. With length of days
will I satisfy him, and will let him see my salvation.

Repeat the last verse.

Psalm cxxxvi.

O give thanks unto the Lord; for he is good: for his
lovingkindness endureth for ever.

O give thanks unto the God of gods: for his
lovingkindness endureth for ever.

O give thanks unto the Lord of lords: for his
lovingkindness endureth for ever.

To him who alone doeth great marvels: for his
lovingkindness endureth for ever.

To him that by understanding made the heavens: for
his lovingkindness endureth for ever.

To him that spread forth the earth above the waters:
for his lovingkindness endureth for ever.

To him that made great lights: for his loving kindness
endureth for ever.

The sun to rule by day: for his lovingkindness
endureth for ever.

The moon and stars to rule by night: for his
lovingkindness endureth for ever.

To him that smote the Egyptians in their first born: for his lovingkindness endureth for ever.

And brought out Israel from among them: for his lovingkindness endureth for ever.

With a strong hand, and with a stretched out arm: for his lovingkindness endureth for ever.

To him who parted the Red Sea in sunder: for his lovingkindness endureth for ever.

And made Israel to pass through the midst of it: for his lovingkindness endureth for ever.

But overthrew Pharaoh and his host in the Red Sea: for his lovingkindness endureth for ever.

To him who led his people through the wilderness: for his lovingkindness endureth for ever.

To him who smote great kings; for his lovingkindness endureth for ever.

And slew mighty kings: for his lovingkindness endureth for ever.

Sihon king of the Amorites: for his lovingkindness endureth for ever.

And Og king of Bashan: for his lovingkindness endureth for ever.

And gave their land for an heritage: for his lovingkindness endureth for ever.

Even an heritage under Israel his servant: for his lovingkindness endureth for ever.

Who remembered us in our low estate: for his lovingkindness endureth for ever.

And hath released us from our adversaries: for his lovingkindness endureth for ever.

He giveth food to all flesh: for his lovingkindness endureth for ever.

O give thanks unto the God of heaven: for his lovingkindness endureth for ever.

Psalm xxxiii.

Exult in the Lord, O ye righteous: praise is seemly for the upright. Give thanks unto the Lord with the lyre; sing praises unto him with the harp of ten strings. Sing unto him a new song; play skilfully with shouts of joy. For the word of the Lord is right; and all his work is done in faithfulness. He loveth righteousness and justice: the earth is full of the lovingkindness of the Lord. By the word of the Lord the heavens were made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the floods in store-houses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was;

he commanded, and it stood fast. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. Happy is the nation whose god is the Lord; the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven; he beholdeth all the sons of men; from the place of his habitation he gazeth upon all the inhabitants of the earth; he that fashioneth the hearts of them all, that giveth heed to all their works. A king is not saved by greatness of power: a mighty man is not delivered by greatness of strength. A horse is a vain thing for safety: neither shall he rescue any by his great power. Behold the eye of the Lord is upon them that fear him, upon them that hope for his lovingkindness to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted tip their voice; the streams lift up their roaring. Than the voices of many waters,

mighty waters, breakers of the sea, more mighty is the Lord on high.

Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

On Weekdays continue here

Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the nations are perished out of his land. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. Many are the thoughts in a man's heart; but the counsel of the Lord, that shall stand. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. For he spake, and it was; he commanded, and it stood fast. For the Lord hath chosen Zion; he hath desired it for his habitation. For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure. For the Lord will not cast off his people, neither will he forsake his

inheritance. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him. to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

The following to "worship thee," is said standing.

1 Chron. xxix. 10-13.

And David blessed the Lord in the presence of all the congregation: and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Riches and honor come of thee, and thou rulest over all; and in thine hand are might and power; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we give thanks unto thee, and praise thy glorious name.

Nehemiah ix. 6-11.

Thou art the Lord, even thou alone; thou hast made the heavens, the heaven of heavens, and all their host, the earth and all things that are thereon, the seas and all that is in them, and thou givest life to them all; and the host of heaven worship thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful before thee:

And thou madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt arrogantly against them; and didst make thee a name, as it is this day.

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters . . .

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings

and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Congregation in an undertone. Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Reader.— Bless ye the Lord who is to be blessed.

Cong. and Reader.— Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things:

Who in mercy givest light to the earth and to them that dwell thereon and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold. Shield of our salvation, thou Stronghold of ours!

The blessed God, great in knowledge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of

whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty; and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

When prayers are not said with the Congregation, add:—

God, faithful King!

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit-test in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say: –

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou,
O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest
the dead, thou art mighty to save,

*From the Eighth Day of Solemn Assembly until the First
Day of Passover say: –*

Thou causest the wind to blow and the rain to fall

Thou sustainest the living with lovingkindness,
quickenest the dead with great mercy, supportest the
falling, healest the sick, loosest the bound, and
keepest thy faith to them that sleep in the dust. Who
is like unto thee, Lord of mighty acts, and who
resembleth thee, O King, who killest and quickenest,
and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy
rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art
thou, O Lord, who quickenest the dead. *

Thou art holy, and thy name is holy, and holy beings
praise thee daily. (Selah.) Blessed art thou, O Lord,
the holy God, the holy King..

Reader. – We will sanctify thy name in the world even
as they sanctify it in the highest heavens, as it is
written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed-

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God, the holy King..

During the Ten Days of Penitence conclude the Blessing thus:

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

ORDER OF READING THE LAW.

The Ark is Opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness gave the Law to his people Israel.

The Reader takes the Scroll of the Law, and says:—

Magnify the Lord with me, and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the

covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—

And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favor; and let us say, Amen. Ascribe, all of you, greatness unto our God, and render honor to the Law.

Here the Reader names the Person who is to be called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people: the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing: –

Bless ye the Lord who is to be blessed.

Cong. – Blessed be the Lord, who is to be blessed for ever and ever.

The Response of the Congregation is repeated and the Blessing continued: –

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the Reading of a Section of the Law, the following Blessing is said: –

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing: –

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

The Congregation respond:—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace.

Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

On those Mondays and Thursdays . . . the Reader adds the following, previous to the Scroll of the Law being returned to the Ark:—

May it be the will of our Father who is in heaven to establish the Temple, the house of our life, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy upon us and upon our remnant, and to keep destruction and the plague from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve among us the wise men of Israel; them, their wives, their sons and daughters, their disciples and the disciples of their disciples in all the places of their habitation; and let us say, Amen.

May it be the will of our Father who is in heaven that good tidings of salvation and comfort may be heard and published, and that he may gather our banished ones from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, such of them as are given over to trouble or captivity, whether they abide on the sea or on the dry land,— may the All-present have mercy upon them, and bring them forth from trouble to enlargement, from darkness to light, and from subjection to redemption, now speedily and at a near time; and let us say, Amen.

On returning the Scroll of the Law to the Ark, the Reader says:—

Let them praise the name of the Lord; for his name alone is exalted:

Congregation.—His majesty is above the earth and heaven; and he hath lifted up a horn for h, people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

Psalm xxiv.

A Psalm of David: The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty. the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said: –

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness,

and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving. in all his works.

The Lord is nigh unto all them that call upon him. to all that call upon him in truth.

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for ever more. Praise ye the Lord.

The whole Kaddish, as follows: —

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindness; for they have been ever of old.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else an truth he is our King; there is none besides him; as it is written in his Law, And

thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, the Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

INAUGURATION OF THE SABBATH.

On Kindling the Sabbath lights say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

Psalm xcv.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation. Let us come before his presence with thanksgiving: let us shout for joy unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hearken to his voice! Harden not your hearts as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted me, and proved me, although they had seen my work. Forty years long was I wearied with that generation, and said, It is a people that do err in their heart, and they have not known my ways. Wherefore I swore in my wrath, that they should not enter into my rest.

Psalm xcvi.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name: proclaim his salvation from day to day. Recount his glory among the nations, his wondrous works among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be revered above all gods. For all the gods of the peoples are things of nought: but the Lord made the heavens. Splendor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord

the glory due unto his name: take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations, the Lord reigneth: the world also is set firm that it cannot be moved: he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the plain triumph and all that is therein; yea, let all the trees of the forest exult before the Lord, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.

Psalm xcvii.

The Lord reigneth; let the earth be glad; let the many coast-lands rejoice. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings illumine the world: the earth seeth and trembleth. The mountains melt like wax before the Lord, before the Lord of the whole earth. The heavens declare his righteousness, and all the peoples behold his glory. Ashamed are all they that serve graven images, that make their boast of things of nought: worship him, all ye gods. Zion heareth and rejoiceth, and the daughters of Judah are glad because of thy judgments, O Lord. For thou, Lord, art most high above all the earth: thou art exalted far above all gods. O ye that love the Lord, hate evil: he preserveth the souls of his loving ones; he delivereth them out of the hand of the wicked. Light is sown for the righteous,

and joy for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks to his holy name . . .

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance: the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. Come, etc. Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound...

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the

faithful of the chosen people: come, O bride; come, O bride.

Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exacted extolled and honored, magnified and lauded be the

name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praiser and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen . . .

To be said three times:—

Behold, he that guardeth Israel will neither slumber nor sleep.

To be said three times:—

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

To be said three times:—

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left;

before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Psalm cxxviii.

A Song of Degrees.—Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

To be said three times:—

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Selah.)

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God – my Redeemer liveth – and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.”

The Standard Prayer Book, Simeon Singer, 1915

Thus ends the early hours, prepare to enter the liturgy of the hours . . .

EXCERPTS FROM THE ROMAN BREVIARY



Here enter the Mystery, here enter the liturgy of the
hours . . .

*From the Roman Breviary, Liturgy or Prayer of the
Hours*

Lord, open my lips.

-And my mouth will proclaim your praise.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Alleluia, come, let us worship Christ the Lord as he
ascends into heaven, alleluia.

Psalm 24

The earth is the LORD's and all it holds,
the world and those who dwell in it.

For he founded it on the seas,
established it over the rivers.

Who may go up the mountain of the LORD?

Who can stand in his holy place?

"The clean of hand and pure of heart,
who has not given his soul to useless things,
what is vain.

He will receive blessings from the LORD,
and justice from his saving God.

Such is the generation that seeks him,
that seeks the face of the God of Jacob."

Lift up your heads, O gates;

be lifted, you ancient portals,
 that the king of glory may enter.
 Who is this king of glory?
 The LORD, strong and mighty,
 the LORD, mighty in war.
 Lift up your heads, O gates;
 rise up, you ancient portals,
 that the king of glory may enter.
 Who is this king of glory?
 The LORD of hosts, he is the king of glory.

Psalm 67

May God be gracious to us and bless us;
 may his face shine upon us.

So shall your way be known upon the earth,
 your victory among all the nations.
 May the peoples praise you, God;
 may all the peoples praise you!

May the nations be glad and rejoice;
 for you judge the peoples with fairness,
 you guide the nations upon the earth.
 May the peoples praise you, God;
 may all the peoples praise you!
 The earth has yielded its harvest;
 God, our God, blesses us.
 May God bless us still;
 that the ends of the earth may revere him.

Psalm 100

Shout joyfully to the LORD, all you lands;
 serve the LORD with gladness;
 come before him with joyful song.
 Know that the LORD is God,
 he made us, we belong to him,
 we are his people, the flock he shepherds.
 Enter his gates with thanksgiving,
 his courts with praise.
 Give thanks to him, bless his name;
 good indeed is the LORD,
 His mercy endures forever,
 his faithfulness lasts through every generation.

Psalm 95

A call to praise God

Encourage each other daily while it is still today
 (Hebrews 3:13).

Come, let us sing to the Lord
 and shout with joy to the Rock who saves us.
 Let us approach him with praise and thanksgiving
 and sing joyful songs to the Lord.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

The Lord is God, the mighty God,
 the great king over all the gods.
 He holds in his hands the depths of the earth
 and the highest mountains as well.
 He made the sea; it belongs to him,

the dry land, too, for it was formed by his hands.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Come, then, let us bow down and worship,
bending the knee before the Lord, our maker.
For he is our God and we are his people,
the flock he shepherds.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Today, listen to the voice of the Lord:
Do not grow stubborn, as your fathers did
in the wilderness,
when at Meriba and Massah
they challenged me and provoked me,
Although they had seen all of my works.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Forty years I endured that generation.
I said, "They are a people whose hearts go astray
and they do not know my ways."
So I swore in my anger,
"They shall not enter into my rest."

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Glory to the Father, and to the Son,

and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Psalm 24

The earth is the LORD's and all it holds,
 the world and those who dwell in it.
 For he founded it on the seas,
 established it over the rivers.

Who may go up the mountain of the LORD?
 Who can stand in his holy place?
 "The clean of hand and pure of heart,
 who has not given his soul to useless things,
 what is vain.

He will receive blessings from the LORD,
 and justice from his saving God.
 Such is the generation that seeks him,
 that seeks the face of the God of Jacob."

Lift up your heads, O gates;
 be lifted, you ancient portals,
 that the king of glory may enter.
 Who is this king of glory?
 The LORD, strong and mighty,
 the LORD, mighty in war.
 Lift up your heads, O gates;
 rise up, you ancient portals,

that the king of glory may enter.
 Who is this king of glory?
 The LORD of hosts, he is the king of glory.

The Lord's entry into his temple

Christ opened heaven for us in the manhood he
 assumed(Saint Irenaeus).

The Lord's is the earth and its fullness,
 the world and all its peoples.
 It is he who set it on the seas;
 on the waters he made it firm.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Who shall climb the mountain of the Lord?
 Who shall stand in his holy place?
 The man with clean hands and pure heart,
 who desires not worthless things,
 who has not sworn so as to deceive his neighbor.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

He shall receive blessings from the Lord
 and reward from the God who saves him.
 Such are the men who seek him
 seek the face of the God of Jacob.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

O gates, lift high your heads;
 grow higher, ancient doors.
 Let him enter, the king of glory!

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Who is the king of glory?
 The Lord, the mighty, the valiant,
 the Lord, the valiant in war.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

O gates, lift high your heads;
 grow higher, ancient doors.
 Let him enter, the king of glory!
 Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Who is he, the king of glory?
 He, the Lord of armies,
 he is the king of glory.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as

he ascends into heaven, alleluia.

Psalm 67

People of all nations will worship the Lord

You must know that God is offering his salvation to all the world (Acts 28:28).

O God, be gracious and bless us
and let your face shed its light upon us.
So will your ways be known upon earth
and all nations learn your saving help.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Let the peoples praise you, O God;
let all the peoples praise you.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Let the nations be glad and exult
for you rule the world with justice.
With fairness you rule the peoples,
you guide the nations on earth.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Let the peoples praise you, O God;
let all the peoples praise you.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

The earth has yielded its fruit
for God, our God, has blessed us.
May God still give us his blessing
till the ends of the earth revere him.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Go to the Hymn

Psalm 100

The joyful song of those entering God's temple

The Lord calls his ransomed people to sing songs of victory (Saint Athanasius).

Cry out with joy to the Lord, all the earth.
Serve the Lord with gladness.
Come before him, singing for joy.

Ant. Alleluia, come, let us worship Christ the Lord as

he ascends into heaven, alleluia.
 Know that he, the Lord, is God.
 He made us, we belong to him,
 we are his people, the sheep of his flock.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Go within his gates, giving thanks.
 Enter his courts with songs of praise.
 Give thanks to him and bless his name.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Indeed, how good is the Lord,
 eternal his merciful love.
 He is faithful from age to age.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

If the Invitatory is not said, then the following is used:

God, come to my assistance.

-Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:

-as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

HYMN

Hail the day that sees Him rise, Alleluia!
 To His throne above the skies, Alleluia!
 Christ, awhile to mortals given, Alleluia!
 Reascends His native heaven, Alleluia!

There the glorious triumph waits, Alleluia!
 Lift your heads, eternal gates, Alleluia!
 Christ hath conquered death and sin, Alleluia!
 Take the King of glory in, Alleluia!

See! He lifts His hands above, Alleluia!
 See! He shows the prints of love, Alleluia!
 Hark! His gracious lips bestow, Alleluia!
 Blessings on His church below, Alleluia!

There we shall with Thee remain, Alleluia!
 Partners of Thy endless reign, Alleluia!
 There Thy face unclouded see, Alleluia!
 Find our heaven of heavens in Thee, Alleluia!

Tune: Llanfair 77.77 with Alleluias

Music: Robert Williams, 1817

Text: Charles Wesley, Hymns and Sacred Poems, 1742

Or:

Greeting the dawn of this great feast
 Our hearts are filled with joy today,
 When we recall how Christ our God
 Ascended to his realms of light.

Winner for ever in the strife
 Against the prince of death and sin,
 Glory of all creation's hope,
 Before the Father's face he stands.

Brightest of clouds hid him from sight,
 But pledge remained of life to come,
 Since Paradise can now be ours
 Which our first parents lost by sin.

Greatest of joys mankind can claim,
 That he whom holy Mary bore,
 Reigns at his Father's side in pow'r,
 His Cross and bitter Passion past.

Saving Avenger of our race,
 To him our grateful hearts we raise;
 In his immortal deity
 Our mortal nature dwells on high.

We have a lasting cause for joy,
 Which all the saints and angels share;
 Theirs is the bliss of seeing him,
 And we still know that he is near.

Jesus, in splendor bright enthroned,

Keep all our hearts at rest in you,
 Sending your Spirit down to us,
 To teach the Father's love for all. Amen.

Tune: Duke Street, L.M.

Music: John Hatton, ca. 1710-1793

Text: Optatus votis omnium

Translation: © The Benedictines of Saint Cecilia's Abbey, Ryde,
 UK, used with permission

PSALMODY

Ant. 1 Sing to God, sing psalms to his name, make a
 path for him who rides high above the clouds,
 alleluia.

Psalm 68

The Lord's triumphant entrance into his sanctuary
 Ascending on high he led captivity captive, and gave
 gifts to men (Ephesians 4:10).

