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COMMENTARY ON THE PSALMS.

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A

COMMENTARY ON THE PSALMS :

FROM

PRIMITIVE AND MEDIÆVAL WRITERS

AND FROM THE

Various Office-books and Hymns

OF THE

ROMAN, MOZARABIC, AMBROSIAN, GALLICAN, GREEK, COPTIC,
ARMENIAN, AND SYRIAC RITES.

BY
John Mason

THE REV. J. M. NEALE, D.D.,

SOMETIME WARDEN OF SACKVILLE COLLEGE.

VOL. I.

PSALM I. TO PSALM XXXVIII.

(SECOND EDITION.)

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LONDON:
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TO THE AUTHOR OF
"THE CHRISTIAN YEAR,"
RAISED UP
BY GOD'S PROVIDENCE
TO PERFORM THE SAME OFFICE
FOR THE ENGLISH,
THAT COSMAS EFFECTED FOR THE EASTERN,
AND
ADAM OF S. VICTOR FOR THE WESTERN,
CHURCH,
This Commentary
IS
MOST RESPECTFULLY AND AFFECTIONATELY
DEDICATED.

PREFACE.

FROM the time that I was called, at College, to a necessary attendance at Daily Service, I began to apply myself to a more special study of the Psalms. My first attempt that regarded them in a literary way, was a translation of S. Bernard's Commentary on the 90th, (91st,) which, to my no small pride at the time, was thought worthy of a place in one of the ecclesiastical magazines of the day.

In the December of 1843, being admitted by the kindness of the Canons of Funchal to the use of the Cathedral library, a collection which, though rather small, contains the best mediæval writers, as well as nearly all the Fathers, I commenced (what had been some time definitely in my mind) a Commentary on the Psalms, finishing seven in the course of the winter. These, on my return to England, were published in the *Churchman's Companion*; and some inquiry having been made whether the series was to be continued, the publisher of that periodical requested me to go on with what I had commenced. I accordingly so far complied with his request, as to begin the more diligent study of the regular commentators on the Psalms; as well as to open a commonplace book for detached references in the Fathers, and in such mediæval writers as I might happen to peruse.

The work had not been advertised, when Mr. Parker's Commentary on the Psalms was announced. I had resolved to give up my own, when my publisher urged me to continue it, on the plea that there was

room enough for the two works,—that Mr. Parker's was of a more popular character than mine would be,—and that the Clergy might well be disposed to go more deeply into the mystical interpretation of the Psalter than *that* had done. At the same time a paper which I furnished to the *Christian Remembrancer* on Mr. Parker's Commentary, was the occasion of my receiving several earnest solicitations to undertake one myself.

To this I may add, that my connection with the Sisterhood of S. Margaret's, at East Grinstead, involving the weekly recitation of the Psalter, tended to make me more willing to persevere in the task in real earnest: and the first part of the result is before the reader. I mention these facts, principally for the sake of excusing myself from the charge of presumption in undertaking a work for which so many and such varied attainments ought to be requisite.

I wish, in the first place, to warn the reader that the following commentary is not, in the slightest degree, critical. My acquaintance with the Hebrew is far too limited to enable me to offer anything of value in that way. My design has been quite different. To treat the Psalms in the same way and in the same spirit in which the mediæval commentators approached them, themselves entirely unacquainted with Hebrew, is the height of my ambition; employing them in the sense in which the Church has used them, and endeavouring to trace, above all things, their mystical meaning.

The mystical interpretation of Holy Scripture has fallen so completely into abeyance with us, that it is no unusual thing to hear authors, like Bishop Horne, who barely entered on it, called fanciful and crotchety in virtue of those partial attempts. I know that very much in the following pages will appear beyond measure wild and unreal to persons who are not used to primitive and mediæval commentators. To those who are, I would merely state, that not one single mystical interpretation through the present Commentary is original; and (if I may venture on the term) that fact constitutes its chief value.

The Dissertation on the principles of mystical interpretation was intended to be prefixed to the second volume; but as I was unwilling that the present should appear without it, it will be found at the conclusion of the 30th Psalm.

The authors from whom I have taken the following pages are mentioned at length in the Second Essay. But, as I wished to take the Psalms as the Church has taken them, I thought that one of the most valuable sources of assistance would be in the various responses and versicles, the Psalmelli, the Graduals, the Communions, the Sacrificia, and other anthems of the like kind made from the Psalms, but more especially from the Antiphons. Of these, therefore, the reader will find considerable use made; and it is my perpetual reference to these, as well as to the Hymns of the Church, which is the most novel feature in my book.

Very, very seldom do we find any reference, in other expositors, to Western hymns: to Eastern, never. I cannot but hope that the reader will be thankful for having his attention called to some of the magnificent bursts of poetry which are to be found in the Odes and other Troparia of S. John Damascene, S. Cosmas the Melodist, S. Andrew of Crete, S. Theophanes, and even S. Theodore and S. Joseph of the Studium.

With respect to the references in the margin of my Commentary, the following explanation may not be out of place. 1. Where a capital letter, as subsequently explained, is used, it means that the writer so quoted makes the particular observation referred to in his Commentary on the verse of the Psalms then under consideration. Thus in Psalm xix. 7, the G. in the margin shows that the paragraph in question is taken from the Commentary of Gerhohus on that particular verse. 2. (And this I beg may be particularly noticed.) Where a reference is made to any other writer without particularising book or page, it means that the quotation is taken from that writer's Commentary on the particular part of Scripture to which allusion is there made. If I had not em-

ployed this abbreviated method of reference, my whole margin would have been a confused mass of figures. Thus in Psalm xix. 7, which I have just quoted, the following passage occurs: "This is the mantle which fell from our ascending Elijah:" and the name printed in the margin is Rupert. This means that Rupert of Deutz makes the same observation in his Commentary on Elijah's ascension into heaven, namely, as related in 2 Kings ii.

With respect to the Collects given at the end of each Psalm, and of the Introduction at the commencement of each, it is to be observed that the general meaning, rather than an exact translation is to be looked for.

Reference is sometimes made in the Commentary to a Fourth Dissertation. This, if God give me life and health, will be found in the Second Volume.

I cannot conclude better than in the words of the great hymnologist of modern Germany: "Faxit autem Dominus Ecclesiæ Christianæ O. M., cujus honorem omnes hymni celebrant, quem cantica prædicant et sequentiæ cum antiphonis certatim extollunt, ut hic etiam studiorum nostrorum fructus ad salutem Ecclesiæ Christianæ valeat. Offerimus opus nostrum tanquam donum omnibus quicunque nomen Christi sancte colunt; offerimus sanctissimo Redemptori pro unitate atque amabili Ecclesiæ concordia sacrificium, neque aliud quid ex intimo animo precamur, nisi ut ipsi quoque sentiamus illud quod de sanctissimo patriarcha scriptum legimus: *Respexit Dominus ad munera ejus.*"

SACKVILLE COLLEGE,
Feast of the Epiphany, 1860.

PREFACE TO THE SECOND EDITION.

IN this re-issue of the first volume of the Commentary on the Psalms, some variation from the exact text of the original edition has been deemed necessary.

There have been a few omissions. All the scattered references to promised Dissertations and Appendices which were never completed have been expunged, and some errors of textual criticism have also been withdrawn, besides much incidental correction of casual faults of type or supervision.

But the chief difference between this edition and its predecessor consists in the additional matter, amounting to forty pages.

The seven earliest Psalms, as Dr. Neale mentions in his preface, were originally contributed as papers to a magazine, and were therefore much less elaborated than the subsequent ones, undertaken when once the idea of a formal commentary had been adopted. And up to the twenty-second Psalm, many of the most important expositors had not yet been drawn upon for materials. Further, the authorities consulted upon points of Hebrew criticism were all old and some obsolete, and it seemed desirable to bring the results of fuller scholarship to bear upon many passages. And there was room for much additional information in the account of Uses and Antiphons prefixed to each of the Psalms, as well as in the Collects subjoined to them. All these details

have been considered in the present edition, and some pains have been taken to make the new portions as pithy and suggestive as may be, to avoid any undue increase of bulk. The earlier part of the volume has necessarily been dwelt upon at greater length than the latter, on which Dr. Neale himself lavished more care and erudition; and to avoid any doubt as to his annotations, the new portions have been uniformly inclosed within square brackets, except in the liturgical details prefixed to the several Psalms, where no attempt has been made to discriminate between original and supplementary matter.

R. F. L.

LONDON, *June*, 1869.

INTRODUCTION.

DISSERTATION I.

THE PSALMS AS EMPLOYED IN THE OFFICES OF THE CHURCH.

1. "If we keep vigil," says S. John Chrysostom, "in the Church, David comes first, last, and midst. If early in the morning we seek for the melody of hymns, first, last, and midst is David again. If we are occupied with the funeral solemnities of the departed, if virgins sit at home and spin, David is first, last, and midst.¹ O marvellous wonder! Many who have made but little progress in literature, nay, who have scarcely mastered its first principles, have the Psalter by heart. Nor is it in cities and churches alone that at all times, through every age, David is illustrious; in the midst of the forum, in the wilderness, and uninhabitable land, he excites the praises of God. In monasteries, amongst those holy choirs of angelic armies, David is first, midst, and last. In the convents of virgins, where are the bands of them that imitate Mary; in the deserts, where are men crucified to this world, and having their conversation with God, first, midst, and last is he. All other men are at night overpowered by natural sleep: David alone is active; and, congregating the servants of God into

S. Chrysostom's panegyric on the Psalms.

¹ S. Chrysostom is referring to that stanza of Theognis,
ἀλλ' ἀεὶ πρῶτόν τε καὶ ὕστατον,

ἐν τε μέσοισιν
ἀείσω· σὺ δέ μεν κλῦθι, καὶ ἐσθλὰ
δίδου.

seraphic bands, turns earth into heaven, and converts men into angels." Nothing can more admirably shadow out the feelings of the Church to her everlasting heritage, than these words of the great Doctor of the East. The love, the veneration, the delight which she has ever expressed for the Psalter, have almost turned it into a part of her own being. It is not only that, from the beginning till now, the whole book of Psalms has been weekly recited by so many thousand priests, but that the spirit of the Psalter permeates and kindles every other part of the service; that its principal features have received a new and conventional character, have been transfigured from the worship of the synagogue to that of the Church; that, to use the mediæval metaphor, the trumpets of the tabernacle have given place to the Psalter and the New Song of the Christian ritual.¹

Ecclesiastical "mythology" of the Psalter.

2. The Church of the primitive and of the Middle Ages, then, adapted the Psalter to her own needs; she employed all the luxuriance of her imagination to elicit, to develope,—if you will, to play with,—its meaning. There is, to use the word in a good sense, a perfect treasure of mythology locked up in mediæval commentaries and breviaries,—a mythology, the beauty of which grows upon the student, till that which at first sight appears strange, unreal, making anything out of anything, perfectly fascinates. The richness and loveliness of this system of allegory have never yet been done justice to in our language. Commentaries indeed we have, many of them valuable in their way, but neither calculated nor indeed professing to do more than to explain difficulties, to develope the historical and literal meaning, and in some of the very plainest passages to point out a possible reference by David to the Son of David. Take, for instance, that commentary which enters more deeply than any other into the mystical and allegorical meaning of the Psalms, Bishop Horne's. Earnestly desirous as was the pious author of seeing

The literal sense alone, for the most part,

¹ Quarum tonat initium
In tubis epulantium,
Et finis per Psalterium,

says Adam of S. Victor in a sequence on the dedication of a church.

CHRIST everywhere, and acquainted to a certain degree, as he certainly was, with the writings of the Fathers, how many and many a clause, pregnant with the richest meaning, does he pass in silence! How often does he seem incapable of discovering the delicate shades of meaning which depend on the conventional use of phrases, or the order of sentences! The Commentary which the reader is about to peruse, however short it may fall of its design, is intended, at least, to supply an acknowledged want in our Ecclesiastical literature. It has been virtually the work of nearly twenty years; I do not mean that its composition was begun so long ago (though that was commenced thirteen years since,) but that its materials have been in course of collection, and the authors from which it is compiled constantly perused for that period. Of the sources whence it is drawn, I shall have occasion to speak at greater length towards the conclusion of the Introduction; but it is well to state thus early, that scarcely any one of the interpretations given, either in the present essay or in the work itself, are my own. They have every one been handed down to us with greater or less authority; they have been taught to many generations of those to whom every sentence of the Psalms was a household word; and when they shall appear most strange and most fanciful, the reader will do well to remember that the life-long study, not of an individual, but, if I may use the expression, of the Church, directed to one subject, is likely to disclose mysteries and to develop beauties which cursory perusals would utterly fail to discover.

noticed by
modern
Commenta-
tors:

the spiritual
meaning,
the principal
aim of the
present
work.

3. The first thing that strikes us in the primitive and mediæval use of the Psalter, is the large proportion of time which its recital employed out of the whole period disposable by ordinary human strength for the service of God. To say that the Psalms were weekly recited by every ecclesiastic, falls far below the truth. For, additionally, the 119th Psalm was said daily: three of those in Lauds scarcely ever varied; while the four at Compline remained unchangeable. The decrease of devotion and the increase of worldly busi-

Time occu-
pied in its
mediæval
recitation.

ness, necessitated, as we shall see, a rearrangement, so that each Psalm should be said once, but only once, in the course of the week. But from the sixth century to the sixteenth, it is scarcely an exaggeration to assert that a portion of Psalms equal in bulk to twice the whole Psalter, was hebdomadally recited. In the Eastern Church it is well known that were the Mesoria, as they are called, that is, the half-way prayers between every two of the Hours, repeated with the Hours themselves, at only a moderate speed, it would be absolutely impossible to get through the services of the day within the space of the day.

Medieval
Canons en-
joining Ec-
clesiastics to
learn the
Psalter by
heart.

4. And as was naturally to be expected from this so frequent recital, and from the scarcity of books, it was no unusual thing during the first twelve centuries that its committal to memory should be enjoined on Ecclesiastics. So we find that S. Gennadius,¹ Patriarch of Constantinople, in the fifth age, refused to ordain any clerk who could not repeat "David" by heart. S. Gregory the Great declined to consecrate a Bishop who had not learnt the Psalter, and his refusal was enjoined on others by the Second Council of Nicæa. The Eighth Council of Toledo² (653) orders that "none henceforth shall be promoted to any ecclesiastical dignity who do not perfectly know the whole Psalter, and in addition to that the usual Canticles and Hymns, and the Formula of Baptism." In like manner the Council of Oviedo (1050) decrees that "the Archdeacon shall present such clerks for Ordination at the Ember seasons as know perfectly the whole Psalter, the Canticles, the Hymns, the Gospels, and the Collects." So thoroughly did they carry out S. Augustine's exhortation with respect to the Psalms.³ "It is better for us to seek the path of praise, the Scripture of God, that we turn not aside from the way either to the right hand or to the left. God hath praised Himself that He might be properly praised by man; and

Council of
Oviedo.

S. Augus-
tine.

¹ Theodorus Lector, Lib. i. 35.

² Concil. Hispan. II. 566.

³ Commentary on Psalm 145.
Here, as wherever I have occa-

sion to quote S. Augustine's Exposition of the Psalter, I employ the Oxford Translation.

because He hath deigned to praise Himself, therefore have men found how to praise Him. For it cannot be said to God, as it is to man, 'Let not Thine own mouth praise Thee.' For man to praise himself is arrogance: for God to praise Himself is mercy."

5. And of a recitation of the Psalms far more frequent than weekly, we have many examples in Church history. I will not insist on the beautiful description which S. Jerome gives to his dear Paula, of the employment of the husbandmen in Palestine; "The labourer while he holds the handle of the plough, sings Alleluia; the tired reaper employs himself in the Psalms; and the vinedresser while lopping the vines with his curved hook, sings something of David. These are our ballads in this part of the world: these (to use the common expression) are our love songs." Nor will I relate as an historical fact, the legend of the Forty Martyrs of Sebaste; how, when they were cast into prison before their exposure to the frozen pool, they commenced their psalmody at sunset, and continued it till midnight; and how, as they were about to desist, our LORD Himself encouraged them to persevere with the words, "You have begun well: but it is he that endureth to the end who shall be saved;" and how they continued their Psalms till morning dawn. But to speak of certain history: we find S. Patrick, the Apostle of Ireland, reciting the Psalter daily in the fifth century: S. Kentigern, Bishop of Glasgow, in the sixth, performing the same task every night. In the same age S. Merulus never during his waking hours desisted from their recitation except for prayer or preaching, or some active work of mercy; and S. Maurus, the celebrated disciple of S. Benedict, usually said the Psalter daily. In the seventh century the Scotch monk, S. Egbert, when seized with the plague, made a vow to recite it daily, and on his recovery did so to the end of his life. S. Alcuin, the famous preceptor of Charlemagne, tells us that in his youth, he grudged the time bestowed on psalmody: but in his old age, he too went through it every day. The numerous labours of S. Leo IX.

Use of the
Psalter in
Palestine:

by S. Pat-
rick,

S. Kenti-
gern,

S. Maurus,

S. Alcuin.

Corruptions
of the prac-
tice.

S. Dominic
the Cuiras-
sier.

could not hinder him from the same observance. It is a pretty picture which is drawn by the biographer of Marinus and his disciple S. Romuald in the tenth century: they had embraced the life of hermits in Lombardy, and would wander forth in the fine spring and summer mornings and recite twenty Psalms under the shade of such a tree, thirty more from the brow of such a hill, twenty others by the side of such a stream, till the whole number was complete. It is sad to see the custom of daily recitation degenerate into such taskwork as that of S. Dominic the Cuirassier. His ordinary day's employment was to recite two Psalters, taking the discipline all the time; but in Lent he always said three, and often more, and once informed his biographer, S. Peter Damiani, that he never remembered to have spent such a day before, as he had recited eight. The curious computation of years of penance by Psalters, one Psalter with the discipline counting for five, may be seen in the same biography.

Serial reci-
tation of the
Psalms.

6. I turn to a more 'edifying subject: the method in which the Psalter was divided for recitation in Divine service; or, to use the primitive expression, in "the work of God."

It will be convenient to speak: first of the Western, then of the Eastern Church.

Western
Church: its
five families.

In the Western Church I shall confine myself to (1.) The Roman Use, as finally arranged by S. Gregory.

(2.) The Monastic scheme, as first developed by S. Benedict.

(3.) The Mozarabic, as the only surviving example of the ancient Gallican rite.

(4.) The Ambrosian, as deriving its peculiarities from the great father of Psalmody.

(5.) The various schemes which characterised the different Gallican reforms of the seventeenth and eighteenth centuries.

Roman use.

7. First then of the Roman use. Its general synopsis would be this: (I use the word Psalm for that which counts as a Psalm, even if only a portion.)

Matins: on Sundays (after the Invitatory Psalm) Roman use.
 three Nocturns. The first of twelve Psalms: the second, three: the third, three, all varying. On Week-days: one Nocturn; twelve Psalms, all varying. Lauds: four Psalms (or their equivalent,) and one Canticle; three of the Psalms fixed, one, and the Canticle, varying. At Prime: four Psalms; one varying. Tierce, Sexts, Nones: three Psalms, fixed. Vespers: five Psalms, varying. Compline: four Psalms, fixed.

The recitation of the Psalter commences at Matins on Sunday. In the first Nocturn, after the 95th, which always commences the service, and of which I shall presently speak at great length, twelve Psalms are said, namely, 1 to 15 inclusive, with the omission of the 4th, which belongs to Compline, and of the 5th, which is given to Lauds. In the second Nocturn, three Psalms: 16, 17, 18. In the third, three: 19, 20, 21. At Lauds, five Psalms, or rather that which reckons as such: 93, 100, 63 and 67 together; Benedicite; 148, 149, 150, together.

At Prime, four Psalms. The first, always 54; the third, Ps. 119, 1—16; the fourth, Ps. 119, 17—32. The second Psalm is, on Sunday, the 118th; Monday, 24th; Tuesday, 25th; Wednesday, 26th; Thursday, 23rd; Friday, 22nd; while on Saturday, as a Festival, there is no varying Psalm.

At Tierce three portions of Ps. 119, (each consisting of two letters.)

At Sexts three portions.

At Nones three portions.

At Vespers (taking up the Psalter from where, as we shall see, Matins has left it) five Psalms; 110 to 114 inclusive.

At Compline four Psalms, 4, 30, ver. 1—6, 91, and 134.

On Monday. At Matins, commencing where the Sunday Matins left off, twelve Psalms, namely, 27 to 38 inclusive.

At Lauds, five Psalms: namely, 51, 5 which was left over from yesterday, 63 with 67, the Song of Isaiah (Isaiah xii.) Psalms 148, 149, 150 together.

The Week-day Lauds have in fact a kind of frame-

Roman use. work, which never varies; the insertions within that frame changing daily. The first, third, and fifth of the Psalms are constant: the first is always the 51st Psalm, the second is always the 63rd with the 67th, the third is always the 148th, 149th, 150th. (The reason of this I shall presently explain at length.)

Tierce, Sexts, and Nones, have always the same Psalms as on Sundays.

At Vespers, Psalm 115 (English Version 116, ver. 10 to end) down to 121 inclusive, omitting 119.

Tuesday. Matins, twelve Psalms; 39 to 52 inclusive; omitting 43, which is said at Lauds, and 51, as recited daily.

At Lauds, the varying Psalms are 5, and the Song of Hezekiah. (Isa. xxxviii. 10—20.)

At Vespers, five Psalms; 122 to 126 inclusive.

Wednesday. At Matins, twelve Psalms; 53 to 68 inclusive; omitting the 54th, as said at Prime, and 63, which belongs to Lauds.

At Lauds, Psalm 65, and the Song of Hannah. (1 Sam. ii. 1—10.)

At Vespers, five Psalms; 127 to 131 inclusive.

Thursday. At Matins, twelve Psalms; 69 to 80 inclusive.

At Lauds, Psalm 90, and the Song of Exodus, (Ex. xv. 1—18.)

At Vespers, five Psalms; 132 to 137 inclusive.

Friday. At Matins, twelve Psalms, 81 to 97 inclusive; omitting the 90th, which was said yesterday at Lauds, the 91st, which belongs to Compline, the 92nd, the very title of which, A Psalm or Song for the Sabbath day, appropriates it to Saturday, and of course the 95th.

At Lauds, Psalm 143, and the Song of Habakkuk. (Hab. iii. 2 to end.)

At Vespers, five Psalms; 138 to 142 inclusive.

On Saturday. At Matins, twelve Psalms; 98 to 109 inclusive.

At Lauds, Psalm 92, and the Song of Moses. (Deut. xxxii. 1—43.)

At Vespers, Psalm 144 to 147, thus joining on to the three Psalms which form the usual conclusion of Lauds.

This arrangement was the *secular* system of the Latin Church from the earliest known Roman ritual till the various reforms of the sixteenth century. One alteration, however, has been made: the 51st Psalm was said at all the Hours till the time of Pius IV.; (as we find it to have been in the Sarum.)

8. Now we may notice: (1.) That the arrangement is, for the most part, in the numerical order of the Psalms: beginning at Matins on Sunday, it goes, almost regularly through the Psalter to Psalm 109: there it is taken up by Vespers, and so by them concluded. At Lauds, the order is somewhat disturbed: 93, 5, 43, 65, 90, 143, 92. But, granting that these seven Psalms were to be the Laudal Psalms, (and we shall presently see *why* they were to be,) the disturbance is less real than apparent. For 92 is by its Hebrew title fixed for the Saturday: while 93 is so extremely applicable to the Resurrection that it could hardly be separated from Sunday: and, with these two exceptions, the order is complete. (2.) That the ferial recitation of the Psalter depends almost entirely on Matins and Vespers: Lauds contributing only thirteen Psalms to it; Compline only one (the 4th); Prime six; and the other Hours together only one, the 119th.

Remarks
on it.

9. It will now be proper to give the spiritual explanation of the arrangement: if highly fanciful, also superlatively beautiful. The writers who dwell most fully on the subject are Durandus,¹ Bishop of Mende, in his *Rationale*: Sicardus, Bishop of Cremona, in his *Mitrale*; and John Beleth, a Theologian of Paris. Durandus wrote in 1286; Sicardus about 1190 or 1200; Beleth was contemporary with the latter. The host of mediæval expositors who have treated the symbolical explanation of the Divine Offices, have confined themselves almost entirely to the Missal: thus, in the celebrated *Micrologus*, and in the admirable treatise of Rupert of Deutz, *de Divinis Officiis*, the reader

Principal
writers on
the subject.

¹ The work of Durandus is common enough, some twenty editions of it having been published: that of Beleth frequently accompanies it. The *Mitrale* of

Sicardus was first given to the world by the Abbé Migne in 1855; it is in the 113th volume of his *Patrologia*.

would vainly seek for any detailed explanation of the Breviary and its Psalter.

Psalm at
Matins.

10. To begin with the Sunday Nocturns. The ritualists remind us of the three night watches of a besieged city, and thence deduce the triple prayer of a city which, like the Church, is never free from the assaults of her spiritual enemies. More fancifully they make each Nocturn to represent respectively the patriarchal, the legal, and the Christian dispensations. The first Nocturn, divided by its antiphons (as we shall presently see) into three portions, or, as they are technically called, "distinctions," sets forth the three-fold division of the Patriarchal period; that before the flood; that between the flood and Abraham; and that between Abraham and Moses. In each of these divisions they discover four principal Saints, to each of whom in consequence they attribute one of the Psalms. In the first period, Abel, Enos, Enoch, and Lamech. "Blessed is the man," says Abel, "that hath not walked in the counsel of the ungodly:" thus setting forth the distinction between himself and Cain. "Why do the heathen so furiously rage together?" exclaims Enos, in whose time the grand division between polytheists and the worshippers of the One true God took place. "Thou art my worship, and the Lifter up of my head," exclaims Enoch,—lifted up, indeed, when translated, that he should not see death. "O LORD, rebuke me not in Thine indignation," is the Psalm of Lamech, who was blessed by God with a son, the preserver of the human race from the indignation that destroyed the world. I need not explain how, in the same way, they make the four Psalms of the next *distinction* to signify Noah, Shem, Heber, and Terah, nor the third to set forth Abraham, Isaac, Jacob, and Joseph. The second Nocturn, as we have seen, has three Psalms: and these are referred to the three epochs of the legal dispensation: the Priests, the Judges, and the Kings. They are respectively set forth in the sixteenth Psalm: when the Priest says, "The LORD Himself is the portion of mine inheritance and of my cup:" in the seventeenth, where the Judge prays, "Let my sentence"

Their sym-
bolical In-
terpretation.

—that is, the sentence I shall pronounce—“come forth from Thy Presence;” and the eighteenth, where the Monarch declares, “Great prosperity giveth He unto His King.” In the same way, the dispensation of grace may be divided into three epochs,—that of Apostolic preaching, that of persecution, and that of peace. Apostolic preaching is set forth by the 19th Psalm, which, as we shall see in its proper place, has always been applied to the Apostles. The epoch of persecution, and therefore of the martyrs, is expressed by the 20th Psalm, “The LORD hear thee in the day of trouble.” The time of peace is represented by the 21st, “Thou hast given him his heart’s desire, and hast not denied him the request of his lips.” The appearance of Antichrist is prophesied towards the end of that Psalm; “Thou shalt make them like a fiery oven in the time of Thy wrath:” and then the promise of final felicity; “Be Thou exalted, LORD, in Thine own strength, so will we sing and praise Thy power.”

With such holy ingenuity did mediæval writers explain their “Daily Service.” In like manner, if we proceed to the one Nocturn said on ordinary week-days, we shall find that its twelve Psalms, braced two and two together by their Antiphons, are explained of the *six* works of mercy: for the addition of a *seventh*,—that of burying the dead—is a later invention. It appears that, in many churches, each two and two of these Psalms were not only said with one Antiphon, but under one Gloria: a trace of which exists in the present use of reciting two portions of the 119th Psalm to one doxology.

Seven works of mercy, originally six.

Rupert. Tom. II. p. 46, col. 1.

11. The office of Lauds has received a not less ingenious explanation. The first Psalm on Sundays, “The LORD is King, and hath put on glorious apparel,” requires but little symbolizing to set forth to us the Resurrection, and was probably, *bonâ fide*, appointed on that account. The 51st, which always occupies the first place on week-days, sets forth that repentance by which only we can pass from the night of sin to the day of righteousness, just as we are, while reciting that office, in the physical passage from night to morning. The six varying Psalms which occupy

Lauds: its five daily Psalms.

the second place on week-days, have all some manifest reference to the morning. Thus, the 5th, on Monday, "My voice shalt Thou hear betimes, O LORD; early in the morning will I direct my prayer unto Thee, and will look up." In the 43rd, on Tuesday, "O send out Thy Light." In the 65th, on Wednesday, "Thou that makest the outgoings of the morning to praise Thee." In the 90th, on Thursday, "In the morning it is green." In the 143rd, on Friday, "O let me hear Thy loving-kindness betimes in the morning." In the 92nd, on Saturday, "To tell of Thy loving-kindness early in the morning."

The six varying Psalms and Canticles of the Ferial use.

12. In like manner, in the six varying week-day Psalms and six Canticles of Lauds, they see a mystical reference to the six states of the Church. That of the Primitive Church, set forth by "My voice shalt Thou hear betimes, O LORD;" "Lead me, O LORD, in Thy righteousness," &c., in the Psalm for Monday; and with reference to the Nativity of our LORD, and the wrath of God thus turned from the world, the "O LORD, I will praise Thee; though Thou wast angry with me, Thine anger is turned away," in the Canticle. On the Tuesday, the epoch of persecution expressed by the prayer, "Defend my cause against the ungodly people," of the Psalm: and the "I said, in the cutting-off of my days, I shall go to the gates of the grave," of the Canticle. On the Wednesday, the overthrow of heathen persecutors, in the "Who stillest the raging of the sea, and the noise of his waves, and the madness of the people," of the Psalm, and the Song of Hannah, the Church's triumph over her persecutor, which forms the Canticle. Briefly, on Thursday we have the Conversion of the Jews; on Friday, the LORD's Passion; and on Saturday, the true and eternal Sabbath.

The 63rd and 67th Psalms, why joined.

13. The most difficult portion of Lauds is the explanation why the 63rd and 67th Psalms are taken together. It has been so from the beginning; but the reasons alleged are but unsatisfactory. Because, it is said, Thirst after God is set forth in the one,—the doctrine of the Trinity, by which alone that thirst can be satisfied, in the other. Or again; be-

cause the first expresses love to God, "O God, Thou art my God, early will I seek Thee:" the second, love to our neighbour, "Let the people praise Thee, O God." Or, again, because the first speaks of human misery, the second, as its correlative, of eternal felicity. In all probability, however, the true reason of this conjunction has yet to be learnt.

14. It would be too long to go through all the Offices in the same way. One ingenious observation, however, must not be omitted. The trespass-offering of the poorest Israelite consisted of two pigeons. In like manner we, poor, indeed, of good works, offer daily the 22 portions of the 119th Psalm for that ELEVEN which is the symbol of *all* transgression: because this number is the first which oversteps that of the Ten Commandments. The mystical meaning of the position of these Psalms in Divine worship, will be found in the Commentary.

The twenty-two portions of the 119th Psalm, a double offering for 11, the symbol of transgression.

15. Thus we have glanced at the Ferial arrangement of the Latin Psalter: let us now see what was its Festal type. It is to be observed, that we are only concerned with Matins; except on very rare occasions, the Little Hours remain unaltered, whatever be the solemnity of the day, and Lauds and Vespers usually substitute the Sunday for their own Psalms: a somewhat jejune arrangement, which has not escaped modern animadversion. I will give the Gregorian, as distinguished from the modern Roman. The latter has, in some respects, deviated from the more ancient form. I translate from the "Distribution of Psalms for the work of God" published by Thomasius in his second and also in his third volume.

Roman use: Festal variations.

THE NATIVITY.

At the Vigil,¹ in the beginning or twilight of night. No Invitatory Psalm. I. Nocturn, Psalm 2, 19, 24. II. Nocturn, Psalm 45, 87, 96. III. Nocturn, Psalm 97, 98, 99. In the same holy night, in the Vigils of the Cock-crow. I. Nocturn, Psalm 2, 19, 45. II. Nocturn, 48, 72, 85. III. Noc-

The Nativity.

¹ In the early Roman Church, the custom was, on certain great Festivals, to have two sets of Matins: the one at the commence-

ment, the other in the middle, of the night: a custom manifestly connected with the great and little Vespers of the Eastern Church.

Gregorian
Festal
Psalms.

turn, 89, 96, 98. At Vespers on the holy day, Psalm 110, 111, 112, 130, 132.

THE EPIPHANY.

The Epi-
phany.

No Invitatory Psalm. I. Nocturn, Psalm 29, 47, 66. II. Nocturn, Psalm 72, 86, 95. III. Nocturn, Psalm 46, 96, 100. (The modern Roman use, on the Epiphany, but not during the Octave, omits the Invitatory Psalm, placing it, however, first in the III. Nocturn, not, as above, last in the II.)

MAUNDY THURSDAY.

Maundy
Thursday.

No Invitatory Psalm. I. Nocturn, Psalm 69, 70, 71. II. Nocturn, Psalm 72, 73, 74. III. Nocturn, Psalm 75, 76, 77. At Vespers, Psalm 116, 120, 140, 142, 144.

GOOD FRIDAY.

Good Fri-
day.

No Invitatory Psalm. I. Nocturn, Psalm 3, 22, 27. II. Nocturn, Psalm 38, 40, 53. III. Nocturn, Psalm 59, 88, 94. At Vespers, as yesterday.

EASTER EVE.

Easter Eve.

No Invitatory Psalm. I. Nocturn, Psalm 5, 15, 16. II. Nocturn, Psalm 24, 27, 30. III. Nocturn, Psalm 54, 76, 88. At Lauds, as on ordinary Tuesdays.

EASTER WEEK.

Easter
Week.

I. Nocturn only, Psalm 1, 2, 3. Monday, Psalm 4, 5, 6. Tuesday, Psalm 7, 8, (9, 10.) Wednesday, Psalm 12, 13, 14. Thursday, Psalm 15, 16, 17. Friday, Psalm 19, 20, 21. Saturday, Psalm 23, 24, 26. (According to others, 24, 25, 26.)

ASCENSION.

Ascension.

I. Nocturn, Psalm 8, 11, 19. II. Nocturn, Psalm 21, 30, 47. III. Nocturn, Psalm 97, 99, 104.

WHITSUNDAY.

Whitsun-
day.

In the First Vigil. No Invitatory. Psalm 48, 68, 102. (The other Matins the same as ordinary Sundays: this last is a remarkable peculiarity.)

FOR THE OFFICE OF THE DEAD.

For the Of-
fice of the
Dead.

No Invitatory Psalm. I. Nocturn, Psalm 3, 4, 6. II. Nocturn, Psalm 23, 25, 27. III. Nocturn, Psalm 40, 41, 42. (Otherwise, 35, 40, 42.) Lauds: Psalm 51, 65, 63, with 67, Song of Hezekiah. Psalm 148, 149, 150. Vespers: Psalm 116 (1—9), 120, 121, 130, 138.

ON THE HYPAPANTE, OR PURIFICATION.

In the Vigils of the First Cock-crow; I. Nocturn, Psalm 8, 19, 45. II. Nocturn, Psalm 48, 72, 75. III. Nocturn, Psalm 79, 96, 98. Gregorian
Festal
Psalms.

THE ANNUNCIATION OF S. MARY, THE MOTHER OF
OUR LORD JESUS CHRIST.

I. Nocturn, Psalm 8, 19, 24. II. Nocturn, Psalm 45, 46, 87. III. Nocturn, 96, 97, 98.

BIRTHDAY OF THE APOSTLES PETER AND PAUL.

In the Vigil, at Twilight. No Invitatory Psalm. I. Nocturn, Psalm 19, 34, 45. II. Nocturn, Psalm 47, 61, 64. III. Nocturn, Psalm 75, 97, 99.

In the Vigils of the First Cock-crow. I. Nocturn, Psalm 1, 2, 3. II. Nocturn, Psalm 4, 8, 11. III. Nocturn, Psalm 15, 16, 20. Vespers, Psalm 110, 113, 116 (10 to end,) 126, 139.

TRANSFIGURATION.

I. Nocturn, Psalm 8, 29, 45. II. Nocturn, Psalm 76, 84, 87. III. Nocturn, Psalm 89, 97, 104.

THE EXALTATION OF THE CROSS.

I. Nocturn, Psalm 1, 2, 3. II. Nocturn, Psalm 4, 11, 21. III. Nocturn, Psalm 96, 97, 98.

IN THE DEDICATION OF THE BASILIC OF S. MICHAEL THE
ARCHANGEL.

I. Nocturn, Psalm 5, 8, 11. II. Nocturn, Psalm 15, 19, 24. III. Nocturn, Psalm 96, 97, 104.

THE BIRTHDAY OF APOSTLES AND EVANGELISTS.

I. Nocturn, Psalm 19, 34, 45. II. Nocturn, Psalm 47, 61, 64. III. Nocturn, Psalm 75, 97, 99. Vespers: Psalm 110, 113, 116 (10 to end,) 126, 139.

THE BIRTHDAY OF MARTYRS, CONFESSORS, AND VIRGINS.

I. Nocturn, Psalm 1, 2, 3. II. Nocturn, Psalm 4, 8, 10. III. Nocturn, 15, 16, 20.

16. This seems to be the oldest classification of the Psalms appropriated to the "Work of God." I shall have occasion, in treating of the Psalms themselves, to dwell on the peculiar reason for the assignation of each to its peculiar position. I will give one or two lists, which appear not later than the fourth or fifth

centuries, of the adaptation which may fix certain Psalms to certain purposes.

Diurnal Canons.

A very ancient "diurnal Canon" of the Psalms assigns them as follows:¹

1 a.m.		1 p.m.	Psalm 75.
2 a.m.	Psalm 30.	2 p.m.	" 30.
3 a.m.	" 1.	3 p.m.	" 55.
4 a.m.	" 42.	4 p.m.	" 6.
5 a.m.	" 51.	5 p.m.	" 4.
6 a.m.	" 71.	6 p.m.	" 41.
7 a.m.	" 70.	7 p.m.	" 52.
8 a.m.	" 85.	8 p.m.	" 81.
9 a.m.	" 112.	9 p.m.	" 88.
10 a.m.	" 141.	10 p.m.	" 96.
11 a.m.	" 100.	11 p.m.	" 22.
12 noon	" 121.	12 midnight	" 57.

Here is another list, principally composed from the Epistle of S. Athanasius to Marcellinus, and not without its use.

Prayer. Psalm 17, 68, 90, 102, 132, 142.

In prayer, with supplication for deliverance. Psalm 5, 6, 7, 12, 13, 16, 25, 27, 31, 35, 38, 43, 54, 55, 56, 57, 59, 61, 64, 83, 86, 88, 140, 141, 143.

In supplication for deliverance alone. Psalm 3, 26, 69, 70, 71, 74, 79, 80, 123, 130, 131.

In confession of sins. Psalm 51.

If thou desirest to render thanks to God for His many marvels, or on the accomplishment of some good work. Psalm 8, 81.

If thou desirest to know how others praise God. Psalm 113, 117, 125, 146, 147, 148, 150.

If thou desirest to stir up thyself to bless God. Psalm 103, 104.

If thou desirest to praise God. Psalm 92, 105, 106, 107, 108, 112, 136, 138.

If thou desirest to sing to God. Psalm 93, 98.

If thou desirest to remember the mercy and justice of God. Psalm 101.

If thou desirest to exhort to faith and obedience. Psalm 41.

If thou desirest to show to others of what kind is the man who is a citizen of heaven. Psalm 15, 24.

If thou desirest to ridicule heretics or Gentiles.² Psalm 76.

¹ I have used two of such Canons, both given by Thomasius, and have made one to supply the defects of the other.

² Notice, in this very phrase, the extreme antiquity of the present "Canon."

If thou beholdest heretics gathering together against the House of God. Psalm 83.

If thou desirest to convince heretics. Psalm 87.

If thou desirest to remember the benefits of the redemption of man. Psalm 8, 87, 116 (ver. 10 to end.)

If thou desirest to admire sermons, and the grace of the preacher. Psalm 19.

If thou wouldest remember the Incarnation of our LORD. Psalm 45, 110.

If thou wouldest remember the LORD's Cross. Psalm 22, 69.

If thou wouldest sing of the Resurrection. Psalm 16, 66.

If thou wouldest remember the Ascension. Psalm 24, 47.

If thou wouldest call to remembrance the future judgment. Psalm 50, 72.

If thou wouldest commemorate martyrs. Psalm 79.

If thou wouldest praise God on Festivals. Psalm 81, 95.

If thou wouldest sing on Good Friday. Psalm 93.¹

If thou wouldest sing on Saturday. Psalm 92.

If thou wouldest return thanks on Sunday. Psalm 34, 119.

17. We now turn from the secular to the monastic use, deriving its origin immediately from S. Benedict, but remotely, and with considerable alterations, from the Egyptian ascetics. Its principal differences from that which we have been considering, are these:—

The Monastic use:

(1.) The Sunday has indeed three Nocturns; but the first two have six Psalms each, and the third, three Canticles. Each of the Nocturns, moreover, has four lessons instead of three. its distinguishing features.

(2.) On week-days there are always two Nocturns, with six Psalms each; and a complex system of lessons which it would be foreign to our present purpose to explain.

(3.) There are five Psalms at Lauds, but the framework is different. The first is always the 51st; the last is always the 148th, 149th, 150th. The second and third are always varying Psalms, and the fourth a varying Canticle.

(4.) The difference of the Little Hours will be best seen at more detail presently.

(5.) Vespers have four Psalms instead of five.

¹ Notice the magnificent application of verse 3, "Ever since the world began hath Thy seat

been prepared," to that Cross which was fore-ordained before the foundation of the world.

18. The arrangement of the Psalms is as follows :—

Psalms at
Prime :

The recitation of the Psalter commences at Prime on Monday, and is continued through the week-day Primes in this manner :—

Monday.	Psalm 1, 2, 6. Psalm 3 is omitted for a reason to be presently mentioned ; 4 as said at Compline ; 5, because given to Lauds on Monday.
Tuesday.	Psalm 7, 8, 9. Psalm 9 and 10 are, of course, in the Vulgate, one Psalm : it is here divided, half belonging to Tuesday, half to Wednesday.
Wednesday.	Psalm 10, 11, 12.
Thursday.	Psalm 13, 14, 15.
Friday.	Psalm 16, 17, 18 (to ver. 20.)
Saturday.	Psalm 18 (ver. 20 to end,) 19, 20.

The course is now taken up by Matins. These commence with the 3rd Psalm, (a monastic peculiarity,) and the 95th ; and then continue the series, thus :—

Matins and
Lauds.

Sunday.	First Nocturn. Psalm 21, 22, 23, 24, 25, 26.
„	Second Nocturn. Psalm 27, 28, 29, 30, 31, 32.
„	Third Nocturn. Three Canticles : (1.) Isaiah xxxiii. 2—12 ; (2.) Isaiah xxxiii. 13—19 ; (3.) Ecclesiasticus xxxvi. 14—20.
„	Lauds. Psalm 67, 51, 118 (or 93, 100,) 63, <i>Benedicite</i> : 148, 149, 150, as one.
Monday.	First Nocturn. Psalm 33, 34, 35, 37 in two divisions, 38 : (36 is omitted, because said at Lauds.)
„	Second Nocturn. Psalm 39, 40, 41, 42, 44, 45 : (43 is omitted, as said at Lauds on Tuesday.)
„	Lauds. The variable Psalms are : 5, 36, Song of Isaiah (Isa. xii.)
Tuesday.	First Nocturn. Psalm 46, 47, 48, 49, 50, 52 : (51 is omitted, as occurring elsewhere so frequently.)
„	Second Nocturn. Psalm 53, 54, 55, 56, 58, 59 : (57 is omitted, as given to Lauds.)
„	Lauds. The variable Psalms : 43, 57, Song of Hezekiah.
Wednesday.	First Nocturn. Psalm 60, 61, 62, 66, 68 (in two parts : (63 and 67 are omitted, as having been said on Sunday.)
„	Second Nocturn. Psalm 69 (in two parts,) 70, 71, 72, 73.
„	Lauds. The variable Psalms : 64, 65, Song of Hannah.

- Thursday. First Nocturn. Psalm 74, 75, 77, 78 (in two parts,) 79: (76 is omitted, because said at Lauds on Friday.)
 „ Second Nocturn. Psalm 80, 81, 82, 83, 84, 85.
 „ Lauds. The variable Psalms: 88, 90, Song of Exodus.
 Friday. First Nocturn. Psalm 86, 87, 89 (in two divisions,) 93, 94: (88 is omitted, as said at Lauds yesterday.)
 „ Second Nocturn. Psalm 96, 97, 98, 99, 100, 101.
 „ Lauds. The variable Psalms: 76, 92, Song of Habakkuk.
 Saturday. First Nocturn. Psalm 102, 103, 104 (in two divisions,) 105 (in two divisions.)
 „ Second Nocturn. Psalm 106 (in two divisions,) 107 (in two divisions,) 108, 109.
 „ Lauds. The variable Psalms: 143, and the Song of Moses (in two divisions.)

Vespers continue the Psalter to the end.

19. The Gregorian Psalter, then, was said by the secular Priests of the Latin Church, till the Council of Trent: that is, nominally. But, in point of fact, the principle on which it was framed—that of a weekly recitation of the Psalms—was almost forgotten. As we have seen, the festival Psalms were only nine in number; whereas those for ferial use were twelve. And not only so: it so happened that the festival Psalms were, comparatively speaking, short; whereas the others of course were, in the nature of things, of average length. Hence the natural disposition of avoiding trouble would lead to the substitution, wherever it were possible, of the former for the latter. Thus, by degrees, the greater number of week-days were robbed of their own Psalms; the Office of the Saint supplanted the Ferial rite, and not half the Psalter was recited in the course of the week. The Council of Trent, to remedy this evil, recommended the retrenchment of Festival Offices, so that a far larger proportion of week-days should have their own Psalms. But this wise provision was, in point of fact, again swept away by Clement X.; who, by the example that he set of making almost every new festival a *double*, opened the door to the re-entrance of the old abuse. It is

The virtual
relinquish-
ment of the
Ferial
Psalter.

Innovations
of Clement
X.

on this account that the Ultramontane Guéranger calls him the author of a true liturgical revolution. But not content with this, the Roman authorities contrived an ingenious expedient for getting rid of the longest Psalms, which would sometimes occur in spite of the multitude of festivals. The *heaviest* Matins, as the idleness of the fifteenth and sixteenth centuries called them, are those of Thursday and Saturday: the former, because it contains the immensely long 78th Psalm; the latter as embracing not only the 102nd to the 107th Psalm, all of them long, but also (at Lauds) the Song of Moses, forty-four verses, for the most part of considerable length. Hence the introduction of offices of so-called devotion for those two nights: that of the Blessed Sacrament for Thursday; that of S. Mary for Saturday. By this contrivance, the former, instead of having 421 verses, has only 197; the latter, instead of 452, only 208. It is manifest that if any day of the week could claim the prerogative of an office of devotion, it would be Friday; but the Friday Psalms happened to be by no means long, and that day has therefore been left without any distinctive honour. Again: as *doubles* take precedence of ordinary Sundays, the eighteen Psalms of the latter have generally been replaced by the nine of the former; and even on those Sundays which are of the first or second class, dispensations have not unfrequently been allowed, to skip the alternate Psalms. Thus, in point of fact, according to the practice of the modern Roman Church, a Priest is in the habit of reciting about fifty Psalms, and not more; these fifty being on the whole the shortest of the Psalter.

Shorter (so-called) Offices of Devotion

supplant the longer Ferial use.

Cardinal Quignon's reform.

20. It was to remedy this abuse, and at the same time to equalise the daily portion of the Psalms, that Cardinal Quignon undertook his revision of the Breviary. Root and branch he did abolish it; but in reforming much that needed reformation, he lopped away much that was beautiful. His Ferial Psalms were never supplanted by those of any festival. If Christmas-day fell on Friday, its Psalms were the same with those of Good Friday. Maundy Thurs-

day and Ascension day were so far undistinguished from each other.

21. The first edition of Quignon differs in some respects from the second. Both on account of their extreme rarity, their importance as the source of our own Prayer Book, and their intrinsic value, deserve a particular notice here. The first was printed at Rome in 1535 or 1536.¹ The editions which I use are the reprint, even more rare and curious, of Paris, by Jehan Le Petit, 1536, and of Antwerp, by the widow of John Stelsius, 1566. The Psalms are thus arranged by Quignon: the difference, it will be observed, between this and any previous order is extremely great.

SUNDAY.

Matins. Psalm 95, with the Invitatory: the latter said once at the beginning, and once at the end; but not in the middle. Ps. 1 (9, 10,) 18.
Lauds. Te Deum, Ps. 66, 96, Benedicite.
Prime. Ps. 54; two portions of the 119th Ps.²
Tierce. Three portions of the 119th Ps.
Sexts. Ditto.
Nones. Ditto.
Vespers. Ps. 110, 111, (114, 115.)
Compline. Ps. 4, 31, 1—6, 91.

MONDAY.

M. Ps. 31, 35, 105.
L. Ps. 98, 104; Isa. xii.
P. Ps. 23, 24, 25.
T. Ps. 14, 19, 20.
S. Ps. 39, 62, 116, 1—9.
N. Ps. 80, 99, 126.
V. Ps. 77, 116, 9 to end, 143.
C. Ps. 7, 15, 125.

TUESDAY.

M. Ps. 37, 44, 109.
L. Ps. 95 (according to the Gallican version,) 145, Song of Hezekiah.
P. Ps. 5, 17, 26.
T. Ps. 21, 29, 32.
S. Ps. 53, 72, 121.
N. Ps. 90, 97, 127.
V. Ps. 34, 41, 113.
C. Ps. 11, 16, 30.

WEDNESDAY.

M. Ps. 49, 59, 78.
L. Ps. 81, 135, Song of Hannah.
P. Ps. 6, 118, 131.
T. Ps. 43, 45, 60.
S. Ps. 42, 65, 122.
N. Ps. 82, 87, 94.
V. Ps. 33, 84, 112.
C. Ps. 40, 120, 134.

THURSDAY.

M. Ps. 68, 73, 89.
L. Ps. 100, 103, Song of Exodus.

¹ I cannot say which of the two years, as I have never been fortunate enough to see the volume itself, and the authorities seem equally balanced.

² Though not immediately connected with our subject. I

cannot but remark that the Athanasian Creed was, as usual, said in this Office on Sundays; but on other days the Apostles' Creed is substituted in its place: clearly the germ of the arrangement of our own Prayer Book.

P. Ps. 8, 27, 28.
T. Ps. 92, 93, 108.
S. Ps. 50, 75, 123.
N. Ps. 36, 83, 101.
V. Ps. 132, 137, 146.
C. Ps. 46, 47, 48.

FRIDAY.

M. Ps. 22, 69, 71.
L. Ps. 149, 150, Song of
 Habakkuk.
P. Ps. 2, 12, 51.
T. Ps. 3, 38, 56.
S. Ps. 57, 64, 140.

N. Ps. 61, 70, 74.
V. Ps. 138, 139, 142.
C. Ps. 13, 86, 141.

SATURDAY.

M. Ps. 55, 106, 107.
L. Ps. 117, 150, Song of
 Moses.
P. Ps. 63, 67, 136.
T. Ps. 52, 58, 88.
S. Ps. 76, 79, 124.
N. Ps. 102, 128, 133.
V. Ps. 144, 147.
C. Ps. 85, 129, 130.

Principle of
 Quignon's
 arrange-
 ment of the
 Psalms.

22. It is to be noticed that, in this arrangement of the Psalter, the numerical order is entirely given up: that Quignon appears to have selected the Psalms for Wednesday and Friday with some reference to the Betrayal and Crucifixion, but to have allotted those for the other days without any definite principle, only taking care that the Psalms for Matins should be the longest. In the two first editions there were no Antiphons whatever; in the third there is an unchangeable Antiphon for each of the lesser hours; while the principal Feasts have also one for Matins and Vespers: the latter on *Ferïæ* and ordinary Sundays are not provided with any. To use the author's own words: "It must be understood that, when we say, To-day the Office is of such a Festival, it is the same thing as if we said that at Matins the Invitatory, Hymn, Antiphon, and Third Lesson,—at Lauds, the Antiphon and Collect (which also is said at all hours except Prime and Compline,)—at Vespers, the Hymn and Antiphon,—are said of that Feast; and in the change of these alone consists the diversity of the Office."

Whatever corruptions were swept away by Quignon,—however the Scripture lections resumed their suitable prominence, and the weekly recitation of the Psalter was carried out,—yet the intolerable monotony of such an Office, which made no difference in the Psalms between Easter, Christmas, and Good Friday, can scarcely be imagined; and our own Re-

formers, however unpoetical were their minds, found it necessary to deviate from their prototype in this respect. It might be partly in consequence of this Breviary having been the origin of the English Prayer Book, that it was rigidly suppressed by Pope Pius V.

23. The reformers of the Parisian Breviary struck out, it seems to me, the happy mean between the two extremes. I do not say but that it had been better to preserve the venerable use of twelve hundred years, and to say daily the same Psalms which S. Leo and S. Gregory had on that day themselves said; but experience had shown that love and devotion had waxed cold; that the Clergy would not recite the longer portions of the Psalter; that means would be devised for the omission of the "heaviest" Matins; and that, if the Ferial recitation of the whole Psalter was to be insisted on, the whole Psalter must be rearranged. The first thing to be done was to substitute, like Quignon, the varying, for the till then fixed, Psalms of the Little Hours and of Lauds. This relieved the Clergy, at a stroke, of more than half the burden. The next thing was to divide the longer Psalms into two or more portions, each treated and counted as a separate Psalm. Next, except on the very highest Festivals, the Ferial Psalms were recited; and the result of the whole was, that, with a very much abbreviated Office, the whole Psalter was regularly said weekly.

Parisian reform.

24. Another important alteration was the abandonment of the principle of recitation according to numerical order. The Psalms were distributed on an entirely new principle; each day being appointed to some special subject, round which the Psalms of that day were, so to speak, grouped. Thus Sunday was consecrated to God's praise, and connected with His gift of Holy Scripture; Monday to the benefits, spiritual and temporal, He bestows on man; Tuesday, to love; Wednesday, to hope; Thursday, to faith; Friday, to the remembrance of our Lord's Passion; Saturday, to general thanksgiving.

The principle of numerical recitation abandoned.

25. From the Parisian Breviary a host of imitations sprang up. In the beginning of the eighteenth

Imitations of the Parisian Breviary.

century, every Bishop of more than ordinary talents or learning seemed to consider it necessary to signalise his accession to his see by the promulgation of a new Breviary; till at length there were almost as many Office-books as dioceses. It is for the retention of these symbols and badges of a national Church that Gallicanism is now striving against the overbearing, oversweeping Ultramontaniam of the present day. When the Parisian Breviary fell, the death-blow was in that, I fear, given to all.

Families of
Rouen and
Amiens.

26. Conspicuous among the countless families of French Office-books are three: those of Paris, Rouen, and Amiens, which far surpassed the rest in the beauty of their Antiphons, the happy arrangement of their Psalms, and above all, the loveliness of their Responses. I have studied these three with considerable care; and, in my opinion, the Rouen, as edited by the Archbishop De Lavergne de Tressan, excels all. But as the Parisian has obtained so far the wider circulation, and is regarded as possessing the most authority, it is this that I will give now, as the keystone to a synopsis of the three:—

PARIS.	ROUEN.	AMIENS.
SUNDAY.	SUNDAY.	SUNDAY.
<i>Matins.</i>	The same as Paris.	<i>M.</i> The same as Paris.
1 <i>Noct.</i> Ps. 1, 2, 3.		
2 <i>Noct.</i> 18 (in 3 div.)		
3 <i>Noct.</i> 28, 30, 66.		
<i>Lauds.</i> 63, 70, 100, Benedicite, 148.		<i>L.</i> 63, 93, 100, Bene- dicite, 150.
<i>Prime.</i> 118, 119, 1- 32.		<i>P.</i> The same as Paris.
<i>Tierce.</i> 119, 33-80.		<i>T.</i> " "
<i>Sexts.</i> 119, 81-128.		<i>S.</i> " "
<i>Nones.</i> 119, 129 to the end.		<i>N.</i> " "
<i>Vespers.</i> 110, 111, 112, 113 (114, 115.)		<i>V.</i> " "
<i>Compline.</i> 4, 91, 134.		<i>C.</i> " "
MONDAY.	MONDAY.	MONDAY.
<i>M.</i> 104 (in 3 div.)	<i>M.</i>	<i>M.</i>
105 (in 3 div.), 106 (in 3 div.)	1 <i>Noct.</i> 104 (in 3 div.) 2 <i>Noct.</i> 105 (in 3 div.)	1 <i>Noct.</i> 8, 33 (in 2 div.)

PARIS.

- L.* 92, 136 (in 2 div.)
the Song of Exodus,
(or on Festivals,
Ecclus. 39, 14-20.)
135.
P. 9, 77 (in 2 div.)
T. 25 (in 2 div.,) 96.
S. 47, 98, 99.
N. 53, 73 (in 2 div.)
V. 116, 1-9, 121, 124,
126, 137.
C. 6, 7 (in 2 div.)

TUESDAY.

- M.* 15, 19 (in 2 div.,)
72 (in 2 div.,) 101,
107 (in 3 div.)
L. 24, 85, 97, Song
of Hezekiah, (or on
Festivals, Ecclus.
36, 1-14,) 150.
P. 35 (in 3 div.)
T. 26, 50 (in 2 div.)
S. 37 (in 3 div.)
N. 109 (in 3 div.)
V. 120, 122, 133, 141,
142.
C. 13, 32, 79.

WEDNESDAY.

- M.* (9, 10) (in 3 div.)
78 (in 6 div.)
L. 5, 36, 65, Song of
Isaiah, ch. 12, (or
on Festivals, Tobit
13, 1-8,) 147, 1-11.
P. 31 (in 3 div.)
T. 42 (in 2 div.,) 43.
S. 21, 103 (in 2 div.)
N. 82, 94 (in 2 div.)
V. 123, 125, 127, 130,
131.
C. 11, 14, 16.

ROUEN.

- 3 *Noct.* 106 (in 3 div.)
L. 92, 136 (in 2 div.,)
Song of Exodus,
(or on Festivals,
1 Chron. 29, 10-
19,) 135.
P. 5, 25 (in 2 div.)
T. 20, 43, 96.
S. 21, 27 (in 2 div.)
N. 53, 73 (in 2 div.)
V. 116 (i. e., in the
Vulgate, 114, 115,)
120, 121, 122.
C. 6, 7 (in 2 div.)

TUESDAY.

- M.*
1 *Noct.* 9, 19 (in 2
div.)
2 *Noct.* 76, 77 (in 2
div.)
3 *Noct.* 107 (in 3 div.)
L. 36, 47, 65, Song
of Hannah, (or on
Festivals, Tobit 13,
1-8,) 150.
P. (9, 10) (in 3 div.)
T. 29, 85, 149.
S. 37 (in 3 div.)
N. 58, 94 (in 2 div.)
V. 123, 124, 125, 126,
127.
C. 11, 12, 13.

WEDNESDAY.

- M.*
1 *Noct.* 24, 33 (in 2
div.)
2 *Noct.* 68 (in 3 div.)
3 *Noct.* 97, 98, 99.
L. 44 (in 3 div.,) Song
of Judith, (16, 2, 3,
13-16; or on Fes-
tivals, Ecclus. 39,
19-25,) 147, 1-13.
P. 102 (in 3 div.)
T. 50 (in 2 div.,) 54.
S. 101, 103 (in 2
div.)
N. 109 (in 3 div.)
V. 128, 129, 130, 131,
133.
C. 14, 15, 16.

AMIENS.

- 2 *Noct.* 102 (in 3 div.)
3 *Noct.* 104 (in 3 div.)
L. 19, 136 (in 2 div.,)
Song of Hannah,
148.
P. 82, 90 (in 2 div.)
T. 74 (in 2 div.,) 96.
S. 92 (in 2 div.,) 97.
N. 103 (in 3 div.)
V. 138, 139 (in 2
div.,) 144 (in 2
div.)
C. 6, 7 (in 2 div.)

Ferial uses
of the
French Bre-
viaries.

TUESDAY.

- M.*
1 *Noct.* 62, 80 (in 2
div.)
2 *Noct.* 105 (in 3 div.)
3 *Noct.* 106 (in 3 div.)
L. 107 (in 3 div.,)
Song of Moses, 135.
P. (9, 10) (in 3 div.)
T. 20, 23, 54.
S. 57, 94 (in 2 div.)
N. 44 (in 3 div.)
V. 120, 121, 124, 125,
127.
C. 11, 12, 13.

WEDNESDAY.

- M.*
1 *Noct.* 37 (in 3 div.)
2 *Noct.* 78 (in 6 div.)
3 *Noct.* "
L. 68 (in 3 div.,) Ba-
ruch 4, 1-5; 147,
12 to end.
P. 5, 34 (in 2 div.)
T. 29, 50 (in 2 div.)
S. 49 (in 2 div.,) 53.
N. 73 (in 2 div.,) 74.
V. 128, 131, 145 (in
2 div.)
C. 14, 15, 16.

Ferial uses
of the
French Bre-
viaries.

PARIS.
THURSDAY.
M. 20, 33 (in 2 div.,)
68 (in 3 div.,) 89
(in 3 div.)
L. 81, 108 (in 2 div.,)
Song of Hannah,
(or on Festivals,
1 Chron. 29, 10—
13,) 147, 12—20.
P. 67, 90 (in 2 div.)
T. 27 (in 2 div.,) 84.
S. 23, 34 (in 2 div.)
N. 80 (in 2 div.,) 93.
V. 116, 10—16, 138,
145 (in 3 div.)
C. 12, 39 (in 2 div.)

FRIDAY.
M. 52, 55 (in 2 div.,)
59 (in 2 div.,) 61,
69 (in 3 div.)
L. 54, 71 (in 2 div.,)
Song of Habakkuk,
(or on Festivals,
Isa. 26, 1—13,) 146.
P. 44 (in 3 div.)
T. 40 (in 2 div.,) 58.
S. 102 (in 3 div.)
N. 22 (in 3 div.)
V. 129, 139 (in 2
div.,) 140 (in 2
div.)
C. 38 (in 2 div.,) 56.

SATURDAY.
M. 41, 49 (in 2 div.,)
62, 64, 75, 76, 83
(in 2 div.)
L. 17 (in 2 div.,) 57,
Song of Moses, (or
on Festivals, Song
of Judith,) 117.
P. 88, 143 (in 2 div.)
T. 29, 45, 149.
S. 46, 48, 87.

ROUEN.
THURSDAY.
M.
1 *Noct.* 78, 1—40 (in
3 div.)
2 *Noct.* 78, 41 to end
(in 3 div.)
3 *Noct.* 89 (in 3 div.)
L. 81, 108 (in 2 div.,)
Song of Isaiah, (or
on Festivals, Isa.
26, 1—12,) 147, 12
to end.
P. 67, 90 (in 2 div.)
T. 42 (in 2 div.,) 84.
S. 23, 34 (in 2 div.)
N. 79, 80 (in 2 div.)
V. 132 (in 2 div.,)
137, 138, 142.
C. 32, 39 (in 2 div.)

FRIDAY.
M.
1 *Noct.* 52, 55 (in 2
div.)
2 *Noct.* 59 (in 2 div.,)
61.
3 *Noct.* 69 (in 3 div.)
L. 70, 71 (in 2 div.,)
Song of Habakkuk,
(or on Festivals,
Wisd. 10, 17—21,)
146.
P. 35 (in 3 div.)
T. 26, 40 (in 2 div.)
S. 22 (in 3 div.)
N. 31 (in 3 div.)
V. 139 (in 2 div.,)
140 (in 2 div.)
C. 38 (in 2 div.,) 56.

SATURDAY.
M.
1 *Noct.* 41, 49 (in 2
div.)
2 *Noct.* 62, 64, 75.
3 *Noct.* 82, 83 (in 2
div.)
L. 17 (in 2 div.,) 57,
Song of Moses, (or
on Festivals, Song
of Jonah,) 117.

AMIENS.
THURSDAY.
M.
1 *Noct.* 45 (in 2 div.,)
46.
2 *Noct.* 65, 77 (in 2
div.)
3 *Noct.* 85, 143 (in 2
div.)
L. 21, 72, 98, Song of
Isaiah, 147, 1—12.
P. 25 (in 2 div.,) 61.
T. 42 (in 2 div.,) 43.
S. 81 (in 2 div.,) 84.
N. 89 (in 3 div.)
V. 116, 10—16, 123,
126, 132 (in 2 div.)
C. 32, 39 (in 2 div.)

FRIDAY.
M.
1 *Noct.* 52, 55 (in 2
div.)
2 *Noct.* 59 (in 2 div.,)
64.
3 *Noct.* 69 (in 3 div.)
L. 70, 71 (in 2 div.,)
Song of Habakkuk.
P. 35 (in 3 div.)
T. 26, 40 (in 2 div.)
S. 22 (in 3 div.)
N. 31 (in 3 div.)
V. 129, 130, 140 (in
2 div.,) 142.
C. 38 (in 2 div.,) 55.

SATURDAY.
M.
1 *Noct.* 17 (in 2 div.,)
24.
2 *Noct.* 27 (in 2 div.,)
36.
3 *Noct.* 47, 48, 87.
L. 58, 67, 76, Song
of Moses, 117.
P. 41, 99, 108.
T. 88 (in 2 div.) 150.

PARIS.	ROUEN.	AMIENS.
N. 60, 74 (in 2 div.)	P. 88, 143 (in 2 div.)	S. 101, 109, (in 2 div.)
V. 128, 132 (in 2 div.)	T. 45, 72 (in 2 div.)	N. 60, 79, 83.
144 (in 2 div.)	S. 46, 48, 87.	V. 115, 122, 133, 137, 141.
C. 51, 86 (in 2 div.) ¹	N. 60, 74 (in 2 div.)	C. 51, 86 (in 2 div.)
	V. 144 (in 2 div.)	
	145 (in 3 div.)	
	C. 51, 86 (in 2 div.)	

The Ambrosian rite.

Decuriæ.

27. The Ambrosian Rite, still in use in the province of Milan, and deriving its ground-work from the great Father who is the glory of that Church, but its details in a considerable degree from S. Simplicianus, Archbishop of that See, is, as will be at once seen, entirely and perfectly different from the Roman Use. Into its other peculiarities I have not now to enter: its Psalter is, in some respects, the most singular in existence. In the first place we must observe that the Psalms said at Matins, i.e. as in the Roman Rite, 1 to 109 inclusive, are divided into ten *Decuriæ*. These *Decuriæ* are as follows:

The first contains Psalm	1	to Psalm 16 inclusive.
The second	17	31
The third	32	40
The fourth	41	50
The fifth	51	60
The sixth	61	70
The seventh	71	80
The eighth	81	90
The ninth	91	100
The tenth	101	108

2nd. That the Psalms are not recited every week, but every fortnight.

3rd. That Saturday and Sunday have a Matins entirely different from, and not reckoned in the same order with, the Matins of other days.

28. We shall now be in a condition to understand the general arrangement. Every Matins begins with the LORD's Prayer, the usual Versicles, a Hymn, and

General arrangement of Matins:

¹ These Psalms are allotted to Saturday evening in all the French Breviaries—for the First Vespers of Sunday, as some of them call it: the first as asking

God's forgiveness of the sins of the week; the second, as, in our LORD's own mouth, a prophecy of the Resurrection.

Psalter according to the Ambrosian rite.

part of the Song of the Three Children. (In our Version, verse 29—34.) This Psalm concludes every verse on Festivals with "Laudable and glorious for ever:" on ordinary days with "And laudable" only. There is no Invitatory Psalm.

Matins.

Matins, (after this commencement,) has on Sunday three Nocturns:

1st Nocturn. The Song of Isaiah (xxvi. 9—20) only.

2nd Nocturn. The Song of Hannah only.

3rd Nocturn. The Song of Habakkuk only.

On Monday of the first week, the first Decuria, in three Nocturns, containing eight, four, and four Psalms respectively.

Tuesday of the first week, the second Decuria in the same way: and so on, with the following days of the week.

Monday of the second week, the sixth Decuria, &c.: so that the tenth Decuria is said on the Friday of the second week.

On Saturday of the first week, the first Nocturn has the Song of Exodus only: the second Nocturn, Psalm 119, 1—48; the third Nocturn, 49—88.

Saturday of the second week contains in its first Nocturn, the Song of Exodus, as before: in the second, Psalm 119, 39—128: in the third Nocturn, 129 to end. This resemblance of the Saturday to the Sunday Office is very curious, and shows how the Milanese ritual was borrowed from, and approximates to, the Eastern. The Decuriæ of the Ambrosian recall the Cathismata of the Eastern rite. Every one will remember how S. Monica, spending her time between Milan and Rome, was puzzled by the different observances of the Saturdays and Sundays; in the former, as a Festival, inferior only to Sunday; in the latter, as a day of abstinence, yielding only to Friday.

Lauds.

29. The disposition of the Lands is most singular. On ordinary week-days the Psalms are: first, Benedictus; then Psalm 51; then Psalms 148, 149, 150, and 117; then a varying Psalm called the *Psalmus directus*, because sung right through by the choir, and not antiphonally; then (a most peculiar use) a Psalm

called the four-versed Psalm, because only the first four verses are said: this also varies every day. As this Office is very curious and very short, I will give an example of it, and will take the Thursday of the first week:

Ambrosian
rite: Lauds.

O GOD, make speed, &c.;
Antiphon. From the hands of all.

Benedictus.

Antiphon. From the hands of all that hate us, deliver us,
O LORD. Kyr. Kyr. Kyr. (The Ambrosian abbreviation of the Kyrie Eleison; sometimes written also K. K. K.)

Secret Prayer. Have mercy upon us, Almighty God, according to the mercy of Thy loving-kindness, that the deep calamity of our sins may be remedied by the assistance of Thy deep mercy: [*aloud*] through our LORD JESUS CHRIST, Who liveth and reigneth

Ÿ. Together with the HOLY GHOST, for ever and ever.

Rz. Amen.

Ÿ. The LORD be with you;

Rz. And with thy spirit.

Antiphon. Turn Thy face.

Psalm 51.

Antiphon. Turn Thy face, O LORD, from my sins. Kyr.
Kyr. Kyr.

Ÿ. The LORD be with you;

Rz. And with thy spirit.

Collect 1. GOD, Which scatterest the darkness of ignorance with the light of Thy Word, increase in the hearts of Thy servants the virtue of that faith which Thou didst give them: that the fire which was kindled by Thy grace, may not be extinguished by any temptations. Through.

Ÿ. The LORD be with you;

Rz. And with thy spirit.

Antiphon. O ye mountains and hills.

Psalms 148, 149, 150, 117.

Chapter. Praise the LORD, ye servants, O praise the Name of the LORD. (This Chapter is always taken from some Psalm or Canticle.)

Antiphon. O ye mountains and hills, bless ye the Name of the LORD. Kyr. Kyr. Kyr.

Ÿ. The LORD be with you;

Rz. And with thy spirit.

Psalmus Directus. 113.

Hymn. "Thou Brightness of the FATHER's ray.

(This Hymn is said on every ordinary Sunday and weekday of the year.)

Ambrosian
rite: Lauds.

Kyr. Kyr. Kyr. Kyr. Kyr. Kyr. Kyr. Kyr. Kyr.
Kyr. Kyr. Kyr.

Ÿ. The LORD be with you;
Rz. And with thy spirit.

Response in the Baptistery. Let the Name of the LORD
be * blessed for evermore.

Ÿ. Praise the LORD, ye servants, O praise the Name of the
LORD, * blessed for evermore.

Collect 2. Vouchsafe, O LORD, to hear those that call upon
Thee; that Thou mayest deliver us from the deep of iniquity.
Through.

Antiphon. O God, Thou art my God.

Four-versed Psalm. 63.

Antiphon. O God, Thou art my God, early will I seek
Thee.

Complenda. I will bless the LORD at all times: * His praise
shall ever be in my mouth. Kyr. Kyr. Kyr.

Collect 3. Behold, O God, our Defender; and grant us to
serve Thee for evermore. Through.

Ÿ. The LORD be with you;
Rz. And with thy spirit. Kyr. Kyr. Kyr.

Ÿ. God bless and hear us.

Rz. Amen.

Ÿ. Let us proceed in peace;

Rz. In the Name of CHRIST.

Ÿ. Let us bless the LORD;

Rz. Thanks be to God.

Our FATHER.

Ÿ. The Holy Trinity save and bless us evermore. Amen.

*Directi and
four-versed
Psalms.*

30. The Psalmi Directi and four-versed Psalms are
as follows:

Psalmus Directus.

Monday of both weeks,	54
Tuesday	67
Wednesday	70
Thursday	113
Friday	143
Saturday	90

The Four-versed Psalms.

Monday of the 1st week,	5	Monday of the 2nd week,	84
Tuesday	88	Tuesday	88
Wednesday	67	Wednesday	67
Thursday	63	Thursday	63
Friday	108	Friday	108
Saturday	89	Saturday	89

The Sunday Lauds have, instead of the 51st Psalm, ^{Ambrosian rite.} the Song of Exodus and of the Three Children: the Saturday Lauds, Psalm 118: the Psalmus Directus on Sunday is 93. The four-versed Psalm varies with the Sunday.

The other Hours are clearly very much borrowed from the Roman Use.

Prime. Psalm 54, 119, ver. 1—32, followed by an *Epistoletta*. The Creed of S. Athanasius: Psalm 51.

Tierce. Psalm 119, ver. 33—80.

Sexts. Psalm 119, ver. 81—128, 57.

Nones. Psalm 119, ver. 129 to end, 86.

Vespers, so far as the Psalms are concerned, are the same as the Latin use: so is Compline, with the addition of Psalms 117 to 134.

31. This may suffice for the Ambrosian; I now ^{Mozarabic Office.} turn to the Mozarabic rite. Into its most complicated system I shall not enter at full length, since to do so would require a volume: a general idea is all that I can attempt to give.

The Mozarabic Hours are nine: Vespers, Compline, Matins, Lauds, Aurora, Prime, Tierce, Sexts, and Nones.

At Vespers, no Psalms are said: their place is, to a certain extent, supplied by the Sonus and the Lauda, each composed from the Psalter. Thus, the Lauda for many martyrs is:

Ÿ. There is sprung up a light in the darkness for the true ^{Vespers.} of heart.

Rz. The LORD is long-suffering, and merciful, and righteous.

Ÿ. He hath made straight the path of the just, and hath prepared the way of the saints.

Rz. The LORD is long-suffering, and merciful, and righteous.

The Sonus is:

Rz. The salvation of the righteous cometh of the LORD, and He shall deliver them. Alleluia. Alleluia.

Ÿ. Because they have hoped in the Living God.

Rz. And He shall deliver them. Alleluia. Alleluia.

Matins are very short, and contain no Psalm but the 51st. Lauds commence with a Canticle, have also part of the Song of the Three Children, (ver. 29—34,) and Psalm 17.

Mozarabic
rite.

Aurora has four varying Psalms. This Office in point of fact is only said in the Mozarabic chapel at Toledo on high Festivals.

The four other Hours are as follows :

Prime. Psalm 67, 145 (in two divisions,) 113, 119, ver. 25—48 (in three divisions.)¹

Tierce. Psalm 95, 119, ver. 49—72 (in three divisions.)

Sexts. Psalm 54, 119, ver. 73—96 (in three divisions.)

Nones. Psalm 146, 122, 123, 124.

The excessive beauty of Compline demands a longer notice. After a part of the 4th and the 134th Psalms, there follows this short Canticle :

Compline.

Blessed art Thou, LORD GOD of our fathers : laudable and glorious for ever.

Vouchsafe, O LORD, this night : to keep us without tribulation and sins.

O LORD, have mercy upon us : have mercy upon us.

Because Thou art my help : into Thy hands I commend my spirit.

Thou hast redeemed me, O LORD : Thou God of truth.

Then the Hymn, *Sol Angelorum respice*, and Psalm 91.

After which follows this Canticle, which strikes me as singularly lovely :

His truth shall be thy shield : thou shalt not be afraid of any terror by night.

If I climb up into my bed : remember me, O LORD.

If I give sleep to my eyes, or slumber to my eyelids, or suffer the temples of my head to take any rest : remember me, O LORD.

Until I find out a place for the LORD, an habitation for the mighty GOD of Jacob : remember me, O LORD.

Glory and honour to the FATHER, and to the SON, and to the HOLY GHOST, for ever and ever, Amen : remember me, O LORD.

If I climb up into my bed : remember me, O LORD.

I beseech Thee, O LORD, Source of Light, leave me not, but : remember me, O LORD.

Then follow the Hymn *Cultor Dei memento* and the usual Collects and prayers.

¹ The Mozarabic ritual, like our own Prayer Book, divides the 119th Psalm into portions of eight verses : not, as does the Roman, into portions of sixteen.

32. We now turn to the arrangement of the Psalter which has been adopted by the Church at Constantinople. It is divided into twenty sections or cathismata as follows: Constantinopolitan rite.

I.	contains Psalm	1 to Psalm	8 inclusive.
II.	"	9	17
III.	"	18	24
IV.	"	25	32
V.	"	33	37
VI.	"	38	46
VII.	"	47	55
VIII.	"	56	64
IX.	"	65	70
X.	"	71	77
XI.	"	78	85
XII.	"	86	91
XIII.	"	92	101
XIV.	"	102	105
XV.	"	106	109
XVI.	"	110	118
XVII.	"	119	
XVIII.	"	120	132
XIX.	"	133	143
XX.	"	144	150

Each of these cathismata is divided into three "staseis;" and at the end of the latter only—not of each Psalm, as in the Western Church—the Gloria is said. The word "cathismata," in this sense, must not be confounded with the "troparia" so-called.

33. The general arrangement for the lection of the Psalms is as follows: In the weeks of the Apocreo and Tyrophagus (Sexagesima and Quinquagesima,) two cathismata at Matins, one at Vespers; so that the Psalter is said through once a week. In the six weeks of the Great Fast the quantity is doubled, the Psalter being repeated twice in each week. In Holy Week it is said once, but finishes on the Wednesday. From Maundy Thursday till the Eve of the Anti-Pascha (Low Sunday,) it is not said at all. At the first Vespers of Low Sunday it begins again, and, till the 20th of September, two cathismata are said at Matins and one at Vespers. From the 20th of September till the Vigil of the Nativity, three cathismata in Matins: one, namely the 18th, at Vespers, together with the

Psalter for the Hours.

Constanti-
nopolitan
rite.

133rd and 136th Psalms. Thence, to the Octave of the Epiphany, two at Matins, one at Vespers. Thence, till the Saturday before the Apocreoos, one at Matins, one at Lauds, and two at Vespers.

The arrangement, however, of the Hours is as follows: Matins. Psalm 51, 119 (this is said in a first "stasis" from verse 1 to 72; a second from 73 to 93; a middle stasis from 94 to 131; and a third stasis from 132 to the end:) Psalm 121, 134. Lauds. 3, 38, 63, 88, 103, 143.

Prime. Psalm 5, 90, 101.

Mesorion of the First Hour. Psalm 46, 92, 93.

Tierce. Psalm 17, 25.

Mesorion of the Third Hour. Psalm 30, 32, 61.

Sexts. Psalm 54, 55, 91.

Mesorion of the Sixth Hour. Psalm 56, 57, 70.

Nones. Psalm 84, 85, 86.

Mesorion of the Ninth Hour. Psalm 113, 138, 140.

Vespers. Psalm 104, 141, 142, 130, 117.

Great Compline. Psalm 4, 6, 13, 25, 31, 91, 51, 102, 70, 143.

Little Compline. Psalm 51, 70, 143.

Matins on Saturday. Psalm 65, 66, 67, 68, 69, 70.

The above table will give the reader a general idea of the arrangement adopted by the Eastern Church. Just as the Magnificat is the Cantic round which Latin Vespers arrange themselves, so the 141st Psalm occupies the same place in the East: and the Stichoi, &c., ordered to be said εἰς τὸ Κύριον ἐκέκραξα answer to the varying Antiphons to the Magnificat.

General
principle of
Antiphons.

34. We now turn to an entirely different branch of our subject. Hitherto I have spoken of the constant and frequent repetition of the Psalms in Ecclesiastical offices. The same Psalm was said at Christmas, said at Easter, said in Lent, said at Whitsuntide, said on the Festivals of Martyrs, said in the Office for the Dead: it could not, at all these seasons, be recited with the same feelings, in the same frame of mind. Its different emphases required to be brought out; the same sun-ray from the HOLY GHOST rested indeed, at all times on the same words, but the prism of the Church separated that colourless light into its

component rays: into the violet of penitence, the crimson of martyrdom, the gold of the highest seasons of Christian gladness. Hence arose the wonderful system of Antiphons, which, out of twenty different significations, definitely for the time being fixed one: which struck the right key-note, and enabled the worshipper to sing with the spirit and to sing with the understanding also. Ancient as is the alternate chanting of Psalms in the Church, it may be doubted whether that of antiphons is not of even more venerable antiquity; and the relation of Socrates about the vision of S. Ignatius, and his introduction into the service of the Church on earth, of that which he had heard in the Church in heaven, more probably refers to this system than to that of responsory chanting. An Antiphon, then, in the original sense of the word, was the intercalation of some fragment or verse between the verses of the Psalm which was then being sung: one choir taking the Psalm, the other, the intercalated portion. Into this subject I propose to enter at some length, since it has not, to the best of my knowledge, as yet received any notice from English scholars.

Original system: the antiphon intercalated after every verse.

35. Take an example of the primitive Antiphon in its plainest and most unadulterated shape, from the Mozarabic Office at Prime.

Example from the Mozarabic rite.

First Choir. The LORD said unto Me: Thou art My SON, this day have I begotten Thee.

Second Choir. The LORD said unto Me: Thou art My SON, this day have I begotten Thee.

First Choir. Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

Second Choir. The LORD said unto Me: Thou art My SON, this day have I begotten Thee.

First Choir. The kings of the earth stand up, and the rulers take counsel together: against the LORD, and against His Anointed.

Second Choir. The LORD said unto Me: Thou art My SON, this day have I begotten Thee.

36. Or take another example, from the Lauds of Septuagesima Sunday, as said in the Ambrosian Office:—

From the Ambrosian.

Early Anti-
phons.

Ÿ. In Thy hand, O LORD, lie all things, and there is none that can resist Thy will. For Thou hast made everything; heaven and earth, and that which is under the heaven: Thou art the LORD of all things.

Antiphon. Kyr. Kyr. Kyr.

Ÿ. In Thy hand, &c.

Antiphon. Kyr. Kyr. Kyr.

Ÿ. In Thy hand, &c.

Antiphon. Kyr. Kyr. Kyr.

Ÿ. In Thy hand, &c.

Antiphon. Kyr. Kyr. Kyr.

Ÿ. In Thy hand, &c.

Rz. Glory.

Ÿ. In Thy hand, &c.

Rz. As it was.

Ÿ. In Thy hand, &c.

Rz. Kyr. Kyr. Kyr.

From the
Eastern rite.

37. We know that this intercalation was in use among the Arians, who inserted the clause, "And now, where are they that worship the Trinity in Unity?" between the verses of their Psalms. And nothing is commoner in the Greek ritual than to find the Antiphon thus said at the present day. For example, on Christmas Day we have the following:

Antiphon. In secresy wast Thou brought forth in the earth; but the sky, O SAVIOUR, heralded Thee, as a mouth to all, employing the star. And the wise men, adoring Thee in faith, brought gifts to Thee: with whom have mercy upon us.¹

Her foundations are upon the holy hills: the LORD loveth the gates of Sion more than all the dwellings of Jacob.

Antiphon. In secresy wast Thou brought forth, &c.

Very excellent things are spoken of thee: thou city of God.

I will think upon Rahab and Babylon: with them that know me.

Antiphon. In secresy wast Thou brought forth, &c.

Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born.

Antiphon. In secresy wast Thou brought forth, &c.

And of Sion it shall be reported that He was born in her: and the most High shall stablish her.

Antiphon. In secresy wast Thou brought forth, &c.

The LORD shall rehearse it when He writeth up the people: that He was born there.

The singers also and trumpeters shall He rehearse: All my fresh springs shall be in Thee.

Antiphon. In secresy wast Thou brought forth, &c.

¹ The Greek is undoubtedly corrupted: I have given the sense.

38. Or again : take the following from the Office for Pentecost. (I should observe that the Antiphon is technically called the *Prokeimenon* ; each verse of the Psalm, *Stichos*.) Early Antiphons.

Prokeimenon. Who is so great a God as our God ? Thou art the God that doest wonders.

Stichos 1. Hath God forgotten to be gracious : and will He shut up His loving-kindness in displeasure ?

Prok. Who is so great, &c.

Stichos 2. And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

Prok. Who is so great, &c.

Stichos 3. I will remember the works of the LORD : and call to mind Thy wonders of old time.

Prok. Who is so great, &c. And so on.

39. Two more examples shall suffice ; both from the same Festival. Three Psalms,¹ with their Antiphons, are said here, as in all Liturgies, before the little entrance. They are here the 19th, 20th, and 21st. The 20th Psalm is thus recited : Pentecost.

The LORD hear thee in the day of trouble : the Name of the GOD of Jacob defend thee ;

Antiphon. Save us, O Good Paraclete, who chant to Thee, Alleluia.

Send thee help from the sanctuary : and strengthen thee out of Sion ;

Antiphon. Save us, O Good Paraclete, who chant to Thee, Alleluia.

Remember all thy offerings : and accept thy burnt-sacrifice ;

Antiphon. Save us, O Good Paraclete, who chant to Thee, Alleluia.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

Antiphon. Save us, O Good Paraclete, who chant to Thee, Alleluia.

Both now and ever, and to ages of ages.

Antiphon. Save us, O good Paraclete, who chant to Thee, Alleluia.

Psalm 21.

The King shall rejoice in Thy strength, O LORD : exceeding glad shall he be of Thy salvation.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

¹ A novice in the subject would be puzzled by finding these Psalms themselves, with their respective *prokeimena*, called in

the Greek Ritual the first, the second, and the third, *Antiphons*. But I always use the word in the Latin sense.

Thou hast given him his heart's desire : and hast not denied him the request of his lips.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

For Thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

He asked life of Thee, and Thou gavest him a long life : even for ever and ever.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

Glory be, &c.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

Both now and ever : and to ages of ages.

Antiphon. Blessed art Thou, O CHRIST, our GOD.

Example of
a differing
Antiphon
thus inter-
calated.

40. A variation from this use of the Antiphon, in which the verses of the Psalm are intercalated by a clause different each time,—in fact, to borrow a term from mediæval architecture, when two Psalms or Canticles *interpenetrate* each other,—frequently occurs. The following is an example from the “Encomia” on the “Great Sabbath.”

Blessed are those that are undefiled in the way : and walk in the law of the LORD.

Thou, O CHRIST, our Life, wast laid in the tomb, and the armies of angels were struck with astonishment, glorifying Thy condescension.

Blessed are they that keep His testimonies : and seek Him with their whole heart.

How dost Thou die, O our Life, and how dost Thou dwell in the tomb : It is that Thou art paying the tribute of death, and raising the dead out of Hades.

For they who do no wickedness : walk in His ways.

We magnify Thee, O JESU, our King, and honour Thy sepulchre and Thy Passion, by which Thou didst save us from destruction.

Thou hast charged : that we shall diligently keep Thy commandments.

Thou that didst establish the foundations of the earth, O JESU, King of all, dwellest to-day in a narrow tomb ; Thou That dost raise up the dead from the tomb.

O that my ways were made so direct : that I might keep Thy statutes.

O JESU CHRIST, the King of all, why didst Thou go down to those that were in Hades ? was it that Thou mightest free the race of mortals ?

Thus the whole 119th Psalm is gone through in three stations : the first choir taking the first and third ; the second, the second.

41. Another, and that a very beautiful, example occurs on Easter Eve. I am not aware that so perfect an example of interpenetration is to be found in any Western Office.

Gospel for Easter Day in the Eastern Liturgy intercalated with the Magnificat.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. Alleluia! Alleluia!

My soul doth magnify the LORD.

And, behold, there was a great earthquake : for the angel of the LORD descended from heaven. Alleluia! Alleluia!

And my spirit hath rejoiced in GOD my SAVIOUR.

And came and rolled back the stone from the door, and sat upon it. Alleluia! Alleluia!

For He hath regarded the lowliness of His handmaiden.

His countenance was like lightning, and his raiment white as snow. Alleluia! Alleluia!

For He that is mighty hath magnified me : and holy is His Name.

And for fear of him the keepers did shake, and became as dead men. Alleluia! Alleluia!

And His mercy is on them that fear Him : throughout all generations.

And the angel answered and said unto the women, Fear not ye : for I know that ye seek JESUS, Which was crucified. Alleluia! Alleluia!

He hath showed strength with His arm : He hath scattered the proud in the imagination of their hearts.

He is not here : for He is risen, as He said. Come, see the place where the LORD lay. Alleluia! Alleluia!

He hath put down the mighty from their seat, and hath exalted the humble and meek.

And go quickly, and tell His disciples that He is risen from the dead ; and, behold, He goeth before you into Galilee. Alleluia! Alleluia!

He hath filled the hungry with good things : and the rich He hath sent empty away.

There shall ye see Him ; lo, I have told you. Alleluia! Alleluia!

He, remembering His mercy : hath holpen His servant Israel.

Be not affrighted : Ye seek JESUS of Nazareth, which was crucified : He is risen ; He is not here : behold the place where they laid Him. Alleluia! Alleluia!

As He promised to our forefathers : Abraham and his seed for ever.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. Alleluia! Alleluia!

Glory be to the FATHER, and to the SON : and to the HOLY GHOST.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? Alleluia! Alleluia! Both now and ever, and to ages of ages.

Degeneracy
of this inter-
calation into
"Farces."

42. I need scarcely point out to the reader the extraordinary beauty of this intercalation. But this kind of intercalation approximates as nearly to a "Farce" as it does to an Antiphon. A Farce, as is well known, is the insertion in a Gospel, Epistle, or Canticle, such as the *Gloria in Excelsis*, of intercalated sentences, intended to have the same effect as an Antiphon, and to fix a determinate sense for the time being, on the composition so farced. But the clauses thus inserted became in process of time thoroughly jejune and miserable; sometimes, in fact, utterly absurd. Hence, from the ludicrous character of the intercalation, the word came to be applied to anything ludicrous: whence its present use.

Antiphon in
the Great
Apodeipnon.

43. But of all the antiphons retained, after the ancient manner, by the Eastern Church, that is by far the most remarkable which forms a part of the Great Apodeipnon; that is, Compline on the highest festivals. It clearly dates from a time when heathenism, though overthrown, was only just overthrown, and when a change of succession in the line of emperors might have involved the renewal of such a persecution as that of Decius or Diocletian. It is said immediately after the 91st Psalm, and in the monotone, except (singularly enough) in Lent. And thus it runs:—

God is with us; hear it, O ye nations, and be ye subdued.

For God is with us.

Hear it unto the uttermost bounds of the earth.

For God is with us.

Having been mighty, be ye brought under.

For God is with us.

And if ye shall again become mighty, again also ye shall be brought under.

For God is with us.

And if ye shall devise any counsel, the LORD shall scatter it.

For God is with us.

And if ye shall speak any word, it shall not remain in you.

For God is with us.

And we will not be afraid of your fear, neither will we be troubled.

For God is with us.

But we will sanctify the LORD our God, and He shall be our fear.

For God is with us.

And if I trust in Him, He shall be to me for sanctification.

For God is with us.

And I will trust in Him, and I shall be saved by Him.

For God is with us.

Behold I, and the children whom God hath given me.

For God is with us.

The people that walked in darkness have seen a great light.

For God is with us.

They that dwell in the land and the shadow of death, the light shall shine upon them.

For God is with us.

For unto us a Child is born, unto us a Son is given.

For God is with us.

And the government shall be upon His shoulder.

For God is with us.

And of His peace there shall be no end.

For God is with us.

And His Name shall be called the Angel of the Great Counsel.

For God is with us.

The Wonderful Counsellor.

For God is with us.

The Mighty God, the Potentate, the Prince of Peace.

For God is with us.

The Father of the age to come.

For God is with us.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

For God is with us.

Both now and ever, and to ages of ages.

For God is with us.

God is with us; know it, O ye nations, and be ye subdued.

For God is with us.

44. It is clear that the repetition of the Antiphon after every verse must have rendered the services nearly twice their actual length. While the Canons of Cathedral and Collegiate Churches lived, as their name implies, by a certain rule, and in common, and while they thus had more time to devote to "the work of God," the old system remained in force. When Amalarius published his invaluable work, *De Divinis Officiis*, which was about 830, it was still carried out. Yet almost at the same time, we find an anonymous author addressing a work *De Benedictione Dei* to Batheric, Bishop of Ratisbon (elevated to that

Gradual dis-
use of the
Antiphon
after every
verse :

see in 814,) and expressing himself thus in the preface: "In my travels through different parts, I have frequently heard the Divine Offices celebrated in a hurried manner, and without anything to gratify the sense of hearing. There are some who go to church merely for the sake of keeping up appearances, and that they may not be considered idle by men, and who negligently perform God's service, without any Antiphons, and with all possible celerity,—active enough though they may be in the business of this world. They know not that the holy doctors and teachers of the Church, full of the HOLY GHOST and of the grace of God, instituted that most excellent modulation, the repetition of Antiphons or Responses; to the end that the soul, excited by their sweetness, might be more ardently inflamed in the praises of God, and in the desire after the celestial country." From this time it would seem that the abbreviation of antiphons continued rapidly: for in the tenth century we read, in the life of S. Odo of Cluny, that the monks of that religious house, having a singular devotion to S. Martin, intercalated the Antiphons on that Festival (for the Matins, remarks the writer, are short, and the nights are long,) between every two verses. This clearly shows that by that time the original practice was obsolete.

and adoption of the present system.

45. The first change was undoubtedly the repetition of the Antiphon before and after each Psalm only. A still further abbreviation shortly took place. It was now, on ordinary occasions, said only so far as the mediation at the commencement; and repeated entire at the end of the Psalm. Festivals were distinguished by doubling the Antiphon: that is, saying it *whole* before as well as after. And then came the last step, the binding several Psalms under one Antiphon. The first edition of Quignon's revised Breviary went further still, and destroyed the Antiphons altogether. The mediation of an Antiphon sometimes elicits a singularly beautiful emphasis. Thus: that in Wednesday Matins for Psalm 55 and 56 is simply the word *FOR*; that for the 7th Psalm, as recited in the Office for the Dead, *LEST*; the two being respectively parts of,

“For my soul trusteth in Thee,” and “Lest he devour my soul like a lion, and tear it in pieces.” The only Psalm in which the ancient use is at all retained is the 95th, when the Invitatory—which is simply an Antiphon—is repeated, not indeed after every verse, but nine times. The present use was already ancient in the age of Durandus, 1216; for he gives its mystical explanation. The Invitatory is repeated six times at full length, according to him, because six is the first perfect number; and the sixfold repetition, therefore, sets forth the perfection with which we should endeavour to perform the service of God. Three is an imperfect number; and therefore the imperfect repetition takes place three times.

46. I now proceed to offer some remarks on the Invitatory.
general spirit

(1.) Of the Invitatory.

(2.) Of Antiphons generally.

The Ferial Invitatories of the Gregorian use are Ferial Invi-
tatories.
simply clauses of the 95th Psalm itself, taken in order. Thus:—

On Monday the Invitatory is, O come * let us sing unto the LORD.

On Tuesday: Let us heartily rejoice * in the strength of our salvation.

On Wednesday: In Thy hands, O LORD * are all the corners of the earth.¹

On Thursday: Let us worship the LORD * our Maker.

On Friday: Let us worship the LORD * for He made us.

On Saturday: The LORD our God * O come let us worship.²

47. I will give the principal Invitatories during Other Gre-
gorian In-
vitatories.
the course of the Ecclesiastical year:—

Advent: The King, the LORD that is to come * O come let us worship.

The Vigil of the Nativity: CHRIST shall come to us: * O come let us worship.

The Nativity: CHRIST is born to us: * O come let us worship.

¹ This, according to the ancient Gregorian usage, was, “The LORD, the great King, O come let us worship.”

² The ancient Gregorian usage was “In Thy hands, O LORD, are all the corners of the earth.”

The Epiphany: "To-day," says the ancient rubric, "we sing no Invitatory, but begin at once."

Sunday in the Octave: The LORD is a great God, and a great King above all gods.

Third Sunday in Lent: O come let us worship, and fall down before the LORD: let us weep before the LORD our Maker.

Fourth Sunday: People of the LORD, and sheep of His pasture: O come let us worship the LORD.

Passion Sunday: To-day if ye will hear the voice of the LORD: harden not your hearts.

Palm Sunday: They did not know My ways, unto whom I swear in My wrath, if they shall enter into My rest.

Easter Day: The LORD hath risen indeed. Alleluia.

In Eastertide: Alleluia. Alleluia. Alleluia.

Whitsun Day: The most ancient usage is varied. Some have "Alleluia, Alleluia, Alleluia;" some (which is the modern use,) "Alleluia. The Spirit of the LORD hath filled the world: O come let us worship. Alleluia." Others: "Suddenly there came a sound from heaven, as of a rushing, mighty wind, Alleluia."

The Common of Apostles: The LORD, the King of Apostles * O come let us worship. And so of other Saints. For virgins there were originally two Invitatories: that for those to whom most honour was paid was, "The Lamb, the Bridegroom of the virgins;" that for those of less celebrity, "The LORD, the King of the virgins," &c.

Gallican Invitatories.

48. Having thus considered the Gregorian Invitatories, I will proceed to another form of the same Versicles; that, namely, which they assumed in the great Gallican reformation of the seventeenth and eighteenth centuries. Of these I will take six specimens: the Breviaries of Paris, Rouen, and Amiens, which are, as it were, the heads of their various families; and to these I will add three others of considerable beauty, those of Coutances, Blois, and S. Omer. The interval from the beginning of Lent till Whitsuntide will give us a sufficient idea of their general arrangement. In these, as in every Response and Antiphon, the compilers confine themselves to the exact words of Holy Scripture.

Sundays in Lent.

49. *The Sundays in Lent.* Here the Amiens and Rouen have: "O come let us worship, and fall down * and weep before the LORD our Maker." The others: "O come let us return unto the LORD * and He will heal us." In this last, observe the beauty of the refer-

ence to the sheep of His hand, taken in connection with that one sheep that went astray in the wilderness, and could not return till the Good Shepherd went to seek it. In the week-days of Lent, while the others merely repeat the Sunday Invitatory, the Amiens very beautifully has it: "The God that calleth sinners to repentance * O come let us worship." In Passiontide, the Amiens and the Rouen have: "The Son of Man, about to be betrayed into the hands of sinners, * O come let us worship." The others: "CHRIST, Who suffered for us, * O come let us worship." On Palm Sunday, while the Rouen merely continues the former Invitatory, all the others have: "CHRIST JESUS, Who gave Himself a Redemption for all, * O come let us worship." On Easter Day the Amiens has: "Alleluia. CHRIST, Who was crucified, hath arisen: * O come let us worship." All the others: "Alleluia. The LORD is risen indeed: * O come let us worship. Alleluia." On Ascensiontide, all agree in giving: "Alleluia. JESUS going into heaven, * O come let us worship. Alleluia." This is rather an amusing example of the determination of the Gallican compilers to keep close to Scripture; "CHRIST ascending into heaven" being, for this reason alone, transformed into "JESUS going into heaven." In the Octave of the Ascension, the Amiens rite differs, and very nobly, from all the others, by substituting: "JESUS, the Great High Priest, Who for us hath entered into the heavens, * O come let us worship. Alleluia." On Whitsun Day, all agree in: "Alleluia. The Spirit of the LORD hath filled the world: * O come let us worship. Alleluia;" except the Amiens, which has: "Alleluia. The Spirit of Truth, Which proceedeth from the FATHER, * O come let us worship. Alleluia."

Gallican Invitatories.

50. We will now proceed to the Common of Saints. That of Apostles is very differently given. Thus the Amiens and the Blois: "The Master and LORD of Apostles * O come let us worship." The Coutances, S. Omer, and Paris: "The LORD, the Head of the Church, His Body, * O come let us worship." The Rouen: "JESUS, the Apostle of our Confession, * O

Common of Saints.

come let us worship." In the Common of Martyrs, the Amiens: "CHRIST, Who giveth to him that overcometh the hidden manna, * O come let us worship." The Blois and Rouen: "The God of patience and consolation * O come let us worship." The others: "The LORD, Who crowneth those that strive lawfully, * O come let us worship." For Bishops, they all agree in: "CHRIST, the Chief Shepherd, * O come let us worship." For Doctors, all have: "The LORD, the Fountain of wisdom, * O come let us worship;" except the Amiens, which gives it: "The Fountain of wisdom, the Word of God, * O come let us worship." For Abbats and Monks, all have: "God, Who is the rewarder of them that diligently seek Him, * O come let us worship;" except the Rouen, which has: "JESUS, Who was led into the wilderness, * O come let us worship." For a righteous man, all agree in: "The LORD That loveth the righteous * O come let us worship." For a virgin, all again are agreed: "The Lamb Whom the virgins follow * O come let us worship." For a holy woman, S. Peter supplies the Invitatory to all: "The God in Whom holy women have trusted * O come let us worship."

This may serve as an example of the manner in which those Reformers dealt with their Invitatories. I have examined more than eighty different French uses; but to enter into further details would be uselessly to swell an essay already too long.

Examples of
Antiphons,
and deve-
lopement of
the Psalms
by their
means.

Psalm 1.

Ferial use.

51. We will now take some examples of the method in which the different meanings of the same Psalm are educed by its different Antiphons. The 1st Psalm is said in the ordinary Sunday service, in the Common of one Martyr, in the Common of many Martyrs, in the Common of a Confessor and Bishop, on Easter Day, and on Whitsun Day. In the first we have this ordinary, every-day duty of a Christian: "Serve the LORD in fear, and rejoice unto Him with reverence;" eliciting no peculiar sense from the Psalm, but leaving it appropriate to the duties of common life. In the Common of a Martyr: "His delight was in the law of the LORD, day and night;" that is,

according to the mediæval interpretation, not only in the day of prosperity, but in the night of adversity, even such adversity as the pains of martyrdom ; and then immediately, “ the way of the ungodly,” “ the seat of the scornful,” “ the unrighteous who shall not be able to stand in the judgment :” all speak of the unrighteous tribunal at which the martyr stood. Or in a still higher sense, take that Psalm as recited on the day on which I now write—Passion Sunday: how magnificently it then sets forth to us the Man That *walked not in the counsel of the ungodly*, when “ the chief Priests and the Pharisees gathered a council, and from that day forth they took counsel for to put Him to death ;” nor *stood in the way of sinners*, of Caiaphas and his crew ; nor *sat in the seat of the scornful*, of Pilate, who asked, What is truth ? and went out without waiting for the answer. The *tree planted by the rivers of water* is CHRIST Himself on the Cross, Whom every sufferer for the truth is in some sort *like* ; and the *fruit in due season* sets forth how the blood of the martyrs became the seed of the Church. The Common of many Martyrs gives us the Antiphon, “ By the rivers of water he planted the vineyard of the just, and in the law of the LORD was his delight.” Here, with the same general bearing, their sowing in tears, that they might reap in joy, is more prominently brought forth. The Common of Confessor and Bishop directs us to another verse: “ Blessed is the man who doth exercise himself in the law of the LORD. His will remaineth day and night, and all things whatsoever he doeth shall prosper,”—thus referring the Psalm to the study and doctrine of the saint whom the Church commemorates. At Easter: “ I am That I am: and My counsel is not with the wicked ; but in the law of the LORD is My delight. Alleluia.” Here the whole is boldly taken, no longer of the Martyrs and Confessors of the LORD, but of the LORD of the Martyrs and Confessors. He is the Man That is blessed ; That exercised Himself in the law of the LORD, when with the threefold answer He overcame the threefold temptation ; *Whose leaf shall not wither*, because the leaves of that tree are for the

Common of
a Martyr.Passion
Sunday.Common of
many Mar-
tyrs.Common of
Confessors.

For Whit-
sun Day.

healing of the nations ; *and look, whatsoever He doeth*—whatsoever, even though it be the laying down His life in shame and agony—*shall prosper*. On Whit-sun Day, in ordinary Breviaries, the Antiphon is : “ Suddenly there came a sound from heaven as of a rushing mighty wind. Alleluia. Alleluia.” But in some German provincial uses (with, to my mind, far greater beauty,) it is “ Whatsoever He doeth shall prosper :” thus applying the Psalm no longer either to our LORD or His followers, but to the HOLY GHOST Himself. S. Thomas’s Antiphon for *Corpus Christi* is, “ The LORD gave His salutary fruit to be tasted in the time of His death :” thus riveting the sequence of thought to the institution of the new Sacrament.

Psalm 51.

52. The 51st Psalm, again, is one that requires, more than any other, the *emphasis* of an Antiphon. Remember that, according to Gregorian use, retained in the Sarum, though dropped in the Roman Breviary, it was said in an ordinary week forty-two times. In the ordinary ferial service at Lauds, the Antiphons run on in sequence, according to the favourite practice of the Church :—

Ferial An-
tiphons.

Monday. Miserere mei Deus. (Ver. 1.)

Tuesday. Dele iniquitatem meam. (Ver. 1.)

Wednesday. Amplius lava me ab injustitiâ meâ. (Ver. 2.)¹

Thursday. Tibi soli peccavi. (Ver. 4.)

Friday. Spiritu Principali confirma me. (Ver. 12.)

Saturday. Bene fac Domine in bona voluntate tua Sion. (Ver. 18.)

Office for the
Dead.

But in this Psalm, as recited in the Office for the Dead, the one leading idea is, “ That the bones which Thou hast broken”—or, as the Vulgate more appropriately gives it, “ humbled”—may rejoice : thus magnificently bringing out the “ Sown in corruption, raised in incorruption ; sown in dishonour, raised in glory ; sown in weakness, raised in power,” of the Apostle. On the Wednesday in Holy Week, “ Deliver me from blood-guiltiness,”—or, as it is in the Vulgate, “ from the bloodthirsty man,”—“ O God, and my

Holy Week.

¹ A good example of what we shall presently have to notice, the use of the Italic instead of

the Gallican version : the latter has *iniquitate*.

tongue shall sing of Thy righteousness," refers the Holy Week.
 Psalm to Him against Whom bloodthirsty men did indeed rise up, and Who did truly sing of the righteousness of the FATHER, when He said, "As the FATHER hath sent Me, even so send I you." On Maundy Thursday we have, "That Thou mightest be justified in Thy saying,"—He Who had so often prophesied that He should be delivered to the Gentiles, and spitefully entreated, and spitted on, and put to death, and that He should rise again the third day,—“and clear when Thou art judged;” according to Pilate’s confession, “I find no fault in this man.” On Good Friday, the ordinary Antiphon is simply borrowed from the New Testament: “God spared not His own SON, but delivered Him up for us all.” But I have seen a Dutch Breviary which, with the wonderful devotion to the Passion that characterised the good men of that Church in the fourteenth and fifteenth centuries, gives a far finer one in the Psalm itself: “Then shalt Thou be pleased with the Sacrifice of righteousness.” The same Breviary employs for this Psalm on Easter Eve, instead of the usual “O death, I will be thy death; O grave, I will be thy destruction,” the Antiphon of the Office for the Dead; and, to my taste, with very fine effect.

53. The last three Psalms, the Laudes of S. Gregory, have, of course, a vast variety of Antiphons. The
“Laudes.”
 In the ferial use, the same rule obtains as that mentioned under the 51st Psalm:—

Sunday. Alleluia. Alleluia. Alleluia. (Ps. 148, ver. 1.)

Monday. Laudate Dominum de Cœlis. (Ps. 148, ver. 1.)

Tuesday. Omnes Angeli ejus, laudate Dominum de Cœlis. (Ps. 148, ver. 2.)

Wednesday. Cœli Cœlorum, laudate Dominum. (Ps. 148, ver. 4.)

Thursday. In Sanctis ejus, laudate Deum. (Ps. 150, ver. 1.)

Friday. In tympano et choro, in cordis et organo laudate Deum. (Ps. 150, ver. 4.)

Saturday. In cymbalis bene sonantibus, laudate Deum. (Ps. 150, ver. 5.)

That on Wednesday in Holy Week, is singularly happy; “To bind their kings in chains, and their

nobles with links of iron ;” the reference being to the “Let us break their bonds asunder, and cast away their cords from us,” of the 2nd Psalm. Again, in the Office for the Dead, the very exact verse to harmonize the solemnity of the service with the joyousness of the Psalm, is the last: “Let every thing that hath breath”—or as the Vulgate has it, “Let every spirit”—“praise the LORD.”

Benedicite.

54. Let us now turn to the *Benedicite*, which, from the fact that the Sunday Laudal Psalms are those of all Festivals, is repeated again and again. That of a common Sunday is as colourless as any Antiphon can well be: it is thoroughly Greek, as we shall presently see; “The three children were cast at the command of the king, into the burning fiery furnace, fearing not the flame of fire, but saying, Blessed be God.” On the Epiphany the Antiphon is: “O ye seas and floods, bless ye the LORD: O ye fountains, sing a hymn to the LORD,” with reference to our LORD’s Baptism. On Septuagesima, “Blessed art Thou in the firmament of heaven, and laudable for ever, O our God;” where the allusion is to the work of Creation, the subject of that day’s lessons. On Christmas Day, as if in developement of that verse in the *Benedicite*, “O ye angels of the LORD,” &c., the Antiphon is, “And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying,” &c. On Whitsun Day: “O ye fountains and all that move in the waters, sing a hymn to God, Alleluia:” a beautiful reference to—“The Spirit of God moved upon the face of the waters,” and to our own reception of spiritual life at Baptism.

Office of the
Dead.

Psalm 65.

55. As we have had occasion to refer so often to the Office for the Dead, it may be worth while to point out the magnificent manner in which, the keynote having been once pitched, the Psalms fall into their proper place. Take for example the 65th. The Antiphon is, “Thou that hearest the prayer, unto Thee shall all flesh come:” *come*, that is, when “all that are in the graves shall hear the voice of the Son of God, and they that hear shall live.” The first

verse shows us the praise of God commenced in the earthly Sion, and the vow completed in the heavenly Jerusalem. Next the Psalm tells of the blessedness of them that die in the LORD: "Blessed is the man whom Thou choosest and receivest unto Thee; he shall dwell in Thy courts, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple." Then, looking forward to the greatest of all wonders, the general Resurrection, and the promise of God, engaged to bring it to pass, "Thou shalt show us *wonderful* things in Thy *righteousness*, O God of our salvation: Thou that art the hope of all the ends of the earth"—of the countless corpses, scattered, as it were, over the four quarters of the globe—"and of them that remain in the broad sea,"—"looking for the resurrection of the body when the sea shall give up her dead." And still with reference to the same hope, "Thou visitest the earth"—at that great visitation in the Last Day,—“and blessest it;” (“Come, ye blessed children of My FATHER:”) “Thou makest it very plenteous”—when every churchyard shall bring forth its abundant crop of life. “Thy clouds”—“when the Son of Man shall come in the clouds of heaven,”—“drop fatness: they shall drop upon the dwellings of the wilderness,”—the unknown and lonely resting-places of so many of God’s Saints: “and the little hills”—the graves of the earth—“shall rejoice on every side.”

56. Or again, take the 63rd Psalm. The Antiphon is: “Thy Right Hand hath upholden me:” the protecting and providential care which, through the lapse of ages, and amidst all the organic changes of matter, nevertheless preserves, and will bring together again, the bodies which having been sown in corruption shall be raised in incorruption. And in this sense how beautiful is the “Early will I seek Thee,” taken in connection with “Blessed and holy is he that hath part in the first Resurrection!” “My flesh also longeth after Thee”—while waiting its reunion with the soul. Once more: “Have I not remembered Thee in *my bed*, and thought upon Thee when I was waking?” (Compare “When I awake

Psalm 63.

Office of the
Dead.

up after Thy likeness, I shall be satisfied with it.")
"Those also that seek the hurt of my soul, they shall go under the earth." So in Zechariah: "The LORD rebuke thee, O Satan is not this a brand plucked out of the fire?" "But the King shall rejoice in God."

Manus mites dum expandit,
Rex cœlorum cœlos pandit;
Et cum multis illic scandit
Unde solus venerat.