Let God arise, let his foes be scattered.

Let those who hate him flee before him.

As smoke is blown away so will they be blown away;
 like wax that melts before the fire,
 so the wicked shall perish at the presence of God.

But the just shall rejoice at the presence of God,
 they shall exult and dance for joy.

O sing to the Lord, make music to his name;
 make a highway for him who rides on the clouds.

Rejoice in the Lord, exult at his presence.

Father of the orphan, defender of the widow,

such is God in his holy place.
 God gives the lonely a home to live in;
 he leads the prisoners forth into freedom;
 but rebels must dwell in a parched land.

When you went forth, O God, at the head of your
 people,
 when you marched across the desert, the earth
 trembled:
 the heavens melted at the presence of God,
 at the presence of God, Israel's God.

You poured down, O God, a generous rain;
 when your people were starved you gave them new
 life.
 It was there that your people found a home,
 prepared in your goodness, O God, for the poor.

Glory be to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. Sing to God, sing psalms to his name, make a
 path for him who rides high above the clouds,
 alleluia.

Ant. 2 The Lord God ascended on high; he has led
 captivity captive, alleluia.

II

The Lord gives the word to the bearers of good

tidings:

“The Almighty has defeated a numberless army
and kings and armies are in flight, in flight
while you were at rest among the sheepfolds”.

At home the women already share the spoil.
They are covered with silver as the wings of a dove,
its feathers brilliant with shining gold
and jewels flashing like snow on Mount Zalmon.

The mountains of Bashan are mighty mountains;
high-ridged mountains are the mountains of Bashan.
Why look with envy, you high-ridged mountains,
at the mountain where God has chosen to dwell?
It is there that the Lord shall dwell for ever.

The chariots of God are thousands upon thousands.
The Lord has come from Sinai to the holy place.
You have gone up on high; you have taken captives,
receiving men and women in tribute, O God,
even those who rebel, into your dwelling, O Lord.

May the Lord be blessed day after day.
He bears our burdens, God our savior;
this God of ours is a God who saves.
The Lord our God holds the keys of death.
And God will smite the head of his foes,
the crown of those who persist in their sins.

The Lord said: “I will bring them back from Bashan;
I will bring them back from the depth of the sea.
Then your feet will tread in their blood
and the tongues of your dogs take their share of the

foe.”

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. The Lord God ascended on high; he has led
captivity captive, alleluia.

Ant. 3 They see your procession, O God, the
procession of my God and king to the sanctuary,
alleluia.

III

They see your solemn procession, O God, the
procession of my God, of my king, to the sanctuary:
the singers in the forefront, the musicians coming last,
between them, maidens sounding their timbrels.

“In festive gatherings, bless the Lord;
bless God, O you who are Israel’s sons.”
There is Benjamin, least of the tribes, at the head,
Judah’s princes, a mighty throng,
Zebulun’s princes, Naphtali’s princes.

Show forth, O God, show forth your might,
your might, O God, which you have shown for us.
For the sake of your temple high in Jerusalem
may nations come to you bringing their tribute.

Threaten the wild beast that dwells in the reeds,

the bands of the mighty and lords of the peoples.
 Let them bow down offering silver.
 Scatter the peoples who delight in war.
 Princes will make their way from Egypt;
 Ethiopia will stretch out her hands to God.

Kingdoms of the earth, sing to God, praise the Lord
 who rides on the heavens, the ancient heavens.
 He thunders his voice, his mighty voice.
 Come, acknowledge the power of God.

His glory is on Israel; his might is in the skies.
 God is to be feared in his holy place.
 He is the Lord, Israel's God.
 He gives strength and power to his people.

Blessed be God!
 Glory be to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Psalm Prayer

Lord Jesus Christ, King of the universe, you have
 given us joy in your holy meal. Help us to understand
 the significance of your death and to acknowledge
 you as the conqueror of death seated at the right hand
 of the Father.

Ant. They see your procession, O God, the procession
 of my God and king to the sanctuary, alleluia.

The Lord opened their minds, alleluia.
 - That they might understand the Scriptures, alleluia.

READINGS

FIRST READING

From the letter of the apostle Paul to the Ephesians
 4:1-24

He ascended to heaven and led captivity captive

I plead with you, as a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility, meekness, and patience, bearing with one another lovingly. Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force. There is but one body and one Spirit, just as there is but one hope given all of you by your call. There is one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in all.

Each of us has received God's favor in the measure in which Christ bestows it. Thus you find Scripture saying:

"When he ascended on high, he took a host of captives and gave gifts to men."

"He ascended" – what does this mean but that he had first descended into the lower regions of the earth? He

who descended is the very one who ascended high above the heavens, that he might fill all men with his gifts.

It is he who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ, till we become one in faith and in the knowledge of God's Son, and form that perfect man who is Christ come to full stature.

Let us, then, be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human trickery and skill in proposing error. Rather, let us profess the truth in love and grow to the full maturity of Christ the head. Through him the whole body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love. I declare and solemnly attest in the Lord that you must no longer live as the pagans do – their minds empty, their understanding darkened. They are estranged from a life in God because of their ignorance and their resistance; without remorse they have abandoned themselves to lust and the indulgence of every sort of lewd conduct.

That is not what you learned when you learned Christ! I am supposing, of course, that he has been preached and taught to you in accord with the truth that is in Jesus: namely, that you must lay aside your former way of life and the old self which deteriorates through illusion and desire, and acquire a fresh, spiritual way of thinking. You must put on that new

man created in God's image, whose justice and holiness are born of truth.

RESPONSORY

Ephesians 4:8; Psalm 68:19; Psalm 47:6

When Christ ascended on high,
he led captivity captive,
-he gave gifts to men, alleluia.

God ascends to shouts of joy,
the Lord to the blasts of trumpets.
-He gave gifts to men, alleluia.

SECOND READING

From a sermon by Saint Augustine, bishop
(Sermo de Ascensione Domini, Mai 98, 1-2: PLS 2,
494-495)

No one has ever ascended into heaven except the one
who descended from heaven

Today our Lord Jesus Christ ascended into heaven; let
our hearts ascend with him. Listen to the words of the
Apostle: If you have risen with Christ, set your hearts
on the things that are above where Christ is, seated at
the right hand of God; seek the things that are above,
not the things that are on earth. For just as he
remained with us even after his ascension, so we too
are already in heaven with him, even though what is
promised us has not yet been fulfilled in our bodies.

Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: Saul, Saul, why do you persecute me? and when he said: I was hungry and you gave me food.

Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love.

He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. The fact that he was in heaven even while he was on earth is borne out by his own statement: No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.

These words are explained by our oneness with Christ, for he is our head and we are his body. No one ascended into heaven except Christ because we also are Christ: he is the Son of Man by his union with us, and we by our union with him are the sons of God. So the Apostle says: Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ. He too has many members, but one body.

Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head.

RESPONSORY

Acts 1:3, 9, 4

During the forty days after his passion, he appeared to them and spoke with them about the kingdom of God.

-As they watched, he was lifted up, and a cloud took him from their sight, alleluia.

While he was with them, he told them not to leave Jerusalem, but to wait there for the fulfillment of the Father's promise.

-As they watched, he was lifted up, and a cloud took him from their sight, alleluia.

If the Optional Vigil is not celebrated, the Office continues with the Te Deum.

OPTIONAL VIGIL

CANTICLES

Ant. Come, let us worship the Lord who has risen from the dead; through his cross joy came into the

world, alleluia.

Canticle I: Isaiah 63:1-5

The Lord alone has triumphed over the enemy

By the blood of the Lamb they defeated the dragon (see Revelation 12:11).

Who is this that comes from Edom,
in crimsoned garments, from Bozrah—
This one arrayed in majesty,
marching in the greatness of his strength?

“It is I, I who announce vindication,
I who am mighty to save.”
Why is your apparel red,
and your garments like those of the wine presser?
“The wine press I have trodden alone,
and of my people there was no one with me.
I trod them in my anger,
and trampled them down in my wrath;
their blood spurted on my garments;
all my apparel I stained.

For the day of vengeance was in my heart,
my year for redeeming was at hand.
I looked about, but there was no one to help,
I was appalled that there was no one to lend support;
so my own arm brought about the victory
and my own wrath lent me its support.

Glory to the Father, and to the Son,
and to the Holy Spirit:

as it was in the beginning, is now,
and will be for ever. Amen.

Canticle II: Hosea 6:1-6

The Lord is compassionate; he desires mercy and not
sacrifice

On the third day Christ rose from the dead in
accordance with the Scriptures (1 Corinthians 15:4)

Come, let us return to the Lord,
for it is he who has rent, but he will heal us;
he has struck us, but he will bind our wounds.

He will revive us after two days;
on the third day he will raise us up,
to live in his presence.

Let us know, let us strive to know the Lord;
as certain as the dawn is his coming
and his judgment shines forth like the light of day!

He will come to us like the rain,
like spring rain that waters the earth.

What can I do with you, Ephraim?
What can I do with you, Judah?
Your piety is like a morning cloud,
like the dew that early passes away.