Psalm 67.

57. The 67th Psalm, as we have seen, follows without a *Requiem eternam*. And still the same idea is carried on: "That Thy way may be known upon earth"—the way by which our LORD, having conquered death, ascended to the FATHER, and by which He will come to bring His people with Him: "Thy saving health" (for "He is the SAVIOUR of the body") "among all nations." So again in its full sense: "Then shall the earth bring forth her increase," as in those noble lines of Prudentius:

Now take him, O earth, to thy keeping,
And give him soft rest in thy bosom;
I entrust thee the generous fragments
And lend thee the frame of a Christian.

Thou holily guard the deposit;
He will well, He will surely require it,
Who forming it, made its creation
The type of His Image and Likeness.

Psalm 63 and
67, with Epi-
phany Anti-
phons:

58. Taken in this sense, it would seem as if these two Psalms were written for, and could apply to nothing except, a funeral Office; let us now take them with other Antiphons, and examine what meaning they may then bear. On the Epiphany the Antiphon is, "When they had opened their gifts they presented unto Him gold, frankincense, and myrrh. Alleluia." Then the "Early will I seek Thee" will apply to the general expectation of the King That was to be born, and Whom the star in the east heralded. "The barren and dry land where no water is," to the heathendom of those distant countries from whence the

wise men came. "Have I not remembered Thee in my bed, and thought upon Thee when I was waking?" will well set forth those watches of the night in which the astronomer-kings must have beheld the new star. "Those that seek the hurt of my soul," to whom should that refer, but to Herod and his court? "The King shall rejoice in God," will tell of the new kingdom set up on earth, of which the following Psalm speaks more fully. "God be merciful unto us and bless us, and show us the light of His countenance," well expresses His manifestation to the Gentiles. "That Thy way may be known upon earth, Thy saving health among all nations;" tells the end and aim of His Epiphany, that the earth may be "full of the knowledge of the LORD, as the waters cover the sea." So even more remarkably the doubly repeated prayer, "Let the people praise Thee, O God,"—*the* people, hitherto the LORD's only people—but now from this day forward, that shall not be enough—"yea, let ALL the people praise Thee:" in other words, "A light to lighten the Gentiles, and the glory of Thy people Israel." "Then shall the earth bring forth her increase;" the true increase, the harvest with which the fields were white, even in the time of our LORD. And the Psalm ends well with a prophecy of that day when the kingdoms of this world shall become the kingdoms of our LORD and of His CHRIST, "all the ends of the world shall fear Him."

59. Again: let us completely change the Antiphon, and observe how the signification will be altered. I never thus notice the way in which the Psalm, so to speak, obeys its Antiphon, without calling to mind that verse, "Behold also the ships, which though they be so great, yet are they turned about with a very small helm whithersoever the governor listeth." On Good Friday, the Antiphon is, "Saith the thief to the thief, We indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss. LORD, remember me when Thou comest into Thy kingdom." Then "the barren and dry land, where no water is," becomes the Cross

with Good
Friday Anti-
phons:

with its agony of thirst. "Thy power and glory," the manifestation of both when, from the sixth hour there was darkness over all the earth until the ninth hour. "As long as I live," tells firstly of the few brief hours which still remained for suffering; and secondly, of that better life when the promise should be fulfilled, "To-day shalt thou be with Me in paradise." "And lift up mine hands"—stretched out as they were on the Cross,—“in Thy Name,” the Name set over the LORD’s Head, “JESUS of Nazareth, the King of the Jews.” “Have I not remembered Thee in my bed,”—the hard bed of that tree. “These also that seek the hurt of my soul,”—the soldiers and Chief Priests, who through their impatience that the bodies should be removed from the Cross, brake the legs of the first, and of the other that was crucified with Him. And then the 67th Psalm tells of that conversion of the Gentiles which began from the Cross on Calvary, and of that judgment,—“Thou shalt judge the folk righteously,”—which was prefigured when the penitent thief was set on the right hand, and the impenitent on the left.

with Ferial
Antiphons.

60. The rule for the ferial Antiphons of these two Psalms is the same that we have noticed before. Thus we have on

Monday. Deus, Deus meus, ad te de luce vigilo. (Ver. 1.)

Tuesday. Ad te de luce vigilo. (Ver. 1.)

Wednesday. Labia mea laudabunt te in vitâ meâ, Deus meus. (Ver. 4, 5.)

Thursday. In matutinis meditabor in te. (Ver. 7.)

Friday. Illumina, Domine, vultum tuum super nos. (Ps. 67, 1.)

Saturday. Metuant Dominum omnes fines terræ. (Ps. 67, 7.)

61. But in no instance is the power and beauty of the Antiphon so clearly shown as in the case of *Benedictus* and *Magnificat*. These have a distinct Antiphon, not only on every Sunday and Festival, but in the Ferie of Lent and Advent; I will now give some examples of the method in which these two evangelical hymns are thus emphasized.

The theory of the Antiphons is this. Those of the first Vespers of Sunday are usually from some verse of the Old Testament lections for the succeeding week ; that of second Vespers and Lauds, from the Gospel for the day.

Let us take some of those which are appropriated to more ordinary Festivals. As for example : on the Third Sunday after Trinity, the Antiphon to *Benedictus* is, "JESUS went up into the ship, and there He taught the multitude. Alleluia." See how beautifully this applies to the "He hath visited and redeemed His people:" visited them even by the Lake of Genesareth ; redeemed them not only by His precious Death and Passion, but also when He made the fisherman of that sea a "fisher of men." "As He spake by the mouth of His holy Prophets," that Galilee of the nations, the people that walked in darkness should see a great light. That to *Magnificat* on the same day is, "Master, we have toiled all the night and have taken nothing : nevertheless at Thy word I will let down the net:" and here compare the "Depart from me, for I am a sinful man, O LORD," of S. Peter, with the "For He hath regarded the lowliness of His handmaiden," of S. Mary : and again, the miraculous draught of fishes with that saying, "He hath filled the hungry with good things." Or take again the Seventh Sunday after Trinity, where the Antiphon to *Benedictus* is : "Saith the Lord to the steward, What is this that I hear of thee ? Give an account of thy stewardship. Alleluia." Where first notice that these words are so turned as now to be applicable not less to a blessed than to an unhappy rendering in that account. And in the former sense, when the warfare of any faithful soul is accomplished and the iniquity pardoned, see how nobly those clauses apply, "He hath visited and redeemed His people, He hath raised up a mighty salvation for us ; that we being delivered out of the hands of our enemies, might serve Him without fear, *in holiness and righteousness before Him all the days of our life.*" Or take again the Ninth Sunday after Trinity, and its Antiphon to *Magnificat* : "This man went down to his

Antiphons
to *Bene-
dictus* and to
Magnificat

from the
Gospels :

house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted," and compare it with the rich sent empty away, and the hungry filled with good things. Or once more: the Antiphon to *Benedictus* on the Twelfth Sunday after Trinity is, "When JESUS passed through a certain village, ten men that were lepers met Him, who lifted up their voices and said, JESUS, Master, have mercy upon us:" refer it to the mighty salvation raised up, the light given to them that sat in darkness and in the shadow of death. It would be perfectly endless to go through all such allusions and adaptations, by which the Gospel or Epistle of the day is so ingeniously bound into its ordinary hymn of praise. It happens, however, sometimes, that these Antiphons are original: as, for example, that to *Benedictus* on Thursday after Low Sunday: "My heart is on fire; I desire to see my LORD; I seek and find not where they have put Him. Alleluia. Alleluia." And sometimes they are in verse: as for example, the Antiphon to *Magnificat* on Monday after Low Sunday:

Crucem sanctam subiit
Qui infernum confregit;
Accinctus est potentiâ;
Surrexit die tertiâ.

62. It will not be uninteresting to compare the Antiphons for one week—let it be Passion Week—both in the older and in the Gallican form:

Comparison
between the
older and
the Gallican
Forms.

BENEDICTINE.

Sunday.

JESUS said unto the Jews and to the Chief Priests: he that is of GOD heareth God's words; ye therefore hear them not, because ye are not of God.

Monday.

In that great day of the feast JESUS stood and cried, saying, If any man thirst, let him come unto Me and drink.

GALLICAN.

Sunday.

JESUS said, I seek not Mine own glory: there is One That seeketh and judgeth.

Monday.

If any man thirst, let him come unto Me and drink.

BENEDICTINE.

Tuesday.

My time is not yet come;
but your time is always ready.

Wednesday.

My sheep hear My voice :
and I the LORD know theirs.

Thursday.

The Master saith, My hour
is at hand : I will keep the
Passover in thy house with
My disciples.

Friday.

Now the feast of the Jews
drew nigh, and the Chief
Priests sought how they
might slay JESUS, but they
feared the people.

GALLICAN.

Tuesday.

Go ye up to this feast : I
go not up to this feast, for
My time is not yet full come.

Wednesday.

My sheep hear My voice :
and I give unto them eternal
life, and no man shall pluck
them out of My hand.

Thursday.

Her sins, which are many,
are forgiven : for she loved
much.

Friday.

[*The Compassion of S. Mary.*] To what shall I
liken thee, daughter of Jeru-
salem? To whom shall I com-
pare thee, O virgin daughter
of Sion? Thy breach is great
as of the sea, who can heal
thee?

63. The Greek Antiphons, which at first sight might indeed be easily overlooked, hold a very inferior position to that which they occupy in the Latin Church. They are said only at the end, and not at the beginning, of each Psalm, and are prefaced by the words: *And again*. Thus, at Prime, at the end of the 3rd Psalm, we have, "*And again*: I laid me down and slept and rose up again, for the LORD sustained me." At the end of the 38th Psalm: "*And again*: Forsake me not, O LORD my God; be not Thou far from me; haste Thee to help me, O LORD God of my salvation." After the 63rd: "*And again*: Early will I seek Thee: because Thou hast been my help, therefore under the shadow of Thy wings will I rejoice. My soul hangeth upon Thee: Thy Right Hand hath upholden me." After the 88th: "*And again*: O LORD God of my salvation, I have cried day and night before Thee: O let my prayer enter

Antiphons of
the Eastern
Church:

of less im-
portance.

into Thy Presence : incline Thine ear unto my calling."

This may serve as an example of the Eastern use of Antiphons. I may remark that they are always taken from the Psalm which precedes ; never, as in the Western Church, from other sources.

Employ-
ment of
Psalms in
the Liturgy.

64. We now turn to another branch of our subject : the employment of the Psalms in the various compositions, let them be called by what name they may, Introits, Tracts, Graduals, Communions, Psalmelli, Sonos, Matutinaria, which form a part of the Missal or the Breviary. And it will not be amiss to say something of each of these, taking them in order, and beginning with the Roman Church.

Four meth-
ods of
singing.

Cantus Di-
rectus :

65. There are four methods in which the Psalms have been ecclesiastically sung. The first, when the whole Psalm is sung by the whole choir without any response or variation. This was called the Cantus Directus, or Directaneus : and hence one Psalm at Lauds in the Ambrosian Breviary is, as we have seen, called the Psalmus Directus. Beroldus, who composed the ritual of the Church of Milan about the year 1130, thus gives one of his rubrics : "The Collect being ended, the choir sings in a low voice, and almost to themselves, the Psalm *Qui habitat* as a Psalmus Directus." In this way in the most ancient times, the Gloria in Excelsis used to be sung, the Agnus Dei, the Domine ad adjuvandum, &c.

Antiphono-
nalis :

The second method of singing is the Antiphonal : when the choir, divided into two sides, sings alternately.

Responso-
rius :

The third method is where the Psalm is sung alternately between the precentor and the choir ; and this is the Responsory method.

Tractus.

Lastly, the fourth way is when the whole Psalm or Anthem is sung by a single voice ; and this is called the *Tract*. It is needless to observe that the present Tract of the Roman Missal has retained the name only, but not the character of its predecessor.

66. I have spoken largely of Antiphons : it now remains to speak of Responsories. " Responsories,"

says S. Isidore,¹ "because, when one sings, the chorus responds in unison." And this may be practised in two ways: the precentor may sing a verse, which same verse is immediately repeated by the choir; may then go on to another, which is in like manner, to use the technical expression, succented by them; and so on: or the precentor may sing his verse, and the choir repeat it; the precentor then go on to a second verse, and the third, and so forth, the choir always repeating the first, and none other, after each. The former method was more in use in primitive times; the latter in after ages. To the *Psalmus Responsorius*, or *Psalmi Responsorium*,—for it was called by both names,—we have many references in the Fathers. One of the sermons of S. Peter Chrysologus begins: "*Responsorium quod hodie Prophetâ supplicante cantavimus.*" And Alcuin, in one of his poems, thus writes:—

Responso-
ries, what.

"Hymnos ac Psalmos, et Responsorialia festis
Congrua, promemus subter testudine templi."

67. The ancient method, as it obtained in the fourth century, was this. The reader in the first place gave out the title, a Psalm of David; and in Africa, at least, as appears from many passages of S. Augustine's sermons, read the title of the Psalm. He then precented the first verse; the whole congregation, together with the Bishop and Clergy, succented whatever had to be succented, whether it were that first verse, by way of Antiphon, or any other Antiphon, or whether they repeated each verse as the reader precented it. A very curious example of this method is given in S. Augustine's Exposition (the second) on the 22nd Psalm. He is reasoning against the Donatists; and speaking on the 27th verse, as we have it now, he says, "*Do they give ear to this, think ye, when their reader says, 'All the ends of the earth shall remember themselves, and be turned unto the LORD?'*" Well, perchance it was but one verse: thy thoughts were elsewhere; thou wast talking idly with thy brother when he spoke thus. Mark how the reader re-

*Psalmus Responso-
riorius,
or Psalmi
Responso-
rium:*

¹ De Eccles. Offic. i. 8.

its nature,
as gathered
from S. Au-
gustine:

peats it, and knocks at deaf men's ears: 'And all the kindreds of the nations shall worship before Him.' He is still deaf; he does not hear; let the knocking be repeated: 'For the kingdom is the LORD's, and He is the Governor among the people.' Remember these three verses, brethren; to-day they have been sung even among them." From this very curious passage two other points are clear: the one that the earlier division into shorter verses than our own was in vogue as late as the time of S. Augustine; the other, that the same Psalms were appropriated to the same Festivals by the Donatists as by the Catholic Church. It is manifest, from other passages in S. Augustine, that the Responsory Psalm was gone right through to the end: thus, in treating of the 26th Psalm, which has twelve verses, he alludes to the ninth as having been sung; and in his second exposition of the 19th, which has fifteen verses, he quotes the thirteenth. It would appear that the ecclesiastic who precented the Responsory Psalm was generally of the order of readers; though we do find instances where a deacon undertook that office. Thus S. Gregory of Tours, in his *Lives of the Fathers*: "One morning, when S. Nicasius had risen to Matins, he went into the sacristy; and while sitting there, the deacon began to chant the Responsory Psalm." The place whence it was sung was at first the middle of the choir; afterwards, when ambones were introduced, it was probably recited from their steps. Hence by degrees it acquired the name of *Responsorium Graduale*, or *Gradale*, from those very steps. And they would also appear to have occupied the same position in the service that the Gradual now holds in the Missal. Thus S. Augustine, in one of his sermons: "We heard the first lesson from the Apostle, 'This is a faithful saying,' &c.; then we sang the Psalm; after this, the Evangelical lection set forth to us the cleansing of the ten lepers." I may add, that an ancient, but anonymous author, quoted by Cassander, says: "The Responsory which is said in Mass is, for the sake of distinction from other Responsories, called the *Gradale*, as being sung

called also
*Responso-
rium Gra-
duale*.

on the steps." But Beleth, who wrote in the twelfth century, tells us that in his time it was only so sung on the principal Festivals. "The second book," says he, "is the *Graduarius*, so called from the steps; because on Festivals the reader ascends the steps of the ambo to chant it. For on ordinary days it is sung before the steps of the altar, in the middle of the choir."

68. The original Roman Introit has become so much shortened, that it will be better to give both it and the modern method of recitation. The example shall be from the First Sunday in Advent:

because
sung from
the Ambo.

The Roman
Antiphona
ad Introit-
um, or In-
troitus:

Antiphona ad Introitum:

Unto Thee, O LORD, do I lift up my soul: my GOD, I have put my trust in Thee: O let me not be confounded; neither let mine enemies triumph over me.

Unto Thee, O LORD, do I lift up my soul: my GOD, I have put my trust in Thee: O let me not be confounded; neither let mine enemies triumph over me.

Psalm:

Show me Thy ways, O LORD, teach me Thy paths.

Unto Thee, O LORD, do I lift up my soul: my GOD, I have put my trust in Thee: O let me not be confounded; neither let mine enemies triumph over me.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

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

Unto Thee, O LORD, do I lift up my soul: my GOD, I have put my trust in Thee: O let me not be confounded;

MODERN ROMAN.

Ad Missam Introitus:

Unto Thee, O LORD, do I lift up my soul: my GOD, I have put my trust in Thee: O let me not be confounded; neither let mine enemies triumph over me.

Psalm: Show me Thy ways, O LORD, teach me Thy paths.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

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

Unto Thee, O LORD, do I lift up my soul: my GOD, I have put my trust in Thee: O let me not be confounded; neither let mine enemies triumph over me.

neither let mine enemies triumph over me.

Versus ad repetendum :

Lead me forth in Thy truth,
and learn me : for Thou art
the GOD of my salvation ; in
Thee hath been my hope all
the day long.

Unto Thee, O LORD, do I
lift up my soul : my GOD, I
have put my trust in Thee :
O let me not be confounded ;
neither let mine enemies triumph over me.

The *Versus ad repetendum*, in other MSS., both here and throughout the year, is of a totally different character, and, to my mind, presents far greater beauty. For example, here :—

Ÿ. Thou That wilt not the death of a sinner, but rather that he should be converted, and live, hear my prayer : for
Unto Thee, O LORD, &c.

Ÿ. We know that the FATHER hath not left Him, because He cried and said,
Unto Thee, O LORD, &c.

introduced
by S. Celestine.

The *Antiphona ad Introitum*, or *Introitus*, was unknown till the time of S. Celestine, who borrowed it from the Church of Milan. It was less properly, in one Roman *Ordo*, edited by Mabillon, called the *Invitatory*.

The Ambrosian Ingressa.

69. We now turn to the *Ingressa* of the Ambrosian rite. This, so far as appears from the Missal itself, or from the Rubrics, is said entirely by the Priest, and without repetition : otherwise in form it does not seem to differ from the Roman. For example, the *Ingressa* for the Second Sunday in Advent is :—

Remember us, O LORD, with the favour that Thou bearest unto Thy people. O visit us with Thy salvation : that we may see the felicity of Thy chosen, and rejoice in the gladness of Thine inheritance.

So, again, on the Circumcision :—

In the sight of the Gentiles fear ye not, but worship and fear the LORD in your hearts : for His Angel is with you ;

a compilation from the Second Book of Kings, and from Baruch.

70. The *Ad Missam Officium*, which is the Mozarabic name for the Introit, is more complicated, and resembles the original Roman Introit which I have lately quoted. Take, for example, that on the First Sunday in Advent :—

*Ad Missam
Officium.*

Behold upon the mountains the feet of Him that evangeliseth peace, Alleluia, and announceth good things, Alleluia. Keep thy solemn feasts, O Judah, Alleluia: and pay unto the LORD thy vows. Alleluia.

Ÿ. The LORD gave the Word: great was the company of the preachers.

Psalm: And pay unto the LORD thy vows. Alleluia.

Ÿ. Glory and honour be to the FATHER, and to the SON, and to the HOLY GHOST, for ever and ever. Amen.

Psalm: And pay unto the LORD thy vows. Alleluia.

Priest: To all ages of ages.

Rz. Amen.

This is the general norm of all the Mozarabic Introits. Thus, again, on the First Sunday in Lent :—

Behold, now is the accepted time, Alleluia: behold, now is the day of salvation, Alleluia.

Ÿ. The LORD is King, and hath put on glorious apparel: the LORD hath put on His apparel, and girded Himself with strength.

Psalm: Behold, now is the day of salvation. Alleluia.

Ÿ. Glory and honour be to the FATHER, and to the SON, and to the HOLY GHOST, for ever and ever. Amen.

Psalm: Behold, now is the day of salvation. Alleluia.

Priest: Through all ages of ages.

Rz. Amen.

71. The next Anthem, or by whatever other name it may be called, is the Psalmellus in the Ambrosian, the Psallendo in the Mozarabic, rite. This immediately follows the Prophecy, and therefore bears the same reference to that, which the Gradual does to the Epistle.

*The Ambro-
sian Psal-
mellus.*

The Psalmellus consists of a Verse and Response; the latter often taken from a clause of the Psalm preceding that of which the former consists. Thus, for example, that for the First Sunday in Advent is :—

Ÿ. God shall manifestly come, our God, and shall not keep silence.

Rz. The LORD, even the most mighty God hath spoken, and called the world.

Or, again, on the Sixth Sunday in Advent :

Ÿ. Look down from heaven, and behold : show Thy face, and we shall be saved.

Rz. Give ear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep : show Thyself also, Thou that sittest between the cherubims.

The Psallendo of the Mozarabic rite has another clause. Thus, for example, the First Sunday in Advent :—

Psallendo : He giveth snow like wool, and scattereth the hoar frost like ashes : He casteth forth His ice like morsels : who is able to abide His frost ?

Ÿ. He sendeth forth His Word, and melteth them : He bloweth with His Wind, and the waters flow.

Psalm : Who is able to abide His frost ?

Or, to take another example, the Psallendo on Christmas Day is :

Psallendo : The LORD said unto Me, Thou art My SON : this day have I begotten Thee.

Ÿ. Desire of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.

Psalm : This day have I begotten Thee.

Responso-
rium Gra-
duale.

72. We next come to the Responso-rium Graduale, of which I have already spoken. Its form is generally of this kind. I take that for S. John the Evangelist :—

Gradual : Then went this saying abroad among the brethren, that that disciple should not die : yet JESUS said not unto him, He shall not die.

Ÿ. If I will that he tarry till I come, follow thou Me.

Rz. Alleluia. Alleluia.

Ÿ. This is the disciple that testifieth of these things, and we know that his testimony is true.

Or, again, take this example for the Twenty-second Sunday after Trinity :—

Gradual : Behold, how good and joyful a thing it is, brethren, to dwell together in unity.

Ÿ. Like as the ointment upon the head that ran down unto the beard : even unto Aaron's beard.

Rz. Alleluia. Alleluia.

Ÿ. Ye that fear the LORD, put your trust in the LORD : He is their Helper and Defender. Alleluia.

There is nothing in the Mozarabic Missal which answers to this ; but in the Ambrosian its place is occupied by the Alleluia or Cantando, which is always of this form. The example is for Christmas Day :—

Alleluia.

Ÿ. A Child is born to us to-day in Bethlehem, and His Name is just and terrible. Alleluia.

In Lent, when it is called the Cantus, it is sometimes of this form :—

Cantus. If the LORD Himself had not been on our side, now may Israel say : if the LORD Himself had not been on our side.

Ÿ. 1. Our soul is escaped as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

Ÿ. 2. Our help is in the Name of the LORD : Who hath made heaven and earth.

73. The next Antiphon which we have to consider is the *Antiphona ad Offerenda*, or, as it is now usually called, the Offertorium. Here, again, we find the original form very much abbreviated. Take an example for the Third Sunday in Advent. Here, in the Gregorian Antiphonary, the Offerenda stands thus :—

*Antiphona
ad Offer-
enda,*

LORD, Thou art become gracious unto Thy land, Thou hast turned away the captivity of Jacob : Thou hast forgiven the offence of Thy people.

LORD, Thou art become gracious unto Thy land, Thou hast turned away the captivity of Jacob : Thou hast forgiven the offence of Thy people.

Ÿ. 1. Thou hast covered all their sins : Thou hast taken away all Thy displeasure.

Thou hast forgiven the offence of Thy people.

Ÿ. 2. Show us Thy mercy, O LORD, and grant us Thy salvation.

Thou hast forgiven the offence of Thy people.

or Offer-
torium.

In the present Roman form, the verse stands as it stands in the Psalter :—

LORD, Thou art become gracious unto Thy land : Thou hast forgiven the offence of Thy people.

The Mozara-
bic *Lauda*,

74. The same position in the Mozarabic Office is occupied by two anthems. The first is the *Lauda*. The general form is always this. The example is from the Third Sunday after the Epiphany :—

Alleluia.

Ÿ. I will praise the Name of my God with a song, and magnify it with thanksgiving.

Priest : Alleluia.

But the fuller example seems to be, as we have it on the First Sunday in Lent, this :—

Alleluia.

I will praise the Name of God with a song, and magnify it with thanksgiving.

Ÿ. Let heaven and earth praise Him : the sea, and all that therein is.

Priest : Alleluia.

and Sacri-
ficium.

The other is the Sacrificium, which indeed, correctly speaking, alone answers to the Roman Offer-torium. Take, as an example, that for the Second Sunday after Epiphany :—

And Noah builded an altar unto the LORD ; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Ÿ. And God spake unto Noah, saying : Go forth of the ark, thou and thy wife, and thy sons and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly and multiply upon the earth. And Noah went forth.

Priest : And offered burnt-offerings on the altar.

Antiphona
post Evan-
gelium.

75. In the Ambrosian rite we have in this place the *Antiphona post Evangelium*, which, for the most part, is not taken from the Psalms. Its form is perfectly simple. Thus, on the Feast of the Christo-phory :—

O praise the LORD, all ye Angels of His ; praise Him, all ye virtues of His ; praise Him, O ye sun and moon ; praise Him, all ye stars and light.

So, again, on the First Sunday in Lent :—

Behold, now is the accepted time ; behold, now is the day of salvation. Let us commend ourselves in much patience, in much fasting, by the armour of the righteousness of the virtue of God.

76. Next, in the Roman rite, we have the *Antiphona ad Communionem*, now generally called the *Communio*. This, in its full form, was as follows. I again take the First Sunday in Advent :—

Antiphona
ad Commu-
nionem, or
Communio.

The LORD shall show lovingkindness : and our land shall yield her increase.

The LORD shall show lovingkindness : and our land shall yield her increase.

Psalm : LORD, Thou art become gracious unto Thy land : Thou hast turned away the captivity of Jacob.

The LORD shall show, &c.

Glory be, &c.

Versus ad repetendum : Show us Thy mercy, O LORD : and grant us Thy salvation.

The LORD shall show, &c.

This, in the present Roman books, is simply given : “The LORD shall show lovingkindness, and our land shall yield her increase.”

77. In the Mozarabic Rite, in like manner, there is an *Antiphona ad Confractionem Panis*, in some of the more important missæ ; but by no means universally : this on Maundy Thursday may serve as an example :

Antiphona
ad Confrac-
tionem.

The LORD JESUS sent His Disciples and said unto them, Go and prepare the Passover for us, that we may eat : for with desire I have desired to eat this Passover with you before I suffer.

II. And while they were at supper, Jesus took bread and blessed, and gave to His Disciples, and said, Take, eat, for with desire I have desired to eat this Passover before I suffer.

And also, He took the Chalice after supper, and gave to His Disciples and said, Take ye all of it : for this is My Blood of the New Testament, which is shed for many for the remission of sins : I will not drink it henceforth till I shall drink it new with you in My FATHER's kingdom.

Priest. For with desire I have desired, &c.

Antiphona
ad Acceden-
tes.

In like manner, on some Festivals, there is an *Antiphona ad Accedentes*. Let this be an example; it is also for Maundy Thursday :

Ÿ. Be mindful of us, O CHRIST, in Thy kingdom, and make us worthy of Thy resurrection.

Rz. With desire I have desired to eat this Passover with you before I suffer.

Ÿ. Go and prepare the Passover for us, that we may eat.

Rz. Before I suffer.

Ÿ. Behold, as ye enter into the city, there shall meet you a man bearing a pitcher of water: him follow into the house whereinto ye shall enter; and say ye to the good-man of the house,—

Rz. With desire I have desired.

Ÿ. The Master saith, My time is at hand: where is the guest-chamber, that I may keep the Passover with My disciples?

Rz. Before I suffer.

Ÿ. And he shall show you a large upper-room, furnished: there make ready.

Rz. Before I suffer.

Ÿ. And the disciples went into the city, and found as JESUS had told them, and they made ready the Passover.

Rz. With desire I have desired.

Ÿ. And when even was come, JESUS sat down and the twelve with Him, and He saith unto them:—

Rz. With desire I have desired.

Ÿ. For I say unto you, that I will not eat it henceforth, until it be fulfilled in the kingdom of God.

Rz. With desire I have desired.

The Ambro-
sian Con-
fractorium,

78. In the Ambrosian Office, we have the *Confractorium* and the *Transitorium*: let these be examples;

The *Confractorium*, on the Octave of the Epiphany: The LORD hath made known His salvation. Alleluia.

On Septuagesima: O LORD my GOD, in Thee have I put my trust, save me from all them that persecute me and deliver me.

and Transi-
torium.

The *Transitorium*, on the Third Sunday in Advent. The kingdom of heaven suffereth violence, and the violent taketh it by force.

On the Fourth Sunday in Lent. The LORD made clay of His spittle and anointed my eyes, and I departed and washed, and saw and believed God.

These may suffice as an example of the short antiphons, composed for the most part from the Psalms, and employed in the various Liturgies of the Western

Church. It would be easy to swell the examples almost indefinitely; but enough has, perhaps, been said, to give the reader a general idea of the subject; and I must remember that I am writing not on the Missal, but on the Psalter.

79. Before concluding this Dissertation, a few words remain to be said on another subject. There are but few examples of what may be called composite Psalms: by which I mean, Psalms pieced together with different verses, selected from various parts of the Psalter. Yet it is too sweeping an assertion to say, as it has been said, that such compositions as those which replace the Venite in the State services of our Church are altogether unknown. There are several such in the Mozarabic Office book: take the following from Matins, in the Office of the Dead:

Composite
Psalms.

Unto Thee lift I up mine eyes: O Thou that dwellest in the heavens.

Unto Thee will I cry, O LORD, and get me to my LORD right humbly: what profit is there in my blood when I go down into the pit?

Shall the dust give thanks unto Thee: or shall it declare Thy truth?

Unto Thee will I cry, O LORD my strength, think no scorn of me: lest if Thou make as though Thou hearest not, I become like them that go down into the pit.

Our fathers trusted in Thee: they hoped in Thee and Thou didst deliver them.

I will call upon Thee, when my heart is in heaviness; O set me up upon the rock that is higher than I: for Thou hast been my hope, and a strong tower for me against the enemy.

Unto Thee will I cry, O LORD, and early shall my prayer come before Thee: early in the morning will I direct my prayer unto Thee and will look up, for Thou art the God that hast no pleasure in wickedness.

Unto Thee, O LORD, will I lift up my soul; my God, I have put my trust in Thee; O let not mine enemies triumph over me: for all they that hope in Thee shall not be ashamed.

I flee unto Thee to hide me: teach me to do the thing that pleaseth Thee, for Thou art my God.

Unto Thee, O LORD, will I lift up my soul: deliver me from my enemies.

The LORD give thee eternal rest: and light perpetual shine upon thee for ever.

It must be confessed that this is rather a poor composition, though I see no reason to doubt its

Composite
Psalms.

being coeval with the original book, and the work of S. Isidore or S. Leander. Here is another, from the same Office, and curious, from the way in which each verse commences :

Thou, O LORD, art gracious and pitiful : and of great mercy to all that call upon Thee.

Thou, O LORD, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

Thou, O LORD, hast holpen me : and comforted me.

Thou, O LORD, art my defender : Thou art my worship, and the lifter up of my head.

Thou, O LORD, shalt keep us : and preserve us from this generation for ever.

Thou, O LORD, be not far from me : let Thy lovingkindness and Thy truth alway preserve me.

Thou, O LORD, shalt give : Thy blessing unto the righteous.

Thou, O LORD, hast brought my soul out of hell : Thou hast cast all my sins behind Thy back.

Thou, O LORD, shalt destroy the wicked : and shalt laugh all the heathen to scorn.

Eternal rest, &c.

Canticles.

80. It will here be proper to say something of the Canticles, which, together with the Psalms, have been employed in the Ritual of the Church. The largest and most complete collection of these is to be found in the Mozarabic Breviary.

1. The Song of Deuteronomy. *Antiphon.* The LORD hath appeared from Mount Paran, and ten thousand Saints with Him. Deut. xxxiii. 2—4, 17.

2. Song of Isaiah. *Antiphon.* The Mighty God shall sit upon the throne of David, that He may confirm it for ever. Isaiah viii. 16—ix. 7.

3. Song of Isaiah. *Antiphon.* The Root of Jesse, Which shall stand for a sign to the people, unto Him shall the Gentiles seek. Isaiah x. 32—xi. 10.

4. Song of Isaiah. Isaiah xxx. 18—33.

5. Song of Isaiah. *Antiphon.* Behold, our God shall come and save us. Isaiah xxxv. 3—10.

6. Song of Isaiah. *Antiphon.* Prepare ye the way of the LORD, make straight the paths of our God. Isaiah xl. 1—9.

7. Song of Isaiah. Behold, the LORD shall come with a strong hand, and His arm shall rule for Him. Isaiah xl. 10—17.

8. Song of Isaiah. Isaiah xlii. 10—16.

9. Song of Isaiah. *Antiphon.* The LORD hath comforted His people, and will have mercy upon the poor. Isaiah xlix. 7—13.

10. Song of Isaiah. *Antiphon.* My salvation shall be for

ever, saith the LORD, and My righteousness from generation Canticles. to generation. Isaiah li. 4—12.

11. Song of Isaiah. *Antiphon.* How beautiful upon the mountains are the feet of them that preach the Gospel of peace; that publish salvation; that say, Thy God reigneth. Isaiah lii. 1—8.

12. Song of Isaiah. *Antiphon.* My salvation is near to come, and My righteousness to be revealed. Isaiah lvi. 1—7.

13. Song of Isaiah. *Antiphon.* Say ye to the daughter of Sion, Behold, thy salvation cometh. Isaiah lxii. 8—12.

14. Canticle from the Gospel according to S. Luke. *Antiphon.* He that is mighty hath magnified me, and holy is His Name; and His mercy is to all generations. Magnificat.

15. Song of Isaiah. *Antiphon.* Let the earth be opened, and bud forth the SAVIOUR, and let righteousness rise together. Isaiah xlv. 8—25.

16. Canticle from the Gospel according to S. Luke. *Antiphon.* But I will glory in the LORD. I will rejoice in JESUS my GOD. Nunc Dimittis.

17. Song of Isaiah. *Antiphon.* Shine, O Jerusalem, for thy Light is come. Isaiah lx.

18. Song of Jeremiah. Jer. xxxi. 15—23.

Here begin the Canticles to be said in Lent.

19. Song of Isaiah. Isaiah lviii. 1—9.

20. Song of Jeremiah. Lamentations v. 1—18.

21. Prayer of Nehemiah. *Antiphon.* Have mercy, O God, great and terrible, Who keepest the covenant and mercy to them that love Thee and keep Thy commandments. Nehemiah i. 5—11.

22. Prayer of Manasseh the King.

23. Song of Tobit. Tobit xiii. 1—6.

24. Prayer of Jesus the Son of Sirach. Eccclus. xxxvi. 1—17.

25. Song of Azarias. *Antiphon.* Whatsoever, LORD, Thou hast done unto us, Thou hast done with true judgment, and all on account of our sins. Song, 3—22.

Here begin the Canticles on the betrayal of the LORD.

26. Song of the Maccabees. *Antiphon.* LORD, LORD GOD, Creator of all things, terrible and mighty, just and merciful, gather together them that are dispersed; set free them that are slaves to the Gentiles. 2 Macc. i. 24—29.

27. Song of Jeremiah. *Antiphon.* Like a meek lamb I was led to the slaughter. Jer. xi. 18—20, and xii. 1—3.

28. Song of Jeremiah. Jer. xv. 15—21.

29. Song of Jeremiah. Jer. xviii. 19—23.

30. Song of Jeremiah. *Antiphon.* Let them that persecute me, O LORD, be overthrown and become weak. Isaiah xx. 7—12.

31. Song of Jeremiah. Jer. xxiii. 9—12.

Canticles.

32. Song of Micah. *Antiphon.* Trust ye not in a friend, put ye not confidence in a guide. Micah vii. 5—10.

33. Song of Ezekiel. *Antiphon.* I will pour upon you clean water, saith the LORD, and ye shall be cleansed from all your filthiness. Ezek. xxxvi. 24—28.

Here begin the Canticles on the Resurrection of the LORD.

34. Song of Genesis. *Antiphon.* To the prey, O LORD, Thou art gone up. Thou didst stoop down, Thou didst couch as a lion, and in Thy virtue Thou didst rise up. Gen. xlix. 8—12, and 24—26.

35. Song of Isaiah. *Antiphon.* Consider ye not the things of old: behold, I will do a new thing, saith the LORD. Isaiah xlii. 10—20.

36. Song of Isaiah. *Antiphon.* My Right Hand saved Me, and My Righteousness it upheld Me. Isaiah lxiii. 1—6.

37. Song of Jeremiah. *Antiphon.* Upon this I awaked and beheld, and lo, My sleep was sweet unto Me. Jer. xxxi. 23—28.

38. Song of Hosea. *Antiphon.* After two days will the LORD revive us, and the third day He will raise us up and we shall live. Hosea vi. 1—6.

39. Song of Zephaniah. *Antiphon.* Wait ye upon Me, saith the LORD, until the day of My Resurrection, for My determination is, to gather the nations, that I may assemble the kingdoms. Zephaniah iii. 8—11.

Here begin the Canticles concerning the Saints.

40. Song of Jesus the Son of Sirach.

41. Song of Judges. *Antiphon.* Let them that love Thee be as the sun when it goeth forth in its strength. Judges v. A selection from.

42. Song of Isaiah. *Antiphon.* Everlasting joy shall be to My elect when I repay their works in truth. Isaiah lxi. 6—9.

Here begin the Canticles for one righteous man.

43. Song of Jeremiah. Jer. xvii. 7—18.

44. Song of Jesus the Son of Sirach. Eccclus. li. 13—30.

45. Song of Isaiah. Isa. xlii. 1—4.

46. Song of Zacharias. *Antiphon.* Thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the Face of the LORD to prepare His ways, to give knowledge of salvation unto His people. Benedictus.

Here begin the Canticles for Virgins.

47. The Song of Jesus the Son of Sirach. Eccclus. xxxix. 13—16.

48. Song of Isaiah. Isa. lxi. 10; lxii. 6.

49. Song of Zephaniah. Zeph. iii. 14—20.

50. Song of Zechariah the Prophet. Zech. ii. 10—13.

51. Canticle for the Dedication of a Church. *Antiphon.* Let Thine eyes be opened upon this house. 2 Chron. vi. 14—21.

52. Canticle for the Restoration of a Church. Tobit xiii. 11—18.

53. The Song of Balaam. Numbers xxiii. 7—10, and 19—24.

54. Canticle for an Apostle. 1 Tim. vi. 12, and iv. 12—16.

Here begin the daily Canticles.

55. Song of Moses. Exod. xv. 1—19.

56. Song of Isaiah. Isa. v. 1—7.

57. Song of Isaiah. *Antiphon.* My soul desireth Thee in the night: from the morning, O LORD, I will watch unto Thee. Isa. xxvi. 1—10.

58. Song of Isaiah. Preceptum.¹ *Antiphon.* Thy dead men shall live; together with My dead body they shall arise. Isa. xxvi. 12—20.

59. Song of Isaiah. Isa. xxxiii. 13—22.

60. Song of Jonah. *In two Antiphons.* I will pay that I have vowed to Thee, O LORD, my SAVIOUR.

Another. Thy waves passed over me. Then I said, I am cast out of the sight of Thine eyes: dost Thou think I shall behold Thy holy Temple? Jonah ii.

61. *Antiphon.* Have mercy on those, O LORD, who have not the riches of good works. 2 Esdras viii. 20—36.

62. Song of Moses. Exaltabo. Deut. xxxii. 1—12.

63. Song of Hannah. In deserto. 1 Sam. ii. 1—10.

64. Song of David. Exitus. *Antiphon.* In Thine Hand, O LORD, is power and might, and in Thine Hand it is to make great, and to give strength unto all. 1 Chron. xxix. 10—18.

65. Song of Isaiah. Illuminet. *Antiphon.* Thine anger is turned away, and Thou comfortedst me. Isa. xii.

66. Song of Isaiah. Illuminans. Isa. xxxiii. 2—10.

67. The Prayer of Mardocheus. *Antiphon.* Have mercy, O LORD, upon Thy people, and despise not Thine heritage which Thou hast redeemed. Esther xiii. 9—11, 15—17.

68. Song of Jeremiah. Et ego. *Antiphon.* Give us not to confusion, for Thy Name's sake, O LORD. Jer. xiv. 17—22.

69. Song of Deuteronomy. Sit splendor. Deut. ix. 26—29.

70. Song of Jehoshaphat. Bonum est. 2 Chron. xx. 6—12.

71. Song of Isaiah. In matutinis. Isa. xxv. 1—9.

72. Song of Isaiah. Exurgam. Isa. xxxvii. 16—21.

¹ I do not know what is the meaning of these key-words, so to speak, which occur in several of these Canticles; unless they are, like the headings of the Greek Troparia, or the titles of the Notkerian Sequences, musical

directions. All the Canticles that have them are also distinguished by this mark:—



73. Song of Isaiah. Deus Dominus. *Antiphon.* Thou shalt chasten Me, O LORD, and Thou shalt quicken Me. Isa. xxxviii. 10—20.

74. Song of Jeremiah. Prevenerunt. *Antiphon.* He that made all things is God Himself, and Israel is His inheritance, and the LORD of Hosts is His Name. Jer. li. 14—19.

75. Song of Ecclesiastes. A vigilia. Eccles. xi. 9; xii. 7.

76. Song of Job. Auditum. Job xix. 25—27.

77. The Song of the Angels at the Nativity of CHRIST. Gloria in Excelsis.

Conclusion
of the Dis-
sertation.

81. I have thus endeavoured to sketch out, as briefly as the subject permits, an account of the manner in which the Psalter, while it has been employed in, has itself modified, the Services of the Church. Those who study it as Churchmen, can hardly enter into it as they should do, until they have been taught to consider it in the light in which it has been the aim of this essay to set it before them. I heartily wish that it were more perfect, and less unworthy of the subject; but I have been all along fearful of entering too deeply into minutiae,—interesting, indeed, to Ecclesiastical students, but not necessary in and by themselves to the study of the Psalms. I shall hereafter have occasion to direct the reader's attention to a subject which will, perhaps, be more widely interesting—the general question of mystical interpretation: which I leave for the Third Dissertation in this work. I can only hope that the blessing of God may have been bestowed on what has already been said, and may still accompany that which we yet have to observe.

DISSERTATION II.

PRIMITIVE AND MEDIÆVAL COMMENTATORS ON THE PSALMS.

I now proceed to give a brief notice of the principal Commentators on the Psalms, both those who have written in Primitive and in Mediæval times. I have already said that scarcely any portion of the following Commentary is my own. The works which I am about to enumerate have formed a principal part of my study for many years: and the more remarkable among these writers have never left my side during the compilation of that exposition which the reader is about to peruse. Before, however, I proceed to commentators, I must say a word, in the first place, of the different versions of the Psalms which the Church has employed. The two put forth by S. Jerome, both from the LXX., claim the only especial notice. Of these the one was prepared at Rome at the instigation of S. Damasus: the other, in Palestine, at the solicitation of S. Paula and her daughter S. Eustochium. The former, known as the *Roman* or *Italic*, was at first employed all over Europe. But S. Gregory of Tours, having introduced a copy of the second, or corrected version, into Gaul, led by the weight of his authority to its introduction there, whence it obtained the name of the *Gallican*. Thence it found its way into Germany, where it was struggling for mastery as early as the time of Walafrid Strabo: in Spain it intruded when the Roman Ritual supplanted the Mozarabic, in that of S. Gregory VII. It shortly invaded Italy itself; for we find S. Francis enjoining on his order the use of the Roman Office,

The two versions of Jerome:

Italic and Gallican.

The latter supplants the former,

except in S.
John Late-
ran and the
Mozarabic
Church.

except the Psalter. Under Sixtus IV. the Italic use survived only in the city of Rome itself, and the suburban district, marked out by a radius of forty miles from the capital. By the Council of Trent it was abrogated; but the Canons of S. John Lateran fought so strenuously for its retention, that Pius V., probably not unwilling to dispense with a decree of the Council, sanctioned their wish; and by them it is used to this day. Those Spanish Churches which have retained the Mozarabic use have also retained this version. The modern Roman Breviary employs it in many versicles and responses, and from it the 95th Psalm is always recited, except on the Epiphany. Hence that Psalm exhibits some marked differences from the Vulgate, as when it gives, "Forty years long was I *near* this generation," instead of "was I grieved with this generation." And where it introduces the curious addition: "For the LORD is a great God, and a great King above all gods; *for the Lord will not cast out His people*, because in His hands are all the corners," &c. In this version the famous text is still retained: "Tell it out among the heathen, that the *Lord hath reigned from the tree*." In this, also, occurs the passage which was received as a token of providential interference in approval of the election of S. Martin to the Episcopate,—"*That Thou mightest destroy the enemy and the defender:*" Defensor having been the name of the prelate who chiefly opposed the consecration of that great saint.

So again: in Psalm xvii. 15, instead of "They have children at their desire," the Italic version gives us, strangely enough, "They have swine's flesh at their desire."

Both these versions are printed in parallel columns, and with the various readings of the principal MSS., in the second volume of the collected works of Cardinal Thomasius: a book almost indispensable to the student of the Psalter.

I will first mention those authors who have written on the whole Psalter, and then the most valuable among such as have treated on particular Psalms.

(1.) The expositions of S. Augustine on the Psalms

S. August-
tine.

form one of the most valuable works of that great Doctor (+ 430.) Second only to his Commentary on S. John, they are, with that one exception, unrivalled. At the same time they must be acknowledged to be extremely unequal and dissimilar. They are sometimes, it is evident, mere extempore expositions, taken down by some zealous and affectionate auditor, and perhaps corrected subsequently by the great master himself. At other times they are laborious and well reasoned treatises against some particular heresy or schism, more especially Donatism: in essence, a controversial essay: an exposition of the Psalm merely in outward appearance. Frequently we have two different commentaries,—the one simpler, the other more elaborate. Notwithstanding the imperfections arising from the composition of a book at such different times and with such varied objects, it is indeed an everlasting heritage to the Church. No commentator ever surpassed S. Augustine in seeing CHRIST everywhere; +

“Him first, Him last, Him midst and without end.”

It has been well said that where we, after considerable study, are able to discover some distant reference to our Blessed LORD, S. Augustine begins boldly; “This Psalm breathes altogether of CHRIST.” Let any one, for example, study for himself the introduction to Psalm xxxiv., written when David feigned himself mad before Achish, and trace his likeness in that action to CHRIST,—and then let him turn to S. Augustine, and admire the wonderful richness and force which he throws into his exposition. The English Church is deeply indebted to the Oxford translators of this invaluable work; and I have delighted rather to quote from them when referring to this Commentary, than to give an inferior translation of my own for the sake of being original.

(2.) The next commentator is Cassiodorus (+ 560.) Cassiodorus. Far inferior to S. Augustine, he is yet deeply indebted to him. His work has the advantage of being all of one texture: each separate exposition written with the same object, and of the same comparative length.

The most striking of the observations of Cassiodorus are given by B. Bruno of Wurzburg (+ circ. 1053) in his commentary on the Psalms; and an ordinary reader may be satisfied with this compilation.

Ven. Bede. (3.) Venerable Bede (+ 735.) Under his name we have a diffuse commentary on the Psalter, which however is principally taken from Cassiodorus. His exposition of the Titles is reprinted by Thomasius, and I have made great use of it in the following pages.

Remigius. (4.) Remigius, of the Abbey of S. Germanus, (+ 900) has left a commentary on the whole of the Psalter, which has been of great use to me. Having perused the larger part of it in 1843, I found my opinion of it greatly exalted by a second perusal in the autumn of last year. Deeply indebted to his predecessors, and above all to S. Augustine, the good monk frequently strikes out a path of singular beauty for himself; and many a scattered hint which he has dropped has been expanded by me in the following pages. His commentary is printed in the Lyons Bibliotheca Maxima, Vol. xvi., pp. 1045—1800.

B. Bruno of Wurzburg. (5.) B. Bruno of Wurzburg (+ circ. 1053) has left a compilation from the works of S. Augustine, Ven. Bede, Cassiodorus, S. Gregory, S. Jerome. I have constantly consulted it, but have not often found new light thrown on any difficult verse by it. It is given in the Bibliotheca Maxima, Vol. xviii. 26—330.

S. Bruno of Aste. (6.) S. Bruno of Aste (+ 1120) has left an exposition of considerable ability on the Psalms, given in the twentieth volume of the Bibliotheca Maxima. It has this peculiarity, that the text is the Roman, not the Gallican. In his Preface, he says: "When I was yet a youth, I expounded the Psalter according to another translation, which in many passages differs so widely from the present translation used by the Roman Church, that the aforesaid exposition is of no use in explaining this version. That translation (i.e. the Gallican) has found many commentators: I know not of any who have expounded this. Asked therefore by my friends, and more especially by the venerable Abbat

Bibliotheca
Max., vol.
xx. p. 1433 c.

Peregrinus, I have taken pains that this version, as well as the other, should have its own exposition. He that will read it through, will not judge it superfluous, and will easily see what a distance there is between my first and second commentary. For I am not ashamed to say that which blessed Paul the Apostle and master of the Gentiles was not ashamed to say, *'When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man, I put away childish things.'*" It is this peculiarity which gives his especial value to S. Bruno: but there is a freshness and naïveté in his exposition, which renders it extremely interesting—more interesting perhaps to read than valuable to quote.

(7.) Euthymius Zigabenus (+ 1125.) This Monk of Constantinople, who was a court favourite, and appears to have been an able man, has left a longish Exposition on the Psalms, the more valuable to us, as getting out of the beaten track of Western exposition, and reflecting the teaching of the great Doctors of the East. I know not that the original has ever been published: I use the Latin translation in the nineteenth volume of the Bibliotheca Maxima, and have derived great advantage from it.

(8.) The "Golden Commentary" of Gerhohus the Great (1093—1169) is of unspeakable value. Prior of Reichersperg, its author was the most celebrated German theologian of that latter age; and he flings himself on its horrible corruptions with a vigour and force which render him a worthy follower of S. Gregory VII., and S. Peter Damiani. Like S. Augustine against the Donatists, he turns the Psalms against the flagrant vices, and especially the Simony, of his own age, in a way which imparts great novelty, as well as great earnestness, to his words. His Commentary, a folio volume of 1100 pages in double columns, was first printed by the indefatigable Pez, the same whose life was sacrificed to the intensity of his study. His exposition of Psalms 46—51 has been lost by the partial destruction of the MS. When we come to Psalm 79, we read the following: "Having finished the 78th Psalm, we ought to

Euthymius
Zigabenus.

Gerhohus.

begin the exposition of the 79th, were it not that 'the night cometh, when no man can work.' We must therefore leave a gap from hence till the 119th, which we have heretofore expounded, as God gave us the power, and carried on that Commentary to the end of the Psalter. But now, by the powers of darkness, we are compelled to intermit that work." He alludes to the tremendous struggle between the See of Rome and the German Empire, in which he played a distinguished part. These gaps are, by Pez, filled up with the unpublished exposition of Honorius of Autun, (+ circ. 1140,) the celebrated author of the *Gemma Animæ*: a Commentary, the beauty of which, in the extracts presented to us, makes us wish for the whole work.

The first written part of the actual Commentary of Gerhohus (Psalms 119—150) is inferior in quality to, as well as shorter than, the latter portion (Psalms 1—78.) This last is eminently beautiful and original: not so much a compilation from earlier authors, as the composition of Gerhohus himself. This is the consequence of his frequent application of his text to the circumstances of the times; and is nowhere more conspicuous than in his Commentary on Psalm 65, a complete theologico-political treatise, addressed to Eugenius III., the substance of which is comprised in the lines, quoted by the author:

"Romam vexat adhuc amor immoderatus habendi,
Quem non extinguet, nisi Judicis ira tremendi."

The twelfth century saw the old battle between Nestorianism and Eutychianism fought out in Germany: Gerhohus distinguished himself among the assailants of the former heresy: he did not always so entirely escape the charge of the latter. His comments on Psalm 8, ver. 2; and 13, ver. 1; and 56, ver. 4; require to be read in a judgment of charity. Take for example the following passages on Psalm 56: "Non ita potest a Christi humanitate separari ejus Divinitas, quia et humanitas ejus divinitas, et divinitas humanata est: factumque est unum electum de duabus et in duabus existens Naturis, unius tamen ful-

goris aurei : quia humanitas assumpta conglorificata et conclarificata est assumendo se clarissimæ Divinitati."

I am bound to point out the singular beauty of the application of the *Gloria Patri* at the end of each Psalm,[†] to its circumstances, and to its teaching. All this part of my own work is drawn entirely from Gerhohus.

(9.) S. Albertus Magnus (+ 1280.) His commentary on the Psalms forms the seventh volume in Jammy's edition of his works. In this, as in all the Saint's writings, his perpetual reference to, and grasp over Scripture—in which he was not excelled by any doctor of the Church with the exception of S. Anthony of Padua,—render his exposition extremely valuable. It is almost entirely Biblical, and very little indebted to any of its predecessors. It is right to say that I did not begin to use this work regularly, till I had completed the 21st Psalm; and the reader may observe that the longer I have been acquainted with it, the more I have drawn from it.

(10.) From Ludolph the Carthusian (+ circ. 1350) we have a Commentary on the Psalms, which I cannot but think unworthy of the celebrated and pious author of the "Life of CHRIST." It seems chiefly compiled from S. Jerome, S. Augustine, and Cassiodorus: the sentences are broken: and there is but little of warmth and life in the exposition. I employ the Spires edition of 1491: a black-letter folio, double columns, pp. 464.

(11.) To my own mind the Commentary of Michael Ayguan (+ 1416) is on the whole, the best of those that have been contributed to the treasury of the Church; though wanting the unction of Gerhohus and Dionysius, and the marvellous Scriptural knowledge of S. Augustine. To me it has been, as it were, a dear companion for the last fifteen years: during that period I have read it through three times, and each time with a higher admiration of its marvellous depth, richness, and beauty. While he draws unsparingly on the treasures of those who preceded him, more especially on S. Augustine, S. Jerome, Cassiodorus, S. Gregory, and Venerable Bede, he has much that is original,—surprisingly

much, considering how many authors have devoted themselves to the same task. I employ the Lyons edition of 1673, a noble folio, of more than 1100 pages in closely printed double columns. The work long went under the title of that of the Author Incognitus: its writer being unknown. Michael Ayguan, a native of Bologna, was born about 1340, and entered at an early age into the Carmelite Order, of which he subsequently became General. In the Great Schism he was a strenuous supporter of the party of Urban VI., and, after a long and laborious life, died in the place of his birth, Dec. 1, 1416. Fully two-ninths of the following pages are derived, directly and indirectly, from this great work.

Dionysius.

(12.) Dionysius the Carthusian (+ 1471.) This exquisitely beautiful writer excels himself in his commentary on the Psalms. It is wonderful that so voluminous an author should have been, in this exposition, so little indebted to other commentators; but he is one of the most original, vying even, in this respect, with Gerhohus himself. Of each Psalm he gives two expositions: that which he calls the literal, referring it to our LORD; and the tropological, which understands it of the faithful soul. In the latter explanation I have borrowed largely from him: though I only began to use his work at the sixth verse of the 22nd Psalm. I use the Cologne edition of 1558, folio, double columns, pp. 780. I owe this book to the kindness of my publisher.

Parez.

(13.) Jacobus Parez de Valentia, Bishop of Christopolis. His expositions on the Psalms are heavy; and have but little either of novelty or of grasp over former commentators. They must have been popular however, for I employ the third edition, that of Jehan Petit, Paris 1518. It is a folio of 616 pages. This work I did not begin to employ till the end of the 22nd Psalm.

These are the primitive and mediæval writers on the Psalter whom I have used. Of those who have written since the revival of letters, the two following have been of the greatest assistance to me.

Lorinus.

(14.) John Lorinus, who lived from 1569 to 1634, a Jesuit Priest, left a Commentary on the Psalms

which has been more than once reprinted. I quote from the Cologne edition of 1619, in three folio volumes, double columns, with an average of 900 pages in each. He treats very fully on the literal and grammatical sense of the Psalms: the mystical interpretation, though by no means forgotten, is given in such a manner as to be far less valuable. He would appear to have studied most laboriously the writers of later centuries; and it is in this point of view that he is especially useful. On the whole, this is the best of the *learned* commentaries on the Psalms; and I owe very much to it.

(15.) Balthazar Corderius (he lived from 1592 to 1650,) also a Jesuit Priest, has given us, in three volumes, an *Expositio Patrum Græcorum in Psalmos*. He discovered in the library of the Elector of Bavaria a Greek Commentary on the Psalms, which he afterwards learnt, from a Roman MS., to be the composition of Theodorus of Heraclea. This Theodorus, who died in A.D. 355, was a leading Bishop among the better sort of Semi-Arians, and one of those who, afterwards, when the final choice had to be made, returned to the Church. His work on the Psalms has been much and deservedly praised by S. Jerome, and other ecclesiastical writers. Besides this, Corderius availed himself of one or two other Greek MSS., containing Catenæ on the Psalms from various Fathers. His work is thus arranged: each Psalm has first the LXX. Version, with a paraphrase of Theodorus; then a commentary of the same writer; then a valuable Catena, in which Theodoret, Eusebius, Didymus, Origen, and Ammonius, are the authors principally cited; and lastly, a commentary of Corderius himself, very excellent, and especially useful from its quotation of detailed passages from Primitive and Mediæval writers, bearing on particular verses, but not included in distinct commentaries on the Psalter. The life and unction of these notes are very edifying.

These, then, are the commentators on the whole Psalter whose works I have, in the following work, employed. Those from whom I have made the most

frequent quotations are referred to in the side-notes by the following initials :—

The above commentators how referred to in the side-notes.

A.	S. Augustine.
Ay.	Michael Ayguan.
B.	S. Bruno of Aste.
C.	Cassiodorus.
Cd.	Balthazar Corderius.
D. C.	Dionysius the Carthusian.*
G.	Gerhohus.
H.	S. Hilary.
L.	Lorinus.
Lu.	Ludolphus.
P.	Parez.
R.	Remigius of S. Germanus.
Z.	Euthymius Zigabenus.

Expositors on part of the Psalter.

Of those commentators who have written on select Psalms only, these have been my chief guides :—

(1.) S. Hilary (+ 368) has left a commentary on Psalms 1, 2, 10, 14, 15, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 92, 119, 120, 121, &c., to the end. These expositions are well worthy the reputation of that great Father. The fault which S. Jerome imputes to him, of sentences too long and involved, and a style too florid and intricate, is more noticeable here than perhaps in any other of his works : nevertheless, the exposition is truly valuable ; and its frequent allusions to the Divinity of our LORD, so natural in one of the pillars of orthodoxy against the Arians, add greatly to its importance. If fewer references will be found to it in the following pages than its intrinsic merit would seem to demand, the reason is that subsequent writers have, in copying from S. Hilary, developed and improved upon his meaning ; and I have thus alluded to them rather than to him.

(2.) S. Cyril of Alexandria (+ 444.) Mr. Philip Pusey, who is engaged on that desideratum, an edition of the whole works of this saint, sent me, with the greatest kindness, the proofs of yet unpublished fragments on the Psalms. The commentary em-

braces Psalm 85, 87, 89, 91 to 106 inclusive, and a few further fragments.

(3.) S. Prosper (+ 463) has left a commentary on the last fifty Psalms. The hyper-Augustinianism of this author agrees but ill with the overflowing and superabounding grace of the Psalms ; and I do not think that any commentator will derive much advantage from the study of this.

(4.) S. Gregory the Great (+ 606.) His exposition of the seven penitential Psalms is most beautiful and touching. Would that he had thus treated the whole Psalter !

(5.) S. Alcuin (+ 804,) on the Penitential and Gradual Psalms. Not of very much value.

(6.) Walafrid Strabo (+ 849.) Though chiefly a compilation, yet his exposition on the first twenty Psalms is well put together, and well repays study.

(7.) Erchempertus (+ 890.) His commentary on some few of the Psalms combines so much pathos and earnestness, as to make one wish that this good monk had extended his labours in the same field.

(8.) Oddo of Aste (+ 1120.) This pious monk has left a commentary on Psalms 1 to 44, and 86 to 110, written at the instigation of, and dedicated to, S. Bruno of Aste. It is to be found in the *Bibliotheca Patrum*, vol. xx., p. 1816 to 1871. Though it has constantly lain at my side, I cannot say that it has afforded me more assistance than one or two pithy remarks, acknowledged in their place.

(9.) Hugh of S. Victor (+ 1130.) He has only left an exposition of the most obscure verses of the Psalter ; but that is so truly valuable, as to make one regret that he did not extend his labours to the whole book. Perhaps, in proportion to its size, no commentary has yielded so much to the following pages as that of this great light of the Abbey of S. Victor.

(10.) S. Bernard (+ 1157.) His exquisite commentary on the 90th Psalm leads one to wish that this great Father had laboured on the whole Psalter.

(11.) S. Thomas Aquinas (+ 1274.) The commentary on the Psalms of this great doctor of the Church does not extend beyond the 50th : it was

perhaps interrupted by his premature death. I have frequently consulted it; and when I read it through in the year 1843, was very much struck with the additional proof it gives of what we know from other sources to have been the case,—the exceeding popularity of S. Thomas in preaching to the poor. This exposition, thrown into modern language, and with a modern turn to its illustrations, would, I doubt not, be exceedingly relished by an earnest but illiterate congregation. The depth of many of the observations, and the perspicuity and accuracy of the doctrine, is, as one should expect, fully worthy of the Angelic Doctor.

(12.) Pierre D'Ailly (+ 1420,) and

(13.) John Gerson (+ 1429,) both wrote on the Penitential Psalms; and both with an unction and a fervour which contrast strangely with their hard, polemic, harassed lives. Many a beautiful thought have they furnished for the following pages.

These, then, are the principal authors who have professedly commented on the Psalms, to whom my own pages are indebted; but it is needless to add that I have availed myself in no small degree of the detached remarks of Primitive and Mediæval writers, generally quoting them in the margin when I have done so.

Greater help, however, even than from these, has been derived from the Office-books of those various branches, both of the Eastern and Western Church, to which the title-page refers. The various Antiphons, Responses, Hymns, Odes,—Anthems, under whatever name, are so completely based upon, and so thoroughly explanatory of, the Psalter, as to become its most valuable commentators, and often to suggest, in one brief touch, more than half a page of formal Commentary might furnish of illustration. The books on which I have most depended are, (the Roman it is needless to particularise:)

In the EASTERN CHURCH:—The Pentecostarion, (Venice, 1837,) the Triodion (Venice, 1839;) the Menæon, (Venice, 1820,) and the Anthologion (Venice, 1838.)

In the SYRIAC CHURCH:—The offices, as given in Assemani's *Codex Liturgicus*; and the hymns of S. Ephraem, as translated in the "Library of the Fathers."

In the MOZARABIC:—The Breviary, as edited by Archbishop Lorenzana, (Madrid, 1773 :) the Missal, as edited by Arevalus, (Rome, 1804.)

In the AMBROSIAN:—The Breviary, (Milan, 1841 :) the Missal, (Milan, 1780.)

In the GALLICAN CHURCH:—Mabillon, *De Liturgiâ Gallicanâ*, (Paris, 1675,) and the edition now in course of publication by Mr. Forbes and myself, (Burntisland, 1854.)

Of Modern Gallican Breviaries,—whence many and many a beautiful idea is to be gleaned in their parallelism of the Psalter with the New Testament: principally that of Paris, (1758 :) Rouen, (1728 :) Amiens, (1746 :) Saint Omer, (1785 :) Blois, (1737 :) Coutances, (1741.)

In the Arguments, *Arg. Thomas.* means the collection of arguments published by Thomasius, tom. ii. p. xlv., gathered from different MSS. by himself. Many of them are of extreme antiquity and value; and I have preferred to give them entire, though some few of the allusions I do not understand.

These may be considered the principal sources whence the following pages are derived: may the many happy hours spent over them by the writer be not altogether without their profit to the Reader!

As the Collects subjoined to the Psalms have, for the sake of brevity, their conclusions marked by figures, it is proper here to give the correct terminations: adding to each the numeral by which it is referred to subsequently.

If the Collect be addressed to GOD the FATHER, the proper ending is: Through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, One GOD, world without end. Amen. (1.)

If our LORD has previously been mentioned; Through the same our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, One God, world without end. Amen. (2.)

If the HOLY GHOST has been previously mentioned: like (1.) or (2.) as the case may be, only, Who liveth and reigneth with Thee and the same HOLY GHOST, &c. (3.) (4.)

If the prayer be addressed to GOD the SON: Who livest and reignest with the FATHER and the HOLY GHOST, ever one God, world without end. Amen. (5.)

If mention have been made of the HOLY GHOST: Who livest and reignest with the FATHER and the same SPIRIT, &c. (6.)

A variation of (5.) when heaven is mentioned at the end: Where with the FATHER and the HOLY GHOST, Thou livest and reignest, ever one God, world without end. Amen. (7.)

A variation of (6.): Where with the FATHER and the same SPIRIT, &c. (8.)

When the prayer is addressed to the Blessed TRINITY: Who livest and reignest, one God, world without end. Amen. (9.)

In exorcisms and benedictions (where the SON is mentioned :) Who shall come to judge the quick and dead, and the world by fire. Amen. (10.)

The Mozarabic ending is—at the conclusion of the prayer, without any other termination; Amen. Through Thy mercy, O our God, Who art blessed, and livest and governest all things, to ages of ages. Amen. (11.)

The Ambrosian: Through JESUS CHRIST, Thy SON, our LORD:

Who liveth and reigneth with Thee

R. And the HOLY GHOST, ever one God, world without end. Amen. (12.)

A

COMMENTARY ON THE PSALMS.

PSALM I.

ARGUMENT.

ARG. THOMAS. That CHRIST is the Tree of Life. This Psalm treats generally of all the Saints, but more especially of Joseph, who buried the Body of the LORD. That the eye is to be used modestly.

VENERABLE BEDE. In the first part the prophet expounds the virtue of the holy Incarnation. The second shows that the wickedness of the ungodly shall receive its due recompense in the day of Judgment.

ARABIC PSALTER. The beauty of holiness and the hope of another world.

VARIOUS USES.

Gregorian. Ferial. Sunday: 1st Nocturn. [Easter Day: Matins. Invention and Exaltation of the Cross: 1st Nocturn. Corpus Christi: 1st Nocturn. Common of One and of Many Martyrs: 1st Nocturn. Common of Confessors: 1st Nocturn. Feasts of SS. Agnes and Agatha: 1st Nocturn. Feasts of the Crown of Thorns and of the Spear and Nails: 1st Nocturn. All Saints: 1st Nocturn.]

Monastic. Ferial. Monday: Prime. [Whitsun Day: 1st Nocturn. Invention and Exaltation of the Cross: 1st Nocturn. Common of One and of Many Martyrs: 1st Nocturn. Common of Confessors: 1st Nocturn. Feasts of SS. Agnes and Agatha: 1st Nocturn. All Saints: 1st Nocturn.]

Parisian. Sunday: 1st Nocturn.

Lyons. Sunday: 1st Nocturn.

Ambrosian. Monday of the First Week: Matins.

Quignon. Sunday: Matins.

ANTIPHONS.

Gregorian. Ferial. Serve the LORD * with fear, and rejoice unto Him with reverence. [Common of a Confessor: Blessed is the man whose meditation is in the law of the LORD; his delight shall remain day and night, and all things whatsoever he doeth shall prosper. Common of One Martyr: In the law of the LORD * was his delight day and night. Common of many Martyrs: By the rivers of waters he planted the vine of the just, and in the law of the LORD was their delight. Easter Day: I am that I am, * and My counsel is not with the wicked, and in the law of the LORD is My

delight. Alleluia. Corpus Christi: The LORD gave the fruit of salvation to the taste at the season of His death. All Saints: The LORD knoweth the way of the righteous * who meditate in His law day and night.]

Monastic. [Whitsun Day: Suddenly there was a sound from heaven as of a rushing mighty wind. Alleluia. Alleluia.]

Parisian. Blessed is the man * that hath not walked in the counsel of the ungodly, but his meditation is in the law of the LORD day and night.

Mozarabic. In the law of the LORD was his delight, day and night: in His law shall he meditate.

S. Peter
Chrysolo-
gus. Serm.
44.

THIS Psalm is the preface of the Psalter, the Psalm of Psalms, the title of the whole book; and as the key of a palace, by opening the outer gate, gives access to innumerable chambers, so this gives admission to the mystery of all Psalms. And it has no title, because JESUS CHRIST, our Head, of Whom it altogether treats, "is before all things, and by Him all things subsist."

1 Blessed is the man, that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

Ay.

Blessed. As the prize is proclaimed before the conflict, so this book, the companion of the Church to the end of time in her great conflict, opens with the proclamation of her great reward,—blessedness. Both David and the Son of David begin their teaching with a blessing; only whereas here we have but one, the commencement of the Sermon on the Mount gives us eight.

D. C.

Blessed is the man. Namely, He Who is both GOD and MAN, JESUS CHRIST. *The counsel of the ungodly* was oftentimes offered to Him. Satan said, "Command that these stones be made bread:" His friends said, "If Thou do these things, show Thyself to the world:" the Chief Priests said, "Let CHRIST, the King of Israel, descend now from the Cross, that we may see and believe." *The way of sinners* was open before Him; but He warned against it when He said, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth unto destruction." Before *the seat of the scornful* He stood indeed, when He testified of Himself that for this end came He into the world, that He should bear witness of the truth. But when He *sat*, it was in the seat of teaching, as when He instructed the multitude in the Sermon on the Mount; or in the seat of love, as when He was known to the two disciples in breaking of bread; and finally He shall sit in the seat of Judgment, when He shall come in the glory of the FATHER and of the holy Angels. Thou, therefore, O Christian, if thou seekest the name of blessed, repel these temptations as thy Master did; for it is written, "BLESSED is the man that endureth temptation." And when thou hast so repelled them, remember to return

S. Matt. iv.
3.

S. John vii.
4.

S. Mark xv.
32.

S. Matt. vii.
13.

Ay.

P.

S. James i.
12.

the blessing to Him from Whom it came, according to that saying, "BLESSED be the Name of His Majesty for ever."

Ps. lxxii. 19.

Notice the gradual way in which a man grows hardened in sin. First, he *walks*, or rather *departs* in the counsel of the ungodly; departs from God, and goes to himself; leaves the Fountain of all wisdom, for the advice of him that is the source of all iniquity. Secondly, he *stands* in the way of sinners, as opposed to the Way of Life, which is CHRIST. Where note: he saith not, who hath not *been* in the way of sinners, for in that way all were born; but, who hath not *stood* in it, after being once removed from it by holy Baptism. Lastly, which is more than walking or standing, there is the *sitting* in the seat of the scornful; the throwing in our lot and portion with them here, because we choose it, whose lot and portion will be ours hereafter, whether we choose it or not. And, again; there are three other steps of guilt: the *ungodly*, namely, those that forget God; the *sinners*, those who commit open and grievous sins; the *scornful*, those who boast themselves in their wickedness, and ridicule that which is good. Where observe, that the three miracles of raising the dead which our LORD performed set forth to us His power over all these three degrees of sin. Jairus' daughter was just dead; there is the state of the *ungodly*. The son of the widow of Nain was already carried out of the city; where we have the *sinners*, who are removed from the company of the faithful. Lazarus had been dead four days, and was buried; and he is a type of the *scorners*, who are dead and buried in trespasses and sins. And further, notice, that of these three, Lazarus is the only one that is mentioned by name; just as it has oftentimes pleased God to make the greatest of sinners into the great lights of His Church.

S. Bonaventura, viii. 176 C.

Ay.

P.

H.

Vieyra.

[*Blessed is the man.* The word *man* does not here denote sex, but maturity of reason, wherefore the Church does not hesitate to use the Psalm of certain Virgin Martyrs. And as the Psalmist tells us of the man Adam, who was wretched because he walked in the counsel of the ungodly, and thereby drew all men into condemnation, so he points to the coming Man, Whose obedience shall be rewarded with blessedness above human thought. *The way of sinners.* This world is that way, observes S. Augustine, the broad way which leadeth to destruction. *The seat of the scornful.* The LXX. and Vulgate read *the seat of pestilence*. Sitting, that is, as a teacher of evil, corrupting by precept and example, in contrast with CHRIST, Whose words are healing to the soul. Pride is that seat, remarks another, and he only sits not there who desires not the kingdom of this world. Or, better, it is heretical doctrine, whose "word will eat as doth a canker," especially the false philosophy of Gentile paganism.]

S. Bruno Carthus.

A.

Ric. Hamp.

S. Albertus Magnus.

A.

2 Tim. ii. 17.

S. Pet.

Chrysol. Serm. xliiv.

2 But his delight is in the law of the LORD : and in his law will he exercise himself day and night.

- Ay. *But his delight is in the law of the Lord.* Here we have three steps in holiness, which in some degree answer to the three stages of sin. And in the respective position of the two verses we learn that the beginning of God's fear is to depart from sin,—its progress, to do good; as it is written, "Cease to do evil, learn to do well." To delight in the law of the LORD; this is much: and yet this, after a sort, is done by the wicked: "They take delight in drawing near to God." To meditate on His law by day,—that is, in the day of prosperity, is more; and yet of this Satan may say, "Doth Job fear God for nought?" But most of all is it to do so in the night of adversity. So it was with the Man of Whose blessedness the Psalm treats. He so meditated on the law of His FATHER in the same night in which He was betrayed, that whereas He might presently have called for more than twelve legions of angels, He would not, saying, "How then shall the *Scriptures be fulfilled*, that thus it must be?" Again, He so meditated on it in that night when "there was darkness over all the earth from the sixth hour till the ninth hour," that it is written of Him, "After this, JESUS, knowing that all things were now accomplished, that the *Scriptures might be fulfilled*, saith, I thirst." And in these three steps to, or degrees of, holiness, we are reminded of that Blessed Trinity, to Whose Presence they lead.
- B. [His delight is in the law. Yet the Apostle saith that "the law is not made for a righteous man." But it is one thing to be *in* the law, another to be *under* the law. He who is *in* the law, deals according to the law, he who is *under* the law is dealt with by the law. The one is free, the other a bonds-
- A. man. *Day and night.* This is, in its fulness, true of CHRIST only, Who kept God's law sleeping as well as waking, and of
- 1 Tim. i. 9. Whom it is therefore said, "I sleep, but my heart waketh."]
- Isa. i. 16.
- Isa. lviii. 2.
- Job i. 9.
- S. Matt. xxvi. 54.
- S. Matt. xxvii. 45.
- S. John xix. 28.
- S. Alb. Mag.
- Cant. v. 2.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

- And he shall be like a tree planted by the water-side.* And here, leaving for a moment the LORD, David turns to the servant. He, the true follower of CHRIST, shall be like the tree planted by the water-side, which is CHRIST Himself,—the "green tree," on which His enemies did such things, and which they hewed down, but which now flourishes in the midst of the Paradise of God. Thus it is said that the true servant of his LORD shall be transformed into the image of his LORD. *Planted by the water-side.* For as rivers flow through valleys and low countries, so the root of all holy actions is nourished by humility. And here also the tears of repentance are set forth to us, that water-side by which the greatest of God's Saints have most loved to be planted. *Planted*: and that by the Hand of GOD: as it is written, "Every tree which My heavenly FATHER hath not planted
- S. Peter Chrysologus, Serm. 44.
- S. Bernard. Serm. de Bened. ii. 58 C.
- S. Thomas de Villanova, i. 7, 57.

shall be plucked up." *In due season* : for it is not enough that our works be good, unless they be also done at the right time. As one says, "God loveth adverbs ; it mattereth less to Him that a thing be good, than that it be well." And this also was fulfilled in the Man of Whom we speak, Who Himself testified, "My time is not yet come, but your time is always ready." S. Matth. xv. 13. S. John vii. 6.

[*He*, CHRIST JESUS Himself, *shall be like a tree*, in His Humanity, *planted by the water-side*, because hypostatically united to the Godhead of the SON, which flows from the FATHER, *that will bring forth His fruit*, the HOLY GHOST, Who has mission from Him, *in due season*, after His own Resurrection and Ascension. The Monastic Breviary, prefixing, on the Exaltation of the Cross, the words of Venantius Fortunatus as the Antiphon to this Psalm :

Sweetest wood, and sweetest iron,
Sweetest weight is hung on thee,

The Hymn,
*Vexilla
Regis.*

teaches us that the Cross itself is the Tree which brought forth its fruit in God's own season, as the same poet sings in another hymn :

When at length the sacred fulness
Of the appointed time was come,
This world's Maker left His FATHER,
Sent the heavenly mansion from.

The Hymn,
*Pange
lingua.*

And the verse will then tell us of conformity to the Passion as the true mark of a Saint.

Others again, while referring the Tree to CHRIST, find in the *water-side* a reference to the Church, intended for all nations, according to that saying, "The waters are peoples, and multitudes, and nations, and tongues," and the *fruit* then denotes the local Churches founded in many lands by the Apostles. They who take the Tree to represent a Saint, explain the *water* as the gifts of the HOLY GHOST, free, cooling, satisfying.] A. Rev. xvii. 15. S. Alcuin. S. Bonaventura.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

His leaf also shall not wither. As the fruit signifies works, so the leaves set forth words. The leaves of the tree, the words of Him that spake as never man spake, "are for the healing of the nations." His leaf, not leaves ; for all the words of CHRIST are comprehended in this one, namely,—Love. *Shall not wither.* Wherefore, O servant of God, knowing that for every idle word men speak they shall give account, take heed, lest thou offend with thy tongue, and remember that thy Master said, "Heaven and earth shall pass away, but *My words* shall not pass away." *Whatsoever he doeth* Ay. Rev. xxii. 2. S. Matth. v. 18.

G.

it shall prosper. It shall indeed. "He went forth conquering and to conquer." "The help that is done upon earth, He doeth it Himself." *Shall prosper.* There are three kinds of prosperity: that of fools, which destroys them; that of the godly, which may be a snare to them; and that of the blessed, the only true prosperity, when, as the Prophet writes, "Jacob shall return, and be at rest and at ease, and none shall make him afraid." And thus David lays down six conditions necessary for the righteous man, and which were fulfilled by Him, Who died at the sixth hour of the sixth day. He must depart from sin (*hath not walked in the counsel of the ungodly*), must love the commandments of GOD (*his delight is in the law of the Lord*;) be conversant in them (*in His law doth he meditate*), fulfil them (*he bringeth forth his fruit*), teach them (*his leaf also shall not wither*), persevere unto the end (*whatsoever he doeth it shall prosper*).

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

Now follows the wretched estate of CHRIST's enemies. *It is not so with them.* They reviled; the Man Whose blessedness is set forth, reviled not again; they gave Him vinegar and gall; He feeds the sons of men with His own Body and Blood. They set on Him a crown of thorns; He prepares for them a crown of glory. "I fed thee with manna in the wilderness, and thou gavest Me to drink of vinegar and gall," say the Reproaches on Good Friday. *They are like the chaff which the wind scattereth away.* "As soon, then, as He had said unto them, I am He, they went backward and fell to the ground." *The wind.* Like that great and strong wind of old time, which rent the mountains and brake in pieces the rocks before the LORD, so this shall at the Last Day utterly destroy those whose hearts were as hard as rocks. This is that whirlwind which Ezekiel saw coming "out of the north, with a great cloud and a fire enfolding itself." *Scattereth away from the face of the earth.* As it is written in another Psalm, "Let them be as the dust before the wind, and the angel of the LORD scattering them." And it is also written in the Book of Revelation how the ungodly shall desire the mountains to fall on them and the hills to cover them from the wrath of the Lamb.

[*Chaff.* The Vulgate reads *dust*, which the wicked are like, because unwatered by the grace of the HOLY SPIRIT, not united by any bond of charity, "carried about with every wind of doctrine," and by every temptation of the devil, they are scattered *away from the face of the earth*, that is, from the Church, the solid ground of the truth, which bears fruit for God.]

Rev. vi. 2.

Ay.

Jer. xli. 27.

S. Thomas
de Villa-
nova, ii.
553 C.

G.

Rupert.

S. John
xviii. 6.

S. Greg. M.

Ezek. i. 4.

Ric. Hamp.
Haymo.

Eph. iv. 14.

6 Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

Therefore the ungodly shall not be able to stand in the judgment. The Godly did stand in the judgment of that unrighteous governor; and by so standing for a while there, was exalted to sit down at the right hand of glory for ever. *Shall not be able to stand in the judgment.* In one sense they certainly shall stand in it, as it is written, "We must all appear before the judgment-seat of God." But either they shall not stand in it, as being already judged, as it is written, "He that believeth not is condemned already;" or they shall not so stand in it as to abide it, so as to be justified in it, so as to be delivered from it. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" *Neither the sinners in the congregation of the righteous.* In this world they do stand in that congregation. The wheat and the tares grow together till the harvest. The net that is cast into the sea gathers bad fish as well as good. The man without the wedding-garment comes into the palace of the king as well as he that is arrayed in it. But then it shall not be so. The sheep on the right hand, the goats on the left; the good fish gathered into vessels, the bad fish cast away; the wheat housed in the barn, the chaff burnt up with fire unquenchable; the other guests sitting down at the marriage supper of the Lamb, he without the wedding garment cast into outer darkness. *The congregation of the righteous.* Gathered together, that is, by the merits and by the strength of Him Who is only righteous, and therefore truly His congregation.

Rupert.

S. Aug. de
Symb. vi.
574, E.
S. John iii.
18.1 S. Pet. iv.
18.S. Gregor.
Moral. xxvi.
24.

Rupert.

7 But the LORD knoweth the way of the righteous : and the way of the ungodly shall perish.

But the Lord knoweth the way of the righteous. GOD is said to know things in two ways: in the way, as the schoolmen speak, of cognition, and in the way of complacency. By the one He knows all things, bad as well as good: as it is written, "Thou only knowest the hearts of the children of men;" and again, "He knew what was in man." By the other, He knows so as to approve: and in this sense it is said to the foolish virgins, "Verily I say unto you, I know you not." *Knoweth the way of the righteous:* and that will end in their knowing Him as He is. *The way of the ungodly shall perish:* not the ungodly, lest it should seem that no place were left for repentance.

Ay.

1 Kings viii.
39.
S. John ii.
25.
S. Matth.
xxv. 12.

P.

[Wherefore :

Glory be to the FATHER, Who knoweth the Way of the righteous; glory be to the SON, Who is the Way of the righteous, the Man Who is blessed, and prosperous in what-

soever He doeth ; glory be to the HOLY GHOST, Who is the Wind that scattereth the ungodly.

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

COLLECTS.

MSS. Thomas.

Make us, O LORD, like a most fruitful tree, planted in Thy garden ; and vouchsafe that we, being watered by the showers of Thy grace, may bring forth to Thee plenteousness of fruit in due season. Through (1.)

Mozarabic
Collect for
the 5th Sunday in Advent.

O LORD GOD, with Whom is the fulness of salvation and the perfection of blessedness ; Grant that we may pass our time both by day and by night in the meditation of Thy law, so that, like a fruitful tree planted by the rivers of Thy grace, we may bring forth fruit here, and may be crowned with glory hereafter. (11.)

Mozarabic
Collect for
S. Martin.

Grant, O LORD, that we, meditating on Thy law with our whole hearts, may bring forth that fruit which Thy saints and Confessors bore in their several generations : so that we, following their example here, may be partakers of their glory hereafter. (11.)

D. C.

[O GOD, the author of all good things, replenish us, we beseech Thee, with Thy grace, that our will may ever be directed in Thy law, that, by Thine inspiration, we may so meditate in it day and night, as to attain the fruit of everlasting joy. (1.)]

PSALM II.

ARGUMENT.

ARG. THOMAS. That CHRIST shall receive all the nations as His heritage from the FATHER. Of the gathering together of the wicked in the Passion of the LORD. The voice of CHRIST in His Passion and concerning His Nativity : and against him who blasphemes the Providence of GOD, and in accusation of the wicked. This Psalm is to be read with the Gospel of Luke. The voice of the FATHER and of the Apostles and of CHRIST. At the head should be written : CHRIST saith concerning His Passion and His Power :—

VEN. BEDE. David is by interpretation, *Mighty in hand*, or *Desirable*, which can be said of none more fitly, than of the omnipotent CHRIST, Who is verily most Mighty, and exceedingly to be desired by His people. The Prophet here speaks of His Passion, and the LORD Himself is about to speak. In the Hebrew, this Psalm hath no title, but is joined to that which precedes, and makes with it one Psalm : which begins in blessedness and ends also in blessedness. It is divided into four portions. In the first, the Prophet addresses the Jews on the Passion of CHRIST : "Why do the heathen," &c. Next, concerning the madness of His judges, "Let us break," &c. In the third, the SAVIOUR speaks of His Almighty kingdom and ineffable generation : as far as human nothing-

ness can comprehend: *The Lord said unto Me.* Fourthly, the Prophet speaks and warns the people that, acknowledging the Majesty of the LORD, they should embrace the Christian faith: *Be wise now, &c.*

EUSEBIUS OF CÆSAREA. A prophecy of CHRIST, and of the calling of the nations.

ARABIC PSALTER. A prophecy of David concerning CHRIST the LORD, and the calling of the nations.

VARIOUS USES.

Gregorian. Ferial. Sunday: I. Nocturn. [Good Friday: I. Nocturn. Easter Day: I. Nocturn. Invention and Exaltation of the Cross: I. Nocturn. Feast of Spear and Nails: I. Nocturn. Feasts of SS. Agnes and Agatha: I. Nocturn. Common of One and Many Martyrs: I. Nocturn. Common of Confessors: I. Nocturn.]

Monastic. Monday: Prime. [As Gregorian, except on Easter Day.]

Parisian. Sunday: I. Nocturn.

Lyons. Sunday: I. Nocturn.

Ambrosian. Monday of the First Week: Matins.

Quignon. Friday: Prime.

ANTIPHONS.

Gregorian. Ferial: Serve the LORD * with fear, and rejoice unto Him with reverence. [Good Friday: The kings of the earth stood up, and the rulers took counsel together, against the LORD, and against His Anointed. Easter Day: I desired of My FATHER, Alleluia. He gave Me the Gentiles, Alleluia, for an inheritance, Alleluia. Common of Many Martyrs: The LORD proved the elect as gold in the furnace, and received them as burnt offerings for evermore. Common of Confessors: Blessed is this saint, who trusted in the LORD, preached the law of the LORD, was set upon His holy hill.]

Parisian. Serve the LORD * and rejoice before Him: take hold of instruction.

Mozarabic. Be wise, now, therefore, O ye kings; be learned, ye that are judges of the earth: serve the LORD with fear.

According to some, this and the first Psalm form but one; which thus begins alike and ends in blessedness; begins with the blessedness of the Head,—*blessed is the Man*,—ends with the blessedness of the members,—*blessed are all they that put their trust in Him*. S. Paul, indeed, in his sermon at Antioch in Pisidia, says: “as it is also written in the *Second Psalm*, Thou art My Son, this day have I begotten Thee.” But the better MSS. have, “in the *first Psalm*,” and, according to a capital rule of criticism, were the MS. authorities only equal, this, as being the stranger and more difficult reading, ought to be preferred. The probability, therefore, seems that, in Apostolic times, these two were really reckoned as one. It has been well said, that it is almost presumptuous to comment on this Psalm after an Apostle.

Acts xiii. 33.

1 Why do the heathen so furiously rage together :
and why do the people imagine a vain thing ?

Ay.

S. Matth.
xxii. 15.

G.

Gen. xlv. 20.

Arnobius.

Why do the heathen so furiously rage together? In the literal sense, the Philistines, who before David was established in his kingdom, came up again and again to attack him : but spiritually, Herod, Pontius Pilate, and the Roman soldiers, who indeed *furiously raged* against our LORD, both in the judgment seat and on Mount Calvary. And *the people*, that is, the Jews, *imagined a vain thing*, when they took counsel how they “might entangle Him,” Who spake as never man spake, “in His talk ;” how they might kill the Prince of Life ; how they might secure the Mighty God by a few soldiers and a little wax. Notice, that there is no distinct mention here made of the Jews : *Why do the heathen,—why do the people?* For verily they deserved to lose all distinct and express recognition as a peculiar nation, when they had thus sunk below the wickedness of the heathen in crucifying the LORD of Glory. *Imagine a vain thing* : as God’s enemies always, when taking counsel against God’s people. “Ye thought evil against me, but God meant it unto good to bring to pass as it is this day, to save much people alive.”

[*A vain thing*, turning still to the beggarly elements of the vanished Law, its ceremonies and sacrifices, after the types had been fulfilled, and the kingdom of CHRIST set up.]

2 The kings of the earth stand up, and the rulers take counsel together : against the LORD, and against his Anointed.

Ps. cxix. 23.
S. Athan. i.
959, C.

Z.

Ay.

Heb. ii. 8.

The kings of the earth, Pontius Pilate and Herod, *stand up, and the Rulers*, the chief Priests and the Pharisees, *take counsel together*. So in another Psalm : “Princes also did sit and speak against me.” Again, *Kings of the earth* may well signify the Prince of the powers of the air : who, of a surety, now lords it over the children of men. *Against His Anointed*. Where notice, that David was anointed King three times. 1. Secretly, in his father’s house, by Samuel. 2. In Hebron, by the men of Judah over that tribe only. 3. In the same city, over all Israel. In like manner, CHRIST may be said to have been anointed three times. In the first place, secretly and in His FATHER’s house ; namely, by that secret foreknowledge of GOD, before all worlds, that He should be the Redeemer of man. Next, when He was sent into the world, and declared to be the SON OF GOD with power ; but still over the house of Judah only, that is, over His true servants : because, as the Apostle says, “we see not yet all things put under Him.” But thirdly, He shall have all things subdued unto Him at the end of the world, as Israel, no less than Judah, finally submitted to David, according to that

saying ; " He must reign till He hath put all enemies under His feet." 1 Cor. xv. 25.

3 Let us break their bonds asunder : and cast away their cords from us.

Let us break their bonds asunder. This we may understand in more ways than one. It may be spoken by the enemies of CHRIST exhorting each other to cast off His light yoke and His easy burden. Again, it may be spoken by CHRIST Himself, Who burst the bands of death, because it was not possible that He should be holden of them. Again, in another sense, there may be a reference to the ceremonial yoke of the Jews, which the Apostles cast away, saying, Now, therefore, why tempt ye GOD, to put a yoke upon our necks, which neither our fathers nor we were able to bear? Acts xv. 10. Theodoret. i. 404. And we may also use the words as an exhortation: Let us break the bands of sin, the heavy yoke wherewith the wicked, though thinking themselves free, are in reality bound. By *bonds* we are restrained from doing what we would ; by *cords* S. Ambros. in Ps. cxviii. we are made to do that which we would not.

[*Their bonds.* Who are *they*? Some will have it that the words, uttered by the Jews, denote the FATHER and the SON, since the Jews in dishonouring CHRIST, dishonoured His FATHER also. Others see in the plural word a reference to CHRIST and the Apostles. If we take the verse as the utterance of the Saints, it may well refer not only to their acceptance of the law of liberty, but to their overthrow of Pagan idolatry. A Greek Father, most singularly of all, puts the words in the mouth of the Angels who were spectators of the Passion, expressing their eagerness to deliver their King from His enemies.] D. C. Genebrardus. C. Z. S. Cyril. Hieros.

4 He that dwelleth in heaven shall laugh them to scorn : the LORD shall have them in derision.

He that dwelleth in heaven. Where notice, that it is said of our LORD, while engaged in His work on earth, *He that dwelleth*—not that dwelt—in heaven. And so S. Thomas teaches us in his Eucharistic hymn : H.

"The Word of GOD, proceeding forth,
Yet leaving not the FATHER's side,
And going to His work on earth,
Had reached at length life's eventide."

The Hymn,
*Verbum su-
pernum pro-
diens, Nec.*

Shall laugh them to scorn, by turning all their devices to their own confusion. "Out of the eater came forth meat, and out of the strong came forth sweetness." They thought to put CHRIST to death, and by His death He destroyed death. They thought to root out His Name from under heaven, and Judges xiv. 14. Rupert.

it had dominion from sea to sea, and from the river unto the world's end. They thought to bind Him in the grave, and they did but make the truth of His Resurrection more manifest. *The Lord shall have them in derision.* Thou therefore, O Christian, take courage when thou art had in derision of men; remembering that the triumph of the wicked is but short, and that the shame and contempt of which David writes are everlasting.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

This verse sets forth the present and future state of the wicked. *He shall speak unto them* by His Prophets, His Apostles, His Saints; He shall threaten them *in His wrath*, yet so as to leave them time and space for repentance. But if all this fails,—if the fig-tree, though dug about and tended, bears no fruit, then *He shall vex them in His sore displeasure*, when the smoke of their torments shall go up for ever and ever. And the Jews in the last siege of Jerusalem were thus vexed, when wrath came upon them to the uttermost. *Then shall He speak unto them in His wrath* : then, when the due time was come, and not before. For at first, “as a sheep before her shearers is dumb, so He opened not His mouth.”

D. C.

G.

Isa. liii. 7.

6 Yet have I set my King : upon my holy hill of Sion.

S. Luke
xxiii. 42.

Ay.

L.

1 Sam. xxii.
2.
Ric. Hamp.

S. Alb. Mag.
Heb. v. 4.

Yet have I set my King upon my holy hill. Thus He was owned by the wise men : thus by the thief, “Remember me when Thou comest into Thy kingdom :” thus in the title of His Cross, “The King of the Jews.” *Of Sion.* I shall have occasion, in the Third Dissertation, to enter at great length into the mystical distinction of Sion and Jerusalem ; and to that section the reader is referred.

[*Yet have I set my King, &c.* The LXX., Vulgate, and Æthiopic, read here, putting the words into the mouth of CHRIST, *Yet I have been set as King by Him, &c.* Even here, while proud men refused My yoke, I was King in Adullam, over every one that was in distress, but now, made Head of the Church, I am set upon the throne of Sion, over the Jewish people first, and then over Gentiles too. *Set.* As David made Solomon king, but not taking the honour to Himself before being called of God.]

7 I will preach the law, whereof the LORD hath said unto me : Thou art my Son, this day have I begotten thee.

Ay.

I will preach the law. But why one law ? Because the end and sum of all the commandments is one, namely, love—

the leaf, as we saw, that shall not wither : the new commandment given unto us, that we love one another. *This day* : that is, from all eternity ; for in eternity there is neither past nor future. Again, on the authority of S. Paul, it alludes more especially to the Resurrection. Nor is it wrong to refer the words to the Baptism of the LORD, seeing that then there came "a Voice from heaven, saying, This is My beloved Son."

S. August.
Enchirid. vi.
215.
Acts xiii. 33.
S. Hilar. de
SS. Trinit.
viii. 25.
S. Matt. iii.
17.

[*This day*. The words apply not only to the eternal generation of the Consubstantial WORD, but to that especial day when the tidings were brought by the Archangel to the Maiden at Nazareth. Again, it may be fitly taken of the Nativity itself. And, once more, *this day* denotes the time of grace, in which the "Dayspring from on high" was sent to drive away the night of the world.]

Vieyra.
A.
S. Luke i. 78.
S. Albertus
Magnus.
P.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

Desire of Me. And how did He desire it, but by His death ? By that sacrifice, of so infinite value that nothing is too great for it to obtain, He intercedes for us in three ways. By word,—as when He said, "FATHER, forgive them, for they know not what they do." By deed,—as when He shows for us the wounds in His Hands and His Feet ; and by influence, as when He causes His people to intercede one for the other. And this prophecy was in part fulfilled when He said, "Neither pray I for these alone, but for them also which shall believe on Me through their word." *I shall give thee*. In that CHRIST is GOD, with the FATHER He gives all things ; in that He is MAN, from the FATHER He receives all things. *The heathen for Thine inheritance*. No mention is here made of the Jews, because, as the Apostle speaks, they counted themselves unworthy of the grace of GOD. And note how completely the Psalms and the Gospel accord. After "This day have I begotten Thee," follows, "I shall give Thee the heathen for Thine inheritance." And after the Resurrection, the LORD commanded, "Go ye, and teach all nations."

Rupert. de
Glor. Trin.
ii. 279.
S. Luke
xxiii. 34.
S. John xvii.
20.
S. Greg.
Mor. xxxiii.
Acts xiii. 46.
Rupert. in
Jonam.
S. Matt.
xxviii. 19.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

With a rod of iron. This may refer to the punishment of the wicked in this life, when GOD is often pleased to bruise them, if perchance their hearts may be softened. But in the next, *they shall be dashed in pieces like a potter's vessel*, which cannot be mended, because there is no place for repentance in the grave. Or, again, if we refer the verse to the Jews, the rod of iron is the Roman empire, the fourth kingdom, which, as Daniel speaks, shall be strong as iron. This was the sceptre

L.

Dan. ii. 40.

- Theodoret. of iron with which *they* were punished, who put into the hand
i. 407. of God a reed for a sceptre.
- Ric. Hamp. [*Like a potter's vessel.* By taking all earthly desires and
affections away from the soul, leaving it pure and clear, as
Judg. vii. 20. the lamps which shone out when Gideon broke the pitchers.]

10 Be wise now therefore, O ye kings : be learned,
ye that are judges of the earth.

Ay. *Be wise now therefore, O ye kings :* because He that is the
King of kings reveals Himself as the Eternal Wisdom. *Be
learned, ye that are judges of the earth,* by the example of
him who may be called Satan's Judge, and who killed the
Prince of Life.

S. Albertus
Magnus.

[They are *kings*, who rule over whatever is servile and
base, and animal in their own natures ; they are *judges of the
earth*, who look down on earthly things, and rate them at
their true worth, taught by the example of CHRIST, and thus
like Him true pastors and rulers of the Church. And observe,
that as three qualities go to make up a good king, valour
against foes, wisdom in choosing the better part, and steadfast
intention in fulfilling an appointed end, so these qualities are
typified by the gifts which the three wise kings brought to
CHRIST at His Epiphany.]

11 Serve the LORD in fear : and rejoice unto him
with reverence.

Ay. *In fear.* The difference between the fear of God and the
fear of the world is to be noted. The one shrinks from sin,
the other from punishment ; the one influences our thoughts,
the other only our actions. And thus the schoolmen have
distinguished four kinds of fear : the fear of man, by which
we are led rather to do wrong than to suffer evil ; servile
fear, through which we are induced to avoid sin only from
the dread of hell—and this fear, taken by itself, was, till later
and laxer times, always held to be sinful ;¹ thirdly, initial
fear, in which we avoid sin partly from the fear of hell, but
partly also from the love of God, which is the fear of ordi-
nary Christians ; and filial fear, when we are afraid to dis-
obey God only and altogether from the love we bear Him,
which is the fear of Saints. *Rejoice*, because of the reward
laid up for God's servants ; and yet *with reverence*, because
we may come short of it.

P.

12 Kiss the Son, lest he be angry, and so ye perish
from the right way : if his wrath be kindled, (yea,

¹ The correction which Ay-
guan's words have undergone,
on this point, from their later
editors, is worth notice. Com-
pare the editions of 1524 and
1673.

but a little,) blessed are all they that put their trust in him.

Kiss: expressing thereby, as to a monarch, both love and awe. *Ye perish from the right way*. Here, again, the Psalms and the New Testament give the same warning, "Ye did run well; who did hinder you?" So David and S. Paul teach, that, after for awhile running our race with patience, we may nevertheless finally be lost. And we may do this, if *His wrath be kindled, yea, but a little*: therefore we are warned against little beginnings of sin. *Blessed are all they that put their trust in Him*: because, "in a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the LORD, thy Redeemer." Gal. v. 7. P. Isa. liv. 8.

[*Kiss the Son*. So the Syriac alone of ancient versions, nearest to which is Aquila, who reads, καταφιλήσατε ἐκλεκτῶς. The Targum, LXX., Vulgate, and Æthiopic, with but slight variations, turn the words בִּישְׁקוּ בֶרֶךְ *take hold of instruction*¹ (LXX. ἀράξαθε παιδείας, Vulg. apprehendite disciplinam,) and S. Jerome, following Symmachus, reads, *Worship purely*. Modern critics are divided, but the Prayer Book rendering is maintained by such scholars as De Wette, Gesenius, and Delitzsch. *Take hold*, as of a protection and shield in battle. *Take hold*, as of a thing which flies from you, and must be seized in the instant, though that thing be the *discipline* of a chastising GOD, which the Christian is to take patiently, as from a loving FATHER's hand.] A. Z. G. Origen. Ay.

[Wherefore:

Glory be to the FATHER, Who hath begotten the SON to-day, that is, eternally, and hath set Him as King, and heard His desire as that of a Priest; Glory be to the SON, Who desireth the FATHER for us, and possesseth the nations for an inheritance unto the utmost parts of the earth; Glory to the HOLY GHOST, Who is the Blessedness wherewith blessed are all they that put their trust in Him.

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

COLLECTS.

Break in sunder, O LORD, we beseech Thee, the chains of our sins; that, taking upon us Thy light yoke and easy burden, we may serve Thee, with fear and reverence, all the days of our life. Through (1.) MSS. Thomas.

O CHRIST, the WORD of the FATHER, against Whom the kings of the earth stood up, and the rulers took counsel together; give unto Thy Church to obtain the victory which she desires over all her enemies, that the sword of her perse- Mozarabic, Collect for Third Sunday in Advent.

¹ Probably reading בִּישְׁקוּ בֶרֶךְ.

cutors may be sheathed, and the faith of them that believe in Thee may be established. (11.)

Mozarabic,
Collect in
Holy Week.

O GOD, the FATHER of the Only-begotten SON, Who dwellest in heaven, and Who turnest to derision those that rise up against Thy CHRIST, give us this special grace, that we may never yield to adversities, to the end that the unbelief of them that know Thee not may be confounded, and the faith of them that cling to Thee may be crowned. (11.)

D. C.

[Hear us out of Thy holy hill, O LORD our GOD, as we call unto Thee with our voice in prayer, arise to help us, that by Thine aid we may attain salvation and everlasting blessedness. Through (1.)]

PSALM III.

TITLE. A Psalm of David when he fled from Absalom his son.

ARGUMENT.

ARG. THOMAS. That CHRIST for us slept in the sleep of Death and rose again. The voice of CHRIST in His Passion to the FATHER concerning the Jews. Of the guile of heretics.

VEN. BEDE. By David understand CHRIST: by Absalom Judas Iscariot; from whose face CHRIST fled either literally when He departed to Mount Olivet, or spiritually when He hid from him the light of His knowledge and love. It was meet, on account of the correspondence between type and antitype, that both persecutors should die in the same way, namely by hanging. Note that this Psalm was composed after the 50th, and many others which refer to the plots of Saul; but is placed before them for a mystical reason: namely, that this, which speaks of the resurrection on the third day, should come third in order, and that which tells of remission and the fruits of repentance, should be the 50th.¹ It pertains altogether to the Person of CHRIST. First, He speaks to the FATHER, rebuking the persecutors who spake blasphemously against Him: *Lord, how are they increased, &c.* Next, His faithful people are instructed by His example not to fear death, since they also, like their Head, are consoled by the hope of a most certain resurrection.

SYRIAC PSALTER. Written by David concerning good things to come.

VARIOUS USES.

Gregorian. Sunday: I. Nocturn. [Easter Day: I. Nocturn. Invention and Exaltation of the Cross: I. Nocturn. SS. Agnes and Agatha: I. Nocturn. Common of One and of Many Martyrs: I. Nocturn. Common of Confessors: I. Nocturn.]

¹ Fiftieth, on account of the | known type of restoration and year of jubilee being the well- | forgiveness.

Monastic. Before Psalm xciv. : Daily.

Parisian. Sunday : I. Nocturn.

Lyons. Sunday : I. Nocturn.

Ambrosian. Monday of First Week : Matins.

Quignon. Friday : Terce.

Eastern Church. Prime : Daily.

ANTIPHONS.

Gregorian. Serve the LORD, &c. [Easter Day : I laid me down and slept, and rose up again, for the LORD sustained me. Alleluia. Alleluia. Common of One Martyr : I did cry unto the LORD with my voice, and He heard me out of His holy hill. Many Martyrs : If they have suffered torments before men, the life of the elect is immortal for evermore. Common of Confessors : Thou art my glory, Thou art my defence, O LORD : Thou art He that liftest up my head : Thou hast heard me from Thy holy mountain.]

Parisian. They say * to my soul, there is no help for him in his GOD. But Thou, O LORD, art my defender.

This Psalm in its literal sense applies to the flight of David from Absalom, but mystically to the Son of David ; and it is one of the six which relate to His Passion and Resurrection. In commenting on this Psalm I have followed almost exactly S. Bruno of Aste. The others are the 22nd, 43rd, 64th, 83rd, and 108th.

1 LORD, how are they increased that trouble me : many are they which rise against me.

Literally this refers to the multitude of those that troubled David. In his youth Saul, then the Philistines, now Absalom, Ahithophel, and Shimei. But principally it relates to CHRIST. *How are they increased.* Herod, when he slew the Holy Innocents, the Chief Priests and Scribes, the tempters that feigned themselves just men : Judas, Herod, Pontius Pilate, the band of soldiers ; the thief that railed on Him ; the standers-by at the Cross ; yes, and the Apostles that forsook Him, and S. Peter that denied Him. Or we may understand the word of things as well as of persons. Our LORD was troubled in His Head, by the crown of thorns ; in His hands, by the nails ; in His side, by the spear ; in His whole body, by the scourge ; in His face, by the blows of the soldiers ; in His sight, when He was blindfolded ; in His hearing, when He was blasphemed ; in His taste, when they gave Him vinegar to drink. And by this multiplication of suffering was brought to pass a multiplication of CHRIST's elect, even as it is written, "Lift up Thine eyes round about and see, all they gather themselves together, they come to Thee ;" and a multiplication of the abodes of the blessed, for it is said, "In My FATHER's house are many mansions." *Many that rise up.* As the many false witnesses that rose up against JESUS to put Him to death.

Ay.

L.

Isa. lx. 4.

S. John
xiv. 2.

- A. [How. So as to include even one of My chosen disciples, without whose aid they could not have succeeded.]

2 Many one there be that say of my soul : There is no help for him in his God.

S. Matt.
xxvii. 43.
S. Luke
xxiii. 35.

Elias of
Crete, 37. A.

Ay.

So said the Chief Priests : "He trusted in God; let Him deliver Him now if He will have Him;" "let Him save Himself, if He be CHRIST the chosen of God." And with reference to ourselves, the craft of the devil is often displayed in representing a sin to which we are tempted as trifling; after we have committed it, as so great *that there is no help for us in our God*. Note the various helps which there are for the Christian: the help of redemption, against the deceit of sin; of illumination, against ignorance; of peace which passeth all understanding, against discord: of the hope of glory, against present trouble.

S. Alb. Mag.
S. Luke xi.
15.

[No help for Him in His God. They said it, not merely when He hung on the Cross, but when they rejected His miracles, saying, "He casteth out devils through Beelzebub."]

3 But thou, O LORD, art my defender : thou art my worship, and the lifter up of my head.

Rom. v. 3.

C.

Gen. xl. 20.
Rupert.

Here we have the patience of CHRIST under the revilings of His enemies. And we, like Him, may thus look to our FATHER in tribulation, as our *defender*, for all things work together for good to them that love Him: as our *glory*, for "we glory in tribulations also;" as the *lifter up of our head*, for He that lifted up our great Head from the grave will raise us likewise, like the butler of Pharaoh, by His Resurrection on the third day, the true birthday of the true Pharaoh.

G.

S. John xii.
32.

Ps. cxviii. 22.

Haymo.

[Observe that the FATHER was the *lifter up* of the SON in two ways. First, by exalting Him on the Cross, that He might draw all men unto Him; and then, by giving Him a Name which is above every name, so that the stone rejected of the builders was exalted to be the head of the corner. GOD *lifts up the head* of His Saints, when He raises their thoughts above all earthly desires to heavenly things.]

4 I did call upon the LORD with my voice : and he heard me out of his holy hill.

Ay.

S. Luke xxii.
32.
S. John xvii.
20, 24.

Thus is the efficacy of our LORD's intercession set forth : *I did call*; as when He said, "I have prayed for thee that thy faith fail not;" and again, "Neither pray I for these alone;" and again, "FATHER, I will that they also whom Thou hast given Me, may be with Me where I am." *Holy hill*; even heaven, the hill to which we lift our eyes, and whence our help cometh.

S. John xvii.
1.

[*I did call*, saying, "FATHER, the hour is come; glorify

Thy SON," and "glorify Thy Name," and *He heard Me*, answering, "I have both glorified it, and will glorify it again." S. John xii. 28.
 And every Saint who calls on GOD is heard out of *His holy hill*, that is, through CHRIST, Who, born of no human father, C.
 is the "stone cut out without hands, which became a great mountain." S. Alb. Mag. Dan. ii. 34, 35.

5 I laid me down and slept, and rose up again :
 for the LORD sustained me.

Still our blessed LORD is speaking : *He laid Him down* in the new sepulchre. *He slept* His sleep of three days ; *He rose up again*, the third day from the dead. It was sleep in three senses ; as being voluntary, for He said, "I have power to lay it down, and I have power to take it again ;" as being short, for "His soul was not left in Hell ;" as being harmless, for the "Holy One saw no corruption." S. Bonaventura, viii. 179. S. John x. 18. Ps. xvi. 11.

[*I laid me down*, is said of man, when he takes pleasure in the thought of sin, *and slept*, indulging in sinful act, and forgetting God's commands, *and rose up again*, in repentance, not of my own might, but of God's grace, for *He, the Lord, sustained me.*] S. Alb. Mag.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

If her dear LORD showed His love for the Church by lying down and sleeping, and His might by rising again, surely she needs not to be afraid of ten thousands of enemies. And herein she further imitates that SAVIOUR, Who, when they cried, "Away with Him, away with Him, crucify Him," "for the joy that was set before Him endured the Cross." *That have set themselves against me round about.* Before, by alluring into sin ; behind, by exciting memories of evil things ; on our right, by prosperity ; on our left, by misfortunes. G. Heb. xii. 2. S. Max. Quest. 41, 1. 307.

[*Ten thousands of the people.* This Psalm is fitly used by the Church in commemoration of the Martyrs, in whom this verse was fulfilled again and again to the letter, even by maidens and children, as they stood in the amphitheatre, alone, unpitied, the mark for the cruel stare of myriads of spectators, crying, *Christianos ad leones.*

Thus in the arena he stood by himself, one minute, not longer : Here on this side a child ; on the other ten myriad pagans. Then did the Christians in peace send up one deep supplication, GOD would again show His praise in the mouth of babes and of sucklings :

Trembling nor fear none now ; but Philemon came forward a little Nearer the mouth of the den, where the creaking winch told was the lion.

J. M. Neale,
Seven Sleepers of Ephesus.

Back flew the gate : black-maned, the beast, with the roar of his fury,
Sprang in one bound on the child,—and the child was in Abraham's bosom.]

7 Up, LORD, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

Ps. lxxiii. 8. The Church continues to cry to God for help, drawing from past deliverances present comfort. Note, both here and all through the Psalms, the repetition of that holy argument, "Because Thou hast been my helper, therefore under the shadow of Thy wings will I rejoice."

A. [The teeth of the ungodly, are the evil speeches of envious and slanderous men, of whom the Apostle saith : "If ye bite and devour one another, take heed that ye be not consumed one of another." Or, again, the words may denote those who cut men away from the fellowship of the just, and incorporate them into the body of the evil, as the teeth do with food. Opposed to these are the teeth of the righteous preachers of the Church, who bring men into the body of CHRIST, teeth which should not decay through luxury, but be white with innocence, joined in charity, even in justice, firm in constancy, bony in vigour, biting into sin with doctrine and truth. Of such is written, "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing."]

S. Albertus Magnus.

Cant. iv. 2.

8 Salvation belongeth unto the LORD : and thy blessing is upon thy people.

Here our LORD teaches us what we are to believe ; and what, if we believe, will be our reward. *Salvation belongeth unto the Lord ;* there is the doctrine : *Thy blessing is upon Thy people ;* there is the prayer.