For this reason I smote them through the prophets,
I slew them by the words of my mouth;
for it is love that I desire, not sacrifice,

and knowledge of God rather than holocausts.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Canticle III: Zephaniah 3:8-13

In the end the remnant of Israel will be saved

Isaiah proclaimed this about Israel: Though the
Israelites be as numerous as the sands of the sea, only
a remnant will be saved (Romans 9:27).

Wait for me, says the Lord,
against the day when I arise as accuser;
for it is my decision to gather together the nations,
to assemble the kingdoms,

in order to pour out upon them my wrath,
all my blazing anger;
for in the fire of my jealousy
shall all the earth be consumed.

For then I will change and purify
the lips of the peoples,
that they all may call upon the name of the Lord,
to serve him with one accord;

from beyond the rivers of Ethiopia
and as far as the recesses of the North,
they shall bring me offerings.

On that day
you need not be ashamed
of all your deeds,
your rebellious actions against me;

for then will I remove from your midst
the proud braggarts,
and you shall no longer exalt yourself
on my holy mountain.

But I will leave as a remnant in your midst
a people humble and lowly,
who shall take refuge in the name of the Lord:
the remnant of Israel.

They shall do no wrong
and speak no lies;
nor shall there be found in their mouths
a deceitful tongue;
they shall pasture and couch their flocks
with none to disturb them.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Come, let us worship the Lord who has risen
from the dead; through his cross joy came into the
world, alleluia.

THE HOLY GOSPEL

One of the Gospels not read in the current Lectionary cycle is read

A reading from the conclusion of the holy Gospel according to Matthew
28:16-20

All power in heaven and earth has been given to me

The eleven disciples went to Galilee,
to the mountain to which Jesus had ordered them.
When they saw him, they worshiped, but they
doubted.

Then Jesus approached and said to them,
“All power in heaven and on earth has been given to
me.

Go, therefore, and make disciples of all nations,
baptizing them in the name of the Father,
and of the Son, and of the holy Spirit,
teaching them to observe all that I have commanded
you.

And behold, I am with you always, until the end of
the age.”

Or:

A reading from the conclusion of the holy Gospel
according to Mark
Mk 16:15-20

The Lord Jesus was taken up to heaven and took his
seat at the right hand of God

Jesus said to his disciples
"Go into the whole world
and proclaim the gospel to every creature.
Whoever believes and is baptized will be saved;
whoever does not believe will be condemned.
These signs will accompany those who believe:
in my name they will drive out demons,
they will speak new languages.
They will pick up serpents with their hands,
and if they drink any deadly thing, it will not harm
them.
They will lay hands on the sick, and they will
recover."

So then the Lord Jesus, after he spoke to them,
was taken up into heaven
and took his seat at the right hand of God.
But they went forth and preached everywhere,
while the Lord worked with them
and confirmed the word through accompanying
signs.

Or:

A reading from the conclusion of the holy Gospel
according to Luke
Lk 24:46-53

As he blessed them, he was taken up to heaven

Jesus said to his disciples:
"Thus it is written that the Messiah would suffer
and rise from the dead on the third day

and that repentance, for the forgiveness of sins,
 would be preached in his name
 to all the nations, beginning from Jerusalem.
 You are witnesses of these things.
 And behold I am sending the promise of my Father
 upon you;
 but stay in the city
 until you are clothed with power from on high.”

Then he led them out as far as Bethany,
 raised his hands, and blessed them.
 As he blessed them he parted from them
 and was taken up to heaven.
 They did him homage
 and then returned to Jerusalem with great joy,
 and they were continually in the temple praising God.
 A homily on the Gospel may be given.

TE DEUM

You are God: we praise you;
 You are the Lord: we acclaim you;
 You are the eternal Father:
 All creation worships you.

To you all angels, all the powers of heaven,
 Cherubim and Seraphim, sing in endless praise:
 Holy, holy, holy Lord, God of power and might,
 heaven and earth are full of your glory.

The glorious company of apostles praise you.
 The noble fellowship of prophets praise you.
 The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaim you:
 Father, of majesty unbounded,
 your true and only Son, worthy of all worship,
 and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,
 the eternal Son of the Father.

When you became man to set us free
 you did not shun the Virgin's womb.

You overcame the sting of death,
 and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.
 We believe that you will come, and be our judge.

Come then, Lord, and help your people,
 bought with the price of your own blood,
 and bring us with your saints
 to glory everlasting.

V. Save your people, Lord, and bless your inheritance.

R. Govern and uphold them now and always.

V. Day by day we bless you.

R. We praise your name for ever.

V. Keep us today, Lord, from all sin.

R. Have mercy on us, Lord, have mercy.

V. Lord, show us your love and mercy;

R. for we put our trust in you.

V. In you, Lord, is our hope:

R. and we shall never hope in vain.

CONCLUDING PRAYER

Let us pray.

God our Father,
make us joyful in the ascension of your Son Jesus
Christ.

May we follow him into the new creation,
for his ascension is our glory and our hope.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
-Amen.

Or:

Gladden us with holy joys, almighty God,
and make us rejoice with devout thanksgiving,
for the Ascension of Christ your Son
is our exaltation,
and, where the Head has gone before us in glory,
the Body is called to follow in hope.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the
Holy Spirit,
one God, for ever and ever.
-Amen.

Or:

Grant, we pray, almighty God,
that we, who believe that your Only Begotten Son,

our Redeemer,
 ascended this day to the heavens,
 may in spirit dwell already in heavenly realms.
 Who lives and reigns with you in the unity of the
 Holy Spirit,
 one God, for ever and ever.
 -Amen.

ACCLAMATION

Let us praise the Lord.
 - And give him thanks.

Morning Prayer

INVITATORY

The Invitatory is said when this is the first 'hour' of
 the day.

Lord, open my lips.
 -And my mouth will proclaim your praise.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

The antiphon is repeated.

Psalm 95
 A call to praise God

Encourage each other daily while it is still today

(Hebrews 3:13).

Come, let us sing to the Lord
and shout with joy to the Rock who saves us.
Let us approach him with praise and thanksgiving
and sing joyful songs to the Lord.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

The Lord is God, the mighty God,
the great king over all the gods.
He holds in his hands the depths of the earth
and the highest mountains as well.
He made the sea; it belongs to him,
the dry land, too, for it was formed by his hands.
Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Come, then, let us bow down and worship,
bending the knee before the Lord, our maker.
For he is our God and we are his people,
the flock he shepherds.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Today, listen to the voice of the Lord:
Do not grow stubborn, as your fathers did
in the wilderness,
when at Meriba and Massah
they challenged me and provoked me,
Although they had seen all of my works.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Forty years I endured that generation.
I said, "They are a people whose hearts go astray
and they do not know my ways."
So I swore in my anger,
"They shall not enter into my rest."

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Psalm 24
The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (Saint Irenaeus).

The Lord's is the earth and its fullness,
the world and all its peoples.
It is he who set it on the seas;
on the waters he made it firm.

Ant. Alleluia, come, let us worship Christ the Lord as

he ascends into heaven, alleluia.
 Who shall climb the mountain of the Lord?
 Who shall stand in his holy place?
 The man with clean hands and pure heart,
 who desires not worthless things,
 who has not sworn so as to deceive his neighbor.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

He shall receive blessings from the Lord
 and reward from the God who saves him.
 Such are the men who seek him,
 seek the face of the God of Jacob.
 Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

O gates, lift high your heads;
 grow higher, ancient doors.
 Let him enter, the king of glory!

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Who is the king of glory?
 The Lord, the mighty, the valiant,
 the Lord, the valiant in war.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

O gates, lift high your heads;
 grow higher, ancient doors.

Let him enter, the king of glory!

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Who is he, the king of glory?
He, the Lord of armies,
he is the king of glory.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Psalm 67

People of all nations will worship the Lord

You must know that God is offering his salvation to all the world (Acts 28:28).

O God, be gracious and bless us
and let your face shed its light upon us.
So will your ways be known upon earth
and all nations learn your saving help.

Ant. Alleluia, come, let us worship Christ the Lord as

he ascends into heaven, alleluia.
 Let the peoples praise you, O God;
 let all the peoples praise you.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Let the nations be glad and exult
 for you rule the world with justice.
 With fairness you rule the peoples,
 you guide the nations on earth.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Let the peoples praise you, O God;
 let all the peoples praise you.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

The earth has yielded its fruit
 for God, our God, has blessed us.
 May God still give us his blessing
 till the ends of the earth revere him.

Ant. Alleluia, come, let us worship Christ the Lord as
 he ascends into heaven, alleluia.

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Psalm 100

The joyful song of those entering God's temple

The Lord calls his ransomed people to sing songs of
victory (Saint Athanasius).

Cry out with joy to the Lord, all the earth.

Serve the Lord with gladness.

Come before him, singing for joy.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Know that he, the Lord, is God.

He made us, we belong to him,

we are his people, the sheep of his flock.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Go within his gates, giving thanks.

Enter his courts with songs of praise.