[Wherefore :

Glory be to the FATHER, Who, lifting up my Head, which is CHRIST, is glorified in Him ; glory be to the SON, Who laid Him down, and slept, and rose up again ; glory be to the HOLY GHOST, Who is the Salvation and Blessing of which is said, Salvation is of the LORD, and Thy blessing is upon Thy people.

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

COLLECTS.

MSS. Thomas.

Pour forth, O LORD, Thy blessing upon Thy people, that being fortified by Thy Resurrection, we may not be afraid for ten thousands of the adversaries that set themselves against us round about. Who. (5.)

Albeit, O LORD, that there are many who say, that there is no help for us in our God; yet Thou art our defender, and the lifter up of our head: vouchsafe, therefore, to give us the increase of hope, and to surround us with Thy perpetual mercy. (11.)

Mozarabic,
Collect in
Advent.

O LORD, those are increased that trouble us; let Thy mercy be increased above them: for then we shall fear no evil, when we are defended by Thy grace. (11.)

Mozarabic,
ibid.

Hear us, O LORD, from Thy holy hill, when we cry unto Thee from the deep of our sin; be Thou our rock and our defence, that no kind of tempest may overthrow us, and no violence of adversaries may destroy us. (11.)

Mozarabic,
ibid.

Hear, O LORD, the confession of our sin, and vouchsafe to accept it, that as our resurrection had its beginning in Thee, so from Thee our life may have its reward: that our frailty may be so strengthened by Thy ready succour, as that our foes may be scattered by Thy just judgment: that Thy people, created by Thee, redeemed by Thee, regenerated by Thee, may here set forth Thy praise and may do all such good works as Thou hast prepared for them to walk in. (11.)

Mozarabic,
ibid.

LORD JESU CHRIST, Who didst for us undergo the sleep of death, to the end that we might never sleep in death, grant that we, who have been born again by Thy dying, may rise from the bed of sins by Thy quickening, and may no longer be overwhelmed by the penalty of sin, who have been redeemed by the price of Thy most precious Blood. (11.)

Mozarabic,
ibid.

PSALM IV.

TITLE. English Version: To the Chief Musician on Neginoth; a Psalm of David. Vulgate: To the end, in the Songs, a Psalm of David. Or according to modern critics: To the Supreme, for the stringed instruments: a Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST after His Passion was glorified by GOD the FATHER. The prophet blameth the Jews. Of admonishing our neighbour.

VEN. BEDE. CHRIST is the *End* of the law for righteousness unto every one that believeth, the glorious perfection of all good; or as others will have it, it is said of us, "Upon whom the *ends* of the world are come." Through the whole Psalm holy Mother Church speaks. In the first part, she makes supplication that her prayers may be heard, and blames unbelievers, who, adoring false Gods, neglected the worship of the true LORD. In the second, she admonishes the Gentile world to forsake their false superstition, and to offer the Sacrifice of Righteousness; and in order that she may

convert them by holding forth a promise, she commemorates the blessings which the LORD hath bestowed on Christians.

ARNOBIUS. That the GOD of justice heard His SON on the Cross, against Whom the Jews in their rage sin even to this very day.

VARIOUS USES.

Gregorian. Daily : Compline. [Corpus Christi : I. Nocturn. Common of Confessors : II. Nocturn. Invention and Exaltation of the Cross : II. Nocturn. Feasts of Nails and Spear, Crown of Thorns, and Shroud : II. Nocturn. All Saints : I. Nocturn. Common of one Martyr : I. Nocturn.]

Monastic. Daily : Compline. [Corpus Christi : I. Nocturn, All Saints : I. Nocturn. Common of one Martyr : I. Nocturn. Common of Confessors : I. Nocturn.]

Parisian. Sunday : Compline.

Lyons. Sunday : Compline.

Ambrosian. Daily : Compline.

Quignon. Sunday : Compline.

Eastern Church. Lauds, and Great Compline.

ANTIPHONS.

Gregorian. 'Have mercy * upon me, and hearken unto my prayer.

Gregorian and Monastic. [Corpus Christi : The faithful, increased by the fruit of corn and wine, take their rest in the peace of CHRIST. All Saints : The LORD hath dealt wondrously with His Saints, and heard them when they called upon Him. Common of one Martyr : O ye sons of men, know this also, that the LORD hath dealt wondrously with His Saint. Common of a Confessor : The LORD heard His Saint when he called upon Him, the LORD heard him, and made him to dwell in peace.]

Parisian. His faithfulness shall be thy shield,* thou shalt not be afraid for any terror by night.

Mozarabic. When I called upon Thee, Thou heardest me : O GOD of Righteousness, Thou hast set me free.

We must use this Psalm as David did. It would seem to have been written when he had been concealed from the pursuit of Saul in a rock in the wilderness of Maon. And we, if we would say it aright, must take refuge from our spiritual enemies in the true Rock, which is CHRIST : according to that saying, "The conies are but a feeble folk, yet make they their houses in the rocks." This is a Compline Psalm all through the Western Church.

1 Hear me when I call, O God of my righteousness : Thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

God of my righteousness. For "this is His Name whereby He shall be called ;" else it will be said to us, as it was

1 Sam. xxiii.
25.

S. Hrabanus
Maurus.

Prov. xxx.
26.

to the Jews, "When ye make many prayers, I will not hear." Isaiah i. 15.
Have mercy upon me, by removing evil, and *harken unto my prayer*, by bestowing good. *Have mercy*, and therefore we must have mercy. *In trouble*. God therefore allows His people to fall into distress, that the trial of faith may be theirs, and the glory of their deliverance His; even as it is written, Theodoret. 411 B.
 "My strength is made perfect in weakness."

[*Set me at liberty*. More exactly, with LXX. and Vulg., &c. *Thou hast enlarged me*. It is the Church which speaks, dwelling on the goodness of God in giving her the greatest increase of converts exactly in the time of *trouble*, when Martyrs and Confessors had to strive for their crowns.] C.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing?

Still the Church cries to God in the time of her trouble. *Sons of men*, as distinguished from sons of God. *Mine honour*, that is, Him Who condescends to all shame for us, that we might obtain all glory through Him. *In vanity*: in the things of this world, which are "vanity of vanities," or in the devices of your own hearts: for "the LORD knoweth the thoughts of man, that they are but vain." B. Ps. xciv. 11.

[*Blaspheme mine honour*. Literally, as A. V., *turn my glory into shame*. And so, very nearly, the Syriac. But the LXX., Vulgate, and Æthiopic, read, *How long will ye be heavy of heart?* That is, they note, how long will ye be weighed down with mere temporal cares, instead of rising to divine contemplation? Following the Hebrew, we may remember how the idolatrous Jews, "turned their glory into the similitude of a calf that eateth hay;" how too, later, they mocked and reviled the FATHER'S Splendour, and lastly, how evil Christians "blaspheme that worthy Name by the which ye are called."] D. C. Ps. cvi. 20. S. James ii. 7.

3 Know this also, that the LORD hath chosen to himself the man that is godly : when I call upon the LORD, he will hear me.

The man that is godly: even that Man Who did no sin, neither was guile found in His mouth. And it is because He is *chosen* to be our Intercessor, that, therefore, when we call upon the LORD, He will hear us. *Know this*. And how? By prophecies and types in the Old Testament: in the New, by the miracles of "Him that went about doing good," and the victories of the "Lion of the tribe of Judah." G.

[*Chosen to Himself*. The LXX. and Vulgate have, *He hath made His saint wonderful*. His *Saint*, or *Holy One*, is CHRIST the SON, Whose Name shall be called Wonderful, Whom the FATHER made *wonderful* in His Conception, Na-

S. Alb. Mag. Isaiah ix. 6.

tivity, Transfiguration, Passion, Resurrection, and Ascension. And therefore, because He, My Advocate, is throned on high, His FATHER will hear me when I call upon Him.]

D. C.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Ay.

It is, therefore, only by *standing in awe*, that we can be free from sin. *Commune with your own heart* on the sins of the past day, following the disease with a remedy ; and in *your chamber*, for—

S. Bernard,
Rhythmus
Jubilus.

“ I seek for JESUS in repose,
When round my heart its chambers close,”

Isa. lvii. 20.

and be still : for “ the wicked are like the troubled sea, when it cannot rest.”

Eph. iv. 26.

[*Stand in awe*. The Hebrew is, *Tremble* (denoting agitation from whatever cause.) But the ancient versions, with one voice, turn it, *Be ye angry*. And so the Apostle read the words, for he cites them exactly : “ Be ye angry, and sin not : let not the sun go down upon your wrath.”

A.

Angry, with your past sins, determining not to repeat them ; *angry* with the first motions of sin, and resisting them steadily. *Angry* with the zeal which is jealous for God’s honour, but not for your own wrongs. The verse runs on in the LXX. and Vulgate : *Sin not ; for that which ye say in*

Pet. Lomb.

L.

your hearts, be smitten with compunction, (κατανύγητε, *compungimini*) *upon your beds*. That is to say, that impunity from earthly tribunals and public shame does not acquit us in the sight of God, and we must therefore try and judge ourselves in secret at the bar of conscience even when men count us innocent. Or it may be directed against lip-worship, and mean, What ye say outwardly, say again in the hidden recesses of your hearts, and that with piercing eagerness of prayer. And lastly, whereas the literal sense applies to secret cabals and treason against David, so the mystical sense warns against false teachers in the Church, who, rebels at heart against David’s Son, have not the courage to express their unbelief openly, but are not the less guilty on that account.]

Burgensis.

A.

5 Offer the sacrifice of righteousness : and put your trust in the LORD.

Mal. iii. 8.

Vieyra.

Offer the sacrifice of righteousness. And in the first sense by restoring to God that of which we have defrauded Him : for we have robbed Him of many things. As it is written : “ Will a man rob God ? yet ye have robbed Me.” We have robbed Him of the glory that is His due ; of the love we should bear Him, of the obedience we should pay Him, of the fear we should render to Him. And we must offer all these as just sacrifices before we can *put our trust in the Lord*. Note, *sacrifice*, not *sacrifices*, because they all spring from

one root, which is, *love*, a sacrifice needing no altar, fire, nor victim but the heart alone. But in the higher sense, *offer the sacrifice of righteousness*, by setting forth the LORD's Death till His coming again; the sacrifice of Him Who is our Righteousness, the sacrifice by which holiness is increased: *and put your trust in the Lord*, Whose death you thus set forth, according to His own commandment.

S. Chrysostom, iv. 20, D.

6 There be many that say: Who will show us any good?

This may be taken in two senses. *There be many that say*, despising God's promises of eternal blessedness, *Who will show us any earthly good?* Again, there be many in heathen lands who long for some knowledge of future and eternal good, and yet, because none go forth to evangelise them, are compelled again and again to ask, *Who will show us any good, who will show us any good?* And the question is answered in another Psalm, "No good thing shall He withhold from them that walk uprightly."

D. C.

Ps. lxxxiv. 11.

7 LORD, lift thou up: the light of thy countenance upon us.

In opposition to such vain inquiries after good, in this and the two following verses, we have the three sources whence the servants of God obtain it. In this verse, *light*, in the 8th, *gladness*, in the 9th, *peace*. *The light of Thy countenance*, which is the true light; the Light of light; the pillar of fire to guide us through the wilderness of this world, which cannot mislead, and cannot fail: a light to show us the recesses of our own hearts, their sinfulness and vileness; the enemies that beset us, their malice and watchfulness; the defenders that fight for us, their love and power: the light of grace, which shineth more and more unto the perfect day, the light of glory.

S. Athan. i. 807 D.

[*Lift Thou up*. As a banner in the day of battle. But the LXX. and Vulgate read, *The light of Thy countenance hath been signed upon us, O Lord*. *Signed*, as the image of a king upon a coin, as his signet upon wax, because we have been stamped anew with the Image of God, formerly marred and worn by sin, and that through His mercy Who is the Light of God's countenance. The word *signed* causes many of the commentators to look to the Cross, the especial badge of CHRIST's victory, and type of His Passion, the seal which the servants of God receive in their foreheads at baptism. Seal or banner, we have it alike in the hymn:

Lu.

G.

Ave, signum novæ legis,
Et vexillum summi Regis,
In te culpas sui gregis
Bonus Pastor abstulit:

The Sequence,
Ave, crucis
dulce lignum.

Ipsū habeamus ducem
Ad cœlestis regni lucem,
Qui cruore suo crucem
Consecrare voluit.]

8 Thou hast put gladness in my heart : since the time that their corn and wine and oil increased.

Since the time that our LORD left us His blessed Sacraments ; the *corn*, namely, the Body which He took for us men, and which was born at Bethlehem, which is by interpretation the "house of bread ;" the *wine*, His precious Blood, which indeed "maketh glad the heart of man," and the *oil*, the graces of the HOLY GHOST ; *gladness* is truly put into the heart of His servants, which shall lead on to that time, when they shall "obtain joy and gladness, and sorrow and sighing shall flee away." The Vulgate translation is entirely different : "From the fruit of their corn, wine, and oil, they have been multiplied." And they explain it, of course, of the multiplication of the Church's graces in the multiplication of her Sacraments ; all which Sacraments had their rise, as it were, in the Passion of our LORD, to which the next verse so beautifully leads us.

[*Corn and wine, and oil.* The wicked have their fruits as well as the Saints, the *corn* of earthly riches, the *wine* of intoxicating pleasures, the *oil* of flattery and ease, with which, as the LXX. has it, *they have been filled*. With these they are busily engaged, but the Church, turning from such thoughts, looks to her rest in CHRIST alone. The true meaning of the passage is that given in the A. V. *Thou hast put gladness in my heart more than in the time that their corn and wine were increased*. That is, joyful and gladdening as is the Holy Eucharist upon earth, there is yet something better, a still more perfect union, awaiting us, when the Sacramental veils shall be withdrawn, and we shall see face to face.

S. Thomas
Aquinas.
The
Rhythm,
*Adoro te
devote.*

JESU, Whom thus veiled I must see below,
When shall that be granted, which I long for so,
That at last beholding Thy uncovered Face,
Thou wouldst satisfy me with Thy fullest grace ?]

9 I will lay me down in peace, and take my rest : for it is thou, LORD, only that makest me dwell in safety.

And they who have all their life long been fed with the Body and Blood of their LORD, and been one with Him, as He is with them, may well say, when its evening is drawing on, *I will lay me down in peace* in the grave where He Who is our Peace also lay, and, after the trials and temptations of

S. Hilary.
in
Psalm 121,
113.

this life, *take my rest*. It is a beautiful motto for the resting-place of a line of kings, "I sleep, but my heart waketh." *To dwell in safety*. In safety, amidst temptation while on earth; in safety, as respects the body from final dissolution in the grave; in perfect safety,—in heaven.

[*In peace*. The LXX. and Vulgate here add the phrase *ἐν τῷ αὐτῷ*, in *idipsum*, that is, as they say, the same, unchangeable, eternal. So the Cluniac :

The peace of all the faithful,
The calm of all the blest,
Inviolatè, unvaried,
Divinest, sweetest, best.

Bern. Clun.
Rhythmus.

But far lovelier than this is the Æthiopic, which reads, *In peace, in HIM, I will lay me down* :

Pillow where, lying,
Love rests its head,
Peace of the dying,
Life of the dead :
Path of the lowly,
Prize at the end,
Breath of the holy,
SAVIOUR and Friend.]

Note : These first four Psalms contain in brief the whole Gospel. The first, the Life of CHRIST : "Blessed is the Man that hath not walked in the counsel of the ungodly;" the second, His Passion : "The rulers take counsel together against the LORD and against His Anointed;" the fourth, His Precious Death and Burial : "I will lay me down in peace and take my rest;" the third, His Resurrection : "I laid me down and slept, and rose up again."

Rupert. de
Glorific.
Trin. ii. 180.

[Wherefore :

Glory be to the FATHER, Who is the LORD; glory to the SON, Who is His Countenance; glory to the HOLY GHOST, Who is the Light of that Countenance.

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

COLLECTS.

Hear us, we beseech Thee, O LORD, and have mercy upon us in our tribulations; and, as Thou alone art glorious over the people, give spiritual joy to us, who look for the hope of Thine eternal rewards. Through (1.)

MSS. Tho-
mas.

Almighty God, although our iniquities have offended Thee, grant that our prayers and our confession may obtain Thy mercy; that through Thy loving-kindness, no tribulation of this world may cause us to despair, no harmful persuasion may allure us to evil; but that the Light of Thy countenance may shine upon us; and that from Thy Light in this world, we may advance to the light of Thine everlasting vision. (11.)

Mozarabic,
Lent.

Mozarabic,
Passiontide.

Hear us when we call, O LORD JESU CHRIST, Who art our righteousness; that as Thou didst for the wicked undergo all miseries, so Thou wouldest on the penitent bestow all mercies. (11.)

D. C.

[Grant us, we beseech Thee, Almighty GOD, the gladness of Thy SPIRIT in our hearts, that we, offering the sacrifice of righteousness, and alway putting our trust in Thee, may, when the end of our life is at hand, lay us down in the peace of CHRIST, and take our rest for ever in His kingdom. Through the same. (2.)]

PSALM V.

TITLE. English Version: To the chief Musician upon Nehiloth, A Psalm of David. LXX.: To the end: for the heiress, a Psalm of David. Vulgate: In finem, pro eâ quæ hæreditatem consequitur; Psalmus David. Or, as modern critics: To the Supreme; on the wind instruments; a Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST is the inhabiter of Saints, the hearer of the Church. The voice of the Church. CHRIST speaketh to the FATHER concerning the Jews, and to the Church which hath received the heritage of Paradise, not of the old Testament, as the title of the Psalm proves.

VEN. BEDE. To the end: for her that obtaineth the inheritance. That is for the Church, who, by the Resurrection of CHRIST, has received the gift of spiritual good; and who herself is sometimes called the heritage of the LORD, since by His precious Blood she hath been redeemed. Whence it is written in the 2nd Psalm: "Desire of Me, and I shall give thee the Gentiles for thine heritage." All this Psalm is spoken in the person of the Church. In the first section she desireth that her prayer may be heard, and sheweth how heretics and schismatics are shut out from the gifts of the LORD. In the second, she maketh request that, through the understanding of Holy Scripture, she may be led in a right path to that happy country, from whence she knoweth that they who are treacherous will be for ever shut out. In the last she setteth forth the rewards of the blessed, that in one and the same discourse she may convert the wicked by the prediction of their punishment, and excite the good by the promise of their reward.

SYRIAC PSALTER. A prayer of David in the person of the Church when in the morning he went up to the temple of the LORD.

VARIOUS USES.

Gregorian. Monday: Lauds. [Feasts of Invention and Exaltation of the Cross: II. Nocturn. Feasts of Crown of Thorns, and

of Nails and Spear: II. Nocturn. Feasts of SS. Agnes and Agatha: II. Nocturn. Common of One Martyr: II. Nocturn. Common of Confessors: II. Nocturn. Office of the Dead: Lauds.]

Monastic. Ferial; Monday: Lauds. [Common of One Martyr and of Confessors: I. Nocturn.]

Parisian. Wednesday: Lauds.

Lyons. Monday: Lauds.

Ambrosian. Monday of the First Week: Matins.

Quignon. Tuesday: Prime.

Eastern Church. Prime.

ANTIPHONS.

Gregorian. Ponder * my words, O LORD. Office for the Dead. Make Thy way plain, * O LORD, my GOD, before Thy face. [Common of One Martyr: Thou hast crowned him with the shield of Thy good will, O LORD. Common of Confessors: Let all them that put their trust in Thee, O LORD, rejoice, for Thou hast blessed the righteous, and crowned him with the shield of Thy good will.]

Parisian. All they that hope in Thee * shall ever be giving of thanks, and Thou shalt dwell in them.

Lyons. Consider * my crying, O LORD.

Mozarabic. My voice shalt Thou hear betimes, O LORD. Early in the morning will I direct my prayer unto Thee, and will look up.

1 Ponder my words, O LORD: consider my meditation.

Here we distinguish two kinds of prayer: words and meditations. *Words* may refer both to that form of prayer which our blessed LORD has left us, and to those prayers which, by His teaching, His Church has provided for her children. *Meditations*, to the thoughts and desires of our heart, whether put into, or ascending without, words. We call upon GOD to *ponder* the first, to weigh their full meaning, oftentimes more than we are aware of, and to give us according to that: to *consider* the second, bestowing on us what He sees to be good among the things which we ask, and regarding our meaning rather than our expressions.

Ay.

2 O hearken thou unto the voice of my calling, my king and my God: for unto thee will I make my prayer.

Note; there are three things which make prayer acceptable to God; faithfulness, humility, and assiduity; and we have them all here. Faithfulness: *my King*, showing that we are subjects to none other. Humility: *I will look up*. Assiduity: *Early in the morning*. *My King and my God*. By *King*, we understand the SON, by *God*, the FATHER. And the reason of this order of the words may be, that by

S. Hrabanus
Maurus.

S. John
xiv. 6.

CHRIST we draw near to the FATHER, as He saith, "No man cometh unto the FATHER but by Me."

A.

[All Three Persons of the Holy Trinity are marked in the opening of this Psalm, in the three titles, LORD, King, and God, but the verb is singular, denoting the indivisible Unity.]

3 My voice shalt thou hear betimes, O LORD : early in the morning will I direct my prayer unto thee, and will look up.

S. Cyprian.
de Or. Dom.
217.

In the morning. This may be expounded in several senses : first, of diligence in seeking God, not only in the morning, but *early in the morning*. Again, of purity ; the morning being the clearest and purest time of the day. Again, the night may be taken of the darkness of original sin : then the illumination of Baptism is signified by the morning. And literally, David appointed the Levites to stand every morning, to thank and praise the LORD. *Look up*, because looking down to the earth we can obtain no real help.

B.

1 Chron.
xxiii. 30.

[*Early in the morning*, that is, as soon as CHRIST, Who is the bright and morning Star, arises on my darkened heart, I will begin to pray. *Early in the Resurrection morning*, which has no night, *I will stand by Thee* (Vulg.) at Thy right hand, and *will behold* (Vulg.) Thy righteous judgments. *Early*, because Divine grace is like the manna, which had to be gathered before the sun arose to melt it. *Early in the morning*, says Rabbi Rasi, because we are guilty sinners, and that is the time of judgment and execution, according to that saying of the Prophet, "Execute judgment in the morning."

D. C.
Lu.

Ric. Hamp.

De Muis.

Jer. xxi. 12.

S. Albertus
Magnus.

Observe further, that the seven stages of true prayer are all set before us in these verses, and in the seventh. First, right intention, *My voice shalt Thou hear* : secondly, eagerness, *betimes* ; thirdly, constancy, *Early in the morning will I direct my prayer unto Thee* ; fourthly, a pure conscience, and *will look up*. The three other stages are,—union with God, *I will come into Thy house* ; confidence, *in the multitude of Thy mercies* ; and reverence, *I will worship*. *Look up*, in this life, for help, and yet more to ponder on the Divine mysteries of the New Law. *Look up*, in the life to come, on the ineffable glory and the Beatific Vision. Some Greek texts, and the Arabic version, read here, *Thou shalt see me* : and the Syriac and Æthiopic are nearly the same, *I shall appear unto Thee*. It is David, observes a Saint, calling on God in trouble, and saying, Thou hast seen me a shepherd, Thou wilt see me a king. Thou hast seen me harping, Thou wilt see me prophesying.]

P.

A.
C.

S. Chrysost.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

The God. Not like the gods many and lords many of the heathen, which were so often served by, and took pleasure in,

wickedness. He saith not, Come unto Thee, but *dwell with Thee*; for it was in order that, being made clean, they might dwell with Him for ever that the publicans and sinners came into the presence of the LORD.

Ay.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

In this and the next verse are set forth three kinds of sinners who are not to stand in the presence of God; *the foolish*, that is, sinners in thought (for "The fool hath said *in his heart*, There is no God:") *them that work wickedness*, that is, sinners in deed: and *them that speak leasing*, that is, sinners in words. *Shall not stand in Thy sight*. They shall not in this world, even in His holy temple, because they will not; and they will not stand in His sight before His Judgment seat, because they shall not. *That work vanity*. Not that have worked it, or where could any hope to appear?

Ps. liii. 1.

S. Albertus Magnus.

6 Thou shalt destroy them that speak leasing: the LORD will abhor both the blood-thirsty and deceitful man.

Will abhor. That is, though He now abhors them, He will in the last day manifest His abhorrence by condemning them to everlasting destruction. Note: the sins of the heart are visited as if they were sins of action. *Blood-thirsty*, not bloody: *deceitful*, not an open liar.

Ay.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

And yet, nevertheless, we who have so often and so grievously offended both in thought, word, and deed, will come into the House of God; and can only do so *upon the multitude of His mercy*. Or if prevented from actually going up thither, like Daniel, who when he made his prayer looked towards Jerusalem, *we will worship toward His holy temple*. Again, the words may be taken of that heavenly house into which we one day hope to enter, and of the Lamb Who is the Temple thereof.

H.

[*Into Thine house*. As a stone let into the very substance of the building, never more to go out, *towards*, not *in*, *Thy holy temple*, doing reverence to the human Body of CHRIST JESUS, the true sanctuary of God, in which dwelt all His fulness, the temple destroyed by the Jews, and raised up again in three days.]

A.

C.

8 Lead me, O LORD, in thy righteousness, because

of mine enemies : make thy way plain before my face.

H. And because in attaining to this celestial dwelling, we are surrounded by many enemies, we therefore call upon God to lead us in *His righteousness*, even CHRIST Who is the Way. *Because of mine enemies*. In a twofold sense; that they may be preserved from hurting us, or that we may be enabled to do them good. *Before my face*. That there may be no turning back from it; no "ye did run well." Or again, that the true Way, our blessed LORD, may be more and more plainly manifested to us; and that we may more and more trustfully look to Him.

Gal. v. 7.

[*Make Thy way plain*. There is an especial pathos in selecting this verse as the Antiphon for that Office of the Dead which takes its name *Dirge* from the Vulgate *Dirige*, here found. It is the cry of the parting soul, about to begin its mystic journey to another world, by a road beset with ghostly enemies, and calling on God for help against them and for light and guidance by the way.

Through death's valley, dim and dark,
JESUS guide thee in the gloom,
Show thee where His footprints mark
Tracks of glory through the tomb.
Grant him, LORD, eternal rest,
With the spirits of the blest.

It is *Thy way before my face* in the Hebrew and in the English versions. The LXX. and Vulgate, and Æthiopic read it conversely, *my way before Thy face*. GOD'S Way is before our face when we are following CHRIST, Who is that Way; our way is before God's Face, when, having gone in that Way from strength to strength, we appear at the last unto the God of gods in Sion.]

Didymus.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

For there is no faithfulness. And therefore, since there are so many that would lead us into error, we the more require that GOD'S way may be made plain to us. *In his mouth*, and "out of the abundance of the heart the mouth speaketh."

Vieyra.

S. Matt. xii.
34.

10 Their throat is an open sepulchre : they flatter with their tongue.

Ay.

An open sepulchre. Dangerous and noisome, and as silent in the praises of God, as the tomb. The two clauses set forth the open and secret endeavours of her enemies to destroy or injure the Church, and they thus also doubly at-

tacked our LORD. Openly, as when they said, "He hath a devil;" as when "they took up stones to stone Him;" as when they "led Him to the brow of the hill." Secretly, as when tempting Him, they said, "We know that Thou art true;" and as when Judas betrayed Him with a kiss.

[*An open sepulchre.* And so more dangerous even than hypocrites, who are like sepulchres closed and whited outwardly. *Open*, because they are gaping to swallow up the labours of others, as the grave gapes for bodies. *Open*, because their soul is not only dead in sins, but emits its noisome savour in evil words of heresy, which bring others down into the same tomb of unrighteousness. They would do less harm were they silent.]

S. John viii.
48, 59.
S. Luke iv.
29.

S. Matt.
xxii. 16.

S. Albertus
Magnus.
S. Matt.
xxiii. 27.
Rabbi Rasi.

A.
Haymo.

11 Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

Let them perish. This is the first instance of that praying for evil on others which has so much perplexed some with the Psalms, and which, as clearly as anything else, shows that they are to be taken in a sense above that of the letter. (This subject is referred to in the Third Dissertation.) But if we always apply such expressions to our spiritual enemies, the difficulty will disappear. *Through their own imaginations.* Like Gehazi, who thought to obtain the gold, and was visited with the leprosy, of Naaman.

A.

[*Destroy them.* The LXX. and Vulgate read, *Judge them*: modern critics, far better, *Make them repent.* *Let them perish through their own imaginations.* The LXX. and Vulgate are somewhat nearer to the Hebrew, reading, as they do, *Let them fall away from their thoughts*, that is, let them abandon, or be baffled in, their evil plans, or, let their own consciences accuse and condemn them. *Cast them out.* So long as the sinner hides his guilt, he is *within* the grave. But when the voice of the LORD calls on any Lazarus to come forth, then, by moving him to confession, He *casts him out* of darkness into light in this life, that he may not be cast out of light into outer darkness in the world to come. *Rebelled.* The LXX. and Vulgate read, *embittered Thee*. By their own sin, making that Bread of Life which is sweet to the taste of the righteous, a bitter poison to them.

De Wette,
Hupfeld,
Delitzsch.

G.

Hugo Vic-
torin.

A.

S. Hieron.

Hic est panis, sumptus digne,
A gehennæ servans igne,
Qui, si sumptus sit indigne,
Mortem dat perpetuam.]

The Se-
quence, *Re-
colamus sa-
cram. cenam.*

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because

thou defendest them; they that love thy name shall be joyful in thee.

[*Thou defendest them.* LXX., Syriac, and Vulgate, *Thou shalt dwell in them.* The Æthiopic, yet better, *Thou shalt dwell over them.* As a sheltering tent, notes Cardinal Bellarmine, but we may better take the LORD's own simile, as a bird gathering her young under her wings.]

Bellarmino.

S. Matt.
xxiii. 37.

13 For thou, LORD, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Ay. In these verses we have the help of God promised to His Church. Where note three things. 1. It is eternal: *they shall EVER be giving of thanks.* 2. Divine: *Thou defendest them.* 3. Free: *Thou wilt GIVE Thy blessing.* And what then matters it who scorns or injures us? If God be for us, who can be against us? The Vulgate translation somewhat differs from ours. *For Thou shalt give Thy blessing to the righteous: O Lord, Thou hast crowned us as with the shield of Thy good-will.* "In the life of this world," says S. Jerome, "a shield is one thing, and a crown another: God Himself is both Crown and Shield. As a shield, He defends; as a crown, He rewards." Well, then, may the Church pray in one of her sweetest hymns:

The Hymn,
A Patre
Unigenitus.

Septrum tu tuum inclytum
Tuo defende clypeo.

[Wherefore:

Glory be to the FATHER, unto Whom is said, *Ponder my words, O LORD*; glory be to the SON, unto Whom is said, *Consider my meditation*; glory be to the HOLY GHOST, unto Whom is said, *Hearken Thou unto the voice of my calling.*

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

COLLECTS.

MSS. Tho-
mas.

O merciful LORD, Who understandest the groaning of the contrite heart before it is expressed, make us, we pray Thee, the Temple of the PARACLETE, to the end that we may merit to be crowned with the shield of celestial mercy. Through. (1.)

Mozarabic,
Eastertide.

Our King and our God, repel from our hearts the night of error and ignorance, so that renewing us into a new man, Thou mayest in the morning hear our voice. Grant that we may very early by good works present ourselves to Thee, and vouchsafe that we may contemplate Thee in the Sacrament of Thy Resurrection. (11.)

Mozarabic,
ibid.

O GOD, Who hatest all that work iniquity, fill us with the strength of Thy love; that they may at some time turn to

Thee and bitterly lament their sin, who now speak falsely against Thee. (11.)

O LORD, the expectation of our salvation, receive the prayers of them that call upon Thee: Thou that art the discoverer of hidden things, give ear to the hidden cry of the heart; that those things which we tremble to have committed and blush to confess, Thou, our King, mayest forgive of Thy clemency, and blot out of Thy goodness; so that our supplication may arise to Thee in the morning, and the good gifts of Thy mercy may descend on us right early. (11.)

[O our King and God, lead us in Thy righteousness because of our enemies, and direct my way in Thy sight, that Thou mayest ever rejoice and dwell in us, who are crowned with the shield of Thy goodwill. Through. (1.)]

Mozarabic,
Lent.

D. C.

PSALM VI.

TITLE. English Version: To the chief Musician on Neginoth upon Sheminith, A Psalm of David. Vulgate: To the end, in the Songs, A Psalm of David for the Eighth. Modern writers: To the Supreme, for the stringed instruments, in concert with the chorus.

ARGUMENT.

ARG. THOMAS. That CHRIST is the Conqueror of our enemies. The voice of CHRIST to the FATHER. That the creature may praise the Creator, and it has to do with penitence. Read it with the resurrection of Lazarus.

VEN. BEDE. For the eighth¹ signifies the coming of the LORD,

¹ The old creation having been accomplished in seven days, the number 8 is taken by mediæval writers sometimes of the new creation of Baptism, sometimes of that new heaven and new earth, wherein dwelleth righteousness. So Venerable Bede in one of his hymns:

"Octava præstat ceteris
Ætatis sublimior,
Cum mortui de pristino
Terræ resurgunt aggere."

In the Sheminith of the Psalms (and compare also that verse in 1 Chron. xv. 21, "With harps upon the Sheminith to excel,") whatever may be the literal meaning, no wonder that they should

have loved to find a prophecy of that eighth age of perpetual bliss. S. Hilary dwells at length on the subject in his preface to the Psalms (12—14;) and S. Athanasius on this very Psalm says: "In the sixth age, the world shall come to an end; in the seventh, the LORD shall judge the universe; in the eighth, the one shall go away into everlasting punishment, and the other into life eternal." On this same passage and in this sense, Gerhohus writes at great length and with much beauty. [The Cabbalists, looking, as usual, for mysteries in numbers, have noted that the Name of the LORD occurs exactly *eight* times in this Psalm, five

when the work of the world being finished, He shall come to judge the earth, whence this Psalm begins with the greatest trembling. He that composed this Psalm prays in a fourfold manner. In the beginning he excites the good-will of the Judge, speaking of His power of judgment, of His wont to spare, and of his own infirmity. In the second division he relates his own miseries. In the third he separates himself from evil men, which separation he knows to be likely to win the favour of the good Judge. Lastly, he repudiates all the wicked, with whom he refuses to have any portion.

EUSEBIUS OF CÆSAREA. A pattern of confession.

VARIOUS USES.

Gregorian. Sunday : I. Nocturn. [Office for the Dead : I. Nocturn.]

Parisian. Monday : Compline.

Lyons. Monday : Compline.

Ambrosian. Monday of the First Week : Matins.

Quignon. Wednesday : Prime.

Eastern Church. Great Compline.

ANTIPHONS.

Gregorian. Serve the LORD, &c. [Office for the Dead : Turn Thee, * O LORD, and deliver my soul, for in death no man remembereth Thee.]

Parisian. My just help is from the LORD, * Who preserveth those that are true of heart.

Mozarabic. Rebuke me not in Thine anger.

This is the first of the seven Penitential Psalms : the seven weapons wherewith to oppose the seven deadly sins : the seven prayers inspired by the sevenfold SPIRIT to the repenting sinner : the seven guardians for the seven days of the week : the seven companions for the seven Canonical Hours of the day.

1 O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

Theodoret.
i. 418.

Heb. xii. 8.

Ps. xciv. 12.

Bakius.

Rebuke me not in this life ; *neither chasten me* in the next. Where note : he saith not absolutely, *Rebuke me not*, but adds, *in Thine indignation* : " For if we be without chastisement, whereof all are partakers, then are we bastards and not sons." And so David himself testifies in another place : " Blessed is the man whom Thou chastenest, O LORD." As if he said, Rebuke me as a Father, chasten me as a Master. [*Rebuke me not.* This is the first step of the seven in the ladder of repentance, denoted by the seven Penitential Psalms,

times in the first five verses, exactly as in the first half of the Decalogue, and three times in

the last three, as in the Levitical benediction.]

and marks fear of punishment. Next is sorrow for sin, "I will confess my sins unto the LORD." Thirdly; the hope of pardon, "Thou shalt answer for me, O LORD my GOD." Fourthly; the love of a cleansed soul, "Thou shalt purge me with hyssop, and I shall be clean." Fifthly; longing for the heavenly Jerusalem, "When the LORD shall build up Sion, and when His glory shall appear." Sixthly; distrust of self, "My soul fleeth unto the LORD." Seventhly; prayer against final doom, "Enter not into judgment with Thy servant."]

Ps. xxxii. 6;

xxxviii. 15;

li. 7;

cii. 16;

cxxx. 6;

cxliii. 2.

2 Have mercy upon me, O LORD, for I am weak :
O LORD, heal me, for my bones are vexed.

Have mercy. GOD has mercy in many ways. By waiting, as it is written: "And therefore will the LORD wait, that He may be gracious unto you." By long-suffering, as He saith: "It is of the LORD's mercies that we are not consumed, because His compassions fail not." By calling: "I am not come to call the righteous, but sinners to repentance." By helping: "He, remembering His mercy, hath holpen His servant Israel." By upholding: "When I said, My foot hath slipped, Thy mercy, O LORD, held me up." *I am weak:* there is nothing like a confession of weakness to move the Heavenly Physician to compassion. *Weak,* from the sin of Adam; so that "of myself I cannot do the things that I would." *Weak,* from actual transgression: for no soul can fall into sin without losing some of the strength that it received at Baptism. *Weak:* for if even the intellect were not enfeebled, how could it be so easily overcome by passions? Yes: weakness is indeed the first and best argument for God's mercy. Whence S. Gregory, writing on this very Psalm: "Adest miseria: adsit et misericordia." "What," asks S. Ambrose, "is David weak, and dost thou profess to be strong? Did Solomon fall, and dost thou stand firm?" Note: bodily weakness is sometimes spiritual strength; yet even against that also we may cry to Him Who "healeth all our infirmities." But here, spiritual weakness is also included, and we cry for grace that "when we are weak, then we may be strong." *My bones are vexed:* therefore we pray, *heal me*, remembering the promise, "He keepeth all His bones, not one of them is broken." Well, therefore, asks S. Peter Chrysologus: "What is weaker than man, whom sense beguiles, ignorance deceives, judgment surrounds, pomp injures, time deserts, age changes, infancy softens, youth precipitates, old age destroys?"

Isa. xxx. 18.

Lam. iii. 22.

S. Matt. ix.

13.

S. Luke i.

54.

Ps. xciv. 18.

C.

Theophylact. iv. 1,
363.

S. Ambros.

Apolog. ii. 3.

Ps. xxxiv.
20.

Serm. 45.

[*Heal me.* The Psalmist calls on the Great Physician for help, but does not presume to tell Him *how* He is to heal. Use Thy sharpest remedies, fire and steel, on me in this life, so that Thou spare me in that which is to come. *My bones.* It is not merely the weaker part of my nature which fails me,

S. Alcuin.

Gerson.

S. Bruno
Carthus.

Gerson.

D. C.

but the very strongest, my understanding, will, and firmness, my spiritual might, all that is, or may be, virtue, is enfeebled by my sin.]

3 My soul also is sore troubled : but, LORD, how long wilt thou punish me ?

Troubled. Not with passion, nor anger, nor with temporal fears only : nor with the afflictions of this world only, but with sorrow for sin. For of the former it is written, that Ps. xxxix. 7. "man disquieteth himself in vain." *How long ?* If God delays to be gracious, it is not without love to incite us to more fervent prayer, to make us more vigilant against sin ; for that which is easily cured, we take little care to prevent : to try our faith, and to make us feel, if the penitent suffers much, how far more grievous is the lot of the impenitent. Note : God hears, though He answers not. The verb is in the present, to show the readiness with which God gives : S. Matt. vii. 8. "Unto him that knocketh, it shall be opened." Here it is in the future, to teach us that the visible effects of God's gifts do not always at once appear.

4 Turn thee, O LORD, and deliver my soul : O save me for thy mercy's sake.

Turn Thee. For the LORD turned and looked upon Peter, before he went out and wept bitterly. He that has turned from us for our sins, must turn to us that we may repent. For it is written : "Turn ye unto Me, and I will turn unto you." "How long," cries S. Peter Chrysologus, "wilt Thou endure, how long wilt Thou not assist, where is Thy CHRIST so often promised ? Let Him come, let Him come, before the world shall have perished altogether, and nothing be found in it that He can preserve." *Turn Thee, O Lord,* From what ? From GOD into man, from the LORD into the servant, from the Judge into the Father.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

In death. It may be understood either of temporal or eternal death. For how can we remember Him to Whom we are dead in trespasses and sins ? They are solemn words of Salvian's, in which he describes—commenting on the Vulgate, "And who shall confess to Thee in the grave?"—the utter uselessness of a too late repentance ; the limit beyond which the keys of Absolution have no power.

Salvian.
Ad Eccles.
Cathol. Lib.
3.

6 I am weary of my groaning ; every night wash I my bed : and water my couch with my tears.

Every night. For repentance is not a thing to be done once and then left alone ; but to be practised day by day as

long as we live, more especially in the dark night of affliction. *Couch*, may be understood mystically of those sins which have plunged the soul in security, and have withdrawn from it the light of God's presence. Of which couch the Bride speaks in the Canticles, saying: "By night *on my bed* I sought Him Whom my soul loveth; I sought Him, but I found Him not." *Wash*, lamenting past sins: *water*, so as to bring forth good fruits for the future.

[*My bed*. The *bed* on which the soul lies sick, is the flesh, weakened and wounded by Adam's fall. That bed the great Physician touched, by taking flesh Himself and suffering therein, and when He touched it, the sick man was healed. Wherefore is said to the repentant sinner, "Arise, take up thy bed, and go unto thine house," that soul and body may be together in the heavenly mansions. *My tears*. This is the second of the seven liquors which God gives us to wash the soul. First come the waters of Baptism: "I will sprinkle clean water upon you, and ye shall be clean." Secondly; tears, as here. Thirdly; the milk of pure doctrine: "His eyes are as the eyes of doves by the rivers of waters, washed with milk." Fourthly; the precious Blood of CHRIST, Who "loved us and washed us from our sins with His own Blood." Fifthly; the wine of compunction: "He washed his garments in wine, and his clothes in the blood of the grape." Sixthly; the butter of rich devotion: "I washed my steps in butter, and the rock poured me out rivers of oil." Seventhly; the oil of spiritual gladness: "Bring me oil, that I may wash me."]

Ay.

Cant. iii. 1.

P.

S. Matt. ix. 6.

S. Albertus Magnus.

Ezek. xxxvi. 25.

Cant. v. 12.

Rev. i. 5.

Gen. xlix. 11.

Job xxix. 6.

Hist. Sus. 17.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

My beauty. That is the beauty wherewith we were arrayed in Holy Baptism, when, as Ezekiel speaks, We were girded about with fine linen and covered with silk, when there was neither spot, nor wrinkle nor any such thing in us. *Worn away*: lost, little by little, through the assaults of our ghostly enemies. The Vulgate gives it rather differently: "I have grown old among all mine enemies." Where Lorinus observes that Holy Scripture mentions eight kinds of age.

Ezek. xvi. 10.

L.

1. That of natural condition: "They all shall wax old as doth a garment." 2. Of human corruption: "Put off the old man, which is corrupt according to the deceitful lusts." 3. Of ignorance: "Ancient error hath departed." 4. Of character and disposition: "Neither do men put new wine into old bottles." 5. Of sin: "O thou that art waxen old in wickedness." 6. Of friendship: "Forsake not an old friend." 7. Of the law: "That we should serve in newness of spirit, and not in the oldness of the letter." 8. Of eternity: "I beheld till the thrones were cast down and the Ancient of Days did sit."

Ps. cii. 26.

Eph. iv. 22.

Isa. xxvi. 3, Vulgate.

S. Matt. ix. 17.

Hist. Sus. 52.

Ecclus. ix. 10.

Rom. vii. 6.

Dan. vii. 9.

B. [My beauty. The A.V. correctly, with all the old versions, mine eye. This is the eye whereof the LORD saith in the Gospel, "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." This eye is the Catholic understanding of the Church, which is troubled because of wrath (Vulg.) against heretics, oppressors, and evil spirits. It is also the reasoning power of each man, confused by the attacks of his ghostly foes. Worn away. The A. V., rightly, waxeth old. Because it has not "put off the old man;" because "Israel, thou art in thine enemies' land, thou art waxen old in a strange country." And so, even a heathen poet has truly said:

S. Matt. vi.
22.

Pet. Lomb.
S. Albertus
Magnus.

D. C.
Eph. iv. 22.
Baruch iii.
10.

Hom. Odyss.
xix. 360.

αἴψα γὰρ ἐν κακότητι βροτοὶ καταγρηάσκουσι.]

8 Away from me, all ye that work vanity: for the LORD hath heard the voice of my weeping.

After declaring his repentance, he proceeds to speak of its effects. *Away from me.* "For what part hath he that believeth with an infidel?" In the Canticles: "I have washed my feet, how shall I defile them?" *That work.* Not that *have worked*, lest he should seem to exclude penitents like himself. Note: all the Psalms which treat of penitence, one only excepted, the 88th, end with the expression of joyful hope.

Cant. v. 3.
Ay.

Ric. Hamp.

Petrus
Cellens. de
Pass. 12.

S. Chrysost.

[They that work vanity always are the evil spirits, who are most readily driven away by penitential weeping, for as has been well said, Satan can better endure his own fire than our tears, and he is more racked by the weeping of a contrite heart than by the flame of the burning of hell. That flame can absorb all rivers, but cannot dry up the waters of tears. Nay, rather, observes a Saint, writing on this very Psalm, tears can extinguish the fire which is not quenched.]

9 The LORD hath heard my petition: the LORD will receive my prayer.

Jer. xxxviii.
26.

Philip. iv. 4.

In Ps. lv.

In Ps.
xxxvii.

S. Ennodius,
Epist. Lib.
iv. 24.

My petition. Like Jeremiah's, That I should not be caused to go into the pit to die there. *My prayer:* for grace for the future. It is not enough to a truly joyful heart to express its gladness once; whence S. Paul also says, "Rejoice in the LORD alway, and again I say, rejoice:" hence its repetition here. S. Hilary prettily enough represents penitential tears as going on an embassy to the throne of grace: S. Ambrose works out the idea at greater length, and says that such an embassy can never fail of its aim. "The most honourable embassy," writes another Saint, "which can be sent to God, is the shower of tears which fell from a penitent eye." "The prayers of tears are more useful," says S. Maximus of Turin, "than those of words. Words of

As Peter from my house meeting bottles &c

prayer often deceive: tears of prayer deceive not. A word is often unable to express its own meaning: a tear can always say that it would." S. Anselm of Laon says neatly enough, "Oratio Deum lenit, lacryma cogit; hæc pungit, illa ungit." Homil. de S. Petri poenitentia.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

This is not so much a prayer against, as an intercession for, his enemies. *Confounded* at their past folly; *sore vexed* by true repentance; *put to salutary shame* in this world, that they may escape everlasting contempt in the next. *Suddenly*. For though the day of the LORD tarry long, yet that which is not expected at the time, comes suddenly after all. And note: it is fit that after crying for mercy himself, he should ask it for others: according to that saying, "Blessed are the merciful, for they shall obtain mercy." Ay.
A.
C.
S. Matt. v. 7.

[*Confounded*. This is the very same word יְבֹשֶׁת which is rendered *put to shame*, in the last clause of the verse, and much of the force is lost by diversity of translation. *Let them be ashamed*, after my example, for their past sins, *sore vexed* by the fear of judgment to come, *turned backward* from their sins, and to GOD, and *ashamed*, not of their sins alone, but of all in which they once boasted, and that *suddenly*, that they may not delay repentance till it is too late. And note that *shame* is twice mentioned, the shame before conversion which leads to repentance, the shame from the memory of past sins, which guards against relapse.] D. C.
Lu.

[Wherefore:

Glory be to the FATHER, the LORD Who hath heard the voice of my weeping; glory be to the SON, the LORD Who hath heard my petition; glory be to the HOLY GHOST, the LORD Who will receive my prayer.

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

COLLECTS.

O CHRIST, SON of the Living GOD, Whose beauty in Thy Passion departed for very heaviness and was worn away because of all Thine enemies, heal the wounds of our hearts, that Thy grace being confirmed in us, we may so put our trust in Thy Passion as to find our glory in Thy Resurrection. (11.) Mozarabic,
Passiontide.

We know, O LORD JESU CHRIST, that whilst Thou wast on earth, Thou didst every night water Thy couch with tears for us men: grant us so to repent for our iniquities, that we may hereafter attain to that place where all tears are wiped from all eyes. (11.) Mozarabic,
ibid.

Mozarabic,
ibid.

Regard, we beseech Thee, O LORD, the supplications of Thy people; and, as Thou inflictest on us the severity of just correction, give us also the assistance of merciful consolation. (11.)

D. C.

[Almighty God, we humbly intreat for Thy most loving mercy, that Thou mayest not rebuke in Thine indignation, nor chasten in Thy displeasure us who have offended Thee by our many transgressions, but turn Thee and deliver our souls from everlasting damnation, and save us for Thy mercy's sake. Through. (1.)]

PSALM VII.

TITLE. English Version: Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite. Vulgate: Psalm of David, which he sang to the LORD for the words of Cush the Benjamite.

Shiggaion might perhaps be translated "descant," or "rhapsody;" but in the other part of the title the critics find considerable difficulty. Some will have Cush to signify Saul, and imagine him to have been called Cush or an Ethiopian from the blackness of his character. Among the Fathers, S. Jerome and Ven. Bede are of this opinion: among the moderns, Jansenius. Others will have the name to be that of Cush or Hushai, by whose wiliness the good counsel of Ahithophel was overruled: and this is held by the greater part of the Fathers. Arias will have Cush to be the same as Kish, the father or uncle of Saul; an opinion which has found no followers. Others would translate, "Concerning the words of the traitorous Benjamite," and would refer them to Shimei, when he said to the flying and exiled king, "Come out, come out, thou bloody man, and thou man of Belial:" and if this interpretation may be thought admissible, it certainly adds great point and beauty to the literal meaning of the Psalm.

ARGUMENT.

ARG. THOMAS. That CHRIST is the searcher out of all consciences. The Prophet speaketh to CHRIST of His enemies the Jews and of the devil. Yet it appeareth to pertain to CHRIST and to the synagogue. For CHRIST is exalted even to the heavens, but the synagogue had fallen into the pit which it digged for Him.

VEN. BEDE. ¹The Prophet, therefore, turning his own circumstances into the future mysteries of the LORD the SAVIOUR, in the first division prays to GOD in His person that he may be delivered from all his persecutors. In the second he prays to be assisted by the manifested glory of His Resurrection: *Arise, O Lord.* In the third he introduces Him speaking, on account of His humility, and

¹ Ven. Bede first enters into the reasons why Hushai cannot be meant.

demanding to be judged according to His justice and truth : terrifying the evil by the prospect of vengeance, promising to the good gratuitous rewards : *Judge me, O Lord, according to my righteousness.* In the fourth part, the Prophet speaketh again, and admonisheth the Jews that through fear of the coming Judgment, they depart from the evil they have proposed : *God is a righteous Judge, &c.* This Psalm also may be understood in the Person of the God-Man, if only the things which are there spoken humbly are referred to our humility which He bare.

EUSEBIUS OF CÆSAREA. A confession of David, and prophecy of the calling of nations.

SYRIAC PSALTER. The conversion of the Gentiles to the faith, and to the confession of the Trinity.

VARIOUS USES.

Gregorian. Sunday : I. Nocturn. [Office for the Dead : I. Nocturn.]

Monastic. Tuesday : Prime.

Parisian. Monday : Compline.

Lyons. Monday : Prime.

Ambrosian. Monday of the First Week : Matins.

Quignon. Monday : Compline.

ANTIPHONS.

Gregorian. GOD is a righteous Judge, * strong and patient : shall GOD be provoked every day ? [Office for the Dead : Lest * he devour my soul like a lion, and tear it in pieces while there is none to help.]

Mozarabic. My help cometh of GOD, Who preserveth them that are true of heart.

1 O LORD my GOD, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

The first three verses refer to the life of our LORD on earth, when there were indeed many that desired to persecute Him, and like lions to tear Him in pieces. *Lord my God.* LORD of all by right, GOD by creation, my GOD by Thy Incarnation. *In Thee.* "For I will not trust in my bow : it is not my sword that shall help me." And from the literal sense : though the craft of Hushai has given me time to raise an army, yet in Thee, not in it, have I put my trust. For Thou hast said, "Cursed be the man that trusteth in man." Wherefore I confide not in my counsel, nor in its prudence, but in Thee.

Ay.

Ps. xlv. 7.

Jer. xvii. 5.

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

Lest he. He first mentions *all them* that persecute him, and then proceeds, *lest he*. But how *none to help*, when David had an army, and chiefs, and knowledge of war? Because the whole world can be no help to him whom God assists not. Mystically, it is the cry of the Church before the Incarnation: *while there is none to help me*: while the fulness of time is not yet come. For only by that great mystery are we delivered from the spiritual lion who sought to destroy our souls: and that by the Lion of the tribe of Judah, Who hath prevailed.

G.

[This verse is the Antiphon in the Office for the Dead, wherein the Church prays for help against the assaults of him who "walketh about, as a roaring lion, seeking whom he may devour," thinking vainly that there is *none to help*, for

1 S. Pet. v.
8.

S. Joseph
Hymno-
graph.

The lamb is in the fold,
In perfect safety penned;
The lion once had hold,
And thought to make an end:
But One came by with wounded side,
And for the sheep the Shepherd died.]

3 O LORD my God, if I have done any such thing:
or if there be any wickedness in my hands;

Our blessed LORD Himself speaks; setting forth in this verse His innocency, in the next His patience. *Any such thing*: as all the false accusations the Jews laid to His charge. *If there be any wickedness*, for He "did no sin, neither was guile found in His mouth."

1 S. Pet. ii.
22.

L.

S. Basil.

S. Chrysost.

A.

S. Thom.
Aquinas.

Ric. Hamp.

S. John
xx. 25.
Isa. xlix. 16.

[*Any such thing*. They differ as to the especial thing here implied. The Targum seems to take it, If I have *made this Psalm* with evil intent. The Greek Fathers, If I have dealt with my parents as Absalom has done with me. Many of the Latins hold that pride is meant, and S. Thomas, in particular, points out that the words denote a denial of any act which has brought on the misfortune as its punishment. *In my hands*. What then is in His hands? The print of the nails which we put there, the writing of our sins, our names graven there by Himself, the writing of His pardoning love.]

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

Four manners of *rewardings* are mentioned in Scripture; evil for good: evil for evil: good for good: good for evil. Here we have the last. *Delivered*: by all the good that He did, by all the evil that He suffered: from bodily disease, by healing the sick; from bodily hunger, by feeding the multitude; from spiritual famine, by His own Body and Blood;

Ay.

from spiritual sickness, for Himself took our infirmities and bare our sicknesses; from the prince of the power of this world, and from everlasting death. *That without any cause is mine enemy.* "Because the carnal mind is enmity against GOD: for it is not subject to the law of GOD, neither indeed can be." Isa. liii. 4.
Rom. viii. 7.

[*Have delivered him, &c.* The LXX. and Vulgate read this clause very differently. *May I (deservedly Vulg.) fall away empty from mine enemies,* i.e. may I be ingloriously worsted in my encounter with my earthly or spiritual foes, losing life on the one hand, grace on the other. The Syriac, Targum, and S. Jerome, again, agree in explaining the words, *If I have despoiled, or oppressed, even mine enemies.* And it is literally taken of David allowing Saul to go free out of the cave; mystically of CHRIST's prayer on the Cross, "FATHER, forgive them, for they know not what they do."] Haymo.
D. C.
Bellarmine.
S. Luke
xxiii. 34.

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

He shows here all the bitterness of His Passion: in that though He had delivered us, who without any cause were His enemies,—us, who were rebels against Him,—us, that He might reconcile us to God, the enemy, nevertheless, did *persecute His soul and take it.* *Mine honour:* for being a King, He had a Crown of thorns; being a Conqueror, no seemlier a triumphal chariot than the Cross; scornful revilings, instead of applauses; a reed for a sceptre. And all this to the intent that our *enemy*, the devil, might not *persecute our souls* in this world, and *take them* in the next; nor *lay our honour*, our hopes, and strength, and confidence in the dust. G.

6 Stand up, O LORD, in thy wrath, and lift up thyself, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

From the Passion he forthwith turns to the Resurrection. *In Thy wrath.* And so it is written in Isaiah: "My fury it upheld Me." *Because of the indignation of mine enemies.* And so again it is written: "According to their deeds, accordingly He shall repay; fury to His adversaries, recompense to His enemies." *Arise up for me.* Where notice how he lays hold of and applies to himself the merits of the LORD's Resurrection: saying with Thomas, "My LORD and my GOD;" with S. Paul, "I know whom I have believed;" with the Bride, "My Beloved is mine, and I am His." *In the judgment that Thou hast commanded.* Because He thus Isa. lix. 18.
G.
S. John xx.
28.
2 Tim. i. 12.
Cant. ii. 16.

arose for our sakes from the heart of the earth in His Resurrection, He will arise to deliver us in our own : because He was unjustly condemned in the judgment which the Jews demanded, He will rise up to acquit us in the judgment which He has commanded.

S. Alb. Mag. [Stand up. The suffering Church calls on her LORD at four times to arise. Under the Law she implores Him to show Himself Incarnate ; when she feels the need of a sacrifice for sin, she asks Him to be exalted in His Passion, and to reign from the Tree ; then to return, arising from the grave, to comfort His Bride ; and last, that He may stand up in the preaching of His Saints, so that His Name may be adored in the bounds of mine enemies, in Judæa which rejected Him, and in all those Gentile lands which once knew not God. The Syriac reads, *Be Thou lifted up upon the necks of mine enemies*, that they may bow under Thine easy yoke. The judgment. LXX. and Vulgate read, *the precept*. Many Greek Fathers, expounding literally, take it of God's vengeance on Absalom's breach of filial duty. Others refer it to David's claiming the fulfilment of God's promise of a sure kingdom to him. Mystically, there are several views. First comes the Eastern, that it is a prayer to CHRIST to bestow the promised gifts of the SPIRIT, for the forgiveness of sins and fulfilment of the New Law. The Latin Fathers are divided. Some take it of the precept of humility, others of the new commandment of brotherly love ; others again of the overthrow of the Jewish nation and polity, and the conversion of the Gentiles.]

P.

Eusebius.
S. Chrysost.
S. Basil.
Theodoret.
Z.
S. Thom.
Aquín.
Bürgen.
L.
A.
Beda.
Ric. Hamp.
D. C.
P.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

A. And so : not as once when the congregation came about the LORD in the judgment hall of Pilate to accuse Him, or in the pavement to crown Him with thorns, or on the hill of Calvary to mock Him. But shall so come about Him as to be His congregation, His Church, purchased by the Blood, cleansed by the water that flowed from His side : shall so come about Him as to look to Him and live : " it is good for me to draw near to God : " shall so hereafter come about Him as to hear that most joyful voice, " Come, ye blessed children of My FATHER." And this Church could not extend itself and prosper until the coming of the HOLY GHOST ; neither could the HOLY GHOST descend till CHRIST had gone up, as it is written, " The HOLY GHOST was not yet given, because that JESUS was not yet glorified : " and again, " If I go not away, the Comforter will not come unto you." For their sakes therefore, on account of that Church, lift up Thyself again : as Thou didst once lift up Thyself from the darkness of the tomb to the light of this world, so now lift up Thyself

S. John vii.
39.
S. John
xvi. 7.

again from earth to Thy heavenly kingdom. Or it may be taken in another sense: the congregation of the people shall rise against Thee to oppose Thee; *for their sakes, therefore*, and to plead the cause of Thy Church, ascend into heaven.

S. Augustin. in Joan. 5.

[*Come about Thee.* S. Albert briefly sums up the various motives which made the Jewish multitudes throng around CHRIST, thus:

S. Alb. Mag.

Morbus, signa, cibus, blasphemia, dogma, fuere
Causæ, cur Dominum turba secuta fuit.

Lift up Thyself again. The ancient versions, closer to the Hebrew, and more distinctly foretelling the Ascension, read *Return upon high*, and that not merely *for* Thy congregation, but *over* it, (Heb.) supreme in power, as well as prevalent by intercession.]

8 The LORD shall judge the people; give sentence with me, O LORD: according to thy righteousness, and according to the innocency that is in me.

As in the Creed, after the clause, "He ascended into heaven," follows, "from thence He shall come to judge the quick and the dead," so here, after "Lift up Thyself again," comes, *The Lord shall judge the people. The Lord.* What LORD save JESUS CHRIST? "For the FATHER judgeth no man, but hath committed all judgment into the hand of the SON." *The innocency.* David speaks not as boasting of it, but as returning thanks for it; the Son of David speaks of it as pleading its merits, and so assuring our pardon.

S. John v. 22.

Pseudo-Hieron Brev. in loc.

[*Give sentence with me.* The A. V., more exactly, *Judge me.* It is not spoken only of the Head, Who in His perfect holiness can alone abide the sentence of God, but it is the cry of the righteous man not yet made perfect, asking for the chastisement which is to purify him as fine gold, according to his righteousness and innocence, that is, active and passive holiness, precisely because there is precious metal needing to be cleansed from dross, and that it may be so completely purged that the *wickedness of the ungodly may come to an end in the soul.*]

Haymo.

S. Bruno Carth.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

And yet this very wickedness is allowed by God to the end that He may thereby prove the virtue and increase the merit of His martyr servants, even as the fury of the heathen was the glory of the martyrs. *Come to an end:* virtually indeed, in the Crucifixion; but not actually till all the righteous shall have been gathered into that place, whereinto nothing can in any wise enter that defileth.

Ay.

C.

10 For the righteous God : trieth the very hearts and reins.

That is, the business and pleasures of this life : whether it be the business of one who would gain the whole world, and lose his own soul ; whether it be the pleasure of one that would rather enjoy the pleasures of sin for a season than suffer affliction with the people of God.

R. [*Hearts and reins.* The good and evil desires of men, the higher thoughts and lower appetites, or else the first movements of the will, and the final accomplishment of action, whence pleasure comes.]

11 My help cometh from God : who preserveth them that are true of heart.

Ay. Where note : every one needs some help. They who seek it from God, need it not from the world, nor from the devil ; they who seek it from the world or the devil, need it not the less, it is true, but assuredly will not have it, from God. *My help cometh from God.* My help in temptation from Him Who was thrice tempted in the wilderness : my help in weariness from Him who being taken even as He was, fell asleep in the storm : my help in poverty from Him Who, though He was rich, yet for our sakes He became poor : my help in distress, from Him Who being in agony, prayed more earnestly : my help in death, from Him Who Himself bowed His head and gave up the ghost. *Who preserveth them that are true of heart.* And this is the first time that a blessing is pronounced on the true of heart in the Psalms : on them who receive such innumerable benedictions throughout the whole Psalter, and because they turn neither to the right hand nor to the left in following their LORD here, receive from Him the gift of final perseverance, to the end they may never be separated from Him hereafter.

12 God is a righteous judge, strong, and patient : and God is provoked every day.

Ay. And hereby are we stirred up both to hope and to fear. *Patient*, or who could hope to escape ? and yet *righteous*, to execute justice on the impenitent : and *strong*, for "mighty men shall be mightily tormented."

Wisd. vi. 6.

D. C. [*God is provoked.* The Vulgate puts it as a question, *Is God provoked ?* with a word (*numquid*) which looks for a negative answer. The Syriac, LXX., and Æthiopic insert the negative itself. And they point out that God did not show His anger upon the Jews each day that they insulted His Son, nay, that He spared them for a full generation after the Passion, and that as for us, He desireth not the death of a sinner, but rather that he should be converted and live.]

Ezek. xviii.
23.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

[*He will whet His sword.* That is the Sword which He sent to us first sheathed in the scabbard of human flesh, that "Sword of the SPIRIT, the WORD of GOD," which the FATHER will whet, and polish (LXX.), and brandish (Vulg.) in terror and glory on the day of doom. And so the Prophet: "A sword, a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter: shall we then make mirth? it is the rod of My Son, it despiseth every tree." *He hath bent His bow*, the bow of Holy Writ, wherein the stern and rigid precepts of the Old Testament are bent by the cord of love of the New.]

S. Alb. Mag.

Eph. vi. 17.

Ezek. xxi. 9.

R.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

Here we find two different kinds of arrows. The first, *instruments of death*, when at last His vengeance sleeps no longer, but His threatenings are put into force, and "sin, when it is finished, bringeth forth death." But He also ordaineth another kind of *arrows against the persecutors*, arrows, namely, of love. Such an one was ordained against Saul, the persecutor, when he became Paul the Apostle.

S. James i. 15.

[*The instruments of death* may also be taken of holy preachers, who threaten death to the unrepentant, as it is written, "We are unto GOD a sweet savour in CHRIST, in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life." The *arrows* are the piercing words and counsels drawn from thence, which He makes *burning*, (Heb.) with the fire of charity, faith, and devotion. The LXX. and Vulgate, reading *arrows for them which burn*, point to the same meaning. In a bad sense, the *instruments of death* or *vessels* (Vulg.) of death, are heretics, who draw poison from the waters of salvation, and "wrest the Scriptures unto their own destruction." Others interpret this whole passage of GOD's secret vengeance on sinners who burn in their lusts, for whom He prepares, not only swift and sudden arrows, but vessels of everlasting death. And a tamer exposition sees in the sword and bow, the vessels and arrows, Vespasian and Titus with their fearful visitation of the Jews.]

2 Cor. ii. 16.

S. Bruno Carth.

S. Alb. Mag.

2 S. Pet. iii. 16.

D. C.

P.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

"That which is conceived and that which is born, are always of the same kind. If a man was born, a man was conceived: if a lion was born, a lion was conceived; if a monster

was born,—and all sin is a monster,—a monster was conceived. Then, when David asserts, *he brought forth ungodliness*, why does he not speak consistently, *he hath conceived ungodliness*? Because this is the method of reasoning by which a man who has any faith persuades himself to sin. He first conceives sorrow, he then brings forth ungodliness; he first determines on future repentance, and then, as upon a letter of licence and immunity from punishment, he sins boldly and without fear. The Christian, who is a sinner, knows well that sin destroys the soul, and condemns it to hell: but flattered and conquered by his own lusts, as if he were excusing himself to his soul, and so making all safe, he speaks thus within himself: My soul, I know well that I am destroying and condemning thee, but if I destroy and condemn thee with sin now, I will raise thee up and deliver thee with repentance hereafter.”¹

- Ric. Hamp. [*He conceiveth sorrow*, by longing after temporal goods, which can bring no true godliness, but only care and trouble, and thus gives birth to *ungodliness*, to the deceit, injustice, and fraud, exhibited in the struggle for riches and power. And the Jews *conceived sorrow* when they, stung with
- C. CHRIST’S reproaches, plotted against His life. *They brought forth ungodliness*, crying, “Crucify Him.”]

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

- Ric. Hamp. [*Graven and digged up*. The words mark two things, the toil of the tempter in his evil work, and the depth to which bad counsel, if not promptly rejected, sinks into the heart. But note, that as a pit can only be dug where there is earth, so it is only base and earthly desires which give the enemy ground to work upon for our destruction. It holds of heretics, who dig deeply into Holy Writ, not for edification, but for evil ends, and it may be taken also of Judas and of the Chief Priests, all of whom perished by their plots against the innocent.]
- R.
- C.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

Venantius
Fortunatus.
The Hymn
Pange
lingua.

For the work of our salvation
Needs would have his order so,
And the multifarious deceiver’s
Art by art would overthrow;
And from thence would bring the medicine,
Whence the insult of the foe.

¹ These sentences are from the noble Sermon of Antonio Vieyra, | on the text “Sin no more.” Vol. iv. p. 1.

The tree of the knowledge of good and evil, by which man fell, changed into the tree of life by which Satan perished; the fruit of disobedience, becoming the fruit of the tree that is in the midst of paradise: the garden whence the first Adam was driven forth replaced by the garden where the second Adam arose from the dead. "O sin of Adam, certainly necessary, which was destroyed by the death of CHRIST! O happy fall, which merited such and so great a Redeemer!"

Office of
Easter Eve.

18 I will give thanks unto the LORD, according to his righteousness: and I will praise the Name of the LORD most High.

He has spoken of the Passion and Resurrection of the LORD, now he speaks of the final beatification of His servants. For it is only in our Country that we can praise the LORD *according to His righteousness*, seeing that, while we are in the world, the half of His goodness is not declared to us. It is they, as Deborah speaks, "that have been delivered from the noise of archers," which we in this world cannot be,—"who shall declare the righteous acts of the LORD, even His righteous acts to the inhabitants of His villages in Israel:" to those who dwell dispersed and scattered in the earth, far from each other, and far from the city of their King, but who shall then be gathered together in one great congregation before the throne of GOD, and of the Lamb.

G.

Judg. v. 11.

[Wherefore:

Glory be to the FATHER, the LORD my GOD, in Whom I have put my trust; glory be to the SON, the LORD Who shall judge the people; glory be to the HOLY GHOST, the righteous GOD, Who preserveth them that are true of heart.

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

COLLECTS.

GOD, That searchest the heart and triest the reins, deliver us from them that persecute us: and grant us, through the expectation of Thy judgment, such firm trust of heart that we may never recompense to our enemies evil for evil. Through. (1.)

MSS. Thomas.

O LORD GOD, deliver Thy Church, which trusteth in Thee, from her persecutors: that as, by the might of Thy Passion, Thou didst set her free from the slavery of the devil, so by the virtue of Thy intercession Thou mayest redeem her from eternal punishment. (11.)

Mozarabic,
Passiontide

O GOD, great, powerful, and merciful, deliver us from the roaring lion, who goeth about seeking whom he may devour, that through the victory of the Lion of the tribe of Judah, the hosts of all our enemies may be put to flight. (11.)

Mozarabic,
ibid.

D. C. O LORD our God, in Whom we put our trust, deliver Thy faithful from all their visible enemies that persecute them, that obtaining safety under Thy protection, we may evermore fearlessly praise Thy blessed Name. Through. (1.)

PSALM VIII.

TITLE. English Version: To the Chief Musician upon Gittith; a Psalm of David. Vulgate: To the end; for the winepresses; a Psalm of David. Modern interpreters: To the Supreme; at winepress-tide. Targum: To be sung to the harp which David brought from Gath; a Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST, the Son of Man, was made in His Passion a little lower than the angels. The voice of the ancient Church speaketh of CHRIST and of faith. Also of the Ascension of the SAVIOUR, and of the infants that glorified Him and that said, "Hosanna in the Highest." The voice of the Church giveth praise to CHRIST for the faith of all creatures. Read it with the Gospel of S. Mark.

VEN. BEDE. For the winepresses: that is, for the members of the Church; because, as in the winepress, when the grapes are bruised, and the hardest pips crushed, the sweetest wine pours forth, so, when obstinacy and pride are crushed in the Church, the sweet tears of penitence are beautifully expressed. The Church, then, of former times, true winepress indeed of the body, and salutary fruit of the soul, at the commencement of the Psalm sings the praises of her LORD CHRIST, setting forth His Majesty and the greatness of His operations: "*O Lord, our Governor*," &c. Then she speaketh more plainly of the nature of man, which, from the low and depraved condition whereto Adam's fall had reduced it, He raised to the height of glory; and the One Person of CHRIST in its two distinct and inconfused natures is unhesitatingly acknowledged: "*What is man*," &c.

SYRIAC PSALTER. A prophecy that the infants and children would sing praise in Hosannas to the LORD.

VARIOUS USES.

Gregorian. Ferial. Sunday: I. Nocturn. [Ascension Day: I. Nocturn. Trinity Sunday: I. Nocturn. Transfiguration: I. Nocturn. Feast of the Holy Name: I. Nocturn. Invention of the Cross: II. Nocturn. Feasts of the Crown of Thorns and of the Nails and Spear: II. Nocturn. Feasts of the Blessed Virgin: I. Nocturn. Michaelmas Day: I. Nocturn. All Saints: I. Nocturn. Common of One Martyr and of Confessors: II. Nocturn. Common of Virgins: I. Nocturn.]

Monastic. Ferial. Tuesday: Prime. (Festivals: as *Gregorian*.)

Parisian. Monday : Prime.

Lyons. Sunday : II. Nocturn.

Ambrosian. Monday of the First Week : Matins.

Quignon. Thursday : Prime.

ANTIPHONS.

Gregorian. GOD is a righteous Judge, &c. [Ascension : Thy glory is set up above the heavens, O GOD, Alleluia. Trinity Sunday : Be present, One GOD Almighty, FATHER, SON, and HOLY GHOST. Transfiguration : Made a little lower than the Angels, He was crowned with glory and worship, and set over the works of the hands of GOD. Holy Name : First verse. All Saints : How excellent is Thy Name, O LORD, for Thou hast crowned Thy Saints with glory and worship, and hast set them over the works of Thy hands. For one Martyr : Thou hast crowned him with glory and honour in all the earth. Common of Virgins : O how fair is the chaste generation with glory.]

Lyons. First verse.

Mozarabic. How excellent is Thy Name, O LORD, in all the earth.

1 O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

The former Psalm concludes with a promise, "I will praise the Name of the LORD Most High." Here we have its fulfilment. *O Lord, our Governor.* GOD's Name is twice repeated : for He is twice our LORD, in that He made us and in that He redeemed us. The LORD of the heathen, as having created them ; but ours doubly, in that He is known to us. In that He is our LORD, we are His servants : in that we are His servants, in all that He possesses we have a special interest. *In all the earth :* and not in Judea alone, seeing that, in the fulness of the time, the Gentiles also were to be added to the Church. And that Name, when first set up as a title over the Cross, was written in three languages, as a sign that hereafter it should be preached and should be worshipped by every tongue and nation.

[*Thy Name.* It is that Name JESUS, the joy of the faithful, and the true revelation of the FATHER, which is meant.

JESU Nomen omne bonum
Tenet, dulcem facit sonum,
Promeretur regni thronum,
Auditum lætificat :
In hoc lucet splendor PATRIS,
In hoc patet decor Matris,
In hoc fulget honor fratris,
Hoc fratres magnificat.]

S. Chrysostom. v. 77.

G.

S. Albertus Magnus.
Ric. Hamp.

Miss. Sarisb.
The Sequence,
JESUS dulcis Nazarenus.

[*Above the heavens.* They take it, for the most part, literally of the Ascension. Others, and especially the Angelic

S. Athanasius.

A.
S. Hieron.
C.
S. Thomas
Aquino.

Doctor, see here implied the infinite distance between CHRIST and the very highest of His Saints; not only the Apostles or the Angels, but even her who bore Him, whom Christian singers delight in styling the "new heaven."

S. Petr.
Damiani,
The Hymn,
*Gaudium
mundi.*

*Aula cœlestis speciosa Regis,
Fulta septenis sophiæ columnis,
Quem nequit totus cohibere mundus
Claudis in alvo.*

L. Above the Scriptures also, and all Sacraments, because their only value is as ways to Him.]

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

Ay.

1 Cor. iii. 2.

Literally the Holy Innocents, who thus glorified CHRIST by their deaths, and they who cried Hosanna by their acclamations, as He Himself has taught us. Spiritually, the weaker members of the Church, of whom the Apostle writes, "I have fed you with milk, and not with strong meat." And again, those who had the innocence and simplicity of babes, as the holy Apostles. *Because of Thine enemies* : for their conversion; or, if they will not turn, for their destruction. As it is written, "The arrows of the little ones are made their wounds." *That Thou mightest still the enemy* : for GOD hath chosen the weak things of this world to confound the wise. Note; He chooses this sign rather than any other, for the more confusion of the Jews. For CHRIST's other miracles had been performed under the Old Covenant; not so this.

S. Chrysos-
tom, u. s.

P.

1 S. Pet. ii. 2.
Isa. viii. 18.
S. John xxi.
5.
S. Bruno
Carth.

S. John ix.
16.
S. John
xix. 7.

P.

[*Babes and sucklings*. The words are mystically taken of the Apostles, as the first-born of the Church, as taught by their LORD to speak, as fed by Him like new-born babes with the sincere milk of the Word, and as called by Him His "children." *Avenger*. S. Bruno the Carthusian, following here the Italic version, *defender*, interprets the word of the Jews, professing zeal for the defence of the Law as their motive for persecuting their LORD, saying, "This Man is not of GOD, because He keepeth not the Sabbath Day;" and again, "We have a law, and by our law He ought to die, because He made Himself the SON of GOD." *Avenger*. Not only tyrants and unbelieving nations, whom GOD has at various times raised up to chastise a backsliding Church, but the evil spirit himself, who is only an instrument in his Creator's hand, and who will finally be *stilled* in the great doom.]

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

The heavens. The whole course and disposition of events under God's Providence: the works of His fingers, Who has declared that all things shall work together for good to them that love Him. *His fingers*, not His hands, because this is but a small thing for God's omnipotence. *The moon*, that is, the Church, dark in itself,—constantly as it were, in danger to shine no more,—as constantly renewed, and deriving all her light from the true Sun. *The stars.* The Saints of God, as it is written, "They that turn many to righteousness shall shine as the stars for ever and ever." Note; he mentions not the sun, because the Sun of Righteousness was begotten, not made. And again, in another sense, the Son of David might have taken these words on His own lips, when He continued all night on the mountain in prayer to God, and was then so mindful of the sons of men, as, at the fourth watch of the night, to appear to them walking upon the sea.

[*For I will consider.* The A. V. more exactly, *when I consider*, then, seeing God's majesty, I marvel at His condescension, and am, besides, kindled with eager longing after the Heavenly country.

Cuando contemplo el cielo
De innumerables luces adornado,
Y miro hacía el suelo
De noche rodeado,

Luis de
Leon, *Noche
serena.*

El amor y la pena
Despiertan en mi pecho una ansia ardiente,
Despiden larga vena
Los ojos hechos fuente,
La lengua dice al fin con voz doliente:

Morada de grandeza,
Templo de claridad y hermosura,
Mi alma que á tu alteza
Nació, ¿qué desventura
La tiene en esta carcel baja oscura?

The moon and the stars. The use of this Psalm in the Common of Virgins points to yet another meaning of this clause. The moon, observes the confessor of Edward I., denotes Mary, the Mother of God, and that for various reasons. As the moon draws all her brightness from the sun, and yet is the most luminous object next to him, so Mary, made "full of grace" by Him whose countenance is "as the sun shineth in his strength," is brightest of all the Saints. And yet, as the moon is nearest to the earth, so Our Lady is the lowliest of all in her humility. As the moon rules the tides, so Mary, (according to S. Jerome, "Star of the Sea,") by her prayer helps those who are tossed on the bitter surges of the world. And as Easter, the festival of the Resurrection, follows the course of the moon, so the spiritual arising of man by the Incarnation followed the consent of Mary's will to the

S. Chrysostom, u. s.

S. Ambros. de Sacrament.

Dan. xii. 3.

S. Greg. Hom. in Ezek. ii. 1.

Jorgius Card.

Rev. i. 16.

Ps. xlv. 15.

message of the Angel. The choirs of Virgins which be her fellows, and bear her company, then are fitly compared to the stars, less than the moon alone in glory and beauty.

The Se-
quence,
O vernantes
CHRISTI
rosæ.

O puellæ, O agnellæ,
CHRISTI caræ columbellæ,
Sine dolo, sine felle,
Cæli stellæ, DEI cellæ,
Jubilatæ purpuratæ,
Coronatæ, congregatæ
Cum Agno innocentia.

* * * *

Ipsa est dilecta mea,
Vos præcedens in choreâ,
Cujus nomen et persona
Suâ lucet in coronâ,
Quam inscripsit DEUS PATER,
Hæc est illa JESU mater
Maria Virgo virginum.]

4 What is man, that thou art mindful of him :
and the son of man, that thou visitest him ?

When, therefore, the prophet considers all these things, tending to man's salvation, the providence whereby all events work together for his good,—the Church to be his mother, the Saints to be his examples and his friends,—his thoughts are naturally carried back to the one source of all, which is the Incarnation. *What is man?* The Psalmist answers in another place, "Every man is but vanity;" and again, "All men are liars." *Man*, taken absolutely as a sinner: *the son of man*, those that are endeavouring to keep the law of God. *Visitest.* As it is written: "Blessed be the LORD God of Israel, for He hath visited and redeemed His people." And again, "Thou visitest the earth, and blessest it."

[The Rouen Breviary, employing by a peculiar use the eighth Psalm for the matins of Christmas Day, fitly selects this verse as the Antiphon, in the spirit of that hymn of Adam of S. Victor.

A.
Ps. xxxix.
12.
Ps. cxvi. 10.
S. Petr.
Damiani,
Serm. 58.
S. Luke i. 68.
Ps. lxxv. 9.

Brev.
Rotomag.

The Se-
quence,
Jubilemus
Salvatori.

Ut ascendat homo reus
Condescendit Homo-Deus
Hominis miseria.
Quis non laudet et lætetur ?
Quis non gaudens admiretur
Opus novæ gratiæ ?

And there is yet another thought which they bring before us, that these glorious starry heavens are the destined home of feeble and sinful men :

Bern.
Cluniac.
Rhythmus.

Quid datur et quibus æther? egentibus et cruce dignis,
Sidera vermibus, optima sontibus, astra malignis.]

5 Thou madest him lower than the angels : to crown him with glory and worship.

Forasmuch as CHRIST went not up into joy, but first He suffered pain, so here we see Him in His low estate first, and then in His glory ; for the humility of His Passion was the merit of His exaltation. *Lower than the angels.* In that He condescended to become mortal and passible. *A little lower.* And what marvel, then, if, speaking in respect of His humanity, He saith, "My FATHER is greater than I?" *With glory,* as respects Himself; *with worship,* in reference to others.

Ay.

S. Basil.
Epist. viii.

[*Lower.* The A. V., and the old versions all have *a little lower.* *A little,* for it was but for a short time, a *little*, because He was mortal and passible of His own free-will, and not, like us, of necessity. *Glory,* in the victory of the Resurrection; *honour,* in the throne of the Ascension. And note that CHRIST is said to have many crowns, of which the chief are mercy, wherewith He was crowned in His Incarnation and Nativity; sorrow, when the thorny diadem of the Passion was given Him; glory, in His Resurrection and Ascension; dominion, which He will receive when the court of the redeemed gathers round Him.]

R.

S. Bruno
Carth.S. Albertus
Magnus.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

Over the works of Thy hands; and therefore over those angels than whom for a season He was made a little lower, *Thou hast put all things in subjection.* Let the Apostle interpret: "In that He put all in subjection under Him, He left nothing that is not put under Him." "But when he saith, All things are put under Him, it is manifest that He is excepted Which did put all things under Him." Note; in these three verses we have the four living creatures of the Revelation; for these may denote the four parts of CHRIST's work of mercy, as well as the four Evangelists. *What is man?* There we have the face of a man. *Thou madest Him lower than the angels:* there the ox, the animal fitted for sacrifice. *To crown Him with glory and honour:* there the victorious lion. *Thou hast put all things in subjection:* there the eagle that soars above everything else.

Heb. ii. 8.

1 Cor. xv.
27.Rupert. in
Apocalyps.
tom. ii. 487,
488.

[*Under His feet.* As the Head of CHRIST is His Divinity, so His *feet* are His Manhood, and it is as Man that the empire is given Him which was always His very own as God.]

S. Albertus
Magnus.

7 All sheep and oxen : yea, and the beasts of the field;

All sheep. By sheep we understand those whose business in CHRIST's Church is not to teach, but to learn. "My

C.

- S. John x. 27. sheep," saith He, "hear My voice." By oxen, those who labour in His Word and doctrine; according to that saying of S. Paul, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." For by these great profit is obtained in His Church; as it is written, "Much increase is by the strength of the ox." *Yea*: the word shows that a change of subject is made; namely, from the good to the wicked. *The beasts of the field*: those who own no master, but follow their own hearts' lusts, like "brute beasts," as S. Peter teaches, "made to be taken and destroyed." For the wicked as well as the good are made subject to CHRIST.
- P. [Not only are the *sheep*, the lowly and docile, who hear the voice of the Shepherd, put under Him, but even the *oxen*, the powerful rulers of the earth, and the *beasts of the field*, the wandering and barbarous tribes which knew no law before.]

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

- C. *The fowls of the air* are the Saints, who rise above the world, but only by means of the sign of the Cross. *The fishes*, ordinary Christians, regenerate of water and of the HOLY GHOST; and *whatsoever*, bad as well as good, unholy no less than holy, *walketh through the paths of the seas*, is exposed to the waves and storms of this troublesome world.
- A. [*The fowls of the air*, S. Augustine will have to be the proud and ambitious, the *fishes*, those who are restless and acquisitive. Others see in the winged *fowls*, the angels; in the *fishes*, the evil spirits of the abyss; or again, in a good sense, the dwellers in the isles afar, and mariners in them who *walk through the paths of the seas*. The literal interpretation of these verses, as referring to the dominion of man over the lower creation, bestowed on Adam and confirmed to Noah, has led to the use of this Psalm in the Office in time of cattle-plague.]
- P.
- Rit. August.

9 O LORD our Governor : how excellent is thy Name in all the world !

Excellent, therefore, as well for that He is very God, as set forth in the first verses, as because He is very Man, as taught in the succeeding verses, of the Psalm. And its beginning and ending are the same, as being in His praise Who is the first and last, the same yesterday, to-day, and for ever.

[Wherefore :

Glory be to the FATHER, Who hath put all things under the feet of the Son of Man; glory be to the SON, Who, though SON of GOD, vouchsafed to become SON of MAN, and to be made lower than the Angels, and now is crowned with glory and honour as Priest and King; glory be to the HOLY

GHOST, the Finger of God, by Whom the heavens were made.

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

COLLECTS.

We beseech Thy Name, O LORD, which is great, wonderful, and holy, that as Thou didst create the beasts of the field for the service of man, so Thou wouldst cause man to delight in the service of Thee. Through (1.)

O LORD, our Governor, Whose Name is excellent through all the world, grant that we may despise the excellency of the same world, and Thy praise may be perfected in our mouths, and Thy faith made manifest by our good works. (11.)

[LORD JESU, Whose wonderful Name the angel foretold, Thy Mother bestowed, Simeon acknowledged, Anna praised ; save Thy people in all the world, Thou Whose Name is majestic in heaven, that Thou Who only art glorious in power, mayest also be gentle in Thy merciful pardon to the lost. (11.)]

[O LORD JESU CHRIST, by Thine excellent Name, spread through all the world by the Apostles, perfect the praise of Thy victory in us who are the work of Thy fingers, that our enemy may be stilled, and we crowned with the perpetual triumph of glory and worship. (5.)]

MSS. Thomas.

Mozarabic, Second Sunday after Pentecost.

Mozarabic, Purification.

D. C.

PSALM IX.

This and the following Psalm are, in the LXX. and the Vulgate, reckoned as one ; though the numbering of the verses breaks off and begins again. Thé Antiphons, therefore, Arguments, and the like, must be taken to apply to one, as well as to the other.

TITLE. English Version : To the Chief Musician upon Muthlabben. Vulgate : To the end ; for the hidden things of the Son ; a Psalm of David. Targum : To sing upon the death of a man who had gone out from between the camps. A Psalm of David.¹

No title has given modern Commentators more trouble than this. Some, as Bishop Horsley, follow the Vulgate, and adopt the mysterious interpretation of Venerable Bede. Others will have the Muthlabben to be a musical instrument. Others, as Dr. Good, dissatisfied with all these, propose, by a different division of the word, to elicit the meaning, On the death-blow : that is, One of the decisive vic-

¹ Kimchi understands this of | in 1 Sam. xvii. 4, as standing
Goliath, who is called גִּלְיָת | between the Philistine and He-
"the man of the middle places," | brew armies.—L.

tories obtained by David over the Great Confederation that attacked him immediately after his accession to the throne.

ARGUMENT.

ARG. THOMAS. That CHRIST, by His holy Advent, will crush Antichrist. The prophet speaketh the praises of CHRIST, and prayeth to CHRIST concerning the Jews. The Church rendereth thanks to CHRIST, and speaketh of the Jews and of the prince of the devils, and of the perdition of idols, whose name is put out for ever and ever, and of the Advent of CHRIST, Who came *that the man of the earth might no more be exalted* : for dead men were worshipped as Gods.

VEN. BEDE. *For the hidden things of the Son.* The name of the Son, signifies the Person of the LORD the SAVIOUR. He saith hidden things, in the plural, because he denoteth not one Advent only, but both. It ought to be known that in the Hebrew, the expression is, *For the death of the Son* : but the LXX. interpreters preferred, in referring to the Passion and Resurrection of CHRIST, to use the expression, *the hidden things of the Son*, lest they should set forth to the Gentiles that which before they were unacquainted with . . . All this Psalm is spoken in the person of the Prophet. He begins by expressing his joy in the LORD, for that He hath put the Devil to confusion ; whose worship was destroyed by His Advent ; *I will give thanks unto Thee, O Lord, &c.* Next, he exhorts the faithful to sing Psalms to GOD, Who avengeth the blood of the poor, and lifteth them up from the gates of death : *O praise the Lord, Which dwelleth, &c.* Next, He telleth of the end, which will come upon sinners together with Antichrist : *the wicked shall be turned into hell.* Then, vehemently grieved at such overwhelming misery, he turneth himself to the LORD, as if GOD had withdrawn from the defence of the poor, and given the wicked licence to work out their own will : *Why standest Thou so far off, O Lord ?* And fifthly, He prays that the time of that tremendous judgment may draw nigh, and that all these evils may be ended, and the wickedness of no man longer prevail. *Arise, O Lord, &c.*

EUSEBIUS OF CÆSAREA. The death and Resurrection of CHRIST ; His Reception of the kingdom, and destruction of all His enemies.

SYRIAC PSALTER. Of CHRIST receiving the Crown and the Throne, and putting His enemies to flight. Also concerning the attacks of the enemy on Adam and all his posterity, and how CHRIST put an end to his arrogance.

ARABIC PSALTER. Of the hidden things of the SON, as respects the glory of CHRIST and of His Resurrection and Kingdom, and the destruction of all the disobedient.

VARIOUS USES.

Gregorian. Sunday : I. Nocturn.

Monastic. First portion. Tuesday : Prime. Second portion. Wednesday : Prime.

Parisian. Wednesday : Matins.

Lyons. Monday : I. Nocturn.

Ambrosian. Monday of the First Week : II. Nocturn.

Quignon. Sunday : Matins.

ANTIPHONS.

Gregorian. GOD is a Righteous Judge, &c.

Monastic. First portion : as Gregorian. Second portion : UP, LORD, and let not man have the upper hand.

Parisian. And they that fear Thy Name shall put their trust in Thee, for Thou, LORD, hast never failed them that seek Thee.

Lyons. I will be glad and rejoice in Thee, O LORD.

Mozarabic. I will be glad and rejoice in Thee ; yea, my songs will I make in Thy Name, O Thou Most Highest.

1 I will give thanks unto thee, O LORD, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

This is the first of the many Psalms which may be applied to both the Head of the Church, and to the Church herself. It is the voice of CHRIST, say a great crowd of commentators. It is the voice of the Church, say an equal number. But in truth it is both one and the other : for how shall that which is said by the Head, not also be capable of being said by the members ? *With my whole heart.* For as with His whole heart He entered on His Passion, according to that saying, "How am I straitened till it be accomplished,"—so also with His whole heart, when the good fight had been fought, the course finished, and the faith kept, He said, "FATHER, I thank Thee that Thou hast heard Me!" Or, if you will take it as the words of the Church, it is a Psalm for every season of the Christian year. *All Thy marvellous works :* the Incarnation, no less than the Passion ; the Ascension, equally with the Resurrection. *My songs will I make of Thy Name.* For which of the hymns of the Church is not directly or indirectly made of the Name which is above every Name ? And it is well said, *O Thou Most Highest*, when it was that Name which was once set up as the title of His accusation, and is, therefore, now exalted, to the end that, on hearing it, every knee should bow.

Ay.

S. Luke xii.

50.

S. John xi.

41.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

And notice how it follows : *My songs will I make of Thy Name, while mine enemies are driven back.* Even so, when the multitude that went forth with swords and staves had demanded JESUS of Nazareth, and the LORD answered them, I am He, "As soon as He had said unto them, I am He, they went backward and fell to the ground." And if it is the Church that speaks, how many righteous souls have departed out of this life, with that most sweet Name on their lips !

S. John
xviii. 6.

G. How many martyrs have pronounced It the last of all earthly words ! In how many sudden accidents has there been time for that one blessed word, and for no more ! And in all these cases, their enemies were driven back for ever, according to that saying, "The Egyptians whom ye have seen to-day, ye shall see them again no more for ever." *They shall fall and perish at Thy Presence.* Even as the band and officers in the Garden of Gethsemane, and the guards that watched the tomb. *At Thy Presence*, here in this world, under the form of Bread and Wine ; hereafter, when they shall hear those words, "Depart, ye cursed, from the Throne of God."

Ex. xiv. 13.

Ric. Ham-
pol.

[*Mine enemies.* The LXX. and Vulgate read in the singular, *mine enemy*. And they take it then especially of Satan, compelled to get him behind the servant of God, as he was forced to do before in the Temptation. The reading in the second clause is plural, referring, say they, to the ministers and snares which the evil one employs for his bad ends.]

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

Ay. It is still the Eternal Son that speaks. *Thou hast maintained My right* to reassume that life which I voluntarily laid down, and *My cause*, the cause of them that are Mine ; the cause of once fallen, but now ransomed, mankind. *Thou art set in the throne that judgest right.* Annas and Caiaphas in their tribunal, Herod in his palace, Pilate in the prætorium, pronounced their unrighteous judgment on Good Friday, and the morning of Easter Day reversed it for ever. And much more may the Church thus speak to her only SAVIOUR. *Thou hast maintained My right*, the right which was Mine by Thine own promise, and *My cause* against the adversary of Thy people. *Thou art set in the throne*, the triumphal throne of the Cross, *that judgest right*, even then dividing between the good and the bad, and setting the penitent thief on Thy right hand : in the throne at the right hand of the FATHER, still to maintain the right won by Thy Passion : and Thou shalt sit on Thy throne of judgment at the end of the world, to separate for ever between the unrighteous and the just.

Ay.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

And notice the difference. By that Cross and Passion, the heathen were *rebuked*, that so they might be brought to the knowledge of salvation : even as the Centurion, when he had seen the earthquake and the darkness, glorified God, saying, "Certainly this was a righteous man." But the *ungodly*, namely the Prince and source of all ungodliness, was de-

stroyed: the strong man was bound, and his goods spoiled: the death of the Prince of Life made the destruction of the Prince of death. *Thou hast put out their name.* And notice the contrast. As soon as the Name of JESUS of Nazareth was exalted on the Cross, it was proclaimed throughout the world, "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we may be saved, but only the Name of our LORD JESUS CHRIST." Acts iv. 12.

[*Put out their name.* As regards the Gentiles, by taking away that title of reproach, and calling them Christians instead; as regards the Jews, by destroying their kingdom, temple, sacrifices and ceremonial law.]

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

The Church, calling Satan by his true name, speaks of his destructions, because from the beginning they were twofold; death of the body and death of the soul. Both now come to an end: for the Blood that was shed on the Cross was the quickening of the soul; and the rising again on Easter morning, the pledge of the general Resurrection. Both come to a perpetual end: for by one offering He hath perfected for ever them that are sanctified. *Even as the cities which Thou hast destroyed.* Literally, the five cities of the plain, "which, giving themselves over unto fornication, are set forth for an example, suffering the vengeance of eternal fire." Mystically, these cities are the same as those which our LORD calls houses of the strong man, namely, human souls: their memorial perishing with them, in the multitudes of those whom before the coming of our LORD, Satan destroyed at his will. "Hast thou never read," asks Satan of S. Antony, "'O thou enemy, destructions are come to a perpetual end, and thou hast destroyed their cities?' See, I have now no territory; I now possess no city; I have no longer any arms: the Name of CHRIST echoes through every nation, through all provinces: the very solitudes are filled with the choirs of the monks." So truly could the father of lies apply this verse to his overthrown kingdom. S. Jude 7. S. Athan. in Vita.

[*O thou enemy.* This does not reproduce either the Hebrew or the old versions. The real sense is, *The enemies are gone, in ruins for ever, the cities Thou hast destroyed, the memory of them has perished.* The LXX. and Vulgate read: *The swords of the enemy have failed for ever, and Thou hast destroyed their cities, their memory hath perished with a sound.* They tell us that the *swords* are the torments employed by earthly foes against the bodies of the Saints, and the temptations of ghostly ones against their souls. *With a sound*, as the devils cried out when expelled from the possessed. With

S. Bruno
Carth.
Ric. Ham-
pol.

Z.

P.

Lyranus.

Sant. Vict.
The Hymn,
Supreme
quales arbi-
ter.

the noise of arms and trumpets, as befell the Jews before Titus, remarks another. Best of all, that the walls of those citadels which were raised up against holiness, fell, like those of Jericho, at the sound of the Gospel proclaimed by the Apostles. And so the Paris Breviary :

CHRISTUM sonant : versæ ruunt
Arces superbæ dæmonum :
Circum tubis clangentibus
Sic versæ quondam mœnia.]

7 But the LORD shall endure for ever : he hath also prepared his seat for judgment.

Having set forth the work of our LORD on the Cross, he proceeds to set forth His abiding work in heaven. He endured the suffering of the Cross but for a few hours ; His intercession at the Right Hand of the FATHER, shall last until *He prepares His seat for judgment*, at the end of all things. For thus the Psalmist proceeds :

8 For he shall judge the world in righteousness : and minister true judgment unto the people.

Ay.

Ps. c. 2.

S. Matt.
xiii. 30.

Where notice, that the LORD obtained the power of judgment by the patience of His humility : so that He Who was judged upon the Cross should judge on the Throne. *He shall judge the world* : namely, the sinners : in righteousness : *and minister true judgment*, namely, that judgment mixed with mercy, in which He delights, *to the people*, His own peculiar people : according to that saying, " We are His people, and the sheep of His Pasture." And observe, that the judgment of the wicked is here put before that of the righteous, even as it is in that parable, " Gather ye together *first* the tares : but gather the wheat into my barn."

9 The LORD also will be a defence for the oppressed, even a refuge in due time of trouble.

S. John vii.
6.

Joshua iii.
13.

2 Sam. v. 24.

Judges vii.
19.

1 Sam. xiii.
13.

In due time, but not before. " My time is not yet come, but your time is alway ready." For, " LORD, wilt Thou at this time ?" is as natural a question to us, as ever it was to the Apostles. The *due time*, when, but not till, the feet of the Priests are dipped in the edge of the water : the *due time*, when, but not till, the sound of a going in the tops of the mulberry trees is heard : the *due time*, when, but not till, Gideon shall break his own pitcher, and the light it contains shall flash confusion on the hosts of the Midianites. It is for Saul to offer his sacrifice before the due time shall have arrived, and Samuel shall come ; and his sentence is, " Thou hast done foolishly : now thy kingdom shall not continue."

10 And they that know thy Name, will put their trust in thee : for thou, LORD, hast never failed them that seek thee.

That Name Which is above every Name, which is exalted to give salvation to Israel and remission of sins. *That seek Thee.* But how, says S. Chrysostom, can He be sought Who is everywhere present? Present though He be, worldly thoughts will so blind us that we find Him not. Even as the men of Sodom sought for the door of Lot, and through their miraculous blindness could not discover it, so shall the worldly man grope for the true Door, but in vain. *Hast never failed.* "O most sweet promise!" says one who had been in afflictions and perils times without number, "worthy to be all our salvation and all our desire! *Never*, not even when the snares of death compass me about, and the pains of hell got hold upon us. *Never*, though there be 'the choking of fire on every side, from the midst of the flame which we kindled not: *never* but once, and that once to the intent that one single failure might for ever make such failure impossible; when the Only-begotten Son cried from the Cross, 'My God, My God, why hast Thou forsaken Me?' that His faithful people might seek Him from their own crosses, with the assured certainty that He will be their 'Hope and Strength, a very present Help in trouble.'" S. Chrysost.

G.

Ecclus. li. 4.

Ps. xlvii. 1.

11 O praise the LORD which dwelleth in Sion : show the people of his doings.

It well follows when the Prophet has been speaking of help required, that he should forthwith mention Sion, whence that help comes. And so it is written in another place, "Strengthen Thee out of Sion." *Help*, of what marvellous power, the deeds of the Martyrs and Confessors may speak; help, no less wonderful in its variety than admirable in its might; adapting itself to each several need as the manna to every different taste: like a true Tree of Life, bearing its twelve fruits, one for every month of man's sorrows. And with such help, what ought to be the praise! The Prophet not only exhorts us to *praise the Lord, Which dwelleth in Sion*, but himself has assisted every generation of faithful souls to fulfil his own exhortation, *Show the people of His doings.* For notice, as Gerlach Petersen says, how love desires to speak of that which it loves; the leper that was cleansed, to spread abroad the LORD's doing throughout all that country; the man out of whom the devils were cast, to make known that beloved Name to his kinsfolk and acquaintance. "Come hither and hearken, ye that fear God, and I will tell you what He hath done for my soul." This it is that has sent out many and many a missionary to die for the Name of CHRIST. Ps. xx. 2.

Pseudo-Hieron. in loc.

Ps. lxvi. 14.

CHRIST Himself," the great missionary, Gaspar Barzeo, used to say, "had not established a mission in a heart then worse than any Mahometan land, I should never have been preaching the Gospel in Persia."

12 For when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

Ay.
Rev. vi. 10.

S. Matt.
xxvii. 25.

Ps. cvi. 4.

Remembereth them : but whom ? The martyrs who poured forth that blood : the righteous souls that continually cry under the altar, "How long, O LORD, holy and true, dost Thou not judge and avenge ?" He remembereth them, making the blood of the martyrs the seed of the Church. If Stephen is crushed to death with stones, Paul shall supply his place in the armies of the Living God. And naturally, from the martyrs, the Prophet ascends to the Martyr of martyrs. *He forgetteth not the complaint of the poor.* That complaint or petition, "FATHER, forgive them," uttered on the Good Friday, which in the week of Pentecost brought in eight thousand souls to the Church. Woeful *inquisition for blood*, which fulfilled the Jewish prayer, "His blood be on us and on our children : " Blessed inquisition, which, when the Destroying Angel is passing by, shall find that Blood consecrating and protecting the habitations of our hearts ! They are beholding that blood in which we place all our confidence, they are acknowledging the scarlet line which is the pledge of our deliverance : "*Remember us, O LORD, with the favour that Thou bearest unto Thy people.*"

13 Have mercy upon me, O LORD, consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

C.

G.

Acts ix. 4.

Thus spoke the Eternal SON of GOD in the days of His humiliation. For what *trouble* was there which He did not suffer from them that hated Him ? The trouble of treacherous lips and a false tongue ; of their assaults when they took up stones to stone Him, and led Him to the brow of the precipice ; lastly, *the trouble*, the like to which the world never saw, of the Pavement and Calvary. But not less may the words be put into the mouth of our glorified LORD. Though in Himself He can suffer no more, yet as regards His members it is, "Saul, Saul, why persecutest thou Me ?" In that beloved Bride Whom He purchased by the effusion of His own Blood, still He suffers trouble from them that hate Him and that hate her : in every faithful soul He is troubled by the temptation of Satan and the attacks of an evil world. Yet as, in His own person, He was once for all lifted up from the gates of death, so in that dear Church "which is

His Body," so in that soul which so fondly clings to Him, He is again and again lifted up, in every fresh deliverance, assistance, triumph which is given to her. Or, if you like to take the verse as the prayer not of the Head, but of the members, then the gates of death may well be, as S. Augustine says, "All depraved desires, for that through them is the road to death."

A.

14 That I may show all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

We had the deliverance in the last verse; we have the reason of that deliverance in the present: *That I may show all Thy praises within the ports of the daughter of Sion.* From the gates of death to the gates of Sion, O glorious change! From the broad portal that leadeth to destruction, to the strait and narrow entrance whereby we go into life. For like those of her prototype, Jerusalem, the gates of the earthly Sion shall not be shut at all; ever ready to receive him that would enter in, ever joyful to welcome the poor wanderer. *I will rejoice in Thy salvation;* as Simeon, when he took the Desire of all nations in his arms, and prayed to depart in peace. *Will rejoice* with that joy which may begin indeed on earth, but which, like that good old man's, can only have its full completion in the temple of the heavenly Jerusalem.

G.

[*The ports of the daughter of Sion.* They are three: faith, hope, and charity. *In the ports,* that outer vestibule of the Church Militant, wherein we must abide for a time, before we pass into the secret chambers of the King's palace.]

D. C.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The LORD is known to execute judgment: the ungodly is trapped in the work of his own hands.

So from the very beginning, the works of Satan and of all his servants have, by the deep counsel of God, been turned against himself: from that very first victory when by death Death was destroyed. Hear how joyously Cosmas, the sweet poet of the Eastern Church, exults over that antithetical justice by which *the ungodly was trapped in the work of his own hands.* "O thrice blessed wood," says he, "on which CHRIST, the LORD and King was stretched; by which he was overthrown that had deceived by the tree; on which he was taken as it were with a hook, by the GOD Who assumed our flesh! In Paradise, of old time, the Enemy by the fruit of the tree stripped us of immortality; by the Tree, was man

S. Greg. in
Job. xli. 2.

invested again, through the Giver of Life, with the garb of incorruption. Hither, O ye people, approach and behold this great wonder! The tree that in Paradise brought forth death; the tree that on Calvary blossomed into immortality! Here was that sinless LORD nailed, from Whom every nation, as from a glorious wine-press, rejoices itself with the wine of everlasting Life."¹ And as with the Chief, so also with His followers. "In the thing wherein they dealt proudly, He was above them," said Moses. "Wherewithal a man sinneth, by the same also shall he be punished," says the Wise Man: and again, "Whereas men had lived dissolutely and unrighteously, Thou hast tormented them with their own abominations." So the Egyptians that had cast the Israelite children into the river, found the waters of that river changed into blood: so Haman, that had raised the gallows fifty cubits high, was hanged on those very gallows; so Holofernes, that sought the ruin of Judith, by the hand of Judith was cut off in the midst of his sin; so the Egyptian, the goodly man (and no ill type of him, the Lord of that land which is signified by Egypt, once the goodliest of Archangels,) that thought to have slain Benaiah with his spear, was by that very spear himself destroyed: so they that had laid the false accusation against Daniel, were themselves cast into the den of lions, "and the lions had the mastery over them, and brake all their bones in pieces, or ever they came at the bottom of the den:" so, in later times, Galerius and Maximian, inventors of unheard-of and fearful tortures, perished by diseases unknown to physicians, and horrible beyond the power of words to describe: so Ægeas, that sentenced S. Andrew to the Cross; so Quintian, that inflicted on S. Agatha such extremity of torture, were themselves, almost in the very act of unrighteous judgment, summoned to appear before the righteous bar of God. He that should desire an extended commentary on these two verses, let him read the work of Lactantius concerning the "Deaths of the Persecutors." Then indeed, he may well exclaim, *The Lord is known to execute judgment.*

Ex. xviii. 11.

Wisd. xi. 16.

Wisd. xii. 23.

Dan. vi. 24.

17 The wicked shall be turned into hell: and all the people that forget God.

Oh words, first and easiest among those taught to a child, last and most dreadful that shall be pronounced before the good and bad are finally and for ever separated! Actual sin, *the wicked*: negative guilt, *all the people that forget*. "Here," says a mediæval commentator, "I would rather tremble than comment. From that wrath to come, Good LORD, deliver me."

Hugo de
S. Victore.

¹ These passages are taken from | for the Exaltation of the Holy
the Ode of Cosmas of Maiuma | Cross.

18 For the poor shall not always be forgotten : the patient abiding of the meek shall not perish for ever.

Not always. It seemed as though He was forgotten by the FATHER, when He uttered that great and exceeding bitter cry on the Cross ; by His disciples, when they all forsook Him and fled ; by all the Jews when He was laid in the sepulchre, when He was counted as one of them that go down to the pit, reckoned among the men that have been long dead. "We fools counted His life madness, and His end to be without honour : " but because of that brief forgetfulness, therefore it is that He now bears the Name that is above every name, and the remembrance that is dearer than all other remembrance. O LORD JESU, so *poor* in Bethlehem, where there was no room for Thee in the inn, so *poor* on the Cross that they parted Thy garments and cast lots for Thy vesture, if Thou art *forgotten* by the world still, if Thou art put out of sight by those who will not give Thee one moment, though Thou didst give them all that Thou hadst,—grant that we, at least, may remember Thee, may hold Thy remembrance as sweeter than the life itself, may remember Thee as the chief among ten thousand and the altogether lovely, may so remember Thee here, that hereafter Thou mayest remember us in Thy kingdom ! Where notice, as Hugh of S. Victor says, it is not the poverty of the meek, or the labour of the meek, or the afflictions of the meek ; but the *patient abiding*. This is the grace which is dearest of all in God's sight. This is the grace which is emphatically said to crown and to be crowned. And as He said Himself, so we also, altering but one word, may say of the LORD : There is none meek, save one, that is God. This is the true Moses, who was indeed meek above all the men that were on the face of the earth. And His *patient abiding*,—the long months during which He did not abhor the Virgin's womb¹—the patient years before He entered on His public ministry,—before He began to be about thirty years old,—the *patient abiding* of all misery, all insult, the most cruel death, did not *perish for ever*, though it might seem to perish on the night of that first Good Friday. We have seen how the sapless wood of the Cross has blossomed, how the glory of Lebanon has been added to it : we can appreciate the force of that *wherefore* in S. Paul's argument,—“Wherefore God also hath highly exalted Him.”

Ay.

Wisd. v. 4.

G.

Hugo de S. Victore.

Phillip. ii. 9.

19 Up, LORD, and let not man have the upper hand : let the heathen be judged in thy sight.

¹ See, with reference to this | the second of the Labours of JE-
special humiliation of our LORD, | sus by Frey Thomas de Jesus.

R. [Let not the outer man, the old Adam, have the upper hand over the inner, spiritual man, nor let mere earthly thoughts lead us down from higher things.]
 S. Ambrose.

20 Put them in fear, O LORD : that the heathen may know themselves to be but men.

Here again, the Vulgate differs widely from our translation : *Thou shalt appoint a legislator over them, O Lord.* And if we follow that interpretation, it is an easy step from the "patient abiding of the meek" in His Passion, to the glory of the Legislator in His exaltation. Or, if you will, you may take the legislator in S. Augustine's sense, as referring to Antichrist; that since man has so far forsaken God and so resolutely persisted in his "We will not have this man to reign over us," such continued rejection of the King of Peace shall be followed by the tyranny of Antichrist. But if we are to follow our own version, still it applies naturally to our LORD. At the conclusion of the last verse, we left Him in the grave, when His patient abiding seemed to have perished : rightly and meetly it proceeds, *Up, Lord ; up,* and burst the bars of death ; *up,* and become the first fruits of them that sleep ; *up,* and *let not man have the upper hand :* let not the guard, and the seal, and the great stone prevail against Thine own Word. And then again, *Put them in fear, O Lord :* as indeed it follows, four times in the Acts of the Apostles : "Fear came upon every soul ;" "Great fear came on all them that heard these things ;" "Great fear came upon all the Church ;" "Fear fell on them all, and the Name of the LORD JESUS was magnified." *That the heathen may know themselves to be but men.* As the Prophet said of old : "Now the Egyptians are men and not gods, and their horses flesh and not spirit : " that all the devices, all the efforts, of the heathen, the laws of their emperors, the eloquence of their philosophers, the violence of their rabble, may be but the feeble endeavours of mortal men, against the omnipotence of a wise and ascended God.

A.

S. Luke xix.
14.

L.

Acts ii. 43 ;
v. 5 ; v. 11 ;
xix. 17.

Isa. xxxi. 3.

PSALM X.

This Psalm forms in the Vulgate one with the preceding ; the Introduction and Antiphons of that apply, therefore, to this.

1 Why standest thou so far off, O LORD : and hidest thy face in the needful time of trouble ?

C.

But He does not really stand far off,—He, 'the friend that

sticketh closer than a brother,"—He, the very present help in time of trouble. We, indeed, complain of His absence, if He leave us but for a single moment: He endured to be forsaken of the FATHER during the whole of His long agony. Let Saul, if he will, say, "The Philistines make war against me, and God is departed from me;" but not God's servants, from whom He never can depart, though He may seem to hide His Face for a moment. If, being sent for, He abides two days still in the same place where He was, it is, to the end that, "if we will believe, we may see the glory of God." We may, if we will, follow Augustine and take the latter clause of the verse as the answer to the former. *Why standest Thou so far off?* Because it is the needful time of trouble,—because "it is expedient for you that I go away," because thus departing for a season it may be to remain with us for ever. But in the fullest and most bitter sense, our dear LORD might take the whole question on His own lips, as indeed He did in His paraphrase on the Cross, *Why standest Thou so far off, O Lord?* "My God, My God, why hast Thou forsaken Me?"

Prov. xviii. 24.

Ay.
1 Sam.
xxviii. 15.S. John xi. 6,
40.S. John
xvi. 7.
Phil. 15.A.
and follow-
ing him
Ruffinus, S.
Alcuin, S.
Remigius,
Hugo de S.
Victore.

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

Or as the Vulgate has it: *While the proud is arrogant, the poor is inflamed*: that is, while Satan and evil men are permitted to persecute, the love of God's true servant does but wax warm. When, says Tertullian, we are consumed by the flames of persecution, then trial is made of the tenour of our faith. These are the fiery darts of the devil, by means of which our faith burns clearer and brighter. So S. Gregory; "Gold," says he, "grows to perfect purity in the furnace, whilst it loses its dross. As gold, then, by passing through the fire, so the souls of the righteous by suffering the furnace of tribulation: holiness is increased, vices are purged away. Whence David: *While the proud is arrogant, the poor is inflamed.*" And to this same purpose we may understand the text in Isaiah, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work." *Let them be taken*—as Satan himself was caught in his own guile; just as we have already so often had occasion to notice, and shall in the course of the Psalter again and again: and as, from that time to this, many a poor servant of CHRIST has but obtained the greater glory because his enemies exhibited the greater malice.

De fugâ in
Pers. cap. 3.In Job. lib.
xvi. cap. 15.

Isa. liv. 16.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

And now they look past the lesser temptations of individual Christians, the feebler manifestations of his malice who goeth about like a roaring lion seeking whom he may devour, and see, as in a glass, the frightful persecution of Antichrist, which will precede the end of all things. *Hath made boast of his own heart's desire*: so that "he as God sitteth in the temple of God, showing himself that he is God." For just as comforting as are the types and prophecies of the Old Testament which point out the Captain of our salvation, just so awful are the symbols, whether in history or in prophecy, of that Antichrist who must be revealed before the end of all things: types, such as those of Pharaoh, Antiochus Epiphanes, and that fourth empire of iron which Daniel beheld, or such fearful verses as that,—(and God have mercy on those who shall understand its full meaning!)—"He doth ravish the poor when he getteth him into his net." They take occasion then to point out five characteristics of the empire of Antichrist. 1. It will be an empire of guile, "the crafty wiliness" of David, the "deceivableness of unrighteousness," of S. Paul. 2. Of direct opposition to God, "He careth not for God," "He opened his mouth in blasphemy against God, to blaspheme His Name and His tabernacle, and them that dwell in heaven." 3. That it will defy every principle of right and of holiness. "Thy judgments are far above out of his sight, and therefore deseth he all his enemies:" "Who is like unto the beast, who is able to make war with him?" 4. That it will have a certain appearance of goodness, "He falleth down and humbleth himself:" "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men," and deceiveth them that dwell on the earth by the means of those miracles. 5. That it will be an empire of flattery: *He speaketh good of the covetous, whom God abhorreth*: "He hath two horns like a lamb . . . and causeth the earth and them that dwell therein to worship the first beast." Thus they elicit from this more particularly, but from other Psalms also, the great features of Antichrist; features which we must constantly keep in mind if we would understand the Psalms of temptation, such as this, and such as those coming between the fiftieth and the sixtieth. Having thus the general idea, let us go on to the details.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

Here again the Vulgate differs widely from our translation: *The wicked hath provoked the Lord to anger: according to the multitude of his indignation, he shall not seek*. That is, his sins shall be left unpunished in this world, that they may be doubly visited in the world to come. So the man of God that came from Judah was slain by a lion,

whereas the old prophet, the cause of his destruction, was buried in the sepulchre of his forefathers. So also that terrible threatening in Hosea, "Therefore, behold, I will not punish your wives and your daughters when they commit fornication." And notice why it is that *he careth not for God*. Satan at first, Antichrist at last, the sin was the same, *the ungodly is so proud*: "for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; yet thou shalt be brought down to hell, to the sides of the pit." Hos. iv. 14.

Isa. xiv. 13.

5 His ways are alway grievous : thy judgments are far above out of his sight, and therefore defieth he all his enemies.

Few Psalms are more difficult to explain from the Fathers and from mediæval writers than that on which we are now engaged, on account of the discrepancy between the Vulgate and our own translation. *His ways are alway grievous* : as we have it, it may either mean the ways of God to the sinner, or the ways of the sinner to God. *Grievous*, indeed, to the sinner, is that strait gate and narrow way; heavy to him, is that light yoke and easy burden. But in the Vulgate we have it, *His ways are always polluted*: then the reason, *Thy judgments are far above out of his sight*. The pleasures of sin here, enjoyed, because the wages of sin there, forgotten; the light affliction which is but for a moment, found grievous and intolerable, because the exceeding and eternal weight of glory is kept out of sight. *And therefore defieth he all his enemies*: or, as the Vulgate has it, *He shall have the dominion over all his enemies*. Not a true victory, nor yet true foes; but that miserable triumph where to conquer is to perish. "My SPIRIT shall not alway strive with man:" the HOLY SPIRIT may at last be conquered; every evil man shall do that in the battle-field of his own heart which Antichrist shall do in the great and final conflict between good and evil. *He shall have the dominion over all his enemies*, when "as God, he shall sit in the temple of God, showing himself that he is God;" "When they that dwell upon the earth shall rejoice over the two witnesses," "and make merry, and shall send gifts one to another, because those two prophets tormented them that dwelt on the earth." R

Gen. vi. 3.

2 Thess. ii. 4.

Rev. xi. 10.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

And notice how, in the song of triumph over the mystic Babylon, this same self-confidence is prominently brought forward. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall" Rev. xviii. 7.

see no sorrow." In like manner Isaiah, to the literal Babylon: "Thou saidst, I shall be a lady for ever, so that thou didst not lay these things to thine heart, neither didst remember the latter end of it." And what is this in Antichrist, but the words of the parable in the mouth of an every-day sinner, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry?"

Isa. xlvii. 7.

S. Luke xii. 19.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

A sad, dreary prophecy of a most perilous and fearful time. No wonder that the saints have somewhat hurried over these warnings of that great tribulation which shall be upon all the earth. But rather look back, if you will, and see how this prophecy of David will apply to that hour in which the Son of David was betrayed. Think how then the Pharisees and elders were found stirring up the very dregs of the people in the thievish corners of the streets ; how in their *lurking dens*, the *Innocent*,—He that "did no guile, neither was deceit found in His mouth,"—was indeed murdered when the thirty pieces of silver were paid for His delivery : how not then only, but all through the course of His public life, their eyes were indeed *set against the Poor* ; and then, at last, how that prophecy was completed, *He doth ravish the Poor when he getteth Him into his net*,—when they stripped our true Joseph of His coat, the coat woven without seam that was upon Him ; stripped Him of His liberty, of His honour, and lastly of His Life itself. *When he getteth Him into his net*. The net of false witnesses, which yet even so did not agree ; the net of the various temptations which Pharisees, Sadducees, and Herodians, feigning themselves to be just men, had spread in His path. And then, how true the conclusion ! *He falleth down and humbleth himself* : they, burn-

B.

Ay.

C.

ing with the desire of a temporal kingdom—with the dream of a Jewish Empire, which should extend itself over the face of all the earth,—they, the Chief Priests, answered and said, “We have no king but Cæsar.” Or again, when the Prince of Life had risen from the dead, and they condescended to devise with the soldiers an impossible lie, gave large money to them for repeating it, and promised them indemnity with the governor, should the tale reach his ears. And all wherefore? *That the congregation of the poor may fall into the hands of his captains*: that not only “that Deceiver,” but the eleven also that still owned Him their King, might be crushed in the very outset of their mission, and might thenceforth forbear to speak to any man in the Name of their LORD.

S. John xix.
15.

13 Arise, O LORD GOD, and lift up thine hand : forget not the poor.

I know no part of the Psalter where mediæval commentators seem to shrink from exposition, so much as here. That fearful persecution of Antichrist, when, if it were possible, the very elect should fall away,—that terrible trial of faith when, as S. Anselm says, the persecutor shall glitter with miracles, and the Martyr shall perform none,—of all this they seem loth to speak, except distantly and generally. *Lift up Thine hand.* Taken in this sense, of that last lifting up of God's Right Hand which shall accompany the *Depart, ye cursed.* But we may also take it of His lifting it up and stretching it forth on the Cross: that Right Hand which even then became glorious in power, which even then was dashing in pieces the enemy. *Forget not the poor.* Forget not even in the midst of that great affliction Him, Who though He was rich, yet for our sakes He became poor; forget not His poverty, when He went about not having where to lay His Head, when He was a guest with publicans and sinners; lastly, when He was so poor, after they parted His raiment among them, and cast lots for His vesture, as to be beholden to the love of His disciples for the clothes of the grave.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it?

Blaspheme God; as Pharaoh, the earliest type of Antichrist, when he said, “Who is the LORD, that I should let Israel go? I know not the LORD, neither will I let Israel go.” And thus to decry God's providence is, according to S. Bernard, one of the greatest of sins; an *iniquitas ad odium*, as he calls it. *Thou, God, carest not for it.* As if it were possible that He should not care for those whom He bought at no less a price than the effusion of His own blood,—those whom He has graven on the palms of His Hands,—those for

Ay.
Ex. v. 2.

Serm. on
Ecce nos reliquimus omnia.

whom His side was opened with a spear, that they might have the readier entrance to His heart,—those whom He guards “as the apple of an eye.” Well, therefore, may the Psalmist continue—

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

Thou hast seen it. Thou writest it in Thy book of remembrance,—Thou shalt proclaim it before men and angels at the end of the world,—the ungodliness that was met by the patient endurance of the Martyrs,—the wrong that was borne by the long-suffering of the Confessors, or baffled by the purity of the Virgins! S. Augustine understands this passage in a very singular sense,—a sense in which he has not been followed.¹ He takes the verse to be spoken by Antichrist, and in this sense: “*Surely Thou hast seen it*; I know that Thou art acquainted with my evil doings, and my persecutions of Thy saints; but (not FOR) *Thou beholdest the labour*, (for so he would rather translate *ungodliness*) *and wrong*, or rather, *trouble*,—and therefore because of this labour and trouble which it would cause Thee to put an end to my transgressions, therefore Thou wilt not interfere with me.” In fact, he would interpret it in the sense of the poet of atheism, speaking of the Gods and their nature—

L.

Lucret. ii.
648.

Nam privata dolore omni, privata periclis,
Ipsa suis pollens opibus, nihil indiga nostri,
Nec bene pro meritis capitur nec tangitur irâ.

But this, notwithstanding the great authority of S. Augustine, seems an unnatural and forced interpretation. And it is far better so to apply the words, that every faithful soul faithfully suffering this or that for her LORD, bearing this or that cross, enduring this or that temptation, assailed by this or that hard word or unkind deed, should be able to say, *Surely Thou hast seen it.* Thou Who didst suffer such contradiction of sinners against Thyself; Thou That wast called a man gluttonous and a wine-bibber; Thou Whose mighty works were ascribed to Beelzebub, the Prince of the devils; *surely Thou hast seen it*, for Thou Who once didst suffer in Thyself, now beholdest exerted against us, *ungodliness and wrong*.

G.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee; for thou art the helper of the friendless.

¹ Lorinus says that he has not been followed by a single commentator. This is not literally true; for Gerhohus, whose ex-

position was not published till after the Jesuit commentator's time, not only follows, but amplifies it.

How are we to take our own version? Are we to join, "Surely Thou hast seen it," with, "That Thou mayest take the matter into Thine hand," as if this were the end of God's seeing that He might act? Or are we to join, *That Thou mayest take the matter*, with the next clause, *The poor committeth himself unto Thee*, as if the sense were "The poor trusts, because that very trust will make Thee act on his behalf?" Both senses are full of truth and comfort: though the Vulgate favours the former. *Thou art the Helper of the friendless*. Or fatherless, or orphan, as the Vulgate and Septuagint have it. The Commentators find a singular meaning in the promises. Originally, every one who is afterwards brought to CHRIST belongs to the devil as his father; and when he forsakes Satan, is in this sense fatherless. Or, as they take it who prefer the translation "orphan," the Psalmist would speak of those who have lost the world as their father, and concupiscence as their mother.

A.

Lud.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

Break Thou the power of the ungodly. Not the ungodly himself; his power is taken away that he himself may be saved. Or if we still refer the whole to Antichrist, then the prayer is like the prophecy in Job, "From the wicked their light is withholden, and the high arm shall be broken." And notice this by way of comfort: *Take away his ungodliness and it shall not be found*, for so the Vulgate reads: "I, even I, am He that blotteth out your transgressions for Mine own sake, and will not think upon your sins:" and how? The Apostle shall tell us: "Blotting out the handwriting of ordinances that was against us, nailing it to His Cross." S. Augustine takes it in a more terrible sense: He shall not be found, because he shall so utterly perish: as Pharaoh and his host were not found: "The Egyptians whom ye have seen to-day, ye shall see them again no more for ever:" as Jezebel was not found when "they went to bury her, but they found no more of her than the skull, and the feet, and the palms of her hands." Or finally, still continue the sense of Antichrist: *Thou shalt take away his ungodliness, and it shall not be found*; because then, when he is destroyed, all iniquity will have come to an end; Satan will be crushed for ever; the kingdom of righteousness will begin: so that the Psalmist may well continue—

s. Cyril.

Job xxxviii.
15.

Isa. xliii. 25.

Col. ii. 14.

A.

Ex. xiv. 13.

G.

2 Kings ix.
35.

18 The LORD is King for ever and ever : and the heathen are perished out of the land.

Which is only what the Apostle says, in different words, "When all things shall be subdued unto Him, then shall the

1 Cor. xv. 28.

Ay.

SON also Himself be subject unto Him Which did put all things under Him, that God may be all in all." *Out of the land.* What land, save the new heavens and the new earth, wherein dwelleth righteousness, into which nothing can in any wise enter that defileth? as the seven accursed nations were rooted out of the old land of Canaan; as every evil passion and worldly desire is rooted out of each faithful soul, when it enters into its heavenly rest. And then the Psalm sums up the whole of its prayers and petitions, saying—

19 LORD, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

G.

The desire of the poor. As we have seen before, all those many supplications which the Poor King of Heaven and Earth offered up for us during the days of His humility : His desire that we should be preserved while in the flesh from harm, "I pray not that Thou wouldest take them out of the world, but that Thou wouldest keep them from the evil:" His desire that day by day we should grow in holiness : "sanctify them through Thy truth, Thy word is truth:" His desire, finally, that we should go and dwell in that land out of which the heathen shall perish : "FATHER, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory." *Thou hast heard the desire of the poor :* for so it is written : "He shall see of the travail of His soul, and shall be satisfied." *Thou preparest their heart,* namely, from the beginning, before the world was, to undertake the work of man's redemption, and before His entrance

S. John xvii.
15.

S. John xvii.
17.

S. John xvii.
24.

Isa. liii. 11.

S. Luke xii.
50.

B.

on its final struggle, to cry out, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Then the Poor shall indeed be helped to His *right*,—to the possession of the countless souls who are the lawful purchase of His blood ; to the Name which is above every Name ; to the Throne on the Right Hand of the FATHER, and the confession of all the company of heaven that the Kingdoms of this world are become the Kingdoms of our LORD and of His CHRIST, and He shall reign for ever and ever. *That the man of the earth may be no more exalted against them.* No more proud monarchs, as Pharaoh and Antiochus ; no more fierce chiefs, as Sisera and Rabshakeh ; no more false prophets, as Balaam ; no more treacherous priests, as Annas and Caiaphas ; no more insidious workers of righteousness, as the Scribes and the Pharisees. This is the desire of the Poor, both for Himself and for us ; and we have but to pray in accordance with it, in the words of S. Peter Damiani :

CHRIST, Thy soldiers' palm of honour !

To Thy city, bright and free,
Lead me, when my warfare's girdle
I shall cast away from me ;
A partaker in Thy glory,
With Thy blessed ones to be.

And therefore :

Glory be to the FATHER, Who lifteth up His Hand and forgetteth not the Poor ; and to the SON, the Poor King Who shall one day be helped to His Right : and to the HOLY GHOST, the desire of the Poor, Who is always heard ;

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

COLLECTS.

Open, O merciful LORD, Thy ears to our prayers. Thou Ludolph.
Who never failest them that trust in Thee : so that we, being lifted up from the gates of perpetual death, may be able safely to escape the snares of the Tempter. Through. (1.)

Of Thy merciful goodness, O LORD, attend to the desire of Mozarabic.
the Poor, and bestow on us the abundance of Thy celestial gifts : remove from us the love of the passing things of this world, and since Thou defendest the humble and the orphan, give us the joy of Thy fatherly mercy : bestowing for the humiliation of this world, the joys of the kingdom of heaven. Amen. Through Thy mercy, &c. (11.)

Have mercy on us, O LORD, and behold how we are in- Mozarabic.
sulted by our enemies : and do Thou Who couldest not be held by the bars of the grave, raise us up by Thy power from the gates of death. (11.)

We pray Thee, O LORD, to preserve us unhurt from the S. Jerome.
works of Antichrist ; to the end that we, deserting him and acknowledging CHRIST the LORD as our Father, may follow Thee by our faith, may retain Thee by our love, may glorify Thee by our good works. Through. (2.)

[O God, the Defence of Thy poor, Who forgettest not D. C.
them that seek Thee in their need, neglect us not when we cry to Thee in trouble, but lift us up from the gates of death, that now and evermore we may rejoice in Thy praises. (1.)]

PSALM XI.

ARGUMENT.

ARG. THOMAS. That CHRIST judges every one according to justice and equity. The voice of CHRIST to the FATHER. The voice of CHRIST and His members : and of a fixed faith against heretics and hypocrites. Read in Genesis the destruction of Sodom.

EUSEBIUS. A triumphal hymn for him who fights on God's side.
 SYRIAC PSALTER. Of David, when the people was sorrowful because he was led away captive with his sons. But to us it now denotes triumph over an adversary.

ARABIC PSALTER. Of the victory of him who fights.

VARIOUS USES.

Gregorian. Sunday. Matins: I. Nocturn. [Ascension Day: I. Nocturn. Exaltation of the Cross, Feasts of Crown of Thorns, and Five Wounds: II. Nocturn. Michaelmas Day: I. Nocturn. Common of one Martyr: II. Nocturn.]

Monastic. Wednesday: Prime.

Parisian. Wednesday: Compline.

Lyons. Monday: Compline.

Ambrosian. Monday of the First Week: II. Nocturn.

Quignon. Tuesday: Compline.

ANTIPHONS.

Gregorian. Thou shalt keep * us, O LORD, Thou shalt preserve us. [Ascension Day: The LORD is in His holy temple,* the LORD's seat is in heaven. Alleluia. Common of One Martyr: The righteous LORD loveth righteousness, His countenance will behold the thing that is just.]

Parisian. Preserve me, * O LORD, for in Thee have I put my trust.

Mozarabic. The righteous LORD loveth righteousness; His countenance beholds the thing that is just.

1 In the LORD put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

C.

Gen. xix. 17, 19. Notice first how remarkably the whole Psalm corresponds with the deliverance of Lot from Sodom. This verse with the Angel's exhortation, "Escape to the mountains, lest thou be consumed," and Lot's reply, "I cannot escape to the mountains, lest some evil take me and I die;" and again,

Gen. xix. 24. "The Lord's seat is in heaven, and upon the ungodly He shall rain snares, fire and brimstone, storm and tempest, with

2 S. Pet. ii. 7, 8. "Then the LORD rained upon Sodom and Gomorrah brimstone and fire out of heaven:" and again, *His countenance will behold the thing that is just*, with "Delivered just Lot . . . for that righteous man vexed his righteous soul with their ungodly deeds."

S. Matt. xvi. 22. But it is rather the voice of our LORD before His Passion. *How say ye then to my soul.* "Be it far from Thee, LORD, this shall not happen unto Thee." *Unto the hill.* For

G.

though for a while, before His time was fully come, He walked in the hill country near the wilderness, yet as soon as the day of His Passion had arrived, the only hill which He sought, was the hill of Calvary. Or if we take it of ourselves, we indeed, like birds which can only fly by making

the sign of the Cross with their wings, must flee to Him Who is the true mountain of His people, and "hide ourselves there for a little moment till the indignation be overpast," before we can take to ourselves the wings of a dove and flee unto "God's hill, in the which it pleaseth Him to dwell." Isa. xxvi. 20. Ps. lxxviii. 16.

[*Unto the hill.* The *hill* is CHRIST, and the words may be taken of the enticing words of heretics, urging men to flee out of the unity of the Church into the sects, alleging that CHRIST is with them. Another sees here the call made by the Jews to Christians, to flee away to the old Law, given on Mount Sinai, God's *hill*, and thus return to carnal ceremonies, abandoning the Gospel of grace. Yet again, there are those who flee from the plain of lowly reverence for Holy Writ to the *hill* of free-thought and human intellect.] S. Alb. Mag. D. C. Haymo.

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

The plottings of the Chief Priests and Pharisees that they might take JESUS by subtlety and kill Him. They bent their bow, when they hired Judas Iscariot for the betrayal of his Master; they made ready their arrows within the quiver, when they "sought false witnesses against JESUS to put Him to death." *Them which are true of heart.* Not alone the LORD Himself, the only true and righteous, but His Apostles, and the long line of those who should faithfully cleave to Him from that time to this. And as with the Master, so with the servants: witness the calumnies and the revilings that from the time of Joseph's accusation by his mistress till the present day, have been the lot of God's people. Ay. S. Matt. xxvi. 59.

[*The ungodly heretics bend the bow* of Holy Scripture by wresting it from its true meaning, *and make ready the arrows* of apt texts and subtle arguments *in the quiver* of their heart and tongue. *Privily*, or, more exactly, with the old versions and margin of A. V.: *in darkness*, that is, choosing the hard and dark sayings of the Bible as their ground. And, as a Saint acutely observes, they defeat their own end by shooting *in darkness*, because they can neither aim with certainty nor avoid wounding themselves and their friends.] S. Hieron. C. R. S. Alb. Mag. D. C. S. Asterius.

3 For the foundations will be cast down : and what hath the righteous done?

"We trusted that it had been He which should have redeemed Israel." The foundations of all faith and hope will—so said the unbelief of the disciples—be cast down, if the Prince of Life shall die, if the LORD of Glory shall suffer as a malefactor, if the Resurrection shall be committed to the grave. *And what hath the righteous done?* "We, indeed, justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss." S. Luke xxiv. 21. S. Luke xxlii. 41.

C.
S. Bruno
Carth.

R.

P.

[The first clause runs differently in LXX., Vulgate, Syriac, and Æthiopic. *They have destroyed what Thou hast accomplished.* The whole meaning and bent of Scripture, which they utterly pervert, say nearly all the commentators. *They have destroyed Him Who is especially Thy handiwork, in crucifying Thy SON, observes one of them.* And, once more, we may take it of the fall of once flourishing Churches, Persia, Egypt, Libya, and Japan, before the attacks of the infidel.]

4 The LORD is in his holy temple : the LORD's seat is in heaven.

L.

Either the Eternal FATHER, Who, however He may seem for a time to forsake the Only-begotten SON, shall in due season highly exalt Him, and give Him the Name which is above every name, raising Him up to the right hand of that very seat in heaven : or the LORD Himself, the LORD that suffered on the Cross in His Manhood, was at that very moment, according to His Godhead, on His throne in heaven :

The Word of GOD proceeding forth,
Yet leaving not the FATHER's side,

Cd.

as S. Thomas says. Or we may take it of the virtue derived from this Passion to all those who, having been redeemed by it, are also endeavouring to be conformed to it. *The Lord is in His holy temple*, when the HOLY GHOST takes up His abode in a pure heart : even as He will be hereafter in that temple which shall be built up in *heaven* of His faithful people, when He removes them from their work on earth.

S. Alb. Mag.

[Again, *the Lord is in His holy temple* of the Church Militant here on earth, present where two or three are gathered together in His Name, present in the Sacrament of His Body and Blood, while His *seat is in heaven*, where He is throned at the right hand of the FATHER.]

5 His eyes consider the poor : and his eyelids try the children of men.

G.

For thus the *eyes* of the FATHER considered Him, Who although He was rich, yet became poor : considered Him as the sacrifice and propitiation of the whole world : considered Him, as by that very act of humility winning for Himself, according to His humanity, the everlasting diadem. *His eyelids try the children of men.* They take it to mean that those hidden and mysterious counsels, the secret things which belong to the LORD our GOD, of which His servants sometimes catch as it were a glimpse, and then all is dark again, are His appointed trial for our faith, His touchstone whether we attain to the blessedness of those that have not seen and yet have believed.

Haymo.

[*His eyes consider the poor*, because He watches un-

weariedly over them in His love, and allows no want of theirs to escape Him. *His eyelids* are sufficient to judge sinners, because His briefest glance sees even the most hidden sins. Again, they take the *eyelids*, opening and closing like a book, to denote Holy Writ, the standard whereby man is to be tried. Others see here the sudden flashes of inspiration whereby men's intellects or consciences are often roused to the true knowledge of divine things.]

P.

S. Greg.
Magn.

Jans. Gand.

6 The LORD alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

Vulgate: *The Lord questioneth the just and the wicked : but he that loveth iniquity hateth his own soul.*

In our translation we must take the allowance of the righteous in the same sense as that saying of S. Peter, the righteous shall scarcely be saved. But in the other version, from the Cross of suffering we come to the Throne of judgment, prefigured indeed by the separation of the penitent and impenitent thieves on Calvary. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not:" and shall discern also that however much the ungodly may have seemed to say to his own soul, "Take thine ease, eat, drink, and be merry," in the last day he will be found to have been its most cruel enemy.

1 S. Pet. iv.
18.

Mal. iii. 18.

S. Luke xii.
19.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

After the judgment follows the condemnation: prefigured as we have seen, by the overthrow of Sodom and Gomorrah. *Snares*: because the allurements of Satan in this life, will be their worst punishments in the next, the fire of anger; the brimstone of impurity; the tempest of pride: the lust of the flesh, the lust of the eyes, and the pride of life. *This shall be their portion*: compare it with the Psalmist's own saying, "The LORD Himself is the portion of my inheritance and of my cup."

C.

Ps. xvi.

[The fiery storm; the frozen blast;
The darkness thickly spread;
The shrieks of anguish rolling past;
The stench, as of the dead;
The pressure close, the stifling breath;
The sense of everlasting death;
The hellish crew; the spectres dim;
The fear, the thirst unquenchable;
All these with bitter torments fill
Their chalice to the brim.]

Dionys.
Carth. The
Rhythm,
*Homo Dei
creatura.*

8 For the righteous LORD loveth righteousness : his countenance will behold the thing that is just.

Lu. [Righteousness. The word in the Hebrew is plural, צְדִיקוֹת, and is so turned by LXX. and Vulgate, *righteousnesses*. And they point out that whereas God's righteousness is one, and perfect, and infinite, man's righteousnesses are various in degree and kind, yet all recognized and allowed by God, Who *beholdeth the thing which is just*. And that, because all our righteousnesses are but rays from the glory of that Uncreated Light, the Just One, the Holy Thing Who is the beloved SON of GOD, ever looking on Him.]

And therefore;

Glory be to the FATHER, the LORD Who is in His holy temple; and to the SON, the Righteous LORD, Who loveth righteousness: and to the HOLY GHOST, the Countenance by Whom all the just and the saints are illuminated;

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

COLLECTS.

Ludolph. Let Thy merciful eyes, O LORD, vouchsafe to look upon our low estate: and protect us with the armour of faith, that we being preserved from the arrows of the wicked, may be able to keep truth and righteousness. Through (1.)

Mozarabic. O GOD, Whose eyes regard Him that for our sakes was poor, be the succourer of the heart that putteth her trust in Thee: and like as we do desire to be healed by the wounds of His Passion, grant that we may be delivered in all the dangers of our own. Through the same (2.)

D. C. [Thou Who art GOD everlasting, be gracious unto us who put our trust in Thee; grant us, by Thy gift, to be unlike the birds, cause us by Thy might to quench the arrows of the evil one, and to live in the righteousness of Thy grace, whereby vouchsafe unto us to please Thee for evermore. (1.)]

PSALM XII.

TITLE. To the chief musician upon Sheminith: a Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST rose for our miseries and necessities. Spoken by CHRIST concerning the Passion of His Saints.

EUSEBIUS. The insurrection of the ungodly, and the expectation of CHRIST.

VEN. BEDE: To the end: for the eighth. The eighth pertains to

eternal rest; for there is no eighth day in the week of this world, but when the seventh is over, the first comes round again. The prophet, therefore, asks that the iniquity of this world may be destroyed, and that the reality of good things to come may be made manifest. Rightly, therefore, is this Psalm appropriated to the eighth day, since it speaks of leaving the evil customs of this, and of aspiring to the innocence of the next, world. In the first part, the Prophet makes supplication that he may be delivered from the perversity of this world, since the crafty and the proud denied the power of the LORD by their wicked speeches. In the second, he foretells that the promise of the FATHER is to be accomplished by the Omnipotent SON, briefly praising the words of GOD, as he had before rebuked the words of the wicked.

EUSEBIUS OF CÆSAREA. An accusation of the wicked, and a prophecy concerning the Advent of CHRIST.

ARABIC PSALTER. Concerning the end of the world, which will happen in the Eighth Age, and a prophecy of the Advent of CHRIST.

S. JEROME. This Psalm is sung concerning the Passion of CHRIST.

VARIOUS USES.

Gregorian. Sunday: I. Nocturn.

Monastic. Wednesday: Prime.

Parisian. Thursday: Compline.

Lyons. Tuesday: Prime.

Ambrosian. Monday in the First Week: II. Nocturn.

Quignon. Friday: Prime.

ANTIPHONS.

Gregorian. Thou shalt keep * us, O LORD, Thou shalt preserve us.

Parisian. Help me, LORD, * for the faithful are minished from among the children of men.

Mozarabic. For the comfortless troubles of the needy, and because of the deep sighing of the poor, I will up, saith the LORD.

1 Help me, LORD, for there is not one godly man left: for the faithful are minished from among the children of men.

There is not one godly man left. Rather, *The righteous hath failed.* He, the only Righteous, hath failed,—not in making good His promises, not in loving His own to the end, not in humbling Himself for us unto death, even the death of the Cross; but hath failed in the weakness of death; those blessed Hands, nailed to the Cross, and no more able to cast out devils, to heal the sick, to raise the dead: those dear Feet, in like manner fastened to the same tree, now no more able to go forth on their missions of love. *The faithful are minished.* They are indeed. Of the twelve that had so vehemently said, "Though I should die with Thee, yet will I not deny Thee," but one only, and he at a distance, remains faithful: one betrays, and one denies with an oath. And well may the

G.

S. Matt.
xxvi. 35.

S. Luke
xxiv. 21.

Church, therefore, pray, *Help, Lord*. "We trusted, that it had been He which should have redeemed Israel." The Prince of Life dying the death of a malefactor: the King of Ages suffering the punishment of a slave: the One Star of a dark night, as S. Chrysostom beautifully says, blotted out by the wintry clouds. *Help, Lord*: for human help is here indeed vain. "If the LORD do not help thee, whence shall I help thee? Out of the barn floor, or out of the wine-press?"

2 Kings vi.
27.

S. Alb. Mag.

[*The faithful*. The LXX. and Vulgate render the Hebrew literally, *truths*. The Uncreated Truth is One, but created truth is threefold, that of life, of doctrine, and of righteousness, and may be *minished* by error, which makes light darkness, and sweet to be bitter. It is true also of heretics, explaining away one Christian tenet after another, and thus minishing the truths of the Creed.]

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

S. Matt.
xxvii. 63, 65.

Ay.

So they talked on that first Easter Eve. "Sir, we remember that that deceiver said, After three days will I rise again." "Ye have a watch: go your way, make it as sure as ye can." Miserable flattery indeed, whereby they brought themselves to think that the Omnipotent God could be "made sure" by a little wax; that the four soldiers could avail against the mission, if need were, of more than twelve legions of Angels! *And dissemble in their double heart*. And well they fulfilled this prophecy, when they gave large money to the soldiers, and sent them forth with the tale that that precious Body had been stolen while they slept. And the wise man may well say, "Woe be to the sinner that goeth two ways:" the Apostle may well teach us, "A double-minded man is unstable in all his ways." For it follows,

Ecclus. ii.
12.

S. James i. 8.

3 The LORD shall root out all deceitful lips: and the tongue that speaketh proud things.

S. Matt.
xxvii. 24.

Ay.

S. Matt.
xxvii. 42.
Rev. i. 18.

All deceitful lips. And oh, how many they were! that spake concerning the Passion, "I am innocent of the blood of this Just Person;" and the Catholic Creed replies, from one end of the world to the other,—replies by the baptismal font, in the village school, in the assembly of the faithful, by the bed of the dying, "Suffered under Pontius Pilate:" "Himself He cannot save:" "I am He that liveth and was dead, and behold, I am alive for evermore, and have the keys of death and hell." Yes: Pilate, Herod, Pharisees, Elders, Scribes, people, *deceitful lips* have they all; and of all of them long since has it been said, "So let all Thine enemies perish, O LORD." "Let the Jews say," exclaims the exulting office of the Oriental Easter, "let the Jews say how the

Judges v. 31.

soldiers lost the King Whom they were appointed to guard. Either let them exhibit the Body that was interred, or worship the Monarch that has arisen."¹ *And the tongue that speaketh proud things.* For what prouder saying than that spoken in the hall of most unrighteous judgment, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" What more arrogant decree than that, the dogmatic decree of the whole Jewish Sanhedrim, "Give God the praise, we know that this man is a sinner!" Truly they have been rooted out. *Disperdet*: that is, as Cardinal Hugo, with a mediæval play upon words, observes, *Bis perdet*: with the double destruction of body and soul.

S. John xix. 10.

S. John ix. 24.

4 Which have said, With our tongue will we prevail: we are they that ought to speak; who is lord over us?

So it was: twelve poor and unlearned men on the one side, all the eloquence of Greece and Rome arrayed on the other. From the time of Tertullus to that of Julian the Apostate, every species of oratory, learning, wit, lavished against the Church of God: and the result like the well-known story of that dispute between the Christian peasant and the heathen philosopher, when the latter, having challenged the assembled Fathers of a synod to silence him, was put to shame by the simple faith of the former, "In the Name of our LORD JESUS CHRIST, I command thee to be dumb." *Who is lord over us?* "Who is the LORD, that I should obey His voice to let Israel go?" "What is the Almighty, that we should serve Him?" "Who is that God that shall deliver you?"

Exod. v. 2.
Job xxi. 15.

Dan. iii. 15.

5 Now for the comfortless troubles' sake of the needy: and because of the deep sighing of the poor,

6 I will up, saith the LORD: and will help every one from him that swelleth against him, and will set him at rest.

Comfortless! Yes, they were indeed comfortless, those poor trembling ones, when they were waiting for the departure of that long, weary Sabbath; when their one poor longing was to anoint for its burial the Body that they had fondly hoped to see exalted upon the throne of Israel. *Comfortless* indeed, when Peter was despairing of pardon; when James had bound himself by a great oath that he would neither eat nor drink till he had seen the LORD; when, go which way they might, everywhere was there the exultation of the Pharisees over their fallen enemy, everywhere taunts and jeers at "that Deceiver!" *Deep sighing*: for they dared not openly to lament; the doors were shut where the disciples were assem-

Ay.

¹ Stichos of the Monday of Renewal Week.

G.

bled, for fear of the Jews. And poor they were, if ever any one could be called poor. They had lost Him That was altogether lovely: they had lost that one Pearl of countless value; and what had they left but the faint remembrance of His Words, and the shaken and shattered faith, that was yet not wholly destroyed?

Ps. xxx. 5.

And therefore, *I will up, saith the Lord*. "Heaviness may endure for a night, but joy cometh in the morning." Easter has come at last: "destruction," as the Eastern Church joyfully exclaims, "has been exiled, immortality has blossomed forth: the long galling chain has been broken in sunder: let the heavens rejoice: let the earth and the things under the earth be glad: for CHRIST hath arisen, and death is spoiled."¹ *From him that swelleth against him*. For as the serpent had no sooner triumphed over the woman than the promise of salvation was given to the human race; so Satan

C.

no sooner seemed to have completed his victory, on the Cross, than his power was crushed for ever, and they over whom he had tyrannized *set at rest*, by the sure and certain support of a Risen LORD in this world, and the hope of a perfect and unending rest in the next. Notice that the reading of the Vulgate gives quite a different sense: *I will place him in My salvation, I will act faithfully* (or as the Septuagint has it, *παρρησιάζομαι*) *in him*. And set in God's salvation we are, when, as doves, we take refuge in the "Great Rock:" faithfully He has dealt with us in accomplishing all the promises, all the types, all the sayings "that He spake by the mouth of His holy prophets, which have been since the world began."

S. Luke i. 70.

7 The words of the LORD are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

L.

Pure. They fail not to remind us that they are pure in three ways: as cleansing us from impurity, properly so called, from pride, from avarice. And no sooner had the LORD risen from the tomb, than His words were spoken and written by His servants for the support of the Church to the end of time: no sooner had this true Naphtali, this stricken and persecuted Hind, been "let loose" from the chains of death, than He gave goodly words to His Apostles and Evangelists. And notice how in this very first sermon, His words were emphatically *pure words*, when He proclaimed the blessedness of the pure in heart, and restored marriage to its first and original purity. Well says S. Ambrose, "Let us beware not to mingle anything earthly, anything secular, anything corporeal, anything light and mutable, in these celestial sentences. For the words of the LORD are chaste

S. Ambros.
in Ps. cxix.

¹ Sticheron of the Stichos, Friday in S. Thomas' Week.

words: that in these, the immaculate and modest sincerity of celestial mysteries may shine forth by a spiritual interpretation. Let us not mingle earthly with Divine things, and injure that inviolable Sacrament of the prophetic vision, or the everlasting oracles by the false estimation of our nature. Therefore he adds, *Even as silver, &c.*, to the end that we, like good money-changers, may examine the coin of prophetic writings, separating the LORD's money, and purging it from every earthly pollution." *Seven times.* As infusing in us the sevenfold graces of the SPIRIT; set forth both in the words of Isaiah, and in those of the Sermon on the Mount.

[*From the earth.* Because all the prophecies and types of the Old Testament are now purged from the earthly and carnal surroundings of the ceremonial Law, and set in their true light and beauty. Modern critics agree in turning the words thus, *in the earth*; that is, in a crucible or furnace of clay; not very dissimilarly from S. Chrysostom, who explains it of running the molten ore into clay moulds. And then we are reminded, taking the words still of Holy Writ, of that passage, "Thus saith the LORD of Hosts, the GOD of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days." The oracles of GOD, prophecy fulfilled and unfulfilled, evidence of our ransom, that we may be our Master's "purchased possession," confided first to the Jews and then to the Church Militant, were indeed in a vessel of earth. And as regards each of us, the Apostle warns us that "we have this treasure in earthen vessels," so that we must undergo stern probation that "the Word of GOD may have free course" within our hearts, which it cannot till the fire of Divine love frees it from all dross. *Seven times in the fire.* So, in the Beatitudes, after seven blessings have been pronounced on the poor, the mournful, the meek, the righteous, the merciful, the pure, and the peacemakers, the eighth, summing up all these into one, pronounces a blessing on those who are persecuted, and have thus reached the final stage of purification from things of the earth, because the eighth Beatitude, as the octave of eternal life, does but repeat the first note in a higher interval.]

P.

De Wette.
Delitzsch.
S. Chrysos.
Agellius.Jer. xxxii.
14.

Eph. i. 14.

2 Cor. iv. 7.

2 Thess. iii.
1.

A.

8 Thou shalt keep them, O LORD : thou shalt preserve him from this generation for ever.

Keep them : that is, not as the passage is generally taken, Keep or guard Thy people, but *Thou shalt keep*, or make good, *Thy words* : and by so doing, *shalt preserve him*—him, the needy, him, the poor—*from this generation*. Thou shalt keep Thy word,—“Cast Thy burden upon the LORD, and He shall nourish thee;” Thy word,—“I will inform thee, and teach thee in the way wherein thou shalt go;” Thy word,—“Fear

Ay.

Ps. lv. 23
Ps. xxxii. 9.

S. Luke xii. 32. not, little flock; it is My FATHER's good pleasure to give you the kingdom;" and so, preserving him from this generation, shall hereafter give him a portion with that happier generation, the general assembly of the First-born which are written in heaven.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

S. Matt. x. 16. And we are reminded of the LORD's own words, "I send you forth as sheep in the midst of wolves;" and of the Apostle's warning, "That ye may be blameless and harmless in the midst of a crooked and perverse generation." But starting from the literal sense of the Vulgate, *The ungodly walk in a circuit*, it is a favourite idea of S. Bernard's to contrast their crooked ways with the straight-going path of the servant of God; their turning aside from the right straight road, with the "I have set my face like a flint, and I know that I shall not be ashamed" of the follower of CHRIST.¹

Phil. ii. 15. *Walk on every side.* Compare it with S. Peter's warning,

Isa. i. 7. 1 S. Pet. v. 8. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour;" and say with S. Cyril, in his extreme peril before the Council of Ephesus, "That wicked one, the sleepless beast, walketh about, plotting against the glory of CHRIST; from whom He only can deliver us, from whom we know that He will deliver us." *When they are exalted.* The ten persecutions may witness to the truth of this saying. *When the children of men*, fearing man rather than God; dreading them that killed the body, rather than Him that hath power to destroy the soul; fell away from the faith, and denied the LORD that bought them: while the children of God, standing firm against seductions and threats, obtained the glory of martyrs as their reward. Notice that here again the Vulgate widely differs from our translation,—*According to Thy loftiness, Thou hast multiplied the sons of men*: or as it is better in the LXX.,—*Thou hast made much of the children of men.* And they remind us how the human race has been indeed *made much of*, in that it has been exalted in the Person of our LORD, to a height far above all height, and to a participation in the very Throne of God.

Arnobius. [The sons of men were *minished*, observes Arnobius, when the LORD descended to the grave, for His disciples forsook Him and fled, but they were *multiplied* by His Ascension, because He sent down the HOLY SPIRIT, through Whom three thousand souls were in a moment added to the Church.]

And therefore :

Glory be to the FATHER, Who is our help when godly men

¹ See how he dwells on this passage in his book, *De diligendo Deo*, and again in his Sermon on

the text, "Behold, we have forsaken all things."

fail; and to the SON, of Whom it is written, "I will up, saith the LORD;" and to the HOLY GHOST, Whose words are pure words.

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

COLLECTS.

Have mercy, most holy FATHER, on our infirmity, and grant to us to receive and to hold fast Thy words in a pure heart, that we may be able to turn away from the guileful speeches of Thine enemies. Through (1.) Ludolph.

Deliver us, O LORD, from lying lips and from a deceitful tongue, Thou, Who wast Thyself weighed on the balance of the Cross; and grant that neither the accuser may have any inlet to our accusation, nor Thy people acquiesce in the deceit of his words. Overthrow him that lies in ambush against us by Thine Almighty spear, and rise up for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor. (11.) Mozarabic,
Passiontide.

[O LORD, Keeper of the faithful, ever preserve and keep us from the generation of the ungodly, and unite us to the generation of the righteous who keep Thy pure words, that we may alway abide in Thy love, and by the help of Thine aid, rejoice in everlasting salvation. Through (1.)]

D. C.

PSALM XIII.

ARGUMENT.

ARG. THOMAS. That CHRIST always lightens our eyes that we should not sleep in death. The voice of CHRIST to the FATHER concerning the devil, and his members. The voice of the Church expecting the Advent of CHRIST. It has to do with Mark.

VEN. BEDE. The whole Psalm speaketh of the love of the LORD JESUS CHRIST. The Prophet beholding nearly all the world given up to idolatry, in the first part makes a request that its incredulity may be removed by the approach of the holy Incarnation; that Paganism even thus at length put to shame, might be able to recognise its own Creator: *How long wilt Thou forget me, O Lord?* In the second part he vehemently desires that his soul may be enlightened to put up his petitions in such a manner as to be heard, and not to give way to any temptations to the enemy.

EUSEBIUS OF CÆSAREA. The insurrection of our enemies and the expectation of CHRIST.

SYRIAC PSALTER. Exultation over the enemy and expectation of the LORD and of His succour.

S. JEROME. The thirteenth Psalm contains the voice of the faithful soul that seeketh after God.

VARIOUS USES.

- Gregorian.* Sunday : I. Nocturn. [Feast of Seven Dolours :
I. Nocturn.]
Monastic. Thursday : Prime.
Parisian. Tuesday : Compline.
Lyons. Tuesday : Prime.
Ambrosian. Monday of First Week : II. Nocturn.
Quignon. Friday : Compline.
Eastern Church. Compline.

ANTIPHONS.

- Gregorian.* Thou shalt keep * us, O LORD, Thou shalt preserve us.
Parisian. Lighten * mine eyes, that I sleep not in death.
Monastic. I will sing unto the LORD * Who hath given me good things.
Mozarabic. My heart shall rejoice in Thy salvation ; I will sing of the LORD because He hath dealt so lovingly with me.

- Ay.
Lyranus.
L.
There have not been wanting holy men who have seen in this Psalm a prophecy of the four monarchies by which the Jewish nation has at different times been led captive : the Babylonian ; the Assyrian ; the Græco-Syrian ; and the Roman : from which captivities they were delivered respectively by Cyrus, by Darius, by the Maccabees ; while from the last their deliverance is still future. To this also they refer that verse in Amos (ii. 4,) “ Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away the punishment thereof.” That is, that though the iniquities which were punished by the first three captivities, were forgiven, the fourth, namely, the death of our LORD, which led to the last, has not yet been pardoned. Of this last they take the first verse, *How long wilt Thou forget me, O Lord, for ever ?* Of the Babylonian captivity, *How long wilt Thou hide Thy face from me ?* Of the Assyrian, *How long shall I take counsel in my soul, and be so vexed in my heart ?* Of the Græco-Syrian, *How long shall mine enemies triumph over me ?* But leaving this, let us rather see in the question,

1 How long wilt thou forget me, O LORD, for ever : how long wilt thou hide thy face from me ?

- Rom. i. 29. the complaint of the heathen world before the Advent of CHRIST ; when it was, as S. Paul says, “ filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity : ”
Isa. viii. 22. when, as Isaiah tells us, to “ Look unto the earth ” was to “ behold trouble, and darkness, and dimness of anguish.”
Ay. *How long wilt Thou forget me*, when the promise was once given that the Seed of the woman should bruise the serpent’s

head,—that out of Sion should come a Deliverer,—that the earth should be filled with the knowledge of the glory of the LORD, as the waters cover the sea? *How long wilt Thou hide Thy face from me?* Where notice that by the *Face* of God here as so often, reference is made to the Incarnation. As the face is that by which we principally know a man, so by our LORD's taking our nature, and by that alone, we attain to the knowledge of God. "Ye saw no manner of similitude," says Moses. "We beheld His glory, the glory as of the Only-begotten of the FATHER," writes S. John. But it is also the voice of every faithful soul, walking in darkness and having no light, yet endeavouring after the Prophet's injunction to rest on the Name of the LORD, and stay herself upon her God. For such an absence does indeed seem for ever. *Thy face.* That Face, which for us was buffeted, for us blindfolded, for us spit upon; the model of that patience which the very question here asked renders necessary. And yet the asking it is in itself a proof of God's favour. "It is no small advantage," says S. Chrysostom, "to have any feeling that God is forgetting us. Many suffer this desertion and neither know it nor lament it. Holy David not only knew it, but reckoned the time of its endurance." Dent. iv. 15.
S. John i. 14.

G.

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

Seek counsel : that is, when, as S. Paul says, the world was "feeling after" the LORD, so blindly and so hopelessly; everywhere, in real truth, erecting altars to the Unknown God: alive to the misery of sin, but knowing of no deliverer; trembling under its guilt, but unable to conceive of any SAVIOUR. *And be so vexed in my heart*;—by the various schemes of philosophers, each contradicting the other, and all contradicting the truth, with their different teachings as to the chief good, the existence or non-existence of the gods, and of a future state, and the like. *How long shall mine enemies triumph over me?* O question, never to be answered by the wisdom of this world, but only by the doctrine of the Cross! When Adam, says the legend, had fallen sick of the sickness of which he died, he sent Seth to the place where he was wont to pray, and desired healing from God. An Angel gave three seeds into the hand of the son; and "Place them," he said, "in your father's mouth; when they bear fruit, he shall recover of his disease." From these seeds grew the tree whereof the Cross was made: and thus the prophecy was fulfilled: thus, too, the answer is given here to the poor world's *How long?*

B.

[*Seek counsel*, by earnest meditation in the Law, trying through its circumcision, prayers, sacrifices, and other rites, to be delivered from the bondage of sin. *How long shall* S. Hieron.)

- D. C.** } *mine enemies triumph?* It is the cry of the righteous souls detained in Hades, observes one commentator, wearying for the Deliverer Who was to bring them into Paradise. It is the cry of the Jewish Church, remarks another, seeing the worship of devils and idols prevailing throughout the world, in despite of her testimony to the Unity of God.]
- P.** }

3 Consider, and hear me, O LORD my God :
lighten mine eyes that I sleep not in death.

- Ps. xi. 5.** The voice of the world still : but yet more strikingly the voice of the faithful soul in the season of her distress and desertion. *Consider* : for the promise is, "His eyes consider the poor." Thus they considered Peter that he slept not in the death of his denial : thus have they considered every faithful penitent from that time to this, giving him the desire of crying for mercy, without which there can be no answer of peace. It is well said, therefore, *Consider* first, and then, *hear*. O Lord, my God. Where once more notice the appropriation to himself of Him That is the GOD of all. *Lighten mine eyes* : by the Incarnation ; as it is written, "To be a light to lighten the Gentiles, and to be the glory of Thy people Israel ;" and again, "Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee."

- S. Luke ii. 32.** [*Lighten mine eyes*. Where note that the eyes of the inner man are his understanding and his affections, which both need to be enlightened by the wisdom and love of CHRIST. He who makes any compact with the prince of this world, does it only on the terms offered by Nahash "the serpent,"
- Isa. lx. 1.** that his right eye, the organ of charity, may be thrust out.
- Hugo Card.** But he who tastes and sees how gracious the LORD is, fares like Jonathan, whose eyes were enlightened by his tasting the honey on the rod, typifying the sweetness of the Cross.]
- Le Blanc.**
- 1 Sam. xi. 2.**
- Ps. xxxiv. 8.**
- 1 Sam. xiv. 27.**

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

- Exod. xxxii. 12.** The old argument from the time of Moses downwards, for God's mercy—"Wherefore should the Egyptians speak and say, For mischief did He bring them out?"—"Then the Egyptians shall hear it, and they will tell it to the inhabitants of this land." "Wherefore should the heathen say, Where is now their God?" "Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high and the LORD hath not done all this." And so Judith ; "Lest the Gentiles should say, Where is their God?"

Z. [*Cast down*. The A. V. rightly, as the ancient versions, when I am moved. It is not in completed success that they rejoice, but in their assurance of future victory if I quit my

post of vantage, if I leave my strong castle for the undefended plain, if I venture out of the sure haven into the perilous sea. There is no apter comment on these two verses than the Greek Vesper Hymn :

Lighten mine eyes, O SAVIOUR,
Or sleep in death shall I;
And he, my wakeful tempter,
Triumphantly shall cry :

"He could not make their darkness light,
Nor guard them through the hour of night!"

S. Anatolius.
The Hymn,
τὴν ἡμέραν
διελθών.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

Where notice that he asks the two things which all need ; and he asks them in the order in which they are required : to be spared and to be helped. Notwithstanding all past falls, notwithstanding his present dereliction by God, *my trust is in Thy mercy* : and the mercy that spares shall enlarge itself into the grace that crowns : "He which hath begun a good work in you, will perform it." *My heart is joyful in Thy salvation.* The *mercy* that spared on Good Friday : the *salvation* that triumphed on Easter Day.

S. Albertus
Magnus.
Phil. i. 6.

6 I will sing of the LORD, because he hath dealt so lovingly with me : yea, I will praise the Name of the LORD most Highest.

Hath dealt. Are we to take it as the language of a strong faith which looks on the triumph, though yet future, with the same certainty as if it were already vouchsafed ? or of the thankfulness which in the very trial and affliction can see the LORD's *dealing so lovingly* ? *I will praise the Name of the Lord.* As if,—which is so often the case,—the Prophet foresaw that in that very Name would lie all strength, all victory : that the title set up over the Cross would be the banner of every follower of the Crucified : that

C.

Hujus regis sub vexillo
Statu degis in tranquillo ;
Hostes tui fugiunt :
Nomen JESU meditatam
Belli fugat apparatus :
Hostes victi rugiunt.

Missale
Sarise.
The Sequence,
JESUS *dulcis*
Nazarenus.

And therefore :

Glory be to the FATHER, Who will not forget His servants for ever ; and to the SON, the Angel of the Great Counsel (ver. 2 :) and to the HOLY GHOST, Who lighteneth our eyes that we sleep not in death ;

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

COLLECTS.

- Ludolph.** Turn not away, O Almighty God, Thy face from us, lest our adversaries should be exalted against us: but so kindle our souls into the joy of Thy salvation that we may escape the sleep of the second death. Through (1.)
- Mozarabic.** Consider and hear us, O LORD our God; assist our timid efforts; give the end of the act, Thou Who didst give the beginning of the will; grant that we may be able to accomplish the thing, which Thou hast already granted that we should desire to commence. Amen. Through Thy mercy (11.)
- Mozarabic.** Lighten our eyes, O LORD, that our faith may fix her sight upon Thee, and our soul may take counsel in the sweetness of Thy Love, and Thy fear implant true penitence in our heart. Amen. Through Thy mercy (11.)
- D. C.** [Almighty, Everlasting God, lighten our eyes with the light of Thy SPIRIT, that we sleep not in evil deeds, but with the help of Thy grace, may ever watch in Thy commandments, and, when CHRIST cometh, may pass to the reward of our high calling. Through the same (2.)]

PSALM XIV.

ARGUMENT.

ARG. THOMAS. That CHRIST turns away the captivity of His people. The words of CHRIST to the rich man that asked Him what he should do to be saved.¹ Of the Jewish people and also of the Gentiles who say concerning the SAVIOUR, He is not GOD.

VEN. BEDE. The Church of CHRIST condemns the madness of the Jews. That face of the LORD which was sought in the last Psalm, is now spoken of as made manifest. And therefore in the first place, the Church blames the Jews who, though they saw CHRIST, would not believe. Next, the Prophet shows that they are confounded with vain dread who will not receive into their hearts the salutary fear of the LORD. And lastly, their conversion at the end of the world is predicted.

SYRIAC PSALTER. The expectation of CHRIST.

EUSEBIUS OF CÆSAREA. An accusation of the wicked, and a prophecy of the Advent of CHRIST.

¹ The allusion, which is sufficiently far-fetched, is this. The fool, נָבָל Nabal, as Abigail says—"Nabal is his name, and folly is in him." Hence that which is

said by David to the fool, is applied by Origen in the person of Nabal, to the rich: and thus he is reminded of our LORD's answer to him that yet lacked one thing.

VARIOUS USES.

Gregorian. Sunday : I. Nocturn.

Monastic. Thursday : Prime.

Parisian. Wednesday : Compline.

Lyons. Monday : Prime.

Ambrosian. Monday of the First Week : III. Nocturn.

Quignon. Friday : Compline.

ANTIPHONS.

Gregorian. Thou shalt keep * us, O LORD, Thou shalt preserve us.

Monastic. As preceding Psalm.

Ambrosian. From heaven, O GOD,* look down upon the children of men.

Mozarabic. The fool hath said in his heart, There is no God : Art Thou our God ?

1 The fool hath said in his heart : There is no God.

The title of the Psalm ascribes it to David : but many of the commentators see in its commencement a marvellous application to the blasphemies of Rabshakeh. The question : "Who are they among all the gods of the countries that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand ?" The answer : *The fool hath said in his heart, There is no God*, compared to Hezekiah's "Hear the words of Sennacherib which hath sent him to reproach the Living God ;" and Isaiah's "Whom hast thou reproached and blasphemed ?" But take it rather of the Jews, who, though they were instructed by the prophecies ; though they might have understood the types ; though they saw done among them such works as none other did, yet refused to acknowledge in the Son of Mary the God of all things. The devils confessed : "I know Thee Who Thou art, the Holy One of God : " the Jews, when He said, "I and My FATHER are One," took up stones again to stone Him. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider." Notice, that from the very beginning, the Jewish people were resolved to reject their Messiah. For when Herod had diligently inquired of the wise men where CHRIST should be born, they quoted, indeed, the first part of the prophecy, that which named Bethlehem as the place of His birth, but omitted the latter, "whose goings forth have been from of old, from everlasting." Or we may take the verse, as S. Chrysostom does, of Satan. He, says that Father, was the first fool : he was the first that preached a multitude of Gods,—*"In the day ye eat thereof, ye shall be as gods,"*—and by consequence, denied the One God. But mindful of the curse which then fell on him, it is no longer, *The fool hath said*, but *The fool hath said*

L.

Isa. xxxvi.
20.Isa. xxxvii.
17, 23.S. Luke iv.
34.
S. John x.
30.
Isa. i. 3.

G.

Mic. v. 2.

Gen. iii. 5.

Exod. v. 2.
2 Kings xviii.
35.
Dan. iii. 15.

in his heart : he no longer saith this by himself, immediately, but by those whom he inspires. He said in Pharaoh ; " I know not the LORD : " he said by Sennacherib, " The LORD shall not deliver Jerusalem out of my hand ; " he said by Nebuchadnezzar, " Who is that God Which shall deliver you out of my hands ? "

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no, not one.

Tit. i. 16.

Rom. iii. 9.

" Men," says S. Bernard, " because they are *corrupt* in their minds, become abominable in their doings : *corrupt* before God, abominable before men. There are three sorts of men of which none doeth good. There are those who neither understand nor seek God, and they are the dead : there are others who understand Him but seek Him not, and they are the wicked. There are others that seek Him but understand Him not, and they are the fools." " O God ! " cries a writer of the Middle Ages, " how many are there at this day who, under the name of Christianity, worship idols, and are abominable both to Thee and to men ! For every man worships that which he most loves. The proud man bows down before the idol of worldly power ; the covetous man before the idol of money ; the adulterer before the idol of beauty, and so of the rest." And of such saith the Apostle, " They profess that they know God, but in works deny Him, being *abominable* and disobedient, and unto every good work reprobate." *There is none that doeth good, no, not one.* The last clause is not in the Hebrew. Notice how S. Paul avails himself of this testimony of the Psalmist, amongst those which he heaps together in the third chapter of the Epistle to the Romans, where he is proving concerning " both Jews and Gentiles, that they are all under sin."

3 The LORD looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

D. C.
Haymo.

[*The Lord JESUS CHRIST looked down from the heaven of His assumed Humanity, wherein the Godhead dwelt, upon the children of men, by coming Himself on earth to seek for the lost sheep of the house of Israel.*]

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no, not one.

Gen. vi. 12,
13.

He looked down " upon the earth, and behold, it was corrupt, for all flesh had corrupted its way upon the earth ; " and then His saying was, " the end of all flesh is come before Me, and behold, I will destroy them with the earth." Again He looked down " to see the city and the tower, which the

children of men builded," and these were His words: "Let us go down and there confound their language, that they may not understand one another's speech." Once more, when the fulness of the time was come, He looked down, and then "God so loved the world, that He gave His Only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Gen. xi. 5, 7.
S. John iii. 16.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their way; and the way of peace have they not known: there is no fear of God before their eyes.

On these three verses I shall say nothing, as they are neither to be found in the Hebrew nor in the LXX.,¹ and therefore are also absent from the Bible Version. They are clearly requoted from the third chapter of the Epistle to the Romans, where the Apostle is giving a kind of abstract of the characteristics of the wicked from various Psalms. *Their throat is an open sepulchre*, is from Ps. v. 10; *the poison of asps, &c.*, is from Ps. cxl. 3; *Their mouth is full of cursing, &c.*, from Ps. x. 7. Again, *Their feet are swift to shed blood, &c.*, is from Isa. lix. 7; or perhaps from Prov. i. 16; and the last clause, *There is no fear of God before their eyes*, is from Ps. xxxvi. 1. S. Jerome and Venerable Bede give this account of the insertion. Cassiodorus seems doubtful whether they are not original. John Azor, and some other late writers, agree with him. L.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord.

Have they no knowledge? It is the same thing that is written in Isaiah; "therefore is My people gone into captivity, because they have no knowledge." "If," says S. Basil, "they would not gain knowledge by being taught, they shall gain it by being afflicted." And notice how S. Paul, in the first chapter of the Epistle to the Romans, shows that they might have had knowledge if they would: that "the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, so that they are without excuse." *Eating up my* Isa. v. 13.
Ay.
Rom. i. 20.

¹ [The passage is given in many editions of the LXX. and in translations which follow the Greek, as the Vulgate, Æthiopic, Coptic, Arabic, and also is found in one Hebrew MS., but it is rejected by the best authorities as an insertion.]

- people as if they would eat bread. And in like manner, Eliphaz speaks of man, "which drinketh iniquity like water." And so the Apostle warns, "If ye bite and devour one another, take heed that ye be not consumed one of another." Where S. Chrysostom very well observes the gradual augmentation of the sin and punishment, *Bite, devour, be consumed*. And yet that very saying of the Jews which so fully expressed their malignity against the Prophet, "Who shall give us of his flesh, that we may be satisfied?" is so beautifully turned by the Church to her own purposes when she speaks of the Flesh that is Meat indeed, and the Blood that is drink indeed. *And call not upon God*. That is, as S. Chrysostom well teaches, They may indeed call upon Him with their mouths; they may give Him honour with their lips, but thus persecuting His people, that shall be fulfilled in them which is written by Isaiah, "Your brethren that hated you and cast you out for My Name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." [*Eating up my people*. The Greek Fathers take it literally of the miseries inflicted by Sennacherib's army, and it is then transferred to the sufferings of the Church during her persecutions at the hands of the Jews first and then of the Romans, neither of whom knew the Way of Peace, the Redeemer of the world, wherefore is added, *and call not upon the Lord*. For, as the Apostle asks, "how shall they call on Him in Whom they have not believed?" And therefore judgment came upon them, according to that saying, "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not upon Thy Name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." And another warns us that evil priests, who make a gain of their flock, and are not zealous for the glory of God and the salvation of souls, are here threatened.]
- Job xv. 16.
Gal. v. 15.
S. Chrysost.
Isa. lxvi. 5.
Z.
D. C.
S. Alb. Mag.
Rom. x. 14.
Jer. x. 25.
Ric. Hamp.

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

- Prov. xxviii. 1. "The wicked flee when no man pursueth, but the righteous is bold as a lion," that is, as the Lion of the tribe of Judah, That hath conquered. So it was with the Jews, when in the Council of the Pharisees Caiaphas said, "The Romans shall come and take away both our place and nation;" and by the means of the very wickedness they committed to prevent it, their destruction by the Romans was brought to pass. I need not quote, as Corderius does, a vast number of sentences from Aristotle and other heathen philosophers to the same effect. We may sum up the whole in the saying of the wise man, "Fear is nothing else than a betraying of the succours which reason offereth;" or better still is that of S. Basil of Seleucia, "Fear is only an argument of unbelief."
- S. John xi. 48, and S. Aug. there.
Wisd. xvii. 12.
Orat. 22.

[*Where no fear was.* That is, fearing the persons of men, and fearing the loss of mere temporal blessings, but not fearing God, nor the loss of eternal joys.] D. C. 1
S. Alb. Mag.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the LORD.

Ye have made a mock at the counsel of the poor. So they did when they said, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" So they did when they exhorted Him, "If Thou do these things, show Thyself to the world:" when they cried out, "Let CHRIST, the King of Israel, come down now from the Cross, that we may see and believe." And *because he putteth his trust in the Lord.* It is precisely the same thing as in that other verse, "All they that see Me, laugh Me to scorn; they shoot out their lips and shake their heads, saying, He trusted in God." So, long before, Rabshakeh had made a mock at the counsel of the poor, the Jews shut up within Jerusalem, and besieged by the enormous hosts of Assyria: "Let not Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the King of Assyria." And in contrast with this, we have that sad warning, "Lo, this is the man that took not God for his strength." And here, then, is our comfort: the counsel of the Poor may be made a mock of, but cannot be overthrown: "The counsel of the LORD, that shall stand." That counsel which is to guide and guard us in the days of our pilgrimage here: that counsel which proceeds from the Wonderful Counsellor; as it is written, "My FATHER Which gave them Me is greater than all, and no man is able to pluck them out of My FATHER's hand."

S. John ii. 20.
S. John vii. 4.
S. Mark xv. 32.
Ps. xxii. 7, 8.
L.
Isa. xxxvi. 15.
Ps. lii. 8.
Prov. xix. 21.
S. John x. 29.

11 Who shall give salvation unto Israel out of Sion? When the LORD turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Notice that by Israel we are to understand those other sheep which the LORD has that are not of this fold, but which He must also bring, that they may hear His voice. For it is Israel, not Judah; Sion, not Jerusalem. *Who shall give?* Firstly, and as the cause of all the rest, those tongues of fire which, to quote S. James' Liturgy, "descended in that upper room of the holy and glorious Sion," and from thence scattered the illumination of the Gospel over the dark places of the earth: that rushing, mighty wind, which first "filled all the house, where they were sitting," but afterwards breathed like a summer gale over the face of the whole earth, making the wilderness and solitary place glad for it, and the desert

G.

Ay.

to rejoice and blossom as the rose. But in a subordinate sense, *who shall give* may be answered by the names of the Apostles and other valiant heroes of CHRIST, by whose labours the earth was filled with the knowledge of the LORD, as the waters cover the sea. *When the Lord turneth the captivity of His people.* Then, as it is in the parallel passage, *were we like unto them that dream.* A glorious dream indeed, in which, fancy what we may, the half of the beauty, the half of the splendour, will not be reached by our imagination. *The captivity*—of our souls to the law of concupiscence, of our bodies to the law of death; the captivity of our senses to fear; the captivity, the conclusion of which is so beautifully expressed by one of our greatest poets :

Giles
Fletcher:
"CHRIST'S
Triumph
over Death."

"No sorrow now hangs clouding on their brow;
No bloodless malady impales their face;
No age drops on their hairs his silver snow;
No nakedness their bodies doth embase;
No poverty themselves and theirs disgrace;
No fear of death the joy of life devours;
No unchaste sleep their precious time deflowers;
No loss, no grief, no change, wait on their winged hours."

And therefore :

Glory be to the FATHER, Who looked down from heaven upon the children of men; and to the SON, Who is in the generation of the righteous: and to the HOLY GHOST, from Whom and by Whom that generation receives its righteousness;

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

COLLECTS.

Ludolph.

Vouchsafe, O LORD, to look down from Thy holy heaven upon the children of men, and give us to know the way of peace; that we, being set free from the hard captivity of vice, may enjoy the habitations of the heavenly Jerusalem. (1.)

Mozarabic,
for the Jews.

O JESU, ineffable WORD of the Almighty FATHER, Whom the hearts of men therefore believe not to be very GOD, because in their own souls they are altogether become abominable; we pray and beseech Thee that they also may know Thee like as we know Thee; that they may so be joined to Thy faithful people by the profession of a true faith, as entirely to rejoice that they have their portion and inheritance among the redeemed. Amen. Through Thy mercy (11.)

S. Hieron

The LORD grant to each of us that, being made a Jacob by supplanting all vice, and turned into a true Israel, he may merit to embrace the LORD with his whole heart: to Whom, with the FATHER and the HOLY GHOST, is honour and glory to ages of ages. Amen.

Mozarabic,
for the
Arians.

[O LORD, make us ever believe and call upon Thy Name, that we may not think with the heart of the fools, who cry

with unbelieving voice, There is no God. Turn the corruption of their mind unto the truth of the faithful, that their wickedness may not overcome those faithful, but that the faithful may win them by the doctrine of love, that they may eschew their abominable heresy, and together with the faithful may in a pure heart believe and confess the essence of the Trinity, so as to be numbered with the generation of the righteous, and with Thy Saints enjoy the glory of blessedness. Through Thy mercy (11.)

[O GOD the FATHER, turn everlasting captivity away from Thy people, and, we pray Thee, grant us peace in Him Who maketh both one, peace wherein our mortal Jacob may rejoice in the flesh, until, becoming Israel, we shall attain to behold Thee, O God. (1.)]

D. C.

PSALM XV.

TITLE. A Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST is the mountain on which the souls of the righteous may rest. The voice of CHRIST speaking to the FATHER concerning His faithful people. Of the example and dominion of the same. Of His Apostles and Saints. The Prophet inquireth : GOD replieth. Of righteousness.

VEN. BEDE. The LORD replieth to the question of the Prophet after the pattern of the decalogue, that the way to the courts of His blessedness, lies by ten virtues. The whole Psalm consists of a question and reply : but the question is contained in one verse, the reply in six.

EUSEBIUS OF CÆSAREA. Restitution to our first state, and a representation of Him Who is perfect according to GOD.

ANONYMOUS. The words of the people in the Babylonish captivity, desiring to return to their own country, and enumerating the merits by which a man may go up thither.

SYRIAC PSALTER. Perfect conversion to GOD.

VARIOUS USES.

Gregorian. Sunday : II. Nocturn. [Easter Eve : Matins. Feasts of Five Wounds, Crown of Thorns, and Shroud : II. Nocturn. Michaelmas Day : I. Nocturn. All Saints : II. Nocturn. Common of One Martyr : III. Nocturn. Common of Many Martyrs : II. Nocturn. Common of Confessors : III. Nocturn.]

Monastic. Thursday : Prime.

Parisian. Tuesday : Matins.

Lyons. Monday : Terce.

Ambrosian. Monday of the First Week : III. Nocturn.

Quignon. Monday : Compline.

ANTIPHONS.

Gregorian. [Easter Eve: He shall dwell in Thy tabernacle,* He shall rest upon Thy holy hill. All Saints: LORD, they who have done the thing which is right, shall dwell in Thy tabernacle, and rest upon Thy holy hill. Common of a Martyr: He shall dwell in Thy tabernacle, he shall rest upon Thy holy hill. Many Martyrs: I will give to My Saints the promised place in the Kingdom of My FATHER, saith the LORD.]

Parisian. Who shall rest upon Thy holy hill, O LORD? He that worketh righteousness and hath done no harm to his neighbour.

Mozarabic. LORD, who shall dwell in Thy tabernacle? or who shall rest upon Thy holy hill?

The question has been asked why this is only called A Psalm of David: not, as so often, A Psalm of David to the end. S. Chrysostom answers that this Psalm has reference, not to the end, but to the very beginning, of the Christian life. Ruffinus sees a mystery in the very number of the Psalm: the Paschal Lamb was slain on the fourteenth day of the month at even: the number fifteen, as the day of the full moon, implies the fulness of light which followed the completion of the sacrifice, that fulness of light which will be the portion of the citizen of Sion, described in this Psalm.

S. Basil.
S. Asterius.

The Psalmist in the last Psalm had declared: "They are all gone out of the way, there is none that doeth good;" and so, as if in despair, he turns to GOD that he may put the disciples' question, "Who then can be saved?" Standing then as a Priest before the Holy of Holies, and waiting for the words of the Living Oracle CHRIST, the whole world lying in wickedness behind him, the House of GOD in all its blessedness before him, he thus begins:¹

G.

1 LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

B.

We must understand the *tabernacle* of the Church militant; the *holy hill* of the Church triumphant.² And in this sense it is well said, the *tabernacle* or tent, because tents are the habitation of them that are engaged in war, not of those who are at rest. By the mountains, as the Gloss beautifully says, eternal beatitude is represented, where is the vision of peace,

¹ Remigius also joins on this Psalm to the last, but he makes it depend on the last verse, "Then shall Jacob rejoice, and Israel shall be right glad;" as if, remembering with the Apostle that "they are not all Israel which are of Israel," he proceeded to ask, Which of all these

who seem to enter into GOD's tabernacle shall really dwell there and belong to it?

² Jansenius and Lorinus, but few other commentators of note, will have both the tabernacle and the holy hill to mean the same thing, namely, the kingdom of heaven.

and the perfection of love, where none contends in the vehemence of the conflict,—but every one rests in eternity of peace: the mountain in which it pleased the LORD to dwell, yea, the LORD will abide in it for ever. He asks not, *Who shall rest in Thy tabernacle?* because he well knows that rest here is impossible: “without are fightings, within are fears:” ^{2 Cor. vii. 5.} “if Joshua had given them rest, then would He not afterwards have spoken of another day.” ^{Heb. iv. 8.} *Who shall dwell or abide:* for he well knew how difficult it is to abide in grace. Adam had two sons, and one was a murderer: only eight persons were preserved in the ark, and one was a blasphemer: Abraham had two sons, and one was rejected: Isaac had two sons, and one was reprobate: Jacob had twelve, and ten banded together to sell their brother for a slave. We may find a reference here to the ark, which for centuries dwelt in the tabernacle, being carried hither and thither, but never found any rest till removed to the holy hill of Sion. S. Basil takes the tabernacle of our flesh, laying the emphasis on the word *Thy*: who shall dwell in this body of infirmity and sin, so as to make it *Thy tabernacle?*

[This whole Psalm sets before us the perfect Manhood of CHRIST, and describes the holiness and obedience whereby He merited, even as the Son of Man, the throne of Heaven. And as He *rested* in more than one place during His pilgrimage on earth, so the *tabernacle* is variously explained. And first, it is taken of His Virgin Mother:

Sic quievit in Mariâ,
Dum ipsius in hac viâ
Virgo fit hospitium.

The Sequence,
Jubilemus in hac die.

Or, with the Vulgate reading of Eccles. xxiv. 8: “He that made me rested in my tabernacle.” Then the grave which held Him for a time is so called, in accordance with that saying, “His rest (Vulg. grave) shall be glorious.” Wherefore this Psalm is recited on Easter Eve. And, thirdly, His abode in Paradise before His Resurrection is referred to, as He was the first of mankind to enter there. Finally, He, coming to His people in the Blessed Sacrament, dwells in that true tabernacle of God, a cleansed heart.

O dulcis JESU, veni
In cordis lectulum,
In quo nil sit obscœni;
Fac tibi ferculum
Virtutibus ornatum,
Et caritate stratum,
Me tibi præparatum
Fac tabernaculum.]

The Hymn,
Quo me Deus amore.

2 Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

- Ay. As ten commandments were given from Mount Sinai, which they who would enter into eternal life must keep : so here we have ten marks or characteristics of those that shall enter into the same life. The first is, *He that leadeth an uncorrupt life* ; or as it is in the Vulgate, *He that walketh without blemish*. *Walketh*, that is, in the same state in which he has been placed by holy Baptism ; leading “ the rest of his life according to this beginning.” But this keeping himself unspotted from the world, this passive service of God, is not enough, unless he bring forth the fruits of actual righteousness : and therefore it follows in the second place, *and doeth the thing which is right*. They observe that of the four cardinal virtues, Justice, Prudence, Temperance, and Fortitude, David only mentions Justice, because this of necessity must include all the others. And then there follows thirdly, *speaketh the truth from his heart*. Where notice that truth is here mentioned as the first-fruit of working righteousness, just as it is put first in the catalogue of Christian graces by S. Paul : Philip. iv. 8. “ finally, brethren, whatsoever things are true, whatsoever things are honest,” &c.
- G.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

- Ay. They notice well that there are three kinds of truth ; truth in heart, truth in word, truth in deed. Truth in heart, of which the Apostle says, “ Let us draw near with a true heart, in full assurance of faith.” Truth in word, of which the Prophet writes, “ These are the things which ye shall do ; speak ye every man the truth to his neighbour.” Truth in deed ; of which Hezekiah pleads, “ Remember now how I have walked before Thee in truth and with a perfect heart.” And we have them all here. Truth in heart : *speaketh the truth from his heart*. Truth in word : *he that hath used no deceit in his tongue*. Truth in deed : *nor done evil to his neighbour*. And these are the third, fourth and fifth marks of the citizen of Sion. S. Augustine, the Doctor of Truth, who so strenuously teaches that a falsehood can never be justified by any necessity, even of life or death, dwells at great length from this Psalm in his treatise De Mendacio, on the subject of truth.
- Heb. x. 22.
Zech. viii.
16.
2 Kings
xx. 3.

- L. And notice the examples of truth spoken with the lips but not from the heart ; because either spoken unwillingly or guilefully. Caiaphas spoke the truth concerning CHRIST : “ It is expedient that one man should die for the people ; ” but, — “ this spake he not of himself ; ” and therefore not from his heart. The priests of the Philistines spake truth concerning the ark ; Balaam concerning the people of God ; the devils concerning CHRIST ; but again not from the heart. The sixth note : *and hath not slandered his neighbour*. S.
- S. John xi.
50.

Augustine's practical commentary on this clause is well known; how over the table at which he entertained his friends, he caused these two verses to be written :

Quisquis amat dictis absentum rodere vitam
Hanc mensam vetitam noverit esse sibi.

He that is wont to slander absent men,
May never at this table sit again :

And in his Confessions, he takes occasion to celebrate the abhorrence which S. Monica always felt and expressed for everything like slander. The seventh characteristic follows :

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the LORD.

Here the Vulgate is entirely different from our own translation: *The malicious one hath been brought to nought in his sight* : or as it is in our Bible translation, *In whose eyes a vile person is contemned*. If we take that translation, the Psalmist only tells us what the Apostle also commands: "Be strong in the LORD, and in the power of His might:" thus being able to condemn him that is indeed the vile person, him that is indeed the malicious, namely, Satan. Hence came the courage of the martyrs; hence they could despise the bribes and seductions of the devil on the one side, for the "far more exceeding and eternal weight of glory" offered them on the other. And not only the devil, but his instruments: witness the words of brave Mattathias: "Thus consider ye throughout all ages, that none that put their trust in Him shall be overcome. Fear not thou the words of a sinful man, for his glory shall be dung and worms. To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing." Yes: and thus indeed Satan was contemned by Him Whose abode is from everlasting to everlasting on the heavenly hill, when the evil one showed Him all the kingdoms of the world and the glory of them in a moment of time: and received for his answer, "Get thee behind Me, Satan, for it is written, Thou shalt worship the LORD thy GOD, and Him only shalt thou serve." *And maketh much of them that fear the Lord*. Beautifully in the same spirit is it said by our own Bishop Montague, "Those blessed ones with GOD, that have fought the good fight, kept the faith, finished their course, as they are now regnant in glory with their Redeemer, so are they honourable amongst the righteous upon earth for ever. They have left a name behind them so that their praise shall be remembered for evermore. The LORD hath gotten great glory by them, and therefore with renown He will reward them. No Christian will deny or envy them their due: and

Ay.

¹ Macc. ii. 61.

G.

A New Gag.

for myself, I say with Nazianzen, It doth me good at heart to see them honoured : I admire, reverence, adore them in their kind : their triumphs and trophies over death and hell, my tongue and pen shall most willingly set forth to light with all the poor skill and faculty I have."

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

This is the eighth characteristic of the citizen of Sion. Where notice that there was once a disposition on the part of some of the greatest doctors of the Church, as S. Augustine and S. Basil, to consider all swearing of whatever kind, forbidden by the law of Christianity. S. Basil says on this very place : "What is this? Here an oath is mentioned among those virtues which belong to a perfect man ; while in the Gospel it is entirely forbidden. What then are we to say? This : that the LORD has everywhere the same end, not only to prevent the completed efforts of sin, but to cut up iniquity from its very first beginnings. For, as the old law says, Thou shalt not commit adultery, but the LORD's commandment is, Thou shalt not desire : so here, the Prophet is satisfied if an oath be taken with truth ; but the LORD cuts up all possibility of perjury by forbidding an oath." S. Augustine says : "A false oath is destruction ; a true oath is perilous : no oath is secure." And so S. Ambrose : "It is God's will that thou shouldst not swear, lest thou shouldst commit perjury." But the teaching of the Church is rather that of S. Thomas : An oath is like medicine ; not to be taken every day and on common occasions, nor without the advice of a wise physician ; but with that advice necessary.

Serm. 28.
De Verbis
Domini.

Ric. Hamp.

Prov. xviii.
24.
Deut. iv. 7.

[And observe, that as the word Sacrament denotes the military oath, so this verse holds of the Christian soldier who keeps the pledge sworn to his Captain in Baptism, and confirmed in the Eucharist, *disappointing Him not*, Who is so eager for our salvation, but abiding faithful even when constancy seems to be *to his own hindrance*, loss of friends, spoiling of goods, peril of life itself. And it is well said, *his neighbour*, because the "Friend that sticketh closer than a brother," the LORD our God, is nigh unto us in all things that we call upon Him for.]¹

¹ [There is a noteworthy parallel to this picture of a righteous man in a place where it would hardly be looked for, the poems of Catullus :

Catull.
Carm. 76.

Siqua recordanti benefacta pri-
ora voluptas
Est homini, cum se cogitat
esse pium,

Nec sanctam violasse fidem, nec
fœdere in ullo
Divum ad fallendos numine
abusum homines,
Multa peracta manent in longâ
ætate, Catulle,
Ex hoc ingrato gaudia amore
tibi.]

6 He that hath not given his money upon usury :
nor taken reward against the innocent.

The first clause of this verse contains no doubt the most intensely difficult subject in Christian morals. Whether the law against usury was one intended for the Jews alone, in the strictness of the letter, and the Early Church was mistaken in applying it to the new dispensation : or whether the later Church has mistaken in allowing it under certain, and those very lax, rules, rules rather dictated by the civil authority than self-evident, is a question which it would be the height of presumption to attempt to solve. Only this must be remembered : that there has been great error on the one side or on the other ; either in the present practice of allowing, without a scruple, funds, debentures, and the like ; or in the early prohibition to a priest to buy a field in which the seed had just been sown, with the intention of selling the crop, because in so doing he sold time, God's free gift to every one. But let this law mean what it may ; let it be taken in the literal sense, or like the fourth commandment be utterly spiritualised, there can be no doubt as to the next clause, *nor taketh reward against the innocent*. And then we are carried back at once to His trial, Who was indeed, Who was only, innocent ; to His own words quoted against Him, " Destroy this temple and in three days I will raise it again ;" to the confession of Judas, " I have sinned in that I have betrayed the innocent blood." And this last characteristic of the perfect man, seems to fix the interpretation of the whole on Him Who did no sin, neither was guile found in His mouth ; on Him Who shall indeed dwell in God's tabernacle and rest upon His holy hill, when all enemies shall be subdued to Him and He shall reign for ever and ever. And in this sense, most fully, most completely, does the last verse apply ;

S. Basil. hic.
S. Hieronym. in
Ezech. 18.
S. Leo.
Serm. 6.
S. Cyprian.
ad Quirin.
cap. 48.
Innocent.
III. cap.
Quam perniciosum.

G.

7 Whoso doeth these things : shall never fall.

And therefore :

Glory be to the FATHER, Whose is the holy hill ; and to the SON, Who shall abide in it for ever : and to the HOLY GHOST, by Whom only we are to reach it.

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

COLLECTS.

Grant to us, merciful GOD, to enter Thy Church without spot, and turn us away from deceiving our neighbours ; that while we observe all things according to Thy precepts, we may not be afflicted by Thy punishments for ever. (1.)

O CHRIST, the SON of GOD, have mercy on our humility, Thou, Who by the deceit of the traitor disciple, wast given over to suffering and death : and as Thou wast in Thine in-

Ludolph.

Mozarabic.

nocence sold for money, grant that we may never deceive our neighbour by perjury, nor injure ourselves by evil habits; but rather following the example of Thy patience, may prevail both against our external and internal enemies. Amen. Through Thy mercy (11.)

D. C.

[Visit us, O LORD, we pray Thee, as we wander in the body away from Thee, and vouchsafe to strengthen us in Thy holy service, that alway busied in doing that which is right, we may be uncorrupt dwellers in Thine everlasting tabernacle.]

PSALM XVI.

TITLE. Michtam of David. Vulgate: The inscription of the title: To David himself. Probably, A golden Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST, when He had suffered for us, was not left in hell. The voice of the Church. The voice of CHRIST to the FATHER, and of His members to their head. Through this whole Psalm the Person of the SAVIOUR is introduced. At its commencement, He speaks according to His humanity to the FATHER, beseeching that He may be preserved, because He hath ever set His hope on Him: He adds how His Saints are chosen, not by the desires of the flesh, but by the virtues of the SPIRIT: He affirms that everything that He endured was for the glory of His heritage. In the second part, He returns thanks to the same FATHER, Who, standing on His right hand, overcame the iniquity of this world by the power of His omnipotence: whence He affirms that His soul was set free from hell, and after the glory of His Resurrection, had its dwelling among the pleasures of GOD's right hand.

VEN. BEDE. When all the headings of the Psalms may be called Inscriptions of Titles, I know not with what peculiar mystical signification this Psalm has this especial title. But since a title was written over our LORD when Crucified, "This is the King of the Jews," not without reason in the Psalm in which that same King is about to speak of His Passion and Resurrection, is commemoration made of that inscription: for that which is added, to David himself, is not to be applied to any other person than to the LORD, the SAVIOUR to Whom it is sung.

EUSEBIUS OF CÆSAREA. The election of the Church and the Resurrection of CHRIST.

ÆTHIOPIC PSALTER. The covenant of David which he proposed as peculiar to himself.

VARIOUS USES.

Gregorian. Sunday: II. Nocturn. [Easter Eve: Matins. Corpus Christi: I. Nocturn. Feasts of the Precious Blood and Shroud: Matins. Common of Many Martyrs: II. Nocturn.]

Monastic. Friday : Prime.

Parisian. Wednesday : Compline.

Lyons. Sunday : II. Nocturn.

Ambrosian. Monday of the First Week : II. Nocturn.

Quignon. Tuesday : Compline.

ANTIPHONS.

Gregorian. My goods * are nothing unto Thee : in Thee have I hoped ; save me, O GOD. [Easter Eve : My flesh also shall rest in hope. Corpus Christi : With the Communion of the Cup, whereby GOD Himself is received, not with the blood of bulls, the LORD hath gathered us together. Common of Many Martyrs : In the Saints which are in the earth, He hath magnified all my wills among them.]

Parisian. Preserve me, O GOD : for in Thee have I put my trust.

Mozarabic. I said unto the LORD, Thou art my GOD.

1 Preserve me, O GOD : for in thee have I put my trust.

Have I put My trust. And "they that trust in the LORD," Isa. xl. 31. it is the promise of the prophet, "shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." But we may put the text, so far as He is man, into our LORD's mouth : for He was preserved by the FATHER, as well as preserved Himself. Or when He says, *Preserve Me*, we may so interpret it, as if He were praying for those that are His, and with Whom He is one. Gerhohus beautifully paraphrases the prayer : "*Preserve in them, Me, the Way, that they may not err ; Me, the Truth, that they may neither deceive, nor be deceived ; Me, the Life, that although they be dead, they may live,—that although they be sick through any sin, this sickness may not be unto death ; but that every one that liveth and believeth in Thee may not die everlastingly. Thus, O FATHER, preserve Me, Who am the Resurrection and the Life, so that if even any one of Mine should die through sin, he may yet live again through penitence : to the end that none of My own may perish, preserve me, O God.*" But further notice that this and the following verses teach us six mysteries concerning CHRIST. The virtue of His prayer, *Preserve Me, O God* : the efficacy of His teaching, "All My delight is upon the Saints,"—or, as it is in the Vulgate, "In the Saints He hath wonderfully declared My will : " the gathering together of His Church, "Their drink-offerings of blood," &c. : the safeguard of His Passion, "Thou maintainest My lot : " the glory of His Resurrection, "Thou shalt not leave My soul in hell : " the blessedness of His Ascension, "At Thy Right Hand there is pleasure for evermore." On this verse the schoolmen raise a question whether our LORD can be said, in so far as He was man, to have possessed hope as a theological virtue. And S. Thomas decides that He cannot : a decision

G.

Ay

L.

somewhat modified by Cardinal Hugo and others, who say that, although He possessed not hope in respect of the beatific object, which was always His own, yet so far as hope imparts an expectation of a certain, separate, future thing, as for example, the incorruptibility of His own Body in the grave, He may be said to have possessed it.

2 O my soul, thou hast said unto the LORD :
Thou art my God, my goods are nothing unto thee.

Or, as it is in the Vulgate, "Thou hast no need of my goods." Others would more literally translate it, "My Good, there is nothing beside Thee." They dispute whether this verse may be put into the mouth of our LORD, *Thou art My God*. No doubt it may be, as He Himself taught us on the Cross. Hence also the whole question arises, How, and how far, human works may be said to have merit: taken in connection with that speech of Elihu, "Thinkest thou this to be right that thou saidst, My righteousness is more than God's? If thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him? If thou be righteous, what givest thou Him, or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." It is sufficient to notice the fact, without entering into this, the most boundless controversy that has ever been agitated, and in which the Church has always allowed so great a latitude on either side. This only is to be observed: if we can from our very hearts take the first clause of the verse on our lips, then indeed we possess a blessing which nothing can destroy, and for which nothing could compensate.

Job xxxv. 7.

B.

S. August.
Conf. i. 1.

[Modern critics translate the last clause, as practically do the Syriac and Symmachus, *I have no good except Thee*. And on this there is no better comment than that brief saying of the Doctor of Grace, "Thou hast made us for Thee, and our heart is restless, until it rests in Thee." And they explain the ordinary rendering as spoken in the person of CHRIST, and meaning that the WORD took flesh not for Himself, but for us, and therefore that the Divine Glory, essentially incapable of increase, as already infinite, was not augmented by the Manhood of the SAVIOUR.]

D. C.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

Or, as it is in the Vulgate, "*In the Saints which are in His earth He hath magnified all My wills among them.*" For He Who, just before His Passion, said, "Nevertheless, not My Will, but Thine be done," has, in so far as He was Man, had His reward and His joy in this: that His will, and not their own, is the pole-star which directs the course of His people

across the stormy ocean of this world. Or, if we take the verse according to our own translation: the greatest of heathen philosophers could say that there was no sight more pleasing to the gods, than that of a good man suffering affliction wrongfully. And so we may not doubt that, among the innumerable cloud of witnesses, He, the Martyr of martyrs, is continually to be found. Or, if we put the words into our own mouths, then we find an especial emphasis in the clause, *that are in the earth*: as if it were natural to find more comfort from their struggles who are compassed about with the same infirmity, and exposed to the same attacks as ourselves, than from the peace of the blessed ones who have already entered into their rest. But not only in this verse, but in the next also, is there a striking difference between the Vulgate and our own version.

Ay.

C.

4 But they that run after another god: shall have great trouble.

Or, as it is in the Vulgate, "Their infirmities are multiplied: after that they made haste." It is wonderful how the different versions vary in this place, till one could hardly think that it was the same passage of Scripture that was translated. Thus, for example, one would read: "Multiplied be their sorrows who run headlong elsewhere." Another: "As for those profane earthly idols, and all the great who in them delight, multiplied be their sorrows." But, to take the words of the Vulgate, there are two senses, both most true, both most beautiful, in which they may be understood. The first, of the wicked: *Their infirmities*, that is, the afflictions which God sends, to bring them back to Himself, *are multiplied* in His love: because one is not enough, He sends another: as the Prophet says, "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." And yet, when thus afflicted, they made haste; they became impatient; they fretted at the chastisement of the LORD. Or, quite in the opposite sense, *Their infirmities were multiplied*: that is, the true servants of God, the more they try to walk worthy of their vocation, the more they endeavour to tread in the footsteps of their LORD, the more Satan assaults them with his temptations, the more their infirmities are multiplied. But in them is that prophecy fulfilled, "Rejoice not against me, O mine enemy; when I fall, I shall also arise." *After that they made haste*: they advanced in their spiritual course; they fulfilled the homely proverb, "He that stumbles without falling, goes on faster than before." *After that they made haste*. As Saul the persecutor, who became Paul the Apostle, laboured more abundantly than they all; as the penitent thief who, after grace had touched his heart, so confessed CHRIST, as none other before nor since; as S. Mary Magda-

L.

Isa. xxviii.
10.

C.

lene, who, after having fallen so deeply into that sin, which, more than any other, cuts us off from the grace of God, nevertheless merited first to behold Him after He had risen from the dead.

- D. C. [Again, *their infirmities were multiplied* when they learnt, for the first time, the true number and nature of their sins from holy preachers, and then, *after that, they made haste* to be converted and baptized. *Haste*, like Peter and Andrew, James and John, leaving their nets, and Matthew's quitting his office.]
- P.

5 Their drink-offerings of blood will I not offer :
neither make mention of their names within my lips.

- Ay. Or, as it is in the Vulgate, "I will not enter into their conventicles of blood." And think first of those sacrifices of blood which have been offered from the time of righteous Abel to Zacharias the son of Barachias, whom they slew between the temple and the altar: and then, beyond and above all, of that sacrifice of blood which, so far as they that offered it were concerned, has never yet been expiated, "His blood be on us and on our children." *Neither make mention of their names.* A reference to the Mosaic law, which not only forbade the worship of the idols of the seven nations, but the very mention of their names. And so is the prophecy in Zechariah: "It shall come to pass in that day, saith the LORD of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered." It is not, perhaps, necessary, with S. Paulinus, to put these words into our LORD's mouth, and to understand the *lips* of the two Testaments, by both of which, and especially by their coherence and contact, He reveals His Will; and to which, also, he would refer that verse in the Canticles, "Let Him kiss me with the kisses of His mouth." For it is remarkable how the names of the wicked are, as it were, passed over and kept silence about in Holy Scripture. The old prophet of Bethel,—we know his deeds; of his name we are not informed. So in the parable of the rich man and Lazarus; the name of the beggar that was carried by Angels into Abraham's bosom is known to the whole world; that of him who in hell lift up his eyes, being in torment, is involved in obscurity. So again of him who said, "Soul, thou hast much goods laid up for many years," and to whom God said, "Thou fool, this night thy soul shall be required of thee." In like manner the young man is not named who went away sorrowful from our LORD, because he had great possessions.¹
- D. C.
- Zech. xiii. 2.
- Epist. 31.
- Cant. i. 2.

[*Their drink-offerings of blood will I not offer*, because My offering is My own Blood, the Cup of the New Testament; S. Alb. Mag. *neither make mention of their names*, because the titles Jew

[¹ There is a very ancient tradition that he was S. Barnabas.]

and Gentile have been done away by the new name of Christian, which I have given to My Saints. Nay, I will not call them by the names their old sins have deserved, thieves, harlots, murderers, and the like, but brethren.]

S. Bruno
Carth.
Haymo.

6 The LORD himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

One can hardly explain *the portion of mine inheritance* better than by the words of S. Augustine on another Psalm : "What better than God can be given to me? God loveth me, God loveth thee. Behold, He hath set it before thee : ask what thou wilt. If the Emperor were to say to thee, Ask what thou wilt : what office of tribune or of count wilt thou receive? then what wouldest thou demand both to be received by thyself and to be given to others? Well, when GOD saith, Ask what thou wilt; what wilt thou demand? stir up thy mind, exercise thy avarice, stretch forward as far as thou canst, dilate thy cupidity : it is no ordinary person, but the Omnipotent God Who saith to thee, Ask what thou wilt have. . . . Thou wilt find nothing dearer, thou wilt find nothing better, than Him Who said, Ask what thou wilt. Seek for JESUS, Who made all things : and in Him, and from Him thou wilt have all things which He made. . . . And He desires to give thee nothing so much as Himself. If thou canst find anything better, ask it. But if thou askest anything else, thou wilt do Him dishonour, thou wilt do injury to thyself, by preferring His works to Himself. . . . *The Lord is the portion of my inheritance.* Let Him possess thee, that thou mayest possess Him : He possesses thee that He may benefit thee; He is possessed by thee, that He may benefit thee." Thus S. Augustine speaks on the 40th Psalm, but his words are at least equally applicable to this. *Thou shalt maintain my lot.* Or, as it is in the Vulgate, "Thou art He that shall restore me mine inheritance." And one cannot but notice the similar difference between our translation and that of the Vulgate in the parable of the Prodigal Son : where our translation has, "Bring forth the *best* robe, and put it on him," it is in the Vulgate, "Bring forth the *first* robe," that is, the robe of baptismal innocence, to be restored in a certain degree by penitence. And thus in this verse, *Thou shalt restore my heritage* manifestly refers to our being made heirs of GOD, and joint heirs with CHRIST, in our Baptism. Neither must we fail to see how the two great Sacraments are set forth to us in this verse. *The Lord is the portion of mine inheritance*,—namely, that HOLY GHOST, Whose temples at the baptismal font we became : *and of my cup*,—namely, that dear LORD, Whose Blood in the Eucharistic chalice we drink. Thus we have the Sacrament of Life, and the Sacrament of Food, immediately followed by

A.

A.

L.

that of medicine. Literally, these references to the cup, *The Lord is the portion of my cup*, "I will receive the cup of salvation," "Are ye able to drink of the cup that I shall drink of?" are allusions to the Jewish custom of ratifying and confirming a covenant, such as the transfer of land, by drinking from a common cup. But how unspeakably poor and mean is that literal sense in the Psalms, compared with the mystical signification which shall be in force till the end of the world! Or we may put the words into our LORD's mouth, *Thou shalt restore Mine inheritance*. It is the same prayer as that, "And now, O FATHER, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." *Thou shalt restore*. After My thirty and three years of suffering, after My crown of thorns, after My reed of mockery, after My Cross, Thou shalt restore My everlasting years of glory, Thou shalt set a crown of pure gold upon My Head, Thou shalt give Me the sceptre of everlasting dominion, and the throne that is at Thy Right Hand for evermore.

S. John
xvii. 5.

The Hymn,
*Optatus votis
omnium.*

O grande cunctis gaudium,
Quod partus nostræ Virginis
Post sputa, flagra, post crucem,
Sedi Paternæ jungitur.

7 The lot is fallen unto me in a fair ground : yea,
I have a goodly heritage.

- A. Had we not such authority for the application, I should almost have shrunk from applying this verse to the SON of GOD, as exulting over, and glorying in, His union of human nature to the Eternal Word. This is the *fair ground* in which He cast His lot at Bethlehem : this is the *goodly heritage*, *goodly* only to the exceeding greatness of His love, which He came into this world to vindicate to Himself. And S. Peter Chrysologus carries out the allegory still further, and shows how the *lines*, as the Vulgate and our own Bible translation give the word, were meted out by the HOLY GHOST, when He came down on the Blessed Virgin, preparing in her a habitation for the SON of GOD. And there is no doubt a reference to the division of the inheritance of the tribes by Him, as it is described in the book of Joshua.
- Z.
- C. The expression in the Vulgate, "The ropes are fallen unto Me," is piously interpreted in more than one sense by the Fathers. Euthymius will have them to be those material ropes by which the SON of GOD was bound in the garden : the *fair ground* referring literally to the beauty of its flowers, but spiritually to the inheritance which that binding, as the first-fruits of, and entrance on, His Passion, procured for Him. S. Augustine takes them of the bands of love by which CHRIST was drawn to His work on earth, and with reference to which the Bride prays, "Draw Me, we will run after

Josh. xiii. 6.

Thee."¹ *I have a goodly heritage.* Or we may take it of the Son of God thus consoling Himself amidst the toils and afflictions of His earthly pilgrimage: "I suffer these things, because without them mankind cannot be restored to their country: I endure the contempt, the insults, the rejection of those that ought to be My own here, to the end they may be in very deed My own there. Nevertheless, I am not ashamed, for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. *I HAVE a goodly heritage,* Mine before the foundation of the world; and Mine, but belonging also to those that are Mine, when I shall have returned to My country, and resumed My throne to all eternity." And yet in one sense more: may not we, who have been led into the green pastures of Scriptural interpretation by the primitive and mediæval Saints, whom, at however great a distance, we are following,—may not we say, *The lot is fallen unto me in a fair ground*: the fair, wide ground, which, taking us away from the narrow construction of the literal sense, enables us to lift up our eyes to the everlasting hills; *yea, I have a goodly heritage*, in the application to things seen and eternal, of words in their literal sense, spoken of things seen and temporal.

8 I will thank the LORD for giving me warning : my reins also chasten me in the night-season.

Or, as it is in the Vulgate, *Who hath given me understanding.* But to take it in the sense of our own version: see how continually from the very beginning that HOLY SPIRIT has warned against sin and danger. The hundred and twenty years given to the sinners of the old world; the vision of Abimelech; the repeated messages to Pharaoh; the continual warnings given to Saul: the threatening pronounced by the prophet sent against Bethel: all these show how mercifully God would fence in both His servants and His enemies from sin. *Who hath given me understanding.* They see a reference here to the first Adam: to him also the lines fell in pleasant places; he also had a goodly heritage: but because "being in honour he had no understanding," he lost all, and became like the beasts that perish. But if we take this sentence as spoken by our LORD, the greater number of the Fathers have taught us that the knowledge of CHRIST, in so far as He was man, was not communicated to Him by degrees, and in the course of years, but at once and from the very in-

¹ It would take too long to follow Hugh of S. Victor in his allegory of the universe divided between our LORD and Satan: or Nicephorus Blemmidas, of the ropes, in the sense of the

snare which were spread for CHRIST. Michael Ayguan understands the passage, of the division of the world among the twelve Apostles, as once of Canaan between the twelve tribes.

- stant of the Incarnation. It is true that the opposite opinion has been held by S. Athanasius, S. Cyril of Alexandria, S. Ambrose, S. Fulgentius, S. Epiphanius, and to a certain extent by S. Augustine; but, notwithstanding, the other is the more general belief, except in so far as that which is termed experimental understanding, the wisdom and knowledge arising from experience, is concerned. *My reins also chasten me in the night-season*, or as it is in the Vulgate, *till the night*. Either version will give the same sense. He did indeed suffer all the miseries and labours, all the hardness and weariness in the night-season of this life: or *till the night*, the deep, dark night of His Passion. And notice that this is one of the blessings for which He returns thanks: He, the Captain of our salvation, for the pains and labours which purchased for Him, in so far as He was Man, the Throne above every throne, and the Name above every name: as we, the soldiers of that Captain, ought to do for the pain which renders us like Him here, and which is intended to transform us into His image there. As the German poet well says:

“Could I face the coming night,
If Thou wert not near?
Nay, without Thy love and might,
I must sink with fear:
Round me falls the evening gloom,
Sights and sounds all cease,
But within this narrow room
Night will bring no peace.

“Then if I must wake and weep
All the long night through,
Thou the watch with me wilt keep,
Friend and Guardian true;
In the darkness Thou wilt speak
Lovingly with me,
Though my heart may vainly seek
Words to breathe to Thee.”

S. Bruno
Carth.

D. C.

Ric. Hamp.
Rom. vii. 23.

[*My reins*. Taking it of our LORD, these words denote the Jewish nation, from whose reins His Mother sprang, which did indeed *chasten* Him by revilings and tortures until that *night-season* of the three hours' darkness, when they could do no more. And if we apply the passage to Christians, it tells of the temptations of the flesh, the law in the members warring against the law of the mind, and that, even in Saints, till the *night* of bodily death, but in sinners till the night of voluntary spiritual darkness.]

9 I have set GOD always before me : for he is on my right hand, therefore I shall not fall.

And again the verse may be said by our LORD with a depth of meaning in which it can be taken by none other. For,

from the very instant of His conception hypostatically united to the FATHER, how could it be that the LORD was not always before Him? And if we could but do that by grace which He did by nature,—if in all the goings out and comings in of this life, it might be said of that dear LORD and of us, “So they two went on together,”—if, whether we be sent to Bethel, or Jericho, or Jordan, our own resolution is, “As the LORD liveth, and as thy soul liveth, I will not leave thee,”—oh, with what a reality may we take the beginning of the next verse on our lips, “Wherefore my heart was glad!” But now, how is this? If He is to be on our right hand, then we are making for ourselves the same awful petition, which the wife of Zebedee put up for one of her sons, and should ourselves be found on His left hand. Are we to say, with some of the commentators, that we are not to press the text too closely? or, with others, that first of all, at the beginning of the manifestation of His love towards us, we were indeed on His left hand, and He, stretching forth the right hand of His Majesty, succoured us from this peril, and gave us a good hope of being placed among the sheep at the last day? Or, once more, are we to imagine ourselves as looking up to, standing face to face with Him, as He sits on His Throne,—He thus on our right hand, so that we shall not be moved; we not the less on His right hand, the place and the heritage of perpetual joy? Take it which way you will, the end of the verse will be fulfilled: *therefore I shall not fall*. One indeed, but One only, could say, absolutely and fully, *I shall not fall*: even as He said, “The Prince of this world cometh, and hath nothing in Me.” But we—“The righteous man falleth seven times a day, and we, exceeding sinners, seventy times seven.” But we may so fall as to be able to say with the Prophet, “Rejoice not against me, O mine enemy; for when I fall, I shall also arise.” We may so fall as, after we have suffered for a while, to be more than conquerors through Him That loved us.

S. Petr.
Damiani,
Serm. in
Act. ii. 24.

2 Kings ii. 6.

•10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

We can take these words in our own mouths, and see how beautifully they set forth to us the love of our LORD. Because we have set GOD always before us, therefore He that is indeed our heart, the heart of all our affection, trust, joy, our Heart was glad, and our Glory,—for Who but He, That bare all shame for us, is our Glory?—rejoices. For if there be joy in the presence of the Angels over one sinner that repenteth, how much more in the sight of the LORD of the Angels, Whose love is to theirs, as the ocean to the drop of a bucket? *My flesh shall rest in hope*. In hope indeed: for from that one sepulchre in the garden of Joseph of Arimathea, life and light and hope have gone forth into all the graves of the earth ;

S. John xi.
12.

S. Cyril. Hierosol. Cateches. 14.

Isa. xiv. 18.

Jer. xxxvi.
30.

Isa. xi. 10.

have changed burial grounds into cemeteries, graves into beds, death into sleep: "LORD, if he sleep he shall do well." *My flesh shall rest.* And they take it as more especially appertaining to our LORD, because He, the Martyr of Martyrs, after the struggle was over, reposed in peace: as it is written; "All the kings of the nations, even all of them lie in glory, every one in his own house." Whereas the martyrs His followers so often had no grave in which to repose: their dead bodies were "cast out in the day to the heat, and in the night to the frost." Or they were burnt to ashes in the furnace, or entombed in the maws of wild beasts, or torn to pieces on the rack. But our LORD's Body, during those solemn hours, rested in peace, rested as a king under a guard of honour, in a garden, in the spring of the year. So well was it foretold by the Prophet: "His rest shall be glorious."

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy Holy One to see corruption.

Let us first hear the Apostolic interpretation of David's prophecy: "Wherefore he saith also in another Psalm, Thou shalt not suffer Thy Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But He Whom God raised again, saw no corruption." Such was S. Paul's interpretation: now let us hear S. Peter's.

Acts ii. 25.

"For David speaketh concerning Him, I foresaw the LORD always before My face, for He is on My right hand that I should not be moved: therefore did My heart rejoice and My tongue was glad. Moreover My flesh also shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to Me the ways of life. Thou shalt make Me full of joy with Thy countenance. Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a Prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, He would raise up CHRIST to sit on his throne: he seeing this before spake of the Resurrection of CHRIST, that His soul was not left in hell, neither His flesh did see corruption." Thus it is that the two great Apostles explained this verse: and we can only tread in their steps. It is well said by Pseudo-Dionysius, in the famous book of the Ecclesiastical Hierarchy, with reference to this verse: "When they approach to death who have led a holy life, looking to the true promises of God, the verity of which they have seen made manifest in the Resurrection of CHRIST, with a firm and a lively hope and a Divine joy, they advance to the goal of death as to the end of their conflicts; because they know

Eccles. Hierarch. cap. vii.

for certain that all they care for, because of their future resurrection, will be safe in that perfect and eternal life and blessedness." How many of God's saints these words have consoled in death, who can tell us? Who can say what part of the earth is not hallowed by the body of a saint? It is a noble thought of the earliest of Christian poets, where he represents the different cities presenting their various saints, as so many offerings to the second Adam:

A.

Wherefore this dwelling, full of mighty Angels,
Fears not the wide world's universal ruin,
While in her hands she bears a rich oblation
Unto her SAVIOUR.

Peristephanon, iv. 5.

Thus, when the LORD shall shake His flaming right arm,
Coming, His throne a purple cloud, to judgment,
Weighing each nation in His ready balance
Strictly and justly,

Each of those cities, rising from her ruins,
Shall to her monarch emulously hasten,
Bearing those gifts, so precious and so loving,
Home in their casket.

12 Thou shalt show me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

And, in the first place Who is the Path of Life but the LORD Himself? "I am," saith He, "the Way, and the Truth, and the Life." And so the Apostle speaks of Him as "the Author and Finisher of our faith." The Fathers well remind us that what He said to S. Thomas, He says to all of us: that of us, as well as of that generation, the saying is true, "No man cometh to the FATHER but by Me." S. Ambrose and S. Gregory apply these words to our LORD and dilate upon them with great emphasis; but we may also take them in another sense, and putting them in our own mouths, address them to the Captain of our Salvation: *Thou shalt show me the Path of Life*: for the Path of Life is that path by which our LORD ascended from the Mount of Olives to the Right Hand of the FATHER. As He left us an example by rising from the grave, how we ourselves should burst the bands of death, so, by His Ascension into heaven, He taught us how of us that saying should be fulfilled, "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the LORD in the air, and so shall we ever be with the LORD." S. John xiv. 6. Heb. xii. 2. S. John xiv. 6. 1 Thess. iv. 17.

[In Thy presence. The LXX. and Vulgate read, *Thou shalt fill me with joy with Thy countenance*, and thus bring out more vividly the thought of the Beatific Vision:

Sunt hi viventes,
Me vitâ fruentes,

The Hymn,
In domo
Patris.

Pulchre lucentes,
 Me lumen videntes,
 Sunt et divini
 Dii quoque igniti
 Mihi uniti.]

And therefore :

Glory be to the FATHER, Who restores our lot to us ; and to the SON, Who is the portion of our inheritance : and to the HOLY GHOST, Who is on our right hand that we should not fall ;

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

COLLECTS.

Ludolph.

Preserve, O LORD, them that put their trust in Thee, and conform our will to Thine ; that we, enlightened by the joy of Thy Resurrection, may merit to be made happy at Thy Right Hand with all Thy saints. Who livest (5.)

Mozarabic.

Preserve us, O LORD, in the fear which Thou lovest, and separate us from the contagion of sin ; that since our goods are nothing unto Thee, we may receive Thine everlasting gifts. Amen. Through Thy mercy (11.)

Ibid.

Make known to us, O LORD, the paths of life, and fill us with the pleasures that are at Thy Right Hand ; and by the governance of Thine arm, cause us to submit our necks to Thy light yoke. Amen. Through Thy mercy (11.)

D. C.

[O most merciful God, preserve under Thy protection us who put our trust in Thee, show us the path of life, that we walking steadfastly therein unto the end with Thee as our Leader, may be filled with eternal joy, and be satisfied with the pleasure of Thy countenance. Through (1.)]

PSALM XVII.

TITLE. A Prayer of David.

VEN. BEDE. Since many of the Psalms consist of prayers, the question may be asked why such an inscription more especially belongs to this. But though the others contain divers prayers mixed with other matters, this is a supplication through its whole course. Now David, as is known, signifies the LORD CHRIST, in Whose Person this Psalm is uttered for the instruction of the human race.

ARGUMENT.

ARG. THOMAS. That CHRIST, cast out of the city, was surrounded by the Jews. CHRIST speaketh concerning the Jews to the

FATHER, complaining that they received Him as a lion greedy of the prey, and satiated with sins left the crime of their incredulity to their babes, when they said, "His Blood be upon us, and upon our children."

VEN. BEDE. A threefold prayer is in this Psalm uttered by CHRIST according to His humanity. The first is where He makes His supplication to be heard according to His righteousness: *Hear the right, O Lord.* The second, that His innocence may be delivered from the snares of the Jews: *I have called upon Thee, O God, for Thou shalt hear me.* In the third, He supplicates a speedy resurrection, to the end that the perverse people of the Jews may no longer insult over Him; and that His faithful people may not doubt concerning His Majesty, He declares that He shall remain in eternal blessedness: *Up, Lord, disappoint him, and cast him down.*

EUSEBIUS OF CÆSAREA. A prayer of the perfect man, or of CHRIST Himself, for them that are to be saved by Him.