Give thanks to him and bless his name.

Ant. Alleluia, come, let us worship Christ the Lord as
he ascends into heaven, alleluia.

Indeed, how good is the Lord,

eternal his merciful love.

He is faithful from age to age.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

If the Invitatory is not said, then the following is used:

God, come to my assistance.
-Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:
- as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

HYMN

Hail the day that sees Him rise, Alleluia!
To His throne above the skies, Alleluia!
Christ, awhile to mortals given, Alleluia!
Reascends His native heaven, Alleluia!

There the glorious triumph waits, Alleluia!
Lift your heads, eternal gates, Alleluia!
Christ hath conquered death and sin, Alleluia!
Take the King of glory in, Alleluia!

See! He lifts His hands above, Alleluia!
 See! He shows the prints of love, Alleluia!
 Hark! His gracious lips bestow, Alleluia!
 Blessings on His church below, Alleluia!

There we shall with Thee remain, Alleluia!
 Partners of Thy endless reign, Alleluia!
 There Thy face unclouded see, Alleluia!
 Find our heaven of heavens in Thee, Alleluia!

Tune: Llanfair 77.77 with Alleluias

Music: Robert Williams, 1817

Text: Charles Wesley Hymns and Sacred Poems, 1742

Or:

Greeting the dawn of this great feast
 Our hearts are filled with joy today,
 When we recall how Christ our God
 Ascended to his realms of light.

Winner for ever in the strife
 Against the prince of death and sin,
 Glory of all creation's hope,
 Before the Father's face he stands.

Brightest of clouds hid him from sight,
 But pledge remained of life to come,
 Since Paradise can now be ours
 Which our first parents lost by sin.

Greatest of joys mankind can claim,
 That he whom holy Mary bore,
 Reigns at his Father's side in pow'r,

His Cross and bitter Passion past.

Saving Avenger of our race,
 To him our grateful hearts we raise;
 In his immortal deity
 Our mortal nature dwells on high.

We have a lasting cause for joy,
 Which all the saints and angels share;
 Theirs is the bliss of seeing him,
 And we still know that he is near.
 Jesus, in splendor bright enthroned,
 Keep all our hearts at rest in you,
 Sending your Spirit down to us,
 To teach the Father's love for all. Amen.

Tune: Duke Street, L.M.

Music: John Hatton, ca. 1710-1793

Text: Optatus votis omnium

Translation: © The Benedictines of Saint Cecilia's Abbey, Ryde,
 UK, used with permission

PSALMODY

Ant. 1 Men of Galilee, why are you looking up into
 the sky? This Jesus who has been taken up into
 heaven will return in the same way, alleluia.

Psalm 63:2-9

A soul thirsting for God

Whoever has left the darkness of sin yearns for God.

O God, you are my God, for you I long;

for you my soul is thirsting.
 My body pines for you
 like a dry, weary land without water.
 So I gaze on you in the sanctuary
 to see your strength and your glory.

For your love is better than life,
 my lips will speak your praise.
 So I will bless you all my life,
 in your name I will lift up my hands.
 My soul shall be filled as with a banquet,
 my mouth shall praise you with joy.

On my bed I remember you.
 On you I muse through the night
 for you have been my help;
 in the shadow of your wings I rejoice.
 My soul clings to you;
 your right hand holds me fast.

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Psalm Prayer

Father, creator of unfailing light, give that same light
 to those who call to you. May our lips praise you; our
 lives proclaim your goodness; our work give you
 honor, and our voices celebrate you for ever.
 Ant. Men of Galilee, why are you looking up into the
 sky? This Jesus who has been taken up into heaven

will return in the same way, alleluia.

Ant. 2 Give glory to the King of kings, sing praise to God, alleluia.

Canticle: Daniel 3:57-88, 56
Let all creatures praise the Lord

All you servants of the Lord, sing praise to him
(Revelation 19:5).

Bless the Lord, all you works of the Lord.

Praise and exalt him above all forever.

Angels of the Lord, bless the Lord.

You heavens, bless the Lord.

All you waters above the heavens, bless the Lord.

All you hosts of the Lord, bless the Lord.

Sun and moon, bless the Lord.

Stars of heaven, bless the Lord.

Every shower and dew, bless the Lord.

All you winds, bless the Lord.

Fire and heat, bless the Lord.

Cold and chill, bless the Lord.

Dew and rain, bless the Lord.

Frost and chill, bless the Lord.

Ice and snow, bless the Lord.

Nights and days, bless the Lord.

Light and darkness, bless the Lord.

Lightnings and clouds, bless the Lord.

Let the earth bless the Lord.

Praise and exalt him above all forever.

Mountains and hills, bless the Lord.

Everything growing from the earth, bless the Lord.
 You springs, bless the Lord.
 Seas and rivers, bless the Lord.
 You dolphins and all water creatures, bless the Lord.
 All you birds of the air, bless the Lord.
 All you beasts, wild and tame, bless the Lord.
 You sons of men, bless the Lord.

O Israel, bless the Lord.
 Praise and exalt him above all forever.
 Priests of the Lord, bless the Lord.
 Servants of the Lord, bless the Lord.
 Spirits and souls of the just, bless the Lord.
 Holy men of humble heart, bless the Lord.
 Hananiah, Azariah, Mishael, bless the Lord.
 Praise and exalt him above all forever.

Let us bless the Father, and the Son, and the Holy
 Spirit.
 Let us praise and exalt him above all forever.
 Blessed are you, Lord, in the firmament of heaven.
 Praiseworthy and glorious and exalted above all
 forever.

Ant. Give glory to the King of kings, sing praise to
 God, alleluia.

Ant. 3 As they watched, he was lifted up, and a cloud
 took him from their sight, alleluia.

Psalm 149
 The joy of God's holy people

Let the sons of the Church, the children of the new people, rejoice in Christ, their King (Hesychius).

Sing a new song to the Lord,
his praise in the assembly of the faithful.
Let Israel rejoice in its maker,
let Zion's sons exult in their king.
Let them praise his name with dancing
and make music with timbrel and harp.

For the Lord takes delight in his people.
He crowns the poor with salvation.
Let the faithful rejoice in their glory,
shout for joy and take their rest.
Let the praise of God be on their lips
and a two-edged sword in their hand,

to deal out vengeance to the nations
and punishment on all the peoples;
to bind their kings in chains
and their nobles in fetters of iron;
to carry out the sentence pre-ordained;
this honor is for all his faithful.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Psalm Prayer

Let Israel rejoice in you, Lord, and acknowledge you as creator and redeemer. We put our trust in your

faithfulness and proclaim the wonderful truths of salvation. May your loving kindness embrace us now and for ever.

Ant. As they watched, he was lifted up, and a cloud took him from their sight, alleluia.

READING

Hebrews 10:12-14

Jesus offered one sacrifice for sins and took his seat forever at the right hand of God; now he waits until his enemies are placed beneath his feet. By one offering he has forever perfected those who are being sanctified.

RESPONSORY

Christ ascended into heaven, alleluia, alleluia.
-Christ ascended into heaven, alleluia, alleluia.

He led captivity captive,
-alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit.
-Christ ascended into heaven, alleluia, alleluia.

GOSPEL CANTICLE

Ant. I am ascending to my Father and your Father, to my God and your God, alleluia.

The Messiah and his forerunner

Blessed be the Lord, the God of Israel;
he has come to his people and set them free.

He has raised up for us a mighty savior,
born of the house of his servant David.

Through his holy prophets he promised of old
that he would save us from our enemies,
from the hands of all who hate us.

He promised to show mercy to our fathers
and to remember his holy covenant.

This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship him without fear,
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most
High;
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.

In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the
shadow of death,
and to guide our feet into the way of peace.
Glory to the Father, and to the Son,

and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. I am ascending to my Father and your Father, to
 my God and your God, alleluia.

INTERCESSIONS

The Lord has been lifted high above the earth and
 draws all things to himself. Let us cry out to him in
 our joy:

Lord Jesus, you are the King of glory.

Lord Jesus, King of glory, you were offered once as
 the victim for sins, and ascended to the right hand of
 the Father,

-make perfect for all time those whom you sanctify.

Lord Jesus, you are the King of glory.

Eternal Priest and minister of the new Covenant, you
 live for ever to make intercession for us,

-save the people that prays to you.

Lord Jesus, you are the King of glory.

You showed yourself alive after your passion and
 appeared to the disciples for forty days,

-confirm our faith today.

Lord Jesus, you are the King of glory.

Today you promised the Spirit to your apostles, to
 make them your witnesses to the ends of the earth,

-by the power of the Spirit strengthen our own
 witness.

Lord Jesus, you are the King of glory.

THE LORD'S PRAYER

(Remember us, Lord, when you come to your kingdom and teach us how to pray:)

Our 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.

CONCLUDING PRAYER

God our Father,
 make us joyful in the ascension of your Son Jesus
 Christ.
 May we follow him into the new creation,
 for his ascension is our glory and our hope.
 We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.
 -Amen.