S. JEROME. This Psalm is sung in the Person of CHRIST against the Jews, and in the person of the Church against heretics.

VARIOUS USES.

Gregorian. Sunday: II. Nocturn.

Monastic. Friday: Prime.

Parisian. Saturday: Lauds.

Lyons. Sunday: II. Nocturn.

Ambrosian. Monday of the First Week: III. Nocturn.

Quignon. Tuesday: Prime.

Eastern Church. Terce.

ANTIPHONS.

Gregorian. Because of men's works * that are done against the words of Thy lips, I have kept hard paths.

Parisian. O hold Thou up my goings in Thy paths, that my footsteps slip not.

Mozarabic. Hear the right, O LORD, consider my complaint: hearken with Thine ears to my prayer.

1 Hear the right, O LORD, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

It is a very beautiful idea of Pseudo-Dionysius regarding the efficacy of prayer, that the case is as if we, standing on board a vessel, and holding in our hands a rope fastened to the shore, were to pull lustily at it. While endeavouring as it were to bring the shore to ourselves, we should indeed be bringing ourselves to it. And thus in prayer: while we seek in appearance, to bend GOD's will to us, we are indeed bringing our will to His. Here CHRIST prays not for Himself alone, but for the instruction of all: and the *right* which is to be heard is that righteousness which He offers for us, that full and complete sacrifice which He presents for our sins. And

De Divin.
Nom. cap.
iii.

De Orat. Do-
mini. v.

G.

if we take the words into our mouths, S. Gregory Nyssen tells us that he will use it in vain whose debtor is in prison : the sound of his chains, says he, will be louder than the sound of your words. Or again applying the verse to the SON of GOD, "While," says Gerhohus, "I hang in agony on the Cross, whose cross beams represent as it were a balance, I cry for justice in the sight of the FATHER and of the whole company of heaven, to wit, whether My misery be not sufficiently great to abolish the guilt of all that believe in Me. I, the SON of GOD, suffer for slaves ; I, the Just, for the unjust." Has not such a sacrifice a sweet-smelling savour by which the evil odour of sin may be destroyed? Has not such a sacrifice a voice that must be heard, not only on the part of mercy, but also of justice? *That goeth not out of feigned lips.* As they pray, who say, LORD, LORD, and do not the things which He commands.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

Ps. ii. 8.

G.

My sentence, it is as if He said, in this world was, "Let Him be crucified ;" "Not this Man, but Barabbas : " but let My true sentence come forth from Thy Presence, Thou Who hast said, "I will give Thee the heathen for Thine inheritance and the utmost parts of the earth for Thy possession." Not the sentence of My accusation set up over My Cross, but the sentence pronounced before the world was, "Thou art My SON, this day have I begotten Thee." *Let Thine eyes look upon the thing that is equal.* It is *equal* or *right*, that, since the innocent suffered, the guilty should go free, that the innocent Lamb should atone for the wandering sheep ; that since the Prince of Life submitted to the law of death, they that were all their life-time subject to his bondage should attain to everlasting life.

S. Bruno
Carthus.

S. John xix.
11.

[*From Thy presence.* That is, let men know of a surety that My condemnation to the Cross was not the work of the Jews and Pilate, to whom I said, "Thou couldest have no power at all against me, except it were given thee from above ;" but that it was done of My free-will, and according to Thy decree and foreknowledge, for the salvation of My enemies.]

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

Proved, visited, tried : S. Thomas thus explains their difference. God *proves* when He puts a man to the test whether he will keep His laws or not. He *visits*, when by the indwelling of His HOLY SPIRIT, He would give him power to

keep them. He *tries*, whether His servant will persevere to the end, or whether, having run well, he will cease to run at all. And that word *try* has the force of trial by fire which indeed is expressed both in the LXX. and in the Vulgate. And that story is well known of him who, inquiring of the refiner of silver how he knew when the dross was sufficiently separated, received for answer, "When I can see my own image perfectly reflected in it." *In the night season.* And what is that but saying "In the multitude of the sorrows that I have in my heart," for night is mystically the season of affliction, "Thy comforts have refreshed my soul?" *Thou shalt find no wickedness in me.* And then manifestly, He That speaks is the SON of GOD. But take it in the other sense: put those words into the mouth of one of the members, which only the Head can really and truly say, and then notice how the next clause follows: *for I am utterly purposed that my mouth shall not offend.* What is this but S. James's "If any man offend not in word, the same is also a perfect man?" And well might S. Pambo say when he had come to one of the elder saints of the wilderness for instruction in the ascetic life, and had heard from him that verse, "I said, I will take heed to my ways that I offend not with my tongue," That is enough for a whole life's practice; let me go home and attempt it.

S. Thomas
Aquinas.

Ps. xciv. 19.

S. James iii.
2.

Ps. xxxix. 1.

4 Because of men's works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

The Vulgate is quite different: *That my mouth may not speak the words of men: because of the words of Thy lips, I have kept hard paths.* And taking it in that sense He would not speak the words of men Who denounced the doings and the traditions of the Scribes and Pharisees; Who exposed them for making clean the outside of the cup and the platter, while their inward parts were full of iniquity. *I have kept hard paths.* Hard indeed: hard, literally, in His manifold journeys among the mountains of Judæa and the plains of Galilee and the sea-coasts of Tyre and Sidon; hard, mystically, in that life which was but one sorrow from beginning to end; begun in the manger because there was no room for Him in the inn: ended between the two thieves on the Cross. *And because of Thy words.* Because—"Ought not CHRIST to have suffered these things?"—Because of the prophecies that He should be despised and rejected of men; because of the types, that He should be the Lamb sacrificed with fire, and together with hyssop and bitter herbs. It is to be noticed that some of the older translations give the passage thus: *I have kept the ways of the transgressor:* which they interpret to mean that He was numbered with them, reckoned among them, called a man gluttonous and a wine-bibber while

Ay.

He lived, and joined with the wicked in His death. *I have kept hard paths.* This is the Antiphon which the Church takes as the ordinary interpretation of the Psalm. And well it may be: for what is the whole of the Christian course but a succession of hard paths,—the strait gate and the narrow way which the martyrs and the confessors trod, and which they trod for the same reason, namely, love. Lorinus beautifully applies those words of the heathen poet:

Plautus.
Casina, ii.
3, 5.

Nam ubi amor condimentum inerit, cuius placitum credo.
Neque salsum neque suave esse potest quicquam, ubi amor non admiscetur.

Fel quod amarum est, id mel faciet: hominem ex tristi lepidum et lenem.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

C. *Hold Thou up*, or, as the Vulgate has it, *Make perfect*. That is, says Gerhohus, in the paths of eternity: because of Thy commandments, I have kept hard paths in this world; let their hardness and sorrow be turned into the joy and glory of the next. *Hold Thou up my goings.* And where were they so truly held up as on the Cross? There indeed stablished; there indeed made perfect. Or, again, others will have this expression of making perfect to refer to the example that He left us, that we should tread in His steps; and in this way a very beautiful meaning may be drawn forth. *Hold Thou up My goings*, that I may leave a pattern to them that shall come after Me to life everlasting, that My footsteps—that is, that their footsteps which are Mine, because taken in My strength, and based upon My example—slip not, notwithstanding all the infirmities of the flesh, and the assaults of the world and of Satan.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

Cd. The Prophet, as Cajetan very well observes, sets us a memorable example in two respects. The one, his trust in God, *Thou shalt hear me*: the other, his acknowledgment that he has no merit of his own, *Incline Thine ear to me*, because my words have in themselves no power or force to reach it. Or, to apply these words to our LORD: *I have called upon Thee*, when I said, “The hour is come: glorify Thy SON, that Thy SON also may glorify Thee;” when I prayed, “FATHER, glorify Thy Name;” when I said, “FATHER, I will that they also whom Thou hast given Me may be with Me where I am.” But now, as the hour of My Passion approaches, as the redemption or damnation of the human race depends upon

G.

My drinking or not drinking the cup, now in a different and deeper sense than before, *incline Thine ear unto Me, and hearken unto My words*, those seven words which I shall utter on the Cross; for others, "FATHER, forgive them; for they know not what they do:" for Myself, "FATHER, into Thy hands I commend My Spirit."

7 Show thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee:

First let us separate the last clause from its present awkward junction, and refer it, as it ought to be referred, to the next verse. And then we take the words on our own lips, and having spoken of the LORD'S Passion, pray for that *marvellous loving-kindness* by which He said to the thief, "To-day shalt thou be with Me in Paradise:" by which He made good the very title of His Cross—JESUS, in that He showed Himself to be the SAVIOUR, the King: in that He accepted the prayer, "Remember me when Thou comest into Thy kingdom." *Thou That art the Saviour of them that put their trust in Thee.* Where notice the condition upon which only He becomes our SAVIOUR,—namely, that we trust in Him. But yet observe how faint a degree of hope He sometimes rewards. The disciples had already got into the past tense, "We trusted that it had been He Which should have redeemed Israel," when He joined them in the way, and when He taught them of Himself. G. S. Luke xxiv. 21.

From such as resist thy right hand, 8 Keep me as the apple of an eye: hide me under the shadow of thy wings, 9 From the ungodly that trouble me.

And they expound it of our LORD looking, in the fulness of His Omniscience, backwards and forwards, to the many times in which He, in His own people, was kept as the apple of an eye: the time when Pharaoh took counsel to oppress the chosen race with heavy burdens: when Satan moved them to murmur in the wilderness: when Saul pursued David for so many long years: when Antiochus stood up against the great and the holy people: when Herod sought to destroy the infants at Bethlehem: when, in the ten great persecutions, "the kings of the earth stood up, and the rulers took counsel together," and at length in the fulness of their joy struck the medal which declared the execrable superstition to have been crushed: and finally, in the time of Antichrist, when, if it were possible, the very elect should perish; but because they are elect they shall never perish, neither shall any man pluck them out of His hand. Or, to take it in another sense, we ourselves ask to be kept as the pupil of God's G.

Hugo Vic-
torin.

Eye,—that is, as the very and eternal SON of GOD; for the pupil of the eye, as Hugh of S. Victor reminds us, has been from all antiquity the type of a son. Anastasius IV. found so great consolation in this expression, that *Custodi me ut pupillum oculi* was his motto. But, as mediæval writers love to tell us, the pupil of the eye, the true type of all God's servants, is more especially so of those that have entered on the religious life. The eye lies, as it were, enshrined in its own little temple: so they, shut out and shut off from the cares and the allurements of this world. "The SAVIOUR," says Salvian, "desirous to have followers of the purest and holiest of all, commanded that by such the most trifling sins should be avoided: that the life of a Christian should be undefiled, as is the pupil of our eye: to the end that, as the one cannot abide the smallest particle of dust, so our life should reject and abhor every spot of defilement." *Under the shadow of Thy wings.* "All power is given unto Me in heaven and in earth." There they see the two wings of which the Psalmist speaks: that which protects from temporal, and that which shields from eternal, dangers. Others take it of the two Testaments: the promises and consolations of each. S. Basil sees in the type of wings the *swiftness* of God's protection: others, from that expression, *the shadow*, would remind us that we are none the less safe in this world for a little temporary darkness.

De Provid.
Lib. iii.

G.

S. Basil. in
loc.

S. Bruno
Carth.

D. C.

S. Bruno
Carth.
S. John viii.
12.

[*Thy right Hand.* The Right Hand of the FATHER is the SON, and the words therefore are spoken in His person against the Jews, and in that of the Church against the Pagan enemies of His Name. *The apple of an eye.* This type is used of CHRIST, because as the eye, itself very small, gives light to the whole body, so CHRIST, Who appeared most lowly and obscure, is the "Light of the world" and of His mystical body, the Church.]

9 Mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

G.

S. John x.
24.

1 Sam. ii. 16.

C.

R.

B.

Compass me about. They refer very appositely to that verse, "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt?" And notice that the fat was that part of the sacrifice which belonged to God only, and hence one of the sins of Hophni and Phinehas; that, when any man said, "Let them not fail to burn the fat presently, and then take as much as thy soul desireth," the answer was, "Nay, but thou shalt give it me now." And thus our LORD's enemies, instead of rendering to God the things which were God's, inclosed themselves in, kept back for their own, those very things. "They loved the praise of men more than the praise of God." "How can ye believe

which receive honour one of another, and seek not the honour which cometh from God only?" Others refer it to their sensuality, and being given over to the lusts of the flesh: others, again, as Theodoret and Ludolph, to their having shut themselves up from all compassion, and so they connect it with the next verse. Or, lastly, the expression may but mean such a delicate and luxurious life, as that of the rich man who fared sumptuously every day, and of whom, and of whom only, it is written, that "in hell he lifted up his eyes, being in torments."

[*Their mouth speaketh proud things*, such as, "We will not have this man to reign over us," and "We have no King but Cæsar;" and yet again, "He is guilty of death," "Crucify Him." It is said, *their mouth*, because the wicked often condemn in their heart the very thing which they utter.]

Haymo.
D. C.
S. Luke
xix. 14; S.
John xix.
15; S. Matt.
xxvi. 66.
C.

11 They lie waiting in our way on every side :
turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and
as it were a lion's whelp, lurking in secret places.

[*They lie waiting, &c.* The LXX. and Vulgate read here, *Casting me out, they compassed me.* They cast Him out more than once, as when at Nazareth they "rose up, and thrust Him out of the city," intending to throw Him down a precipice. They cast Him out of the city of Jerusalem, crucifying Him "without the gate," and compassing Him upon the Cross. The Syriac and Symmachus read, *They praised Me, and now they have compassed Me.* And this they did twice, when they tempted Him, saying, "Master, we know that Thou art true, and teachest the way of God in truth;" and again, when they mocked Him, saying, "Hail, King of the Jews."]

D. C.
S. Luke iv.
29.
S. Bruno
Carth.
Heb. xiii. 12.
S. Matt.
xxii. 16.
S. Matt.
xxvii. 29.

Turning their eyes down to the ground: for where the treasure is, there will the heart be also. Or, as others take it, "Watching My steps, if perchance they might find any occasion of stumbling in Me:" as when they sent out those that feigned themselves just men, to entangle Him in His talk. S. Thomas well reminds us how often Holy Scripture bids us to lift up our eyes,—“I will lift up mine eyes unto the hills:” “Lift up your eyes to the heavens:” “Lift up your eyes on high, and behold who hath created these things:” and again, “Lift up your eyes, and behold the fields:” because we are of our own nature so apt to forget our country and our home, and to fix them on the place of our exile. *The lion*—that roaring lion, who goeth about seeking whom he may devour; *the lion's whelp*, his followers and ministers, of whom it is well said that he lurketh in secret places, because it is written, “Every one that doeth good, cometh unto the light.”

Ay.

Ps. cxxi. 1.
Isa. li. 6.
Isa. xl. 26.
S. John iv.
35.

S. John iii.
21.

13 Up, LORD, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

Here, again, the Vulgate entirely differs : *Deliver my soul from the ungodly ; Thy sword from the enemies of Thy Hand* : where they interpret the sword of the LORD Himself. How many a time, says S. Bonaventura, has the petition, *Up, Lord*, been uttered by the true of heart ! How many a time has it seemed for the present unheard, that it might be answered the more gloriously hereafter ! *Disappoint him*, or rather, be beforehand with him : and S. Jerome has an epistle on the way in which GOD thus snatches His children from the power of the enemy at the very moment when human hope seems over. So, most wonderfully of all, they were disappointed who remembered that that Deceiver had said, while He was yet alive, "After three days, I will rise again : " and themselves endeavouring to be beforehand with Him, by the watch and the seal, only rendered more glorious and more manifest the fulfilment of His own words, "I Myself will awake right early." And if we are to take the last clause in the sense of our own version, *the ungodly, which is a sword of Thine*, then it can have no better commentary than GOD's own words to Sennacherib, "Now have I brought it to pass that thou shouldest be to lay waste defenced cities into ruinous heaps : therefore their inhabitants were of small power."

[CHRIST is called the Sword of God, "sharper than any two-edged sword," for He is two-edged in His twofold nature of GOD and Man. His soul is the sword wherewith the FATHER, drawing it out of the sheath of His Body, conquered hell.]

14 From the men of thy hand, O LORD, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

[*From the men, I say, and from the evil world, &c.* The best texts of the LXX. with the Vulgate read, quite differently, *Divide them, O Lord, in their life from the few, off the earth.* Do not wait till the Judgment Day to part the sheep from the goats, but even now make the distinction between Goshen and Egypt. Save the little Christian flock when the guilty nation perishes in its own city, and is driven off its own land. Divide evil Christians in this life by excommunication from the Church Militant, that they may repent in time. S. Albert explains the words further of evil Bishops, who are set apart by rank and wealth from the lowly and obscure, who heap up riches, and are guilty of nepotism.]

S. Bonaven-
tura.

G.

Isa. xxxvii.
26.

S. Alb. Mag.
Heb. iv. 12.

S. Bruno
Carth.
D. C.

S. Alb. Mag.

15 They have children at their desire : and leave the rest of their substance for their babes.

It is not without reason that they see a terrible meaning in these words. *The rest of their substance*, that is, of the possessions of the Jews, the chief enemies of CHRIST, who indeed had *their portion in this life*, though once filled with the *hidden treasure* of His knowledge. *The rest of the substance* which they left to their descendants was none other than that curse, "His Blood be on us and on our children." It is not worth while to go through the twelve meanings, partly literal, partly mystical, which the diligence of the commentators has discovered for the very obscure Vulgate: "O LORD, from the few of the land, divide them in their life: with Thy hid treasure is their belly filled." That is, that the great mass of the Jews, left to their deserved perdition, should be separated from the *few of the land* who had heard the Apostles' message, and had repented. But if we follow our own version, *the men of Thy hand* must be only an amplification of that which went before, "The ungodly, which is a sword of Thine:" the men who, while they seek to carry out their own devices, and to injure Thee and Thine, are indeed but passive instruments in Thine hand. With reference to God's thus ordering the unruly wills and affections of sinful men, Vieyra says well: (he is speaking of the disciples who went to Emmaus :) "It was the LORD's intention to send back those disciples with joy to Jerusalem. Why then, if He purposed to send them to Jerusalem, did He go with them to Emmaus: *Et ipse ibat cum illis?* The road to Emmaus and the road to Jerusalem are precisely opposite: and does CHRIST go with the disciples to Emmaus when He wishes to take them to Jerusalem? Yes: for these are the marvels of Divine Providence, to conduct us to its own end by our own ways. To accomplish the designs of God by the straight ways of God, this might be anybody's providence; but to accomplish the designs of God by the erring ways of men, this is God's Providence. To go to Jerusalem by the road to Jerusalem is the ordinary road; to go to Jerusalem by the way of Emmaus, that is God's road."

[*They have children at their desire.* The Italic version reads here, very singularly, *They are filled with swine's flesh*,¹ given up, as they are, to every uncleanness, and error forbidden by the Law, and leaving all their evil ways as a legacy to their posterity.]

Ay.

L.

Serm. Vol.
viii. p. 198.

B.

S. Alb. Mag.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

¹ [This curious version arises from a variant in Origen's Hexapla, now the common reading

of the LXX., though doubtless the error of a transcriber, *ἐκ τῶν* instead of *ἐκ τῶν*.]

- Ay. With one consent all the mediæval commentators take the *righteousness* in this place to mean our LORD. I shall behold Thy Presence; but not for any merits of my own: I shall behold Thy Presence, because, as S. Paul says, I have put on CHRIST. Or, if the words be spoken by our blessed LORD Himself, then it is, I, Whom they call the Seducer; I, of Whom they said, "Nay, but He deceiveth the people;" I shall behold Thy Presence in righteousness: righteousness in fulfilling My promises, that where I am, there My faithful people shall be also; in putting down the mighty from their seat, and exalting the humble and meek; and in giving possession to the meek-spirited of the heavenly land. O righteous FATHER, the world hath not known Thee, but I have known Thee; and therefore, all My sufferings over, all My promises fulfilled, all My glory accomplished, *I shall behold Thy Presence in righteousness. And when I awake up after Thy likeness, I shall be satisfied with it.* "But when," says S. Bonaventura, "O LORD JESU, when shall that *when* be?" And S. Augustine dwells upon that word *satisfied*, knowing, as he says, "that, without God, all is emptiness." "This is that glorious satisfying which leaves nothing empty or hollow, nothing which the soul can desire or pursue. Blessed satisfaction without satiety, pleasure without weariness, the use of everlasting delight without softness, continual felicity without any labour. While we live, our eyes and ears are unsatisfied with seeing and hearing; the more they receive, the more they desire. We may have pleasure, but we are never filled: our merriment rises, at it were, to the summit; the depth below is all bitter. Well, therefore, said David, Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee." So writes Drexelius; and I cannot better follow up his words, and end the Psalm, than by the beautiful verses of Bernard of Cluny:

O bona patria, num tua gaudia teque videbo?
 O bona patria, num tua præmia plena tenebo?
 Dic mihi, flagito, verbaque reddito, dicque, Videbis.
 Spem solidam gero: remne tenens ero? Dic, Retinebis.
 O sacer, O pius, O ter et amplius ille beatus,
 Cui sua pars Deus: O miser, O reus, hac viduatus!

And therefore:

Glory be to the FATHER, Whose Presence we shall behold in righteousness; and to the SON, Who awoke up after His likeness; and to the HOLY GHOST, Who is Himself that satisfaction, communicated in this world partly, that in heaven He may be bestowed fully and everlastingly.

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

COLLECTS.

Ludolph.

Turn, O LORD, the eyes of our heart to behold the verity of Thy judgments, that while we are here proved by Thy

spiritual fire, we may hereafter be satisfied with the fruit of righteousness by Thy Presence for ever. Through.

CHRIST, the SON of GOD, Whose insatiable enemies, enclosed in their own fat, surrounded Thy soul, deliver our souls from the wicked; and let Thy Passion so extinguish our passions, that we may never turn our eyes down to the ground. Amen. Through Thy mercy. Mozarabic,
Passion-
tide.

Keep us, O LORD, as the apple of Thine eye, lest the whirlwind of carnal concupiscence should injure the eyes of our innocence: guard us under the shadow of Thy wings, that we may not be seduced by the allurements of those pleasures that lie in wait for us; that we, who, up to this day, stand firm by the help of Thy grace, may merit, when Thy glory shall appear, to be satisfied with it. Amen. Through Thy mercy. Mozarabic.

[Show Thy marvellous loving-kindness, O GOD, hide us under the shadow of Thy wings, keep us as the apple of an eye, that our goings may be perfected in Thy paths, and we may appear with Thee in righteousness and be satisfied when Thy glory shall appear.] D. C.

PSALM XVIII.

TITLE. To the chief Musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said.

Targum: For singing concerning the marvels which abundantly happened to David, the servant of the LORD, who sang in prophecy before the LORD the words of this song for all the days wherein the LORD delivered him out of the hands of all his enemies, and from the sword of Saul.

ARGUMENT.

ARG. THOMAS. That CHRIST is the Founder of the Church. David, in the Person of CHRIST, speaketh to the FATHER concerning His Passion, and concerning hell, and concerning His fixed faith in GOD. For at the Baptism of CHRIST, when He entered into the Jordan, the Voice of the FATHER thundered from heaven, and the springs of waters were seen, and thence they that rose up against Him, and would have overthrown Him, were cast out as the mire in the streets. Read with John. Concerning hope in GOD.

VEN. BEDE. Title: "To the end. To David, the child of the LORD, who spake to the LORD the words of this song in the day when the LORD delivered him from the hands of all his enemies, and from the hand of Saul, and he said:—" The Child of the LORD signifies CHRIST the SAVIOUR; and He is so named, because Unto us a Child is born. The history relates how David was freed from the snares of all his enemies; by which type the resurrection of the LORD,

and the deliverance of His members from the power of the devil, are set forth. This Psalm cannot apply to a single person only. For in the first place the Prophet speaketh, and returns thanks that the Divine Goodness vouchsafed to free him from so many dangers. Secondly, the Church speaketh, which before the Advent of the LORD had endured so many calamities; until, having mercy on her, He gave the medicine of the Holy Incarnation, and by the blessing of Baptism, collected a Christian people from the whole world: *The sorrows of death compassed me, &c.* After that, the Voice of CHRIST the SAVIOUR gently descends, like the dew of mercy, and its virtue and power is described by most beautiful types. Fourthly, the Catholic Church again speaks, and praises with great exultation the gifts which GOD hath bestowed on her: *The Lord liveth, &c.*—Thus far Bede.

It would seem that David published, so to speak, two editions of this Psalm; that which we have in the Psalter, and which may therefore be considered more authentic; the other, that in the 22nd chapter of the second of Samuel, where also we have the date, which serves as a title to the Psalm. The differences, however, are very inconsiderable; and indeed, in the last seven verses of each, where the discrepancies are greatest, they are scarcely more than verbal.

EUSEBIUS OF CÆSAREA. A thanksgiving of David, and a prophecy of the Advent and Ascension of CHRIST.

SYRIAC PSALTER. A thanksgiving of David, and concerning the Ascension of CHRIST.

VARIOUS USES.

Gregorian. Sunday: II. Nocturn.

Monastic. V. 1 to 24, Friday: Prime. 25 to end, Saturday: Prime.

Parisian. Sunday: II. Nocturn.

Lyons. Sunday: III. Nocturn.

Ambrosian. Tuesday of the First Week: I. Nocturn.

Quignon. Sunday: Matins.

ANTIPHONS.

Gregorian. I will love Thee, * O LORD, my strength.

Parisian. 1st Section: I will love Thee, * O LORD, my strength. 2nd Section: I was also incorrupt before Him, * and eschewed mine own wickedness. 3rd Section: Thy right hand shall hold me up, * and Thy loving correction shall make me great.

Mozarabic. My strength, I will love Thee, O LORD, my stony rock.

I I will love thee, O LORD, my strength; the LORD is my stony rock, and my defence: my SAVIOUR, my GOD, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

In the mouth of two witnesses let every word be established. David and S. Paul knew but of one cure for weakness. *I will love Thee, O Lord, my strength.* "I can do all

things through CHRIST, Which strengtheneth me." O marvellous weakness of the Man of Sorrows, thus becoming the strength of His followers: weakness that marked His whole earthly life, His companion in the cradle, in His many journeys, on the Cross, and there by that one sentence, "It is finished," turned into everlasting life. So let us be content to be weak with Thee here, O LORD JESU, that hereafter, in that one moment of death, when our warfare is accomplished, our infirmity may also be abolished for ever! Well and beautifully writes Hugh of S. Victor: "First, He is our SAVIOUR, because He saves us from the power of the devil; then our *Defence*, because, since we distrust our own *strength*, He undertakes the charge of us; then our *Stony Rock*, to support us when we stand; then our *Strength*, to crown us when we fight. Our SAVIOUR in Baptism, our Defence in repentance, our Stony Rock by patience, our Strength by victory. The order of this first verse is the order of escaping evil.¹ The next verse shows us by what order he attains good.² *My God*, because He illuminates by faith. *My Might*, because He assists in good works. *In Whom I will trust*, because He inflames my heart with His love. *My Buckler*, (Protector,) because He will not suffer us to be tempted above that we are able to bear. *The Horn of my salvation*, because He causes me to despise the assaults of the devil. Lastly, my *Refuge*, because, when the course of this world is passed, He will be my eternal Refuge in heaven." No wonder that on these names holy men have dwelt at great length, and with singular delight. Notice that of all the characters in which God is here represented, that of hope is the only one in which the prophet speaks actively of his own duty resulting from it; and this, they say, because, since no man is lost till he despairs, hope is in one sense the greatest and most important of Christian graces: "We are saved by hope." Observe that our hope in God is threefold: for His pardon, whence the remission of sins; for His grace, whence the possibility of good works; for His glory, whence the everlasting crown. Observe that a part of this verse is quoted by S. Paul, Heb. ii. 13: "I will put my trust in Him."³

Phil. iv. 13.

G.

Hugo de S. Vict.

Cd.

¹ The Vulgate ends the first verse at "SAVIOUR:" the Italic at "defence."

² The contrast of this accurate and scholastic arrangement of Hugh of S. Victor, compared with the loose, trivial method of Theodore of Heraclea, in explaining the same passage (Corderius, i. 306,) is an admirable example of the superior precision, as mystical commentators, of Western over Eastern writers.

³ But quoted in such a manner as to make the Apostle's intention rather obscure. "For which cause," he is arguing, "He is not ashamed to call them brethren, saying, I will declare thy name unto My brethren." His second quotation is the present passage, "I will put my trust in Him," where there is no direct allusion to the word or to the relationship of brethren. But the Apostle was probably think-

2 I will call upon the LORD, which is worthy to be praised : so shall I be safe from mine enemies.

Rom. x. 13.

I will call upon the Lord. David gives us the promise of being heard: S. Paul, manifestly alluding to it, confirms it, "Whosoever shall call on the Name of the LORD shall be saved." *Which is worthy to be praised.* Notice here that favourite argument of all God's servants: because past succour, therefore future help. *Worthy to be praised* for deliverance in former times; therefore, *I will call upon Him still. So shall I be safe from mine enemies.* And oh, how happy is he that has discovered the virtue of this *so!* so, and no otherwise: that has not to run hither and thither, to run to other succour first, and then, as a last resort, turn to God; that does not in the first place send to Baalzebub, god of Ekron, and then request the help of Elijah!

Cd.

S. John xi.
41.

But now S. Paul gives us the clue to the higher meaning of these verses, expressly putting them into our LORD's mouth. And thus, if I hear David say, "I will call upon the LORD, so shall I be safe," I hear the Son of David say, "FATHER, I thank Thee that Thou hast heard Me, and I knew that Thou heardest Me always." I hear David say, *I will call upon the Lord, Which is worthy to be praised:* I see the Son of David rise up a long while before day, go out, and depart into a solitary place to pray. I hear David say, *The Lord is my might;* I hear the Son of David say, "Thou hast given Me power over all flesh." Yes; they are His words with which the Psalm begins, and they are His actions and sufferings to which it will now lead us.

S. John xvii.
2.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

G.

He leads us by the *Via Dolorosa* to the sorrows of Calvary; to those overflowings of ungodliness from the blaspheming multitude that were yet so completely the fulfilment of ancient prophecy. But we must take that expression in a deeper sense, if we would see how it is that this *made Him afraid*. The ungodliness of the whole world,—every single crime, from the moment in which Eve stretched forth her hand to the forbidden fruit, to the last sin that shall be accomplished before the Sign of the Son of Man shall appear in heaven,—these wickednesses indeed went over His head, and were like a sore burden, too heavy for Him to bear. "By Thy unknown sufferings," prays the Greek Ectene, "JESU, deliver

ing of the innumerable passages in which God's servants are said to put their trust in Him, and would thence argue that our LORD's using precisely the same expression proves Him to be in all respects like His brethren, sin

only excepted. [S. Paul is not quoting from this passage in Heb. ii. 13, but from Isa. xii. 2, which he cites exactly from the LXX., using the word *πεποιθώς*, whereas the term here is *ἐλπιδῶ*.]

us." "By the weight of ungodliness that pressed sore upon Thee and overwhelmed Thee, set us free from our many iniquities," prays the Syriac Office. *The overflowings*, or, as the Vulgate has it, the *torrents*. "Well called torrents," says Cardinal Hugo: "first, because of the impetuosity of a torrent. Next, because, put an obstacle in its way, and it rushes all the more vehemently, just as we long most for that which is prohibited. 'The law entered, that the offence might abound.' Thirdly, because it is turbid; thus sin also causes the mind to become troubled. 'My soul also is sore troubled.' Fourthly, because it is tumultuous. 'The wicked are like a troubled sea, that cannot rest.' Next, because it hollows and wears away the earth, as sin the body. 'The waters wear the stones; Thou washest away the things which grow out of the dust of the earth, and Thou destroyest the hope of man.' Sixthly, because it is sudden and accidental. Next, because it sweeps away everything that is unstable, as sin those who are not rooted in charity. 'That ye, being rooted and grounded in love.' 'The river of Kishon swept them away, that ancient river, the river Kishon.' The next, that it throws itself into the sea, as the sinner throws himself into hell. Ninthly, it has its origin in melted snow: thus sin is of the devil, who was once whiter than snow in heaven, and then dissolved by the lust of pride."

Cd.

Hugo Card.

Rom. v. 20.

Isa. lvii. 20.

Eph. iii. 17.

Judg. v. 21.

4 The pains of hell came about me : the snares of death overtook me.

Here it is well to remember the general rule laid down by those who have treated the mystical sense of the Psalter. "Such is the unity of the Church, that is to say of its Head and its members, that, as if they were one body and person, they used one language, although the words they employ may sometimes be referred to different objects. For some things are properly said by the Head only, some by the Head and members. Again, among the latter, it is sometimes the past, sometimes the present, sometimes those who are to come that speak; and yet, through the diversity of the circumstances, Scripture uses one form of expression, and speaks in one person." Thus indeed the Head might speak, when the *pains of hell came about Him* in the garden of Gethsemane; when the *snares of death overtook Him*, the band that came with lanterns, and torches, and weapons, and bound Him, and led Him to Annas. And what the Head said then, over and over again the Church has had reason to cry out. Again and again, in the savage persecutions of heathen powers, when such forms of torture were devised as none but Satan himself could have suggested, *the pains of hell came about her*: again and again, in the subterfuges, and prevarications, and artifices of heretics,—sufficient, if it had been possible, to deceive the very elect,—*the snares of death overtook her*.

V. Bede.

G.

5 In my trouble I will call upon the LORD : and complain unto my God.

G.

Acts xii. 5.

Acts xvi. 25.

Thus again did the Head: thus at all times must the members do. In that His *trouble*, He indeed called upon the LORD, "FATHER, if it be possible, let this cup pass from Me:" not twice only, as the Psalmist here, but three times. Thus also, treading in His footsteps, His members have followed Him, in His prayer as well as in His affliction. Peter is kept in prison; but "prayer is made without ceasing of the Church unto God for him." Paul and Silas are thrown into the dungeon: at midnight they pray and sing praises unto God, and the prisoners hear them. Stephen, in the midst of the shower of stones, cried with a loud voice, "LORD, lay not this sin to their charge."

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

Heb. v. 7.

Cd.

So of our Head: "He was heard in that He feared." And notice, as holy men have always remarked, the emphasis with which this clause applies to Him: that *voice* was heard from His holy temple in a different sense, as issuing from it, not as received in it; as issuing from that temple of His Body to be destroyed by the Jews, and raised again in three days. And to a certain degree thus also every faithful soul may take the words to herself. The voice of distress which she sends up to God pleads to be accepted by Him, for this very reason, that it issues from that which was made His holy temple at Baptism; because the distress or temptation assaults that which is *His*; because it would defile that which is holy; because it would sacrilegiously profane a temple of the Living God. And observe that *so*. Shall we say that the first clause, "I will call upon *the* LORD," is not the way to be heard; but that the change, "I will complain unto *my* God," is answered immediately by the *SO shall He hear? My complaint shall come before Him*. And a fearful thing it is for those against whom the complaint comes. "Behold, the hire of the labourers that have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them that have reaped have entered into the ears of the LORD of Sabaoth."

S. James
v. 4.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

It is almost curious to see how they who looked for CHRIST, and for Him only, in the Psalms, were too intent on that search to notice,—or, as compared with it, thought it vain to point out,—the sublimest passage in the whole Psalter: a strain of poetry to be matched, if anywhere, only where the LORD answers Job out of the whirlwind. And when that last complaint, “FATHER, into Thy hands I commend My Spirit,” had entered into the ears of GOD, then “the earth did quake, and the rocks rent;” then “the centurion and they that were with him saw the earthquake:” then *the very foundations also of the hills*,—of that hill of David on which the temple was built,—so shook and were so removed, that “the veil was rent in twain, from the top to the bottom,” and an access opened to the Holy of Holies. And yet, though He was wroth, He remembered love; for next we have the *smoke in His presence*: the “much incense” of the fervent prayer; we have the *consuming fire* of love, that love which “is strong as death,” that “jealousy,” which is “cruel as the grave,” kindling the *coals*, the dark, foul, earthy substance of an unloving heart. These were the coals of the Apostles, which afterwards burnt so clearly through the whole world; those “coals of fire which had a most vehement flame.” And not only then, but daily and hourly does that same grace, does that same love kindle the cold heart; making an Augustine, till then the slave of sin, in one moment the saint and Doctor of Grace. That consuming fire shall burn till the end of the world, melting all hardness, quickening all deadness, kindling all coldness: “We love Him, because He first loved us.”

A.

G.

R.

Z.

1 S. John iv.
19.

[And then, tropologically, the whole passage may be read of the penitent soul. At first *earth*, and carnal, it *trembled* at the threats of judgment, shaking itself thus loose from its attachment to sin. The *very foundations of the hills*; all the proud, self-sufficient thoughts of this world were disturbed, and removed from pride and sin to humility and holiness, at the thought of God’s anger. The dark *smoke* of penitential supplication then went up before Him, and at last the *fire* of love kindled the dark black hearts of sinners, turning the *coals* into flame.]

Ric. Hamp.

9 He bowed the heavens also, and came down: and it was dark under his feet.

From the Passion we turn to the Incarnation, which none ever doubted to be here set forth. *He bowed the heavens*: He humbled the Divine nature; He emptied Himself of the glory which He had before the world was, and came down at the word of the Angel,—came down from the eternal palace of the heaven into the little cottage at Nazareth,—came down from the illimitable majesty of Him Who containeth all things, into the womb of Mary. *And it was dark under His*

Ay.

1 Kings viii. 12. *Feet.* "The LORD said that He would dwell in the thick darkness." Here is that mystery into which the angels desire to look; that mystery which was hid from ages and from generations; that mystery by which, as S. Leo says, "the propriety of each nature and substance being preserved, and both uniting so as to form one person, humility was assumed by majesty, infirmity by power, mortality by eternity; and to pay the debt of our condition, inviolable was united to passible nature: that one and the same Mediator of God and man, the Man CHRIST JESUS, might be able to die from the one, might not be able to die from the other." This was the thick darkness in which the LORD came down.

Miss. Nidros.
In Comm.
B. V. M.

[Cælum DEUS inclinavit,
Et descendit et intravit
Vas electum stirpe David
Quod ante promiserat.

Haymo. And despite this humility, nay, rather because of it, He put the evil one, who is *darkness, under His feet*. They take it also that He bows down the intellects of His great preachers, making them condescend to men of low estate by simplicity of teaching, that the ignorant, though *dark* as respects mental culture, may yet be obedient to His law, and *under His feet*.]

S. Bruno
Carth.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

Z. And first we remember those angels who in the night-watches announced His Birth at Bethlehem; but there is a deeper sense than this. By the cherubim, whose name is derived from their perfect knowledge, no doubt the Apostles are meant. For they were indeed filled with the knowledge of that mystery of the Incarnation which had been concealed

Ay.

S. Greg. M.

from other ages and generations; and on their preaching the LORD was borne out as it were to all the world, *flying upon the wings of the wind*, from the marvellous swiftness with which the doctrine, once confined to a small corner of Judea, filled, as the Chief Priests and Pharisees themselves confessed, the whole world.

S. Alb. Mag.

[As in the ninth verse we have the humiliation of CHRIST, so in these comes His exaltation; the descent of the Godhead is followed by the Ascension of the Manhood.

Adam Vict.
Sequ. in
Ascens.

Postquam hostem et inferna
Spoliavit, ad superna
CHRISTUS redit gaudia,
Angelorum ascendenti,
Sicut olim descendenti,
Parantur obsequia.]

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

Here again, we have the mystery of the Incarnation; the *thick darkness* in which the LORD said that He would dwell. *His pavilion*: that is, the Body He took of Mary, flesh of her flesh, and bone of her bone, with the *dark waters* of prophecy and the *thick clouds*, the preaching of the Apostles. Of old time the Jews had a type of this *pavilion*, when, as it is written, "a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle: and Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle." That by the clouds Apostles and other teachers are meant we have proof in Isaiah, where, when the unfruitful vineyard is threatened with destruction, the last and severest sentence pronounced upon it is this: "I will also command the clouds that they rain no rain upon it." And consider, the clouds are formed of water, and by the heat of the sun; and thus the Apostles themselves, basing all their doctrine on the water of Baptism, were drawn by the heat of the Sun of Righteousness to their work: dark and colourless in themselves, but gloriously reflecting His rays; and like earthly clouds, never reflecting them so beautifully as when in the sunset of their lives tinged with the crimson of martyrdom. Further, the clouds can only move as the wind impels them,—that wind which bloweth where it listeth; so the Apostles went but whither they were compelled by that HOLY GHOST Who wrought in them. Do they seek to preach the Word in Asia? They are forbidden of the HOLY GHOST. Do they assay to go into Bithynia? The SPIRIT suffers them not. And presently the reason is made clear by a vision, and they "assuredly gather that the LORD hath called them to preach the Gospel" in Macedonia. So that S. Gregory may well say, "By clouds it is certain that the holy Apostles and preachers of the Divine Word are designated, who, sent forth into all parts of the world, can both raise with doctrine and lighten with miracles."¹ *He made darkness His secret place*. "But let us," as S. Bruno well says, "who desire to find God, enter boldly into this darkness, like Moses, when he drew near to the thick darkness where God was; and also like Moses we shall have our reward in the LORD's promise, 'I will make all My goodness pass before thee, and I will proclaim the Name of the LORD before thee.'" *Dark waters*. What are they but these very Psalms which we are considering *dark*,—not from their obscurity, but from their excess of brightness.² "Were not," says one, "the waters *dark*, when Isaiah prophesied of the

Ay.

Ex. xl. 34.

Cd.

Isa. v. 6.

Ay.

S. John iii. 8.

Acts xvi.
6, 7.

B.

¹ Moral. xvii. 12.² It is curious to see Milton's "Dark with excess of light" anticipated in Corderius: "Has autem tepebras, non ex defectu sed abundantia lucis Divinæ,

immensa sua claritate creatam omnem intelligentiam caligare facientis, provenire docet optime S. Dionysius toto libro de Mystica Theologia;" and it is not impossible that our poet, as an

Ay. Nativity, 'There shall go forth a Rod out of the stem of Jesse;' when Jeremiah foretold the Cross, 'Come and let us put wood into his bread;' when Ezekiel spoke beforehand of the perpetual virginity of S. Mary, 'This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the LORD, the GOD of Israel, hath entered in by it; therefore shall it be shut?' Or, once more, the *dark waters* and *thick clouds* may be the Sacraments, in which, while in this world militant, we see as through a glass darkly, waiting for that blessed time when we all "with open face beholding the glory of the LORD, shall be changed into the same image
L. 2 Cor. iii. 18. from glory to glory."

12 At the brightness of his presence his clouds removed : hailstones, and coals of fire.

Ay. But at length types, and symbols, and prophecies were lost in the truth : the darkness of their enigmas disappeared in the full blaze of light. *At the brightness of His presence*, Who is the dayspring from on high, Who is the Sun of Righteousness, *His clouds removed*. And what was the result? *Hailstones and coals of fire*. The reference in the first place is to that plague, when "the LORD sent thunder and hail, and the fire ran along upon the ground;" but in the understanding the mystical form of the expressions, holy men seem equally divided into two opposite explanations. The *hail*, so clear, so hard, so overwhelming, is, every one is agreed, the threatening of the Gospel : the savour of death unto death; the "it had been better for them not to have known the way of truth." But the *coals of fire*, what are they? Are we to take them, as before, for the love of God, which, when the promises were made clear, and types were lost in the antitype, stood manifested to the world? Or, of the "consuming fire," which the LORD is to His enemies, "the day that shall burn as an oven, when all the proud, yea, and all that do wickedly, shall be stubble?" Let us understand it, rather, if S. Bruno, and Euthymius, and their followers will allow us, of God's love : so the sense will be;—Prophecies and shadows have come to an end, and, coming to an end, reveal to us on the one side the "Depart from Me, ye cursed;" on the other, the "Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world."

L. S. Gregor. M. A. Mal. iv. 1.

13 The LORD also thundered out of heaven, and

universal scholar, might have had this very passage in his mind. Tom. i. 339. 2.

[Corderius is merely annotating the fifth epistle of the Pseudo-

Dionysius, to Dorotheus, wherein is said "The Divine darkness is that light inaccessible, in which GOD is said to dwell."]

the Highest gave his thunder : hailstones, and coals of fire.

So it had been from the beginning. God had at sundry times and in divers manners spoken unto the Fathers by the Prophets: *The Lord thundered out of heaven.* But now, beside these ancient words, *The Highest gave His thunder:* He That had made Himself lowest for our sakes, and by virtue of that humiliation was highly exalted, and obtained the Name that is above every name; He, the Highest, now also spake,—spake of that which He had seen and heard with the FATHER,—spake of that which He would still do for those for whom He had once suffered,—spake of the many mansions which He had prepared for them,—spake of His will, that where He was, there they should be also. *The Highest gave His thunder.* And still the threatenings of vengeance, and still the fervency of love: *hailstones and coals of fire.*

Cd.

G.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

What are the arrows but those words of truth by which the Apostles sought to pierce the hard hearts of the heathen, and so to wound them here, that they might find everlasting healing hereafter? Those arrows, like that of him at Ramoth Gilead, often sent at a venture, were yet directed by the Master of the Apostles in their aim. Whence notice that it says not, They sent out their arrows, but *He sent out His arrows.* Such arrows, such lightnings, were those of the two surnamed by our LORD, Boanerges. *And destroyed them.* So destroyed them, so caused them to die to sin, as to make them able to say with the Apostle, "I live, yet not I, but CHRIST liveth in me." "And when," cries S. Bruno, with a holy boldness, "when shall we too thus be destroyed? When shall we, crucifying the old man, and utterly abolishing the whole body of sin, be found worthy of the new and better life that is from CHRIST, and in CHRIST?" The Eastern Church, on the contrary, would generally seem to have taken the words in the opposite sense, and to have applied them to the enemies of our LORD. "It is written, *destroyed them,*" says Euthymius, "because the HOLY GHOST would not so much as name, by the mouth of His Prophet, the evil spirits to whom He refers." But surely, the more loving exposition of the Western Fathers is better than this.

A.

Ay.

Gal. ii. 20.

B.

Z.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O LORD : at the blasting of the breath of thy displeasure.

- Ay. By the waters we understand Holy Scripture; and the springs of this fountain,—the deepest, truest, most real meaning was seen of a truth, when the Incarnation unlocked the enigmas of the Old Testament. *The foundations of the round world*, that which is the base and substructure of the whole Church, was indeed revealed, when the hidden mysteries of sacrifices, and types, and parables were laid open at that moment when “the WORD was made flesh, and dwelt among us.” Or you may take the foundations of the Church to mean the Apostles and Prophets. Of these foundations
- A. Micah vi. 2. Micah speaks, “Hear ye, O mountains, the LORD’s controversy, and ye strong foundations of the earth;” and of their beauty Isaiah testifies, when he thus consoles the Church: “O thou afflicted, tossed with tempests, not comforted, behold, I will lay thy stones with fair colours, and will lay thy foundations with sapphires.” *The foundations of the round world were discovered at Thy chiding, O Lord*: and so indeed they were, when He said, “O fools, and slow of heart to believe all that the Prophets have spoken;” and then “opened their understanding, that they should understand the Scriptures.” Therefore it was that, in mediæval times, the altars were stripped on Good Friday, to show that, by the Passion of CHRIST, the mysteries of the Law and the Prophets were revealed. Or, if we wish, we may understand the springs of water of the Baptismal fountain, revealed by virtue of the LORD’s Incarnation, and owing all its efficiency to that. *At the blasting of the breath of Thy displeasure*. For what was the message which heralded in and which accompanied the LORD’s preaching? “Repent ye:” “O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth fruits meet for repentance.”
- G. S. Luke xxiv. 25.
- L.

16 He shall send down from on high to fetch me :
and shall take me out of many waters.

- G. It is the Church that speaks: *He shall send*—but whom? None less than the SON. As it is written, “God so loved the world, that He sent His Only-begotten Son” to take me for His bride; as He spake by the mouth of His holy Prophets, “I will betroth thee unto Me for ever; I will even betroth thee unto Me in faithfulness.” *Out of many waters*. Oh, what marvellous richness of meaning is there in these Psalms! so that, whichever way you turn, new vistas of interpretation open upon you, each vying with the other in beauty. Shall we take these waters as the waves of affliction? concerning which it is written, “Save me, O God, for the waters are come in, even to my soul.” And again, “I will pour My wrath upon them like water;” or again, “We went through fire and water.” Truly, out of such afflictions has the Church over and over again been taken; over and over again shall she be taken, till put into possession of her
- Hos. ii. 19.
- Rupert.
- Ps. lxxix. 1.
- Hos. v. 10.
- Ps. lxxvi. 11.

future inheritance, the blessed Country where there shall be no more sea. Or shall we rather see in these waters, a type of the many peoples out of which our Church is formed : which, indeed, is the Chaldee paraphrase, where we read, *Shall take me out of many peoples?* And if so, we have the effects of that preaching of the Apostles whereof we were now speaking, who by their labour and their blood, gathered the Church out of every language, and people, and nation. Or yet once more, Are we to find in these waters the type of Baptism, out of, and by means of which the Church is *taken?* as it is written, "That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church." Cd.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

My strongest enemy. Little doubt of whom the Church speaks. *Them which hate me:* The Jews, in the first beginnings; the Emperors and magistrates of this world in their ten persecutions; the various sects of heresy springing up like so many heads of a hydra from the Father of all Lies; and last, but not least, that fearful enemy of worldliness which, if others have slain their thousands, has of a surety destroyed its ten thousands. Or hear in this verse the words of our LORD instead of those of the Church. He was delivered from His *strongest enemy* in the three temptations of the wilderness, and from them which hated Him; Scribes, Pharisees, Sadducees, Lawyers, Annas, Caiaphas, Pontius Pilate; delivered over and over again till His time was come, and then finally and for ever delivered by those most blessed of all words, "It is finished." G.

18 They prevented me in the day of my trouble : but the LORD was my upholder.

That is, taking the word in its largest sense, *they prevailed against Me.* But when? Only in the times of My earthly humiliation; only when I was made a little lower than the angels; only in that day of My trouble when the prophecy was fulfilled, "Thou shalt bruise His heel." For the time of glory is to come, when there could be no more preventing, no more prevailing, on the part of the enemy. And notice, as a good man observes, that expression, *My trouble:* trouble that, as it were, belongs to me as a possession, as a privilege: *My trouble*, out of and by means of which, sprang My glory. Or it may be the voice of the Church; and then by *my trouble* she means the days of those persecutions when she could say with Job: "The days of affliction prevented me; I went Ay.

Eph. v. 26.

Ay.

G.

R.

Ay.

Job xxx. 27.

- Lam. i. 9. mourning without the sun." Or with Jeremiah: "O LORD, behold my affliction; for the enemy hath magnified himself."
- Rupert. *They prevented me, but the Lord was my upholder.* And what trouble is not well borne—what difficulty is not happily encountered—if that may be its result?
- D. C. [*They, my spiritual enemies, prevented me by attacking me, an unconscious infant, with the weapon of original sin, in the day of my trouble of being born into this weary world, but the LORD saved me from their chains, for*]

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

- Ps. xxiv. 1. If it be our LORD that speaks, then He tells how from the narrowness of the grave He came forth to the possession of the wide earth: "The earth is the LORD's, and all that therein is:" nay, more, how He returned again into heaven, having won for Himself, according to His Manhood, the utmost bound of the everlasting hills. But if it be the Church that speaks, she tells how from the cramped limits of Judæa, she was called forth "to have dominion from one sea to another, and from the flood unto the world's end." Or in another sense, how from the narrow laws concerning the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, she was led to see the length, and breadth, and depth, and height of that love which they so faintly, and feebly, and imperfectly prefigured. Or yet once more: how she was instructed in the fullest and widest range of divine mysteries; mysteries utterly hidden from Jewish eyes, and then first revealed when "the WORD was made flesh, and dwelt among us." *He had a favour unto me*: not I to Him. All came from Him first: and so it was the Apostle's prayer and labour not that God should be reconciled to us, but that we should be reconciled to God.
- Ay. Ps. lxxii. 8.
- R. D. C. [He brought me, by Baptism, into the glorious liberty of the children of God, rightly called, as by LXX. and Vulgate, *a wide place*, because faith, hope, and charity, then infused into the soul, enlarge its capacity and affections.]

20 The LORD shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

- Hugo Card. From this passage, Cardinal Hugo points out seven steps to blessedness. The first, God's merciful election: *because He had a favour unto me.* The second, faith in the redemption of CHRIST; *He brought me forth.* (It is, in the Vulgate, "He saved me," and the reference is to our LORD's words, "Thy faith hath saved thee.") The third, Love: *into a place*

of liberty. The fourth, our free-will, which co-operates with God's love; *according to my righteous dealing.* The fifth, good works, *according to the cleanness of my hands.* The sixth, perseverance: *because I have kept.* The seventh, eternal retribution: *The Lord shall reward me. According to my righteous dealing.* For one star differeth from another star in glory: or again, according to S. Mark's one only peculiar parable, "The earth bringing forth fruit, the blade, then the ear, after that, the full corn in the ear." Or let them be the words of our LORD: and what was the reward of His Righteous dealing, but the multitude of souls for whose disobedience He atoned by His perfect obedience, whose life He purchased by His death? *According to the cleanness of my hands.* For He did no sin, neither was guile found in His mouth. That cleanness which, touching the leper, imparted cleansing to him: which, nailed to the Cross, poured forth those precious streams which have been the purification of the whole world.

A.
S. Mark iv.
28.

A.

21 Because I have kept the ways of the LORD: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

Forsaken, alas! too often: the just man falleth seven times a day. By reason of the frailty of our nature, we cannot always stand upright. But not *as the wicked doth.* If the just man falleth so often, he riseth again. "Rejoice not against me, O mine enemy, when I fall, I shall also arise." And notice the pronoun, *My God*: the reason which prevents him from thus forsaking; the strength which enables him thus to arise. *The ways.* For, says one, there are two ways: love of God, and love of our neighbour. So much for the past. Then comes the present. *I have an eye*; and to what? *to all His laws.* For "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And then the future, *and will not cast out His commandments from me.* But who may say this truly and perfectly, save He Who was the law-giver, as well as the law-keeper; the framer, as well as the observer of the commandments?

Ay.

Micah vii. 8.

C.

S. James ii.
10.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

Uncorrupt, or, as it is in the Vulgate, *immaculate.* S. Augustine, in his work on the perfection of righteousness, explains how it is that good men may be called perfect, even in this life: as where Moses says in the book of Deuteronomy, "Thou shalt be perfect with the LORD thy God." "Not," says he, that they contract no stains, but that they are eager and anxious to contract none; and that they do contract none of that mortal character that eats into and leaves marks on

A.

Deut. xviii.
13.

Acts xxiv.
16.

Eph. i. 4.

Rom. vii.
17.

the soul." "Herein do I exercise myself to have a conscience void of offence, both toward God and toward men." Here notice, David says not simply *uncorrupt*, but *uncorrupt before Him*. Easy enough to be uncorrupt before men; but the thing is to be, as S. Paul again says, holy and without blame *before Him* in love. *And eschewed mine own wickedness*. They take it literally of the murder and adultery, the one deep stain of David's life. But spiritually, we may understand it, as Jansenius does, of that concupiscence which, though not sin in itself, is metaphorically called so, as so easily leading into wickedness: the fuel which it only needs temptation to kindle into an active flame: the "sin that dwelleth in me," of S. Paul. *Eschewed*, because it is the one end and aim of a Christian life to keep this under, and bring it into subjection.

24 Therefore shall the LORD reward me after my righteous dealing : and according to the cleanness of my hands in his eye-sight.

1 Thess. ii. 4.

G.

1 S. Pet. ii.
24.

R.

Hugo de S.
Vict.

Notice again: *according to the cleanness of my hands in His sight*; not according to that of the world: "not as pleasing men, but God, Which trieth the hearts," says the Apostle. But put the verse into the mouth of our LORD, and what was the reward of His righteous dealing? What, but the redemption of the whole human race potentially; and actually, the final beatification of those righteous and happy souls, whom, having loved, He will love to the end? And we need not be afraid to apply even those words, *eschewed mine own wickedness*, to the same blessed LORD. His own, as assumed and carried by Him "Who His own self bare our sins in His own body on the tree." And this eschewing them, this being made responsible for, and brought into contact with that which was His so infinite abomination; this was one of those unknown sufferings of which what finite mind can venture to imagine the depth or the extent? Hence, by mediæval allegorists He is sometimes imagined as the ermine, that dies of grief if its spotless fur be but in the least soiled.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

Ay.

They generally take these verses as the words of the Psalmist to God; setting forth that according to the measure of a man's good works, will be the measure of God's grace given him; the talent bestowed on him that had already ten talents. So, in one of his poems, S. Gregory Nazianzen :

"As the soul's measure through her earthly race,
So is the measure of celestial grace."

To him that in the midst of darkness, and notwithstanding the rough, steep ascent, like Moses still struggles onwards and upwards to draw nearer to God; to him, also, as to Moses, God's holiness shall be most fully revealed: and so of the other clauses. Or, as others take it, David is speaking to the true servant of God. *With the holy thou shalt be holy:* as GOD the FATHER is the Source and Foundation of all holiness, so in his own poor way, man, that is made after the similitude of GOD, will also try after holiness. *With a perfect man thou shalt be perfect:* as the SON of GOD, Man as well as GOD, took our nature upon Him, that all mankind should follow His example. *With the clean thou shalt be clean:* that is, shalt strive hard to preserve that purity which the HOLY GHOST, the Giver of all purity, implanted in Baptism. *With the froward thou shalt learn frowardness:* that is, thy whole life should be one long struggle against, one continuous resistance to, him who is indeed froward, that great enemy both of GOD and man, whose never-ending temptations ought to teach us never-ending watchfulness: *thou shalt learn frowardness.*

G.

L.

Ay.

27 Thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

It is the rule of CHRIST Himself. "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." And this verse might be taken as a compendium of all Church History; open any page at random, and you will find a commentary on it. And of our LORD Himself,—how did He save the people that were in adversity when on that first Easter night He manifested Himself, entering in through the closed doors to the Apostles; how again, when as the three Maries were much distressed and perplexed, who shall roll away the stone? they found that the angel had already rolled it away: "for"—and notice the beauty of the reason—"it was exceeding great." As much as to say, that because the difficulty was so formidable, therefore GOD must, as it were, remove it by a supernatural ministry. It is a "for" which, like many another little word in the Bible, may cheer and comfort us when we are in distress. And see how the high looks of the proud have been no less miraculously brought down: how, when the people shouted, "It is the voice of a GOD, and not of a man,"—"immediately, the angel of the LORD smote him, because he gave not GOD the glory:" how, no sooner had Nebuchadnezzar uttered his "Is not this great Babylon which I have builded?" than the voice fell from heaven, "O King Nebuchadnezzar, to thee it is spoken, thy kingdom is departed from thee." And how he of whom every enemy of GOD's people is but the type, he who said, "I will exalt my throne above the stars of GOD; I

S. Matt.
xxiii. 12.

Ay.

Hugo de S.
Vict.

Acts xii. 23.

Dan. iv. 31.

C.

Isa. xiv. 14.

S. Luke x.
18.

will be like the Most High," he it was of whom the LORD said, "I beheld Satan as lightning fall from heaven."

28 Thou also shalt light my candle: the LORD my God shall make my darkness to be light.

Vieyra.

My candle. It is beautifully said: for, like a candle, no true servant of GOD can shine without at the same time consuming. "He was a burning and a shining light:" but the burning first and then the shining. Or take it of the faith of the Church: a light kindled upon her,—a light that it over and over again seems as if some blast of temptation would extinguish,—a light, if small in itself, the faith as a grain of mustard-seed, yet sending out its beams far and near in the darkness of this world. *Thou also shalt*—when none else can: and notice, too, how here, as so often, the Psalmist begins with speaking of GOD, and ends with speaking to Him. So the Bride in the Canticles, "Let Him kiss me with the kisses of *His* mouth, for *Thy* love is better than wine." *Shall make my darkness to be light.* So also the promise:

Ay.

D. C.

Isa. l. 10.

G.

B.

"Who is there among you that . . . walketh in darkness, and hath no light? Let him trust in the Name of the LORD, and stay himself upon his GOD." His GOD, as here the LORD *my* GOD: for no colder, no more distant appropriation of GOD's love will serve the turn in such times of distress. *My darkness to be light.* Shall we take it of the darkness of that night and of that garden when they came to seek Him with lanterns, and torches, and weapons? Or of that darkness which was over all the earth from the sixth hour until the ninth hour? Or rather of that darkness—a darkness which might be felt—which came in even to our LORD's soul, and attained its most fearful blackness when He uttered that cry, "My GOD, My GOD, why hast Thou forsaken Me?" However we take it, if never such darkness to precede, never such brightness to follow. "At the brightness of that light," says the Eastern Church, "let the heavens rejoice, let the earth be glad; because the LORD hath showed strength with His arm, hath trampled down death by death, hath become the First-begotten from the dead; hath dispersed the darkness of hell, and hath poured glorious brilliancy on the world."¹ And notice how beautifully the description in the text rises. In this world, after all, our faith, our knowledge of GOD, are but as a candle; it remains for the next world to do away with these shadows for ever, to bring the light of happy morning after the dark and sad night, *The Lord my God shall make my darkness to be light.*

[The Targum expounds this verse of exiled Israel, whose candle was indeed quenched in captivity, but to be kindled again by Him Who is the Light of Israel, making His people

¹ Apolytikion of the Sunday of the Paralytic.

see the consolations for the righteous in the world to come. Many of the Western commentators see here the Apostles, Martyrs, and early preachers of the Gospel, who are the light of the world, bright with the knowledge, and warm with the love of God, and dispersing the darkness of heathenism. Others again will have it that man's heart or intellect is the *lantern or candle*, to be enlightened by grace; and yet once more, a holy writer bids us look from the darkness of this world to the glory to be revealed in the Heavenly Country.

S. Bruno
Carth.
S. Albertus
Magnus.
P. /
Lu.
S. Cyril.
A.
Ric. Hamp.

In te nunquam nubilata
Aëris temperies,
Sole solis illustrata
Semper est meridies,
In te non nox fessis grata,
Nec labor nec inquires.]

The Hymn,
Jerusalem
luminosa.

29 For in thee I shall discomfit an host of men :
and with the help of my God I shall leap over the
wall.

It is the LORD, in the full view of His Passion, Who speaks. For He beholds the host of men that are drawn up to oppose Him: the Jews, Pilate, Herod, the soldiers; and over each and all He prophesies His final victory. *I shall leap over the wall.* That wall of which Isaiah speaks, "Your iniquities have separated between you and your God, and your sins have hid His face from you." And again: "Therefore this iniquity shall be to you as a breach ready to fall, and swelling out in a high wall." And so for us. Every wall which would intercept our course to God, every obstacle which Satan sets up that he may sore let and hinder us,—if we cannot sweep it away entirely, at least we must overcome it for ourselves and leap over it.¹ And finally that last and most fearful wall, which before immortality was brought to light seemed the hindrance to any further advance, the wall of death, that also, following the example of our Leader we shall pass in safety. Of Him it is written, "The fortress of the high fort of thy walls shall He bring down:" and *by the help of our God*, we also, as the children of Israel over the fallen walls of Jericho, shall go up to the city which we are seeking.

C.

Isa. lix. 2.

Isa. xxx. 13.

Ay.

Isa. xxv. 12.

[One writer, with a quaint literalness, explains the *wall* to be the material barrier of the grave and of the closed doors of the upper chamber, through which CHRIST passed in His risen Body without disturbing them. It is strange that none of the commentators make any reference here to CHRIST as destroying the distinction between Jew and Gentile, "Who hath made both one, and hath broken down the middle wall of partition between us."]

D. C.

Eph. ii. 14.

¹ See this beautifully dilated on and worked out by Drexe- | lius in his little treatise called Heliotropium. Lib. 2. cap. 6.

30 The way of God is an undefiled way : the word of the LORD also is tried in the fire ; he is the Defender of all them that put their trust in him.

Rupert.

C.

G.

And now notice the remarkable allusion to the Blessed Trinity. *The way of God*, that law which He gave on Mount Sinai when the FATHER manifested Himself as a God afar off. *The word of the Lord*, the Incarnate Word, was indeed *tried in the fire* when, through so many sufferings and agonies, He was Himself according to His Manhood made perfect, and according to His Godhead opened the kingdom of heaven to all believers. And again: He—the Blessed SPIRIT, He without Whom man would in vain strive against his enemies,—He of Whom it is written, “Except the LORD keep the city,” that is, the city of the heart, “the watchman,” that is, conscience, “waketh but in vain,”—*He is the Defender of all them that put their trust in Him*. Well for us that, since that way is so undefiled, and we ourselves so polluted, we have not an High Priest Which cannot be touched with the feeling of our infirmities, having been Himself *tried in the fire* ! Well for us that, since that way is so beset with enemies, banded together to resist our progress, we have a Defender Who is no acceptor of persons, but the safeguard of all them that put their trust in Him !

31 For who is God but the LORD : or who hath any strength, except our God ?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

S. Hrabanus
Maurus.

Illat. Moza-
rab.

Rupert.

Here again we have the Blessed Trinity most clearly set forth. *Who is God, but the Lord ?* The question of Michael the Archangel, when fighting with the dragon and his angels, whence his very name, Mi-cha-el.¹ Learn, says the Spanish illation, on the Festival of that Archangel, what is the power of preserving humility. While it ascribes everything that it can perform to God, it is also honoured with the very Name of God. For Michael by interpretation is, Who is as God ? *Or who hath any strength except our God ?* “for though He were crucified through weakness, yet He liveth by the power of God.” So from the weakness of the Cross, came our strength ; from the anguish of the Cross, came our comfort ; from the death of the Cross, came our life. And then again : *It is God that girdeth me with strength of war : girdeth me at Baptism, giveth me power and strength to have victory and to triumph against the devil, the world, and*

¹ So the Mozarabic hymn :
O cœlorum alme princeps,
Michael fortissime,
Summi regis CHRISTI summus

Portitorque rutilus,
Hagius nuncupatus Michael,
“Quis,” ais, “ut Dominus ?”

the flesh : girdeth me at Confirmation, which is the very Sacrament of strength : girdeth me by preparing for me by His own sanctification of the material element "the Corn of the mighty." And thus assisted by each Person of the ever Blessed Trinity, well may the Psalmist cry, *and maketh my way perfect*. Perfect it ought to be even here : perfect it is commanded to be ; "Thou shalt be perfect with the LORD thy God : " perfect it will be hereafter : "The path of the just is as a shining light, that shineth more and more unto the perfect day." And they also see here a reference to the battle with Goliath : a type of the great battle which decided the fate of the world. *It is God*, not Saul, *that girdeth me with strength of war*. "Saul armed David with his armour, and he put an helmet of brass upon his head." . . . "And David said unto Saul, I cannot go with these, for I have not proved them." And thus our David was girded with *strength of war*, which to human eyes seemed weakness ; armed with the staff of His Cross, and with the five smooth stones of His unconquerable wounds from the brook of affliction.

Deut. xviii.
13.
Prov. iv. 18.

C.

1 Sam. xvii.
38.

33 He maketh my feet like harts' feet : and setteth me up on high.

It may be taken in two senses. Our LORD's Feet were swift as the hart's, when He came from heaven to work out our salvation. Or if we understand the hart to mean the ibex or some similar mountain goat, then the words will tell us how there was no difficulty too great to be overcome, no place too inaccessible to be scaled, when the Captain of our Salvation assaulted the fortress of the strong man armed. The Bride understands the word in the first sense, when she calls to herself Him Whom she loves : "Haste, my Beloved, and be Thou like to a roe or a young hart upon the mountains of spices." Habakkuk seems to take it in the second, when he says : "The LORD GOD is my strength, and He will make my feet like hinds' feet, and He will make me to walk in mine high places." It must be confessed that the prayer of the Prophet shows even more faith than that of David. *Setteth me up on high*, says the Psalm,—"*Will make me to walk upon MY high places*," says the Canticle. We younger brethren of that dear Elder Brother,—we co-heirs with Him Who is the blessed and only heir,—we may use that word *my* by right of adoption, which He can take into His mouth by right of inheritance.

A.

Ay.

Cant. viii.
14.

Hab. iii. 19.

D. C.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

He teacheth : and not as man teacheth. Thus He taught Gideon to fight with the innumerable host of Midian by sending to their homes two-and-twenty thousand, and re-

Ay.

taining but ten thousand of his soldiers; and then again by reducing that remnant to the little band of three hundred who lapped when brought down to the water. Thus He taught Samson by abstaining from strong drink, and by suffering no razor to pass over his head. Thus He taught the three kings in the wilderness to war against their enemies, not by any strength of their armies, but by making ditches in the desert. Thus He taught David himself by waiting for the sound of the going in the tops of the mulberry trees. And so He taught the arms of the True David to fight when stretched on the Cross: nailed, to human sight, to the tree of suffering, but in reality, winning for themselves the crown of glory: helpless in the eyes of Scribes and Pharisees; in those of Archangels, laying hold of the two pillars, sin and death, whereon the house of Satan rested, and heaving them up from their foundation. *And mine arm shall break¹ even a bow of steel.* Take it in the first sense; and the bow is that of which it is written, "The ungodly bend their bow and make ready their arrows within the quiver:" for, as it is written in another place, "Their sword shall go through their own heart, and their bow shall be broken." That is, every effort, every aim, every device of the enemy shall be "knapped in sunder" by those victorious arms. Take it in the other sense, and *the bow* is that bow of prayer which sends the arrows of ejaculation to the throne of God: that bow which is answered by the heavenly bow of peace: that bow which, like the king of old, our LORD drew three times with all His might in the garden of Gethsemane. This is the bow concerning which the True David, with respect to His own people, would follow the example of the David of old, in his command to his army: "Also he bade them teach the children of Judah the use of the bow:" without the employment of which any conflict with the spiritual Philistines must certainly be another defeat on Mount Gilboa.

A.

Ps. xi. 2.

Ps. xxxvii.
15.

G.

Z.

2 Sam. i. 18.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

S. Bruno of
Würzburg.

The defence of Thy salvation. That which is indeed our true defence against the wear and tear of disease, and weakness, and labour, the dissolution of death itself is the glory of the Resurrection. Or rather, they take *Thy salvation* to

¹ [The word *break* here and in the A. V. is better turned *bend*. *Break* comes from taking נִפְתָּח as the Niphal from נִפְתַּח *fractus est*, instead of from the Aramaic root נִפְתַּח, *descendit*,

(compare غرق) implying the lowering of the upper limb of the bow. The LXX. and Vulgate, reading נִפְתַּח, translate *Thou hast set (posuisti) mine arms as a brazen bow.*]

be Him Who is indeed all our salvation and all our desire; Him Whose Name is JESUS, which is by interpretation a Saviour. And even Rabbi Joden, and other Jewish expositors, take it of the Messiah. *Thou hast given me*: not I myself: "for the battle is the LORD's, and He will give you into our hands." *Thy right hand*: and there again we have that LORD Who, as the express image of the FATHER, is also the Right Hand of His Majesty. *Hold me up*, by having taken my nature; *hold me up*, by having atoned for my sins on the Cross; *hold me up*, by interceding for me at the throne of the FATHER. *Thy loving correction shall make me great*: for "whom the LORD loveth He chasteneth." "Thy rod and Thy staff comfort me." It is, in the Vulgate, "Thy discipline has corrected me to the end." "There is," says Hugh of S. Victor, "a good and a bad end. The bad end is the depth of sin: the good end the consummation of virtue. But the discipline of the LORD correcteth to the end, because even they who have fallen into the abyss of iniquity are raised by it to the height of virtue. O good, O sweet discipline of God! O that we may know it! O that we may receive it! O that we may abide it! But how can this be? It consists in three things: in precepts, in temptations, in chastisements. In precepts GOD makes trial of your obedience; in temptations, of your constancy; in chastisements, of your patience. Obediently receive the precepts, constantly resist the temptations, patiently endure the chastisements. But these three things,—obedience, constancy, and patience,—can never be separated from each other, because each is necessary in all." The translation of Eusebius gives a different sense still: "And my obedience, that shall increase me," truly enough said of Him of Whom it is written, that because "He became obedient unto death, even the death of the Cross, therefore God also hath highly exalted Him."

C.

L.

1 Sam. xvii. 47.

Ay.

Hugo Victorin.

L.

Phil. ii. 8.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

Room enough: not like Balaam, against whom the Angel of the LORD went forth, and stood in a narrow place, where was no way to turn either to the right hand or to the left. *Room enough*: not like the host of Holofernes, against whom the High Priest wrote that the passages of the hill country were to be kept; because "it was easy to stop them that would come up, for the passage was strait, for two men at the most." *Room enough*: not like to the tribe of Dan, of whom it is written, "The Amorites forced the children of Dan into the mountain, for they would not suffer them to come down into the valley." But according to the promise: "When thou goest, thy steps shall not be straitened:" or again, "Thou hast set my feet in a large room." And how is this

Numb. xxii. 26.

Jud. iv. 7.

L.

Judg. i. 34.

Prov. iv. 12.

Ps. xxxi. 9.

- G. room to be made, except by charity, which expands all things,—by the breadth of that love of CHRIST which passeth knowledge? *That my footsteps shall not slide.* That is, that the example which our LORD left may not be thrown away upon us; that the pattern which He gave we may copy, setting our feet in the prints of His. For His footsteps are indeed, in a far higher sense than that of the poet,

“Footprints which perhaps some other,
Sailing o’er life’s solemn main,
Some forlorn and shipwrecked brother
Seeing, may take heart again.”

- Cd. “He,” says Eusebius, “who follows JESUS, must needs tread in His steps; and, for the very reason that he travels on in the road travelled by our LORD, he finds the road firm, and that verse fulfilled, *That my footsteps shall not slide.*” Well says Gerhohus, speaking in the person of our LORD, “As I walked in heaven upon the lion and adder, and trod the young lion and the dragon under foot, when I beheld Satan as lightning fall thence, so also on earth My footsteps did not slide through the infirmity of the flesh; seeing that I crushed the head of the self-same tempter in the desert; seeing that I crush him still in My members, in whom, though they are weak, I am strong; and in My Sacraments, the effect of which is not weakened, though they be celebrated by unholy and infirm ministers.”
- G. .

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

- Ay. *Upon Mine enemies.* Thus saith the LORD of His persecutors: thus must we also say, not only of our besetting sins, but of that concupiscence which remains in the regenerate, and which, though not sin in itself, is the mother and source of all sin: remembering our vow to crucify the old man, and utterly abolish the whole body of sin. And of what this war must be, take an example in the commands given to the Jews: their seven nations are our seven deadly sins. “Thou shalt smite them and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them; for thou art an holy people, saith the LORD thy God.” “Happy, happy soul,” cries a good Bishop, “if only thou wilt put this precept in practice! if only thou wilt take possession of the mountains of Canaan, and drive out the accursed tribes, though they have iron chariots, and though they be strong!”
- Deut. vii. 2. *Nor turn again.* For the true Joshua, like him of old, “drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.” And so of us also. *Neither will I turn again.* For “is not,” as Job said, “my life a warfare upon earth?”
- B. Josh. xvii. 18.
Josh. viii. 26.
Job vii. 1, marg.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

Fall. Still it is the LORD that speaks : He of Whom it is written, "They that dwell in the wilderness"—namely, the wilderness of this world—"shall kneel before Him ; His enemies shall lick the dust : " fall, therefore, in adoration ; or, if not, fall in absolute and perpetual ruin. *Under My feet.* That is, under those that are sent forth by Me, to do My work, and to preach My Word ; My apostles, My ambassadors till the end of time. And of them that will not fall in obedience it is written, "He shall tread down the wicked, for they shall be ashes under the soles of thy feet : " just as Joshua, after the great victory by Gibeon, and the capture of the five kings, "said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings." "Thine enemies," is the promise to Israel, "shall be found liars unto thee, and thou shalt tread upon their high places."

G.

Ps. lxxii. 9.

D. C.

Mal. iv. 3.

Josh. x. 24..

Deut. xxxiii. 29.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

But why again give thanks to God for His help against enemies, when already (ver. 35) David has done so ? "Because," answers Hugh of S. Victor, "we have to gird on our armour at the end as well as at the beginning of our Christian warfare. When we have overthrown our enemies, then we are attacked by the most dangerous of all,—the pride of our very victory." So the rhyme says, very well :

Cd.

Hugo Victorin.

Cum bene pugnaris, cum cuncta subacta putaris,
Quæ magis infestat vincenda superbia restat.

"Verily," says Arnobius of Chartres, "the desire of human praise and glory is the ulcer of virtue, the moth of sanctity, on which, as the last of all evils, our enemy depends for victory." Or, if you desire another reason for the twofold ascription of praise, others have made the first the thanksgiving, so to speak, of our LORD for His own victory ; the second for the triumphs, in and through Him, of His people.

G.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

They have little to say on this verse, beyond—what is so easy to say and so difficult to act out—the happiness of such a victory : but pass on to

41 They shall cry, but there shall be none to help

them : yea, even unto the LORD shall they cry, but he shall not hear them.

- Heb. xii. 17. Sad examples enough there are of the truth of this prophecy. Of Esau it is written that he "found no place of repentance, though he sought it carefully with tears." Of Antiochus, though he vowed in his last illness "that also he would become a Jew himself, and go through all the world that was inhabited and declare the power of God, yet," continues the historian, "for all this his pains would not cease, for the just judgment of God was come upon him." But most appropriately to this passage, it is written of Saul: "When he inquired of the LORD, the LORD would answer him not, neither by dreams, nor by Urim, nor by prophets." L. 2 Macc. ix. 17, 18. And therefore the Prophet warns us: "Give glory to the LORD your God before He cause darkness, and before your feet stumble on the dark mountains;" as Saul's feet indeed stumbled on the dark mountains of Gilboa. *Even unto the Lord shall they cry*: but not, as it has been well remarked, by a Mediator: and so, crying to Him in their own name, and by their own merits, they cry in vain.¹
- 1 Sam. xxviii. 6. R. Jer. xiii. 16.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

- A. *The dust before the wind*: and nothing can more fitly express the miserable condition of the scattered Jews,—driven in the times of their persecution from one country to another, fugitives and exiles everywhere, branded by peculiar laws, and forbidden to find a resting-place and a home. Ay. *Dust* indeed, as not having received the dew of God's grace. *The clay in the streets*. The broad way of this world, says Gerhohus, is full of this clay, and therefore of those luxurious and impure souls who wallow in it. But this clay shall perish, because "the world passeth away, and the lust thereof." G. Nor shall there remain aught of that in which these worldly swine now delight themselves, in that new heaven and new earth wherein nothing can in any wise enter that defileth. Didymus. Yet nevertheless of this clay, as Didymus reminds us, the

¹ Gerhohus, like an earnest reformer as he was, in an age of the Church which abounded with horrible corruptions, and when, as it has been said, the LORD seemed again asleep in the bark of Peter, twists this text by main force to bear witness against the simony of the age; when, as he says, princes and other potentates chose Barabbas and rejected JESUS for the Epis-

copate; and then, when they had elected the former, and were in need of some spiritual assistance, *cried, and there was none to help them*. One can hardly call this a commentary; but yet one honours the zeal of the writer, who, in whatever part of the Scripture he was expounding, saw the abuses of the Church in his own time, and so treated it.

Master of the house will sometimes make to Himself vessels more precious in His eyes than of gold or silver : vessels of honour, sanctified, "meet for the Master's use, and prepared unto every good work." L.

[*In the streets*, because as the dust of a city is far more trodden under foot than that of the fields, so the punishment of the rebellious Jews has been not once only, but again and again at the hands of different oppressors through the ages of their exile.] S. Bruno Carth.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

Strivings indeed ; as that of Korah : "Ye take too much upon you, seeing all the congregation are holy." As that of the High Priest : "Whosoever maketh himself a king, speaketh against Cæsar." As that of the Jews, when "they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming." Or again : "As concerning this sect, we know that it is everywhere spoken against." So it was that holy Simeon prophesied of the "sign which should be spoken against : " this is the lesson that we are taught by the Apostle, "Consider Him That endured such contradiction of sinners against Himself." Or take the word of the *strivings* of the Jews amongst themselves : "There was much murmuring of the Jews among themselves ; for some said, He is a good man ; others said, Nay, but He deceiveth the people." *Thou shalt make Me the head of the heathen.* And even the Jewish Rabbis saw in this a prophecy of the Messiah ; while Christian expositors with one voice,—Tertullian, S. Cyprian, S. Augustine, Procopius, Justin Martyr, S. Prosper, and S. Chrysostom,—all with one consent apply it to Him, and to Him only.

"Reprobatus et abjectus,
Lapis iste ; nunc electus
In tropæum stat erectus,
Et in caput anguli."

A.
L.
Num. xvi. 3.
S. John xix. 12.
Acts xiii. 45.
Acts xxviii. 22.
S. Luke ii. 34.
Heb. xii. 3.
Odo.
S. John vii. 12.
Adam.
Victorin.
The Sequence,
Ecce dies celebris.

44 A people whom I have not known : shall serve me.

First we have the obedience of the Gentiles, before we hear of the disobedience of the Jews. All mediæval writers expound with reference to this verse, the sad story of Tamar : a story where, more than anywhere else, we have to bear in mind the grand rule of S. Augustine, "Let us abhor the sin, but let us not quench the prophecy." Here, too, we have fulfilled the prediction, "Behold, Thou shalt call a nation whom Thou knowest not, and nations that knew not Thee

Hildebert.
Rupert.
Isa. lv. 5.

Isa. lxxv. 1. shall run unto Thee." And again: "I am sought of them that asked not for Me; I am found of them that sought Me not."

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

S. Alb. Mag. [As soon as they hear, or more exactly, with the old versions, and the margin of A. V., *At the hearing of the ear*, contrasting thus the ready obedience of the Gentiles, who had only the preaching of missionaries to trust to, with the *contradictions* or *strivings* of the Jews, who saw and heard CHRIST Himself, and had the Scriptures besides.]

S. Bruno
Carth.

46 The strange children shall fail: and be afraid out of their prisons.

A. *The strange children.* That is, the Jews: children indeed, as descended from faithful Abraham; but strange by rejecting Him Whose day Abraham desired to see. It is thus that almost all the Fathers interpret the passage, some few only taking it of the Gentiles: it is Osorius who most warmly supports this meaning. *Shall dissemble with me.* So they

Ay.

S. Matt.
xxii. 16.

B.

S. Matt.
xxviii. 12.

S. Matt. viii.
11.

S. John viii.
44.

A.

Gen. xxxii.
31.

Zeph. iii. 19.

1 Kings
xviii. 21.

Zech. ix. 12.

did when they said, "Master, we know that Thou art true, and teachest the way of God in truth; neither carest Thou for any man, for Thou regardest not the person of men." And they not only dissembled themselves, but were the cause of deceit in others: as when "they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept." S. Augustine, in expounding that passage, "Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out," says with reference to this text: "Children, not my own, but strange children, as it is written, 'Ye are of your father, the devil.'" The next clause is given differently in the Vulgate: "The strange children are inveterate, and halted from their paths." *Halted*, they all say, from S. Augustine downwards, as receiving the Old, but rejecting the New Testament; as was typified of old by Jacob's halting upon his thigh. But even of these that thus halt it is written, as S. Jerome reminds us, "I will save her that halteth, and gather her that is driven out." And in the mean time, the exhortation to the Jews is, as it was of old, "How long halt ye between two opinions?" But our own translation is not without its force. They shall be afraid in those *prisons* of sin whence they would not allow the Redeemer to say to them, "Turn ye to the stronghold, ye prisoners of hope:" *prisons* which nevertheless one day He shall destroy, when Jew as well as Gentile shall join in that

verse, "He hath broken the gates of brass, and smitten the bars of iron in sunder."

47 The LORD liveth, and blessed be my strong helper : and praised be the God of my salvation.

Notice the admirable sequence of these two verses. First, we have the Jews dissembling, and buying the perjury of the Roman soldiers : then, being indeed afraid when they found that Deceiver to have risen, and "when they heard these things, they doubted of them whereunto this would grow : " and lastly, as in the beginning of this verse, the reason, *The Lord liveth. Liveth*, after His three days' slumber in the sepulchre ; *liveth*, to burst the gaol and to scatter the guards ; *liveth*, and was dead, and is alive for evermore. And it is well said, *The Lord liveth* : the slave died, but the LORD, the LORD of Life, the LORD of Glory, liveth again. And notice the reference to the Blessed Trinity : *The Lord liveth :—and blessed be my Strong Helper :—and praised be the God of my salvation. Praised*, or, as it is in the Vulgate, *exalted*. "Exalted," says Gerhohus, very prettily, "be the God of my salvation, exalted be the Sun of Righteousness to the very height of His zodiac, that He may evoke throughout the whole world summer days,—days long and bright, in which we may say, The winter is past, the rain is over and gone, the flowers appear. Whence, when He came into this world to endure the wintry miseries of mortality, it was in winter that to us a Child was born, unto us a Son was given. But rising as the First-born from the dead, He dedicated the season of spring to His Resurrection and Ascension, and so enter into that eternal summer where He has done with the miseries of winter for ever."

S. Hieron.
S. Basil.

S. Gregor.
Nyss.
S. Athanasius.

G.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

Avenger! But how? If it is CHRIST that speaks, then He says, "FATHER, forgive them, for they know not what they do." If it be His Bride, then she says, "The blood of the martyrs is the seed of the Church." O, most sweet revenge, that fulfils the saying of Job, "He putteth forth His Hand upon the rock : " the Hand pierced for our sakes, on the hard rock of the heart ; that accomplishes the saying of the Psalmist, "Touch the mountains, and they shall smoke : " the cold, dark mountains of human pride and self-will, which will one day be set on fire with the love of GOD : when the prediction of Isaiah shall come to pass, "The sons also of

Ay.

Job xxviii.
9.

Ps. cxliv. 5.

Isa. lx. 14.

S. Matt.
xxvii. 25.

G.

them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet." Or, if we take it literally, this vengeance is a prophecy of that most terrible siege of Jerusalem, when the prayer was fulfilled, "His blood be on us, and on our children." And now notice—as so often—the Trinity of evil: *My cruel enemies—Mine adversaries—the wicked man.* "These," says Gerhohus, "are the three bands which the Chaldeans made out;" and he interprets them of the Jews, the Pagans, and the heretics. And he well observes that this verse forms the Introit for the Wednesday in Passion-week. "It may well do so," says he; "for the true Palm Sunday will never be celebrated by the Church till these attacks of her enemies shall have passed away for ever." He sees a further type of the same thing in the Gospel for that Sunday: the Jews, when they said unto our LORD, "How long dost Thou make us to doubt?" played the part of His *adversaries*: when they said, "For a good work we stone Thee not, but for blasphemy," of *the wicked man*; when they took up stones to stone Him, of His *cruel enemies*.

50 For this cause will I give thanks unto thee, O LORD, among the Gentiles: and sing praises unto thy name.

Ay.

And now comes the summing up of the whole. *I will give thanks*: I, in My Apostles; I, in My ambassadors till the end of time; I, in My Church, which shall have the heathen for her inheritance, and the uttermost parts of the earth for her possession; *I will give thanks among the Gentiles*. Or, to apply this in a sense in which David could never have intended it, to the sweet Psalmist of Israel himself, then see how, from one end of the earth to the other, in every kindred and nation, and people and tongue, he still gives thanks unto the LORD; how, commented on by a thousand saints, with words interpreted into a thousand holy meanings, he still sings praises to that Name which is exalted above every name,—that Name, than which there is none other given under heaven whereby we must be saved.

D. C.

51 Great prosperity giveth he unto his King: and showeth loving-kindness unto David his Anointed, and unto his seed for evermore.

G.

Unto his King: unto the King once crowned with thorns,—the King to Whom they once bowed the knee in mockery,—the King, Whose title as monarch was once the very title of His accusation: but now it is *David His Anointed*: anointed with the oil of gladness above his fellows. "The anointing which ye have received of Him abideth in you; and as it hath taught you, ye shall abide in Him. And now, little

children, abide in Him." I cannot end the commentary on so long a Psalm better.

And therefore:

Glory be to the FATHER, Who showeth loving-kindness unto David His Anointed, and to His seed; and to the SON, CHRIST the King, the true David, Who goeth forth to sow His seed: and to the HOLY GHOST, Who is that loving-kindness itself;

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

COLLECTS.

O most merciful God, Foundation of our hope, and Refuge Ludolph.
in our affliction, preserve us from our enemies, and from the snares of death, that we, being delivered from the multitude of our afflictions, may most devoutly give thanks to Thy holy Name, with the purity of innocence. Through (1.)

O CHRIST our God, Who wast set at nought by the contradictions of a wicked people, and therefore raised to be the Head of the Gentiles, suffer us not, whose Head Thou didst vouchsafe to become by Thy Passion and Resurrection, to be cut off from Thee; that Thou being our Guide, we may triumph over the powers that are opposed to us, Whom, for our sakes, we know to have been exalted on the tree of the Cross. Amen. Through (11.) Mozarabic,
Passion-tide.

O our LORD and Liberator, give us the desire of loving Ibid.
Thee, that we may praise and call upon Thee, and that Thou mayest send forth Thine arrows, and disperse our enemies, and deliver us from those that hate us; and so they may be converted, and we may rejoice and be saved by Thy protection. Amen. Through (11.)

Hear, O LORD, from Thy holy Temple, the voice of Thy Ibid.
Church; and as Thou in Thy Passion didst pour forth streams of blood, so look upon and console us surrounded by the pangs of death, that the torrents of iniquity may in no wise hurt us, when Thy grace shall cause us to endure them unmoved. Amen. Through Thy mercy (11.)

[Take from us the darkness of our sins, and lighten our hearts with the lantern of Thy Consubstantial WORD, gird us, we pray Thee, with His strength, and show us the undefiled way in Him. (2.)] D. C.

PSALM XIX.

ARGUMENT.

ARG. THOMAS. That CHRIST entered the Virginal shrine, and proceeded from it, in order that He might make known the secrets of men. Concerning the preaching of the Apostles, and the Advent

of CHRIST. Concerning the Advent of CHRIST and His Ascension, by which we may unlock the 119th Psalm, where the Old and New Testament are joined. Read it with S. Matthew.

VEN. BEDE. (Title: To the end; a Psalm of David.) This inscription is well known, referring what is said in the Psalm to CHRIST the LORD, of Whose First Advent the Prophet is about to speak: and this is the first Psalm on that subject. The others are four in number; that is, the 80th, the 85th, the 97th, and the 98th. Through the whole Psalm they are the words of the Prophet. In the first place, he praises the preachers of the LORD; he then uses the loveliest comparisons concerning His Incarnation. Secondly, he lauds the precepts of the Old and New Testament. Thirdly, he prays that he may be purged from his secret faults, and may be made a worthy Psalmist.

SYRIAC PSALTER. The liberation of the people from Egypt, and to us a theological instruction.

VARIOUS USES.

Gregorian. Sunday: III. Nocturn. [Christmas Day: I. Nocturn. Circumcision: I. Nocturn. Ascension Day: I. Nocturn. Trinity Sunday: I. Nocturn. Feast of the Holy Name: I. Nocturn. Common of the Blessed Virgin Mary: I. Nocturn. Michaelmas Day: II. Nocturn. Common of Apostles: I. Nocturn. Common of Virgins: I. Nocturn.]

Monastic. Saturday: Prime.

Parisian. Tuesday: I. Nocturn.

Lyons. Monday: II. Nocturn.

Ambrosian. Tuesday of First Week: I. Nocturn.

Quignon. Monday: Terce.

ANTIPHONS.

Gregorian. There is neither speech nor language * but their voices are heard. [Christmas Day: The LORD coming forth as a Bridegroom from His chamber. Circumcision: In the sun He hath set His tabernacle, and Himself is as a bridegroom coming forth from his chamber. Ascension: His going forth is from the highest heaven, and His return is unto its highest place, Alleluia. Trinity Sunday: We acknowledge Thee, One in Substance, Trinity in Persons. Holy Name: At the Name of JESUS every knee shall bow, of things in heaven, and things in earth, and things under the earth. Comm. of Apostles: Their sound is gone out * into all lands, and their words into the ends of the world.]

Lyons. O LORD, * my strength, and my Redeemer.¹

Mozarabic. The law of the LORD is perfect, converting the soul.

This Psalm has been so universally applied to the Apostles, that it will be well, before we proceed to its consideration, to

¹ [There is a peculiar Sarum Use of this Psalm, followed by York and Aberdeen, at the first Nocturn of All Saints' Day, with the Antiphon, "Let us praise

the LORD, Whom the Angels praise * Whom Cherubim and Seraphim proclaim Holy, Holy, Holy."]

give one of the most beautiful applications thus made of it, the Sequence of Gotteschalkus. It was written for the Division of the Apostles; a favourite feast in Germany on the 15th of July.

The Heavens declare the glory of the SON of GOD, the Incarnate Word, made Heavens from earth.

For this glory befiteth that LORD alone,

Whose Name is the Angel of the Great Counsel.

This Counsel, the assistance of fallen man, is ancient, and profound, and true, made known to the Saints alone.

When this Angel, made Man of a woman, made an immortal out of a mortal; out of men, angels; out of earth, heaven.

This is the LORD GOD of Hosts, Whose angels sent into the earth are the Apostles.

To whom He exhibited Himself alive after His Resurrection by many arguments, announcing peace as the victor of death.

Peace be unto you, saith He; I am He; fear ye not; preach the word of CHRIST to every creature, before kings and princes.

As the FATHER hath sent Me, even so send I you into the world; be ye therefore prudent as serpents, be ye harmless as doves.

Hence Peter, Prince of Apostles, visited Rome; Paul, Greece, preaching grace everywhere; hence these twelve chiefs in the four quarters of the world, preached as Evangelists the Threefold and the One.

Andrew, either James, Philip, Bartholomew, Simon, Thaddeus, John, Thomas, and Matthew, twelve Judges, not divided from unity, but for unity, collected unto one those that were divided through the earth:

Their sound is gone out into all lands.

And their words into the ends of the world.

How beautiful are the feet of them that proclaim good things,—that preach peace;

That speak thus to them that are redeemed by the Blood of CHRIST: Sion, thy GOD shall reign.

Who made the worlds by the WORD; Which WORD was for us, in the end of the world, made Flesh.

This WORD Which we preach, CHRIST crucified, Who liveth and reigneth, GOD in heaven.

These are the Heavens in which, O CHRIST, Thou inhabitest; in whose words Thou thunderest; in whose deeds Thou lightenest; in whose grace Thou sendest Thy dew:

To these Thou hast said: Drop down, O ye heavens, from above, and let the clouds rain the Just One; let the earth be opened and bud.

Raise up a Righteous Branch, Thou Who causest our earth to bring forth, sowing it with the seed of Apostolic words: through whose words grant, O LORD, that we, holding the WORD of the FATHER, may bring forth fruit to Thee, O LORD, in patience.

These are the Heavens which Thou, Angel of the great Counsel, inhabitest, Whom Thou callest not servants, but friends; to whom Thou tellest all things that Thou hast heard from the FATHER.

By whose Division mayest Thou preserve Thy flock, collected and undivided, and in the bond of peace; that in Thee we may be one, as with the FATHER Thou art One.

Have mercy on us, Thou that dwellest in the heavens.

1 The heavens declare the glory of God : and the firmament showeth his handy-work.

Ps. xxxiii. 6.
S. Greg. M.

“By the Word of the LORD were the heavens made; and all the host of them by the Breath of His Mouth.” What heavens are these, says S. Gregory, except the holy Apostles? And this is the key-note by which all the Fathers interpret this Psalm. That as the visible heavens set forth the glory of the Creator, so these spiritual heavens should declare the praise of the Redeemer. Therefore in every Festival of the Apostles, this Psalm has borne its part; and every clause and paragraph has been interpreted, with a holy ingenuity, in this sense. *The Firmament*, from S. Augustine downwards, they take to be that firmness in speaking the Apostolic message even before kings, and not being ashamed, that fearing not them which kill the body, and after that have no more which they could do, which the Apostles, weak enough till then,—they who had all forsaken their Master and fled,—received on the descent of the HOLY GHOST at the Day of Pentecost. By it they showed His handy-work; the work by which in His great humility He wrought out our salvation,—His Incarnation, His earthly life, His Passion. Truly as, according to that beautiful idea in the decoration of Egyptian pyramids, the cornices are embellished with the blue wings of the sky, keeping watch over and guarding all inferior objects,—so the Apostles separated once to meet no more on earth, kept watch over all its regions, from the labours of S. Thomas in China, to those of S. Matthew in Ethiopia, and S. Paul in Spain.

S. Luke
xii. 4.

A.

2 One day telleth another : and one night certifieth another.

A.

Day unto day. That is, Saint to Saint, Prophet to Prophet, Apostle to Apostle: CHRIST Himself, the King of Apostles, the Inspirer of the Prophets, the Saint of Saints, to each and to all. *And night unto night.* The trials and afflictions of the Martyrs and Confessors; the struggles and self-denial of every righteous soul, till the night of our own affliction and distress. But the loving-kindness that delivered them can deliver us still: “the LORD’s arm is not shortened that it cannot save, neither His ear heavy that it cannot hear.”

L.

Isa. lix. 1.

That *night* speaks to us in no unintelligible voice, "Look at the generations of old and see: did ever any trust in the LORD and was confounded?" Or again, take it, if you will, of the work of the six days and the rest of the seventh, so sedulously parallelised with the seven gifts of the SPIRIT. Or, (as S. Augustine truly says, "Some words in Scripture have, from their obscurity, this advantage, that they give rise to many interpretations: had this been plain, you would have heard some one thing, but as it is, observe, you will hear many,") it cannot be more beautifully taken than of the seasons of the Church's year: Festival speaking to Festival, Fast to Fast; the faithful soul by Advent prepared for Christmas; by Lent for Easter; by the Great Forty Days of Joy, for the Descent of the HOLY GHOST: and by all these days of transitory holiness, made ready for that Eternal day, the festival which shall never be concluded.

Ecclus.
ii. 10.
Ay.

The Church on earth, with answering love,
Echoes her mother's joys above:
These yearly feast-days she may keep,
And yet for endless festals weep.

Adam.
Victorin.
The Se-
quence,
*Supernæ
matris
gaudia.*

That succession of doctrine and comfort, day speaking to day; what a beautiful type it finds in the midnight of a Scandinavian summer! The north-western and north-eastern sky, aglow respectively with evening and morning twilight, and the space between them filled with the lines of purple or crimson, the links which unite the departing to the coming day!

[The A. V. is here nearer to the Syriac, LXX., and Vulgate, all which read *Day breatheth out a Word unto day, and night declareth knowledge unto night.* The *days*, the Saints filled with the wisdom and glory of God, declare the Divinity of the Incarnate WORD to men; the *nights*, less illuminated, can yet speak of the Manhood of the Great Teacher, and lead their hearers on to love Him.] S. Alb. Mag.

3 There is neither speech nor language: but their voices are heard among them.

And we may take the verse in two senses: either, no *speech nor language* among the nations of the earth to which these voices did not go forth; which must be the sense if we refer the clause to the Apostles: or, no real speech in the preaching of the stars, and yet their language is intelligible to all nations. The great Portuguese theologian, Vieyra, referring to this verse, says, "The most ancient preacher in the world is the sky. If the sky be a preacher, it must have sermons, and it must have words. So it has, says David. And what are these sermons and words of the sky? The words are the stars: the sermons, their composition, order, harmony, and cause. . . . The stars are very distinct and very clear; so must

Vieyra.
Tom. i. p. 40.

the style of preaching be. And have no fear that on this account it should appear low: what loftier than the sermons of the heavens? The style may be clear enough, and yet lofty enough too: so clear, that the illiterate may understand it; so deep, that the philosopher may learn from it. In the stars, the countryman finds instruction for his labour, the seaman for his navigation, the mathematician for his observation. So that the husbandman and sailor, who cannot read, can yet understand the stars; and the philosopher who has read every book that ever was written, cannot fathom their meaning."

4 Their sound is gone out into all lands: and their words into the ends of the world.

Rom. x. 18.

A.

Hugo Card.

The quotation of this text by S. Paul, "But I say, Have they not heard? Yes, verily, Their sound went into all the earth, and their words to the end of the world," is, as is well noticed by Jansenius,¹ a sufficient warrant for the explanation which would understand the Apostles by the heavens. And how did their sound then go forth? Let Cardinal Hugo answer. "The preacher," says he, "is raised from the earth by contemplation; has the breadth of charity; the splendour of wisdom; the serenity of a tranquil mind; the swift motion of obedience: he rains by instruction; thunders when he rebukes; lightens by miracles; is the seat of God by grace and humility."

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

In these verses, the Church has from the beginning seen a marvellous type of the Incarnation. So S. Ambrose, in one of his most noble hymns:

Veni Redemptor Gentium.

Forth from His Chamber goeth He,
The Royal Hall of Chastity;
In nature two, in Person One,
His glad course, giant-like, to run.

From GOD the FATHER He proceeds;
To GOD the FATHER back He speeds:

¹ The reader will observe that in this, and the other quotations from Jansenius, I am not referring to the more celebrated Bishop of Ypres, from whom the so-called Jansenists derive

their name, but to the Bishop of Ghent, whose Harmony of the Gospels and Exposition of the Psalms rank him high among the theologians of the sixteenth century.

Proceeds—as far as very hell,
Speeds back—to light ineffable.

They first see the beauty of the literal sense, read according to the Vulgate: *In the Sun He hath set His tabernacle*: that is, that of all natural objects, the Sun is the best and clearest representative of the Creator. So the wise man in Ecclesiasticus: "The sun when it appeareth declareth at his rising a marvellous instrument, the works of the Most High:" and in which so many nations of the world have seen the God whom they considered worthy of adoration. But for us, knowing that it shall pass away, and the elements shall melt with fervent heat, it is but God's tabernacle: the true Sun is that which "shall no more go down, when the LORD shall be our everlasting Light, and the days of our mourning shall be ended." Then in the mystical sense, the sun and the tabernacle are the LORD's abiding in the womb of Mary: and they fail not to quote from Ecclesiasticus that text, "As the sun when it ariseth in the high Heaven, so is the beauty of a good wife in ordering her house." "The tabernacle," says Cosmas, "is the flesh of the LORD, which was united for ever to His Divinity." Or retaining our own translation, with a slight change of metaphor, *In them hath He set His tabernacle for the sun*; in the preaching of the Apostles He hath taught that the Eternal Word, the God Who is a consuming fire, the Sun of Righteousness, has tabernacled in human flesh. And as they who go out to war dwell not in houses, but in tabernacles or tents, so our LORD, going forth to His war with Satan, dwelt in the tabernacle of His flesh while He entered into the conflict with, and when He overcame, His enemy. *Which cometh forth as a Bridegroom out of his chamber*. And here none ever failed to see the LORD's entrance into the world from the womb of Mary. The Bridegroom, hereafter to be betrothed to the Church on the Cross, came forth, as it were, in the morning of that day of which the sufferings of Calvary were the evening. "That Eternal Light," says S. John Damascene, "which, proceeding from the Co-Eternal Light, had His existence before all worlds, came forth corporeally from the Virgin Mary, as it were a Bridegroom from His chamber." *And rejoiceth as a giant*. They go back far for the full solution of this mystery. It was from the union of the sons of God with the daughters of men that those ancient giants sprang: who may thus properly be called of "twofold substance." Like them, it was the twofold nature of our LORD which enabled Him to accomplish the work of our redemption: and thus this word "giant" in itself sets forth to us the whole scheme of salvation. "I see," says S. Proclus, "His miracles, and I proclaim His Deity: I behold His sufferings, and I deny not His humanity. Emmanuel opened the gates of nature as man, but burst not the bars of Virginity as God. So came He forth from the womb of Mary as by a word He entered: so was He born

A.

Eccclus.
xliii. 2.2 S. Pet. iii.
10.L.
Isa. lx. 20.Eccclus.
xxvi. 16.

Z.

S. Joan.
Damasc.
Hom. i. in
Nativ.
B. V. M.S. Bernard.
Serm. ii. de
Adv.In his ser-
mon in the
Great
Church at
Constanti-
nople, March
25th, 429.

De Incarna-
tione Domi-
ni, cap. v.

as He was conceived : without human passion He entered : without human corruption He came forth." S. Ambrose explains more fully the type of the giant. "Him holy David the Prophet describes as a giant, because He, being One, is yet double, and of twofold nature : partaker both of the Divinity and of a body : Who, like a Bridegroom proceeding out of his chamber, rejoiced as a giant to run his course. The Bridegroom of the soul as the WORD : the Giant of the earth, because performing all the offices of our nature. Being eternal GOD, He undertook the Sacrament of the Incarnation." So in another hymn :

Genus superni numinis,
Processit aulâ Virginis,
Sponsus, redemptor, conditor,
Sue gigas Ecclesiæ.

S. John xvi.
28.

S. Greg. M.

Cant. i. 4.

2 Kings xx.
11.

Ps. viii. 5.

Rupert.

G.

"I came forth from the FATHER, and am come into the world : again I leave the world and go unto the FATHER." Would you know, asks S. Gregory, the steps by which He thus came? From heaven into the womb ; from the womb to the cradle : from the cradle to the Cross ; from the Cross to the sepulchre ; from the sepulchre He returned to heaven. Behold, that He might cause us to follow Him, He took these steps, that we might be able to say from our very hearts, "Draw me, we will run after Thee." And see the depth of the mystery in the sign that was given to Hezekiah. The shadow went backward ten degrees, by which degrees it had gone on ; thus the LORD humbled Himself below the nine orders of angels, being "made a little lower than the angels," to the tenth degree, namely, man, before His glorified humanity took its place on the Right Hand of the FATHER. And see how beautifully those two are joined : *He runneth about unto the end of it again, and there is nothing hid from the heat thereof.* Because He Whom we love has now ascended into heaven, therefore it is that our hearts burn within us, while we think of the glory which is His, and which is to be ours. *Nothing* hid from the heat thereof. For that Ascension—for that land—pertain no less to ourselves than to the angels.

The Hymn,
*Optatus vo-
tis omnium.*

O common joy, O common boast,
To us and that celestial host !
To them, that He regains the sky :
To us, that He to us is nigh.

7 The law of the LORD is an undefiled law, converting the soul : the testimony of the LORD is sure, and giveth wisdom unto the simple.

G.

He is gone there in His own dear form, but He has left His law behind Him, the guide and rule of His Church to the

end. This is the mantle which fell from our ascending Elijah, and which, if we hold it steadfastly, will divide for us any Jordan of temptation. "A certain simple-minded and honest man," says S. Peter Damiani, "one that feared God, had been hearing Matins, and was returning from church. His disciples asked him, What did you hear at church, father? He answered, 'I heard four things, and observed six.' A very subtle reply, and one which showed his faith. He had heard four verses of the nineteenth Psalm. *The law of the Lord is an undefiled law, &c.,* and the three following verses, in which six things are noted: which are *law, testimony, righteousness, commandments, fear, judgments.*"

Rupert.

S. Petrus
Dam. Sermon.
xxi.

8 The statutes of the LORD are right, and rejoice the heart : the commandment of the LORD is pure, and giveth light unto the eyes.

9 The fear of the LORD is clean, and endureth for ever : the judgments of the LORD are true, and righteous altogether.

And notice, that the first character of CHRIST's law is, that it is undefiled : purity being set foremost, as the foundation of all the service of God, just as impurity occupies the first place in almost every Scriptural list of sin ; because, as the greatest Saints have always taught, more will be condemned at the end of the world for more or less direct breaches of the seventh commandment, than of all the other commandments put together. Next observe, the sixfold division of these excellencies. As our Blessed LORD taught us in the wilderness, Holy Scripture is to be our magazine of defensive armour against temptation. But six is always the type of temptation. On the sixth hour of the sixth day, the first temptation came into the world : the sixth petition of the LORD's Prayer is, "Lead us not into temptation:" the sixth blessing pronounced to the seven Churches is, "Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation:" and the whole culminates in the 666, the mark of the Beast, the most fearful of the many tempters that shall ever rise up against the Church. After purity, as so continually in Scriptural lists of virtues, comes truth : *the testimony of the Lord is sure.* And forthwith that which the LORD Himself made the chief character of His mission,—that to the poor the Gospel was preached,—that is also recorded here : *wisdom unto the simple.* Notice further the connection between purity of heart and illumination : *the commandment of the Lord is pure, and giveth light unto the eyes :* exactly as in the beatitude, "Blessed are the pure in heart, for they shall see God." Yet it must be confessed to be rather marvellous that holy writers on this Psalm seem unable to trace the especial connection between these six

B.

Z.

Vieyra.

Rev. iii. 10.

Rupert.

A.

characteristics of the Word of God, and content themselves with dwelling on it, without any attempt to behold in them a ladder set upon the earth, but reaching to heaven.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey and the honey-comb.

The *much fine gold* of our version is, in the Vulgate, *much precious stone*, and then they see in these three things the chief allurements of the world ; riches in the gold ; power in the precious stones ; pleasure in the honey. "The flowers that produce this honey," says Chrysostom, "were fed by no earthly dew : the gentle distillations of the HOLY GHOST gave them not only their beauty, but their sweetness." And here notice how David constantly, but David and Solomon almost alone, use honey in a good sense, or as a type of holy things. "Ye shall burn no leaven nor any honey," is the command in the Law. "It is not good to eat much honey," say the men of Hezekiah. "It shall make thy belly bitter, but it shall be in thy mouth sweet as honey," is the command to S. John. Is it to pursue the type too minutely to see in the special reference to the honey-comb a connection between the six-sided cell, and the sixfold characteristics, just mentioned, of the Word of God ?

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

G. And we naturally remember how the LORD'S *Servant*, when tempted in the wilderness, was taught by this same word, and by a threefold quotation obtained a threefold victory. Compare this saying of the Psalmist with that prophecy of Isaiah : "Behold, My servant shall deal prudently ; He shall be exalted and extolled, and shall be very high." "Deal prudently." He did, indeed, when with *the* very passage that replied most aptly He repulsed the assaults of the tempter : "exalted" He was, above the desires of the flesh, in refusing to make the stones bread : "extolled," when raised to the pinnacle of the temple, and yet refusing the vain-glory of casting Himself down : "very high," when carried to the summit of an exceeding high mountain, He refused the kingdoms of the world and the glory of them. *Thy servant*. And holy men have not feared thus to interpret the "Well done, good and faithful servant," of the parable. "Thou hast truly served," says Guarric of Igniac, "Thou hast served in all faith and truth, Thou hast served in all patience and long-suffering. Not after a lukewarm sort, Who didst rejoice as a giant to run the course of obedience ; not in a feigned manner, Who, after so many and so great labours, didst spend Thy life once and above all ; not unknowingly, Who, when Thou wast

S. Joan.
Chrysos.

Cd.
Levit. ii. 11.
Prov. xxv.
27.
Rev. x. 9.

Isa. lii. 13.
Read Ru-
pert. de
Gloria F. H.
Lib. iii. in
S. Matt. iv.

L.

S. Matt.
xxv. 21.

S. Luke
xix. 17.

Guarric.

scourged, though innocent, didst not even open Thy mouth. For it is written, and it is just, That servant who knew his LORD's will and did it not, shall be beaten with many stripes. And this Servant, I pray you, what did He not that was wanting? What ought He to have done that He did not?" *In keeping of them.* Not for keeping of them, though that also; but he speaks here of the promise of the life that now is, rather than of that which is to come.

S. Luke
xii. 47.

Cd.

But we may, perhaps, rather take all these sayings regarding the Word of GOD as applicable to the true and eternal WORD. It is to content ourselves with too low a view, if we restrict them to anything short of Him. See with respect to this what is said in the Third Dissertation.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

Who indeed? And the question carries us at once to the greatest of all sins, and the prayer concerning it: "FATHER, forgive them, for they know not what they do." "Do thou still," says one, "O gentle and patient Lamb of GOD, so plead for us when we fall into any sin of ignorance; when we forget Thee, do not forget us; when we are in error, send out Thy light and Thy truth; when we are in doubt, let us hear a voice behind us: This is the way, walk ye in it." *My secret faults.* And here they dwell on the tribunal of penitence, when we ourselves are the accusers and ourselves the culprits; when we proclaim the most hidden thoughts of our hearts, in order that hereafter the Eternal Judge may not say: "Thou didst it secretly, but I will proclaim it before all Israel, and before this Sun." *Cleanse Thou me*, however bitter the medicine; *cleanse Thou me*, however full of shame the confession. Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for Thou art my praise.