Or:

Gladden us with holy joys, almighty God,

and make us rejoice with devout thanksgiving,
 for the Ascension of Christ your Son
 is our exaltation,
 and, where the Head has gone before us in glory,
 the Body is called to follow in hope.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the
 Holy Spirit,
 one God, for ever and ever.
 -Amen.

Or:

Grant, we pray, almighty God,
 that we, who believe that your Only Begotten Son,
 our Redeemer,
 ascended this day to the heavens,
 may in spirit dwell already in heavenly realms.
 Who lives and reigns with you in the unity of the
 Holy Spirit,
 one God, for ever and ever.
 -Amen.

DISMISSAL

May the Lord bless us,
 protect us from all evil
 and bring us to everlasting life.
 -Amen.

Daytime Prayer

God, come to my assistance.

-Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:

-as it was in the beginning, is now, and will be for ever. Amen. Alleluia.

HYMN

Alleluia! sing to Jesus!
 His the scepter, his the throne;
 Alleluia! his the triumph,
 His the victory alone:
 Hark! the songs of peaceful Sion
 Thunder like a mighty flood;
 Jesus, out of ev'ry nation,
 Has redeemed us by his Blood.

Alleluia! not as orphans
 Are we left in sorrow now;
 Alleluia! He is near us,
 Faith believes nor questions how:
 Though the cloud from sight received him,
 When the forty days were o'er
 Shall our hearts forget his promise,
 "I am with you evermore"?

Alleluia! Bread of angels,
 Thou on earth our food, our stay;
 Alleluia! here the sinful
 Flee to thee from day to day:
 Intercessor, friend of sinners,
 Earth's Redeemer, plead for me,
 Where the songs of all the sinless

Sweep across the crystal sea.

Alleluia! King eternal,
 Thee, the Lord of lords we own;
 Alleluia! born of Mary,
 Earth thy footstool, heav'n thy throne:
 Thou within the veil has entered,
 Robed in flesh, our great High Priest;
 Thou on earth both Priest and Victim
 In the Eucharistic feast.

Tune: Hyfrydol 87.87 D

Music: R. H. Prichard, 1811-1887

Text: William Chatterton Dix, 1837-1898

PSALMODY

Antiphons

Midmorning: O God, your majesty is praised high
 above the heavens, alleluia.

Midday: From the heights of heaven he goes forth
 and to those heights he returns, alleluia.

Midafternoon: Raising his hands, he blessed them and
 was lifted up to heaven, alleluia.

Psalm 8

The majesty of the Lord and man's dignity
 The Father gave Christ lordship of creation and made
 him head of the Church (Ephesians 1:22).

How great is your name, O Lord our God,
through all the earth!

Your majesty is praised above the heavens;
on the lips of children and of babes
you have found praise to foil your enemy,
to silence the foe and the rebel.

When I see the heavens, the work of your hands,
the moon and the stars which you arranged,
what is man that you should keep him in mind,
mortal man that you care for him?

Yet you have made him little less than a god;
with glory and honor you crowned him,
gave him power over the works of your hand,
put all things under his feet.

All of them, sheep and cattle,
yes, even the savage beasts,
birds of the air, and fish
that make their way through the waters.

How great is your name, O Lord our God,
through all the earth!

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Psalm Prayer

Almighty Lord, how wonderful is your name. You have made every creature subject to you; make us worthy to give you service.

Psalm 19A

Praise of the Lord, Creator of all

The dawn from on high shall break on us . . . to guide our feet into the way of peace(Luke 1:78,79).

The heavens proclaim the glory of God
and the firmament shows forth the work of his hands.
Day unto day takes up the story
and night unto night makes known the message.

No speech, no word, no voice is heard
yet their span extends through all the earth,
their words to the utmost bounds of the world.

There he has placed a tent for the sun;
it comes forth like a bridegroom coming from his tent,
rejoices like a champion to run its course.

At the end of the sky is the rising of the sun;
to the furthest end of the sky is its course.
There is nothing concealed from its burning heat.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Psalm Prayer

To enlighten the world, Father, you sent to us your Word as the sun of truth and justice shining upon mankind. Illumine our eyes that we may discern your glory in the many works of your hand.

Psalm 19B

Praise of God who gave us the law of love
You must be perfect as your heavenly Father is perfect (Matthew 5:48).

The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple.

The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes.

The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just.

They are more to be desired than gold,
than the purest of gold,
and sweeter are they than honey,
than honey from the comb.

So in them your servant finds instruction;
great reward is in their keeping.
But who can detect all his errors?

From hidden faults acquit me.

From presumption restrain your servant
and let it not rule me.

Then shall I be blameless,
clean from grave sin.

May the spoken words of my mouth,
the thoughts of my heart,
win favor in your sight, O Lord,
my rescuer, my rock!

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Psalm Prayer

May our words in praise of your commandments find
favor with you, Lord. May our faith prove we are not
slaves, but sons, not so much subjected to your law as
sharing your power.

Antiphons

Midmorning: O God, your majesty is praised high
above the heavens, alleluia.

Midday: From the heights of heaven he goes forth
and to those heights he returns, alleluia.

Midafternoon: Raising his hands, he blessed them and
was lifted up to heaven, alleluia.

MIDMORNING

READING

Revelation 1:17c-18

I beheld the Son of Man, who said to me: I am the First and the Last and the One who lives. Once I was dead but now I live— forever and ever. I hold the keys of death and the nether world.

Do not let your heart be troubled, alleluia.
-I am going to the Father, alleluia.

CONCLUDING PRAYER

Let us pray.

God our Father,
make us joyful in the ascension of your Son Jesus
Christ.

May we follow him into the new creation,
for his ascension is our glory and our hope.

We ask this through Christ our Lord.

-Amen.

Or:

Gladden us with holy joys, almighty God,
and make us rejoice with devout thanksgiving,
for the Ascension of Christ your Son
is our exaltation,
and, where the Head has gone before us in glory,
the Body is called to follow in hope.

Through Christ our Lord.

-Amen.

Or:

Grant, we pray, almighty God,
that we, who believe that your Only Begotten Son,
our Redeemer,
ascended this day to the heavens,
may in spirit dwell already in heavenly realms.
Who lives and reigns for ever and ever.

-Amen.

ACCLAMATION

Let us praise the Lord.

-And give him thanks.

MIDDAY

READING

Hebrews 8:1b-3a

We have such a high priest who has taken his seat at the right hand of the throne of the Majesty in heaven, minister of the sanctuary and of that true tabernacle set up, not by man, but by the Lord. Now every high priest is appointed to offer gifts and sacrifices.

The Lord in heaven has prepared a royal throne,
alleluia.

-Christ has ascended on high, alleluia.

CONCLUDING PRAYER

Let us pray.

God our Father,
make us joyful in the ascension of your Son Jesus
Christ.

May we follow him into the new creation,
for his ascension is our glory and our hope.
We ask this through Christ our Lord.

-Amen.

Or:

Gladden us with holy joys, almighty God,
and make us rejoice with devout thanksgiving,
for the Ascension of Christ your Son
is our exaltation,
and, where the Head has gone before us in glory,
the Body is called to follow in hope.
Through Christ our Lord.

-Amen.

Or:

Grant, we pray, almighty God,
that we, who believe that your Only Begotten Son,
our Redeemer,
ascended this day to the heavens,
may in spirit dwell already in heavenly realms.
Who lives and reigns for ever and ever.

-Amen.

ACCLAMATION

Let us praise the Lord.
-And give him thanks.

MIDAFTERNOON

READING

Colossians 3:1-2

Since you have been raised up in company with Christ, set your heart on what pertains to higher realms where Christ is seated at God's right hand. Be intent on things above rather than on things of earth.

Give glory to the King of kings, alleluia.
-Sing praise to God, alleluia.

CONCLUDING PRAYER

Let us pray.

God our Father,
make us joyful in the ascension of your Son Jesus Christ.

May we follow him into the new creation,
for his ascension is our glory and our hope.
We ask this through Christ our Lord.

-Amen.

Or:

Gladden us with holy joys, almighty God,

and make us rejoice with devout thanksgiving,
 for the Ascension of Christ your Son
 is our exaltation,
 and, where the Head has gone before us in glory,
 the Body is called to follow in hope.
 Through Christ our Lord.
 -Amen.

Or:

Grant, we pray, almighty God,
 that we, who believe that your Only Begotten Son,
 our Redeemer,
 ascended this day to the heavens,
 may in spirit dwell already in heavenly realms.
 Who lives and reigns for ever and ever.
 -Amen.

ACCLAMATION

Let us praise the Lord.
 -And give him thanks.
 Evening Prayer II

INTRODUCTION

God, come to my assistance.
 -Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy
 Spirit:
 -as it was in the beginning, is now, and will be for
 ever. Amen. Alleluia.

HYMN

Hail the day that sees Him rise, Alleluia!
 To His throne above the skies, Alleluia!
 Christ, awhile to mortals given, Alleluia!
 Reascends His native heaven, Alleluia!

There the glorious triumph waits, Alleluia!
 Lift your heads, eternal gates, Alleluia!
 Christ hath conquered death and sin, Alleluia!
 Take the King of glory in, Alleluia!