Hugo Vic-
torin.
S. Luke
xxiii. 34.

Marbodius
Redon.

Isa. xxx. 21.

G.

2 Sam. xii.
12.

Jer. xvii. 14.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

Here, again, the Vulgate widely differs from our translation. *Cleanse Thou me from my secret faults, and preserve Thy servant from the power of aliens. If they get not the dominion over me, then shall I be undefiled.* But if—to follow our version—we cannot understand the countless faults into which we daily fall, against this, at least, we can be on our guard: against *presumptuous sins*: and more especially against that habit of presumptuous sin, which has so fearful a tendency to terminate in the great offence. The great offence: the sin against the HOLY GHOST; the sin unto death: not any one particular offence, however mortal or enormous; not even wilful and deliberate apostasy, which some have

S. Petr.
Damiani.

Vieyra. Vol. iv. Serm. 1. imagined it, but, to use the terrible words of Vieyra, "that most miserable estate of final impenitence, consummated in the next life, but commenced in this. Oh, how many condemned souls," he continues, "are still living—are still walking among us: not because, absolutely speaking, they cannot, but because they will not be converted. They are bound to the sins of which they have already filled up the measure. Woe to them, says GOD, when I shall depart from them. To this woe, infinite woes will respond through all eternity: but woes of grief without repentance; woes of torment without alleviation; woes of despair without remedy." And this is the *great offence*.

S. Bruno
Carth.

[They distinguish here, for the most part, between the *secret faults*, which arise within man from original sin, and the promptings of his lower nature, and the *sins of others*, the suggestions of evil spirits or bad companions, external to the soul, understanding *delictis* after the word *alienis* here in the Vulgate. But in truth, *hominibus* is the lacking idea, and modern critics, following Aben-Ezra, agree in translating מְזִידִים *from the proud*.]

14 Let the words of my mouth, and the meditation of my heart: be always acceptable in thy sight,
15 O LORD: my strength and my redeemer.

S. Matt. xii.
33.
S. Luke vi.
44.

L.

G.

Z.

He begins with the fruit, *the words of my mouth*, and descends to the root, *the meditation of my heart*. For it is written, "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." And it is singular that, as this connection between the words and the thoughts follows in the Psalm the mention of the "great offence," so that of the tree and its fruit immediately succeeds in the Gospel to that saying concerning blasphemy against the HOLY GHOST. And thus the Psalm may well end: it began by setting forth how "the heavens declare the glory of GOD;" it concludes by telling how we should make manifest the same glory. It began by the perpetual succession of nights and days, with their uninterrupted *Benedicite*; it ends with the supplication that our prayer may be always acceptable: acceptable to Him Who is our *Strength*, now that He has made us His own; as He was our *Redeemer*, when we were far off from Him; our *Strength*, to enable us to reach the land that flowed with milk and honey, as our *Redeemer* from the country of Egypt and the house of bondage.

D. C.

[O, with what a thankful and devout mind ought every Christian to chant this Psalm, wherein the foundations of the Christian Faith are recorded, the preaching of the Apostles, the Incarnation of the WORD, the praise of the Gospel Law, the acknowledgment of our own frailty, and the cry for divine mercy, are wondrously contained!]

And therefore :

Glory be to the FATHER, from Whom was the going forth of the Sun; and to the SON, Which cometh forth as a Bridegroom out of His chamber: and to the HOLY GHOST, the spiritual heat, from which not anything is hid;

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

COLLECTS.

Most gracious GOD, Who didst proceed from the Virginal shrine to liberate us, and didst thus at length ascend to the Right Hand of the FATHER; we beseech Thy boundless mercy, that we, being converted to Thy law, illuminated by Thy precepts, instructed by Thy testimonies, may be cleansed from our secret faults, and delivered from our enemies. Who livest (5.)

Ludolph.

Cleanse us, O LORD, from our secret faults, by purifying our conscience, which is stained with its own defilements; set free Thy servants also from the dominion of their enemies, and forgive us those things which we have learnt by the example of the wicked, or have done through the persuasion of evil counsellors; that we, who confess Thee to be our own LORD, may never again experience the domination of sin. Amen. Through Thy mercy (11.)

Mozarabic.

O Thou Helper in tribulation and necessity; O Thou, my Redeemer, for that Thou hast redeemed me with Thy precious Blood; Thou art the Helper of the human race, when Thou causest us to draw near to Thee; Thou art our Redeemer, for that, by Thy Passion and Resurrection, Thou hast redeemed us from destruction. Grant that we, perpetually walking in Thy law, may be guarded by Thee, for to Thee, with the FATHER and the HOLY GHOST, is the honour and glory for ever, and to ages and ages. Amen.

Ambrosian.

[O LORD, our Strength and our Redeemer, let Thy right statutes rejoice our hearts, cleanse our secret faults with the grace of Thy Word, whereby we being purified from the great offence, the meditation of our heart and the words of our mouth may be acceptable in Thy sight. Through (1.)]

D. C.

PSALM XX.

ARGUMENT.

ARG. THOMAS. That by the gift of CHRIST we rise and rejoice. The Prophet exhorts him that worketh, and tells how we are set free by the Passion. The Church applies it to CHRIST going to the Cross.

VEN. BEDE. The Prophet, filled with the knowledge of the future, prays that those prosperous events may happen to the Holy Church, which he knows will be bestowed upon her by the Advent of the LORD. At the opening he prays that the Church, wearied with the storms of this world, may receive CHRIST the LORD. Next, that the LORD may, of His love, confirm all her designs and her true faith, and promises that the people shall be magnified, not by worldly power, but by the Divine Arm.

SYRIAC PSALTER. Of David, when he prayed that he might come safe out of the war with the Ammonites. To us now it is a useful prayer.

VARIOUS USES.

Gregorian. Sunday: III. Nocturn. [Corpus Christi: II. Nocturn.]

Monastic. Saturday: Prime.

Parisian. Thursday: Nocturns.

Lyons. Monday: Terce.

Ambrosian. Tuesday of the First Week: I. Nocturn.

Quignon. Monday: Terce.

Eastern Church. Lauds: Daily.

ANTIPHONS.

Gregorian. The LORD hear thee * in the day of trouble. [Corpus Christi: The LORD remember our offering, and let our burnt-sacrifice be fat.]

Mozarabic. The Name of the GOD of Jacob protect thee: send thee help from the Sanctuary, and strengthen thee out of Sion.

1 The LORD hear thee in the day of trouble: the Name of the GOD of Jacob defend thee;

Ay.

The Church speaks to her LORD, going forth to His final war, in the day of His trouble,—the day when the moon was confounded and the sun ashamed,—the day of the Cross. Where note: CHRIST, in the time of His Passion, offered a threefold prayer: for Himself, for His disciples, and for His enemies; and He was heard in all. For Himself: "FATHER, the hour is come: glorify Thy SON, that Thy SON also may glorify Thee:" and He was heard when the heathen began to be given Him for an inheritance, and the uttermost parts of the earth for His possession. For His disciples, when He said, "That they all may be one:" and He was heard when "the multitude of them that believed were of one heart and one soul." For His enemies, when He said, "FATHER, forgive them, for they know not what they do:" and He was heard, when "He received gifts for men, yea, even for His enemies." *The Name of God defend Thee:* "for He said, I am the SON of GOD." *The Name of the God of Jacob:* for as Jacob prevailed over his brother by guile, and was right-

S. John xvii.
1.

Ps. ii. 8.

S. John xvii.
21.

Acts iv. 32.

S. Luke
xxiii. 34.

Ps. lxxviii. 18.

G.

fully named a supplanter, so the LORD, by the depth of His eternal counsel, confounded Satan,

And the multiform deceiver's
Art by art would overthrow.

Ven. Fortun.
The Hymn,
*Pange
lingua.*

With such a prayer, with such a yearning, ardent wish, go forth, O "Man of war," to Thy last battle! go forth, O "Man of sorrows," to Thy last agony! Never can conflict be sorer; never can necessity be more overwhelming: *The Lord hear Thee in the day of trouble: the Name of the God of Jacob defend Thee!*

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

Easy enough to take it in the sense in which they usually understand it: that the LORD's help in that hour of darkness still came from the FATHER, from Whom, not even in the depth of His humiliation, was He severed. But then we must go counter to the whole rule of the Psalms, by understanding Sion of the Heavenly Jerusalem. Therefore, best, with other holy men, to take this *help* of the foreknowledge which the LORD had that, by His bitter Death and Passion, the foundation of that spiritual temple would be laid; that, not till the second Adam slept in death, could that dear Bride be formed out of His wounded Side. *Help*, indeed, *from the sanctuary*: from the foresight of the innumerable souls to be sanctified in that future Church, all then hanging on His victory; all to be elect or reprobate, according as He won or lost. *Strength*, indeed, *out of Sion*, when for no less a purpose than this was that fearful battle waged: all His saints, all His redeemed, His martyrs, His confessors, His virgins, hanging on the result of that day.

L.

A.

Cd.

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

All Thy offerings: the humiliation that brought Him from heaven to earth; the patient tabernacling in the womb of the ever-Virgin; the poor Nativity: the hard manger: ox and ass for courtiers; the weary flight into Egypt; the poor cottage in Nazareth; the doing all good, and bearing all evil; the miracles, the sermons, the teachings; the jeerings; the being called a man gluttonous and a wine-bibber, the friend of publicans and sinners; the attribution of His wondrous deeds to Beelzebub. *And accept Thy burnt sacrifice*. As every part of the victim was consumed in a burnt sacrifice, so what limb, what sense of our dear LORD did not agonise in His Passion? The thorny crown on His head; the nails in His hands and feet; the reproaches that filled His ears; the gloating multitude on whom His dying gaze rested; the

D. C.

S. Petr.
Damiani.

G.

Isa. v. 4.

vinegar and the gall ; the evil odours of the hill of death and corruption. The ploughers ploughed upon His back, and made long furrows ; His most sacred Face was smitten with the palm of the hand, His Head with the reed. What could have been done more for the vineyard that He did not do in it ? So, what more could have been borne by the Vine, that this dear Vine did not bear ? *Remember* them now, O FATHER ; call to mind, for us sinners, for us miserable sinners, and for our salvation, *all* these *offerings* ; *accept*, instead of our eternal punishment, who are guilty, His *burnt sacrifice*, Who did no sin, neither was guile found in His mouth !

S. Bonaventura.

D. C.

S. Thom.
Aquinas. De
Sac. Altar.

S. Alb. Mag.

[And taking these words as spoken to the Church, as well as to her Head, they remind us of that Holy Oblation of the Eucharist, wherein the Passion is represented and pleaded, acceptable to God, revered by Angels, adored by men, because therein are the Soul of the Righteous, the Flesh of the Most Pure, the Godhead of the Most High. This is *fat*, for it burns with the clear flame of love, warming our chill souls ; it is moist, softening our dry hearts, and melting them into tears, and joyful, making our faces to shine.]

4 Grant thee thy heart's desire : and fulfil all thy mind.

S. Thomas
de Villanova.
S. Luke xii.
50.

The desire of that heart, the well of all pity and all love ; the desire of that heart which for us was pierced with the spear ; the desire, of which He said, " How am I straitened till it be accomplished ? " *Thy heart's desire*. Not the cruel malice of the Jews ; not the counsel of the Scribes and Pharisees ; but the eternal purpose, purposed before the world began ; but the mystery hid from ages and from generations, and only revealed on Calvary. And that not barely ;—as if the desire granted, but that all ; the wish accomplished, but that the outside. *Fulfil ALL Thy mind*. O LORD JESU, fulfil Thou all Thy mind in us ! Grant that we may stay for nothing, fear nothing, shrink from nothing, be seduced by nothing, be deceived by nothing, till we are both almost and altogether such as Thou art,—especially in the bonds of Thy love !

5 We will rejoice in thy salvation, and triumph in the Name of the LORD our God : the LORD perform all thy petitions.

S. Petr. Damiani :
Serm.
lxxxix.
Cant. ii. 3.

Still the Church sits " under His shadow with great delight." And it is well said, " We *will* rejoice." She watches by that agonised Form ; she sees the eyes filming over, and the Face growing grey, and the Head bowed in death, and for the present it is agony such as the world never knew before, nor can know again ; but for all that, *we will rejoice* : we see the joy ineffable of the ransomed souls,—we behold

the exceeding great multitude, which no man can number, —we see the Church a glorious kingdom, and we *will* rejoice. *And triumph in the Name of the Lord our God.* That Name which was set up over the Cross: that Name which in the hour of deepest humiliation asserted the title of a King; of uttermost dereliction, claimed the prerogatives of a SAVIOUR (for so is JESUS by interpretation;) of being reckoned among the transgressors, made mention of separation from sinners; of reproach and blasphemy, yet boasted of them that should praise Him ("King of the Jews," "For he is not a Jew which is one outwardly," &c.) *The Lord perform all Thy petitions.* That petition, "FATHER, forgive them!" that petition, "That where I am, there they may be also;" that petition, "That they all may be one!"

Ay.

S. Luke
xxiii. 34.
S. John
xvii. 24, 21.

[*Triumph.* The A. V. here gives us the true meaning, *In the Name of our God we will set up our banners.* What that means we may learn from the old Crusading march:

Lignum Crucis,
Signum Ducis
Sequitur exercitus;
Quod non cessit,
Sed præcessit
In vi Sancti SPIRITUS.]

The
Rhythm,
*Juxta
threnos
Jeremiæ.*

6 Now know I, that the LORD helpeth his Anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

It is said of the Resurrection, but said of the Ascension also. The bursting of the bars of death has changed the title that was on the Cross: now it is not only "the SAVIOUR," but the "Anointed,"—anointed to be a triumphant King, as well as an eternal Priest. Hitherto He has been heard from earth; henceforth He shall be heard from heaven, from *His* heaven; and because His, therefore ours. Hitherto He has been heard from the mountain, from the sea shore, from the Cross; henceforth He shall be heard from the Right Hand of the FATHER. Now the sufferings and humiliation of that Right Hand have ended in its *wholesome strength*. "They pierced My hands and My feet" is now lost in the hymn of triumph: "Thy Right Hand, O LORD, is become glorious in power: Thy Right Hand, O LORD, hath dashed in pieces the enemy."

Cd.

Ps. xxii. 17.

Ps. cxviii.
16; Exod.
xv. 6.

[CHRIST is called the Right Hand of the FATHER, because the right hand is given as a pledge of peace, for it is stronger than the left, and he who gives it deprives himself thereby of power to hurt. So when the FATHER gave us the SON, He put away His chastisements from us, nay, for our greater safety, He suffered that Right Hand of His to be nailed to the Cross, so that It could not strike us sinners. When we fear the anger of God, let us then seize hold of CHRIST, His

Auct. Incert.

Prov. iii. 16. Right Hand, and not let Him go. For then, if God should strike us, it will be only with the left hand of temporal punishments and deprivations, for in His left hand are riches and honour, but in His right hand length of days.]

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the LORD our God.

L. His Name, Who entering into Jerusalem, entered not with the pomp of chariot and horse, but "on an ass, and a colt the foal of an ass : " His Name, of Whom it is written, "The horse and his rider hath He thrown into the sea." "Pharaoh's chariots are cast into the Red Sea." "We," says Origen, "who would rightly fight under the LORD JESUS, must extirpate all vices in ourselves ; and seizing the spiritual sword, must hough (compare 2 Sam. viii. 4) that evil cavalry of wickedness, and burn all the chariots,—that is, abolish all pride and elation of soul,—so that, no longer trusting in chariots and horses, we may invoke the Name of the LORD our God." *Remember the Name* : how it was set up over the Head of the dying SON as the title of accusation : how it is exalted to the Right Hand of the FATHER as the title of all glory.

Ex. xv. 21.
Origen.

8 They are brought down and fallen : but we are risen, and stand upright.

L. *Brought down*, or *bound* :¹ for what binds and fetters a man more than sin ? Take it of the Jews, *bound* indeed in the fetters of their own unbelief : *brought down* in that most terrible of all terrible sins : *brought down* by their dispersion through all the kingdoms of the earth ; *brought down* in being the proverb of reproach, and the offscouring of all men to this day. *We*, who are "sinners of the Gentiles,"—we, once "without CHRIST, being aliens from the commonwealth of Israel, and strangers to the covenant of promise, having no hope," *are risen* : *risen* from hopelessness, *risen* from misery, *risen* to Him Who, being lifted up on the Cross, was to draw all men to Him ; and rising by His most dear and precious Passion, by His continual and prevailing intercession stand upright.

Ay.

Eph. ii. 12.

9 Save, LORD, and hear us, O King of heaven : when we call upon thee.

G. The *chariots* and *horses* reminded us of the lowly entrance into Jerusalem : here we call to mind the *Hosanna* of the exulting crowd that attended it. But we call not on the King of the Jews, but on the *King of Heaven* : we fall down,

A.

¹ *Obligati*, Vulgate ; συνεποδίσθησαν, LXX.

not before Him That was mounted on the ass, but before "Him that rideth upon the Heavens." As S. Theodulph's Ps. lxxviii. 4. hymn says:

Thou wast hastening to Thy Passion
When they poured their hymn of praise :
Thou art reigning in Thy glory,
When our melody we raise.

The Hymn,
*Gloria, laus,
et honor.*

And therefore :

Glory be to the FATHER, Who hears us in the day of trouble ; and to the SON, Whose Name defends us : and to the HOLY GHOST, in Whose salvation we will rejoice.

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

COLLECTS.

Fulfil, O LORD, our petitions, and accept us as a burnt-offering well pleasing to Thee : that we, having overthrown the chariots of our enemies, may rejoice in the protection of Thy salvation. Through (5.) Ludolph.

Turn, we beseech Thee, O LORD, the sorrows of our hearts, which through fear of Thy judgments we make known unto Thee, into joy and gladness : send us help from the sanctuary, and accept our afflictions as a sacrifice to Thee ; that Thou mayest both breathe into our hearts such counsels as shall please Thee, and fill our hands with the work which Thou wilt reward. So grant our petitions, as to do away our sins ; and give us entrance into that blessed place, where is life without end. Amen. Through Thy mercy (11.) Mozarabic.

[Hear us, O LORD, we beseech Thee, in the day of trouble, and defend us from all evils, that risen, and standing upright, when our enemies are fallen, we may ever rejoice in Thee, our LORD and GOD (1.)] D. C.

PSALM XXI.

TITLE. To the end : a Psalm of David. [To the Supreme : a Psalm of David.]

ARGUMENT.

ARG. THOMAS. That CHRIST will cast the wicked to be consumed in everlasting fire. The Prophet speaks to the FATHER concerning CHRIST the King ; and of the kingdom of CHRIST, and the rejection of the Jews.

VEN. BEDE. This Psalm relates first to the Incarnation of the SAVIOUR, then to the deeds of His Godhead, that thou mayest openly

confess one and the same CHRIST to be the SON of the Virgin Mother and of GOD the FATHER. In the first place the Prophet speaks to the FATHER of the LORD's Incarnation; in the next he describes His divers virtues and glories; and how, by His Passion, He hath attained to the height of all honour. Then, turning to the LORD, he asks, after the manner of a petitioner, that those things may take place in the judgment which he knows will come to pass.

SYRIAC PSALTER. A petition for those things which may help the just man.

VARIOUS USES.

Gregorian. Sunday: III. Nocturn. [Ascension Day: II. Nocturn. Exaltation of the Cross: II. Nocturn. Feast of Crown of Thorns: II. Nocturn. Common of one Martyr: III. Nocturn. Common of Confessors: III. Nocturn.]

Parisian. Wednesday: Sexs.

Lyons. Monday: II. Nocturn.

Ambrosian. Tuesday of the First Week: I. Nocturn.

Quignon. Tuesday: Tierce.

Eastern Church. Daily: Lauds.

ANTIPHONS.

Gregorian. The King * shall rejoice in Thy strength, O LORD. [Ascension Day: Be Thou exalted, LORD, in Thine own strength, we will sing and praise. Alleluia. Holy Cross: The King is exalted on high, when the noble trophy of the Cross is adored by all Christians through the ages. Common of One Martyr: Thou hast set, O LORD, upon his head a crown of precious stone. Common of Confessors: He asked life of Thee, and Thou gavest it him, O LORD. Glory and great worship hast Thou laid upon him. Thou hast set upon his head a crown of precious stone.]

Mozarabic. Be Thou exalted, LORD, in Thine own strength.

1 The King shall rejoice in thy strength, O LORD :
exceeding glad shall he be of thy salvation.

Ay. Who is King but CHRIST, according to His Manhood? The Man of Sorrows and acquainted with grief shall not always travel through the vale of Baca: shall not always be despised and rejected of men: shall not always go on His way weeping, and bearing forth good seed. This "Man" also "goeth forth to His work and to His labour until the evening;" but not beyond. Then shall come the time of joy; the exceeding gladness of that bursting the bars of the grave, and by death crushing death. *Of Thy salvation.* "For Him hath GOD raised up the third day;" raised by Himself in so far as He was GOD; raised by the FATHER, in so far as He was Man. *Shall rejoice: shall be exceeding glad.* "Rejoice," exclaims the Eastern Church, "rejoice, O ye peoples, and leap for joy! The Angel hath rolled away the stone of the cave; he hath given us the glad tidings and hath said,—CHRIST hath arisen from the dead, the SAVIOUR of the world,

Ps. civ. 23.

Z.

Sunday
of the
Ointment-
bearers:
Stichera of
the Resur-
rection.

and hath filled all things with sweetness. Rejoice, O ye peoples, and leap for joy!"

[Again, you may take it of the human nature of CHRIST, S. Alb. Mag. rejoicing in its hypostatic union with the Eternal WORD, and S. Bruno glad at being the bringer of salvation to His brethren.] Carth. .

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

That desire which led Him down from the songs of the Angels to the blasphemies of Calvary: that heart's desire which led to the piercing of His heart, the source of all love, by the Centurion's spear: to which, and not to the earthly anguish of mortal fever, holy men have not dreaded to refer the words, "I thirst."

B.

JESU, wondrous to the last! What was Thine intention? Thou wast silent of the Cross, but of thirst mad'st mention: Not that this Thou feltest more than Thy bitter tension; But that thirst Thou wouldst express for lost man's invention.

The Hymn, Cœnam cum discipulis.

Request of His lips. The "FATHER, I will that they also whom Thou hast given Me may be with Me where I am, S. John xvii. 24.

that they may behold My glory:" or, if we carry on our thoughts from the Cross to the Throne, then the continual Ay.

request that those lips, "full of grace," and "blessed for ever," offer to the FATHER for us: *Given* to Him, indeed, Ps. xlv. 2.

however much it seemed as if "all these things were against" Him, as if the Prince of Life were subdued by the King of Death, yet in and by all these sufferings, the desire of the heart, the prayer of the lips, were being won. "LORD," exclaims the Eastern Church, "though Thou wast presented before the tribunal, and judged by Pilate, yet wast Thou not separated from the Throne, sitting there together with the FATHER; and arising from the dead, Thou didst free the world from the slavery of an alien, gracious and merciful. LORD, though the Jews laid Thee as dead in the sepulchre, yet the soldiers guarded Thee as a sleeping monarch, and sealed Thee as a treasure of Life with a seal."

Saturday of the Pascha: Stichera of the Resurrection.

[*His heart's desire.* For Himself, that petition which He twice made, "FATHER, glorify Thy Name," "And now, O FATHER, glorify Thou Me with Thine own self." For us, that He might not leave us even by His Ascension, but remain with us sacramentally under the veils of Bread and Wine. "With desire have I desired to eat this Passover with you," because, as is elsewhere written of Him, the Eternal Wisdom, "My delights are with the sons of men."] S. Alb. Mag. S. John xii. 28; xvii. 5. The Gloss. S. Luke xxii. 15. Prov. viii. 31.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

Thou shalt prevent Him. S. Jerome takes this in the sense of those *blessings* given by CHRIST, and given to CHRIST before His Incarnation. "That is," says he, "long before, when Melchisedec blessed Abraham; and in all the other benedictions which were in the times of the Patriarchs, and until the Advent of CHRIST, CHRIST was blessed in them before. *Thou hast prevented Him with the blessings of sweetness.* (Vulg.) The Jews offered Him vinegar and gall; and when He had tasted thereof, He would not drink. He tasted, because He underwent our death; He would not drink, because He remained not in the state of death." We may also take these words of the servant as well as of the Master, and understand them of prevenient grace. "For," says S. Bernard, "grace prevents, not only them that had no merits, but them that had evil merits; so that, while we are yet children of wrath, and are working the works of death, the thoughts that our LORD thinks towards us are thoughts of peace, and not of bitterness; and to us who do not even pray to Him, but who are impenitent,—to us who do not invoke, but provoke,—to us who do not intercede, but recede, He giveth the good Spirit, the Spirit of Life, the Spirit of adoption." *And hast set a crown of pure gold upon His head.* They fail not to remind us how often CHRIST was crowned. First, with a crown of flesh, at His Incarnation; and of this it is that Bernard understands that, "Go forth, O ye daughters of Sion, and behold King Solomon with the crown wherewith his mother crowned him." By His step-mother, the Synagogue, He was crowned with a crown of thorns; by His own faithful people He is crowned with a crown of righteousness; and finally by His FATHER at the Ascension, He was crowned with a crown of glory.

S. Hieron.
S. Bern.
Serm. 39.

Ay.

Cant. iii. 11.

Signum præfert victoriæ
Corona triumphalis:
Simul et excellentiæ
Dignitatis regalis:
Sub umbrâ legis veteris
Præsignata per cidaris
Typum sacerdotalis.

Of pure gold: or, as the Vulgate has it, *of precious stones.* That is, the multitude of the redeemed, each a gem more or less bright, according to his greater or fewer merits, and, brilliant above and beyond the rest, the twelve precious stones of the Apostolic band,—not only the foundation stones of New Jerusalem, but jewels in the diadem of its King. And they also take it of the crown of righteousness laid up for every one who shall have fought the good fight, finished his course, kept the faith. Innocent III. will have it to consist of seven precious stones: four corporeal gifts of the transfigured body,—agility, subtilty, impassibility, immortality,—and three of the glorified spirit,—love, knowledge, happiness.

Ay.

Others reckon up twelve; explaining in this sense the twelve stones of the breastplate, and those which S. John beheld in the Apocalypse. Thus this crown, taken from the King of the Children of Ammon (for no doubt the Psalm was composed on that occasion,) and set upon David's head, is the delight and teaching of the Church of God to all ages,—nay, rather, beyond all ages. 2 Sam. xii. 30.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

Literally, *He asked life of Thee*, for the child whom “the LORD struck, that it was very sick :” and though not heard with respect to that infant, he was heard with regard to himself : “the LORD also hath put away thy sin : thou shalt not die.” But the literal sense is lost in the beauty of the mystical signification. *He asked life of Thee*, when He said, “FATHER, if it be possible, let this cup pass from Me.” And this is what S. Paul also tells us when it is written that “He was heard in that He feared.” *And Thou gavest Him a long life* : not only in Himself, according to His Manhood, as it is written, “As the FATHER hath life in Himself, so hath He given to the SON, to have life in Himself ;” but life also in His followers : to whom, when their bodies were killed, the enemy had nothing more that he could do : *life*, the true life, after this valley of the shadow of death : *life*, the perfection of life, even the Beatific Vision. 2 Sam. xii. 15.
2 Sam. xii. 13.
Ay.
S. Matt. xxvi. 39.
Heb. v. 7.
S. John v. 26.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

We must understand it of the glory of the Ascension. For though the Incarnation was glorious, and though the glory of the conqueror was still further manifested in the Resurrection, yet not till that day when He had done with this world for ever, and a cloud received Him out of sight of the Apostles, did they understand fully what was that glory,—the glory as of the Only-begotten of the FATHER. Didymus well observes that the double repetition, *His honour is great—glory shalt Thou lay*, answers exactly to that voice of the FATHER, “I have both glorified it, and will glorify it again.” *Shalt Thou lay upon Him*, as upon an immovable foundation ; causing Him to bear up, as it were, all the glory of His Martyrs and His other servants, from S. Stephen to the end of all things. Ay.
Didymus.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

Or rather, as it is in the Vulgate, *Thou shalt give Him to be an everlasting benediction*. And they compare very ingeniously the blessing pronounced by God upon the first G.

Gen. ii. 28. Adam, "Be fruitful and multiply, and replenish the earth and subdue it." For though, while our LORD still dwelt in this world, His time was not yet come, that the multitude of the Gentiles should be converted to Him, and though after His Ascension the number of the names together at Jerusalem was but about a hundred and twenty, yet no sooner had the HOLY GHOST descended at the Day of Pentecost, than the preaching of the Gospel was indeed fruitful, and the number of the faithful did indeed multiply; than the Apostles, by their labour and their blood, did subdue the earth.

Hugo Card. Gen. xii. 3. "In Thee shall all families of the earth be blessed." Cardinal Hugo understands it of the blessing that shall be pronounced,—"Come, ye blessed of My FATHER:" and of this he sees a type in the blessing pronounced by Isaac over Jacob, with its twelve particulars: "particulars," says he, "which every true blessing, more especially the great and final one, must contain." I mark them for the reader's study: "See, the smell of my son, is as (1) the smell of a field (2) which the LORD hath blessed: therefore GOD give thee (3) of the dew of heaven (4) and the fatness of the earth: (5) and plenty of corn (6) and wine: (7) let people serve thee (8) and nations bow down to thee: (9) be lord over thy brethren, (10) and let thy mother's sons bow down to thee: (11) cursed is every one that curseth thee, (12) and blessed is he that blesseth thee." *And make Him glad with the joy of Thy countenance.* And here, as the key-stone and essence of that everlasting felicity, he speaks of the Beatific Vision. And so one of our poets well writes:

Giles
Fletcher:
CHRIST'S
Triumph
after Death.

In the midst of this city celestial,
Where the eternal temple should have rose,
Lightened the idea beatifical:
End and beginning of each thing that grows,
Whose self no end nor yet beginning knows:
That hath no eyes to see, nor ears to hear,
Yet sees and hears, and is all eye, all ear:
That nowhere is contained, and yet is everywhere.

7 And why? because the King putteth his trust in the LORD: and in the mercy of the Most Highest he shall not miscarry.

G. The first Adam, placed in Paradise by the mercy of God, lost it, almost as soon as he obtained it. The second Adam, having won for Himself and for us, with His own Right Hand and with His holy arm, a better Paradise, *shall not miscarry.* Even as they, who shall once have been counted worthy to enter into that place, shall no more be cast out. The King, even when He held the reed for His sceptre, even when He was invested with the purple robe for His royal garment, even when He hung on the Cross, beneath the title of His ac-

cusation, "the King of the Jews," nevertheless put His trust in the LORD; nevertheless knew that the affliction which was but for a moment, was working out for Him and for His a far more exceeding and eternal weight of glory. *Of the Most Highest.* This word is not used here without a deep sense: for the same expression, *עֲלִיּוֹן* was first used by Melchisedec, when he was blessing Abraham: and by him twice: "Blessed be Abraham of the Most High God; and blessed be the Most High God:" and therefore it was fit, that He Who on the Cross was made a Priest after the order of Melchisedec, should use the same phrase regarding His victory over that.

2 Cor. iv. 17.

L.

Gen. xiv. 19.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

"By the *Hand* of God," says S. Ambrose, "we understand His power of punishment. This Hand scourged the King of the Egyptians, by reason of his detention of Sarah. This Hand overwhelmed the chariots and people of the Egyptians in the deep of the Red Sea. This Hand phrensied the mind of King Saul, so that he hated the grace of Him That would have preserved him, so that he fell on his own sword, and could not endure to survive his sons and his kingdom." As before, we have the effect of our LORD's victory as regarded His followers, so here we have its consequences as respects His enemies. But others take the former part of the verse in a happier sense, and say with Gerhohus, "O LORD JESU, let me, who going down from Jerusalem to Jericho have fallen among thieves,—who from Thy son have become Thine enemy, *feel Thy hand* of mercy and love: Thy hand, that will pour in the wine of comfort, and the oil of pardon." *Thy Right Hand shall find out them that hate Thee.* And why? Because they would never find Him out first: "I am found of them," says He, "that sought Me not." "I like it well," says Bishop Andrewes, "that it is written, 'Then said JESUS again, Peace be unto you:' for if we had had to wait till it could have been said, 'Then answered JESUS,' we might have waited for ever, and never obtained His peace at all."

S. Ambros.
in Psalm. 37.

G.

Jansenius.
Isa. lxxv. 1.S. John xx.
21.

9 Thou shalt make them like a fiery oven in time of thy wrath: the LORD shall destroy them in his displeasure, and the fire shall consume them.

For when, in its fullest and most terrible meaning, His Right Hand shall have found out them that hate Him, then shall be brought to pass that which is written, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." But S. Jerome will take it in another sense, and understands this *fiery oven* of the earnestness of true penitence: the oven presupposes the fire and the wood, and they look back to the Lamb offered on Mount Calvary for a

Ay.

S. Matt.
xxv. 41.

S. Hieron.

burnt offering. But generally speaking, mediæval writers understand it of the pains of hell: which they here enumerate and detail with a fulness of description that reminds one of the paintings of those on the left hand, in the Great Doom of mediæval churches. But take it in the words of Dionysius the Carthusian:

The Rhythm
Homo DEI
creatura.

Ignis, frigus procellarum,
Sulphur, feter tenebrarum,
Jugis luctus animarum,
Pars earum calicis.
Sempiterna mors, dracones,
Fames, demones, bufones,
Amarissimos agones
Superaddunt miseris.

Tot sunt loca tenebrosa,
Tot tormenta monstruosa,
Quot hæc terra spatiosa,
Atque visibilia.
Quamvis parum sint miranda;
Nec ad illa comparanda;
Ista quippe enarranda,
Hæc indicibilia.

10 Their fruit shalt thou root out of the earth :
and their seed from among the children of men.

Their fruit. All their counsels, all their acts against the righteous: all those times of which the wise man writes, "The ungodly said, reasoning with themselves, but not aright;"—all their temporary victories, *shalt Thou root out of the earth*: out of this earth, because even here, "the poor shall not alway be forgotten,—the patient abiding of the meek shall not perish for ever," and much more out of that "new heavens and new earth, wherein dwelleth righteousness." *From among the children of men.* They take it of the saints, because they have been renewed from that first nature which they had as men, by that second and better principle infused into them by Him who was truly the Son of Man.

11 For they intended mischief against thee : and
imagined such a device as they are not able to per-
form.

They intended mischief against Thee: when "the Kings of the earth stood up, and the rulers took counsel together against the LORD and against His Anointed:" when they led Him to the brow of the hill whereon their city was built, and would have cast Him down headlong: when they took up stones again to stone Him: when they took counsel against JESUS to put Him to death: finally, when Pilate gave sentence that it should be as they required. But we may take

Ps. ii. 2.
G.
S. Luke iv.
29.

S. John x.
39; xi. 47.
S. Luke
xxiii. 24.

it in even a more comforting sense: that not against the Saints in their several generations,—that not against us now, does Satan intend mischief: but against the Saint of Saints, the Author and Finisher of our salvation. “Saul, Saul, why persecutest thou ME?” The Vulgate translates it, “*They declined their sins upon Thee:*” that is, they said, as the heretics of old,—“Why doth He yet find fault, for who hath resisted His will?” Or as Adam in the garden, “The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.” The same wicked reasoning which we have heard far nearer our own days:

Can that offend great Nature's God
Which Nature's self inspires?

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

Nothing can be more different than the Vulgate rendering of this verse: “*Therefore Thou shalt turn them back: in their remnants Thou shalt make ready Thy countenance.*” It must be confessed that the commentators seem hardly able to make any sense out of that obscure translation. *Thou shalt put them to flight*, or as others take it, “shall bow down their backs to receive the yoke.” *The strings of Thy bow.* Not like the certain man who drew a bow at a venture, and smote the King of Israel between the joints of his harness, but that unerring aim which cannot be turned aside, and cannot miss:

τέλειαι γὰρ παλαίφατοι ἄραι
βαρεῖαι καταλλαγαί,
τὰ δ' ὅλοα πελόμεν' οὐ παρέρχεται.

Æschylus,
Sept. cont.
Theb. 766.

If there be any sense in the other reading, it is this: that on the remnant, those who should turn to GOD out of the mass of the Jewish nation and should be saved, on them He should lift up the light of His Countenance; them He should prepare to receive His likeness here, and to be transfigured to His glory hereafter.

Ay.

[*Thou shalt turn them back* from Thyself, to gaze instead on those mere earthly things which they prefer, *Thou shalt make ready their countenance* by suffering them to be so blinded with their thought of the mere temporal kingdom of Israel, that kingdom which was but the *leavings* of CHRIST, Who refused to be made a King, that they will become the ready instruments of the Passion. His *leavings* in another sense, as the mystery of salvation kept until the last time. Yet again, the Jews not only suffered once, but their distant posterity, the *leavings* of GOD's vengeance, continued to feel His wrath. Origen sees here a promise of final restoration. The sinners are turned back for a time, that they may be corrected, but their countenance shall be prepared for that

A.

S. Alb. Mag.

C.

Genebrardus.

Origen. which remains, namely, to return to God. The true meaning of the Hebrew is, however, Thou shalt put them to flight, but, even as they fly, Thine arrows shall not merely wound their backs, but meet them in their faces also.]

13 Be thou exalted, LORD, in thine own strength : so will we sing, and praise thy power.

G. For Thou art the Sun of Righteousness, Who knowest Thy time for rising as well as setting : Who when by Thy death on the Cross Thou madest darkness that it was night,—then all the beasts of the forest,—those evil spirits that sought the destruction of man,—went abroad : the young lions, Satan and his followers, strong as in renewed youth, roaring after their prey, sought their meat from God : that is, by tearing away His people from God's protection. These are the beasts of which Daniel wrote : “I saw in my vision by night, and behold the four winds of the heavens strove upon the great sea, and four great beasts came up from the sea.” But now is the time, O Light, O Sun of our souls, to be *exalted in Thine own strength*, that these may get them away together, and lay them down in their dens. *So will we sing and praise Thy power*, the power exerted around us to protect us from our enemies,—the power exerted within us to guard us against ourselves. Gerhohus concludes his comment with some verses, which, though rude enough, are so beautiful that I quote them here :

Dan. vii. 2.

Ay.

Redde tuam faciem, videant ut secula lumen,
 Redde diem qui nos te moriente fugit.
 Legibus inferni oppressis super astra meantem
 Laudent rite Deum lux polus arva fretum.
 Fiat festa dies toto venerabilis ævo :
 Sedant letitiæ nubila tristitiæ.
 Sitque dies pura, sit nunquam lux nocitura :
 Noxia nox pereat : lumine cuncta cluant.

D. C. [And the Carthusian bids us note the fulfilment of this prophecy in the fact that Christian hymnody and psalms begin immediately after the Ascension of CHRIST, and the descent of the Paraclete, never ceasing since throughout the ages.]

And therefore :

Glory be to the FATHER, Who preventeth the SON with the blessings of goodness ; and to the SON, on Whose Head a crown of pure gold is set ; and to the HOLY GHOST, the joy of the Countenance of God.

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

COLLECTS.

Ludolph.

Prevent us, O LORD, with the blessings of sweetness, and fulfil our desires according to Thy will : that while we sing

and praise Thy power, we may obtain a long life, even for ever and ever. Through (1.)

Destroy the fruit of Thine enemies, O LORD, from the earth, and their seed from among the children of men, because they will not confess Thee, the one CHRIST, SON of GOD and SON of MAN; to the end that Thy Cross, which is to the Jews a stumbling-block, and to the Greeks foolishness, may direct both those peoples to the rule of faith, and may join them to Thee, to be crowned by Thine Hand for ever. Amen. Through Thy mercy (11.)

O LORD, Who dost vouchsafe to prevent us with the blessings of goodness, prevent us also with the blessings of sweetness; and as Thou givest temporal existence to all mortals, so be Thou pleased to bestow on us eternal life. Amen. Through Thy mercy (11.)

[Exalt us, O LORD, by the merits of strength, whereby we may devoutly sing and praise Thy power, grant us to attain everlasting felicity, and to be made glad for evermore with the joy of Thy countenance. Through (1.)]

PSALM XXII.

Having finished the first twenty Psalms, most of my fellow-commentators take the opportunity of reviewing what they have already done, and of asking wisdom and power to continue their work to the end. None more beautifully than Gerhohus, who, in his dedication here inserted to Everard, Archbishop of Salzburg, and Gotteschalk, Bishop of Frisingen, well expresses the feelings with which every one should approach such a task as that which I have taken in hand; that he may not by his own fault explain ill, or do injustice to, those words which have been daily, and daily will be to the end of time, the especial delight and comfort of the Church militant.

TITLE. To the Chief Musician upon Aijeleth Shahar: a Psalm of David.

In the Vulgate: To the end, for the morning undertaking: a Psalm of David.

Most mediæval writers: To the end, for the morning hind: a Psalm of David.

Others: To the Supreme, in the midst of gloom.

In this variety of translations, it is better simply to give the meaning proposed to each. *The morning undertaking* is explained of the capture of our LORD in the morning by the Jews; the commencement of that Passion of which the Psalm treats. To this explanation S. Ambrose and Cassiodorus refer. But the majority of the Fathers understood it of the Resurrection, as having taken place very early in the morning; and to the Resurrection the end of the Psalm certainly alludes. Those who translate, *for the morning hind*, naturally see in this hind the type of our LORD, hunted by His ene-

mies, driven into the snares, and so slain. The mediæval catalogue of the characteristics of the hind naturally led the authors of that time to prefer this meaning. The last translation, if it may be allowed, explains itself. The Chaldee paraphrase, varying from all the others, interprets it, "Concerning the powerful oblation of the perpetual morning:" which, at all events, affords a very beautiful mystical interpretation: the *powerful oblation* being the never-failing intercession of Him Who is indeed the everlasting Morning of His people.

ARGUMENT.

ARG. THOMAS. That CHRIST was pierced with nails, and that over His garments they cast lots. The Voice of CHRIST when He was suffering in His Passion.

VEN. BEDE. Through this whole Psalm the LORD CHRIST speaketh. But in its opening, He complaineth that He was forsaken by the FATHER; to the end, namely, that He might undertake His Passion, according to the dispensation of GOD; commending His most powerful humility, brought to pass by the rejection of men, *My God, My God, look upon Me*. Next, He prophesieth His Passion under divers types, beseeching that He may be delivered from His raging enemies: *Many bulls are come about Me*. Thirdly, He exhorteth Christians to praise the LORD, Who in His Resurrection looked upon the Catholic Church, lest if they heard of His Passion only, the hearts of men should tremble.

EUSEBIUS OF CÆSAREA. A prophecy of the Passion of CHRIST, and of the vocation of the Gentiles.

L. S. JEROME. The context of the whole Psalm sets forth CHRIST.

It is worthy of notice, that Theodore of Mopsuestia was condemned in the fifth Œcumenical Council, and in the Provincial Synod of Rome under Vigilius, for asserting that this Psalm was to be understood of David only, and had no direct reference to our LORD: one of the few instances in which the Church has condemned or asserted a particular explanation of a particular text of Scripture. The most ancient explanations of the Jews themselves refer it to CHRIST: and Rabbi Solomon says that the Messiah in the midst of His sufferings would sing this Psalm aloud.

VARIOUS USES.

Gregorian. Prime: originally on Sunday, now on Friday. [Good Friday: I. Nocturn.]

Parisian. Friday: Nones. [Good Friday: I. Nocturn.]

Lyons. Friday: Sext. [Good Friday: I. Nocturn.]

Ambrosian. Tuesday of the First Week: II. Nocturn.

Quignon. Friday: Matins: I. Nocturn.

Eastern Church. Prime: Good Friday.

Benedictine. Sunday: Matins: I. Nocturn.

ANTIPHONS.

Gregorian. Good Friday: They parted My garments among them, and for My vesture did they cast lots.

Parisian. Good Friday: They gaped upon Me with their

mouths, as it were a ramping and a roaring lion : the council of the wicked layeth siege against Me.

Mozarabic. My GOD, My GOD, look upon Me : why hast Thou forsaken Me ?

1 My God, my God, look upon me ; why hast thou forsaken me : and art so far from my health and from the words of my complaint ?

There is a tradition that our LORD, hanging on the Cross, began—as we know from the Gospels—this Psalm : and repeating it and those that follow, gave up His most blessed Spirit when He came to the sixth verse of the 31st Psalm. However that may be, by taking these first words on His lips, He stamped the Psalm as belonging to Himself. We may notice that the words, *Look upon Me*, though in the Vulgate and in the Septuagint, are not in the Hebrew, and are not quoted by our LORD. *Why hast Thou forsaken Me ?*

L.

Here we enter on one of the most difficult questions of Theology, how far, and in what sense, our LORD was forsaken by the FATHER ; and how far, and in what sense, the Human Nature was forsaken by, or separated from, the WORD. The doctors of the Church have laboured to explain what is perhaps incomprehensible by the human understanding. S. Ambrose—and he is followed by the Master of the Sentences—explains these words in a sense which, if taken literally, would lead on to the most dangerous errors : “The Man CHRIST,” says he, “thus exclaims when about to die by the separation of the Divinity.” On the contrary, the whole Church agrees with the explanation of the Coptic Church, towards the end of the Liturgy, “I believe, I believe, I believe and confess to the last breath of my life, that His Divinity was never separated from His Humanity, not even for one hour, or for the twinkling of an eye.” Others, as Venerable Bede, will have it that our LORD spoke these words to prove Himself true man, and to manifest that, as true man, He had all the natural revulsion of man from death ; and that He complains of being forsaken thus far, that the Divinity did not exert itself to prevent the Humanity from dying. Others, again, in a very forced sense, and among these is Theophylact, suppose our LORD to have spoken in the person of the Jews as being Himself one of that nation : forsaken, indeed, by GOD as soon as they were guilty of the murder of the Only-begotten SON. The Master of the Sentences, again, proposes the explanation that our LORD merely spoke in a general way, as being so forsaken by the FATHER as to be delivered up into the hands of His enemies. But S. Jerome, and after him Dionysius the Carthusian, seems to give the truer meaning : that in the time of our LORD’s Passion there was no influx of consolation, either from His FATHER, nor on the part of the WORD, to the Human Nature of CHRIST. For,

Liturg. S.
Basil.

as he says, CHRIST suffered, the WORD being quiescent; which WORD, however, was not idle, but was present to His suffering Human Nature, so consenting to the Passion, and hypostatically supporting that nature. Scribanius beautifully writes on this verse: "Who could believe it, unless the LORD Himself said it? Who could believe that the Heavenly FATHER could forsake His SON, and so to speak, forsake Himself in His SON? that this could have been endured by that great love wherewith the FATHER loveth the SON? or that for our sakes the FATHER could have forgotten the SON, His only SON, GOD of GOD? So that He seems to have embraced us with greater love than His SON; us His sworn enemies, than the SON of the same Substance, and the same Divinity with Himself. What can we repay for this love? Nay, rather, the SON willed to be forsaken by the FATHER for our love: both that by this very forsakenness He might merit that the FATHER should never forsake us, and that He might make atonement for all the forsaking by which we, prone to every kind of wickedness, have left the FATHER, and have adhered to His most bitter enemy, the devil; have forsaken God our Maker, and enrolled ourselves among the ranks with the foe of our salvation; have forsaken the LORD that would reward us, and joined ourselves to him that would torment us body and soul for ever." *And art so far from My health and from the words of My complaint.* Or, as it is in the Vulgate: *Far off from My salvation are the words of My sins.* Eusebius says very well: "As John said, 'Behold the Lamb of God, Which taketh away the sins of the world;' and Paul, 'He made Him to be sin for us;' and again, 'CHRIST hath redeemed us from the curse of the Law, being made a curse for us.' Therefore in like manner as, though He was the fountain of righteousness, He took our sins upon Himself; and though He was the ocean of blessing, He endured the malediction pronounced upon us, and bare the Cross, despising the shame; so likewise for us He speaks here. For if He of His own accord endured the punishment destined to us, (for 'the chastisement of our peace was upon Him,' as the Prophet speaks.) much more doth He here speak in our person, and cry out, *Far off from My salvation are the words of My sins.* Look not, saith He, at the sins of man's nature, but give salvation on account of My sufferings." And Gerhohus speaks with equal beauty: "I, being a Man, owing nothing to death, yet obedient to Thee Who art My God, humbled Myself to death, even the death of the Cross. I, twice humbled,—firstly, by being born and living in the flesh; secondly, by dying in the flesh,—say twice, *My God, My God*, that Thou, in respect of two reasons, mayest *look upon Me*. Once, that Thou mayest raise Me up in the morning from simple death, that is, of the flesh alone; secondly, that Thou mayest raise up My members from the death of their souls and bodies; first destroying the death of their

Scribanius.

S. John i. 29.

2 Cor. v. 21.

Gal. iii. 13.

Eusebius.

Isa. liii. 5.

G.

souls by the death of My Body, then restoring the life of their bodies by My resurrection : so that, as soon as I shall have died on this Cross, and the water and the Blood flowing from My side shall exist as the material whence My Bride shall be formed, immediately the faithful souls, whether in this world or in Hades, may perceive that the door of life is opened to them. And as a proof of this very thing, the soul of the thief that confesses Me shall to-day be with Me in Paradise ; and when I shall rise in the body, the First-begotten of the dead, the door of the resurrection of the dead shall be opened ; in proof whereof, many bodies of the Saints shall rise with Me."

One thing more is to be observed. From these words Calvin and other heretics have drawn an argument that there was a moment when our LORD, hanging on the Cross, despaired. Whereas S. Chrysostom very well shows that these words, though words of agony, are also words of hope ; and to this, he says, S. Paul might have referred, when he writes that our LORD made prayers and supplication with strong crying and tears to Him That was able to save Him from death, and was heard in that He feared. Heb. v. 7.

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

Or, as it is in the Vulgate, *And in the night, and not to My folly* : that is, Though I seem not to be heard, yet am I not, therefore, unreasonable in making My supplication. Literally, *I cry in the day-time*, when He uttered those words on the Cross ; *and in the night-season also* He took no rest, in the night of His Agony, in the night of His Betrayal, in the night when He was set before Annas and Caiaphas. But how could the Only-begotten SON cry, and the FATHER not hear ? And they answer that the prayer of CHRIST was twofold. The one kind proceeding from deliberate will and foreknowledge, and that was always heard ; as He saith Himself, "And I knew that Thou hearest Me always : " the other proceeding from the affections and sensitive part of His human nature, and that was not always heard, as when He prayed that the chalice might pass from Him. The Master of the Sentences will have it that CHRIST is here speaking in the person of His Church, who is not always heard in the sense of her words, but *is* always heard in the sense of her meaning. *And not to My folly*. S. Augustine explains this by another example from Holy Scripture. "Paul," says he, "prayed that the thorn in his flesh might be removed, and was not heard : but it was said to him, ' My grace is sufficient for thee, that My strength may be perfect in weakness.' Heard, therefore, he was not, but it was not to his folly, but to his wisdom : that man may understand that God is the great Physician, and that tribulation is His medicine to sal-

Ay.

S. John xi. 42.

Lib. iii. Distinct. 17.

Epist. 130, Ad Honoratum.

Cont. Marc.
iv. 13.

Moral. Lib.
xxvi. cap. 19.

vation, not His punishment to damnation. Under medical treatment thou art burnt, thou art cut, thou criest out; the physician hears not, so far as thy words are concerned, but he does hear so far as thy health is concerned." One cannot but wonder at the audacity of Tertullian, who, after laying down the general truth that CHRIST is always heard by the FATHER, proceeds to demonstrate it by this text amongst others, reading it thus: "I cry in the day-time, and Thou hearest." S. Thomas Aquinas understands it to mean that CHRIST was heard for the predestinate, for whom He prayed with that deliberate will which is always granted; but not in the same sense for those who are not predestinate, though willing also, with a true and real will to save them, if they would have accepted of His salvation. Bellarmine has hit on a singular method of explanation: "*I cry in the day-time of life, that I may escape death, and Thou hearest not, because that cup may not pass from Me: I cry in the night-time of death, namely, that I may rise again, and that prayer is not to My folly, because Thou wilt hear it.*" S. Gregory sums up the lesson of the text very well. "Let no one, when he is not instantly heard, believe that he is neglected by the Divine care. For it often happens that our desires are heard on this very account, because they are not granted at once; and that which we wish to be fulfilled instantly, sometimes prospers the better for its very tardiness. Our cry is often granted by means of its being delayed; and when our petition seems on the surface neglected, it is fulfilled in the deep root of our thought; just as the grain is compressed and hardened by frost, and the longer it is in sprouting above the earth, the larger is the crop which it brings forth. The labour of the battle is protracted, that the crown of the victory may be enriched. The LORD, when He hears not His own at once, while He seems to repel them, attracts them. He cuts off the diseased flesh with the knife of tribulation, and by the very means of being deaf to the cries of the sick man, He is bringing about the end of the sickness. Hence it is that the prophet saith, *I cry in the day-time, and Thou hearest not, and in the night-season, and it is not to my folly.*"

3 And thou continuest holy : O thou worship of Israel.

Ay. The Prophet teaches that whether God seems, or seems not, to hear, He is nevertheless always kind. Whether He hears not Saints when they cry to Him, like Paul, He is increasing their sanctity. Whether He hears the petition of the Devil, as in the case of Job, He is adding to Job's reward. *O Thou worship of Israel.* For Israel is by interpretation, "He that sees God." That is, the worship of those who see His love, as well in His apparent neglect, as in His manifested care. In the Vulgate it is, *And Thou dwellest in the holy*

G.

place. That is, chiefly and principally, in that holy temple which the Jews destroyed, but which after three days was to be raised again. And they draw a comparison between the first and the Second Adam. The first Adam, in the Paradise of pleasure, in the cool of the day, being called by God, was silent: the Second Adam, on the Tree of Agony, in the heat of the conflict, being forsaken by God, was not silent, but praised Him. Eusebius also explains the *Thou dwellest in the holy place*, of the indwelling of the HOLY GHOST in the bodies of His servants. Justin Martyr, taking it as I just now did, of our LORD Himself, understands the appellation *Israel* of the same LORD, as if He said, "O Thou Whom I, beyond all others, worship, because I, beyond all others, know."

Eusebius.

[*O Thou worship of Israel.* The A. V. is better, *Thou that inhabitest the praises of Israel*, or, with modern critics, *that art throned amidst Israel's songs of praise.* Rabbi Ezra takes it of the Presence over the Ark of the Covenant. R. Kimchi, far better, as an appeal to Him Who is faithful and true, Whom Israel has so often before praised and blessed for His help in need, to hearken yet again to the same hymns and petitions.]

De Muis.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

It is the consolation which the Church stores up for the dying beds of her children. "Deliver, O LORD, the soul of Thy servant, as Thou didst deliver Abraham from Ur of the Chaldees: as Thou didst deliver Enoch and Elijah from the common death of this world: as Thou didst deliver David out of the hand of Goliath; as Thou didst deliver the Three Children from the burning fiery furnace; as Thou didst deliver Susanna from a false accusation; as Thou didst deliver Thecla from the midst of her enemies." And it may well comfort the death-bed of the servant since—as here—it comforted the death-bed of the Master. *Thou didst deliver them*, but Thou wilt not deliver Me: nay rather, Thou didst deliver them because Thou wilt not deliver Me. And if others of them were tortured, not accepting deliverance, it was to this end, that they might obtain a better Resurrection: namely, Me Myself, Who am the Resurrection and the Life; and Who now thus suffer, that I may open the way to My own and to their Resurrection. In one sense, it has been most truly observed, this Psalm speaks more clearly of our LORD's human nature than do the Gospels themselves. In the latter, our LORD never speaks of our Fathers, but of *the* Fathers, or *your* Fathers: here, as not being ashamed to call

Preces
Agoniz.

G.

Heb. xi. 35.

L.

us brethren, and to testify to His true humanity, it is, "Our Fathers."

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

I am a worm. The metaphor has opened the door to all the luxuriance of mediæval symbolism.

The Hymn,
Exite filiæ
Sion.

The festal purple of the LORD,—
It is no garment stately :
A vest, by very slaves abhorred,
The worm hath tinged it lately ;
"I am a worm,"—of old said He ;
And what its toils have tinged, ye see.

Serm. IV.

De Operibus
SS. Trinitatis
in Exod. 16.

Again, they see a type of our LORD in the worms which were generated by the manna. So S. Ambrose: so, even more boldly, Rupert of Deutz. And so, in another sense,—a sense dwelt on at such length by S. Gregory in his *Morals*: The humanity of our LORD was the bait which the spiritual Leviathan, Satan, swallowed, not seeing the hook of His Divinity. And so Hildebert of Tours, in one of his epigrams, says :

V. Hildeb.
Turon.

Fisher the FATHER is : the world the sea,
His flesh the bait, the hook His Deity :
The line His Resurrection. Satan took
The proffered bait, and perished by the hook.

Hab. ii. 11.

L.

And still in another sense they apply that verse of Habakkuk, "The stone shall cry out of the wall, and the worm out of the timber shall answer it:" the stone out of the wall, being the Church; the worm in the timber, CHRIST the LORD: so S. Jerome. Some Commentators have abused this passage, as well as the text in Isaiah, "He hath no form nor comeliness," to prove that our LORD's human Body was destitute of all beauty: and accordingly, some mediæval paintings so represent Him. But the almost unanimous voice of the Church declares that the other text, "Thou art fairer than the children of men," is to be taken literally: and the earliest representations of our LORD, (showing, at all events, a very strong tradition,) and the letter of Lentulus (let whatever weight be attached to it,) speak to the same point. *A very scorn of men.* "See," exclaims Dionysius the Carthusian, "see what was His contempt; see what the LORD of Glory bore, that His confusion, so painful to Himself, should become our glory and celestial beatitude. For was He not the reproach of the people, when the Jews said to Pilate, 'Write not the King of the Jews, but that He said, I am the King of the Jews?' Behold, O Christian, and consider in a faithful heart what CHRIST the King of Glory endured for thee! Unceasingly impress this thought on thy soul, as CHRIST

Ps. xlv. 3.

D. C.

S. John
xix. 21.

Himself exhorts thee in the Canticles, 'Set Me as a seal upon Cant. viii. 6. thine heart.'"

7 All they that see me, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

It is marvellous that, with this Scripture before them, the Jews could use the very same words which the Psalmist had put into their mouths : an infatuation unparalleled, unless it be by those in the present day, who railing, if not against CHRIST, at least against one of the greatest gifts of CHRIST, use the very words of His enemies, rebuked and disproved by Himself, "Who can forgive sins but God only?" But from the fact that the Jews did, in their blindness, thus fulfil this prophecy, the Doctors of the Church gather, that no prophecy will be intelligible till the fact to which it refers is become matter of history : that the Church will never be able to say, Now, at this moment, such a prediction is being fulfilled. In fact that, in this sense also, "the Kingdom of God cometh not with observation." *All they that see Me*, for so it has always been, with the reproach of the Cross : so, from the time of S. Paul till now, the question has been asked : "If I preach Circumcision"—or whatever for the time being may be the fashionable doctrine of the world—"why do I yet suffer persecution ? then is the offence of the Cross ceased." *He trusted in God.* He did indeed. "I knew that Thou hearest Me always : "Thinkest thou that I cannot now pray to My FATHER, and He shall presently give Me more than twelve legions of angels ?" "I have a baptism to be baptized with, and how am I straitened till it be accomplished !" But these new Chaldeans could find no fault against this true Daniel, unless they found it concerning the law of His God. *Let Him deliver Him, if He will have Him.* And so from that time to this, have persecutors defied the Saints of God, or rather, the God of Saints : not knowing that a time will come when He will deliver them out of the bondage of corruption into the glorious liberty of the children of God, will have them in His own country, and His own city, in His own Presence ; will have them, as it is written ; "My FATHER Which gave them Me is greater than all, and no man is able to pluck them out of My FATHER'S Hand : " will have them so that the prophecy shall be fulfilled, "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours."

S. Luke v. 21.

A.

S. Luke xvii. 20.

G.

Gal. v. 11.

S. John xi. 42.

S. Matt.

xxvi. 53.

S. Luke xii. 54.

Dan. vi. 5.

D. C.

Rom. viii. 21.

S. John x. 29.

Wisd. v. 1.

9 But thou art he that took me out of my mother's womb : thou wast my hope when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God, even from my mother's womb.

Evangelic.
Demonstrat.
Lib. 10, ad
fin.

Isa. lii. 14.

Epist. ad
Honorat.
S. Cyprian.

Ay.

A.
Epist. 120,
cap. 12.
L.

De S. Mariâ
Theotoc.
Hom.

There is a noble passage in Eusebius, in which he shows the connection between our LORD's Incarnation and His Passion : that He might well comfort Himself while hanging on the Cross by the remembrance that the very same body then "marred more than any man, and His Form more than the sons of men," was that which had been glorified by the FATHER with such singular honour, when the HOLY GHOST came upon Mary, and the power of the Highest overshadowed her : that this Body, therefore, though now so torn and so mangled, as it had once been the wonder, so it would for ever be the joy, of the Angels ; and having put on immortality, would be the support of His faithful people to the end of time. So also, though at less length, S. Augustine. *I have been left unto Thee.* S. Cyprian beautifully represents S. Mary as offering our LORD, so to speak, on the Altar of the Manger, (when, as it is written, She brought forth her first-born Son, and laid Him in the manger,) both to the FATHER and to men : to men, to work their will upon,—to reject, scourge, crown with thorns, and crucify : to the FATHER, to guard, console, and finally to make Him more than Conqueror. And the Doctors of the Church find in these verses an argument both for the hypostatical union of the WORD with the flesh, and also for the perpetual virginity of S. Mary. *But Thou.* The Vulgate has, *Because Thou* : which they explain to be our LORD's taking up, so to speak, the words of the Jews, "He trusted in God," as if He said, "It is so, and it is meet and right that it should be so, because," &c. With reference to this passage, the Fathers dispute at great length, and more especially Origen, S. Epiphanius, S. Chrysostom, and S. Ambrose, as to the manner of CHRIST's birth : which, however, cannot be better expressed than in those words of S. Proclus : "Emmanuel opened the gates of nature as man, but burst not the bars of Virginity as GOD. So was He born as He was conceived : without human passion He entered, without human corruption He came forth." *Thou art my God* : or, as it is in the Vulgate, *My Hope* : which can only be understood in an inferior and limited sense, and according to our LORD's Manhood.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

Ay.

S. Matt.
xxvi. 52.

Trouble is hard at hand : that is, the last and secret part of My Passion, My departure out of this world. *And there is none to help me.* But why ? Because for the exceeding great love He had to us, He refused their help. To Peter it was, "Put up again thy sword into its place." Of the

angels ready to come to His assistance, He said, "How then shall the Scriptures be fulfilled, that thus it must be?" Or, S. Matt. xxvi. 54. if we put these words into the mouth of the sinner: "I have been left unto Thee ever since I was born," namely, born again in Baptism, "Thou art My God, even from my mother's womb,"—that spiritual womb of the Church, namely, the Font. *O go not from me.* "While," says Dionysius, "thou sayest or hearest this, O sinner, lament in the bitterness of thine heart that thou hast lost thy robe of innocence, that thou hast returned from the laver of Baptism to thy wallowing in the mire; and pray that at last God would not go far from thee, though thou hast gone so far from Him; that thy FATHER would bring forth for thee, His prodigal son, the first robe, and put it on thee." *Trouble is hard at hand.* While we are beset with such enemies, the world, the flesh, and the devil, there cannot be a moment in which we may not so speak. And if, for a while it seems as though there were *none to help*, we have but to call to mind Him Who thus speaks here, and Who says in another place, "I looked, and there was none to help, and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me." Isa. lxiii. 5.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and roaring lion.

Here the Champion of the human race, like one of His own martyrs in after years, is brought out on to the arena of His sufferings. They understand the *fat bulls*, of Satan and his hosts : the *lions*, in the next verse, of his ministers, the Jews, and the Roman soldiers, with their exclamations of "Crucify Him ! Crucify Him ! If thou let this man go, thou art not Cæsar's friend : we have no king but Cæsar." S. John xix. 6, 12, 15.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

I am poured out like water. For water cleanses, and it is written, "In that day,"—namely, on that first Good Friday,—"there shall be a Fountain opened,"—as it was on the Cross—"to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." *I am poured out like water.* For water fructifies; and this is that river of which it is written, that it went out of Eden to water the garden, the whole garden of CHRIST'S Church. And in this sense also we may understand that prophecy, "There," namely upon the Cross, "the glorious LORD will be unto me a place

of broad rivers and streams." Where He names them twice, rivers and streams, as if to signify their double virtue of cleansing and fructifying. *I am poured out like water.* So it was in the garden, when His sweat was as it were great drops of blood falling down to the ground. So it was in the Prætorium, when the ploughers ploughed upon His back and made long furrows. So it was on the Cross, when the soldier with a spear pierced His side, and forthwith came thereout blood and water. Wherefore, as the mediæval hymn says :

A.

S. John xix.
34.The Hymn,
Cænam cum
discipulis.

Wherefore, sinner, haste to this Fountain of salvation :
Life thou mayest draw therefrom, and illumination :
Cure thou mayest find for sin,—strength to meet temptation ;
Refuge mayest thou gain against Satan's condemnation.

Rupert.

2 Sam. xiv.
14.

L.

Serm. xv. in
Cant.

A.

Heb. xii. 4.

Jer. ix. 1.

A.

Epist. 120,
cap. 14.See Ignatius
of Veronej.

A.

Or we may take it in another sense,—that of the wise woman of Tekoa : "*I am poured out like water :*" that is, in the thought of my enemies I am utterly destroyed. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." "What marvel," asks S. Bernard, "that the name of the Bridegroom should be as ointment poured forth, when He Himself, for the greatness of His love, was poured forth like water." And in responding to that love, they warn us not to be like David, who, when the three mighties brought him the water of the well of Bethlehem, which was by the gate, poured it out upon the ground, figuring thereby the wickedness of the Jews, who accounted the Blood of the Covenant wherewith they were sprinkled, as an unclean thing : but rather, if we are not privileged to resist "unto blood, striving against sin," at all events to say with Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people : " Slain, by their malice, but slain to be our Atonement. *And all my bones are out of joint.* Besides the literal sense of the tension and dislocation of our LORD's members, when hanging on the Cross, they interpret it of the flight and dispersion of the Apostles, who may truly be called the bones or chief supports of our LORD's Body, the Church. In the literal meaning, these words have given rise to some of those long and patient disquisitions which have inquired into the component parts of the Cross, and the nature of our LORD's suffering there. The Eastern Church, as well as some particular Doctors of the West, has always held that, besides the Cross and the nails, our LORD was supported by a smaller transverse bar beneath His Feet ; and that in the convulsion of death, this became slightly displaced, so as to present the form which surmounts all Oriental churches.

My heart also in the midst of My Body. And here, again, passing by our LORD's own sufferings, they find a beautiful mystical interpretation. The Body is Holy Scripture : the heart signifies all things in Moses and the Prophets concern-



ing Himself. And as wax, when melting, burns and gives light, so by the LORD's Passion the obscurities of Holy Scripture were lighted up, and henceforth illuminated the Church. "And if thus," says S. Bernard, "the heart of the Bridegroom was melted with the love of the Bride, what ought to be the earnestness of her affection—what the fervour of her gratitude to Him? If such be the cry of His sufferings, speaking better things than that of Abel, how ought she to cry to Him that she may not be deserted in her own passions,—that she may be so counted worthy to abide with Him on the Cross, that hereafter she may merit to claim the crown." *Is even like melting wax.* Justin Martyr understands it of the Bloody Sweat by which our LORD was bedewed as with water: Eusebius, of the water and the blood that followed the Centurion's spear: while S. Thomas refers more generally to the saying of the wise woman, "We must needs die, and are as water spilt on the ground, which cannot be gathered up again." S. Bernard.
in Cant. 1.

Heb. xii. 24.

2 Sam. xiv.
14.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

S. Gregory, after S. Jerome and S. Augustine, understands the verse singularly enough. "As," says he, "clay, when exposed to the fire, is at first soft and yielding, but by the heat of the furnace becomes hard and imperishable; so our LORD's human nature, from His birth,—in that He was very man,—subject to corruption, became, by the virtue of His Passion, incorruptible and impassible." Gerhohus finds a similitude between our LORD in His Passion and Job, when in the misery of his sickness, he took a potsherd to scrape himself withal. "The furnace," says the wise man, "proveth the potter's vessel; so is the trial of man." "In the lantern made of this potsherd," says S. Gregory, "is it that the Church lights her candle, and cleansing her house, seeks diligently for her lost children." *My tongue cleaveth to My gums*: on account of His thirst on the Cross, says S. Athanasius. That tongue might well be silent, cries Didymus, when all the hearers had forsaken their Master and fled. But let us rather take it of that silence at the Judgment-seat, at which Pilate marvelled greatly; that silence so long ago foretold by the Prophet, when, as a sheep before her shearers is dumb, so this Immaculate Lamb opened not His mouth. And so the follower of CHRIST must, though for a very different reason, imitate his LORD. "My tongue cleaveth to my mouth," because from the barrenness of my soul and my lack of grace, I have not a single word of consolation or doctrine, by which I may profit others. Wherefore the LORD saith to Ezekiel, "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shall not be to them" S. Greg.
Moral.

G.

Eccclus.
xxvii. 5.
Hom. 22, in
Evang.

L.

Isa. liii. 7.

D. C.

Ezek. iii. 26.

a reproof." O that He would rather cause me to say with Isaiah, "The LORD GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary!" *And Thou shalt bring me into the dust of death.* It is surprising how, not content with the plain meaning of our LORD's words, the same as in that other

Ps. lxxxviii.
3.

C.

Psalm, "I am counted as one of them who go down into the pit," they introduce so much besides of the circumstances of our LORD's Passion. "Not death," says Cassiodorus, "but the dust of death,—that is, the outward appearance of it, because His soul was not left in hell, neither did His flesh see corruption." *The dust of death* : "that is," says S. Thomas,

L.

"the vilest and most disgraceful death." *The dust of death* : "that is," explains Cajetan, "the multitude of the Jews, the seed of Abraham, made like the dust of the earth, and clamouring for His death." *The dust of death.* "He knoweth whereof we are made; He remembereth that we are but dust."

Ps. xvi. 11.

And this dust also He will remember on the third day; will remember the many promises of the Old Testament,—*"Thou shalt not leave my soul in hell,"—"After three days He will revive us,"* and the like: will remember the many types, Abraham lifting up his eyes on the third day, and seeing the place of his deliverance; Jonah, three days and three nights in the whale's belly. *Shalt bring me into the dust of death,* but shalt bring me forth again and exalt me to the Right Hand of the FATHER for ever and ever.

Ay.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

Ay.
Ps. cxviii.
12.

Not very long ago, we found these same enemies likened to bees: "they came about me like bees:" bees that make honey, indeed, but not for themselves. Now, they are compared to dogs,—dogs who keep watch, indeed, but not for themselves. Just as the Jews kept strict watch over the prophecies, that every tittle of them should be fulfilled; when unconscious of what they were doing, they uttered the very words as they surrounded the Cross, which the SPIRIT of GOD so many centuries before had put into their mouths. For this Hind,—not as yet, according to the title of the Psalm, the morning Hind, but rather the evening Hind, worn out and exhausted by the fatigues of the day, was now surrounded by these dogs. "The hart desireth the water-brooks," and so this Hart said, "I thirst." Long before, He was weary when He sat by the well, and said, "Give Me to drink:" now, He was weary, even to death, but still athirst for that well of water which should spring up to everlasting life. "It is not meet to take the children's bread and to cast it to the dogs." And so our LORD,—

S. Matt. xv.
26.
S. Mark vii.
27.

Verus panis filiorum,
Factus cibus viatorum,

became, as S. Peter Chrysologus well says, "A stone to them instead of bread : a stone of stumbling, and a rock of offence." *The council of the wicked layeth siege against me.* Literally so, when in the morning the Chief Priests gathered a council together against JESUS. But another Council had been gathered before that,—those evil spirits who had in their infernal conclave resolved on His death, not knowing that His death was their own destruction. *The wicked* : with an emphasis beyond all others ; in like manner as we daily pray, Deliver us from *the evil*.

S. Pet.
Chrysolog.
Serm. 55.

S. John xi.
47.

17 They pierced my hands and my feet, I may tell all my bones : they stand staring and looking upon me.

They pierced : the Latin is, *they dug*. And there seems a peculiar propriety in this word when spoken of the true Vine : "I am the True Vine, and My FATHER is the Husbandman." That FATHER Who first surrendered the well-beloved SON to death, or else His enemies would have had no power to hurt Him. Of that Body thus tilled, the LORD might well say, "I gave a sweet smell like cinnamon, and as the fume of frankincense in the tabernacle : as the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches." Of honour, when to the thief dying in misery and shame there budded forth from those branches the promise, "To-day shalt thou be with Me in Paradise." Of riches, when to every human soul, wretched, and miserable, and poor, and blind, and naked, that glorious declaration was made once for all, "It is finished." And why does He only mention His Hands and His Feet, and not His Side? Because, says one, He suffered to leave us an example of patience. And patience is not exercised in a dead, but only in a living body. *My Hands and My Feet*. And this double wound was long ago, say the Doctors of the Church, prefigured by Moses when he smote the rock twice. Whence the verses :

G.

S. John
xv. 1.

C.

Eccclus.xxiv.
15, 17.

S. Luke
xxiii. 43.

G.

Ay.

Bis silicem virgâ Dux percutit atque Propheta :

Ïctio bina ducis sunt duo ligna crucis.

Fons est de petrâ populo datus absque metretâ ;

Larga salus homini corpore de Domini.

Or Moses may stand as a type of the FATHER Himself, by Whose permission it was that the SON thus suffered. "And the rivers of the flood," that flowed from that double stroke, "make glad the city of GOD," that city which has its double wall of Jews and Gentiles. For before the Hands, and Feet, and Side of CHRIST were opened, He was as it were "a spring shut up, a fountain sealed." This was the book sealed with seven seals, which no man nor angel was found worthy to open till thus opened by the spear : this is the Rock, the sa-

Ps. xlv. 4.

G.

Cant. iv. 12.

lutory streams of which still follow the LORD's people, though divided into seven rivers in the wilderness of this world, the seven graces of the HOLY GHOST. But as it has well been said, not only did those wicked soldiers pierce the LORD's Hands and Feet; but at this time His own valiant soldiers do the same thing, when they seek to investigate His actions and His goings forth. Whence one of the most valiant of them, by name Peter, says, "CHRIST also suffered for us, leaving an example that ye should follow His steps." They pierce them still, when they endeavour to draw forth the graces which flow thence: when like Achsah, the daughter of Caleb, they ask for the nether springs and the upper springs: the nether springs of sorrow for sin; the upper springs of tears of longing for the celestial country. This is to pierce His Heart: when we utter those ejaculations, By Thy Nativity, Good LORD, deliver us: By Thy Fasting and Temptation, by Thine Agony and Bloody Sweat, Good LORD, deliver us.

Ludolph.

1 S. Pet. ii.
21.

Judges i. 15.

Rupert.

See Gretser.

S. John xix.
12.

L.

Cant. vii. 8.

This clause has given occasion to the commentators to discuss all those questions connected with our LORD's Crucifixion, which it has been the comfort and delight of those who investigated His Passion to dwell upon. Thus, that He was indeed nailed, and not merely tied to the Cross, as some heretics have taught. For though it be true that the Jewish custom was to fasten the malefactor with ropes, and not with nails, yet our LORD was tried and condemned after the manner of the Romans and not of the Jews. Catholic painters have usually represented the thieves as tied; but this is also contrary to the fact that, in the invention of the Cross, no difference was to be discovered between the three in this respect. Again: by what law it was that our LORD suffered, when the punishment of blasphemy of which He was accused, was stoning, and not crucifixion. But here again, Pilate proceeded on the incidental charge of sedition: "Whosoever maketh himself a king, speaketh against Cæsar:" and for this, by the Roman law, the Cross was the punishment.—Another, and that a more difficult question is: whether our LORD was first nailed to the Cross, while it lay on the ground, and then together with it erected: or whether it were first set up, and our SAVIOUR then fastened to it. The former method has been usually received by the Church: and is more especially defended by S. Jerome and S. Anselm. The latter receives a certain degree of confirmation from the mystical text, "I will go up to the Palm tree:" is expressly maintained by S. Hilary, by S. Gregory Nazianzen, and S. Bonaventura; and it is clearly proved by Lipsius, that this was the more ordinary Roman use. The point can never be certainly settled: though Gretser's authority, who is in favour of the common opinion, ought to carry great weight; and as S. Bonaventura observes, it is easier and more convenient for pious meditation to imagine that it was so. I put the revela-

tion of S. Bridget, which represents the Cross as first erected, out of the question: because Catholic doctors are all agreed that, however beautiful and edifying such revelations are, they are not to be adduced in support of, or against, any historical fact: the so-called revelations of different Saints sometimes contradicting each other. Another question is, whether our LORD's Hands or Feet were first nailed to the Cross: the Roman use was, to begin with the hands. Again, another question which has been much debated, is,—whether three or four nails were employed. The weight of evidence is in favour of three: though more than one learned book has been written in defence of the other opinion. It is a very ancient tradition that the nail which fastened our LORD's Feet was driven in with thirty-six strokes of the hammer. Though we are not immediately concerned with another question on the words of the text, it may be well to observe, that the title is usually held to have been also nailed on to the Cross, and that the Cross itself was pierced with the holes intended afterwards to receive the nails, before the Crucifixion of the malefactor. We have already observed that the Wound in our LORD's Side is not here mentioned: nevertheless, let it be remembered, that all but universal tradition represents it as inflicted on the right side. And these are some few of the many considerations which holy men have presented to us from: *They pierced My Hands and My Feet.*

I may tell all My bones. For, as the First Adam by his fall, lost the robe of innocence, and thenceforth needed other garments, so the Second Adam vouchsafed to be stripped of His earthly vestments, to the end it might hereafter be said to us, "Bring forth the first robe, and put it on him." *They counted all My bones,* it is in the Vulgate: in which there seems a particular emphasis, as if to signify that not one of all those bones was broken: as set forth so long before by the Paschal Lamb, and foretold in another place by David: "He keepeth all His bones, so that not one of them is broken." Origen relates that it was the custom among the Romans to strike the malefactors under the arm-pits, in order, by the more violent dislocation of the shoulders, to hasten death: a cruel mercy, which was denied to the greatest criminals:—that Pilate, in compliance with the express request of the Jews, forbade such a procedure in our LORD's case; Who, in order to show that He had power to lay down His life, as well as to take it again, was notwithstanding pleased that His most blessed soul should depart from the body long before the usual time. The Chaldaic version reads, *They beheld and despised Me:* and S. Matthew expressly relates that, "Sitting down, they watched Him there:" watched Him, no doubt, for the purpose of reviling and insulting: but watched Him also, lest, as He had so often miraculously escaped from their power, He might do so once more, even from the

G.

S. Luke xv.
22.

Ps. xxxiv.

20.
Tract. 35 in
S. Matt.S. Matt.
xxvii. 36.

D. C.

Jer. xiv. 8.

S. Matt. viii.
20.
S. Luke ix.
58.

2 Cor. viii. 9.

Gal. ii. 20.

Ric. Hamp.

Eph. v. 30.

Cross. I cannot better conclude this verse, than with the beautiful words of Dionysius the Carthusian. "Thus speaks Jeremiah: 'O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night.' O how notable and beautiful are these words of blessed Jeremiah! For in them it is most clearly manifested that CHRIST is true GOD and MAN. For that He speaks of GOD, Who by His Incarnation came into the world as a poor wayfaring man, that which goes before clearly proves. 'O the Hope of Israel, the SAVIOUR thereof in time of tribulation!' As a wayfaring man. For CHRIST testifieth of Himself, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.' And the blessed Apostle, speaking concerning CHRIST, 'For our sakes,' says he, 'He was made poor, that we through His poverty might be rich.' Let us then, brethren, impress firmly on our hearts the image of JESUS Crucified: let us fix all His Passions indelibly in our minds, so that we may each be able to say with the Apostle: 'I am crucified with CHRIST; nevertheless, I live; yet not I, but CHRIST liveth in me.' There is no more efficacious method of conquering all temptations—there is no more compendious way of gaining all virtues—than perpetually to contemplate, affectionately to consider, diligently to wait upon, CHRIST hanging on the Cross. For how can anything carnal delight him who ceaseth not to meditate on the most bitter pains of CHRIST That suffered for him? And how can he fail to love GOD, or to be thankful to CHRIST, who remembers that for his sins' sake the FATHER spared not His own SON; that for his sake the SON was obedient to the FATHER, even unto death?"

[And as the sufferings of the Head were continued in the sorrows of His mystical Body, they take occasion to remind us how the Apostles, His *feet*, beautiful upon the mountains, carrying Him into many lands as they preached the gospel of peace, were *pierced*: Peter, Andrew, and Philip, like Himself, with the nails of the Cross, Thomas with a spear, and all of them with one pang or another of martyrdom. *They numbered all My bones* (Vulg.) when they made out lists of Christians in every city of the Empire, that they might drag before the tribunals them who were "members of His flesh and His bones."]

18 They part my garments among them: and cast lots upon my vesture.

And what those soldiers did then, the enemies of our LORD do still. Instead of dividing His garments, they divide the Scriptures: as when the Manicheans receive the New Testament and reject the Old; or the Jews receive the Old, and reject the New. Nay, worse than the quaternion who stood

by the Cross, and who at least said of the seamless robe, "Let us not rend it:" heretics and schismatics now tear that undivided garment of CHRIST which is the Church. And it has been ingeniously observed, that each of the Evangelists speaks of our LORD's vestment in different terms, and in those precise ones which represent the character of his own Gospel. S. Matthew says, "They put on Him a scarlet robe." Scarlet is the colour of love: that love which led our LORD from heaven to earth by the long ladder of generation which S. Matthew gives in his first chapter. S. Mark writes, "They clothed Him with purple." Purple is the royal colour: and the regal character of CHRIST is that which this Evangelist principally keeps in view; as the lion, his symbol, is king among the beasts. S. Luke says, "They arrayed Him in a white robe:" white is the sacerdotal colour; and S. Luke principally sets before us our LORD's priestly character; whence also he is signified by the ox, the creature appointed for sacrifice. S. John once more speaks of purple: as he also tells of our LORD's heavenly kingdom, as the eagle is king among the birds. It is worth while to observe, that this verse shows the minuteness of meaning which the Psalms possess. Did we not see by the fulfilment that each clause has its own separate signification, we should be apt to imagine that the two were merely a poetical parallelism to signify one and the same thing. The story is well known, that when Arius, afterwards the celebrated heresiarch, had been separated from the Church for some fault, and was refused readmission—it then seemed harshly—by Peter, the Patriarch of Alexandria, he assigned as his reason for the severity, that he had beheld our LORD, seated in majesty, but with His garment torn; and on inquiring, "LORD, who hath thus rent Thy robe?" he received for answer, "Arius." The text is quoted by S. Matthew: though in some MSS. that verse is omitted. S. Peter Chrysologus well compares this casting of lots with that, in consequence of which the LORD's great type, Jonah, was cast into the sea. There is a strange tale regarding the seamless coat, that it afterwards was purchased by Pilate; and that, in process of time, when tried before the Emperor Tiberius for malpractices, he twice appeared in it, and was acquitted: and the third time, appearing without it, was condemned.¹ Parez says very prettily, that this tunic fell to the lot of a Gentile soldier, to show that the faith of CHRIST was henceforth to belong to the Gentile world. S. Bernard says, that, as Adam lost the four garments of mercy, truth, justice, and peace, so our LORD atoned for that loss by His own loss: but that the seamless vest represented that image of God which was not destroyed even by the fall, but still remains implanted in, and impressed on human nature, even unregenerate. The word *My*,—*My garments*, *My ves-*

S. John xix. 24.

G.

S. Matt. xxvii. 28.

S. Mark xv. 17.

S. Luke xxiii. 11.

S. John xix. 2.

S. Matt. xxvii. 35.

S. Pet. Chrysolog.

Ay.

Parez.

Serm. i. in Annunt.

¹ "Non facile credo," says Lorus, referring to the tradition, and the writer would say the same thing.

ture,—was once prominently brought forward in that long and weary theological discussion on the poverty of CHRIST, when, from the disputes among the Franciscans, the question was agitated, whether our LORD had anything that He could call His own. His garments having been thus parted, the question has been discussed, even from the time of Justin Martyr, what robes our LORD wore, after His resurrection. The general opinion is, that they were then created.

* 19 But be not thou far from me, O LORD : thou art my succour, haste thee to help me.

G. The force is on the word *me* : for we now come to speak of the Resurrection. That resurrection which, in all the followers of CHRIST, was to be deferred for so long and uncertain a time ; but in Him was to be brought to pass on the third day. *Haste Thee to help Me* ; and the prayer was indeed accomplished : for the three days and three nights were so shortened, as scarcely to embrace half the time that the words usually signify. Assume, as the tradition of the Church teaches, that our LORD rose about one on the morning of the Sunday, He lay in the grave but thirty-four hours. And notice this : His prayer on the Cross, *Haste Thee to help Me*, has been His Church's daily and hourly prayer from then till now. O GOD, make speed to save us : O LORD, make haste to help us.

The Hymn,
*Cedant justi
signa luctus.*

Surgit Christus e sepulchro,
Solo Deitatis fulcro
Nixus, dum humanitas
Superat miserias :
Ut nos surgeremus rei,
In humilitate Dei
Nobis est victoria. Alleluia.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

L. He prays for the Head and the Body : the Head,—Himself,—*My Soul* : the Church, *My darling*. And how truly He calls her by that name, *unicam meam*, My only one, as it is in the Vulgate, let the whole Book of Canticles speak. "There are threescore queens and fourscore concubines, and virgins without number. My dove, my undefiled, is but one." *One* : for although, as S. Cyprian well says, she may be multiplied in her branches, she remains one in her stem : though she may be diversified in her rays, she continues one in her light. And notice how here, as so often, that old argument is repeated : from past mercies to future deliverance : *Save me from the lion's mouth*, because *Thou hast heard me from among*

A. De Unitat.
Eccles.

the unicorns. And from the less to the greater danger. It is GOD's way of leading on His people. First, to run with the footmen: then to contend with the chariots. Notice also, that the same animals are made the types both of our LORD and of His great adversary. There is the Lion of the Tribe of Judah, as well as the lion that walketh about seeking whom he may devour: there is the unicorn, like whom each Christian is to be exalted, as well as the unicorn from whose horn we are to be delivered. *Save me from the lion's mouth.* "O my GOD!" exclaims the Eastern Church; "O WORD of GOD! O my only joy! How can I endure to see Thee given up to those lions of the Jews, to the perverse and crooked nation, to the impure stream, out of a most holy source! How can I endure, O Martyr of martyrs, to behold Thee rent to pieces by their bloodthirsty jaws; Thee, Who didst choose them for Thy peculiar people, set at nought and reviled by them beyond all malefactors!" Others will take the unicorn more especially to mean the Jews; because its one horn signifies the one law given by Moses, its glory and its pride.

Jer. xii. 5.

Triodion for
the Great
Sabbath.S. Bruno of
Aste.

22 I will declare thy Name unto my brethren :
in the midst of the congregation will I praise thee.

I will declare Thy Name: as He did to S. Mary Magdalene in the garden of Joseph, to S. James, and again to S. Peter, we know not where: to S. Luke and S. Cleophas, as they went to Emmaus: to the ten, as they were gathered in the large upper room: and finally, most gloriously of all, to S. Thomas. And notice the force in the *brethren*. They had denied Him, they had fled from Him, they had disbelieved His resurrection, but they were His brethren still. *In the midst of the Church.* This is one of the passages that S. Augustine pursues with irresistible force against the Donatists: according to whom, the words of David ought to have been, "in a corner of the Church:" as if the Bride of the LORD was to be found in a few provinces of Africa alone, instead of having dominion from sea to sea, and from the flood unto the world's end. Dionysius, according to his custom, applies that which is said of CHRIST to the followers of CHRIST. *In the midst of the congregation will I praise Thee.* I will not, says he, be ashamed of Thy Name before men, lest Thou shouldest be ashamed of me before Thy FATHER Which is in heaven. Some declare GOD's Name with their lips, but not in their deeds, because they do not that which they teach, and by the very fact of their thus teaching, they are guilty of mortal sin, because, as far as in them lies, they make void the intention of Holy Scripture, and of its Author, the HOLY GHOST. Others teach by their good life and good reputation only, as monks: and those do well and sufficiently, provided they are not bound to preach

Ay.

A.

D. C.

Isa. lvi. 10. with their lips: for if they are, then comes in that saying of Isaiah, "They are dumb dogs, they cannot bark." And others teach, both by word and by action: of whom God saith to Daniel, "They that turn many to righteousness, shall shine as the stars for ever and ever." *In the midst of the Church.* Here we still have the Tree of Life in the midst of the garden,—teaching them now by His Words, as before He taught by His sufferings: the Tree of Life on either side of the river, the river of death; healing the nations on this side the river by His life-giving Wounds; on the further and immortal side of the stream, by His life-giving words.

Rupert.

23 O praise the LORD, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

R. He speaks of the Church as a whole, in the first place; of the Church in its two great component parts, in the second. All ye that fear Him, whether Jews or Gentiles; the seed of Jacob, the Church of the Circumcision; the seed of Israel, the Church of the Gentiles. Or we may take it in a more glorious sense; the seed of Jacob; the Church militant: for Ay. Jacob is by interpretation, "a supplanter;" and her children have to supplant the world, the flesh, and the devil. But S. Bruno of Aste. Israel is by interpretation, "He that sees God:" and thus the happy estate of the Beatific Vision is expressed. Or we may take both Jacob and Israel to set forth our LORD Himself: the one in His suffering, the other in His glorified life. *Fear Him.* And here, again, the older Commentators are full of denunciation of that servile fear which the laxity of later ages has considered sufficient, when joined with absolution, for the sinner's justification. "Not," says Ludolph, Lu. "with servile fear, lest they should be punished: but with the chaste fear of sons;—that they may not be forsaken."

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

G. Not even when He was hanging on the Cross, so poor that His last earthly possessions—His garments—had been taken from Him; so poor that He was soon about to be beholden to the charity of Joseph of Arimathea for a place of burial. And notice how, though at the beginning of the Psalm He had complained that the poor was forgotten and despised, *My God, My God, why hast Thou forsaken Me?* now, He seems to correct Himself, and to confess that that forgetfulness was only in appearance—only for a little moment. And what the LORD here says, is but what is said over and over again by the HOLY GHOST. "The prayer of the humble pierceth the clouds; until it come nigh, he will not be comforted." "The Lu.

poor crieth, and the LORD heareth him." "The LORD heareth the poor." *The low estate*, or, as it is in the Vulgate, *the prayer*; and the same Hebrew word may signify both, and that very rightly; as if we were never so likely to be heard, as when in a *low estate*. It is a singular sense, in which S. Albertus explains that verse in Tobit, "Turn not away thy face from the poor man, and then the face of the LORD will not be turned from thee,"—that, if we would be heard by the FATHER, we must keep our eyes steadfastly fixed on That Poor Man, Who hung upon the Cross for our sakes.

Ps. xxxiv. 6.
Ps. lxix. 34.

S. Albertus.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

Where observe that, though after His resurrection the number of the names together was only a hundred and twenty, yet even already he speaks of the Great Congregation. *My praise*, and yet it shall be *of Thee*: hereby marvellously illustrating His own words, "I and the FATHER are one." *My vows*. The promise made before the world was, that He would be incarnate for the sake of man: that He would not only take our nature upon Himself, but would die in it; and on the Cross, in the sight of them that feared Him, that little band amidst the multitude of revilers and blasphemers, those vows were accomplished. Here they take occasion to argue whether our LORD took upon Himself the three vows of the religious life. About poverty and chastity, there is no question: the only discussion arises on the point, whether He took the vow of obedience. And S. Thomas teaches that He did not: because the vow of obedience, properly speaking, has for its object a human creature: whereas our LORD neither owed nor could pay obedience to such an one. Others, again, urging that He was subject to His parents, and obedient to the law, affirm that He also took this vow. And notice the plural *vows*: the full meaning of which we do not reach till the next verse. And to that S. Augustine more especially refers it. "What are his vows? The sacrifice which he offered to God. Do you know what sacrifice? The faithful know what are His vows in the sight of them that fear Him." Wherein He plainly hints at the Blessed Eucharist, though in such a manner as not to explain it to the catechumens. And Ludolph does not forget to remind us that what He did we must do likewise. "Better," says the Wise Man, "is it not to vow, than to vow, and not to pay." But the baptismal vows by which all are bound, must be not only *in the sight of them that fear Him*, but in the sight of, and notwithstanding, them that fear Him not: as it is written, "Whosoever shall confess Me before men, Him also shall the Son of Man confess before the Angels of God."

B.

Arnobius.

A.

Secunda
Secundæ,
Quæst.
lxxxviii.
Art. 4.

A.

Lu.

S. Luke xii.

26 The poor shall eat and be satisfied : they that seek after the LORD shall praise him ; your heart shall live for ever.

And here we have the final and most glorious way in which these vows were performed : for none ever commented on this verse without referring it to the Holy Eucharist. Where notice, it is not the rich, but the poor, that shall so eat as to be satisfied. "He hath filled the hungry with good things, and the rich He hath sent empty away." *Shall be satisfied*, partly and imperfectly here, for there is but one full satisfaction ; and that not with our LORD under the form of bread and wine. But,—“When I awake up after Thy likeness, I shall be satisfied with it.” And therefore it well follows : *They that seek after the Lord shall praise Him*. They that seek after the LORD here, feeling after Him, as it were, in this Sacrament, *shall* praise Him : not interruptedly—not brokenly, as here,—but with the full power of their heart, and of their love, where it is written that “His servants shall serve Him.”

G. *Your heart*. Or, as it is in the Vulgate, *Their heart*. He

R. Who is indeed the Heart of His people, dearer to them than

Z. life itself, shall indeed live for ever when He has once burst the bars of death. And then, as it is written, “Because I live, ye shall live also.” And again : if we take the words in their more natural sense, there is no doubt a reference to the connection between the reception of the Blessed Eucharist and the Resurrection. Hence, the Second Council of Nicæa

L. calls that Sacrament the symbol of the Resurrection : S. Ig-

Lib. iv. 34. natius, the remedy of immortality. And Irenæus argues at length, against those who denied the Resurrection, that the body nourished by our LORD’s Flesh and Blood, cannot finally perish. Hence, holy men have discussed at great length the method in which the Holy Eucharist can be said to be the cause of the Resurrection, when it is certain that they who have never received it will equally rise. One pious opinion is, that for them who have received it worthily, it will occasion an additional aureole, as it were, of beauty and happiness to the glorified body. None has written on this subject better than Claude de Saintes.

27 All the ends of the world shall remember themselves, and be turned unto the LORD : and all the kindreds of the nations shall worship before him.

And why do they remember ? Because the LORD turns and looks upon them. They must remember Him before they can remember themselves : it must be His love that draws them to look to Him. Whence it is well said : Not *shall turn*, but *shall be turned unto the Lord*. Remember. Because, indeed, they had forgotten Him ; how widely they had wandered from Him, S. Paul sets forth to us in that

Ay.

B.

awful chapter where he tells us that even the Gentiles are without excuse. It is the same prophecy that we read in Zechariah: "They shall remember Me from afar, and shall be turned unto Me!" The same exhortation which is given by Jeremiah: "Remember the LORD afar off, and let Jerusalem come into your mind." Whence Euthymius very justly argues, that the knowledge of God, though hidden from, and clouded over, amongst the Gentiles, yet nevertheless exists, even among them: it is a thing which has to be recovered, not to be recreated. "The Gentiles," says S. Augustine, "had not so forgotten God, as not to be able, by an effort of recollection, to remember Him. In forgetting God, they forgot, as it were, their own life, and turned themselves towards death: When they shall remember God, it will be a return to the remembrance of life, yea, rather, to life itself." The same Father pushes the Donatists hard with this text; that it is *all the ends of the earth*, not Africa alone, that is to belong to God. S. Jerome has a singular mystical interpretation: "*The ends of the earth*," says he, "are its highest parts, as the circumference of a wheel may be said to be higher than its centre." Of these high ones—these proud hearts—it was once written, "As for the proud, He beholdeth them afar off:" but now, even they, too, shall remember themselves. *All the kindreds of the nations*: because henceforth there shall be neither Jew nor Greek, neither male nor female, but CHRIST shall be all and in all: because in that eternal marriage supper, the banquet will not be set on for our true Joseph by Himself, and for His brethren by themselves, and for them that did eat with them by themselves, but the whole family of heaven and earth shall sit down together at the celestial table. *Shall remember themselves*. S. Albertus ingeniously connects this with the prophecy in the preceding verse, of the Blessed Eucharist, by reminding us of our LORD's injunction, "This do in remembrance of Me." *Shall worship before Him*. Where? In the true Galilee, where He has appointed His disciples hereafter to meet Him.

Rom. i. 20.

Zech. x. 9.

Jer. li. 50.

Z.

De Trinitat.
xiv. 13.In Isa. cap.
52.Ps. cxxxviii.
6.Gen. xliii.
32.S. Albertus
Mag.

JESUS amantibus afferet omnibus alta trophæa :
JESUS amabitur, atque videbitur in Galilæa.

Bernard.
Clun.

The ends of the earth. Once more; Hugh of S. Victor would refer this to the Blessed Eucharist, because to those who receive it worthily, all earthly things have an end, and heaven is already begun. n loc.

28 For the kingdom is the LORD's : and he is the governor among the people.

Where notice : he saith not, Shall be the LORD's : though that also : as it is written : "The earth shall be full of the knowledge of the LORD, as the waters cover the sea;" but *is,—is* at this moment,—*is*, though Satan may be called Isa. xi. 9.

S. Albert. M.
S. John xii.
31.

D. C.

G.
Ps. cxxxii.
12.

Ay.

the Prince of the Power of the Air: *is*, though His citizens hate Him and say, We will not have this man to reign over us. And so our LORD Himself says, "Now is," not, Now shall be, "the judgment of this world." Thou therefore, O Christian, though that banner of the Cross seem for a while overthrown, though that golden sceptre be for a time disregarded, take comfort in this, that, notwithstanding all, *the kingdom is the Lord's*; that every suffering He calls thee to endure, is winning it for, and confirming it to, Him: and that, as the kingdom of the earth belongs now to the Head, so shall the kingdom of heaven ere long belong to the members. *And He is the Governor among the people.* Yes. Although they may say, as once of old, "We have no king but Cæsar," it is to David that the LORD sware and will not repent, "Of the fruit of thy body will I set upon thy throne." Observe further, by the Kingdom, we may understand that of the Jews; by the People, the Church of the Gentiles.

29 All such as be fat upon earth : have eaten and worshipped.

B.

A.
R.
C.

Isa. lxxv. 13.
So the Greek
Commenta-
tors gene-
rally.

Thus it must be when "the Kingdom is the LORD's:" that not only His real servants, those who are poor in spirit, and heirs not of this world, but of heaven, but all such as are fat upon earth also, shall eat of that blessed Sacrament, and shall pay external worship. Before, it was said that "the poor shall eat and be satisfied:" here, it is said that the rich *shall eat*, but not that "they shall be satisfied." In this sense, the meaning would be the same with that saying, "Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty." Others take it to mean, that they who were once poor, shall, by feeding on this Blessed Sacrament, become *fat upon earth*: that is, have an antepast of heaven, even here. From the former, which is probably the true signification, the Gloss collects that sinners are not to be repelled from the Sacrament, if they choose to present themselves to receive it: though S. Thomas warns us that public sinners do not come under this rule. Notice further the argument to be drawn from this verse for the adoration of the Sacrament: *have eaten and worshipped.*

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

L.

Here the Vulgate translation is entirely different. *In his Presence shall all fall that descend into the earth, and my soul shall live to Him.* Here, they say, is the punishment of those who have worshipped with this external worship: when they stand before His Presence at the Last Day, they shall so fall as to descend into the earth: that is, shall receive the portion of those that are at the left hand. Contrasted with

this, *My soul*, says David, speaking in the person of God's true servants, *liveth* (Vulg. *shall live*) *to Him*. This meaning, however, is merely elicited by a supposed reading of the LXX. וְנִפְשׁוּ לֹא חַיָּהּ for וְנִפְשׁוּ לֹא יְחִיָּה. The Prayer Book Version, *No man hath quickened his own soul*, is without ancient authority of any kind. Of the Bible translation, that *None can keep alive his own soul*, the same thing may be said. A meaning which may be got out of the Hebrew, *And shall revive without strength*, agrees sufficiently well with the general idea presented by the Vulgate. These, the "fat upon earth," who have worshipped with their lips and outward gestures, while their hearts were far from Him, shall revive indeed, because the bad, as well as the good, shall awake at the general resurrection: but it shall be *without strength*, that is, without the strength and beauty, and glory of eternal life. Or you may take it: *Shall awake*, not by their own strength, but by the Almighty Power of God, and at the voice of the Archangel. [The true sense of this difficult passage seems to be, *And he who cannot prolong his own life*, i.e. who is at the point of death, *shall serve Thee*, as well as the rich, who are *fat*, and the poor, brought by misery *into the dust*, and thus all classes of men are included.]

31 My seed shall serve him : they shall be counted unto the LORD for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the LORD hath made.

Here again, the Vulgate differs widely: *My seed shall serve Him : the generation that is to come shall be announced to the Lord*. But notwithstanding this false worship, *My seed*, the children who sprang from My sufferings on the Cross *shall serve Him*; and as one after another, forsaking his old superstitions, joins himself to the LORD's people, they shall be announced to the LORD for a generation. It is the same thing that is elsewhere prophesied: "Of Sion it shall be reported that he," that is, that this and that man, "was born in her." *And the heavens shall declare His righteousness*. Firstly and literally, by the glorious appearance and order of the stars; then, at the end of the world, when the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat, and the LORD's promises of coming again shall be made good, and thus His righteousness declared. Or, to take it in the mystical sense: *The heavens*, that is, as we saw when considering the 19th Psalm, the Apostles, *shall declare His righteousness* (and notice that it is exactly the same expression that S. Paul uses, "to declare. I say, at this time, His righteousness,") *to a people that shall be born*, that is, to the Church, not yet in existence: but,—

Ay.

Ps. lxxxvii.
5.

L.

Rom. iii. 26.

and the change of tense is well worthy of observation, *which the Lord hath made*. Not yet in actual existence, but written Acts xv. 18. in that book of Predestination, of which it is said, "Known unto God are all His works, from the beginning of the world."

And thus we finish this marvellous Psalm: the clearest prophecy ever delivered: the first open Revelation of the Gospel.

And therefore:

Glory be to the FATHER, to whom *all the ends of the world*, when they *remember themselves*, shall turn; and to the SON, Who *hath made the people that shall be born*; and to the HOLY GHOST, *the Governor among the people*.

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

COLLECTS.

Ludolph. God, That art the Source of mercy, Who for us didst descend into the womb of the Virgin; wast nailed to the Cross; didst behold Thy garments divided; didst rise Victor from Hell; we beseech Thee that Thou, remembering this Thy conversation amongst us, wouldst free Thy people from the mouth of the lion, as Thou didst once deliver their fathers that hoped in Thee. Who livest.

MSS. Thomas. O LORD GOD, Who, when our fathers cried unto Thee, didst set them free, when they trusted in Thee didst save them; we pray and beseech Thee not to be far from us, but to haste to our defence, and to save us from the mouth of the lion. Through (1.)

Mozarabic, Passiontide. O CHRIST, Who didst exclaim from the Cross to the FATHER, My GOD, My GOD, why hast Thou forsaken Me? Who by Thy Cross didst redeem lost man, and didst give Satan to be bound in eternal chains: we beseech Thy mercy that us, who believe in Thee, Thou wouldst never forsake; us, who confide in Thee, Thou wouldst never repel; but that when we cry in the day time Thou wouldst hear, and in the night-season also Thou wouldst receive our prayer. (11.)

Mozarabic, Passiontide. O Shepherd of souls, LORD JESU CHRIST, look graciously to the defence of Thy Church; deliver us of Thy mercy from the mouth of the lion, Thou Whose own soul was delivered from the power of the dog. (11.)

Mozarabic, for unbelievers. O CHRIST, Who didst leave the synagogue on account of its incredulity, and didst gather together Thy Church out of an innumerable company of all nations, thus accomplishing the prophecy that all the ends of the world shall remember themselves and be turned to the LORD, and all the kindreds of the nations shall worship before Him: raise up children of belief from the circumcision, that they who come may be received to the kingdom of faith, and that they who have been received, may not, through any sin, be deprived of Thine heritage. (11.)

[O GOD the FATHER Almighty, Who didst will to send Thy SON our LORD JESUS CHRIST into the world for His Passion, and to call back man to the kingdom of heaven, who had been tempted by the fruit of the forbidden tree, and cast out of the bliss of Paradise, look upon us who cry unto Thee, deliver us from words of sin, and save us who trust in Thee for evermore. Through the same (2.)]

D. C.

PSALM XXIII.

TITLE. A Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST prepares for His Church eternal pastures. Before Baptism. The voice of the Church after Baptism. To be read with Esther.¹

VEN. BEDE. Through the whole Psalm the Christian regenerate in Baptism speaks, and renders thanks that he has been brought from the barrenness of sin into a green pasture and the still waters. And notice that, as before, in Psalm xv., he had received the Decalogue of the Law, thus he here rejoices in ten blessings.

EUSEBIUS OF CÆSAREA. The doctrine and the first institution of the new people.

S. ATHANASIUS. A Psalm of boasting in the LORD.

VARIOUS USES.

Gregorian. Ferial: formerly Sunday, now Thursday: Prime.
[Corpus Christi: II. Nocturn. Office of the Dead: II. Nocturn.]

Monastic. Thursday: Sunday: I. Nocturn.

Parisian. Thursday: Sexts.

Lyons. Wednesday: Sexts.

Ambrosian. Tuesday of the First Week: II. Nocturn.

Quignon. Monday: Prime.

ANTIPHONS.

Gregorian. [Corpus Christi: The table of the LORD is prepared for us against all them that trouble us. Office of the Dead: He shall feed me in a green pasture.]

Monastic. The LORD governs me, and nought shall be lacking to me: He set me there in a place of pasture.

Ambrosian. My GOD, My GOD, look upon me. K. K. K.

Mozarabic. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou GOD art with me.

¹ Compare Esther iii. 13, with viii. 17; and both with "Thou shalt prepare a table before Me | against them that trouble Me." Or it may be taken of Haman's banquet.

1 The LORD is my shepherd : therefore can I lack nothing.

S. Alb. Mag. In the last Psalm we heard of the Passion of CHRIST : now we hear of the effects of that Passion. It was because He stood in need of everything, that we lack nothing. And take it either way, both are beautiful : *The Lord is my Shepherd*, so our version ; *The Lord governs me*, so the Vulgate. And think of the Psalm first of all as uttered by David long before his combat with Goliath, "as he was following the ewes great with young ones." What he then said in the ignorance and simplicity of his pastoral life, that he found true through his persecutions, through his wars, through all his troubles to the very end. These are nearly the first words of David : and among the last words of David are, "Yet hath He made with me an everlasting covenant, ordered in all things and sure."

D. C. But it is in two different ways that those two different families—the "travellers," to use the mediæval expression, and "they that have comprehended,"—are to use this verse. Our Shepherd—we, the travellers—our Shepherd putteth forth His own sheep into all kinds of dangers, by the lions' dens, by the mountains of the leopards ; and though wherever He putteth them forth, He Himself, according to His own most sweet promise, has been before them, yet they have to wander in wastes and wilds, far away from the comfort and safeguard of any visible fold. But with them the more beautiful flocks that feed upon the celestial mountains, the LORD is their Shepherd too : He has brought them home from the

Isa. xxxv. 9.

Isa. xxxiii.
20.

L.

danger of wild beasts, as it is written, "No lion shall be there, neither shall any ravenous beast go up thereon : " He has brought them out of the very sound of their voices ; He has brought them into that fold, not one of the stakes whereof shall ever be removed. And yet both they and we may say, *The Lord is my Shepherd*. The Shepherd delivers us continually from the paw of the lion and from the paw of the bear ; the Shepherd King feeds them for evermore in pastures, of which the human heart cannot conceive the beauty. *Therefore can I lack nothing*. Because that Shepherd lacked everything ; because He had not where to lay His head ; because there was no room for Him in the inn ; because He sat thirsty on the well ; because He was taken even as He was in the ship ; because He was an hungered in the wilderness ; therefore shall we *lack nothing*,—His need supplying our wants, as His righteousness atones for our guilt. "What can God deny us, when He has given us His own SON ? asks S. Paul : and what can the SON of GOD deny us, when He gives us Himself ? He gives us His Body, He gives us His Soul, He gives us His Divinity, and will He deny us bread ? Oh, fear and cowardice, unworthy of faith ! God had not as yet given Himself to be our food, and had only revealed this mystery to the same David, who had so often

suffered from poverty, and at once He scoffs at it, and says for us that which we knew not how to say for ourselves. And what is that? *The Lord is my Shepherd: therefore can I lack nothing.* One thing follows the other. The rich shall fall into want, they who put their confidence in inconstant possessions, to-day possessed, to-morrow lost; but the poor who betakes himself to that LORD, Who is LORD of all things, shall have enough and to spare, as saith the same Prophet, 'The rich men do lack and suffer hunger, but they that seek the LORD shall not want anything that is good.'"

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

"Come unto Me, all ye that travail and are heavy laden, and I will refresh you." And with what refreshment? *The green pasture : the waters of comfort.* In its widest and broadest sense, *the green pasture* is the Church. *Green*, as constantly refreshed with the dew of the HOLY GHOST : *green*, as shaded from the burning sun of temptation. And notice how it follows, "There was much green grass in the place : so the men sat down." There we have the freshness and verdure of—there also we have the rest to be found in—the Church. But the greater number of the Fathers refer this Psalm altogether to the Sacraments. The waters of comfort, therefore, are the waters of Baptism; just as presently we shall find the oil to be Confirmation, and the cup to be the Blessed Eucharist. But Rupert takes these *waters of comfort* to be the rivers of pleasure which are at God's right hand; of *comfort* imperishable, unchangeable, eternal. Lysimachus deplored that for a draught of water he had lost a kingdom : whoso drinketh of this water, which proceedeth from the throne of God and of the Lamb, shall reign for ever and ever. And these *waters of comfort* were purchased for us by that bitter cry of our LORD on the Cross, "I thirst." Therefore, because of that thirst, ye shall draw water with joy out of the wells of salvation. And these wells or fountains, S. Bernard says, are five in number : four belonging to the earthly paradise, the four wounds of our LORD while yet living in the flesh : the fifth, which pertains to the celestial land, the wound inflicted on His side. And they beautifully interpret, of these fountains, that which is said in Genesis of the four rivers of Eden. The first "compasseth the whole land of Havilah, where there is gold, and the gold of that land is good." Havilah is by interpretation, "He that suffers pain;" and by means of the wound in our LORD's right hand, the gold produced by the region of pain will be good indeed. The second encompassed the whole land of Ethiopia; that land which originally lay under a curse; as the wound of our LORD's left hand may be said to have turned the curse arising from the sin of man—the left hand being the type of

Elias Scholiast. in S. Gregor. Nazianzen.

S. Mark vi. 39.
S. John vi. 10.

Rupert. in S. Matt. v.

Plutarch.

L.

Isa. xii. 3.

Serm. i. De Nativitate.

Rupert.

sin—into a blessing : and so of the rest. Mediæval writers rejoiced to heap together all the characteristics, real or feigned, of various rivers : of the Cephissus, which makes the fleece of black sheep white : of the Xanthus, which turns them red ; and so on. There are not wanting those who understand the *waters of comfort* of Holy Scripture : and quote appositely that saying of S. Paul's, "Whatsoever things were written aforetime, were written for our consolation."

D. C.

Rom. xv. 4.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

G. And now notice how admirably the miracle of the passage of Jordan figures the effect of Baptism ; its savour of life unto life, and of death unto death. That part which remained nearest to the fountain head "rose up on an heap,"—that is, those who remain true to their LORD in Baptism are drawn up towards heaven : that part which ran into the Dead Sea "failed and was cut off," having no more connection with the original source of the stream, but utterly lost in those dark and noisome waters. And notice also how admirably the usual course of God's dealing with a Christian soul is here set forth. In the last verse we have Baptism : we are to understand the usual sad falls after Baptism. And then it follows, *He shall convert my soul*. Never let us be afraid, because the word has been so sadly misused and misapplied, to dwell boldly on this truth, and to enjoin it with all our might,—that in most instances a second grace is necessary after that of Baptism has been given and has been abused. And then, when this grace of conversion has been given, and has been received and acted upon, then *He shall lead us forth in the paths of righteousness*. Others see in this verse an admirable declaration of the blessings of the New Covenant. When the waters of comfort had once been opened, then the servants of God should be led forth in the paths of righteousness : for before the institution of that blessed Sacrament, the greatest Saints were only led forth in the paths of the ceremonial law. I cannot do better than quote the admirable words of Lorinus on the subject : "They," says he, "were led forth in the paths of ceremonies, carnal commandments, the works of the law ; which could not justify, and made nothing perfect. 'But in His days,' says David, 'shall righteousness flourish :' He, namely, Who is the LORD our Righteousness ; the Righteous Man Who is raised up from the east ; the Righteous Man Whom the 'clouds rain down ;' Who is made righteousness to us ; Who came to teach us righteousness ; Who Himself fulfilleth all righteousness ; Who goeth in the way of righteousness ; Who, finally, alone justifies and leads to blessedness them who walk according to the laws that He has prescribed to them, and teaches the Divine knowledge of the things which have to be believed as

G.

L.

Heb. vii. 19.
Ps. lxxii. 7.
Jer. xxiii. 6.
Isa. xli. 2.
Isa. xlv. 8.
1 Cor. i. 30.
Hos. x. 12.
S. Matt. iii.
15.

well as done. These are the 'ways of wisdom,' of which Solomon speaks; these are the 'right paths' to which he invites." *For His Name's sake.* And here once more is the Name that is above every name; the Name, "great, wonderful, and holy," which is to be the strength of God's people here, and the everlasting subject of their praise hereafter.

Prov. iv. 11.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Here we have the reason why this Psalm is one of those employed in the Office for the Dead. And see how beautifully the whole corresponds to it. The grave, the fold, in which the Lord's sheep are penned safely till the morning of the Resurrection. And the Shepherd Himself had tasted of the same trials which He permits His sheep to know. The green pasture will be, as ancient Liturgies so often make it, the state of blessed souls, that have departed out of this world, but have not yet been admitted to the Beatific Vision. "They have departed," says James of Edessa, in his Liturgy, "with true hope, and the confidence of the faith which is in Thee, from this world of straits, from this life of misery, to Thee. Remember them and receive them, and cause them to rest in the bosom of Abraham, in tabernacles of light and rest, in shining dwelling-places, in a world of pleasures, in the city Jerusalem, where there is no place for sorrow or for war." "They have been set free," says Ignatius Bar-Maadn, of Antioch, "they have been set free from this temporal life, according to the sentence constituted by their iniquity, and have returned to Thee, O God, as to the first Almighty cause. Spare them by Thy mercy; reckon them in the number of Thine elect; cover them with the bright cloud of Thy saints; cause them to dwell in the blessed habitations of Thy kingdom; to be invited to Thy banquet in the region of exultation and joy, where there is no place of sorrow or misery." Then the "convert my soul" must be taken of that final conversion, when sin shall be destroyed for ever, as it is written, "He that is dead is freed from sin." "The paths of righteousness," what are they but those streets of gold, of which it is written, "The nations of them which are saved shall walk in it?" The table will be at the eternal wedding feast; and then how does the "All the days of my life," and "I will dwell in the house of the Lord for ever," rivet the Psalm as it were to this, as its natural meaning! But to return to our verse. Why *the valley of the shadow of death*? What Eusebius taught long ago, let Laud on the scaffold explain at greater length: "Lord, I am coming as fast as I can. I know I must pass through the shadow of death before I can come to see Thee. But it is but *umbra mortis*, a shadow of death, a little darkness upon nature; but

Renaudot,
Lit. Or. ii.
376.Renaudot,
Lit. Or. ii.
516.

Rom. vi. 7.

Rev. xxi. 24.

In S. Johan.
v. 27.

Thou, LORD, by Thy goodness, hast broken the jaws and the power of death." Yes: our LORD passed through the valley of death; we through *the valley of the shadow of death*. He tasted of death, that we might never taste of it; He died, that we might fall asleep. *Thy rod and Thy staff comfort me*.

A.

R.

B.

LII.

S. Isidore,
i. 301.

Theodoret.
S. Justin.
Martyr in
Tryph.

Z.

S. Zeno,
Serm. de
Jud.

1 Cor. ii. 2.

Isa. xi. 1.

S. Petr.
Damiani.
Serm. de
Assumpt.

D. C.

Isa. lxxv. 16,
17.

S. Thomas.

Holy men have discussed at length what is the difference between these two. Some will have it that the rod denotes God's punishments for lighter offences; the staff, His chastisements for heavier sins. But it is better to take the one of His punishment when we go wrong, the other of His support when we go right. Thus they will answer to the wine and the oil in the parable of the Good Samaritan; the wine the salutary chastisement, the oil the no less salutary comfort. But there is yet a deeper meaning in it than this: the rod and the staff together make the blessed Cross; just as the two sticks that the widow was gathering have always been considered typical of the same tree of salvation. And it may well be said that, in our valley of the shadow of death, that Cross is to be our comfort on which our LORD passed through His own valley of misery. For notice how the two join together: *For Thou art with me*—"I determined to know nothing among you save JESUS CHRIST"—*Thy rod and Thy staff comfort me*—"and Him crucified." There are other beautiful significations for these words. Some will have the rod to signify the Incarnation: ("There shall come forth a rod out of the stem of Jesse:") and by the staff the Passion: as if, in our passage through death, we require both the one and the other to console us; according to that saying, "Thou makest the outgoings of the morning and evening to praise Thee." And yet once more: still taking the staff for the Cross, we may understand the rod of the Virgin Mother, here joined with the Cross itself, because it is written, "Now there stood by the Cross of JESUS His mother." Once more: Dionysius regards the verse as the thanksgiving of the blessed for the loving kindness which has led them through all the dangers and miseries of this world; and thus beautifully writes: "The rod and the staff with which in the Way Thou didst visit me, have brought me to this celestial consolation. For corrections inflicted for sin, here spoken of under the name of the rod, so purify the soul, as to unite it to the Divine light. And the glorious consolations, bestowed by God upon earth, enkindle the soul to desire the perfect sweetness of their country. But it might seem that this verse cannot apply to the blessed, because it implies their remembering in Paradise what they suffered on earth; whereas it is written in Isaiah, 'The former troubles shall be forgotten, shall not be remembered, nor come into mind.' We answer that the Saints in their country do remember the ills which they suffered in their journey, in so far as such a remembrance is to them a matter of joy. For CHRIST in His most glorious Body has retained the marks of His Five Wounds, not only

that in the Day of Judgment He may manifest to the ungrateful that which He suffered for them, but that the Saints in their country may for ever behold that which He endured for their salvation, and by this means may be inflamed with inestimable praise and giving of thanks."

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

By far the greater number of commentators take it—and how could it be otherwise?—of the Blessed Eucharist. "This is the table," says S. Cyril, in his Catechetical Lectures, "prepared by God, in opposition to the table prepared before him by Satan;" clearly meaning that, before the Advent of CHRIST, the enticements and allurements of Satan to sin were, so to speak, a table of poisonous delicacies, to which there was then no such remedy as the table of the LORD. S. Cyprian and the Bishops assembled with him at one of the Councils of Carthage, exhort all those who were likely to be called to suffer martyrdom to prepare themselves for it by the reception of the Holy Eucharist. "Those whom we excite," says the Synodal letter, "and exhort to the battle, let us not leave weak and unarmed, but let us fortify with the protection of the Body and Blood of CHRIST. And since the Eucharist is celebrated to this end, that it may be a safeguard to them who receive it, let us arm with the defence of the LORD's banquet those whom we desire to make safe against the adversary." Then the sense of *against them that trouble me* may be threefold. Either in opposition to their wishes, and in defiance of their endeavours; or that we by receiving it may be strengthened in opposition to them; or that they, beholding the delicacies God provides for us, may be the more enraged and thrown into despair. They give multitudes of instances in which the reception of the Blessed Sacrament has at once set free from some particular temptation; like the story related of S. Macarius, who delivered one who was possessed by a devil, and told her that the reason of the demon acquiring that power over her was her having abstained for so long a time from receiving.

Nevertheless, there are not wanting those who understand this table of Holy Scripture: as Bede, S. Jerome, and Peter of Blois. Others, again, take it of the remembrance of the LORD's Passion; but the most singular interpretation is that of S. Remigius, who takes the *table* to refer to the rod and the staff mentioned just before, as if David said, Whatever other consolation I might have looked for, *Thou* hast prepared this; the chastisement that for the present seemeth not joyous, but grievous, but afterwards yieldeth the peaceable fruit of righteousness, which fruit is here called the table. Gerhohus, after dwelling on the blessedness of

Z.

C.

B.

S. Chrysost.
S. Ambrose.

Epist. 54.

S. Macar.
Op. ii. 272.S. Hieron.
in Ezek. cap.
xlv.

the Holy Eucharist, well concludes by quoting the prayer ascribed to S. Ambrose: "I pray Thee, O LORD, by that holy and quickening mystery of Thy Body and Blood, by which we are daily fed in Thy Church, of which we are daily given to drink, by which we are cleansed and sanctified, and made partakers of Thy Divinity, give me Thy holy virtues, filled with which I may approach to Thine altar, so that these celestial Sacraments may be to me salvation and life. For Thou hast said, by Thy holy and blessed mouth, 'The bread which I will give is My flesh, which I will give for the life of the world. I am the Living Bread that came down from heaven: if any man eat of this Bread, he shall live for ever.' O most sweet Bread, heal the taste of my heart, that I may perceive the sweetness of Thy love; cleanse it from all languor, that I may be conscious of no sweetness but Thine. O most pure Bread, having all delight in Thyself, which always refresheth us and never faileth, let my heart feed upon Thee, and let the very innermost parts of my soul be filled with Thy sweetness." And then he tells us how the Chaldæans still make out three bands against us: the lust of the flesh, the lust of the eyes, and the pride of life; and how each and all of these are to be repulsed by the Sacrament.

Thou hast anointed my head with oil. And here again the commentators devise all sorts of explanations, as indeed Holy Scripture itself invites them to do. But the best and truest seems to be that which sees in this oil both royal and priestly unction: according to that saying, "Thou hast made us unto our GOD kings and priests;" and again, "ye are a royal priesthood, a holy nation, a peculiar people." Others again, not unfitly, understand it of Confirmation: which indeed suits well with the mention of Baptism in the second verse, and also that of the Blessed Eucharist in this. Or mystically: it is the boast of every Christian,—*"Thou anointest my head with oil."* For so S. Bernard understands that command,—*Thou, when thou fastest, anoint thine head.* For what is our Head but our Blessed LORD and SAVIOUR? and what is oil but the graces of the HOLY GHOST, That SPIRIT not given by measure unto Him? And there may also be a reference to the unction of our LORD by the hands of S. Mary Magdalene.

And my cup shall be full. Or, as it is in the Vulgate: *And my inebriating chalice, how excellent it is!* And here again we see that glorious and excellent chalice, filled, not with the blood of bulls and goats, but with the precious Blood of CHRIST, as of a Lamb without blemish and without spot. And S. Cyprian even uses this verse as an argument against the Aquarii, who used water in the oblation: "for how can water," says he, "inebriate?" "With this cup," cries Augustine, "were the martyrs inebriated, when, going forth to their passion, they recognised not those that belonged to them,—not their weeping wife, not their children, not their

S. John vi.
51, 54.

Job i. 17.

Rev. i. 6.
1 S. Pet. ii. 9.

Z.

Arnobius.

Serm. in S.
Matt. vi.

L.
S. Cyril.
Hieros.
Catech. Mys-
tagog. 4.

Epist. 63.

relations : while they gave thanks and said, I will take the Cup of salvation !" A.

Ave, sacer CHRISTI Sanguis !
 Iter nobis rectum pandis
 Ad cœli sedilia !

The Hymn,
Ave, caro
 CHRISTI
cara.

* * * * *
 Ave, potus salutaris !
 Nullus unquam fuit talis
 Bonitatis copiâ !

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

And here, as the conclusion of this Psalm of graces, comes the last and highest of all graces, that of final perseverance : the end and result of all the Sacraments. *I will dwell in the house of the Lord.* It may be taken in two senses : the religious as opposed to the secular life here ; or the true life, the life that is life indeed, in the true house of the LORD hereafter. But why is it said, *shall follow me*, rather than, *shall go before me* ? For certainly we need that preventing grace of God, for which the Church prays, to remove obstacles, to face dangers, to overthrow difficulties. Because, say the Greek Fathers, the idea is that, though we of our own will and nature would forsake and forget God, He sends out after us, *follows* us, chases us, as it were, till He overtake us, and seizes us for Himself. We need not here enter into the disputes of the schools about prevenient, subsequent, co-operating, concomitant, grace. It suffices us to know what David so often declares, and the celebrated Council of Orange teaches from his words, that we need grace on every side, grace before and behind, grace on the right hand and on the left, if we ever hope to enter the kingdom of God at all. Prevenient and subsequent grace are beautifully set forth in the Canticles : when the Bride first says, " My Beloved is mine, and I am His," and then, " I am my Beloved's, and my Beloved is mine." The former being signified by the first verse, the latter by the second. *That I may dwell* : there we have the heavenly home-sickness ; S. Paul's desire to depart and to be with CHRIST, which is far better ; the change of the light of grace, here often clouded and obscure, for the light of glory that can never be darkened, that can never fade away, that grows brighter and more perfect to ages of ages.

Nos ad sanctorum gloriam
 Per ipsorum suffragia
 Post præsentem miseriam
 CHRISTI perducatur gratia !

Adam. Vic-
 torin. The
 Sequence,
Supernæ
matris
gaudia.

And therefore :

Glory be to the FATHER, Who anoints our head with oil ;

and to the SON, the Shepherd of His people: and to the HOLY GHOST, Who provides for us that *inebriating chalice* which is so *excellent*.

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

COLLECTS.

- Ludolph. Govern us, O LORD, with the sweet yoke of Thy commandments, that we may obtain a place in Thine eternal habitation, and be satiated with the plenitude of the celestial banquet. (1.)
- Mozarabic. Grant, O LORD, that we may sing a new hymn to Thy praise, to the end that Thou mayest bring us into the pastures of life, and lead us by the still waters of comfort; that we may never hunger nor thirst again, when our feet shall stand within the gates of Jerusalem. (11.)
- Mozarabic. Lead forth, O LORD, Thy people by the waters of comfort which Thou hast formed by the baptismal streams; that they, inspired by the teaching of Thy law, may have their desire set on that place where Thou promisest Thyself to be their eternal reward. (11.)
- D. C. [For Thy Name's sake, O LORD, lead us in the paths of righteousness, let Thy mercy follow us, that we may dwell in Thy house for ever. Through (1.)]

PSALM XXIV.

TITLE. A Psalm of David. The title in the Vulgate is, The first of the Sabbath, a Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST sets the Church, redeemed by His Blood, above the waves of the world. The voice of the Church after Baptism. Concerning the beginning of the Church in which the princes of idols are excluded, and the King of the same Church enters therein, and of the confirmation of the believing people. The gates of which he speaks are sins, or the gates of hell. Also the voice of CHRIST concerning the Gentiles and concerning the Church.

VEN. BEDE. The first of the Sabbath signifies the LORD's Day, which is the first day after the Sabbath; on which day the LORD arose from the dead. And because the whole Psalm is sung after the Resurrection, therefore this title is well fitted to admonish the hearts of the faithful. After the Resurrection of the LORD, the Prophet, becoming more joyful, addresses the human race, then labouring with various superstitions: defining in the first part that the universal orb of the world was the LORD's, and as no one was excepted from His empire, so none should believe anything opposed

to His faith, *The earth is the Lord's*. In the second place determining with what virtues they are endued who are set in His Church: *Who shall ascend into the hill of the Lord?* Thirdly, he speaks most kindly to the superstitious that, turning to the service of the true GOD, they would depart from their harmful perversity: *Lift up your gates, O ye Princes, &c.*

EUSEBIUS OF CÆSAREA. A prophecy of the vocation of the Gentiles, and the perfection of them who are saved.

SYRIAC PSALTER. Concerning the first day in which the LORD began to form creation.

ARABIC PSALTER. A prophecy of the vocation of the Gentiles and the Resurrection.

VARIOUS USES.

Gregorian. Originally Sunday, now Monday: Prime. [Circumcision: I. Nocturn. Easter Eve: II. Nocturn. Trinity Sunday: I. Nocturn. Feasts of the Five Wounds and the Shroud: Matins. Common of B. V. M.: I. Nocturn. Michaelmas Day: II. Nocturn. Feast of Guardian Angels: II. Nocturn. All Saints: II. Nocturn. Common of Many Martyrs: II. Nocturn. Common of Confessors: II. Nocturn. Common of Virgins: I. Nocturn. Dedication of a Church: I. Nocturn.]

Monastic. Sunday: I. Nocturn.

Parisian. Tuesday: Lauds.

Lyons. Monday: Prime.

Ambrosian. Tuesday of the First Week: II. Nocturn.

Quignon. Monday: Prime.

ANTIPHONS.

Gregorian. [Circumcision and Easter Eve: Be ye lift up, ye everlasting doors, and the King of Glory shall come in. All Saints: This is the generation of them that seek the LORD, that seek the face of the GOD of Jacob. Many Martyrs: The Saints that wait on the LORD shall renew their strength, they shall mount up with wings as eagles, they shall fly, and not faint. Confessors: He shall receive righteousness from the LORD, and mercy from the GOD of his salvation, for this is the generation of them that seek the LORD. Dedication: Lift up your gates, ye princes, and be ye lift up, ye everlasting doors.]

Parisian. He that hath not lift up his mind to vanity, nor sworn to deceive his neighbour, he shall ascend into the hill of the LORD.

Ambrosian. My GOD, my GOD, look upon me. K. K. K.

Mozarabic. He hath founded it upon the seas and prepared it upon the floods.

1 The earth is the LORD's, and all that therein is: the compass of the world, and they that dwell therein.

Whether or not this Psalm were composed, as is probable, for the feast of bringing up the Ark from the house of Obed-Edom to Mount Sion, at all events it was appropriated by the Jews to the first day of the week, and for many centuries

continued by the Church for Sunday. At the very time when the whole earth was awaking into beauty ; when

Prudentius.
The Hymn,
*Nox, et tene-
bræ, et nu-
bila.*

Caligo terræ scinditur,
Percussa solis spiculo,
Rebusque jam color reddit
Vultu nitentis sideris.

And nothing can be finer than the vindication of God's dominion at the beginning of each new day, *the earth is the Lord's*. Nor must we forget the grand effect which these words possess, when set up over the place of meeting of the merchant princes of the earth. S. Paul uses this verse to settle the controversy regarding meat offered to idols ; how that, like everything else, belongs to God, and could not really be affected by its pretended dedication to those idols that are nothing in the world. It is used in a very glorious sense by the Eastern Church in her Funeral Service, when at the moment in which the coffin is let down into the grave, the Priest exclaims, "The earth is the Lord's, and the fulness thereof:" that is, the multitude of the bodies of the faithful who there are awaiting His Second Coming. And again: Innocent III. uses it as an argument for the payment of tithes ; as if it were not much for man to return the tenth to God, of that which belongs to God entirely. *And all that therein is*. Notice the difference between the blessing of Jacob and Esau, which at first sight seems precisely the same. "God," says Isaac to Jacob, "give thee of the dew of heaven and of the fatness of the earth, and plenty of corn and wine;" "Behold," is the benediction of Esau, "thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." The difference consists in this: that, in the one case, heaven is put first, as imparting a true benediction to earth: in the other it is mentioned last, as having no real lot or portion in the matter. Origen well observes that till the time of our Lord's Advent, the earth's fulness was not as yet: as it is written, "Of His fulness have all we received." *The compass of the world*, or "the round world," as it is called in another Psalm ; to show that the Church is not now, as of old, confined to one land and to one nation, but spread abroad over the whole face of the earth. *The earth is the Lord's*. And therefore was this Psalm well said on the Sunday, since it is His because He made it, and He began to make it on that day, and His because He redeemed it, and He finished its redemption on that sacred day. *The earth is the Lord's*. And yet the devil, the father of lies, ventured to say to its rightful owner, "All this will I give Thee, and the glory of it, for that is delivered unto me, and unto whomsoever I will, I give it." Be then, says Gerhohus, like Him, Who did not say in return, The earth is Mine, and the fulness of it; and not like the "great dragon," which said, "My river is mine own, and I have made it for myself." And notice the dif-

1 Cor. x. 26.

De Decimis.
C.

Gen. xxvii.
28, 39.

Vieyra.

S. John i. 16.

S. Alb. Mag.
Ven. Bede.

G.

S. Luke iv.
6.

Ezek. xxix.
3.

ferent way in which our LORD met two false claims of possession, Satan's and Pilate's. Satan's boast, "This is mine," was only answered by a dismissal, "Get thee hence, Satan:" Pilate's speech, "Knowest Thou not that I have power?" was met with an argument, "Thou couldest have no power at all against Me, except it were given thee." Satan, to whom no place was left for repentance, was not thought worthy of a reply: Pilate, who might yet have been saved, was. "The earth is the LORD's;" and therefore, it was well and wisely ordered, just before her LORD and possessor came to visit her, that "there went out a decree from Cæsar Augustus that all the world should be taxed."

G.

2 For he hath founded it upon the seas : and prepared it upon the floods.

The literal sense of this verse is much disputed; but two explanations stand prominent above the rest. The one, which is that of S. Augustine, that, since by the LORD's command the waters were gathered together into one place in order that the dry land might appear, so in a certain sense, the earth may be said to be formed by, or founded upon, this gathering together of the waters. The other explanation, which the Greek Fathers adopt is, that of the earth's being founded on or fashioned by the admixture of water, without which, say they, it would become dust and crumble away; a somewhat violent and forced interpretation, but giving the same sense as that verse of the hymn;

A.

C.

Lyranus.

Z.

S. Chrysost.

Firmans locum cœlestibus,
Simulque terræ rivulis,
Ut unda flammas temperet,
Terræ solum ne dissipent.

The Hymn,
*Immense
cœli condi-
tor.*

But in the mystical sense, the seas may be taken for troubles and temptations on which the earth, that is, the Church dispersed through the earth, is founded; while *the floods* signify the effusion of God's graces by which also she is established. The bitter water and the sweet water, says S. Albertus Magnus, are both equally necessary for her; the waves of the sea that "are mighty and rage horribly" on the one side; the rivers of the flood that make glad the city of God on the other. S. Ambrose, but less happily, understands both the seas and floods of one and the same thing, namely, tribulation: In tribulation, says he, the Church is *founded*, in tempests and storms, in anxieties and griefs; and it is *prepared* in the floods of adversities.

S. Alb. Mag.

Ps. xciii. 5.

S. Ambrose,

also

D. C.

3 Who shall ascend into the hill of the LORD : or who shall rise up in his holy place ?

It is as if we, yet tossed about by the waves and storms of

G.

Isa. ii. 3.

S. Bernard.
in loc.

Dan. ii. 35.

L.

this troublesome world, those waves in which the Church is founded, were asking the way to that mountain of heavenly peace, whither our LORD has already ascended as of old time, to pray for us. It is the same thing that is written in Isaiah: Come ye and let us go up to the mountain of the LORD, to the House of the God of Jacob. Many will say, Let us go up: but here the prophet asks, Who of all that number *shall ascend*? seeing that "many are called, but few chosen." And having gone up, Who shall *stand*, for so it is that the Vulgate translates *arise*, in that *holy place*? But the interpretations of this *hill*, are endless: and may well afford matter to S. Bernard for a whole sermon. Some will have it to be the Church Militant; some the Church triumphant; some understand it of CHRIST Himself; in which they are authorised by that prophecy of Daniel, when Nebuchadnezzar beheld the "stone that was cut out without hands, and became a great mountain and filled the whole earth." Others, strangely enough, explain it of Satan; some of the state of perfection; and some of the Cross. But the explanation which sees in it the heavenly mountain, the mountain "in which the LORD of Hosts shall make a feast of fat things," "Mount Sion, the city of the Living God, the heavenly Jerusalem," as S. Paul writes, is by far the best and the truest. And no doubt there is an allusion to those mountains to which Moses, Lot, Aaron, Abraham, and Elijah were commanded by God to go up.

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

Now we come to the four conditions requisite to render such an ascent possible. 1. Abstinence from evil doing: *He that hath clean hands*. 2. Abstinence from evil thought: *and a pure heart*. 3. Who does that duty which he is sent into the world to do: *That hath not lift up his mind unto vanity*; or, as it is in the Vulgate, *Who hath not received his soul in vain*. And 4. Remembers the vows by which he is bound to GOD: *nor sworn to deceive*. And in the fullest sense there was but One in Whom all these things were fulfilled; so that in reply to the question, "Who shall ascend into the hill of the LORD?" He might well answer, "No man hath ascended up into heaven, save He that came down from heaven, even the Son of Man Which is in heaven." "Therefore it is well written," says S. Bernard, "that such an High Priest became us, because He knows the difficulty of that ascent to the celestial mountain, He knows the weakness of us that have to ascend." It is like the ladder of S. Perpetua which she saw set upon the earth, and reaching to heaven, our LORD as a Shepherd at the summit; a fearful dragon guarding the access to it. *He that hath clean hands*:

L.

S. John iii.
13

so clean that they cleansed the leprosy,—so clean that they not only healed all manner of sickness and all manner of disease, but were stretched out to pardon sin; so clean, that the streams which poured from them on the Cross, are to be the cleansing of all evil deeds till the world's end. *And a pure heart.* "Who," says S. Bernard, "can conceive, much more express, the purity of that shrine—that heart—where purity strove with love, which should have the pre-eminence, in a most sweet and tender contest, never to be decided; that heart, which, being opened by the spear, gave access to all guilty, all polluted creatures; offered a hiding place in the rock from the anger that consumed a corrupted world." *That hath not lift up his mind unto vanity.* No, for being in the form of God, and thinking it not robbery to be equal with God, He yet made Himself of no reputation. *Nor sworn to deceive his neighbour.* That promise to redeem man, that declaration that the seed of the woman should bruise the serpent's head, was, as S. Paul says, a faithful saying, and worthy of all acceptance. And therefore, well says the same S. Paul, that "by two immutable things in which it was impossible that God should lie, we may have strong consolation."

G.

S. Bernard.
in loc.

Heb. vi. 18.

5 He shall receive the blessing from the LORD :
and righteousness from the God of his salvation.

He, whether like rich Abraham he entertained Angels un-
awares, or, like miserable Lazarus, was carried by the same
angels into Abraham's bosom, *he shall receive the blessing
from the Lord.* *And righteousness* : that is, love and mercy,
so called, because faithfully promised, and therefore right-
eously bestowed. *Of his salvation.* And notice here, again,
the appropriating pronoun : the God of the salvation of all
men spoken of as the God of his salvation only, who is thus
blessed. A mediæval author says, "This Bishop, the Shep-
herd and Bishop of our souls, is recorded to have given His
blessing, over and over again, to foes as well as friends, to
evil-doers, as well as to them that work righteousness; but
very rarely do we read of His pronouncing a curse. Would
that the Bishops of our own day would follow His example!
Would that for injuries inflicted on them they would learn
not to anathematize, and to cover themselves with cursing
as with a raiment!" *Righteousness.* And yet S. Augustine,
commenting on such passages as this and those others, "which
the LORD the righteous Judge shall give me in that day," "that
they may have right unto the Tree of Life," and the like, says
beautifully, "He, O LORD, that enumerates to Thee his true
merits, what else doth he count up but Thy gifts?" And in
another place : "When God crowns our merits, He crowns
nothing else but His own gifts." Yet it is better to see, in
this and in the following verse, the connection of the Head
with the members, of the Captain with His soldiers, of the

G.

L.

G.

2 Tim. iv. 8.
Rev. xxii. 14.Confess.
Lib. ix. cap
13.Epist. 105,
ad Sixtum.

King with His people. [And a most pathetic application of the same idea is found in the use of this Psalm, in the Western Office for the Burial of Children.] *He*, that is, our LORD and SAVIOUR, *shall receive the blessing*; and not He only, but all His faithful people together with Him; for it is written :

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

S. Alb. Mag. Because this mountain is so difficult to climb, because this law of God is so hard to keep, therefore it might well be thought that only two or three in an age, nay, perhaps only He Who alone is righteous, had been able to ascend it. This verse shows how mistaken is the idea: *This is the generation*. S. Bernard has a sermon addressed to the Cistercian brothers on this text. He distinguishes these generations: the first, those who remain yet unbaptized, who neither seek nor are sought by God; the second, those who are sought by God in Baptismal regeneration, but who seek Him not, because not crucifying, and utterly abolishing, the whole body of sin; the third, those who both seek and are sought, having been found by Him in Baptism, and finding Him every day in earnest prayer and in holy life; the fourth, those who seek Him in a more especial sense, as having given themselves up to Him entirely in the religious life; and these last he exhorts with all his own fervour from that text in

Isa. xxi. 12. Isaiah, "If ye will seek, seek ye." *That seek thy face, O Jacob*. Or, as it is written in the Vulgate, *That seek the face of the God of Jacob*. If we take our own translation, we may explain it, with some of the Fathers, of our LORD spoken of under the title of Jacob; to show that it is by means of His Incarnation, His becoming like us and being called as we are, that only we venture to approach Him. But Bredenbach explains it in a more ingenious manner. *That seek thy face, O Jacob*, means according to him, "That seek the Face which thou, O Jacob, didst behold when thou didst wrestle in that night-struggle." And then, in allusion to this, we may very well take Jacob's own exclamation, "I have seen GOD face to face, and my life is preserved." That is, we for this reason seek the face that Jacob saw, that our life may also be preserved. But, if we take the more usual translation, then He Whom we seek is called the God of Jacob, to signify that we also must struggle and wrestle, if we would attain to Him: which lesson of earnestness in prayer is also taught us by the double repetition. *Them that seek Him, even of them that seek Thy face*. "That seek Thy face!" exclaims Venerable Bede: "but what shall it be when the seeking shall have passed, and the finding shall have begun! when we not only behold the goodly pearl, but, having sold all that we had, merit to purchase it! when the time of prayer is over, and that of praise shall have commenced!"

Gen. xxxii.
30.

Z.

S. Alb. Mag.

Beda.

"JESU, the Hope of souls forlorn,
How good to them for sin that mourn!
To *them that seek Thee*, O how kind,
But what art Thou to them that find?"

S. Bernard.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Notice, in the first place, the difference of our version from the Vulgate: *Lift up, ye princes, your gates*. Yet the sense is the same in both: whether the gates are called on to lift up themselves, or those who have the charge of them to throw them open. Now there are five principal meanings which have been attached to this verse: we will take them in turn.

L.

The first would apply to CHRIST's triumphal entry into Jerusalem on the first Palm Sunday. There is no doubt that, originally referring to the ark, the Psalmist had an eye to its many wanderings through the forty years' desert to Gilgal, to Shiloh, in the land of the Philistines, to Kirjathjearim, to the house of Obed-Edom, and now finally to its appointed resting-place in the hill of Sion. In like manner, after so many journeyings from Nazareth to the house of S. Elizabeth, back to Nazareth, to Bethlehem, into Egypt, to Nazareth again, and thenceforward through Judæa, and Samaria, and Galilee, our LORD now came up to His final earthly abode in Jerusalem. This interpretation, however, has received but very small support; and indeed is very mean compared with the others.

Paulus
Burgensis.

The second, which is received by very great authorities, would refer it to our LORD's descent into Hell, His bursting the gates of brass, and smiting the bars of iron in sunder. To this the Latin Church would seem to appropriate it, by appointing this Psalm as one of those for the Second Nocturn for Easter Eve, with the antiphon from this verse. S. Epiphanius has a magnificent passage, in which he represents our LORD attended by an army of angels, Michael and Gabriel in the fore-ranks, demanding admission at hell-gate; bursting open the unwilling doors, tearing them from the hinges, casting them forth into the abyss, commanding that they shall never be raised any more. "CHRIST," he exclaims, "CHRIST, the Door, is present: unto God the LORD belong the issues of death." In the same sense, Lævinus Torrentius, in one of his poems for Easter Eve, writes:

In this sense
S. Gregory,
Hom. 21, in
Evang.;
S. Athanas.
Orat. 4, in
Arian.; S.
Peter Chrys-
solog. Serm.
65.Orat. de
Sepultura
CHRISTI.

Ferali linquens pendentia stipite membra,
Spiritus infernas Victor adibit aquas:
Debellanda illic sævi fera numina Ditis,
Magnaue de magnâ præda petenda domo.
Ite Duci comites! Nondum via trita: sed ipse,
Ipse per insuetum vos bene ducet iter.

De Descensu
Elegia.

Idiomela for
the Great
Sabbath.

To the same effect the Eastern Church, on the great Sabbath, exclaims: "To-day, Hades groans and cries out, It had been profitable for me if I had never received Him That was born of Mary; for, coming upon me, He hath dissolved my strength, He hath broken the gates of brass: He, as God, hath raised up the souls which I before held. Glory, O LORD, to Thy Cross, and to Thy Resurrection! To-day, Hades groans and cries out, My might is dissolved: I receive to myself a mortal, as one of the dead; Him I can in no way have strength to hold, but I lose with Him those over whom I rule: I detain the dead for all ages, but behold, He raiseth up all. Glory, O LORD, to Thy Cross, and to Thy Resurrection! Of this day Moses beforehand spoke mystically as in a type: 'And God blessed the seventh day.' For this is that blessed Sabbath, this is that day of rest, in which the Only-begotten SON of GOD rested from all His works, keeping Sabbath in the flesh, on account of His device which He had devised concerning death; and returning back again to that which He was by His Resurrection, He hath bestowed on us the life which is eternal, as only good, and the Lover of men."

G.

"Therefore," exclaims Gerhohus, "O infernal princes, at whose persuasion the Innocent suffered unjustly, now ye must lose even them whom ye appeared to possess by a kind of justice. Away, then, with your gates! speak no more of the cause which ye seem to have of justly detaining them! keep silence when He is at hand in Whom your prince, when he came, found nothing. *Be ye lift up, ye everlasting doors, and the King of Glory shall come in.* It is a reiteration of the command: Let Pharaoh hear whose princes ye are. For our true Joseph, though sold, is yet alive, and hath dominion over all the land of Egypt, not only in the world, but also in hell. On His part we command you, *be ye lift up, ye gates*, that were subject to the hard bondage of the Egyptians; for they that were retained by them shall no longer groan under that domination, but, baptized in the Red Sea of the Blood of CHRIST, shall enter into the land of promise."

In this sense
S. Basil,
Theodoret,
S. Cyril of
Alexandria,
Tertullian,
S. Cyprian.

The third signification would see in this verse the exclamation of the angels attending our ascended LORD. None can express this meaning more beautifully than our own Giles Fletcher:

G. Fletcher:
CHRIST'S
Triumph
after Death.

"Lift up your heads, ye everlasting gates,
And let the Prince of Glory enter in!
At Whose brave volley of sidereal states,
The sun to blush, and stars grow pale, were seen;
When leaping first from earth He did begin
To climb His angel flight; then open hang
Your crystal doors: so all the chorus sang
Of heavenly birds, as to the stars they nimbly sprang.

"Out leap the antique patriarchs all in haste,
To see the powers of hell in triumph led;

And with small stars a garland interchased
 Of olive leaves they bore to crown His head,
 That was before with thorns degloried :
 After them flew the Prophets, brightly stoled
 In shining lawn, and wimpled manifold,
 Striking their ivory harps strung all in chords of gold.

"Nor can the Martyrs' wounds them stay behind ;
 But out they rush among the heavenly crowd,
 Seeking their heaven out of their heaven to find ;
 Sounding their silver trumpets out so loud
 That the shrill noise brake through the starry cloud ;
 And all the virgin souls, in pure array,
 Came dancing forth, and making joyous play :
 So Him they led along into the courts of day.

"So Him they led into the courts of day,
 Where never war nor wounds abide Him more ;
 But in that house eternal peace doth play,
 Acquieting the souls that, new besore,
 Their way to heaven through their own blood did score :
 But now, estranged from all misery,
 As far as heaven and earth discoasted lie,
 They bathe in quiet waves of immortality."

The King of Glory shall come in. "O Faith!" exclaims Gerhohus, "O eternal gate, by whose present vision thou art perfected and exalted! And Thou, O Hope of the elect, which, fixed on eternal blessings, canst never disappoint, now exult, now rejoice; for lo! the King of Glory is about to enter in, to disappoint His servants of no part of the blessings which have been promised by Thee." And so the Eastern Church: "To-day the heavenly powers beholding our nature exalted to heaven, and marvelling at the strange ascent, doubted and said one to the other, Who is this that is at hand? And beholding their own LORD, they exhorted each other to lift up the celestial gates. In company with whom we praise Thee ceaselessly, Thee Who wilt in the flesh come again from that place as Judge of all, and Almighty God."

G.

Idiomela for
the Ascension.

The fourth meaning is that of S. Augustine, but followed by few, though Venerable Bede accepts it. According to him, the princes are the kings of the world, now called, by accepting the Gospel, to permit the King of Glory to enter into their several territories. A very poor and unworthy sense.

A.

The fifth meaning sees in the verse a prophecy of the Incarnation; and on this account it is, that, in the Mass of the Vigil of the Nativity, it forms the offertory. This sense is adopted by S. Jerome; though here also he would find a spiritual reference to the virtual opening of the gates of heaven by the fact of our LORD's taking flesh upon Himself.

In all the services for the dedication of a Church, this

2 Cor. v. 1.

verse has been prominently used ; the entrance of the LORD into His new temple being regarded as symbolical of His entrance into the "house not made with hands, eternal in the heavens."

Origen.
S. Bruno
Carth.
Ric. Hamp.

[There is yet a sixth meaning attached to this verse. Ye who once were the slaves of sin, but are now not only free, but *princes*, as GOD's kings and priests, *lift up your gates*, removing the barriers which sin puts between you and GOD, and those once gone, *be ye lift up, ye everlasting doors* of virtue and holiness, which cannot pass away, and then the King of Glory will enter His palace of the believing soul. The Mozarabic Missal employs the words in a further sense, in the course of a collect said just before the consecration of the elements into the Body and Blood of CHRIST.]

Miss.
Mozarab.

8 Who is the King of glory : it is the LORD strong and mighty, even the LORD mighty in battle.

S. Pet.
Chrysolog.
Serm. 65.
S. Epiphanius, Oratio de Sepul-turâ
CHRISTI.

The explanation of this must of course depend on the meaning we have attached to the demand. If that demand were addressed to the spirits of darkness, then the attendant angels may well speak of the victories won by the LORD in former days : won for His people Israel, when He overthrew Pharaoh and his host in the Red Sea,—when the walls of Jericho fell down at the blast of the trumpet,—when the seven nations were cast out before the chosen tribes : the victories over all their enemies, from the possession of Canaan till the overthrow of Antiochus. If we see in the demand the voice of the triumphant angels at the Ascension, well may they speak of the LORD mighty in battle, when Satan and all his hosts, when sin, and death, and hell have just been utterly vanquished. The words of Vieyra are well worth notice : "When CHRIST ascended in triumph to heaven, the angels who accompanied Him said to them that kept the guard, *Lift up, O ye princes, your gates, and the King of Glory shall come in.* They think the term strange ; and before opening the portal, they inquire, *Quis est iste Rex Gloriæ?* This Whom you call the King of Glory, Who is He? To the one, and for the other band, of angels, S. Augustine replies with these noble words : 'The heavenly spirits beheld CHRIST all-glorious with His wounds ; and bursting into admiration at those glittering standards of Divine virtue, they poured forth the hymn, *Quis est iste Rex Gloriæ?*' Wonderful saying ! CHRIST our LORD, in the day of His Ascension, went arrayed with glorious gifts, like the Blessed One that He was ; but the angels called Him not King of Glory because they saw Him glorious, but because they saw Him wounded. Far greater glory they were for CHRIST and for the angels, those marks of His Passion, than the endowments of His blessedness."

Serm. das
Chagas de S.
Francisco,
Tom. xii. p.
240.

Then, if we refer the former verse to the Annunciation,

the question here is only that of S. Mary, *Who is this King of Glory?* And herein is the greatness of His love, that *the Lord strong and mighty, the Lord mighty in battle*, did not abhor the Virgin's womb, and vouchsafed to tabernacle there the appointed time. *Ibi*—and lay great stress on that adverb—

*Ibi regem de Sion
Expavescit rex Ammon ;
Ibi tremit Babylon,
Quia noster Solomon
Coronatur in Gihon.*

The Hymn,
*Quando
noctis me-
dium.*

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the LORD of hosts, he is the King of glory.

There remains but one observation to be made on the repeated demand and reply. In the first the LORD, victorious over the grave, was ascending into heaven, alone, so far as human nature was concerned,—alone, so far as regards His faithful servants, yet bearing the burden and heat of the day, while He was entering into rest. But now we look forward to the end of the world. And behold, He reascends, not now by Himself, but with all the multitude of the redeemed, with all His saints, from the beginning of the world to the last that was written in the Book of Life. Well, therefore, was the reply to the first question,—“The LORD, strong and mighty;” for what greater proof of might than the overthrow of death and hell? And with equal force the second reply is, *The Lord of hosts, He is the King of glory*: when it is not a single warrior returning in triumph, but a mighty Chief, followed by the multitude of His victorious soldiers. “And may *the Lord of Hosts*,” so a mediæval preacher concludes his sermon on this verse, “the true David, the Victor over the spiritual Goliath, the Founder of the everlasting city on Mount Sion, be to us the pacific Solomon, *the Lord*, yet in another sense, *of Hosts*, and introduce us one day into that land where Judah and Israel shall be as many as the sand which is by the sea in multitude, eating and drinking, and making merry !”

Hugo Victorin.

A.

Ay.

S. Fulbert.

1 Kings iv.
20.

And therefore :

Glory be to the FATHER, Whose is the earth and all that therein is ; and to the SON, the King of Glory ; and to the HOLY GHOST, the Righteousness of the GOD of our salvation.

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

COLLECTS.

- Ludolph. O GOD, the establisher of the world, to Whom all the plenitude of the earth is obedient: restore us to the innocence of life, that Thou going before us, we may ascend to the mountain of sanctification. Through (1.)
- Mozarabic. LORD, strong and mighty, LORD, mighty in battle, cleanse our hearts from all sin, and keep our hands without guilt, and purify our souls from vanity, that we may merit to stand in Thy holy place, and to receive the blessing from the LORD our God. Through Thy mercy (11.)
- Mozarabic, for Ascension-tide. O LORD, the King of Glory, Who, by the completion and opening of the prophetic oracles, didst, as it were, lift up the eternal gates, and didst return to Thy FATHER's seat,—because, while Thy Godhead, which had never departed thence, is again there, access is open to the human race,—grant that thither our desires may arise, where our Redeemer has already preceded, and that we may never be detained by the captivity of our lusts on earth, when the Head of our body is already rejoicing with Thee in heaven. Through Thy mercy (11.)
- D. C. [O LORD of Hosts and King of Glory, purify our conscience, that alway being clean in hands and pure in heart, we may receive blessing and everlasting mercy from Thee. Through (1.)]

PSALM XXV.

TITLE. A Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST, when the temple of His Body was destroyed, should raise it again after three days. He hath sent a song to His elect. The song of the elect. Concerning the doctrine of Confession. The voice of the Church repenting with her whole soul. The voice of the Church against her enemies. By fasting. A song for the catechumens and elect.

VEN. BEDE. Through the whole Psalm the Church prays that she may not, before the Presence of the LORD, appear contemptible to her enemies. In the first part she makes supplication that she may be taught the commandments of the LORD, and His ways: *Unto Thee, O Lord, do I lift up my soul.* Secondly, she asks for the favours which He hath bestowed on the Holy Fathers from the beginning: *Call to remembrance, O Lord, Thy tender mercies, &c.* Thirdly, she sheweth how they that keep the commandments of the LORD merit eternal rewards, and protesteth that she will constantly remain in the will of the same LORD. The first portion, therefore, consists of five letters; the second of six; the third of nine.

S. JEROME. The 25th Psalm contains the prayer of the Mediator offered to the FATHER : it may also be the clamour of the Church making her requests to GOD.

VARIOUS USES.

Gregorian. Tuesday ; originally Sunday : Prime. [Office for the Dead : II. Nocturn.]

Parisian. Monday : Tierce.

Lyons. Wednesday : Prime.

Ambrosian. Tuesday of the First Week : II. Nocturn.

Quignon. Monday : Prime.

Eastern Church. Ferial : Terce. In Lent : Compline.

Benedictine. Sunday : I. Nocturn.

ANTIPHONS.

Gregorian. [Office of the Dead : The sins * of my youth and my ignorances, remember not, O LORD.]

Ambrosian. My GOD, my GOD, look upon me. K. K. K.

Mozarabic. My GOD, I have put my trust in Thee : O let me not be confounded.

Benedictine. Mine eyes * are ever looking unto the LORD.

This is the first of the Alphabetic Psalms : that is, of those in which each verse, or each clause, commences consecutively with a letter of the Hebrew alphabet. The others are the 34th, the 37th, the 111th, the 112th, the 119th, and the 145th. Besides these, the Lamentations of Jeremiah are written on the same system, and the 31st chapter of the Book of Proverbs. Some of the Psalms, of which this is one, are not absolutely perfect in this acrostic arrangement. It is a more ingenious than likely suggestion of Cassiodorus, that those in which the acrostic is maintained without a flaw are intended to describe the state of the perfect ; the Psalms in which it is not unbroken, of those who are only striving after perfection.

Probably from these Psalms arose the ABCdarian hymns of the Latin, and Canons of the Eastern Church. The former are by no means uncommon : as, for example, that of Sedulius, *A solis ortus cardine* : that beginning, *Æterna cæli gloria* : the *A Patre Unigenitus* : that of Ethelwald, *Alma lucerna micat* : the *Altissimi verbum Patris* : the *Agni Genitor Domine*. In the Greek Canons many might be quoted : it will suffice to mention those in the Octoechus, and one on the *Metastasis of S. John* (Sept. 27) antistrophic : (i.e., beginning at the end.)

1 Unto thee, O LORD, will I lift up my soul ; my
God, I have put my trust in thee : O let me not be
confounded, neither let mine enemies triumph over
me.

The Apostle commands us, "Cast not away, therefore, Heb. x. 35. your confidence, which hath great recompense of reward." Acting in agreement with that command, the Psalmist begins with the expression of his own confidence : *My God, I have*

- Ay. *put my trust in Thee.* And if we take the words as spoken by our LORD, they merely assert that which He said on the Saturday before His Passion: "I knew that Thou hearest Me always." He says Himself, *I have put My trust in Thee.*
- S. John xi. 42. S. John xiv. 1. S. Hildebert. Sermon. De Fide, cap. 23. Gen. iii. 10. G. 2 Cor. v. 4. L. Neh. iv. 3. Acts ii. 13. Card. Mai. Script. Vett. ix. 342.
- He commands it to us: "Ye believe, or rather ye have confidence in God; have confidence also in Me."¹ *Do I lift up my soul.* It is well and wisely commanded by Isaiah, "Shake thyself from the dust; arise, and sit down, O Jerusalem:" because by nature our soul "cleaveth unto the dust." In the very beginning of this his prayer, David commences by raising his mind. It is the *Sursum corda* which has commenced the Christian sacrifice from the very beginning. Well says S. John Damascene: "Prayer is the elevation or ascent of the soul to God." *O let me not be confounded.* It is the Second Adam that speaks. The first had said, "I was afraid, because I was naked, and I hid myself." Of the second it is written, "Not that we would be unclothed, but clothed upon." *Let not mine enemies triumph.* You may take it of Satan and his hosts, as S. Athanasius does: or, as S. Jerome, of temporal enemies; as Gentiles against the Jews, or heretics against the Church. *Let them not triumph,* when we are beginning some holy work, as Tobiah against Nehemiah: "Even that which they build, if a fox go up, he shall even break down their stone wall:" or as the Jews at the day of Pentecost, "These men are full of new wine." *Unto Thee, O Lord.* Erchembert says, beautifully enough: "It is the voice of the Church to CHRIST: that Church, which lay low in the valley of tears, before CHRIST came into the world; but by His Advent, He hath raised her in faith, in hope, and in love. It is just the same thing as corn, which, if it lies low in the ground, rots: if it sprouts up, it shall be preserved. Thus the soul which perseveres in its sins goes to decay, and perishes; if it is raised up, and amends itself, and stands in faith, hope, and love, it is guarded by the LORD."

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

Ecclus. ii. 10. The wise man is the best Commentator. "Look at the generations of old, and see: did ever any trust in the LORD, and was confounded? or did any abide in His fear, and was

¹ It is a curious example of the way in which Gerhohus presses the verse on which he is commenting to apply to the religious state of the time, when we find him thus writing on this first verse: "My God, I have put

my trust in Thee: I trust not in the traditions of the Pharisee; I trust not in idols; I trust not in the sects of heresies; *I trust not in the interdicted masses of Simoniacs.*"

forsaken? or whom did He ever despise that called upon Him?" The multitudes, as the Fathers remind us, hoped in CHRIST for three days, and were rewarded by being fed with five loaves and two small fishes. S. Albertus Magnus well S. Albert. M. says: *They that hope in Thee*; but it must be with courage, as it is written, "O tarry thou the LORD's leisure: be Ps. xxvii. 16. strong, and He shall comfort thine heart; and put thy trust in the LORD." It must be even under correction; according to that saying, "Yea, in the way of Thy judgments, O LORD, Isa. xxvi. 8. have we waited for Thee." It must be, although He seem to procrastinate, giving us that for which we hope; according to that saying, "Reward them that wait for Thee." And the end of this waiting the wise man tells us: "The patient man Ecclus. i. 23. will bear for a time, and afterward joy shall spring up unto him." And again: "Yea, I am with him in trouble: I will Ps. xci. 15. deliver him and bring him to honour." Deliver him, that is, liberating him from the punishment he has deserved by nature; bring him to honour, bestowing on him the glory that he has merited by CHRIST. And notice that this verse begins with the letter Gimel. Now Gimel, by interpretation, is per- S. Albert. M. fection; because patience is the perfection and crown of all virtues. As S. James saith, "Let patience have her perfect S. James i. 4. work." And again it is written in the Epistle to the Hebrews, "Through patience the promises are inherited." Shall Heb. vi. 12. *be put to confusion*. Thus He turns back the shame on His enemies which they have poured upon Him. And so the Church applies in Passiontide those words of Jeremiah, "Let Jer. xvii. 18. them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction." The translation of the Vulgate is somewhat different. *Confounded be all they that do wickedness vainly*. S. Augustine understands it of those who so A. vainly toil to acquire those earthly riches which make themselves wings and fly away. Rufinus takes it to show how vain is every work of the wicked, seeing that it cannot be carried on in the next world; that there its contriver may say with Job, "My days are past, my purposes are broken Job xvii. 11. off, even the thoughts of my heart."

3 Show me thy ways, O LORD: and teach me thy paths.

Notice the difference between *ways* and *paths*. By *ways*, Ay. we understand God's laws, that are common to all men; by *paths*, which are straighter and narrower than ways, those evangelical counsels, such as poverty, chastity, and obedience, of which it is written, "All men cannot receive this saying, S. Matt. xix. save they to whom it is given." Observe also the difference 11. of the verbs to *show* and to *teach*: as, if once shown, the ways were comparatively easy, but the paths must be taught

G.

Ven. Bede.

Serm. 58 in
Cant.Prov. viii.
22, Vulg.
S. Albert. M.

Cd.

Lu.

with difficulty and perseverance. Or, as Gerhohus puts it neatly, *Show me Thy ways* by the most shining example of Thy conversation among men in the active life: and *teach me Thy paths*, in the contemplative life, by which the saints desire to behold Thy divine face in heaven. *Thy ways*, not any of which lead to destruction, but all are ways of life. S. Bernard teaches that the soul desirous of God is said in the Psalms to be continually searching out these things, namely, justice, judgment, and the place of the dwelling of God's glory, as the way in which she is to walk, the rule by which she is to journey, and the goal to which she is to tend. S. Augustine, the Doctor of Grace, who never misses one clause that tells of grace, takes occasion to deduce its necessity from this verse. *Show me*, because I cannot show myself: *teach me*, for without Thee I can never learn. *Thy ways*: and principally Him Who said, "I am the Way;" and Whom Solomon calls the Beginning of God's ways. *Show me Thy ways*; according as it is written, "The LORD directeth the steps;" and *teach me Thy paths*, according to that saying, "Master, we know that Thou art true, and teachest the way of God in truth:" the motive, as S. Albertus speaks, thus coming before the apprehension. *Teach me*. Corderius well observes that we are not here to understand the word teaching in the way in which Scripture or any external authority is said to teach; for in that sense the prophet had already been taught the ways of the LORD: but of the inward teaching of the SPIRIT of God, and that twofold. The first, that by which He persuades men to embrace His ways as really desirable, and to be followed for the sake of happiness; the other, that by which He takes advantage of every little external circumstance or accident to draw His own lessons therefrom. After all, I know not but that I prefer the brief comment of Ludolph to any other, who, after quoting the text, merely says, "O LORD, let me not err."

7 4 Lead me forth in thy truth, and learn me : for
7 thou art the God of my salvation ; in thee hath been
my hope all the day long.

Pseudo-
Chrys.S. Albert. M.
Isa. vii. 9.

Rom. i. 20.

And here we have what we always must have in the service of God—progress: *Lead me forth*. There is among the works of S. Chrysostom a homily on this verse; which, however, is not Chrysostom's, but some Latin author's. He dwells on the principal means by which God does *learn* us, namely, by that Church which cannot err. *Learn me*, that I may understand what I believe: for faith precedes, understanding follows: as it is written, "If ye will not believe, surely ye shall not be established." *Learn me*; not in the book of nature, as the philosophers, for so it is written, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made:"

nor yet in the book of Scripture, in which Thou teachest theologians; as it is written, "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed:" but in Thy very truth, which is the book of life. *For Thou art the God of my salvation.* "There are two things," says Cassiodorus, "which make good Christians: the first, that we should believe God to be the God of our salvation; the other, that we constantly set His final retribution before our eyes." *In Thee hath been my hope.* It is the voice of the saints before the Advent waiting and expecting the Coming of the LORD. And in this sense it may well be said, *For Thou art the God of my salvation.* For who is the God of our salvation but JESUS? *All the day long.* S. Chrysostom takes it as opposed to night, of our LORD Himself, the true Day. As if the Prophet said, *In Thee hath been my hope*, on account of that SAVIOUR Who is to come.¹ *For Thou art the God.* Notice the twofold pleading in this petition for help: the one on the part of GOD, the other on the part of ourselves. On the part of GOD, love; on the part of ourselves, patience. And these both taken together, make good the initial letter of the verse, *He*, which is life.²

Isa. xxix.
11.

C.

Z.

In S. Johan.
xiv. 31.

S. Albert. M.

¹ Notice that this way of understanding "all the day long" is precisely similar to the English vulgarism, "all along of a person;" meaning to say, "for the sake" or "because of that person."

² It is worth while noticing, both as a piece of ecclesiastical history, and also as a specimen of the manner in which Gerhohus applies the Psalm to himself, the extraordinary insertion which he here makes in his commentary. After speaking on the clause, *In Thee hath been my hope all the day long*, he dwells at great length on the example of S. Peter waiting for our LORD's pardon after his threefold denial. And he then proceeds:—"But that I, the writer of this work, may speak of my own especial needs, did not the cock crow well to me"—he is referring to the cock that crew for S. Peter's warning—"when they were increased that trouble me, and many one there was that said of

my soul, There is no help for him in his GOD; when by their prejudices I was condemned as a heretic and schismatic,"—he alludes to the Council of Baden-berg, in which his teaching with regard to the Hypostatic Union was called in question,—“and in living with them I felt as it were the cold that Peter felt in the hall of Caiaphas, when the ministers of Antichrist stood around me, and my friends retreated afar off. When the night was cold, and the coals of my enemies were suspected by me, in the midst of the sorrows of that dark night, the cock crew; for the Roman Pontiff, having heard of my persecution, and the causes of that persecution, wrote me consolatory letters in this fashion.” He then quotes a brief of Celestine II., who sat from September 25, 1143, to March 8, 1144. “By these letters I was evoked to the Apostolic See, and came thither, and found Pope Celestine already dead, to whom

It would seem, as Dr. Good very well observes, that from the latter clause of this verse has been separated the clause which now forms the end of the sixth. According to most mediæval commentators, the *Vau* verse has accidentally been lost. He would arrange the Psalm so that it should take its proper place, and the fourth verse be relieved of its third member thus:

“*He.* Lead me forth in Thy truth, and learn me : for Thou art the God of my salvation.

“*Vau.* In Thee hath been my hope all the day long : for Thy goodness, O LORD.”

The sixth verse (according to our numbering) will then stand: “O remember not the sins of my youth : but according to Thy mercy think Thou upon me.”

5 Call to remembrance, O LORD, thy tender mercies : and thy lovingkindnesses, which have been ever of old.

And here we may notice the manner in which the Psalmist carries on his supplication. For this Psalm is the pattern of all prayer. 1. He calls on the mercy of God to pity him. 2. He exposes his own infirmity that it may be helped, in verse 6. 3. He tells how He has been heard, that others may be comforted, in verse 7. *Call to remembrance, O Lord, Thy tender mercies* ; and God makes answer, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.” Why does He say *lovingkindnesses* in the plural, rather than *lovingkindness*? And they give the answer, Because it is written, “How multiplied” (our version reads *excellent*) “is Thy mercy, O GOD!” And it has been well said that this very verse, in its method of addressing God, is another proof of His mercy : that He allows Himself to be asked to call to remembrance ; as if He, the omniscient, ever could forget. *Think Thou upon me.* We cannot read such words without remembering the most marvellous as well as the most touching time that they ever were uttered, “LORD, remember me when Thou comest into Thy kingdom!”

6 O remember not the sins and offences of my

succeeded Pope Lucius, who by his consolations was again my morning cock, as may be seen in his brief :” he quotes one to Conrad, Archbishop of Salzburg, in which that Pontiff highly commends the doctrine of Gerhohus : and the whole ends with a

thanksgiving to God. “For,” says the writer, “unless I had been defended by the Pontiffs of the Apostolic See, or by some other intelligent cocks, I should have been long ago prescribed by the Simoniacs and Nicolaitans.”

S. Greg.
Moral. xxxii.
5.

Isa. xlix. 15.

S. Albert. M.
Ps. xxxvi. 7.

youth : but according to thy mercy think thou upon me, O LORD, for thy goodness.

Notice the difference of *sins* and *offences* : as the Vulgate has it, *delicta et ignorantia* : following the LXX., ἀμαρτίαι καὶ ἄγνοια. The greater part of the commentators take the *sins*, in the full force of the Latin word, to mean sins of omission : but Cassiodorus, though not employing the word, understands them to be venial sins. So early a passage on that subject is curious, and worth quoting : “They will have *delictum* to be something that is of less moment than a sin, and is so called because it leaves the way of strict justice, but yet is not conversant in any deep depravity of crime. For it is a *delictum* to take one’s food too greedily ; to give way to immoderate laughter ; to waste time in idle words, and other matters of the same sort, which do not appear to be very heavy sins, but which nevertheless are manifestly prohibited.” Dionysius observes that all sins may be divided into three classes,—the three bands of the Chaldeans again,—the three companies of spoilers that came out from the camp of the Philistines : sins of ignorance, sins of infirmity, and sins of presumption. Sins of ignorance, he says, are especially directed against the SON, as the personification of wisdom ; sins of infirmity against the FATHER, as that of power ; sins of presumption against the HOLY GHOST, as that of goodness. Hence the expositors take occasion to discuss the question, how far ignorance exempts from or palliates sin. “I obtained mercy, because I did it ignorantly in unbelief.” Those are noble words of the Second Council of Utrecht, directed against the miserable laxity of later times, that ignorance exempts from sin, properly so called. “The eternal law, naturally implanted in all, can only be matter of ignorance, from the blindness and corruptions of the heart ; therefore this ignorance can never, in the case of adults, who have the use of their reason, be properly, fully, and entirely invincible, nor can it excuse from sin. Wherefore the Psalmist saith with tears, *O remember not the sins of my youth and my ignorances*. ‘Which class of offences,’ says S. Augustine, ‘unless they were imputed by a just God, would not need the prayers of a faithful man for forgiveness.’” Euthymius ingeniously asks why he prays especially for forgiveness of ignorances ? And replies, Because sins of malice are not to be removed by prayer alone. *Of my youth*. Many do not take it of the literal season of youth, but of those passions which are most common to that season ; and so regard it as a prayer for the remission of the sins of concupiscence. *Youth*. Gerhohus sees in this, as in the preceding verses, a reference to S. Peter, and refers to that text, “When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst ;” which he ingeniously compares with Ahab’s reprimand of the Syrian’s boast, “Let not him that girdeth on his harness, boast himself as he that

C.

D. C.

S. Albertus Magnus.

1 Tim. i. 13.

Opus imperfect. i. 105 ; Neale’s Church of Utrecht, 316.

Z.

Ay.

G.

S. John xxi. 18.

1 Kings xx. 11.

putteth it off." This accidental resemblance is worked out by him at very great length, and with more ingenuity than probability. Parez sees a reference to the sin of Adam, which was indeed the sin of the youth of the world: Theodorus of Heraclea, to the sins of the people in Egypt, the youth of the Israelitish Church. S. Augustine has a noble passage on the blessedness of those whose youth has passed without any special outbreak of mortal sin; and bitterly laments in his Confessions his own crimes at that age, when he was *tantillus puer, sed tantus peccator*. I will end with a fine passage (though containing a different view of the text) from Vieyra with reference to this verse. He is preaching on S. Augustine's day, and telling of the confessions of that saint.

"David, when he is asking God's pardon for the offences of his youth, (such as those of Augustine also were,) makes his prayer after this fashion: *O remember not the offences of my youth, nor my ignorances*. These, which in the first place he calls *offences*, in the second he names *ignorances*: and the reason of his calling sins ignorances, is because he desired to palliate and excuse them under that name. But it seems that it neither ought so to have been, nor ought he so to have spoken. Ignorances are defects of the understanding: sins are defects of the will: and having to excuse one defect by another defect, it seems as if he ought to have charged it on the less noble power, which is the understanding; and not on the more noble, which is the will. And so David would have done, had he spoken and meant like a man; but he spoke and meant like a saint. The saints, as they know the weight and nature of sin, and how much more ugly are the defects of the will than those of the understanding, are more ashamed of being wicked than of being foolish; and had rather seem ignorant than sinners. Wherefore David, confessing his sins, alleges his ignorances as their excuse. *Delicta juventutis meæ et ignorantias meas*."

7 Gracious and righteous is the LORD: therefore will he teach sinners in the way.

Ay. *Gracious and righteous*. *Gracious*, says one, in respect of the mercy whereby He forgiveth sin; *righteous* in respect of the justice whereby He will by no means clear the guilty: *gracious*, in respect of His saying, "Behold, thou art made whole;" *righteous*, in respect of His adding, "Go, and sin no more:" *gracious*, when we look back to His first Advent, in great humility; *righteous*, when we look forward to His second Advent, in great justice. *Gracious*. It is in the Vulgate, *sweet*. But yet the wise man advises us well: "Say not, I have sinned, and what harm hath happened unto me? for the LORD is long-suffering; He will in no wise let thee go. And say not, His mercy is great, He will be pacified for

P.
Cd.
De Civitat.
Dei, 16.

Serm. Tom.
iii. 137.

S. John v.
14.

S. Alb. Mag.

Ecclus. v.
4, 6.

the multitude of my sins : for mercy and wrath come from Him, and His indignation resteth against sinners." *Will He teach* : or, as it is in the Vulgate, *Will He give the law to*. "God," says Dionysius, "hath given a threefold law to man : the law of nature, the ceremonial law, and the evangelical law ; and every one of these comes of His sweetness and of His love." *Sinners in the way*. They understand this expression in many different senses. Some take it to mean, *He will teach sinners*, who, though they are constantly offending, falling seven times a day, turning to the right hand or to the left hand, nevertheless, and on the whole, are keeping His commandments ; and in this sense the Western Church prays by the side of the dying, "For although he hath sinned, yet he hath not denied the FATHER, the SON, or the HOLY GHOST, but hath believed ; and had a zeal for God, and hath faithfully adored God, Who made all things." Others, again, take *the way* to mean our LORD JESUS CHRIST, the true Way ; so that the sense should be, *Therefore will He teach sinners in*, or because of, *the Way*, namely, our LORD. And yet again they take the way, after its common ecclesiastical meaning, to signify this life, so as to make the signification, *Therefore will He teach sinners*, while yet there is time and space for repentance, according to that saying, "He is able to save unto the uttermost all that come unto God by Him."

D. C.

Prec. Agoniz.

G.

P.

Lu.

C.

Heb. vii. 25.

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

Meek. And who are they ? Those who do not resist the leading grace of God. As it is written : "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." And again : "A man's heart deviseth his way, but the LORD directeth his steps." It is the same command that is given by S. James, "Receive with meekness the engrafted word." *In judgment*. It may be understood in two different ways : either He will direct them by *judgment*, or prudence, so that they shall not turn to the right hand nor to the left, which is the usual interpretation of the later commentators ; or He shall so direct them, that in the last judgment they shall stand unblamed before Him. We may apply to the Psalmist's declaration, that the meek shall be guided in judgment, the explanation which S. Augustine gives of a similar passage. When he had written in his book, *De Verâ Religione*, the following sentence : "Attend therefore to that which follows as diligently and piously as thou canst ; for it is such that God helps," he explained it in his *Retractations* thus : "I do not wish to be understood as if God only helps those that give all their attention with the greatest diligence ; for He sometimes so assists those that do not, that they may become among the number of those who do." So here God

Ay.

Rom. ix. 16.

Prov. xvi. 9.

Cd.

S. James i. 21.

Cresolius.

Lu.

Cap. x.

Retractat. cap. 3.

does not only guide the meek, but sometimes also He so directs the unmeek and ungentle, as that they may become meek; as S. John, who once demanded; "Wilt Thou that we call down fire from heaven?" was afterwards guided and taught, till he became the Apostle of love. *Such as are gentle*: or, as S. Augustine will have it, humble. In his commentary on the Sermon on the Mount, he tells us, in imitation of the famous saying of Demosthenes about action, that for those who would learn God's ways, humility is the first thing, humility is the second, humility is the third. And therefore our LORD Himself says, "Learn of Me, for I am meek and lowly of heart." *Shall He learn His way.* Well says S. Gregory: "The preacher can pronounce words which shall enter into the ears, but he cannot open the heart; and unless by internal grace God, only omnipotent, invisibly causes the spirits of the hearers to receive the words of the preacher, the latter labours in vain." *Them shall He learn His way.* Wherefore David proceeds to show us what are God's ways: saying,

De Serm.
Dom. in
Monte, c. 4.

Z.

S. Matt. xi.
29.

S. Greg.
Moral. xxvi.
16.

2 9 All the paths of the LORD are mercy and truth: unto such as keep his covenant, and his testimonies.

Ay.

Gl.

S. Bernard.
Habak.
iii. 6.

Prosologion.
cap. 11.

In III. Reg.
cap. 7.

This, then, explains the conclusion of the last verse. The Gloss says, "Although the ways of the LORD, are, as it were, infinite, yet all are included in these two: whereof He exhibits the one by forgiving sin, the other by rewarding according to merit." *All the paths of the Lord.* "Those ways," says S. Bernard, "which are everlasting, and under which, as Habakkuk says, the perpetual hills did bow: the hills being understood of those evil spirits who are to be cast down at the Coming of the LORD." *Mercy and truth.* They are here joined by GOD Himself; and those whom GOD hath joined together, let not man put asunder. S. Thomas, treating on this subject with a depth worthy of himself, explains *mercy* of the free, unmerited forgiveness of sins bestowed on us in Baptism; *truth*, of the reward given us according to our works, when the grace to do those works has once been put into our power. S. Anselm beautifully says: "Thy mercy springs from Thy justice, because it is just that Thou shouldst so be good as to manifest Thy goodness by sparing. But if we consider justice, how it awards prizes and punishments according to our merits, *mercy* comes first: for GOD is moved by Himself and by the primary act of His will; in giving a reward or a punishment, He takes the occasion from ourselves. And that is a secondary and consequent act of His will." Rupert understands the two columns that stood before the temple to mean the same thing. "There are," says he, "but two *paths of the Lord*; the whole house leans on two pillars; the whole edifice of Holy Scripture is supported by these two attributes. For whatever we have heard of all

the ways of the LORD may be referred either to mercy or to truth." Again, as in a preceding verse, we may understand *mercy* and *truth* of the first and second Advent. And with this verse we may compare the expostulation in Ezekiel, Ezek. xviii. 25. "Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel: is not My way equal? are not your ways unequal?" *Unto such as.* Not to all; for as the house of Israel in that text, there are those who will persist in calling them harsh and unjust. *His covenant and His testimonies.* Here, again, the commentators differ as to the meaning of these two phrases. Some, as Venerable Bede, will have them to signify the Old and New Testaments: others, as S. Jerome and S. Albertus, by *covenant* understand the writings, by *testimonies* the human authors of Holy Scripture. On the whole, this chiefly, as Dionysius the Carthusian tells us, are we to learn from this verse, to pray that we may be kept from presumption, because *all the paths of the Lord are truth*; to pray that we may be kept away from despair, because *all the paths of the Lord are mercy*. "But why God chooses justly to have mercy on one evil man rather than on another, cannot be discovered by us: nay," S. Augustine saith, "do not thou investigate this matter, if thou wouldst not err."

G.

D. C.

A.

10 For thy Name's sake, O LORD: be merciful unto my sin, for it is great.

I cannot do better than quote one of those beautiful passages of the great Vieyra, which gave him the character of the first preacher of his age. "I confess, my GOD, that it is so; that we all are sinners in the highest degree." He is preaching on a fast on occasion of the threatened destruction of the Portuguese dominion in Brazil by the Dutch. "But so far am I from considering this any reason why I should cease from my petition, that I behold in it a new and convincing argument which may influence Thy goodness. All that I have said before is based on no other foundation than the glory and honour of Thy most holy Name. *Propter Nomen Tuum.* And what motive can I offer more glorious to that same Name, than that our sins are many and great? *For Thy Name's sake, O Lord, be merciful unto my sin, for it is great.* I ask Thee, saith David, to pardon, not every-day sins, but numerous sins, but great sins: *multum est enim.* O motive worthy of the breast of GOD! O consequence which can have force only when it bears on Supreme Goodness! So that, in order to obtain remission of his sins, the sinner alleges to GOD that they are many and great. Verily so; and that not for love of the sinner, nor for the love of sin, but for the love of the honour and glory of GOD; which glory, by how much the sins He forgives are greater and more numerous, by so much the more ennobles and exalts itself. The

Serm. Tom.
iii. 490.

Vieyra.

same David distinguishes in the mercy of God greatness and multitude : greatness, *secundum magnam misericordiam tuam* ; multitude, *et secundum multitudinem miserationum tuarum*. And as the greatness of the Divine mercy is immense, and the multitude of His loving-kindnesses infinite ; and forasmuch as the immense cannot be measured, nor the infinite counted, in order that the one and the other may in a certain manner have a proportionate material of glory, it is necessary to the very greatness of mercy that the sins to be pardoned should be great, and necessary to the very multitude of loving-kindnesses that they should be many. *Multum est enim*. Reason have I, then, O LORD, not to be dismayed because our sins are many and great. Reason have I also to demand the reason from Thee, why Thou dost not make haste to pardon them ?”

2 11 What man is he, that feareth the LORD : him shall he teach in the way that he shall choose.

Ay.

Eccclus. i. 21.

Eccclus.

xxxiv. 14.

Z.

S. Hieronym.

That feareth the Lord. There are three principal effects of the fear of God. It purifies, according to that saying, “The fear of the LORD driveth away sin.” It fortifies, as it is written, “Whoso feareth the LORD shall not fear nor be afraid.” Thirdly, it sanctifies, as Cassiodorus says : “The law of God begins in fear, and ends in love.” *What man is he?* “Is there such a man !” exclaims one of the Fathers, “if there be,—but I much fear whether any hearers will be found,—let him attend.” *In the way that He shall choose.* And here they dispute to whom the pronoun belongs : whether to God, or to him that feareth the LORD. The greater number of interpreters, headed by S. Jerome, understand it in the latter sense. Thus, for example, when the soldiers demanded of John Baptist, What shall we do ? the publicans, What shall we do ? and the common people also, he gave them an answer applicable to the way of life which each of them had chosen. Thus, also, there must be special rules for those that have chosen the secular and the religious life. And this affords a very good meaning, and may well teach priests how, in giving their advice, they follow the example of the great High Priest, and teach each man who comes to them *in the way that he shall choose*. But surely it is better to understand the verse in the other sense : in the way, namely, which God shall choose. Thus Gerhohus and Jansenius expound the clause.

2 12 His soul shall dwell at ease : and his seed shall inherit the land.

G.

Shall tarry in good things, as it is in the Vulgate. Unlike the soul of Adam, who, being put into possession of the de-

lights of Paradise, tarried there but a few days or hours. His soul must indeed at first sojourn in Mesech, and dwell among the tents of Kedar; but it shall tarry for ever in those good things which eye hath not seen, nor ear heard. S. Ambrose takes it in the sense that the righteous man, however surrounded by affliction,—nay, however oppressed and encircled by the wicked,—does even at that very moment tarry among good things; because “all things shall work together for good to them that love God.” Cassiodorus, rejecting every idea of a purgatory, applies it to the state of the righteous immediately after death: surrounded, indeed, with *good things*, but yet *tarrying* for the completion of happiness, the Beatific Vision. To the same purpose speaks the Eastern Liturgy, when it asks a place for the departed “in tabernacles of light and gladness, in habitations of shade and quiet, amidst the treasures of happiness, whence all sorrow is banished afar, where the souls of the righteous expect without labour the guerdon of life, and the spirits of the just wait for the end of the promised reward, in that country where the workers and the weary look on to Paradise, and they that are invited to the wedding long for the Celestial Bridegroom, and ardently desire to receive that new state of glory.” Others explain it of the possession of heaven itself, and its three principal blessednesses—vision, love, fruition. But, taking it in the sense which would see in it a promise on earth, Hugh of S. Victor says admirably, “He expresses with great sweetness spiritual delectation, where He says, *His soul shall tarry in good things*. For whatever is carnally sweet yields without doubt a delectation for the time to such as enjoy it, but cannot tarry long with them; because, while by its taste it provokes appetite, by its transit it cheats desire. But spiritual delights, which neither pass away as they are tasted, nor decrease while they refresh, nor cloy while they satiate, can tarry for ever with their possessors.” *And his seed shall inherit the land*. Almost all the commentators take *his seed* to signify his good works; and S. Albertus collects, in illustration of this sense, the texts which I append in the margin. And with this may be compared the verse, “That when ye fail, *they* may receive you into everlasting habitations,” if by the *they* we are to understand the good works we have sent afore.

De Bono
mortis, c. 9.

In Liturgiâ
S. Clementis
Syro-Jacob-
iticâ.

S. Alb. Mag.

Hugo de
S. Victore.

Gal. iv. 7.
Wisd. iii. 15.
Prov. xiv.
23.
2 Cor. iv. 17.
S. John xii.
24.
Micah vi. 16.

Et virtute meritorum
Illic introducitur
Omnis, qui ob CHRISTI Nomen
Hoc in mundo premitur.

The Hymn,
*Urbs beata
Hierusalem.*

Others, again, will have *the earth* to mean the body of him of whom the Psalmist speaks; and the sense to be, that *his seed*, his higher self, his new nature, shall keep that body under subjection, and rule over it with an absolute sway. Others, again, see in *the earth* a figurative expression for our

D. C.

L.

- G. LORD's Body, which the righteous possess in the Blessed Sacrament here, and shall more gloriously and entirely possess *there*. And if we apply the whole text to our LORD, His blessed soul, now no more "troubled," now no more "exceeding sorrowful," dwells in everlasting ease in the kingdom which His might has won for Him; and His seed—for "now are *we* the sons of GOD,"—shall one day possess the earth, the new earth, the ἀντίχθονα, as the Pythagoreans express it, which He Himself has purchased for them.

D 13 The secret of the LORD is among them that fear him : and he will show them his covenant.

R. Here again the Vulgate differs : *The Lord is a strong foundation*¹ *to them that fear Him*. For the fear of men weakens,

Moral. iii.
13.

G.

S. Matt.
xiii. 11.

L.

S. John xv.
15.

Amos iii. 7.

Gen. xviii.
17.

Judg. xiii.
18.

says one; but the fear of the LORD strengthens. "In the way of GOD," says S. Gregory, "we begin in fear, and we end in fortitude." Gerhohus takes the *firmamentum* of the Vulgate, and sees in it a reference to the separation of the waters from the waters, and of the firmament which was called heaven. But, if we take our own translation, we shall find it authorized by the *secretum Domini* of S. Jerome, the ἀπορρητον of Aquila, and the μυστήριον of Theodotion. And they quote the "Because it is given to you to know the mysteries of the kingdom of heaven," of our LORD: and again, His "Henceforth I call you not servants; for the servant knoweth not what things his LORD doeth; but I have called you friends: for all things that I have heard of My FATHER, I have made known unto you." Think again, too, of the declaration in Amos: "Surely the LORD GOD will do nothing, but He revealeth His secret to His servants the Prophets;" and the equally loving question in Genesis, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation?" We may take it, if we will, as spoken of Him Who once said, "Why askest thou thus after My Name, seeing it is *secret*?" and then, in the next clause, *He*, He Whose Name is thus wonderful, shall show them His covenant; His Cross, which is to be their crown; His imprisonment in the tomb of Joseph of Arimathea, which is to be their everlasting peace.

[Yet again, the *secret* of the LORD dwelt within her who feared Him, His lowly handmaiden, to whom He showed His covenant by the voice of the Archangel.

Sedulius.
The Hymn,
A solis ortus
cardine.

Castæ parentis viscera
Cœlestis intrat gratia;
Venter puellæ bajulat
Secreta quæ non noverat.

¹ *Firmamentum*: the LXX., κρατάωμα, which does not seem to come very well from דָּוָם.

His *secret*, the mystery of the Sacrament of the Altar, "latens Deitas," as the hymn says, abides amongst His faithful ones, to whom He discloses Himself in that bond of the New Covenant, when they feed on Him in faith.

S. Thomas
Aquinas,
The Rhythm,
*Adoro te
devote.*

Mary's womb the folded bloom of Sharon's Rose contained,
And I may share the load she bare, though not like her unstained :
Joy such as hers my spirit stirs, the hungry Thou hast fed,
My God, my King, to Thee I sing, Who art the Living Bread.]

W. C. Dix,
Altar Songs.

14 Mine eyes are ever looking unto the LORD : for *y*
he shall pluck my feet out of the net.

And this is the same thing which is written in Ecclesiastes : G.
"The wise man's eyes are in his head : " that is, in our True Eccles. ii.
Head, our LORD JESUS CHRIST. *Out of the net*, which Satan, 14.
that diligent fisher of souls, spreads in the troublesome waters
of this world, "wherein," as they remind us, "are things Ps. civ. 25.
creeping innumerable, both small and great beasts," all man-
ner of temptation, both in its tremendous and in its meanest
forms. "The eye," says Hugh of S. Victor, "is the active Hugo Vic-
intention : he therefore hath his eyes ever to the LORD, who torin.
directs, by intention to the Law of God, all that he does.
And his feet are set loose from the net, because *that* cannot
be an evil action which is set on foot by the law of God."
S. Chrysostom remarks, "Birds, while they cleave the air at
a height, are not easily taken. Thus thou, if thou wilt only Hom. ad
fix thine eyes on the things that are above, wilt not easily be Pop. xv.
taken with any snares. Birds have wings given to them to
this end,—that they may avoid snares : men have reason,"—
but he should rather have said the power of prayer—"that
they may avoid the temptations of the devil."

15 Turn thee unto me, and have mercy upon me : *Δ*
for I am desolate and in misery.

Thou, Who causest mine eyes to turn to Thee, turn Thine
also to me. Thou once, when Thou didst create Adam, G.
didst only see a noble creature, formed after Thine own
Image, in Thine own likeness, endued with every glorious
power of soul, when man was very good. Now Thou be-
holdest one of whom Thy Prophet saith well, "From the Isa. i. 6.
sole of the foot even unto the head there is no soundness in
it, but wounds, and bruises, and putrifying sores." Never-
theless, turn Thee unto me ! If Thou turnest from me, who
will turn to me ?

The Priest beheld, and passed
The way he had to go :
A careless eye the Levite cast
And left me to my woe :
But Thou, O Good, O Loving One, draw nigh ;
Have pity on me ! say, Thou shalt not die !

Triodion,
the Great
Penitential
Canon.

S. Luke
xiii. 11.

Ezek. xvi. 6.
Ven. Bed. in
S. Matt.
xxvi.

S. Alb. Mag.
Gen. i. 31.

Ecclus. v. 7.

Wisd. iv. 15.
C.

If Thou turn to me, Thine own love will compel Thee to have mercy on me, as on the woman that had had a spirit of infirmity eighteen years: as on the impotent man that had none to put him into the pool when it had been stirred up by the Angel: have mercy on me as Thou didst on her of old, of whom it is written, "I said unto thee when thou wast in thy blood, Live." Ven. Bede well says, "For God to look upon us is to have mercy upon us: for He looks not only on us when we turn to Him, but looks on us also that we may turn to Him." And notice: God is said to look in three ways. There is the glance of His Wisdom, which He throws on all His creatures; "God saw everything that He had made, and behold it was very good:" the glance of His anger, which He casts on the ungodly; as it is written,—*"His look resteth upon sinners:"* and the glance of His love on the righteous, according to that saying,—*"He hath respect unto His elect."* And this verse well answers the 14th: for on whom can God look, save on one who is always looking to Him?

For I am desolate: or as it is in the Vulgate, *The only one:* in the LXX., *The Only-begotten.* And here, then, we have a key to the true sense. Who is this that cares to be looked upon, and to receive mercy, save He Who is the Only-begotten SON of the FATHER? Some take it indeed, to mean *the only one*, as not having a double heart: and that is true also: but far better it is to understand the verse of Him Who, being the Only and Eternal Son, yet became, of His own free will, subject to such *misery* as none else ever knew: Who was *desolate* beyond all earthly desolation, when He cried out, "My God, My God, why hast Thou forsaken Me?" And then to Him, as to none else, the verses that follow will apply.

Ay.

16 The troubles of my heart are enlarged: O bring thou me out of my distresses.

Ay.

G.

Enlarged, indeed! From the moment that He was born "in the manger, because there was no room for Him in the inn," how did they increase, and gather, and multiply, till they found their full accomplishment in the Cross! And He speaks of the *sorrows* of His *heart* first, because that Agony in the Garden where they all found vent preceded in time, and—if we may without irreverence compare that which is infinite—exceeded in heaviness, the *troubles* of Mount Calvary. *Out of my necessities*, it is in the Vulgate: and Gerhohus beautifully dwells on the expression. "I know that it is necessary for me to eat, to sleep, to drink, to be clothed, if I desire to live: but, in order that I may be set free from the bonds of such necessities, therefore, 'to me to die is gain:' and therefore I 'desire to depart and to be with CHRIST.' I ask for a happy death, then, O my God! when

I say, *Deliver me out of my necessities*. That rich man, who died ill, and in hell lift up his eyes being in torments, was not delivered from them, since, being athirst, he desired a drop of water to cool his tongue. But I desire so to die, that I may be with CHRIST. For if Lazarus, before the Advent of CHRIST, was free, in the bosom of Abraham, from these necessities, how much more I shall be liberated from them, if when dissolved I am with the LORD?" And then he goes on in a passage, the antithetical beauty of which could not be preserved in a translation: "O Domine! sic de necessitatibus meis eripe me, ut quæ non possunt mihi viventi deesse, non possint obesse: sic insint, ut non obsint: serviant, non dominantur: sint mihi ad usum, non ad abusionem." The Italic version has *dilatatae*¹ instead of *multiplicatae*: and Cassiodorus, who applies it to the Church, ingeniously observes, and like a consular as he was,—“Necesse est enim ut copioso facie depuniatur, qui pro multis affligitur.” The Saints take occasion from this verse to dwell on the danger of turning what are necessities into sins. *Perimus licitis*. And S. Augustine in his Confessions sadly complains that he had often sinned in this way. It is surely rather a hard construction put by the same Saint on this verse, where he understands *sins* to be signified by *necessities*, because through the frailty of our nature we cannot always stand upright. *Are enlarged*. Many they are in kind, many in species, many in number, says the Biblical S. Albertus. Many in kind: Eccles. iv. 4. Many in species: Isa. xxxviii. 15, 2 Cor. xi. 29, Eccles. xxv. 15. And in number: Ps. cxx. 4, Job iv. 20, Ps. xlii.

C.

S. Gregor.
Moral. xx.
15.

De Naturâ
et Gratiâ,
cap. 66.
S. Albertus
Magnus.

17 Look upon my adversity and misery: and forgive me all my sins. P²

Or, as it is in the Vulgate, *my humility and my labour*. And what *humility* ever like His Who left the Throne for the Manger, the utmost bound of the everlasting hills for the womb of the Virgin? And what *labour* ever like His Who taught the multitude by day, continued all night in prayer to God, fainted under the weight of the Cross on which His own weight was so soon to be hung? Nor must we be afraid of applying the verse to our LORD because of its conclusion: *forgive me all my sins*. MY *sins*,—those which for our sakes He bare,—those which bearing He atoned for,—those which, more than anything else, wrung from Him the *Eli, Eli, lama*

G.

Ay.

¹ And so we read in the Gradual of the Roman Missal for the Second Sunday in Lent: perhaps the translators read ἐπλάτυνθησαν instead of ἐπληθύνθησαν.

² This verse in the present text

begins, like the succeeding one with πρῶτον, behold; which cannot be right, because the acrostic requires a π. πρ, *take away*, seems the neatest word.

- G. *sabachthani?* But we may well also take the prayer into our own mouths. *Adversity*, every man that has a soul to save must expect from the enemy of that soul: *misery* is pledged to us by that saying, uttered too by him who was called the Son of Consolation, "that we must through much tribulation enter into the kingdom of God." S. Augustine ingeniously turns the verse against the Donatists: "See my humility, whereby I never, through the boasts of righteousness, break off from unity." Abbat Antiochus tells us, quoting this passage, that labour, undertaken for the sake of God, is one of the most favourable breezes which can carry us into the everlasting harbour. And S. Bernard affirms that humility and toil are the two uprights of the ladder by which we ascend to Paradise.
- Acts xiv. 22. A. L.

7 18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

- Ay. Job xxxiii. 27. *Consider*: and why? Because, as Job says, "He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profiteth me not: He will deliver his soul from going into the pit, and his life shall see the light." *Consider Mine enemies.* As He saith, "FATHER, forgive them: for they know not what they do." *How many they are.* Look upon Me the Only One (ver. 15) on the one side: Mine enemies, banded together on the other: on Pharisees and Scribes, Jewish Rulers and Roman soldiers, Pilate and Herod: *and they bear a tyrannous hate against Me*, "that the word might be fulfilled which is written in their law, They hated Me without a cause." Or, if we understand the words as uttered by any afflicted Christian soul, then Gerhohus will explain them for us. "Look upon the demons as the soldiers of Pharaoh, look upon the crowds of malignant men as the chariots and horses of the same devils, look on the concupiscences implanted in my flesh and senses, look upon those undisciplined motives, of which I might well say, 'A man's foes shall be they of his own household.' *Consider* all these *mine enemies*. And since I know not what I should wish with regard to each of them, since, as saith Thine Apostle, 'we know not what we should pray for as we ought, but the SPIRIT itself maketh intercession for us with groanings which cannot be uttered,' let that good and benign SPIRIT teach me what I should desire to happen to each of mine enemies; whether to devils, that they may be kept off, or to men, that they may be converted, or to carnal concupiscences, that they may be extinguished, or to those men who will not be converted, and are hardened in their nature like the Pharaoh, that they may be hindered from their evil effects." Cassiodorus ingeniously joins the multitude of the enemies with the prayer that they may be *considered* and so pardoned. The destruction of a few might not
- S. John xv. 25. G. S. Matt. x. 36. Rom. viii. 26. C.

have seemed so great a matter : but the greatness of their ruin itself cries out to, and claims, mercy.

19 O keep my soul, and deliver me : let me not be v confounded, for I have put my trust in thee.

Keep my soul in the first place from sin, and then deliver me, if it be Thy will, from affliction. If I am cast into the raging sea of this world, deliver me by sending the whale that, however unlikely a minister of safety, shall bear me securely to the shore : If I am thrown into the furnace of Babylon, deliver me, and let the Angel of the Covenant stand by me. If I am cast into the lion's den, deliver me by sending Thy Angel, who shall shut the mouths of those beasts. *Let me not be confounded.* "How should I be confounded?" asks the great hymnographer, Joseph of the Studium : "when Thou didst stretch forth Thine Hands on the Cross, to atone for the ill actions of my hands : when Thy heart was wounded with the spear, to propitiate for the crime of my wicked thoughts : when Thou didst taste of vinegar, to do away the pleasurable sins to which I have yielded?"

G.

Canon of
Wednesday
in the 4th
week of
Lent.

20 Let perfectness and righteous dealing wait upon n me : for my hope hath been in thee, ¹ O Lord.

The Vulgate gives it differently. *The innocent and the right adhere to me, because I have waited for Thee.* See, they say, the efficacy of prayer ! But two verses back, the Psalmist had interceded,—“Consider mine enemies ;” and here those very enemies are become *the innocent and right*. According to Cassiodorus, it is the Church Triumphant that is speaking. Because in the days of my warfare *I waited for Thee*, therefore now *the innocent*, those little ones that have been called from earth in their baptismal purity, *and the right*, those who have been tried and found true in their many struggles, *adhere to me* : have a portion and an inheritance with me : are denizens in the “many mansions” prepared for them in the heavenly Jerusalem. There may again be a reference to that 15th verse, where he describes himself as alone. Now he stands no longer alone, but girt about with the assembly of the innocent and upright.

Ay.

C.

L.

21 Deliver Israel, O God : out of all his troubles.

As that first Israel, after his compelled flight from his father's house, after his hard bondage with Laban, after his marvellous escape from Esau, after the ruin of Dinah, after

G.

¹ So the verse ends in the LXX., Italic, and Ambrosian ; and though S. Jerome, Ep. 136, | calls it superfluous, it seems needed to make up the metre of the original.

the loss of his best-beloved Joseph, was at length brought into the best of the land, into the country of Goshen, while that same Joseph was raised to be lord over all Egypt. "Therefore," cries Gerhohus, "in the same way in which Thou, O GOD, didst then deliver that Israel, now deliver Thy whole Israel: leave not off consoling him, by showing him the glory of the True Joseph reigning over the Egypt of this world, till that glorious and beautiful sight shall make him cry out, 'It is enough; I will go and see Him before I die.' I will see him, in types and riddles, before I die: but face to face, after I die: now I see Him reigning over the whole land of Egypt, but then I shall see Him reigning in Heaven, when the kingdom of Egypt shall have been destroyed. Now I shall see Him in Egypt feeding His brethren, and distributing corn to all people: but then I shall see Him, the Living Bread of Angels, and feeding both Angels and men with the glorious Vision." The Roman version has, *Deliver me, O God of Israel, from all my afflictions*: but far nobler is the common reading, which winds up this Psalm of prayer with a supplication, no longer for one, but for the whole Church!

And therefore:

Glory be to the FATHER, Who is gracious and righteous; and to the SON, the Way in Whom sinners are taught; and to the HOLY GHOST, the Secret of the LORD.

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

COLLECTS.

Ludolph.

Deliver us, O most merciful God, from all our miseries, because we lift up our souls unto Thee; remember not, we pray Thee, the offences of our youth and our former ignorance; and if we have through negligence offended Thee, do Thou, of Thy clemency, pardon us. Through (1.)

Mozarabic.

To Thee, O LORD, we raise our soul by the assistance of hope; and we beseech Thee so to embue it with celestial desires, that it may cease to have its conversation upon earth. Let not the enemy deceive it by promising terrestrial pleasures, but do Thou draw it to Thyself by offering celestial joys. Grant to it, O Almighty God, such wisdom, that it may cleave to the truth rather than to a lie: may follow after humility, and be on its watch against pride, and participate Thy rewards with the Saints. Amen. Through (11.)

D. C.

Remember us, O LORD, according to Thy mercy and goodness, and set free our feet from the nets of our enemies: that, once ready to run in the path of evil, they may at length take hold of the path of righteousness, and constantly and perseveringly follow the same. Through (1.)

PSALM XXVI.

TITLE. A Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST hath established the Church unto the innocency of a better life. The Prophet under the Person of CHRIST beareth record of himself. His earnest supplication, who maketh progress according to GOD. The voice of the Church, which consenteth not in the Passion of CHRIST, imploring the judgment of GOD against her enemies. Concerning the tribulation of the enemies.

VEN. BEDE. The whole text of this Psalm is to be applied to the perfect Christian, who persevering in the acquirement of different praises in the Church, consoles himself with the Divine blessing. The Saint, of whom we speak, maketh supplication at the beginning of the Psalm that GOD would have respect unto his innocence: because he hath not had his portion with wicked men: *Judge me. O Lord, &c.* Secondly, he maketh request that he may not in the Judgment of the LORD be reckoned with heretics and schismatics, since he declareth his love to the house of GOD: *Lord, I have loved the habitation of Thine house, &c.*

SYRIAC PSALTER. Of David, when his friends left him, and he was an exile:¹ but to us the prayer of that man, who makes progress in virtue.

VARIOUS USES.

Gregorian. Wednesday (originally Sunday): Prime.

Partisan. Tuesday: Tierce.

Lyons. Monday: Tierce.

Ambrosian. Tuesday of the First Week: II. Nocturn.

Monastic. Sunday: Matins: I. Nocturn.

Quignon. Tuesday: Prime.

ANTIPHONS.

Mozarabic. LORD, I have loved the beauty of Thine house, and the place of the glory of Thy Majesty.

Monastic. Mine eyes * are ever unto the LORD.

1 Be thou my judge, O LORD, for I have walked innocently: my trust hath been also in the LORD, therefore shall I not fall.

It is a serious and seemingly perilous wish, which he expresses for himself,—that he may be judged!² But all the

¹ I cannot but think that this is a mistake; and that the present Psalm is one of the earliest of David's writing, and so

to be classed with the 8th and 23rd.

² It is worth noticing that some copies of the LXX. have κρινόν

- commentators¹ take it, if spoken by David, of the judgment or separation from others, not of decision as regards himself;—in the same sense, that is, with the opening of the 43rd Psalm,—“Give sentence with me, O God, and defend my cause from the ungodly people.” But we choose to apply it to the Son of David: and then indeed from that unrighteous tribunal He may well make His appeal: “What think ye? They all condemned Him to be guilty of death.” “Pilate gave sentence that it should be as they required.” *Be Thou My Judge, O Lord, for I have walked innocently: or in My innocency*, as the Vulgate has. *My innocency*, says Gerhohus, in the same way in which we speak of our FATHER, or our daily bread. *Ours* because given to us. By two kinds of steps, he adds, we approach the LORD; those of intention, and those of action. *My trust*. When?—or rather, when not? For present assistance: “I knew Thou hearest Me always.” For future preservation: “Thou shalt not leave My Soul in hell.” All through that troubled and sorrowful Life: all through that agonised and living Death, “Jesus would not commit Himself unto *them*, because He knew all men.” No: *My trust hath been in the Lord; I shall in no wise fall*: or, as a reading of the LXX. has it, *be weak*.² Yet Thou wast weak, O Lamb of God, for our sakes! Yea, that we might be strong to the keeping of Thy commandments, Thou didst gird Thyself with the fleshly vesture of our weakness: that we might be strong to *agonize* at the entrance of the strait gate, Thou wast weak in that mortal agony in the Garden: that we might be strong to cast off the dominion of death, Thou wast wounded to the death on the Cross! *I shall not fail*. Because He failed, Who is our Strength: He was sick, Who is our Health: He died, Who is our Life.

2 Examine me, O LORD, and prove me: try out my reins and my heart.

- G. *Examine me*, or as the Vulgate has it, *tenta me—probando, non reprobando*. But they ask, Can it ever be a lawful prayer, that we may be tempted? There are two kinds of temptations, replies Cassiodorus. The one of the LORD, by which He tries the good, that He may lead them; as it is written, Gen. xxii. 1. “God did tempt Abraham:” and again, “The LORD your Deut. xiii. 3. God tempteth you.” The other of the devil, which always leads to evil, and concerning which we pray, “Lead us not

μοι, not με, and Apollinaris, in his version, thus paraphrases:

ἡμετέρῳ δικάσειας, Ἀναξ, ἀγανόφρονι θυμῷ,

much better than Duport's κρῖνε μ' Ἀναξ.

¹ It shows in what different

senses the word is used by the Church, when we find Cassiodorus here condemning the “detestabilis arrogantia meritorum.”

² οὐ μὴ ἀσθενήσω,—or more literally, *give way*: ὡς οὐκ ἔστι.

into temptation." "God tempts that He may crown: the devil that he may subvert," says S. Ambrose. And S. Augustine dwells at great length on the difference of the two temptations; how, by the one, the man comes out as silver purified in the fire: how, by the other, it is of the LORD's goodness that we are not consumed, because His compassions fail not. Or it is the Lamb of God that speaks. For how was He not examined, how was He not proved, from the temptation in the wilderness to the last and most fearful trial of the Cross? From the "if Thou be the SON of GOD" of Satan, to the "that the world may know that I love the FATHER" of Himself. *My reins and my heart.* The one the seat of pleasure, the other of business; my recreations, and my work: that which I eschew, and that which I engage in. *Try out.* In the Vulgate it is *Burn*. And with what heat? asks S. Augustine. Surely with the fire of the SPIRIT: of which it is said, "None can hide himself from the heat thereof." And again: "I am come to send fire on the earth." And that this purification is the effect of God's mercy, not of His severity, He continues:

De Abrahama, cap. 8.

De Civit. Dei.

D. C.

Ay.

A.

Ps. xix. 6.
S. Luke xii.
49.

3 For thy lovingkindness is ever before mine eyes :
and I will walk in thy truth.

None can explain this verse better than Hugh of S. Victor. "It is the mercy of God which spares: it is His truth which corrects. By His mercy He repelleth not penitents from indulgence; by His truth, while He punisheth sin, He hath respect to the crime, not to the person. It is needful therefore that he, who would attain to salvation, condemn not these two remedies of the medicine of God. For without mercy, he cannot obtain pardon: without truth, he cannot be amended. But there are some who, while with hasty presumption they expect their faults to be pardoned by the mercy of God, will not patiently endure the scourges of correction: and if perchance they acknowledge that they have suffered as the punishment of their sin, they are forthwith puffed up with the swelling of pride, and on that account think that they have no occasion for the mercy of God, because, by their own performance, they are fully justified before the Divine tribunal. Against these let us hear what the Psalmist says: *Thy lovingkindness is ever before mine eyes: and I am well pleased in Thy truth.* I see that Thy lovingkindness is everywhere necessary to me; and the strokes of Thy correction, by which Thou closely punishest my sin, I not only do not shrink from, but receive with joy: nay, even in these, I acknowledge that Thy mercy is not wanting. *I am well pleased* (saith he) *in Thy truth.* Elegantly said, laudably said: a saying worthy of imitation. As if he said, I have no complacency in myself except *in Thy truth*; because that which displeaseth Thee in me, this even I myself reprehend. *In*

Hugo. Victorin. Ser. i.
44. E.

Thy truth I have complacency with myself: because, while Thou pursuest my sins with the scourge, Thou makest me glad with the love of correction. For why should I not be complacent with myself in Thy truth, who formerly had an evil complacency with myself in my own falsehood?"

Origen.
S. Bruno
Carth.
Haymo.

[*Thy lovingkindness*,—and now it is the sinner speaking to GOD—is ever before mine eyes in the story of the Passion, and *I am well pleased in Thy truth*, because all my delight is in conforming myself to the likeness of Thy SON, Who is the Truth. And, taking the exacter English rendering, *I will walk in Thy truth*, we can keep to the same interpretation, remembering that He Who is the Truth is also the Way.]

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

S. Albert.
Magn.

He pleads for Himself,—the Son of David here speaking,—first, from His freedom from sin; next, from His fulness of good. The former, *I have not dwelt with vain persons*: the latter, "I will wash my hands in innocency." And the former,—first as regards GOD: next as respects the righteous. Again: in the former we have the action,—*have not dwelt*: the word,—*neither will I have fellowship*: the thought,—"I have hated the congregation of the wicked." The Vulgate has it, *I sat not with the counsel of vanity*. No, of a truth, O LORD JESU; Thou didst stand before it, Thou wast smitten at its command, but sat with it, never! And so, after Thy example, Thy followers may sometimes be called to draw nigh an assembly of wickedness, but never will they dwell with it, or take part in it. The abuse of this verse by the Donatists is well known; and the rebuke they incurred from S. Augustine for refusing to sit in a Catholic Council, when, to be consistent, they should have carried out the latter part of the verse also, and not have appeared there at all. Tertullian also abuses the text to the support of his Montanist dogma, that adulterers were not to be reconciled to the Church. *The council of vanity* is taken by primitive writers to mean that of idolaters, idols being so often called by the name of vanities in Holy Scripture. "They have provoked Me to anger with their vanities." "Turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver, for they are vain." "What iniquity have your fathers found in Me, that they have gone far from Me, and have walked after vanity, and are become vain?" *The deceitful*. And how did He reject them with,¹ "Woe unto you, Scribes, and Pharisees, hypocrites!"—"Why tempt ye Me, ye hypocrites?"

C.

Brev. Col.
cap. i. 9.

De Pudicitia,
cap. 18.

L.

Deut. xxxii.

21.

1 Sam. xii.

21.

Jer. ii. 5.

¹ The commentary of Gerhohus on this passage is well worth reading; though his vehemence against the simoniacs and con-

cubinaries of his time leads him to believe that an interdicted Priest cannot validly consecrate the LORD's Body and Blood;

5 I have hated the congregation of the wicked :
and will not sit among the ungodly.

Or, as it is in the Vulgate, *The Church of the malignant*: a fearful Church indeed: Satan's parody of the Immaculate Bride. That reprobate Church, as the wise man says, "is like tow wrapped together, and the end of them is a flame of fire to destroy them." *The Church*. They observe that, except in one passage of the Acts, this word is always taken in a good sense; yet S. Ambrose remarks that the Apostle does well to salute the Churches of CHRIST, because there are also churches of the devil. And the hatred of God's enemies, *quâ* His enemies—"yea, I hate them right sore"—so entirely opposed to the indifference of the present day, has always been one distinguishing mark of His ancient servants. Witness Phinehas; "and that was counted unto him for righteousness among all posterities for evermore:" Samuel with Agag: Elias with the priests of Baal. And notice the commendation of the Angel of Ephesus, "Thou canst not bear them that are evil."

Ay.
S. Albert.
Magn.
Ecclus.
xxi. 9.

L.

In Roman.
cap. xvi. 16.

Ps. cvi. 31.

Rev. ii. 2.

6 I will wash my hands in innocence, O LORD :
and so will I go to thine altar.

Two principal explanations are given of this altar. The one that it is our own heart: that altar on which the "fire" of love is always to be burning: "it shall never go out." Hence they run into all the richness of mediæval theology, to explain how the various altars of which Scripture tells, of wood, of brass, of stone, of earth, of gold, can apply to ourselves. So S. Bruno of the altar of earth, which he explains of humility. So Ven. Bede, of the altar of shittim-wood, which he understands of purity. So Solomon's brazen altar, of constancy. So Joshua's altar of unhewn stones, of earnestness and the rejection of vain glory. And so, finally, the golden altar of incense is interpreted of love. Others, again, understand the altar to be our LORD; as Him by Whom all our prayers must be offered, in Whom all our oblations must be made; Himself Priest, Altar, Victim, and the God to Whom the offerings are made. But by far the greater number of expositors take it in the former sense. *In innocence*. Because it is possible to wash them among the guilty, and say, with Pilate, "I am innocent of the Blood of this Just Person," while the

Ay.

S. Albert.
Magn.

S. Bruno in
Ex. xx. 24.

Ven. Bed. in
Ex. xxvii. 1.

Josh. viii. 31.

D. C.

C.

one of the hasty and unfounded assertions which gave such advantage to his enemies. Here he also debates the question, whether an individual Bishop can tolerate the functions of one

whom the Pope has interdicted: a doctrine, he says, taught by many learned men, and capable of seducing, if it were possible, the very elect.

Vid. Duran-
tus, de rit.
Eccl. Cath.
2. 28.

L.

Origen.

Prov. vii. 12.

Church of God replies with one voice, "Suffered under Pontius Pilate." This verse no doubt suggested the rite of the Lavabo in the Western Church; what millions of times, by what multitudes of lips, must it have been repeated, by those who have now put off the corruptible and put on the incorruptible! *So will I go to.* Or, as it is in the Vulgate, *So will I go round*: as they say the Jews did on great festivals, with green boughs, whence the idea of the procession of palms.

[*So will I compass Thine altar,* (A.V.) Origen, explaining the altar to be the soul of man, further adds, "When the soul nods not outwards, but looks towards herself, and to her own centre, she compasses the altar of God, framing no angle which can retain corruption, for the wise Solomon tells us that folly 'lieth in wait at every corner.'"]

7 That I may show the voice of thanksgiving : and tell of all thy wondrous works.

Ay.

Acts i. 1.

A.

G.

Or, as it is more truly in the Vulgate, *That I may hear the voice of praise.* For GOD must teach us, they say, first, before we can hear, secondly, tell of His works. Even as the LORD taught His disciples, before He sent them forth to convert the world; even as the LORD Himself sat among the doctors, both hearing and asking them questions, before He Himself "began to do and to teach." And notice, up to this verse we have the righteous man's actions as regarding himself; negatively, forsaking evil; actively, doing good: now we come to his deeds as regards others. He must teach. "*So hear the voice of praise,*" says S. Augustine, "as not to praise thyself even when thou art good. For, in praising thyself as good, thou art become evil." But what is this? "*I will wash my hands*"—*that I may hear?* Yes: for it is only the pure that can hear so as to understand: it is only they who are cleansed from sin to whom the voice of praise will speak. *The voice of praise.* They take it in a most blessed signification of that voice, "Come, ye blessed of My FATHER," that *voice of* heavenly and conclusive *praise* for which all earthly blame were well and happily borne.

The Rhythm
Heu, heu,
mundi vita.

O beati tunc lugentes
Et pro CHRISTO patientes !
Quibus sæculi pressura
Regna semper dat mansura !

And may tell of all Thy wondrous works, in that glorious land, whose eternity, and that only, will suffice for the relation of all. If that may be gained, most willingly "I will go to Thine altar," O LORD, even though it be as the victim myself, even if Thou hast need of me, not as the worshipper, but as the burnt-offering !

8 LORD, I have loved the habitation of thine house : and the place where thine honour dwelleth.

I have loved. For

How lovely and true, how full of grace,
O LORD, Thou GOD of Hosts, Thy dwelling-place!
How elect each architect!
How serene its walls remain!
Never moved by, rather proved by,
Wind, and storm, and surge, and rain!

Adam Vic-
torin.
The Se-
quence,
*Quam di-
lecta.*

The two clauses may be taken of the material and the spiritual Church: the one, those walls which are raised by earthly hands: the other, the house not made with hands, where each of the LORD's saints is an elect stone, in heaven. Or, if you will, of the Church militant and the Church triumphant. And when we think how low the habitation of GOD's house seems to have fallen,—how thieves and robbers have come up into it,—how that which we build, if a fox go up, he shall break down our stone wall, it may be a comfort to know that the cry of GOD's servants, in all ages, has been the same; as here S. Albertus, writing in the tenth century, in the full fervour of so many monastic institutes, makes grievous complaints of the dishonour done to the habitations of His house, and the ruins in which it lay. But, applying this verse to the material temple, the author of the *Opus Imperfectum* would nevertheless understand the beauty of the spiritual sacrifice, of the ardent love, the earnest praises, that there abound; not of the glory of shining marbles and precious metals. "O house of GOD," S. Augustine bursts forth, "luminous and beautiful! I have loved thy beauty, and the place of the habitation of my GOD, thy Builder and Possessor! To thee my exile belongs; night and day to thee my heart yearns; to thee my mind stretches forth; to the partnership of thy blessed my spirit desires to attain." "LORD," whispered the dying Paula, "I have loved the habitation of Thine house, and the place where Thine Honour dwelleth; O how amiable are Thy dwellings, Thou LORD of Hosts!" Yes, we have a better right than had Balaam to cry, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! we, who see that ministration of the SPIRIT, which is "rather glorious."¹ "Our bed is green," quotes Gerhohus; "the beams of our house are cedar, and our rafters fir;" and then continues, "But thou who readest or hearest these words of the HOLY GHOST, canst thou apply to thyself any of them? Dost thou recognize in thyself any of the felicity of the Bride, described by the SPIRIT in this song of love; or

C.

S. Albertus
Magnus.

Hom. xlvii.
in S. Matt.

Confess. xii.
15.

S. Hieron.
Ep. xxvii.

L.
Numb.
xxiv. 5.
2 Cor. iii. 8.
Cant. i. 17.

G.

¹ See the splendid passage in S. Maximus, where he compares the whole world to a temple, de-

icated to GOD's worship. It is too long to be quoted here.

hearest thou His voice, but canst not tell whence it cometh, or whither it goeth?" It is the sum of his lucubrations—most precious and beautiful they are—on the text: would only we could follow him through the whole!

D. C.

[The Carthusian sees in the *beauty* of God's house the devoutness of priest and people in divine worship, and in the *place where His glory dwelleth* the desire of Saints to approach their LORD when veiled on His altar under the forms of Bread and Wine. The English version, rendering *habitation* instead of *beauty*, is in accord with the Hebrew text. The Rabbins agree in explaining it of the Ark of the Covenant, whence we may well transfer it to the higher and deeper love which the Saints bear to the Man of Sorrows, in Whom "dwelleth all the fulness of the Godhead bodily." "O good JESU," exclaims the Illuminate Doctor, "whose heart is there that would not be softened, kindled into love, roused to devotion, moved to sympathy, when we consider Thy deepest poverty, wondrous humility, and most ardent love towards us!" And loving Him so, we shall remember too where *His honour dwelleth*, namely, in the bodies and souls of those who are called by His Name, and love our own selves with that true and unselfish love which makes us adorn ourselves, for His sake, with all holy words and works, that He may tabernacle gladly in us.

R. Kimchi.

Col. ii. 9.

Joh. Tauler,
De vita
et Pass.
CHRISTI.

S. Bruno
Carth.

Metroph. of
Smyrna.
The Hymn,
Τριφεγγής
Μονὰς θε-
αρχικῆς.

Make us those temples pure and fair
Thy glory loveth well,
The spotless tabernacles where
Thou mayest vouchsafe to dwell.]

9 O shut not up my soul with the sinners: nor my life with the bloodthirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

L.

S. Albertus
Magnus.

The sinners: offenders against God: the bloodthirsty, against their neighbour. And they see a connection between the two clauses of the eighth and the ninth verses: the former in each having rather a reference to the present, the latter to the future, life. The commentators have singularly little to say on these verses; the almost only noticeable note being that of Hugh of S. Victor. Leaving the natural sense in their right hand is full of gifts, which S. Augustine applies, with terrible minuteness, to those judges whose sentence is influenced, not by bribes indeed properly so called, but by any consideration of popular applause, or the like, he understands it thus. He would see two classes of the wicked; the first, in whose hand is wickedness, those who give themselves wholly to Satan's work: the second, those who for a certain time, and to a certain extent, serve God, and who for that service will obtain a certain temporal reward; so that it may be said, their right hand, that is, their labour, is full of this kind of

A.

Hugo Victorin,
ut et S.
Thomas Aqu.

gifts, which the merciful LORD bestows on them whom His Justice debars from higher reward. Thus Jehu, though he "took no heed to walk in the law of the LORD GOD of Israel ^{2 Kings x. 30, 31.} with all his heart, yet because he did well in executing that which was right" on the house of Ahab, had the crown of Israel secured to his family for four generations.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

In innocentid meâ ingressus sum. It was Innocent the Eighth's motto. For my own part, I would rather say with S. Bernard: "My merits are Thy mercies." And in this verse we have working out our own salvation—*I will walk innocently*, and God working in us—*O deliver me*. Cassiodorus sees an antithesis between this and the last verse. They may bring gifts, such as they are,—a multitude of sacrifices, countless money cast into the treasury: *I will walk innocently*: so as to give the same sense as that noble passage of Juvenal,

L.