See! He lifts His hands above, Alleluia!
 See! He shows the prints of love, Alleluia!
 Hark! His gracious lips bestow, Alleluia!
 Blessings on His church below, Alleluia!

There we shall with Thee remain, Alleluia!
 Partners of Thy endless reign, Alleluia!
 There Thy face unclouded see, Alleluia!
 Find our heaven of heavens in Thee, Alleluia!

Tune: Llanfair 77.77 with Alleluias

Music: Robert Williams, 1817

Text: Charles Wesley, Hymns and Sacred Poems, 1742

Or:

The head that once was crowned with thorns
 Is crowned with glory now:
 A royal diadem adorns
 The mighty victor's brow.

The highest place that heav'n affords
 Is surely his by right:
 The King of kings and Lord of lords,
 And heav'n's eternal light.

The joy he is of all above,
 The joy of all below:
 To ev'ryone he shows his love,
 And grants his name to know.

To them the cross, with all its shame,
 With all its grace, is giv'n:
 Their name an everlasting name.
 Their joy the joy of heav'n.

The cross he bore is life and health,
 Though shame and death to him:
 His people's hope, his people's wealth,
 Their everlasting theme.

Tune: St. Magnus (Nottingham) C.M.
 Music: Jeremiah Clarke, 1659-1707
 Text: Thomas Kelly, 1769-1854, slightly adapted

PSALMODY

Ant. 1 He ascended into heaven and is seated at the
 right hand of the Father, alleluia.

Psalm 110:1-5, 7
 The Messiah, king and priest

Christ's reign will last until all his enemies are made

subject to him (1 Corinthians 15:25).

The Lord's revelation to my Master: *
 "Sit on my right:
 your foes I will put beneath your feet." *

The Lord will wield from Zion
 your scepter of power:
 rule in the midst of all your foes.

A prince from the day of your birth
 on the holy mountains;
 from the womb before the dawn I begot you.

The Lord has sworn an oath he will not change.
 "You are a priest for ever,
 a priest like Melchizedeck of old."

The Master standing at your right hand
 will shatter kings in the day of his wrath.

He shall drink from the stream by the wayside
 and therefore he shall lift up his head.

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Psalm Prayer

Father, we ask you to give us victory and peace. In
 Jesus Christ, our Lord and King, we are already

seated at your right hand. We look forward to praising you in the fellowship of all your saints in our heavenly homeland.

Ant. He ascended into heaven and is seated at the right hand of the Father, alleluia.

Ant. 2 God ascends to shouts of joy, the Lord to the blast of trumpets, alleluia.

Psalm 47

The Lord Jesus is King of all

He is seated at the right hand of the Father, and his kingdom will have no end.

All peoples, clap your hands,
cry to God with shouts of joy!
For the Lord, the Most High, we must fear,
great king over all the earth.

He subdues peoples under us
and nations under our feet.
Our inheritance, our glory, is from him,
given to Jacob out of love.

God goes up with shouts of joy;
the Lord goes up with trumpet blast.
Sing praise for God, sing praise,
sing praise to our king, sing praise.

God is king of all the earth,
sing praise with all your skill.

God is king over the nations;
 God reigns on his holy throne.

The princes of the people are assembled
 with the people of Abraham's God.
 The rulers of the earth belong to God,
 to God who reigns over all.
 Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Psalm Prayer

God, King of all peoples and all ages, it is your victory
 we celebrate as we sing with all the skill at our
 command. Help us always to overcome evil by good,
 that we may rejoice in your triumph for ever.

Ant. God ascends to shouts of joy, the Lord to the blast
 of trumpets, alleluia.

Ant. 3 Now the Son of Man has been glorified and
 God has been glorified in him, alleluia.

Canticle: Revelation 11:17-18; 12:10b-12a
 The judgment of God

We praise you, the Lord God Almighty,
 who is and who was.
 You have assumed your great power,
 you have begun your reign.

The nations have raged in anger,
 but then came your day of wrath
 and the moment to judge the dead:
 The time to reward your servants the prophets
 and the holy ones who revere you,
 the great and the small alike.

Now have salvation and power come,
 the reign of our God and the authority
 of his Anointed One.
 For the accuser of our brothers is cast out,
 who night and day accused them before God.

They defeated him by the blood of the Lamb
 and by the word of their testimony
 love for life did not deter them from death.
 So rejoice, you heavens,
 and you that dwell therein!

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. Now the Son of Man has been glorified and God
 has been glorified in him, alleluia.

READING

1 Peter 3:18, 22

The reason why Christ died for sins once for all, the
 just man for the sake of the unjust, was that he might
 lead you to God. He was put to death insofar as

fleshly existence goes, but was given life in the realm of the spirit. He went to heaven and is at God's right hand, with angelic rulers and powers subjected to him.

RESPONSORY

I am ascending to my Father and your Father, alleluia, alleluia.

-I am ascending to my Father and your Father, alleluia, alleluia.

To my God and your God,
-alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit.

-I am ascending to my Father and your Father, alleluia, alleluia.

GOSPEL CANTICLE

Ant. O Victor King, Lord of power and might, today you have ascended in glory above the heavens. Do not leave us orphans, but send us the Father's promised gift, the Spirit of truth, alleluia.

Luke 1:46-55

The soul rejoices in the Lord

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:
 the Almighty has done great things for me,
 and holy is his Name.

He has mercy on those who fear him
 in every generation.
 He has shown the strength of his arm,
 he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
 and has lifted up the lowly.

He has filled the hungry with good things,
 and the rich he has sent away empty.

He has come to the help of his servant Israel
 for he has remembered his promise of mercy,
 the promise he made to our fathers,
 to Abraham and his children for ever.

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. O Victor King, Lord of power and might, today
 you have ascended in glory above the heavens. Do
 not leave us orphans, but send us the Father's
 promised gift, the Spirit of truth, alleluia.

INTERCESSIONS

In joy of spirit let us acclaim Christ, who sits at the

right hand of the Father:
 Lord Jesus, you are the King of glory.

King of glory, you took with you our frail humanity
 to be glorified in heaven; remove the sins of the
 world,
 -and restore us to the innocence which was ours
 before the Fall.
 Lord Jesus, you are the King of glory.

You came down from heaven on a pilgrimage of love,
 -grant that we may take the same path to your
 presence.
 Lord Jesus, you are the King of glory.

You promised to draw all things to yourself,
 -do not allow any one of us to be separated from your
 body.
 Lord Jesus, you are the King of glory.

Where you have gone before us in glory,
 -may we follow you in mind and heart.
 Lord Jesus, you are the King of glory.

True God, we await your coming as our judge,
 -may we see the vision of your glory and your mercy
 in company with all the dead.
 Lord Jesus, you are the King of glory.

THE LORD'S PRAYER

Our 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.

CONCLUDING PRAYER

God our Father,
 make us joyful in the ascension of your Son Jesus
 Christ.
 May we follow him into the new creation,
 for his ascension is our glory and our hope.
 We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you and the Holy Spirit,
 one God, for ever and ever.
 -Amen.

Or:

Gladden us with holy joys, almighty God,
 and make us rejoice with devout thanksgiving,
 for the Ascension of Christ your Son
 is our exaltation,
 and, where the Head has gone before us in glory,
 the Body is called to follow in hope.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the
 Holy Spirit,
 one God, for ever and ever.

-Amen.

Or:

Grant, we pray, almighty God,
 that we, who believe that your Only Begotten Son,
 our Redeemer,
 ascended this day to the heavens,
 may in spirit dwell already in heavenly realms.
 Who lives and reigns with you in the unity of the
 Holy Spirit,
 one God, for ever and ever.
 -Amen.

DISMISSAL

May the Lord bless us,
 protect us from all evil
 and bring us to everlasting life.
 -Amen.

Night Prayer II

God, come to my assistance.
 -Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy
 Spirit:
 -as it was in the beginning, is now, and will be for
 ever. Amen. Alleluia.

Examination of Conscience

A brief examination of conscience may be made. In

the communal celebration of the Office, a Penitential Rite using the formulas of the Mass may be inserted here.

[I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
-Amen.

HYMN

At the Lamb's high feast we sing
Praise to our victorious King,
Who has washed us in the tide

Flowing from his wounded side;
 Praise the Lord, whose love divine
 Gives his sacred blood for wine,
 Gives his body for the feast,
 Christ the victim, Christ the priest.

Where the Paschal blood is poured,
 Death's dark angel sheathes his sword;
 Israel's host in triumph go
 Through the waves that drown the foe.
 Christ the Lamb whose blood was shed,
 Paschal victim, Paschal bread;
 Let us with a fervent love
 Taste the manna from above.

Mighty Victim from on high,
 Pow'rs of hell now vanquished lie;
 Sin is conquered in the fight:
 You have brought us life and light;
 Your resplendent banners wave,
 You have risen from the grave;
 Christ has opened Paradise,
 And in him all men shall rise.

Easter triumph, Easter joy,
 Sin alone can this destroy;
 Souls from sin and death set free
 Glory in their liberty.
 Hymns of glory, hymns of praise
 Father unto you we raise;
 Risen Lord, for joy we sing;
 Let our hymns through heaven ring.

Tune: Salzburg 77.77 D

Music: Jacob Hintze, 1622-1702

Text: Ad regias Agni dapes

Translation: Robert Campbell, 1814-1868, adapted by Geoffrey Laycock

Or:

God who made the earth and heaven,
 Darkness and light;
 You the day for work have giv'n
 For rest the night.
 May your angel guards defend us,
 Slumber sweet your mercy send us,
 Holy dreams and hope attend us,
 All through the night.

And when morn again shall call us
 To run life's way,
 May we still whate'er befall us,
 Your will obey.
 From the pow'r of evil hide us,
 In the narrow pathway guide us,
 Never be your smile denied us
 All through the day.

Guard us waking, guard us sleeping,
 And, when we die,
 May we in your mighty keeping
 All peaceful lie.
 When the last dread call shall wake us,
 Then O Lord, do not forsake us,
 But to reign in glory take us
 With you on high.

Tune: Ar Hyd Y Nos 84.84.88.84

Music: Welsh Carol

Text: Stanza 1 Reginald Heber, 1783-1826; stanza 2 William Mercer, 1811-1876; stanza 3 Richard Whately, 1787-1863

PSALMODY

Ant. Alleluia, alleluia, alleluia.

Psalm 91

Safe in God's sheltering care

I have given you the power to tread upon serpents
and scorpions (Luke 10:19).

He who dwells in the shelter of the Most High
and abides in the shade of the Almighty
says to the Lord: "My refuge,
my stronghold, my God in whom I trust!"

It is he who will free you from the snare
of the fowler who seeks to destroy you;
he will conceal you with his pinions
and under his wings you will find refuge.

You will not fear the terror of the night
nor the arrow that flies by day,
nor the plague that prowls in the darkness
nor the scourge that lays waste at noon.

A thousand may fall at your side,
ten thousand fall at your right,
you, it will never approach;

his faithfulness is buckler and shield.

Your eyes have only to look
to see how the wicked are repaid,
you who have said: "Lord, my refuge!"
and have made the Most High your dwelling.

Upon you no evil shall fall,
no plague approach where you dwell.
For you has he commanded his angels,
to keep you in all your ways.

They shall bear you upon their hands
lest you strike your foot against a stone.
On the lion and the viper you will tread
and trample the young lion and the dragon.

Since he clings to me in love, I will free him;
protect him for he knows my name.
When he calls I shall answer: "I am with you,"
I will save him in distress and give him glory.

With length of life I will content him;
I shall let him see my saving power.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Alleluia, alleluia, alleluia.

READING

Revelation 22:4-5

They shall see the Lord face to face and bear his name on their foreheads. The night shall be no more. They will need no light from lamps or the sun, for the Lord God shall give them light, and they shall reign forever

RESPONSORY

Into your hands, Lord, I commend my spirit, alleluia, alleluia.

-Into your hands, Lord, I commend my spirit, alleluia, alleluia.

You have redeemed us, Lord God of truth.

-Alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit.

-Into your hands, Lord, I commend my spirit, alleluia, alleluia.

GOSPEL CANTICLE

Ant. Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace, alleluia.

Luke 2:29-32

Christ is the light of the nations and the glory of Israel

Lord, now you let your servant go in peace;
your word has been fulfilled:

my own eyes have seen the salvation
 which you have prepared in the sight of every people:
 a light to reveal you to the nations
 and the glory of your people Israel.

Glory to the Father, and to the Son,
 and to the Holy Spirit:
 as it was in the beginning, is now,
 and will be for ever. Amen.

Ant. Protect us, Lord, as we stay awake; watch over
 us as we sleep, that awake, we may keep watch with
 Christ, and asleep, rest in his peace, alleluia.

CONCLUDING PRAYER

Let us pray.

Lord,
 be with us throughout this night.
 When day comes may we rise from sleep
 to rejoice in the resurrection of your Christ,
 who lives and reigns for ever and ever.
 -Amen.

Lord,
 we beg you to visit this house
 and banish from it
 all the deadly power of the enemy.
 May your holy angels dwell here
 to keep us in your peace,
 and may your blessing be upon us always.
 We ask this through Christ our Lord.

-Amen.

BLESSING

May the all-powerful Lord
grant us a restful night
and a peaceful death.

-Amen.

Queen of heaven, rejoice, alleluia.
The Son whom you merited to bear, alleluia,
has risen as he said, alleluia.
Pray for us to God, alleluia.

Rejoice and be glad, O Virgin Mary, alleluia!
For the Lord has truly risen, alleluia!

Or:

Regina caeli, laetare, alleluia,
quia quem meruisti portare, alleluia,
resurrexit sicut dixit, alleluia;
ora pro nobis Deum, alleluia.

Gaude et laetare, Virgo Maria, alleluia.
Quia surrexit Dominus vere, alleluia.

Or:

Hail, holy Queen, mother of mercy,
our life, our sweetness, and our hope.
To you do we cry,
poor banished children of Eve.

To you do we send up our sighs
 mourning and weeping in this vale of tears.
 Turn then, most gracious advocate,
 your eyes of mercy toward us,
 and after this exile
 show us the blessed fruit of your womb, Jesus.
 O clement, O loving,
 O sweet Virgin Mary.

Or:

Hail Mary, full of grace,
 the Lord is with you!
 Blessed are you among women,
 and blessed is the fruit of your womb, Jesus.
 Holy Mary, Mother of God,
 pray for us sinners,
 now and at the hour of our death.

Or:

Salve, Regina, mater misericordiae;
 vita, dulcedo et spes nostra, salve,
 Ad te clamamus, exsules filii Evae.
 Ad te suspiramus, gementes et flentes
 in hac lacrimarum valle.

Eia ergo, advocata nostra,
 illos tuos misericordes oculos
 ad nos converte.
 Et Iesum, benedictum fructum ventris tui,
 nobis post hoc exilium ostende.

O clemens, o pia, o dulcis Virgo Maria.

Or:

Loving mother of the Redeemer,
gate of heaven, star of the sea,
assist your people who have fallen yet strive to rise
again.

To the wonderment of nature you bore your Creator,
yet remained a virgin after as before.

You who received Gabriel's joyful greeting,
have pity on us poor sinners.""

The Roman Breviary

Thus ends the liturgy hours of for today. Now enter
the mystery

In order fulfill the entirety of the potential within this
technique, you must do these things:

- 1.) Study and Pray the Liturgy of the Hours
- 2.) Study and Pray the Daily Mass
Readings in the Roman Missal
- 3.) Do so in a Disciplined Manner
- 4.) Do so in a Humble Manner
- 5.) Do so with a Contrite Heart
- 6.) Do so with Deep Reverence
- 7.) Do so in a Posture of Study
- 8.) Reread, Reflect and Repeat
- 9.) Discipline Patience in your Practice

Reread, Reflect and Repeat, Reread, Reflect and Repeat, Reread, Reflect and Repeat, Reread, Reflect and Repeat, Reread, Reflect and Repeat, Reread, Reflect and Repeat, Reread, Reflect and Repeat, Reread, Reflect and Repeat, Reread, Reflect and Repeat

And expect nothing, so proceed in a manner of patience and a desire to connect with God in every matter of study and prayer that you embark upon. Focus not on end-game, but on daily practice. It is this prayerful study, which is carried on in every moment – during your daily life, as well as, times of study and prayer.

My preference would be that you utilize the four-volume version of ‘The Liturgy of the Hours’ and the ‘Daily Roman Missal.’ But there are online resources, as well which provide these daily prayers.

Now enter ye into the mystery through the simplicity and the complexity of the practice, without attachment to the end result or any fruits this practice may bring, and you will be pulled unconsciously over time into the continuum of the heavenly prayer of the hours and lifted up. Trust the mystery, trust the technique, trust He from whom the mystery has been upheld since the beginning of time.

Remember, of what your journey’s end is truly attained. It will not be defined upon the gifts the Lord gives you, but upon the holiness you attain in your seeking to find them. Techniques of man leave you earthbound, but this technique of God has the

capacity to bring your spirit into the heighest heights of heaven and its mysteries.

Don't ignore the mystery lightly, enter unto it, refrain from idle speech, silence yourself and as I was told in mystical insight . . .

Trust the mystery. Take its journey. Travel its periphery. Travel its perimeter. Enter its sanctum. Enter its eternity. Become part of the continuum. Become a part of the One.

And know that your technique comes from the very beginning of time, revealed in heaven, translated through the prophets, transmitted through the chosen, emanated by the great Mother of God, made Ineffable by the Father, made achievable by the Son, and consecrated under the great Yahweh.

Enter the mystery . . . be patient with the mystery . . . trust the mystery.

And so shalt it be . . .

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The Primordial Seed

The Ancient Mystery Technique of Out-of-
Body Experiences and their Emanations

By Marilyn Hughes

An Out-of-Body Travel Book

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and partake of it throughout the emanations.

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