C.

Hæc cedo ut admoveam sacris ; et farre litabo.

But if innocent, why need to be *delivered*? Because, they say, *I will walk in MY innocency*, implies the Blood which alone can be our innocence, the Blood of that Lamb Who taketh away the sins of the world. And they dwell on that world-famous passage of S. Augustine, which the Master of the Sentences has made his own: "Omnes justî, sive ante Incarnationem Christi, sive post, nec vixerunt, scilicet spiritaliter, nec vivent, nisi ex fide Incarnationis JESU CHRISTI, profecto ; quia scriptum est : Non aliud nomen sub cœlo, in quo oporteat nos salvos fieri."

Ay.

Magist. Lib.
iii. Distinct.
25.

12 My foot standeth right : I will praise the LORD in the congregations.

What are the feet, but the affections of the soul? If thy foot offend thee, cut it off, and cast it from thee. What is the *right* way, the shortest, most compendious route to heaven, but love, without which nothing can save, but which can alone save without anything else? *My foot standeth right*, then, or my affections are settled in love. *In the congregation*: or, as the Vulgate has it, *In the Churches*. And so, while yet the Church of God is scattered over and divided into so many various nations, before we attain to the one "general assembly and Church of the first-born," oh how truly have these words been fulfilled! Oh how truly *has* David praised the LORD in the Churches, when not one among the countless office books of the Christian world, but is based on the Psalms! They also take the *foot* of fixed

Ay.

C.

S. Cyril.
Alex. de
Adorat. cap.
14.

S. Alb. Mag.

De Civ. Dei,
ad fin.

resolutions, like that of the Apostle: "Watch ye, stand fast in the faith: quit you like men: be strong." But the former meaning is the best; because, as Albertus observes, when once we have this love, we cannot contain it within us, we must communicate it to others; and thence we get to—I *will praise the Lord in the congregations*. But more blessedly still, in that one congregation, in that one general assembly and Church, when, as S. Augustine says, "We shall be at leisure and shall see, we shall see and shall love, we shall love and shall praise. Behold, joy without end! To which leisure, seeing, loving, He bring us Who is blessed for ever and ever. Amen."

And therefore:

Glory be to the FATHER, to Whom we seek for judgment; and to the SON, the Truth in Which we walk; and to the HOLY GHOST, Who is merciful unto us.

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

COLLECTS.

Ludolph.

Grant, O LORD, Thy mercy to them that call upon Thee; and make us so constant in Thy truth that, our acts being restored to innocency, we may be freed from the wicked. Through (11.)

Mozarabic.

Redeem us, O LORD, and have mercy upon us, that our voice may praise Thee in the Church, and our lips may bless Thee among the people: purge our reins and prove our hearts by Thy love; and cut off from us all pleasures, and stop the influx of evil thoughts. Amen. (11.)

Mozarabic,
Common of
a Martyr.

O God, Who by Thy lovingkindness didst prove Thy blessed martyr N. on earth, nor didst permit him to be tempted above that he was able to bear: preserve us from all temptation, which may oppress our minds; that we, faithfully serving Thee, may so be proved, as that our temptations may not turn to the confusion of grief, but may bind us to the embrace of the truth. Amen. (11.)

D. C.

[O God, the author of innocency, and hallower of righteous souls, try out our reins and our heart, by grafting in us the calm of purity, that we may not dwell with the council of vain persons, but with our feet standing right, we may worthily praise Thee in the congregations. Through (1.)]

PSALM XXVII.

TITLE. A Psalm of David. In the LXX.: A Psalm of David before he was anointed.¹

¹ τοῦ Δαυὶδ, πρὸ τοῦ χρισθῆναι.

ARGUMENT.

ARG. THOMAS. That CHRIST is the illumination, protection, and safety of His servants that put their trust in Him. To those who for the first time enter into the LORD's house. Concerning the love of the Law. The voice of them that are baptized. To them that first enter into the faith of the LORD. To be read with the lection of Isaiah the Prophet, "Behold, they that love Thee shall eat good things." The voice of the Prophet crying to God.

VEN. BEDE. David was thrice anointed: once at Bethlehem, in the house of his father, by Samuel; secondly, in Hebron, by the Tribe of Judah, after the death of Saul; thirdly, in the same place, by all Israel, after that the son of Saul was slain. But since we read not that he composed any Psalm before his first unction, it follows that the second is that to which this title refers; before which, while he was yet an exile because of the snares of Saul, he is recorded to have written a Psalm. Note, that *before he was anointed* is not found in the Hebrew.

Since frequently before he ascended the throne David was troubled by his bitter enemies, the Prophet speaks (with reference to these his escapes) through the whole Psalm. In the opening he declareth himself to fear the LORD, and to tremble at none else: he testifieth that, in the adversities of the world, one refuge remains to him,—that, though he be tempest-tossed by corporeal dangers, he dwelleth in the house of the LORD by the unchangeable devotion of his soul: *The Lord is my Light and my Salvation*. Next, delivered from manifold destruction in divers manners, he returneth thanks; and in the spirit of prophecy promiseth to himself the reward of future beatitude, *Hear my voice, O Lord*.

SYRIAC PSALTER. David, on account of the sickness which had fallen on him.

S. ATHANASIUS. A Psalm of boasting in the LORD.

(It is manifest, on careful consideration, that this Psalm consists, properly speaking, of two: the first, a hymn of triumph, ends at the seventh verse; the other, a penitential ode, is clearly in a different metre, as well as on a different subject.)

VARIOUS USES.

Gregorian. Monday: Matins. [Good Friday: I. Nocturn. Easter Eve: II. Nocturn. Office for the Dead: II. Nocturn.]

Monastic. Sunday: II. Nocturn.

Parisian. Thursday: Tierce.

Lyons. Monday: Sext.

Ambrosian. Tuesday of the First Week: III. Nocturn.

Quignon. Thursday: Prime.

ANTIPHONS.

Gregorian. Ferial. The LORD is the strength * of my life. [Good Friday: There are false witnesses risen up against me * and such as speak wrong. Easter Eve and Office for Dead: I believe verily to see * the goodness of the LORD in the land of the living.]

Monastic. The LORD is the strength * of my life.

Parisian. Be my helper, O God; leave me not.

Quignon. The LORD * is my light and my salvation.

Mozarabic. My light and my salvation is the LORD: whom then shall I fear?

1 The LORD is my light, and my salvation; whom then shall I fear: the LORD is the strength of my life; of whom then shall I be afraid?

Varlenius. The anointings of David were three: in Bethlehem, in Hebron over Judah, and again in Hebron over all Israel. So were those of CHRIST: in His Mother's womb, in His Baptism, and after His Resurrection, when all power was given unto Him in heaven and in earth. Cardinal Hugo¹ sees the same triple unction in us: (1) in free grace, in our first vocation; (2) in sanctifying grace, after which we have to fight, as David with his enemies, and our LORD with the devil in the wilderness; (3) in heaven, for a blessed immortality.

L. *My Light.* And as Baptism is illumination, and so spoken of both in Scripture and the Primitive Church, *my Light* is well put before all other titles of the LORD. Then comes the *salvation* in all those battles to which we are, as it were, girded in Baptism. Notice the paronomasia between אורִי *my light*, and אֵיֶרָא *shall I be afraid?* And, as in the first clause, at the word *light*, we have the Sacrament of Baptism, so in the second, at the phrase, the *Strength of my life*, we have that of Confirmation.

S. Alb. Mag. Or, again, you may take it as S. Albertus does: *The Lord is my Light* against the curse of ignorance, and my *Salvation* against the impotence of infirmity. Well says S. Augustine:

A. "The Emperor is protected by his guards, and is safe; mortal is shielded by mortal, and feels secure; the Immortal defends a mortal, and do you dare to tremble?" *The Lord is my Light.* And how so?

Pseudo-Dionys. c. 4. well. First, as being the Source of all physical light and brightness; secondly, because all spiritual light and illumination, whether in angels or men, comes from Him, Who is the Father of lights. Thirdly, because He is the Comforter of them that are in mists and darkness; as it is written, Cd. Ps. cxii. 4. "Unto the godly there ariseth up light in the darkness; He is merciful, loving, and righteous." Fourthly, because He is the Source, the one only Fountain of that Light of Glory, which forms the Beatific Vision. Or again: *The Lord is my Light and my Salvation.* The Law was a *light*, showing

¹ These three unctions are very variously explained by different commentators. Ayguan dwells at prodigious length on the subject; making the first unction

Baptism, the second, death, the third, the beatification of soul and body: and this, I confess, seems to me the more likely idea.

what must be done, and what must be avoided; but in no sense a *salvation*, for it gave no power to do that which it enjoined, or to keep from that which it forbade. "The Law made nothing perfect; but the coming in of a better hope did." And we may boldly put the verse into our LORD's own mouth; for, speaking according to His Manhood, it was from God that He increased, as S. Luke testifies, in wisdom; of God, that He was enlightened and upheld in the darkness and struggles of His thirty-three years' life on earth. And now, O LORD JESU, Thou art our Light! If Thou be our guard, who can harm us? If Thou be our illumination, what can darken us? So lead us on through the dim twilight of this world by the light of Thy grace, that hereafter we may attain, in heaven, to the unclouded light of Thy glory!

Heb. vii. 19.

D. C.

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.

In the first and most natural sense, our LORD would tell us of that night, when His enemies, as soon as He had said, "I am He," went backward and fell to the ground. Gerhohus not inelegantly refers to the speech of S. Laurence on the gridiron, when it was indeed as though his enemies would eat up his flesh: "Assatus sum; jam versa, et manduca." They stumbled: or, as it is in the Vulgate, *they became weak*: and so we are reminded of that long war between the House of Saul and the House of David, which must be carried on during the whole course of every individual Christian life; and, in a still higher sense, between the Church of the Living God and the legions of Satan, until the consummation of all things. But we must see a far deeper mystery in the verse. "When the wicked"—thus speaks the Immaculate Lamb, Whose Flesh is meat indeed, and Whose Blood is drink indeed—"came to eat up My Flesh at the altar, came unworthily, came profanely, *they stumbled and fell*: this was the key-stone of their iniquities, this put the finishing stroke to their punishment." The story is well known of the younger infidel, during the epoch of Voltaire, inquiring of his more hardened and older friend, how to get rid of the prickings of conscience by which he was even still sometimes annoyed. "Take the Sacrament," replied the hoary sinner. The advice was followed, and GOD'S SPIRIT strove no more with that man: he *stumbled and fell*. Others understand *my flesh* of the fleshly failings and infirmities of every true servant of God; and the complaint to be of the joy and eagerness with which the LORD's enemies hunt them out: just as Job speaks, "If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied." Or we may take *they stumbled and fell* in a good sense. "Whoever shall fall on that stone, shall be broken." While they came, as Saul,

S. John viii. 6.

G.

2 Sam. iii. 1.

S. Alb. Mag.

Job xxxi. 31.

D. C.

S. Matt. xxi.

44.

1 Sam. xix.
23, 24.

yet breathing out threatenings and slaughter, they fell to the earth at the voice of the LORD Himself; while they came, as another Saul, to destroy David at Naioth in Ramah, the SPIRIT descends upon them, and they lie down and prophesy.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

L.

Deut. xx. 1.
S. Hieron. in
Zach. c. 10.

In Martyr.
Exhort. c. 10.

S. Athana-
sius in Vit.

S. August.
contr. q. h.

Rom. viii.
38.

... ἐν τῇ
νυκτὶ ᾗ
παρεδίδото,
μᾶλλον δὲ
ἐαυτὸν πα-
ρεδίδου,
ὑπὲρ τῆς
τοῦ κόσμου
ζωῆς . .

G.

So the Jewish King fulfils the commandment of the Jewish Lawgiver. "When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them; for the LORD thy God is with thee." These are the words that, together with the first verse of this same Psalm, have been in the mouths of many a martyr: and S. Cyprian, in that heart-thrilling exhortation, adduces them nobly. They say that, when S. Antony, after one of those strange physical assaults of the Enemy by which the Divine love permitted him to be exercised, remained victor, but through very exhaustion prostrate on the ground, he chanted lustily, *Though there rose up war against me, yet will I put my trust in Him*. "He," says S. Augustine, "will give victory to the contester Who inspired boldness for the contest. Let us not fear then the multitude of the enemy, nor the shining armour, nor that mighty and terrible Goliath. One David shall prostrate him with one stone; one youth shall put to flight the whole army of the aliens." And the confidence of the King and of the Apostle was the same; for what is this verse but, in other words, that saying of S. Paul? "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers,"—and the rest of that catalogue so trying to faith,—"shall be able to separate us from the love of God, which is in CHRIST JESUS our LORD." But let us rather put the words into our dear LORD's mouth, in the same night in which He was betrayed, or rather offered Himself for the life of the world, and when the band of men and officers, under the command of Judas, were already drawing nigh to take Him. *An host of men* indeed: Jews and Romans,—Pharisees, puffed up in their boasted holiness; soldiers, the very outcasts of humanity: the fickle multitude that, at the beginning of that same week, proclaimed Him King of the Jews, and now are about to say, "Not this man, but Barabbas!" Then there *rose up war*, such as never had been since the foundation of the world, such as never can be till the consummation of all things,—a war, the prize whereof was the whole human race,—a contest, where, on the arms of the Cross, as on scales, hung the eternal joy or misery of all generations. *Yet shall not my heart be afraid*. Yea, and though it were for an hour,—*"If it be possible, let this cup pass;"* that hour went by, and

then it was "the day of His joy, and the day of the gladness of His heart:" it was "the Baptism that He had to be baptized with, and how was He straitened till it was accomplished!"—it was the season when He was reigning "in Mount Sion and in Jerusalem, and before His ancients gloriously!" *In this will I be confident.* They dispute to what the word¹ *this* refers; but let us take it in its fullest and most glorious sense; for never was there, never can there be, such a *this* as Calvary. A *THIS*, for Him That endured it; in *this* mortal agony, in *this* putting forth of all the powers of all infernal spirits, in *this* accomplishment of all prophecies, in *this* fulfilment of all types, in *this* the ark of a shipwrecked world, in *this* the True and Eternal Tree of Life, in *this will I*, the God of confidence, *be confident* Myself. And clinging to *this*, O LORD JESUS, crucified to *this* together with Thee, grasping *this* as the anchor of our souls, dying if it must be so at the foot of *this*, *this* "the place where valiant men are," *this* the dying bed of the martyrs, the strength of the confessors, in *this will I be confident*!

Cant. iii. 11.
S. Luke xii.
50.

Isa. xxiv. 23.

Arca mundo
naufrago.

2 Sam. xi.
16.

4 One thing have I desired of the LORD, which I will require: even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

However we may apply the words in a lower sense, their own real meaning can rest satisfied with nothing short of that "house not made with hands, eternal in the heavens;" and of this the principal among the Latin Fathers understand the petition. This is indeed the one thing needful; this is indeed the joy to be *required*, ay, and to be taken by violence. *Have I desired*: by prayer. *I will require*, not by prayer only, but by self-denial, fasting, almsgiving, everything which may cause God to bow down His ear to my petition. Gerhohus puts the sentence into the mouth of our LORD, and paraphrases it with even more than his ordinary beauty: "I, in that night in which I was to be betrayed to death, to the end that I might overcome death, *desired one thing of the Lord; which I will require*, I, the True Unity, by interceding for the unity of them that are Mine even till the consummation of all things. And this was My prayer:

L.

A.

ut et
S. Gregor.,
S. Hieron.,
S. Bernard.

G.

¹ *In hoc ego sperabo*, is the Vulgate; but the LXX. has it, ἐν ταύτῃ ἐγὼ ἐλπίζω, in the feminine. Does the ταύτη refer to καρδιά, so as to make the sense, *with this heart*, of which I have before spoken, will I be confident? or does it depend on παρεμβολή, though so far back,

and thus give a sense, "With regard to the camp of the enemy, I will have no fear?" or is it simply a literal translation of the feminine ταύτη, which depends on the word ἡμετέραν before, or the ἡμετέραν that follows?

S. John xvii. 24. 'FATHER, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me.' Thus I then asked that *one thing* from the LORD, when I was about to die for that people; and not for that people only, but that I might gather together in one the sons of GOD that were scattered abroad. This one thing I then once asked, namely, in My death; but I will daily require it in the Sacrament which I have commanded My Priests to offer for My holy Church continually. By My own mouth I *desired* it once; by the lips of My Priests I still *require* it continually, as long as My death shall be set forth in the Sacrament of the Altar, until I shall come at the end of the world, *that I may dwell in the house of the Lord* in peace: all war at an end, all My members completely united to their Head, all the stones banded together in the everlasting building, by the grace of Me, Corner and Top stone, Author and Finisher of Faith."

βλος ἀβω-
ρός.

S. Bernard.
Serm.

O how many a soul, now set free from carnal struggles, now liberated from earthly darkness, desired that one thing in the days of her pilgrimage here! in the time of that life which is not life, that they might stand *all the days of their true life in the House of the Lord!* "O blessed region of Paradise!" cries one; "O blessed region of delights, to which I yearn from the valley of ignorance, from the valley of tears, where is wisdom without ignorance, where is memory without oblivion, where is intellect without error, where is reason without obscurity! Blessed are they that dwell in Thy house; they will be alway praising Thee! The kingdom of God is bestowed, promised, manifested, received; bestowed in predestination, promised in vocation, manifested in heaven."—"We may also, if we will, take the verse in a lower sense,—lower only comparatively with the highest,—of the religious, as contrasted with the secular, life. In this signification, over and over again have the great masters of spiritual life preached from it to their followers; in this signification S. Bernard impressed it on his Cistercians, Peter the Venerable on his Cluniacs, S. Francis de Sales on his Sisters of the Visitation. Or, again, as most of the Greek Fathers, we may understand it of the visible and material House of God, the symbol and foretaste of that eternal dwelling. *That I may see the fair beauty of the Lord.* The Vulgate has it *voluptatem*;¹ but Gerhohus, following the Italic, reads *voluntatem*, and shows how fully our LORD's prayer in this respect was fulfilled. And they may well take occasion, hence to dwell on the two wills of the LORD,—as Perfect God and Perfect Man. Never let it be conceived that Mono-

Origen.
Didymus.
Theodoret.
G.

¹ The Ambrosian reads *voluptatem*. The Vulgate read *voluntatem* till the emendations of Sixtus V., whence Hugh of S. Victor and Gerhohus have taken

it. On the other hand, some MSS. of the Italic have *voluptatem*. This is, of course, the true reading, corresponding to the LXX., *τερπνότητα*.

thelism was an abstract heresy, which has no relation to the inward Christian life. It is everything for us, whether our dear LORD, as man, had to utter this prayer, "that I may see the will of the LORD,"—whether He suffered, and therefore can sympathise with, that bitter struggle against our own wills; or whether, by the so-called Theandric operation, that struggle was in name only, not in reality. Well did S. Sophronius labour and suffer for this, the engrafting in the Catholic Creed that precious doctrine of our LORD's Sympathy. Let the Scriptural Albert explain the verse to us: *That I may dwell.* Here is what he seeks and requires; that celestial habitation which is the House of God. O Israel, how great is the House of God, and how large is the place of His possession. And this *all the days of my life!* As if he said, I will never cease. And in these words we are taught that there should be unity in our prayers; that we should not ask for many things, but for one. 'When ye pray, use not vain repetitions.' There must be diuturnity,—*have I desired;* and continually,—*which I will require all the days of my life.* 'Be not thou hindered to pray continually.' 'Men ought always to pray, and not to faint.' It must be spiritual, *that I may dwell in the house of the Lord:* all the days of our present life, laboriously, in the Church Militant: and after that, for ever and ever, gloriously, in the Church Triumphant. First, of the first: 'Neither death nor life . . . shall separate us.' Of the second: 'Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out.' *That I may see the will of the Lord.* According to that glorious petition, 'Thy will be done.' *And to visit the Temple.* CHRIST¹ the Man, the Temple of the Divinity. 'The LORD God Almighty, and the Lamb, are the Temple of it.'" Thus far S. Albert.

S. Albertus
Mag.Baruch iii.
24.S. Matt. vi.
7.Ecclus.
xviii. 22,
Vulg.
S. Luke
xviii. 1.Rom. viii.
38.

Rev. iii. 12.

Rev. xxi. 22.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

Or, as the Vulgate gives it, *He hath hid me.* That tabernacle, of which Isaiah says, "Come, My people, enter thou into thy chamber, and shut the doors about thee:" the Rock which is to be the hiding-place for the persecuted and feeble conies: that safe cleft, opened by the spear in the day of Calvary, and since then, and to the end of all things, afford-

Euseb.

Prov. xxx.
26.

¹ This, although proceeding from so perfectly sound a theologian as S. Albertus, has rather a curious sound, and may serve as an example of the Nestorianizing way of talking (for it pro-

bably was only a way of talking) prevalent in Germany in the twelfth and thirteenth centuries, and which Gerhohus so vigorously opposed.

ing a refuge for all troubled souls until the indignation be overpast. His *tabernacle*, won for us when with His own Right Hand and with His Holy Arm He gat Himself the victory: but yet "*our chamber*" also, because belonging to each of us as much as if none other had a right to that hiding-place.

Giles
Fletcher:
CHRIST'S
Triumph
after Death.

Here let my LORD hang up His conquering lance,
And bloody armour, with late slaughter warm;
And looking down on His weak militants,
Behold His Saints, amidst their hot alarm,
Hang all their golden hopes upon His arm:
And, in this lower field disparting wide,
Through windy thoughts that would their sails misguide,
Anchor their fleshly ships fast in His wounded Side!

Beda.

Venerable Bede, connecting this with the preceding verse, says very well that, it is as though some one, amazed at the boldness of David's desire "to visit the Temple," had asked: Do you, spotted with sin, do you, from the sole of whose foot to the crown of whose head there is no soundness, venture on such a request? Yes: for in *the time of trouble He hath already hid me in His tabernacle*; in the time of glory, therefore, He may well give me a place in His mansion. *In the secret place of His dwelling.* "The LORD said, that He would dwell in the thick darkness." And, no doubt, here we have a reference to the Incarnation; our only defence in the time of trouble, our only hiding-place from the just wrath against sin. *Upon a Rock.* "What is there of good," cries S. Bernard, "that is not to be found in the Rock? On the Rock I am exalted; on the Rock I am secure; on the Rock I stand firmly. Secure from the enemy; brave, as regards accident: and this because lifted up from the earth; for changeable and perishable is everything earthly." And no doubt there is a reference in this to that magnificent vision in Exodus: "Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the Rock, and will cover thee with My hand while I pass by." And thus is God's glory seen in the Incarnation. They take it, again, of the religious life; those holy men who, in the midst of those tempests of iniquity, those frightful storms of violence and ungodliness, had experienced this strong Tower; where they, in the deep secret place of the Tabernacle, communed with their LORD, leaving their converse with Him as the teaching and the delight of all ages. O happy and holy tabernacles—*ἀθανάται κάλυβαι*—of Cîteaux, Prémontré, Cluny, Monte Casino, Fontevraud, S. Gall, how, while studying the Psalms which so gloriously echoed among you, how do we still feel the influence, how do we still drink into the learning, how may we still taste of the holiness, of those night-watches, of those fasts, of those vigils, which made your

D. C.
1 Kings viii.
12.

S. Bernard.
Serm. 61, in
Cant.

Exod. xxxiii.
21.

S. Bernard.
Hugo Vic-
torin. in Ps.
xxxviii.

Apollin-
narius.

Saints that which they were, and you the nursing mothers of religion in the midst of floods of ungodliness !

6 And now shall he lift up mine head : above mine enemies round about me.

S. Bernard names three ways in which our heads *are lifted up* : by disenchaining our hearts from earthly affections ; by conferring on us Divine knowledge ; by kindling in us the love of heavenly things. But let us rather take our *Head* in the sense of Him Who is our only and our True Head, JESUS CHRIST. Now, whatever happens to me, my *Head* shall be exalted ; now, whatever sufferings are appointed for me, my *Head* shall be honoured. "Now also CHRIST shall be magnified in my body, whether it be by life or by death." *Lifted up.* But how ? He was lifted up on the Cross, as well as to the Throne : and in that sense also may we take it,—that when we are suffering from our *enemies round about*, our Head makes those sufferings His own. If we are crucified, He shares our cross ; "Saul, Saul, why persecutest thou *Me* ?" If Stephen is stoned on earth, JESUS is standing in heaven. *He hath exalted my Head* is the reading of the Vulgate ; and well does S. Augustine remind us that, our Head being already there, we, His members, ought to be with Him now in thought and desire, as hereafter in joyful reality.

S. Bernard.
Hom. xv. in
Ezech.

G.

Phil. i. 20.

A.

Sic nobis cum cœlestibus
Commune manens gaudium,
Illis, quod se præsenterat,
Nobis, quod se non abstulit.

The Hymn,
*Optatus votis
omnium.*

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the LORD.

Or as it is in the Vulgate, *I have gone round, and offered the sacrifice of vociferation.* And this going round, if fancifully, is at least beautifully applied to the Litanies of the Church ; which, beginning from the Blessed Trinity itself, the Source of all being, go round or through the economy of the Christian dispensation, commencing at the Incarnation, continuing through the Life and Passion, culminating in the Resurrection and Ascension of our LORD, and the sending down of the Paraclete ; and then again returning to that glorious Trinity whence the office began. And the *sacrifice of vociferation* gloriously describes the one and completed oblation of the Cross, that most precious Blood, which cried aloud for better things than that of Abel. Or the *going round* may be the going through the world with the glad tidings of salvation : "So that from Jerusalem, and round

G.

A.

&

S. Hieron.

L. about unto Illyricum, I have fully preached the Gospel of
 Rom. xv. 19. CHRIST." Ambrosius Ansbertus refers us to the going round
 In Apoc. Jericho, the devoted city : and thence gathers that it is when
 c. 1. the sins and temptations of our corrupt nature are devoted
 S. Alb. Mag. to God, then a true sacrifice of peace is offered. Albertus
 reminds us here, when we *go round* this lower world, and all
 S. Gregor. its beauty and glory, we shall find it nothing but a book full
 M. of the praise of God ; and "marvellous is it," cries Gregory,
 "that man is not always praising, since everything amidst
 S. Ambros. & we may take it, with others, of a soldier diligently going his
 S. Remig. rounds, keeping a diligent look-out on the enemy, and ful-
 S. Mark xiii. filling the last command, delivered to the multitudes, of the
 37. Captain of his salvation : "And what I say unto you, I say
 unto all, Watch." *I will sing and speak praises.* But how
 is this ? to begin with singing, and to descend to speaking ?
 Yes ; for as he that was not rich enough to bring the bul-
 lock or the goat, was allowed to offer the pair of turtle
 doves, or the two young pigeons, so here the meanest, as
 well as the highest praise, is not rejected from the service of
 God.

Col. iii. 3. [There is yet another offering, when he whose "life is hid
 S. Bruno Carth. with CHRIST in God," offers the oblation of self-denial and
 holiness, according to those words of a Saint :

S. Prosper.

Nec CHRISTI exemplo suavior exit odor
 Quam cum homo castorum profert libamina morum,
 Et de virtutum munere sacra litat.]

8 Hearken unto my voice, O LORD, when I cry
 unto thee : have mercy upon me, and hear me.

G. *My Voice* : that Voice which the precious Blood of Cal-
 vary utters from the ground. Remark, he saith not, *words* ;
 for this is a mute voice, not articulated into phrases, but
 none the less mighty, yea rather, none the less Almighty, to
 bring down God's pardon. The Voice of that Blood, whe-
 ther on the Cross or in the chalice : "one thing have I de-
 sired of the LORD," the pardon of man. It has been well
 observed, that this verse contains nine necessities to prayer.
 It must be,¹ for a worthy matter ; vocal ; rational ; proper ;
 devout ; right ; humble ; necessary ; continuous. S. Gre-
 gory well says, with a turn that can best be given in its ori-
 ginal idiom : "Æternam ctenim vitam si ore petimus, non
 tamen ore desideramus, clamantes tacemus. Si vero desi-

Hugo Vic-
 torin.

S. Gregor.
 Moral. xxii.
 18.

¹ S. Albertus has here a cu-
 rious passage, directed against
 those who recite the Hours in
 bed, and against those also who
 say them vicariously ; as, for ex-

ample, if a Priest recited Tierce
 to himself, while attending Sexts
 in Church, and so intended to
 satisfy the canonical require-
 ment for both Hours.

deramus ex corde cum etiam ore conticescimus, tacentes clamamus."

I said, in the introduction to this Psalm, that this eighth verse manifestly began a new composition; the triumphal thanksgiving of the former having been succeeded by penitential deprecation. The two Psalms, however, seem to have been joined into one long before any historical evidence.

9 My heart hath talked of thee, Seek ye my face : thy face, LORD, will I seek.

Or, as it is in the Vulgate, *To Thee my heart hath spoken : Thee my face sought out : Thy face, O Lord, will I seek.*

"This," says Vieyra, "is the discreet energy wherewith David repeats to God that which he had already said to Him, *To Thee my heart spake*. He saith not, 'To Thee, O LORD, I spoke;' because to God the heart alone speaks, and with God the heart alone holds converse. And as the heart is the instrument and the tongue which speaks to God; thus, as men understand only that which the tongue says, and comprehend not that which the heart speaks, so God hears only that which the heart speaks, and pays no attention to that which the tongue says. Hence it follows that, if the heart speak not, though the man may say the same thing a hundred and fifty times, yet, so far as God is concerned, he speaks not one word, and is dumb. *Voce sonant, corde muti sunt.*"

Vieyra.
Serm. do
Rosario, v.
351.

The Hebrew in itself presents considerable difficulty; and hence the very different reading of the Prayer Book and of the Bible version, which, amplifying that of Tremellius and Jerome, gives, *When Thou saidst, Seek ye My face*. But this is clear: that whatever the Psalmist had done in past times, that he now stirs himself up to do manifold times more. *Thy face, Lord, will I seek*. As Moses did in the Mount, when he partly, but not fully, obtained that which he desired; and as the same Moses, nearly fifteen hundred years after, did on the holy hill of Tabor. "The LORD is good unto them that wait for Him, for the soul that seeketh Him," says Jeremiah. "And if good," asks S. Bernard, "to them that seek Him, what to them that find Him?" Or, as the Saint says in that most precious rhythm :

L.

Exod.
xxxiii. 23.

Lam. iii. 25.

S. Bernard.
Serm. lxxx.
in Cant.

"Qnam pius te quarentibus!
Sed quid inventientibus?"

S. Gregory complains that, after his elevation to the Pontifical dignity, he had so much less opportunity for this most sweet search after God than had been possible to him before. Others, again, take the word *face* in the same sense in which S. Paul speaks of the brightness of the FATHER's glory, and the express image of His Person, namely, of our LORD JESUS CHRIST. Here, it has been well said, in seeking for the glory

Epist. i. 5.

Heb. i. 3.

S. Alb. Mag.

and manifest vision of God, he asks, in fact, for two things : 1, for the end itself, in this verse ; 2, for the means requisite to that end, in the next. And he prayed as the mother of
 1 Sam. i. 13. his master did : " Now Hannah, she spoke in her heart." Ay. Notice that there are some who in their prayers speak, not to God, but to man ; who seek not God's face, but man's : and these are the hypocrites. And then, the bold, fearless declaration, *Thy face, Lord, will I seek*. It is needful, indeed, that he who makes it should have that perfect confidence in God, of which we before read, " Though an host of men were laid against me, yet shall not my heart be afraid ;" for let but once this calm, unflinching resolution be expressed, and *their* name will be legion who attack us.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

L. Three times is that expression, *the face of God*, repeated ;
 S. Isidor. whence they gather the doctrine of the Blessed Trinity.
 Pelus. Epist. But GOD's face may be hid for other causes besides that of
 i. 143. displeasure ; whence the second clause of this verse. It may
 G. be in pure love ; it may be for our own preservation, as was the case with Moses in the rock ; it may be only that we may seek more earnestly, and find more gloriously. And this whole verse shows how God worketh in us both to will and to do of His good pleasure. He had said in the verse above,
 C. " Thy face, LORD, will I seek." But of himself he could never find ; therefore the second petition, *I seek : O hide not Thou*. S. Augustine breaks out into a fervour of rapture in his second exposition : " *O hide not Thou Thy face from me*. Magnificent ! nothing can be more divinely spoken ! This is the feeling of those that truly love. Another man would be blessed and immortal in the pleasures of those earthly lusts which he loves, and peradventure for this reason would worship God, and pray, that he may long live here in his delights, and that nothing should fail him, which earthly desire has in possession, neither gold, nor silver, nor any estate that charms his eyes ; that his friends, his children, his wife, his dependents, should not die : in these delights would he live for ever. But since he cannot for ever, for he knows that he is mortal, for this haply does he worship God, and for this pray to God, and for this sigh to God, that all these things may last even to old age. And if God should say to him, Lo, I make thee immortal in these things, he would accept it as a great boon, and in the exultation of his joy and congratulation would be unable to contain himself. Not so doth the man act, who hath made one petition of the LORD."

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

My succour : and what does that prove save that the petitioner is at work for himself? One may move a stock or a stone, that do nothing for themselves; one cannot be said to succour, unless the thing succoured try with its own strength. And not less true is the remark of S. Jerome: He that remembers so gratefully, shall certainly be assisted most hopefully. *Leave me not* : and so he attributes all his past good actions to God; for, unless the Lord had been with him before, He could not be asked not to forsake him now. *Leave me not, neither forsake me*. And thence they draw an argument for the difference between mortal and venial sins. *Leave me not* : not even for one moment; not even so that I may commit one folly, may be guilty of the least and most trivial fault. *Neither forsake me*. For, if Thou shouldest leave me to myself for any time, there is no depth of guilt into which I may not fall. It is no merit of mine, but simply Thine own watchfulness, which has hitherto preserved me. And remember, says one earnestly, that though none ought to despair while yet in the Way, because till the very end the grace of God stands open, yet none can feel secure, because, till the very end, the devices of Satan will not be concluded. If, on the one hand, He is able to save unto the uttermost; on the other, "he that is dead"—and therefore none *but* he that is dead—"hath ceased from sin."¹ Or, if we put the verse into our Lord's mouth, we must understand it: "Be Thou My helper, O Lord, My FATHER, co-operating with Me in all things: *leave Me not* in the hand of the wicked, on the Cross: *leave Me not* to the guardianship of the soldier, in the sepulchre: *nor forsake Me*, that is, My mystical Body, for which I lived, for which I suffered, for which I died, for which I rose again from the dead: *leave Me not, neither forsake Me, O God of My salvation*."

"One of the things," says Vieyra, "which I have much noted in David, is the great frequency with which he beseeches God not to leave him; and the many and divers ways in which he repeats and urges this same petition: 'O go not from me, for trouble is at hand;' '*Leave me not, neither forsake me*;' 'Go not from me, O Lord;' 'Cast me not away from Thy Presence;' 'Go not far from me, O God;' 'O let me not go wrong;' and five times² in the same words, 'Forsake me not.' If God for a sin of David's left him once, and afterwards restored His Grace with so much certainty and efficacy, why does he so often, and in such different ways,

A.

S. Hieron.

S. Aug. de
Grat. et Li-
bero Arbit.
c. 6.S. Albertus
Magnus.

Ay.

D. C.

Serm. na 2
feria dep. 2
Dom. da
Quaresm.
viii. 432.Ps. xxii. 11;
xxxv. 22; li.
11; lxxi. 10;
cxix. 10.

¹ The singularly double sense in which, in early times, the word *merit* was used, is well illustrated by the commentary of Cassiodorus on this verse: "Ubi sunt, qui humanis meritis dicunt aliquid applicandum? Petit Rex

et Propheta, plenus gratiâ et benedictione cœlesti, ne deseretur a Domino. Scit enim quia si ille reliquerit, nulla se regere potestas prævalebit."

² Here; Ps. xxxviii. 21; lxxi. 8; cxix. 8; cxxxviii. 8.

Deut. xxxi.
16, 17.
2 Chron.
xxiv. 20.

beseech GOD not to leave him? Certain it is that the Prophet would not discover so many ways of supplicating, unless GOD had as many ways of leaving. And why? The reason depends equally on His mercy, and on our misery. GOD never leaves man, unless man first leaves Him; and because we have so many ways of leaving GOD, therefore GOD has so many ways of leaving us. Thus wrote GOD in an express law: 'This people will forsake Me . . . and I will forsake them;' and in another place drew a consequence from it: 'Because ye have forsaken the LORD, He hath also forsaken you.' So that to leave and to be left is, between GOD and man, a reciprocal condition. If GOD were to be the first to leave, never should we be left; but because we are the first to leave, therefore it is that so often, and in so many different ways, we are forsaken by GOD."

12 When my father and my mother forsake me :
the LORD taketh me up.

- L. Look for a moment at King David, when he gave his father and his mother to the care of the King of Moab; and thus, in the midst of his dangers and wanderings, was forsaken by them. And then consider the Son of David, forsaken and rejected by His own relations,—“for neither did His brethren believe in Him,”—and yet *taken up* by that FATHER, of Whom He said, “I knew that Thou hearest Me always.” But mystically, human nature was forsaken by its general father¹ and mother at the very beginning: when, forgetful of the misery and destruction they thus entailed on their race, they ate of the forbidden fruit; and GOD *took it up*, by the promise given as soon as the sentence was pronounced, that “the seed of the woman shall bruise the serpent’s head.” It is a singular explanation of S. Augustine, that by the father, the devil, by the mother, corrupt human nature, is signified; both of whom forsake us when we earnestly and with purpose of heart turn to GOD. Others, again, see in this verse the complaint of our LORD of His rejection by His father, the Jewish nation, and by His mother, the synagogue,—that mother who platted for Him so cruel a diadem in the day of His Passion. And notice: when David complains that his father and mother had forsaken him,—
- G. (and compare the text, “Thy father was an Amorite, and thy mother an Hittite,”)—in the person of Adam and Eve, it was his Son, as well as his LORD, Who, taking him up, was to repair his loss: “Instead of thy fathers, thou shalt
- A. D. C. Ezek. xvi. 3.

¹ Ayguan gives a curiously feudal explanation of this sense: “Si rex militis donasset castellum pro se et posteritate suâ, miles autem efficiatur proditor

regis; non digne non solum privatur pro se et totâ posteritate, castro, verum etiam perpetuo damnatur exilio?”

have children." There is a Hebrew tradition, to which the verse may refer, that GOD had bound Himself by oath to be the Father and Mother of the orphan, who with all his heart and soul had resort to Him.

Cd.

13 Teach me thy way, O LORD : and lead me in the right way, because of mine enemies.

And it may still be the Son of David Who, according to the flesh, speaks. For He knew the malice and bitterness of His enemies : He saw how they "watched Him;" He knew how they would entangle Him in His talk. And what, in so far as He was Man, He in the days of His flesh prayed for Himself, that He still prays for those that, being *His*, are Himself: "Why persecutest thou *Me*?" And this verse well connects itself with that which precedes : for, if the LORD has taken us up as our FATHER, then it is His to lay down the laws by which we are to be governed and guided. And David had good occasion to offer this prayer : he, of whom, on account of one unhappy deed, it is written, "Thou hast given great occasion to the enemies of the LORD to blaspheme." *Teach me Thy way.* And who is the way, save He That said, "I am the Way, the Truth, and the Life?" Him we have to learn as the Way ; Him we have to strive after, as the end. *Teach me :* or, as others have rendered it, *Enlighten me :* in Him and by Him Who is the Light as well as the Way. Or take it as the voice of CHRIST Himself: *Lead Me in the right way*, namely, from darkness to light, from the sepulchre to the palace, from the darkness of Joseph's cave to the ineffable light of heaven. And this *because of Mine enemies :* for they have set the seal, and appointed the guard, lest "the last error should be worse than the first."

G.

L.

2 Sam. xii.

14. A.
S. John xiv.
6.Aquila and
Theodot.
φωτισόν με.

Lu.

14 Deliver me not over to the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

Of David, no need to show how he was persecuted by the false witnesses who chased him from city to city, from wilderness to wilderness : how Doeg, how the Ziphites, how the men of Keilah rose up against him with their falsehoods : and how, but by GOD's perpetual love, this "morning hind" must have been taken in the toils. And so of the Son of David : "There arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple made with hands, and in three days I will build another made without hands." Well says Vieyra : "If we read the Gospel of S. John, we shall find that CHRIST had of a truth said the aforesaid words. If, then, CHRIST in reality had said that He would rebuild the temple in three days, and

L.

S. Mark xiv.
57.Serm. da
Sexagesima,
Tom. i. 71.

this is the very thing that the witnesses deposed to, how can the Evangelist call them *false witnesses*? . . . They were false, because CHRIST spake in one sense, and they reported in another; and to report the words of GOD in a different sense from that in which they were spoken, is to bear false witness against GOD. Ah, LORD, how many bear false witness against Thee now! how many times do preachers make Thee say that which Thou never saidst! how many times I hear, not Thy words, but the preacher's imaginations!" The latter part of the verse thus runs in the Vulgate, and it has probably been as often quoted as any clause of the Psalms: "*and iniquity hath lied to itself.*" It is confessedly one of the most difficult verses in the Psalms; whether one ends the meaning with the conclusion of the clause, or, with Tremellius, carries it on into the next verse, "and they that breathe out violence *would have carried me off*, unless I had believed to see," &c. And *iniquity hath lied to itself* since the beginning of the world; but never so as when that old Leviathan swallowed the bait of the LORD's Humanity, and perished by the hook of His Divinity. Let the Eastern Church tell us so in her own glorious language: διὰ θανάτου τὸ θνητὸν, διὰ ταφῆς τὸ φθαρτὸν, μεταβάλλεις· ἀφθαρτίζεις γὰρ θεοπρεπέστατα, ἀπαθανατίζων τὸ πρόσλημμα· ἡ γὰρ σὰρξ σου διαφθορὰν οὐκ εἶδε, Δεσπότα, οὐδὲ ἡ ψυχὴ σου εἰς ᾧδου ξενοπρεπῶς ἐγκαταλέλειπται. *Iniquity lied to itself*, when the Jews were pursuing the Spotless Lamb with their "Crucify Him! crucify Him!" but Satan (now too late discovering his mistake) had stirred up Procla to send the message, "Have thou nothing to do with that Just man." It has been imagined, but surely without sufficient cause, that this verse was corrupted by the Jews, in order to obscure the reference to the false witnesses against our LORD.

15 I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

Rupert.

Oh, happy verse, comfort and support of so many travellers in the vale of Baca! Oh, blessed words, the last that have been pronounced by so many Christian lips before they were hushed by death! *Fainted*! Yes: who would not? *Fainted utterly*! Yes, and that a thousand times, but for that very belief, the Land of the Living! O my land! true Land of the Living, true Land of Life! life, blessedly eternal, eternally blessed; where there is certain security, secure tranquillity, tranquil jucundity, happy eternity, eternal felicity; where perfect love, nevermore fear, everlasting day, agile motion, one spirit in all! O Land of the Living, though the eye hath not seen thee, yet the heart can long for thee, can groan for thee, can yearn after thee, can aspire to thee. Yes: if for a time we give way to the faintheartedness of

S. Ambros.
in Ps. xxxvi.

Ode 5 for
the Great
Sabbath,
(by Mark of
Idrus.)

A.

Leo de Cas-
tro.

S. Prosper,
de Vitâ Con-
templat.

S. August.
in S. Joan.

Hezekiah, "I said, I shall not see the LORD, even the LORD in the Land of the Living;" that *I believe verily* of David comes in to be our comfort and our strength. In the *Land of the Living*. It is but little we see of Him here, in the land of the dying, in the land of types and symbols, in the land of figures and enigmas, in the land where "the days of darkness shall be many;" and "few and evil are the days of the years of" every "pilgrimage." Of this Land of the Living S. Jerome collects and explains many and many a happy passage of Scripture: the earth that the "meek shall inherit;" the "delightsome land;" the "place of broad rivers and of streams;" the city, whose "foundation is upon the high hills;" the earth that is "visited and blessed by God," that is "made very plenteous;" the land "that floweth with the true milk and honey." Yes: however, in a low and unreal sense, we may apply this verse to our life in this world,—however much, beholding the multitude of life that goes on, and is supported and kept up here, this globe may be called the land of the living,—yet the united testimony of the Saints calls by that name the kingdom of heaven, and that kingdom only. Hear S. Albert, as always, Scriptural: "The Land of the Dead is Hades; 'a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.' The Land of the Dying is this world; 'For we must needs die, and are as water spilt on the ground, which cannot be gathered up again.' The Land of the Living is Paradise; 'Ye shall come unto a people secure, and to a large land: . . . a place where there is no want of anything that is in the earth.'" Even the Pythagoreans had their *ἀντίχθονα*,—their Land of the Living; and GOD forbid that a Christian soul should use the word in a lower signification than they did!

Isa. xxxviii. 11.

G.

Eccles. xi. 8.

Gen. xlvii. 9.

L.

Ad Dardan. Ep. 129.

S. Matt. v. 5.

Mal. iii. 12.

Isa. xxxiii. 21.

Ps. lxxxvii. 1.

1.

S. Gregor.

Nyssen. in

S. Matt. v. 4.

Origen.

Hom. xxvi.

in Num.

S. Albert. M.

Job x. 22.

2 Sam. xiv. 14.

Judg. xviii. 10.

10.

S. Clem.

Alex.

Strom. v.

Pia Deside-

ria, iii. 14.

O qui sidereas habitas, Rex maxime, sedes,
 Quam tua præ terris invidiosa domus!
 Exulat æthereis longe nox horrida terris,
 Et nitet excelso lumine clara dies.
 Clara dies, æterna dies, septempace Phœbi
 Fulmineum nostro lampada, luce premens!

[Note, too, how the Western Church, by taking the latter clause of this verse as the Antiphon to the Psalm both for Easter Eve and the Office for the Dead, leads us from the thought of CHRIST's victory over the grave to ours in Him.

Fear'st thou the death that comes to all,
 And knows no interceder?—
 O glorious struggle, thou wilt fall,
 The soldier by the Leader!
 CHRIST went with death to grapple first,
 And vanquished him before thee:
 His darts, then, let him do his worst,
 Can win no triumph o'er thee!]

The Hymn,
*Huc ad ju-
 gum Calva-
 riæ.*

16 O tarry thou the LORD's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the LORD.

O blessed words, that have comforted so many a mourner's heart,—that have braced so many a trembling spirit,—that have gone to the prison or to the place of torture with the Church's heroes ! Yes, it matters not in what sense we take the words—whether as said by David to himself, or by David to another, or by God to David. *Tarry thou the Lord's leisure.* But how long ? The people whom the LORD fed in the wilderness tarried His leisure three days ; the inhabitants of Bethulia five days, and their heroine said, “ And now who are ye that have tempted God this day ? For if He will not help us within these five days, He hath power to defend us when He will : . . . do not bind the counsels of the LORD our God.” It is written, indeed,—and blessed be God for that promise,—“ Knock, and it shall be opened unto you.” “ But he,” says S. Peter Chrysologus, “ who, when he hath once knocked, is angry, because he is not forthwith heard, is not a humble petitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently tarry the LORD's leisure. If He suffer thee to be imperilled on the sea until the fourth watch of the night, He doth it to teach thee trust in Him, and patience in time of adversity.” *Be strong : viriliter age* it is in the Latin,—a fair translation of the LXX.'s ἀνδρίζου,—but the Hebrew word פִּיִּן has no reference to man. And rightly, they say : some women have so often stirred up men in faith and love. So Deborah,—so the wife of Manoah,—so Judith,—so the holy women who returned from the Tomb while the Apostles doubted,—so S. Blandina and S. Ponticus in the amphitheatre of Lyons,—so S. Faith and S. Caprais in the fire at Agen. A saying of Gerhohus, though not so intended, will make an admirable proverb for the daily use of a Christian :

“ Non putes negatum,
Quod sentis dilatum.”

- G. And the LORD will undoubtedly say to every faithful waiter,
S. Mark viii. 2. what He said to the multitudes of old, “ I have compassion on the multitude, because they have now waited on Me three days :” the three days that remind of the threefold promise, “ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.” “ In this verse,” says S. Albert, “ he touches on four difficulties which suffer us not to enter into eternal life. The first, the dilation of GOD's answer ; against the which he saith, *Tarry*. The second, the difficulty of doing well ; against the which he saith, *Be strong*. The third, the danger of pusillanimity ; against the which he saith, *He shall comfort your heart*. The fourth,
- Didymus.
S. Bernard.
Jud. viii. 12.
S. Chrysolog. Serm. xxxix.
L.
S. Fulgentius, Ep. iii. c. 5.
C.

the bitterness of trouble; against the which he addeth, *and put your trust in the Lord.*"

And therefore :

Glory be to the FATHER, in Whose house we desire to dwell all the days of our life; and to the SON, the right Way in which we are led: and to the HOLY GHOST, in Whose tabernacle we are hid.

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

COLLECTS.

O God, Which art the Helper of all, defend us from the Ludolph. camps and the battles of the enemy; so that we, dwelling in the eternity of Thy House, may merit to behold Thy Face by spiritual contemplation. Through (1.)

Deliver not, O LORD, Thy Church into the bloody hands Mozarabic. of her enemies: grant that, when false witnesses rise up against her, they may be put to confusion as soon as the banner of the Cross is set up in her. Amen. Through Thy mercy (11.)

O God, our Light and Defence, remove from us the night Mozarabic. of sorrow and ignorance; give us the light of truth and knowledge, that all our hope may remain fixed on Thee, and that all the assembly of them that would seek to hurt us may be brought to nought. Grant that we may be set on the rock, that, being made strong in CHRIST, in Him we may be lifted up in charity, by Whom we are edified in faith. Amen. Through Thy (11.)

[Almighty God, Helper and Strength of our life, defend D. C. us from the snares of our enemies, and from all perils of soul and body, that, by the gift of Thy lovingkindness, we, steadfastly persevering in works pleasing to Thee, may be found worthy to behold Thy goodness in the land of the living. Through (1.)]

PSALM XXVIII.

TITLE. A Psalm of David.

ARGUMENT.

CASSIODORUS. In the *number* of the present Psalm, and of those which follow, we have in no wise been able to discover any sufficient reason: which, for example, was fitted to be the 26th, the 27th, or the 28th. But we leave this point to the studious,—that, in the examples, for instance, to which we have alluded, when they find no mystical signification in the number as it stands, then they should

S. John ii. 6.

divide it into its component parts, whether two or three. For instance: they should divide twenty-six into the separate numbers of twenty, and six; twenty-seven into thrice nine. For it may be that by this method of division the reason of the Psalm may more easily be discovered. What does it matter whether the vessels of the Psalms contain two or three firkins apiece? If not even so can you discover any likely signification, it befits you to believe that the Creator of the earth and heaven hath distributed His works and His sayings, without any doubt, by mystical excellencies,—He Who doth all things in weight, number, and measure.

ARG. THOMAS. That CHRIST, assisted by the FATHER, arose from the sepulchre with a glorious Body. CHRIST speaketh concerning the Jews. The voice of the martyrs. The voice of the Church against them that are treacherous. This Psalm is to be read with the lection of Daniel the Prophet.¹

VEN. BEDE. It is well known that David, in the title of the Psalms, always signifieth CHRIST; as *mighty in hand* in the contest of His Passion, *desirable* in the glory of His Resurrection: but it applieth to Him sometimes in Himself, sometimes in His members. But when the word *himself* is added (Venerable Bede refers to the title, *Psalmus ipsi David*,) we must understand no other than the Mediator of God and Man in and by Himself. And He it is that speaketh through all this Psalm, praying on account of the humility of the flesh which He hath assumed, threatening the punishment of His adversaries, not through any desire of revenge, but for the vindication of the truth. In the first section the LORD CHRIST prayeth by His humanity that His prayer may be heard in the time of His future Passion: *Unto Thee will I cry*. Next He rendereth thanks, for that He hath been heard in those things for the which He made request: *Praised be the Lord, for He hath heard*. In the end of the Psalm He addeth His desire, that, as He Himself hath been raised up by the power of His Resurrection, so the people that shall believe in His Name may obtain salvation: *O save Thy people*.

SYRIAC PSALTER. A supplication and prayer, and an encouragement to ask for help.

S. JEROME. This Psalm hath the voice of the Mediator Himself speaking in the conflict of His Passion to the FATHER. And the ills which He desires for His enemies He willeth not of malice, but predicteth as a Prophet that which certainly will be the punishment of their sins.

VARIOUS USES.

Gregorian. Monday: Nocturns.

Monastic. Sunday: II. Nocturn.

Parisian. Sunday: III. Nocturn.

Quignon. Thursday: Prime.

Lyons. Monday: Sext.

Ambrosian. Tuesday of First Week: III. Nocturn.

¹ No doubt because the verse, "Reward them according to the wickedness of their own invention," applies so admirably to

the infliction of the same fate on the enemies of Daniel which they had intended for him.

ANTIPHONS.

Gregorian. The LORD is the strength * of my life.

Monastic. Ditto.

Parisian. In GOD * my heart hath trusted, and I am helped, and in my song will I praise Him.

Quignon. The LORD is my light and my salvation.

Mozarabic. The LORD is my strength and my Redeemer, * my heart hath trusted in Him, and I am helped.

1 Unto thee will I cry, O LORD my strength : think no scorn of me ; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

They well say that the first verse contains a petition that the Divinity may not withdraw its affluence from the Humanity of our LORD ; for that was the *strength* indeed by which the LORD Who came to suffer was enabled to conquer. S. Thomas Aq.

Think no scorn of me. The Nazarenes might think scorn when they said, "Is not this Joseph's son?" His relations might think scorn of Him when they said, "He is beside Himself." S. Luke iv. 22.

It was for the FATHER to say, "This is My Beloved SON, in Whom I am well pleased." And when at last the same FATHER did make as though He heard not, immediately there followed that great and bitter cry, the most bitter that the world ever knew, "My God, My God, why hast Thou forsaken Me?"¹ *Unto Thee will I cry.* They fail not to point out in how many ways CHRIST did cry : in the plain, sowing the good seed among the multitude ; in the temple, preaching the law : He cried in the heart of others, turning them to GOD ; He cried on the Cross, conquering death. From this they take occasion to discuss that most difficult question, why our LORD prayed for that which He knew would come to pass. And after all, perhaps it is beyond the limits of human comprehension to fathom ; and the best answer that they can give is, that He would sanction by His example that which He commanded by His Word : as in the LORD's Prayer, when He enjoins us to say, "Thy kingdom come," which certainly will come whether it be prayed for or not. And notice : man cries to the end GOD may not be silent ; for if we keep silence He will also be to us as He was to Saul in the day of his despair ; "When Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by Prophets."

Ay.

C.

¹ Gerhohus, interpreting the Vulgate, *Ne sileas a me*, does not fail to enter at length into the mediæval belief that the lion's whelps are born dead, and that

the parent lion, by roaring over them, raises them to life on the third day. *Keep not silence over me*, to the end that I may not remain in death.

¹ Sam. xxviii. 6.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

D. C.

G.

And what was the time when our LORD's hands were thus held up, save those most holy hours in which He hung upon the Cross? *The voice of My humble petitions*, in the plural, not the singular; for we may piously believe, as Dionysius says, that though only one intercession of our LORD is mentioned, yet never did He pray so earnestly and so lovingly for the salvation of the world, as in the time of the world's evening sacrifice. *Hear the voice*. It is as if He said, "I, Who kept silence before Pontius Pilate, before Annas, before Caiaphas,—I, Who replied never a word to the accusation of the false witnesses,—I now cry unto Thee, O My FATHER, Who canst hear the supplication of the heart as well as the voice of the mouth." *Towards the mercy-seat of Thy holy temple*. For so indeed they were stretched out to that *holy temple* which is in heaven. But there was also a *holy temple* then being reduced to dissolution, and by its very reduction becoming the *mercy-seat*; that temple which, being destroyed, was to be raised again in three days. The words of Gerhohus are so striking, that I may well quote them entire.¹ "I, the assumed Human Nature, will cry unto Thee, O LORD: Thou art My Deity, in which I, the Son of David, am the SON of GOD, equally as the FATHER and the HOLY GHOST are GOD: Thou art My Deity, and since Thou art the word of the FATHER, keep not silence from Me, from Me, the Human Nature, which Thou, O WORD, didst personally unite to Thyself. By the voice of My Blood, crying from the ground, do Thou, O WORD, so speak as to be heard even in hell, when My soul shall descend thither: make manifest that I am not like them that go down into the pit, from the weight of original, or the guilt of actual, sin. For I, untainted by any sin, shall so be 'free among the dead,' that I also shall be able to deliver others thence, and to insult even death itself, saying, 'O death, where is thy sting? O grave, where is thy victory?'" And the tradition is, that as it was commanded the Jews, in whatever part of the earth they should be, to pray towards the temple at Jerusalem,—as we find Daniel praying towards the place where that temple stood,—so the Cross was set up in such a manner, that our LORD's dying eyes rested on that same temple in which He had so often taught, but the worship of which He had come to abolish. S. Augustine takes it yet in another sense, as if the LORD said, "While I am crucified for those

¹ It may be worth while to observe, that in the following passage Gerhohus most amply vindicates himself against the

charge of Monophysitism, however imprudently in one or two other expositions he may have spoken.

who by My death shall become Thy holy temple." They notice on this verse how very rarely CHRIST prayed for any individual. There is the exception addressed to Peter, "I have prayed for thee, that thy faith fail not;" but that is hardly an exception, because in Peter He interceded for the other Apostles, as the very conclusion of that sentence shows: "When thou art converted, strengthen thy brethren." Hence they take occasion to discuss the curious question,—whether the same prayer, if offered for one friend, has more value than it would have for each of three friends, if offered for them. And, notwithstanding the authority of S. Thomas Aquinas, the greater number of the schoolmen answer, that such is the virtue of charity, that each of the three is as much benefited as one would have been. Nay, they go further, and affirm that, if we pray for one person, our prayers are equally effectual for all those who are in the same condition as himself, whether they mention him or not: which they illustrate by the simile that if you light a candle for the benefit of a rich man sitting in his hall, it equally illuminates all those who are in the same chamber. S. Albertus says, neatly enough, that in these verses we have the model of all prayer: firstly, the *oratio*; secondly, the *ratio*.

Ay.

Doctor Præpositivus.

S. Albert. M.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

They usually understand this of heretics, who seem to speak those things which are consonant with the words of God, and yet all the while are inspired by Satan to imagine mischief in their hearts. And how often did the enemies of CHRIST send forth those who should feign themselves just men, and so entangle Him! And, as Cassiodorus well observes, it is not only the voice of the LORD, but of the dying LORD: He knew that His time was come; He knew that they fools would soon "count His life madness, and His end without honour;" and therefore He prayed not to have His inheritance with them. And as the same writer most truly says, "Where are they now who affirm that CHRIST had no human soul, when it is said here, according to the Italic version, 'Destroy not my soul with the ungodly?'" And in that *neither destroy Me with the ungodly*, there is no doubt a reference to the fellow-prisoner of the LORD, Barabbas. And this is more especially the case if we read the verse in S. Matthew as it ought to be read, according to the best MSS., "Pilate said unto them, Whom will ye that I release unto you? Jesus which is called Barabbas, or JESUS Which is called CHRIST?" Or they take it again in another sense, as the LORD's prayer that His Flesh, naturally subject to

L.

G.

C.

Wisd. v. 4.

S. Albert. M.

D. C.

Origen.

corruption, should not be left to decay, but should be preserved by the especial and miraculous power of the Godhead from any the least yielding to the dominion of death. For herein were the three Holy Children emblems of our LORD : not only were neither they nor their garments subject to the power of the flame, but neither had the smell of fire passed upon them.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

Ay.

Ps. lviii. 9.

G.

L.

Here again we have some of those expressions which have been a stumbling-block to many a mind in its use of the Psalms. Nevertheless this we must constantly remember, that we may, if we will, take them in a future tense ; or else as the great majority of commentators hold, interpreting them of God's determined enemies, and conforming ourselves wholly to His will, that must happen to us which the Psalmist in another place says, "The righteous shall rejoice when he seeth the vengeance." It is a very pretty meaning which some mediæval writers deduce : that here we have the words of the LORD on the Cross. *Reward them according to their deeds*, not according to their designs : they intended to destroy a guiltless Man, but whatever they intended, their deed was to offer up the evening sacrifice of the world. And according to that deed, and according to the blessings it brought down, many of them at least were rewarded, as the centurion, and no doubt others. Notice that *recompense them after the work of their hands* is not in the Roman Psalter, though to be found in the LXX. and the Hebrew. There have not been wanting those, as the poet Apollinarius, who, by a very forced construction, apply the whole of the two verses to the good.

6 For they regard not in their mind the works of the LORD, nor the operation of his hands : therefore shall he break them down, and not build them up.

Ay.

Isa. v. 13.

C.

Here we have ignorance alleged as the cause of the destruction of the wicked ; as saith the Prophet, "Therefore My people are gone into captivity, because they have no knowledge." *The works of the Lord*. And first and principally that His greatest work, the Incarnation, by which the very nature of matter has been changed, and all our relations with the visible world, and its relations with us, transfigured. And from the Incarnation, and the conversation of the Word Incarnate among men, arise the *operations of His hands*, those operations which the Scribes and Pharisees attributed

to Beelzebub,—those operations which an evil and adulterous generation persisted in neglecting, and desiring a sign from heaven. How they regarded them let S. Peter explain: “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, Whom God hath raised from the dead; whereof we are witnesses. . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all His Prophets, that CHRIST should suffer, He hath so fulfilled.” And in like manner Moses speaks to the Jews: “Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, yet the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day.” Gerhohus enters into one of his curious discussions as to the understanding the works of the LORD, when it pleases Him to bring evil upon any place. Quoting that text, “Every one that doeth evil hateth the light,” he says, acutely enough, “Note the difference: it saith not, ‘He that doeth evil things hateth the light,’ but ‘He that doeth evilly hateth the light.’ There is a vast difference between the two. It is true, every one that doeth evilly doeth evil, but not true that every one that doeth evil doeth evilly. For there are evil works of God: and these are the most difficult to understand. As He Himself saith, ‘I form the light, and create darkness; I make peace, and create evil; I, the LORD, do all these things.’”¹ It is no wonder that the Christians of that time saw a marvellous fulfilment of this verse, when the plan of Julian the Apostate for rebuilding the Temple was miraculously frustrated. He indeed regarded not in his mind those prophecies that foretold that of the Temple there should not be left one stone upon another; and therefore God did *break down* and *not build up* his abortive attempt, causing the very heathen to confess that there was somewhat miraculous in his failure. And Origen very fitly applies this verse to those who can see and study the works of God, and pass over all thought of the Workmaster; according to that saying of the Wise Man, “If they were able to know so much that they could aim at the world, how did they not sooner find out the LORD thereof?” And we must observe the elegant paronomasia in the Hebrew between *understood* and *build up*, יָבִינוּ and יָבִינָם.

Acts iii. 14, 15, 17, 18.

Deut. xxix. 2, 4.

S. Albert. M.

L.

In Ps. xviii.

Wisd. xiii. 9.

7 Praised be the LORD : for he hath heard the voice of my humble petitions.

Here, as the commentators tell us, we must distinguish Ay.

¹ This observation of Gerhohus shows how completely writers of his stamp look to the Vulgate, and not to the original Greek.

For in the latter it is distinctly, “Every one that doeth evil things.”

between the prayers of CHRIST and the prayers of His people. The latter, though they are always heard in a sense, they are heard only so far as they are for the good of the petitioner; so that either that is given which is requested, or something that is better is given. But the prayers of our LORD are always heard exactly as they are offered; because nothing can be better than that for which He makes request. And here they dwell on the difference between the blessing which the Creator gives to the creature, and that which the creature gives to the Creator. "Note," says S. Albertus, "that the creature praises the Creator by attributing to Him the good things which it possesseth: the Creator blesseth the creature by doing good to it; the Creator blesseth the creature by increasing, whether its merit or its happiness. Hence it is that, after each Hour, desiring as it were to attribute to the LORD all the good that we have done, we say, 'Let us bless the LORD;' and immediately we add, doing that which we enjoin, 'Thanks be to God.'" And Cassiodorus well says that the thanks in the text are paid before that for which God is thanked is wrought. For this is the work of faith,—to believe that that which is prayed for will be granted, and to return thanks for it as if it were already granted.

C.

8 The LORD is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

L.

Or, as it is in the Vulgate, *Therefore my flesh hath flourished again, and with my whole will will I confess to Him.* Eusebius very well observes that it is the usual custom of God's providence to give an earnest to His petitioner that he has been heard, by impressing him with the feeling that he has not prayed in vain. And in this sense many and many a saint has said, *My heart has trusted in Him, and I am helped*, long before that for which he prayed came to pass: just as our LORD Himself said, "FATHER, I thank Thee that Thou hast heard Me," before Lazarus was raised from the dead. And they notice the difference between the expressions, *My strength and My shield*. *My strength*, in enabling me to carry on an offensive warfare against Satan; *my shield* in giving me power to resist his temptations. So our LORD might say, "*My strength*, when I went forth into the land of darkness and in the shadow of death, when I preached, 'Repent ye, for the kingdom of heaven is at hand,' when the people that walked in darkness saw a great light. But *My shield* during the three temptations in the wilderness, and again when the prince of this world came and had nothing in Me." *Therefore my flesh hath flourished again.* Hear what S. Ambrose says on this text: "My flesh," saith he, "hath flourished again." Notice the verb which he uses. He saith not

S. John xi.
41.

G.

S. Ambros.
Serm. 57.

flourished, but flourished again. But nothing can flourish again, save that which has flourished before. Now the flesh of the LORD flourished for the first time when it sprang from the womb of Mary. As Isaiah saith, 'There shall come forth a rod from the stem of Jesse, and a branch shall grow out of his roots.' It flourished again when the flower had been cut down by the Jews, and budded forth from the sepulchre with the reviving glory of His Resurrection." Cardinal Hugo shows the resemblance between our LORD's flesh and a flower in these verses :

Isa. xi. 1.

And almost
in the same
words, S.
Maximus,
Serm. 5.

"Flos pulcher redolens spes fructus et brevis ævi;
Mel dat api; sertum capiti; sine semine nascens."

And so in Isaiah we have, "And when ye see this your heart shall rejoice, and your bones shall flourish as an herb." Isa. lxvi. 14.

[And when our flesh has become weakened by sin, defiled with impurity, and enslaved by its passions, it can by repentance be made to flourish again with the blossom and fragrance of chastity.] D. C.

9 The LORD is my strength : and he is the whole-
some defence of his Anointed.

Or, as it is in the Vulgate, *The Lord is the Strength of His people, and the Protector of the salvations of His Christ*. S. Augustine, we may be sure, would not lose so very favourable a text for preaching the necessity of accompanying and assisting grace. As it stands in our version, one cannot but notice as so often, the allusion to the Trinity. They observe also that the expression *His people* (*plebis suæ*) shows, in its very nature, how poor and contemptible they are in the sight of the world,—how many Lazaruses there are for one Dives, that are CHRIST's. And nothing can more beautifully express the whole scheme of salvation than that expression, *the Protector of the salvations of His Christ*; the constant guiding, and guarding, and defence of those persons or those things (for, as they constantly tell us, we must take the phrase in its widest sense,) which CHRIST, by His precious sacrifice, has won to Himself. S. Jerome takes this expression CHRIST to mean all CHRIST's people; like Him, anointed; like Him, made to our GOD, kings and priests. And then the salvations of His CHRIST will be the poor little works which we, each in our own small way, may be privileged to do or to bear for Him. In the Septuagint it is, *He that holds the shield over the salvations*. Whence probably the old hymn :

A.

Ay.

S. Hiero-
nym. in
hunc locum.

"Septrum tu tuum inclytum
Tuo defende clypeo."

The Hymn,
A Patre Uni-
genitus.

10 O save thy people, and give thy blessing unto

thine inheritance : feed them, and set them up for ever.

- L. O how often has this verse been repeated by the Church from one end of the world to the other! *Save Thy people* : those who lead the ordinary life of God's servants ; *and bless Thine heritage* : those who, like Levi, "hath no part nor inheritance, the LORD is his inheritance ; according as the LORD thy God promised him." It is worth while to translate the beautiful explanation of Gerhohus. "According to this distinction of Thy people and of Thine heritage, from the very beginning of the Church, two kinds of lives have been followed: the one practised by the debility of the more infirm, the other perfected in the blessed virtue of the stronger ; one remaining in the little city of Zoar, one ascending to the height of the mountains ; one by tears and almsgivings atoning for daily sins, the other by the daily instancy of spiritual exercise acquiring eternal merits ; the one inferior, the other superior ; those that hold the inferior are engaged in earthly occupations ; those who follow the superior despise earthly things altogether. The former are the *people of God* ; the latter, *His heritage*." *Feed them* : or, as it is in the Vulgate, *Govern them*. Here we have one of the clauses in that wonderful hymn, the author of which, like most of the other everlasting possessions of the Church, will never be known till the end of all things ; for none can doubt that it is far older than its usually alleged parentage, which would attribute it to S. Ambrose and S. Augustine. *Lift them up for ever*. Hence they well gather the everlasting perfecting of righteous souls ; that the Beatific Vision will be a state of perpetual progress, as well as of infinite happiness. And Rupert well remarks that the way to be lifted up at last is to be governed at first ; even as the Wise Man says, "Before honour is humility."

And therefore :

Glory be to the FATHER, the LORD our Strength ; and to the SON, in Whom our heart hath trusted and we are helped : and to the HOLY GHOST, Who is the wholesome defence of His Anointed ;

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

COLLECTS.

Ludolph. O GOD, the Strength of all, preserve Thy people from going down into the pit ; and so knit us together with one heart in Thy holy Temple, that the peace which we profess with our mouth we may hold in our heart. Through (1.)

Mozarabic, Ferial. We pray and beseech Thee, O LORD, not to keep silence from consoling us ; neither do Thou give us up to the desires of our own hearts, and shut up our souls with sinners ; but save Thy people whom Thou hast created, and bless Thine

heritage which Thou hast redeemed through Thy precious Blood. Amen. Through Thy mercy (11.)

O GOD, our Keeper and Redeemer, look in mercy on us, and grant that our flesh may flourish again in the blossom of chastity and the flower of holiness; and because Thou art the fortitude of Thine elect, save Thy people and bless Thine heritage with the riches of Thy benediction. Amen. Through Thy mercy (11.)

Mozarabic,
Passiontide.

[Lifting up our feeble hands towards Thy holy temple as we kneel, we beseech Thee, O LORD, shut not up our souls with the ungodly which know Thee not: leave us not, nor destroy us with them that work iniquity, but governing us, lift us up with Thee in the kingdom of heaven. Through (1.)]

D. C.

PSALM XXIX.

TITLE. A Psalm of David [at the completion of the Tabernacle.]

ARGUMENT.

VEN. BEDE. The completion of the Tabernacle signifies the perfection of the Church; which, since it wageth wars against carnal vices, hath rightly received the name of a military tent.

The Prophet, foreseeing that the ends of the world would be brought to the faith, first addresses all the nations, commanding them to bring sacrifices to GOD. Next, in a sevenfold series, by various allusions, he enumerates the graces of the HOLY GHOST: *The voice of the Lord is upon the waters.* But that he may show that the power of the FATHER and of the HOLY GHOST is one, he telleth, thirdly, how the Holy Trinity effectuates Baptism, and how the LORD giveth virtue and benediction to him who is regenerate from it: *The Lord maketh the water-flood to be inhabited, &c.*

EUSEBIUS OF CÆSAREA. An enigmatical prophecy, teaching concerning GOD.

ARABIC PSALTER. A prophecy of the Incarnation, and concerning the Ark and Tabernacle.

[This Psalm would appear to have been composed during an equinoctial tornado at the Feast of Tabernacles, which, falling in the month of Tizri (August, September,) must often have been accompanied with hurricanes. Compare Ezra x. 9: "All the people sat in the street of the house of GOD, trembling because of this matter, and for the great rain."]

VARIOUS USES.

Gregorian. Ferial. Monday: Matins. [Epiphany: I. Nocturn. Transfiguration: I. Nocturn.]

Monastic. Sunday : II. Nocturn.

Parisian. Saturday : Tierce.

Lyons. Monday : Lauds.

Ambrosian. Tuesday of the First Week. III. Nocturn.

Quignon. Tuesday : Tierce.

ANTIPHONS.

Gregorian. O worship * the LORD in His holy temple. [Epiphany : Bring unto the LORD, O ye sons of God, worship the LORD in His holy temple. Transfiguration : The LORD hath discovered the thick places, in His temple doth every man speak of His honour.]

Monastic. O worship * the LORD in His holy temple.

Parisian. Ascribe unto the LORD * glory and honour.

Mozarabic. In the temple of the LORD all shall tell His glory, and the LORD shall remain a King for ever.

1 Bring unto the LORD, O ye mighty, bring young rams unto the LORD : ascribe unto the LORD worship and strength.

Didymus.

There is no Psalm which has been thought to contain more mysticism than this ; and, as Didymus tells us, its very number, twenty-eight, is in itself a mystery. It contains four septenaries ; or, taking twenty as the symbol of perfect virtue, and eight as that of regeneration, the two—both the beginning and the completion of the Christian course—are both contained in it.¹ Notice the difference between the Bible and Prayer Book versions : the former translating this verse, *Give unto the Lord, O ye mighty : give unto the Lord glory and strength.* These *young rams*, as they beautifully say, are the same of whom the LORD spoke to the Prince of His shepherds, “Feed My sheep ; feed My lambs.” And as He then spoke thrice, so here a triple answer is given. *O ye mighty*, or, as it is in the original, *O ye sons of God* : whereon S. Basil takes occasion to observe, that only they who are the sons of God by purity of heart can offer gifts acceptable to Him ; whence CHRIST Himself commanded us at the commencement of the prayer which He Himself instructed us to offer, to say, “Our FATHER.” Richard of S. Victor treats this verse, and indeed the whole Psalm, at great length, in a treatise founded thereupon to those engaged in the religious life. S. Peter Chrysologus, not unnaturally, takes occasion from this verse to exhort parents to bring their children to God as soon as possible in Holy Baptism. And we may well compare the text in Hosea, “So will we offer the calves of our lips.” Based on the glory and

G.

L.

S. Pet.
Chrysolog.
Serm. 10.
Hos. xiv. 2.

¹ Of these numbers I would say with Lorinus, “Equidem non istis arithmeticis mysteriis

magnopere delector : servio tamen interdum alieno palato.”

honour of this verse is the Canon of the Fourth Council of Toledo, which orders, under pain of excommunication, that instead of the "Glory be to the FATHER, &c.," adopted by all other Churches, "Glory and honour" should be ascribed, as it is done by the Mozarabic Office to this day.¹

["He who collects the scattered sheep of CHRIST, who turns back the erring, and finds the lost, this man brings young rams unto the LORD." And as the Apostles are the leaders of CHRIST's flock, so those children whom they have begotten in the Gospel are fitly called *sons of rams*.²]

Origen.
S. Bruno
Carth.
Ric. Hamp.

2 Give the LORD the honour due unto his Name :
worship the LORD with holy worship.

And what honour is that? What honour is due to that Name, once the laughing-stock of the world, once the scorn and derision of sinners, now the joy and safety of the saints, and the happiness of the blessed? As the hymn says :

'Tis the Name, by right exalted
Over every other Name,
That when we are sore assaulted
Puts our enemies to shame ;
Strength to them that else had halted,
Eyes to blind, and feet to lame.

The Hymn,
*Gloriosi
Salvatoris.*

With holy worship : or, as the Vulgate has it, *In His holy temple*. And this temple the commentators understand in very different manners. In that tabernacle, say the Jews, which, after all its wanderings in the wilderness, and its varied habitations at Shiloh, Kirjath-jearim, and elsewhere, was now decaying and waxing old, and ready to vanish away. The Church Militant, say the Greek expositors ; holy, notwithstanding all its sins, all the tares that grow together with the wheat, all its miserable weaknesses and shortcomings. In the Material Church, say most of the ritualists ; and some of the Offices for the Dedication of a Church employ this verse as the antiphon. It is the religious life, writes Richard of S. Victor, in a passage which may well be quoted. "Above," says he, "we are commanded to offer a sacrifice ; here the precept is to adore in the temple : the one

Ay.

S. Basil and
S. Athana-
sius.

Durandus.

Ricard.
Victorin.

¹ It is a mistake of Lorinus to say that the *honour* is now omitted by every church ; as he might have convinced himself by merely looking at the Mozarabic Breviary.

² [This reading, which is also that of the Syriac, has arisen from taking the word אֱלִים as though

אֱלִים from אֵל, "a ram." The LXX., which seems to have had this originally as a mere variant, now stands with both meanings attached to the same words in the text. The Targum, not looking to the idea of sacrifice, paraphrases אֱלִים as "companies of angels."]

that we may not enter with empty hands; the other that we may not stand with idle bodies. That we may not enter with empty hands, *Bring young rams unto the Lord*; that we may not stand with idle bodies, *Worship the Lord in His holy temple*. What is it to worship, except to bow down our whole body to the feet of Him Whom we adore? The Prophet wills, then, that we should be subject, not only to the higher members of the LORD,—that is, to prelates,—but even to those that are lowest, and that of our own free will. Fulfil S. Peter's command, 'Submit yourselves to every ordinance of man, for the LORD's sake,' without doubt thou hast worshipped the LORD. Enter, therefore, that august gate with the vows of your religion, with the habits of your profession; remain in the house of discipline, hold the institutions of your rule. This is truly the worship that David here requires." Others, again, take this Temple of God to be a pure conscience, without which all worship is utterly valueless. And they observe that in this Temple it is the part of the FATHER to lay the foundation, that of the SON to build, that of the HOLY GHOST to complete. Thus it was that David made preparation for the Temple; that the Son of David, the pacific King Solomon, erected it. It would be endless to tell how others have seen in this verse an allusion to the offerings of the wise men; or how in the four clauses about offering, S. Basil and S. Athanasius see the Trinity of Persons and the Unity of Essence.

[*The holy temple, or hall*, observes S. Bruno, the Carthusian, is our own heart, now narrow, but soon to be enlarged by charity, so as to make it a dwelling ample enough for God Himself.]

3 It is the LORD, that commandeth the waters: it is the glorious God, that maketh the thunder.

Now follows that remarkable description of the sevenfold effects of the voice of the LORD, which has given rise to so many expositions, and which, no doubt, is as deeply mystical as any part of the Psalms. Let us take them as they stand in the Vulgate, and then return to each verse as it is given in our version:

1. The voice of the LORD is upon the waters.
2. The voice of the LORD in virtue.
3. The voice of the LORD in magnificence.
4. The voice of the LORD that breaketh the cedars.
5. The voice of the LORD dividing the flames of fire.
6. The voice of the LORD shaking the wilderness.
7. The voice of the LORD preparing the stags.

It is not wonderful that, with such a leading idea as that suggested by the first clause, Baptism, many commentators should have seen the Seven Sacraments in these voices. On the waters, Baptism; in virtue, Confirmation; in magnifi-

1 S. Pet. ii.
13.

C.

S. Alb. Mag.

S. Bruno
Carth.

L.

cence, the Blessed Eucharist; breaking the cedars, Penance; (compare the saying of Isaiah, "The day of the LORD of Isa. ii. 12, Hosts shall be upon every one that is proud and lofty, and 13. upon all the cedars of Lebanon that are high and lifted up;") shaking the wilderness, Orders; (compare "The voice of him that crieth in the wilderness;") dividing the flames of fire, Matrimony; preparing the stags, Extreme Unction; (each Christian being here symbolised by the stag, as we saw that our LORD was called the Morning Hind in the 22nd Psalm.) This is the symbolism given by Lorinus. Ayguan gives the same interpretation, but with a different adaptation of particulars. The more usual way, however, is to see in the seven voices the seven graces of the HOLY GHOST, the seven thunders which S. John heard in the Revelation. And thus it is that Gerhohus writes, "The voice of truth is not the voice of man, but the *voice of the Lord*; whether that voice insinuates the fear of the LORD *upon the waters*,—that is, the minds of earthly men, unstable as water,—or whether it is *in virtue*, alluring them that are heavenly-minded; or whether *in magnificence*, preparing a glorious consolation to happy mourners; or whether it be the gift of fortitude, *breaking the cedars*; or whether the gift of counsel, which *divides the flames of fire*: or the gift of understanding, which shakes the wilderness of Cades: or, finally, of wisdom, which reveals the thickets and *prepares the stags*,—that is, which reveals the hidden meaning of God's Word, and prepares Christians to act upon it."

Ay.

Rev. x. 3.

G.

The voice of the LORD is upon the waters. Where Ayguan says very well, "Because CHRIST was baptized, the voice of the FATHER was heard, 'This is My beloved SON, in Whom I am well pleased.' The SON appeared in the flesh, so it becometh us to fulfil all righteousness. Oh, how wonderfully this Voice thundered, and afforded an example of humility to the whole world!" Whence Remigius saith, "The LORD also thundered out of heaven; and the Highest gave His thunder, whence CHRIST saith, 'Thus it becometh us to fulfil all righteousness:' that all the proud may learn the example of humility, and may not think scorn to be baptized by My poor members, when they see Me, the LORD of all, baptized by John, My servant." S. Basil takes the voice of S. John the Baptist. "John," says he, "was the voice of the LORD in magnificence, when he preached such glorious mysteries concerning JESUS." And notice the difference between the voice and the Word; between the voice of one crying in the wilderness, and the WORD That was with the FATHER; the inarticulate sound, and the perfect character and image.

Ay.

S. Remigius.

S. Basil.

4 It is the LORD, that ruleth the sea; the voice of the LORD is mighty in operation: the voice of the LORD is a glorious voice.

That ruleth the sea. So it was when the waves of the Red Sea were made a path for the ransomed to pass over; when the sea of Galilee was swept by the tempest, and the LORD awoke and said to it, "Peace, be still." Or, on the other hand, when Jonah was passing from Joppa to Tarshish, and the LORD sent out a great wind into the sea. *Mighty in operation.* And so it was when that marvellous Voice was heard, "Lazarus, come forth:" and he that had been dead four days, came forth, bound hand and foot with grave-clothes. And so, since our LORD's time, what His Voice was then, that of His Apostles has been since: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Or, as it is in another place, "In power and in the HOLY GHOST, and in much assurance." Or again: *That ruleth the sea.* By the sea we understand the various peoples of this world; as the metaphor is explained in the Revelation. And so it was when, at that first Pentecost, Parthians, and Medes, and Elamites, and the rest of that noble catalogue, heard the Gospel message, every man in his own tongue.

Ay.

1 Cor. ii. 4.

1 Thess. i. 5.

D. C.

Rev. xvii. 1.

5 The voice of the LORD breaketh the cedar-trees :
yea, the LORD breaketh the cedars of Libanus.

S. Greg.
Moral.
Job xl. 21.

Rupert.

L.

Amos ii. 9.

Procopius
in Isaiam.

Rupert.

Ay.

And first, they take these cedars as the symbols of the proud and haughty. It is written in the book of Job that Behemoth lieth under the shady trees; that is, mystically, that Satan finds his dwelling-place in the heart of the proud. And the voice of the LORD breaketh them: breaketh them, that is, in the first place, by giving to those haughty ones a broken and a contrite heart; or if that fails, then by grinding them to powder. Hence it is written in the Magnificat, "He hath showed strength with His Arm: He hath scattered the proud in the imagination of their heart." And so it is written in the Prophet, "Yet destroyed I the Amorite before them, whose height was like the height of the cedars. . . . Yet I destroyed his fruits from above, and his roots from beneath." And so Procopius very well observes, that the cedar, itself lofty, grows on lofty places, and bears no fruit. And yet from these cedars of Libanus were the beams taken which built the house of the LORD at Jerusalem. And it is so still, Saul the persecutor, the Cedar of Lebanon, becomes Paul the Apostle, one of the main supports of the LORD's house: Margaret, the sinner, becomes S. Margaret of Cortona, famous to all ages for her penitence. I am afraid that Ayguan's distinction between lower cedars,—those in other parts of the world,—and cedars of Libanus, the most towering of all, however true physically, cannot be confined to his mystical interpretation: that the haughtiest of all God's enemies are the Jews. For surely, even among Christians, and even in this age, we shall find some that as truly crucify the LORD

afresh,—that as boldly say, “We will not have this Man to reign over us,”—as ever did Annas and Caiaphas, and their companions. *Breaketh the cedars.* S. Albertus, with his wonderful knowledge of Scripture, reminds us of S. Paul’s warning: “If some of the branches be broken off, and thou wert grafted in among them, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.”

S. Albertus
Magnus.
Rom. xi. 17,
18.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

The Vulgate is so entirely different, that we must consider it also. *And he shall diminish them as the calf of Lebanon : and the beloved is as the son of the unicorns.* To take our own version first: Sirion is spoken of by Moses before: “Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir.” And so we read afterwards that “the half tribe of Manasseh increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon.” And so when David speaks here of these mountains skipping like a young unicorn, or rather buffalo, it is but that which we shall find hereafter of the mountains skipping like rams, and the little hills like young sheep, when I will speak of the mystical sense. Now let us take it as it is in the Vulgate. Nothing has given the commentators more trouble than the phrase, “He shall diminish¹ them as the calf of Lebanon;” or, as it is in the LXX., “like the calf Lebanon.” Generally they seem to understand it of the effect of God’s grace, in not only breaking down the pride of the haughty, but in so touching their hearts, as to give them the gentleness and playfulness of a young calf. Or, again, as in Lebanon was the best pasture for calves, hence those destined for the Tabernacle service were most frequently taken thence: so that here the conversion of the proud into holy, reasonable sacrifices to God is foretold. *And the Beloved is as the son of the unicorns.* They take it as a prophecy of the Incarnation: that the “Beloved,” the Only-begotten, He in Whom the FATHER was always well pleased,—He should in no respect be different from the other children of the Jews,—symbolised by unicorns, because the favoured people of God, and intended to push their enemies right and left, and to trample them under foot. I do not dwell on these interpretations, however ingenious and however beautiful, based as they are on so manifestly untenable an interpretation. Still, such is the sense which the Church has usually attached to the words: and it would have been unpardonable,—let that sense be as ungrammatical as it may,—to pass it over.

[The skipping denotes, as they for the most part agree,

¹ The LXX. probably read יִקְצֹם instead of יִקְצֹם.

- A. the "joy of exultation," the gladness of the sinner after he
 Ay. has been humbled by God, and taught His law. They *skip*,
 In Ps. cxiii. but not till they have first been broken. And note who they
 are that so skip with joy. *Libanus*, "white," because their
 Isa. i. 18. sins, which were as scarlet, have been made as white as snow.
Sirion, the "breastplate," because they who were weak,
 Eph. vi. 14. strengthened by God's might, have become breastplates of
 i Thess. v. 8. "righteousness," of "faith and love."]

7 The voice of the LORD divideth the flames of fire; the voice of the LORD shaketh the wilderness: yea, the LORD shaketh the wilderness of Cades.

- G. *Fire* they take of the concupiscence which is in human nature even after Baptism. God's grace does not destroy or remove this altogether in this world, but hinders it from bursting forth into active corruption, prevents the soul from being kindled by temptation into a furnace of iniquity. But we may also see here those divided flames of fire which descended at the great day of Pentecost upon the Apostles; when

Liranus
and others.

The Hymn,
*Beata nobis
gaudia.*

The quivering fire their heads bedewed,
 In cloven tongues' similitude,
 That eloquent their words might be,
 And fervid all their charity.

Cathisma
after the se-
cond Sticho-
logia, Whit-
sunday
Lauds.

Or, again, dividing the flames of fire, so that they lighted on the Apostles, but hurt them not; were kindled on each forehead as a lambent brightness, not an injuring heat. "Fountain of the SPIRIT!" exclaims the Eastern Church, "divided into rational and fiery streams, bedewed the Apostles to whom it gave light; that fire was unto them as a dewy cloud, illuminating them,—a raining flame, by which we have received grace, through water and fire."

S. Greg.
Moral. ix.
46.

S. Basil.
Theodoret.
S. Alb. Mag.
Gen. xxxi.
24.

In S. Matt.
cap. iii.

In another sense they also take it, and that an even more solemn meaning. God so divides the light and heat of His ineffable glory: to the blessed it is a brilliant splendour without heat,—to the damned it is a fearful fire without light: or if there be any light, teaches S. Gregory, it will only be such a light as shall add to, by revealing, the horrors of that dismal place. Others, again, take it of God in His Providence refraining the angry passions of wicked men, as when His command was to Laban, Take heed that thou speak not to Jacob either good or bad. *The voice of the Lord shaketh the wilderness.* And marvellously that Voice of the LORD, the Forerunner of the WORD, shook the wilderness, when he proclaimed, "Repent ye, for the kingdom of heaven is at hand." S. Chrysostom says, "Verily, Judæa was a wilderness, empty of righteousness, full of sin; and though the LORD had planted it, the LORD irrigated it, all the prophets had tilled it, it bare nothing but thorns and briars, and with those

thorns it crowned its own LORD." *The wilderness of Cades.* Cassiodorus reminds us very well that in the wilderness of Cades it was that the stricken rock gave out its water. Hence the wilderness of Cades may be interpreted of human nature lying in its original sin, before the Sacrament of Baptism is conferred on it. This wilderness the Voice of the LORD shook, when His Apostle and other preachers made proclamation, "Flee from the wrath to come;" when they answered the question, "Sirs, what shall I do to be saved?"

C.

8 The voice of the LORD maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

There is no verse which has given to commentators more trouble than this, in its mystical sense. And no wonder : for, as I said before, the translation is manifestly founded on a mistake. There can be no doubt that the proper interpretation is, *The voice of the Lord shattereth the oaks*; and to that the same meaning will apply as to His breaking the cedar-trees, namely, His putting down the proud in the imagination of their hearts. But as to the hinds, commentators are reduced, either to the mediæval fable that stags, by breathing into the holes of serpents, have the power of fascinating them out, and then destroying them, and that it is thus that the LORD from generation to generation gives power to His people to triumph over that old serpent Satan; or they observe that hinds are the only animals which calve with pain and difficulty, and thus it is that the voice of God enables His servants to bring forth good works, at whatever cost of labour and pain to themselves :—which interpretations it is very evident only arise from the determination of making some sense where there is none. *And discovereth the thick bushes.* Here all the expositors agree in understanding the thick bushes as the mysteries of Holy Scripture, revealed and explained by the Incarnation of the SON of GOD. So the Eastern Church :

L.

Liranus.

S. Hieron.
In Isa. cap.
xxxv.

Rod of the root of Jesse,
Thou Flower of Mary born,
From that thick shady forest
Cam'st glorious forth this morn.

S. Cosmas
of Maiuma :
Canon for
Christmas.

In the same sense they also take that passage in Habakkuk, "The LORD came from Teman, and the Holy One from the thick and shady mountain." S. Jerome dwells at length on the metaphor, and shows how the forests, where wild beasts lurk and thieves lie in ambush, typify those times of temptation which every Christian and the whole Catholic Church must go through; and that the prophecy here is of God's turning it into pasture land and corn field, just as tempta-

Hab. iii. 3.

tions and trials are changed into means of grace and comfort. So the prophecies in Isaiah, that "Carmel shall become a fold for flocks;" that "on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and the treading of lesser cattle." Nevertheless, it is better to follow the usual interpretation, that by the voice of the LORD, "Hail, thou that art highly favoured, the LORD is with thee; blessed art thou among women," the thick and obscure bushes of many an ancient prophecy were revealed; and thence it immediately follows, *In His Temple doth every man speak of His honour*. For His Temples have since been filled with the praises of Him, Who, by revealing the thick bushes, hath brought us from darkness into His marvellous light: and of His honour, Who, because of His humiliation, hath been highly exalted, and received the Name which is above every name. Notice, also, that with the same reference to this deep obscurity, Euthymius refers that text, "Deep calleth unto deep," to the two Testaments, the Old foretelling the New, the New appealing to the Old. In a plainer signification, S. Basil takes occasion to rebuke those who discussed their own matters in the House of God. "In His Temple," says he, "does every man speak, not of worldly business, not of other men, not of gossip, but of *His* honour." Lorinus does well to remind us, that while sacrifice was being offered or the auguries consulted by a Roman Emperor, it was the duty of one man to make proclamation, *Hoc age*: and how much more ought the same rule to hold good in the worship of the one true God!

9 The LORD sitteth above the water-flood: and the LORD remaineth a King for ever.

Or as it is in the Vulgate, *The Lord maketh the water-flood to be inhabited*. Nothing can be a more beautiful symbol of Baptism than this. That is the true deluge, not of vengeance, but of grace, that was spread over the face of the whole earth; and wherever its waters have touched, there have new children been born to God, there the LORD has added to the Church daily such as were being saved. And if we ask why Baptism is here spoken of as a flood, rather than, as in other places, as a river, we must remember that the deluge itself has always been regarded as the Baptism of judgment preceding that of grace. So Hildebert says:

The deluge o'er the earth at midnight burst,
The fearful baptism of its sin accurst.

It is needless to seek other and further-fetched metaphors, such as that of S. Albertus, who sees in this passage a proof that bad as well as good are contained in the Church militant, because by means of that the LORD makes the water-

S. Hieronymym. in Isa. lxx. 10.

Isa. vii. 25.

S. Albert. M.

Z.

S. Basil.

S. Chrysost. Hom. 33.

L.

Rupert.

Acts ii. 47.

Hildebert.

flood of sin still to be inhabited by His children. And therefore it follows, *The Lord remaineth a King for ever*. Because by Baptism He has dominion from sea to sea, and from the river unto the ends of the world, therefore the LORD shall reign over the people thus purchased to Himself, when grace shall be turned into glory, and the sea of Baptism shall have had its end in that sea of glory which is before the everlasting throne.

D. C.

10 The LORD shall give strength unto his people :
the LORD shall give his people the blessing of peace.

Take the preceding verse of Baptism, and this remarkably applies to Confirmation and to the Blessed Eucharist. The LORD maketh the water-flood to be inhabited: *The Lord shall give strength unto His people*, as His whole armour is then bestowed when Confirmation is given: *the Lord shall give His people the blessing of peace*, that Sacrament which was instituted in the same night in which He said, "Peace I leave with you, My peace I give unto you." Or take it in another sense, as the history of the whole Christian life. *The Lord shall give strength unto His people*: there you have all its battles, fightings without, fears within. *The Lord shall give His people the blessing of peace*: peace unbroken, peace everlasting; Jerusalem, which is the Vision of Peace. "Then," says Richard, "we shall obtain fourfold peace: peace from GOD, from the world, from the flesh, from the devil. The first, by obedience; the second, by patience; the third, by abstinence; the fourth, by prudence; and all, by prayer." Hear Gerhohus: "*The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace*. There will be a distinction between people and people, as well among the elect as among the reprobate. For among the reprobate there will be a people that is not to be judged, as it is written, 'He that believeth not is condemned already.' And there will be a people that is to be judged by those words, 'Depart from Me, ye cursed.' In like manner among the elect, there will be a people not to be judged—even those who shall sit upon twelve thrones, judging the twelve tribes of Israel; and there will be a people to be judged with those most sweet words, 'Come, ye blessed of My FATHER.' Oh, what strength doth the LORD now give to that His people, even the least among them,—to them in whom He is received and comforted, when an hungered, athirst, sick, and in prison! Oh, what peace will He hereafter give to all, when He shall wipe away all tears from all eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; when of the increase of His government and peace, there shall be no end!"

Ay.

S. Albert. M.

Ricard. Victorin.

G.

S. John iii. 18.

Isa. ix. 7.

And therefore:

Glory be to the FATHER, That commandeth the waters;

and to the SON, Who is mighty in operation; and to the HOLY GHOST, Who shall give His people the blessing of peace;

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

COLLECTS.

- Ludolph. Give, O LORD, strength unto Thy people, and make us the Temple of the HOLY GHOST, that out of a pure heart we may prepare a whole burnt-offering, that may be acceptable. Through (2.)
- Mozarabic. O GOD, Whose sons—that is, the Angels—offer glory to Thee, and at Whose feet all the Saints lay down their crowns, we beseech Thee with all humility to receive the vows of our minds, and to restrain the concupiscence of our flesh : accept the prayers of Thy servants, and give them the fellowship of Thy holy Angels, that He, Whose voice thundered in majesty and shone in magnificence, may remove the darkness of ignorance from their minds, and may give them the lights of knowledge by which they may merit to behold Thee. Amen. Through (11.)
- Mozarabic. Give, O LORD, strength to Thy people against the ills of all adversity ; enrich us with the blessing of Thy peace, that in the abundance of our quiet we may all give glory to Thee in Thy holy temple, and forgetting the misfortunes of this life, may ever render to Thee honour and praise. Amen. Through (11.)
- D. C. [Deliver us, O GOD, from all evils, and give us a contrite and humbled heart to offer unto Thee for our sins, that, quelling, with Thy mighty operation and glory, all offences which work unrighteousness, Thou mayest bless Thy people in peace. Through (1.)]

PSALM XXX.

TITLE. A Psalm and Song at the dedication of the House of David. [Or, A Musical Psalm at the opening of David's house.]

ARGUMENT.

ARG. THOMAS. That CHRIST planted the Church by His Resurrection in eternal glory. The Prophet speaketh to the FATHER, and to the SON, and concerning the praise of the same. Concerning the Pasch of CHRIST, and the prayers of the future Church, and with praise in man. The voice of CHRIST to the FATHER. The Church prays and praises.

VEN. BEDE. A Psalm and Song is this : when it thus commences

the hymn, and the art of the organ follows up that which the human voice has begun : and wherever it occurs, it teaches that by the knowledge of Divine cognition, good works are to be taken in hand. For the acquired knowledge of GOD must precede the efficiency of holy deeds. By the House of David we understand the Temple of the LORD's Body : by the dedication of that house, His Resurrection, by which it was raised to eternal power and glory. At the beginning of the Psalm, the LORD, after the glory of His Resurrection, returns thanks to the FATHER because He had delivered Him from the adversity of the world, commanding also His saints to sing praises to GOD, since all things are put in His power : *I will magnify Thee, O Lord, for Thou hast set me up.* Secondly, He affirms that *He shall never be moved*, and tells us that thanks must be paid to the LORD by the living, and not by the dead. Thirdly, He returns to His Resurrection, and exults in the deposition of the frail flesh, and the eternity of His majesty and glory : *Thou hast put off My sackcloth, and girded Me with gladness.*

SYRIAC PSALTER. A prophecy and returning of thanks.

VARIOUS USES.

Gregorian. Monday : Matins. [Easter Eve : II. Nocturn. Ascension : I. Nocturn.]

Monastic. Sunday : II. Nocturn.

Parisian. Monday : III. Nocturn.

Lyons. Monday : Lauds.

Ambrosian. Tuesday of the First Week : III. Nocturn.

Quignon. Tuesday : Compline.

Eastern Church. Mesorian of Terce.

ANTIPHONS.

Gregorian and Monastic. As to Psalm xxviii. [Easter Eve : Thou, LORD, hast brought my soul out of hell. Ascension : I will magnify Thee * for Thou hast set me up. Alleluia.]

Parisian. Sing praises * unto the LORD, O ye saints of His, and give thanks for a remembrance of His holiness.

Lyons. O LORD, my GOD, I will give thanks unto Thee for ever.

Mozarabic. O LORD, my GOD, I cried unto Thee, and Thou didst hear me.

1 I will magnify thee, O LORD, for thou hast set me up : and not made my foes to triumph over me.

This is one of the musical Psalms : the others being 48, 67, 68, 75, 92. What the dedication or opening of the house of David was, is a point much disputed by commentators. Some will have it to mean the completion of his own house in the City of David : some the setting up the tabernacle there, as if that were more truly David's house than his own. Others again will have it of the anticipative dedication of the Temple in the threshing floor of Araunah the Jebusite. Again others

will have the Psalm to apply to the return of the Jews from Babylon, and the complaints of sickness and the like to refer metaphorically to the misery which God's people endured in captivity. But perhaps, as the literal expression is the *opening* of David's house, and as the allusions to sickness are so very strong, it is easier to understand it of the re-opening of the palace after some dangerous illness of David, of which we have no account in the books of Samuel. But whatever difficulty there may be as to the literal, there can be none whatever in the spiritual, meaning. And this is one among many instances in which the mystical interpretation which is stigmatised as so doubtful and unreal, gives us a firmer hold than any literal explanation can do. Thus it refers to the Ascension of the True David into the Kingdom which His own Right Hand has purchased for Himself and for His people; to the dedication of the house not made with hands, eternal in the heavens, effected, so to speak, by His own entrance therein. It is in this sense that the Western Church employs this Psalm among others for Ascension Day. *I will magnify Thee, O Lord.* "The saint," says S. Ambrose, "exalts the LORD, the sinner humbles Him; and by how much the more a man seeks to the LORD, by so much the more he both exalts Him and is exalted himself." *Set Me up* indeed: for "God is gone up with a merry noise, and the LORD with the sound of the trumpet." *Set Me up* in glory above those who lately set Me up on the Cross, as a mark of derision: *Set Me up* as the Monarch to Whom the eyes of all the world must be turned. Well may the Eastern Church exclaim, "Because Adam by the fall of his nature had descended into the lower parts of the earth, therefore that very same nature, renewed by God, was to-day set up far above all principality and might and dominion: for God so loved it that He made it sit down with Himself: so sympathised with it that He united it to Himself: so united it to Himself, that He glorified it with Himself." And so indeed we may take the verse of human nature exalted in the Person of our LORD, and exulting in its deliverance from Satan, the world and itself. *And not made my foes to triumph over me.* Not, says one, as if it were God's act that our enemies do prevail against us: but that he may show how entirely all victory, on our part, comes not from ourselves, but from the Giver of all good things. But, they ask, Did not CHRIST's enemies triumph over Him, when they that passed by railed on Him, wagging their heads; when they said, Ah, Thou that destroyest the Temple: or again, Sir, we remember that that deceiver said, while He was yet alive? Answer. They rejoiced indeed over His death as man, but not over His dedication as the evening sacrifice of the world: and it is of the dedication of David's house, whether in humility on the Cross, or in glory on the Throne, that the Psalm tells. Dionysius the Carthusian, who gives three distinct explanations

S. Hieron.

B. Isaac.
cap. vii.

Rupert.

Stichera
idiomela, at
the lile on
Great Thurs-
day of the
Ascension.S. Pet.
Chrysolog.

Ay.

of this Psalm, the literal, the tropologic, and the anagogic, says very touchingly, in the second of them: We, who have been raised up from the pollution of sin, are bound to consider what and how great a benefit of God this is, that we have been separated from the multitude of our acquaintances, friends, co-evals and co-equals, who perhaps were in themselves much better than we are, but whom yet hell has been permitted to swallow up. What thanks and praise then are we bound to pay to Him Who so justly condemned them, but so mercifully spared us! Whence that holy man, feeling quite insufficient of himself to return the thanks that were due, calls on all saints, whether in heaven or on earth, to join him: "Sing praises unto the LORD, O ye saints of His, and give thanks unto Him for a remembrance of His holiness."

D. C.

2 O LORD my God, I cried unto thee: and thou hast healed me.

I cried unto Thee. But when? When, as the Apostle says, "He made prayers and supplications with strong crying and tears to Him That was able to save." He cried when He said, "My God, My God, why hast Thou forsaken Me?" He cried when He said, FATHER, into Thy hands I commend My spirit. But never at any other time did He so cry, as by the sweet voices of His Five Wounds: the voice of our Brother's Blood cried unto GOD from the ground, while it spake better things than that of Abel. But how can it be said that our LORD was healed, seeing we never hear that His most precious Body was subject to disease? For this reason; that till the Resurrection it was mortal and passible; after the Resurrection it became impassible as well as immortal; and thus the effects which were wrought on it as on every other earthly body by Adam's sin, were, strictly speaking, healed. *O Lord my God.* S. Albertus very well observes that the *Lord* refers to power, the *God* to wisdom, the *my* to love. He is God, therefore He knows how; He is LORD, therefore He can; He is mine, therefore He will. The thanksgiving itself, *Thou hast healed Me*, agrees well with the petition, "Glorify Thy SON:" for this glorification and this healing are the same.

Heb. v. 7.

S. Pet.
Chrysolog.
Gen. iv. 10.
Heb. xii. 24.

Ven. Bed.

S. Alb. Mag.

Ludolph.

S. John
xvii. 1.
C.

3 Thou, LORD, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

Impossible in its literal sense that this verse could be written of David, who had not yet even fallen on sleep and seen corruption. But it looks past all those long centuries, and sees the Son of David returning from preaching to the spirits that were in prison, accomplishing the Great Forty Days that still remained upon earth, and with body and soul

Origen.

Mirandula :
Durandus.

Ven. Bed.

Eccles. ii.
16.

C.

Cd.

A.

reunited once and for ever, ascending into glory. The words have always been used in defence of that Article in the Creed, the descent into hell, as well against the heretics who have denied it, like Calvin and Bucer, as against the Catholics who have taught that our LORD went there by effect, and not by actual presence. It is true that this Article occurs in no Creed that is used by the Eastern Church; and that, till the Council of Aquileia, it made no part of any Western symbol. But still, it has been held by both East and West from the very beginning; and from the beginning also the present verse has, by its commentators, been shown to affirm it. But how are we to understand the expression, *from them that go down into the pit*? That although in our LORD that sentence was emphatically fulfilled, "How dieth the wise man? as the fool?" yet that that Life, that blessed soul, was kept from the companionship of the malefactor and such as he with whom it had been so lately associated on Mount Calvary. Or we may take the words on our own lips: *Thou hast kept my Life*, that which is dearer and better to us than life itself, nay, that which is our very true and hidden life, Him Who is all our salvation and all our desire, from them that go down into the pit, the Jews, whose paths, and designs, and aims, were leading them there. Or yet once more: the pit may be the pit of wilful sin, and of final despair; and then, all those who take the Psalm on their own lips, are thereby reminded that it is no virtue or strength of their own which keeps them from descending into that abyss, but God's goodness—*Thou, Lord, hast kept*—even as he, who whenever he saw a malefactor go by to punishment, was in the habit of saying, "But for the grace of God there goes John Bradford." And ascetic writers remind us that it is no more possible for a soul, dead in trespasses and sins, to work out its own resurrection from this pit, than for a body to raise itself from the grave. *The pit*, says S. Augustine, is the profundity of this world. What mean I by the profundity of this world? The abundance of luxury and wickedness. They therefore who immerse themselves in lusts and in carnal desires, they go down into the pit.

[*Thou hast kept my life*. The literal Hebrew text¹ is even more precise in its reference to the Resurrection. It is: *Thou hast brought me back to life from (among) them that are sunk in the grave.*]

4 Sing praises unto the LORD, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

S. Basil.
Eccles.
xv. 9.

Sing unto the Lord: but how? Not with the mouth only, but with a pure heart and spirit. Because "praise is not seemly in the mouth of a sinner, for it was not sent him of

¹ Following the *Kethib* reading.

the LORD." And therefore not all, but His Saints only, are called on thus to sing to Him. And observe that the word Saints may as well be translated merciful ones; thereby agreeing with what S. James says that pure and undefiled religion is. As to the latter clause, *Give thanks for a remembrance of His holiness*, they take it in different ways. Either *give thanks*, because He, in *His holiness*, has been pleased to remember us, the word remembrance being received objectively: or in order that His holiness may be kept in remembrance, when the same word is taken subjectively. Apollinarius seems to understand it in the latter sense:

καὶ οἱ ἀκηρόσιον μνημῆιον αἰνεῖν ἐξῶ.

Or we may put the words still into our LORD's mouth on the Cross. *Give thanks* because that which has been effected by the Head may be hoped for by the members:

Pascha novum colite;
Quod præit in Capite
Membra sperent singula.

Adam.
Vict. The
Sequence,
*Ecce dies
celebris.*

Give thanks, O ye saints, in taking up your own crosses, because the Saint of saints first took up His: and above all *Give thanks for a remembrance of His holiness* in that blessed Sacrament, which by its very name is the Eucharist, and which was instituted for the continual remembrance of His death until His coming again. S. Augustine says: It is a true and ancient proverb, Where the Head is, there are the other members. CHRIST hath ascended into heaven, whither we are about to follow. He hath not remained in hell, He hath risen again, He dieth no more. And when we shall arise again, we shall die no more also. "*Give thanks*," says Gerhohus, "ye who are in very deed, not in pretence, His saints: not like the five foolish virgins who were accounted saints because of their virginity, and because of their lamps, but who, because they had no oil in their lamps, are not to be counted real saints. Wilt thou know, O faithful soul, betrothed to CHRIST, what are the arms by which He embraceth thee when adorned with true sanctity, not only in the bridal chamber of future beatitude, but as thou art now, commended to His angels and good prelates, as His par-nymphs? Not to dwell on that saying now, that 'His left hand is under my head, and His right hand doth embrace me,'—when His left hand in the present life helps thee by loading thee with all manner of good merit, and His right hand in the life to come shall beatify thee for the sake of those very merits, bestowing on thee good things, not only condign with, but far exceeding, the gifts of His grace; to omit this now: He, CHRIST, thy Bridegroom, is the truth, and would fain, as it were, embrace thee with both His arms in manifesting to thee both Himself and thyself. So that first thou mayest know what thou wast, mayest know what

Ay.

S. Alb. Mag.
Hugo Card.

G.

thou hadst made thyself, when thou didst go aside after lies from the truth : and thus, having become acquainted with thy own wretchedness, mayest begin to understand what is His loving-kindness. Look at thyself and fear : look at Him and hope. If thy misery terrify thee, let His mercy console thee. But that thou mayest be capable of mercy, love the truth, which shows thy wretchedness. Such honour have all His saints, of whom it is now said, *Sing praises unto the Lord, O ye saints of His.*"

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

L. Or as the former part of the verse is in the Vulgate, *For in His indignation there is anger, and life in His will.* This again is one of those verses which have consoled many and many a saint, in the prison, before the unjust tribunal, or on the rack. And so strikingly does it apply to our LORD, that even Rabbi Moses Hadassan understands it of the Messiah. The FATHER's wrath then endured during the time that He hid His face from the Only-begotten Son ; long, fearful hours to endure then, but the twinkling of an eye compared with the eternity of the glory which was won by that suffering. The Chaldaic version well expresses it : *One hour is His anger : His good will is eternal life.* S. Gregory Nazianzen, paraphrasing Isaiah, says well : "I gave thee up to punishment and I will help thee ; in a little wrath I struck thee, and in everlasting pity will I glorify thee. Far greater than the measure of My correction, is the measure of My loving-kindness." Gerhohus takes occasion from a consideration of God's anger to enter into the various excuses and apologies that are made for man's. And as it is written of

S. Greg.
Naz. Orat.
32.
Isa. liv. 7.

Cd.

G.
Prov. iii. 34.

A.

Gen. iii. 8.

Ay.

works out
this thought
at even
greater
length.

Him, "Surely He scorneth the scorners," so it is equally true He is angry with them that are an-angered. *Heaviness may endure for a night :* or as it is in the Vulgate, *In the evening weeping will tarry.* "It is evening," says S. Augustine, "when the sun sets. The sun had set on man, that is, that light of righteousness, the Presence of God. Hence when Adam was expelled, what is said in the book of Genesis ? When God walked in paradise, He walked in the evening. The sinner had now hid himself in the wood. He was unwilling to see the face of God at which he had been wont to rejoice. The sun of righteousness had set on him. He did not rejoice in the presence of God. Thence began all this mortal life. *In the evening weeping will tarry.* Ye will long be in weeping, race of man, for ye will be born of Adam. And so it is come to pass, *In the evening weeping will tarry, and exaltation in the morning.* When that light shall have begun to arise on the faithful which shall have set on sinners. For therefore, too, did JESUS CHRIST rise from the tomb in

the morning, that what He had dedicated in the foundation, the same He might promise to the house. In our LORD it was evening when He was buried, and morning when He rose again on the third day. Thou, too, wast buried in the evening in paradise, and hast risen again on the third day. How on the third day? If thou wilt consider the course of the world, there is one day before the law, another under the law, a third under grace. What on that third day thy Head showed, the same is on the third day of the world shown in thee."

Mane novum mane lætum
Vespertinum tergat fletum;
Quia Vita vicit letum
Tempus est lætitiæ.

Adam. Vic-
torin. The
Sequence,
*Zyma vetus
expurgetur.*

"And the same thing," says the great Carmelite expositor, "is clearly set forth in that passage of Kings where it is said: 'The king of Israel was stayed up in his chariot against the Syrians, and died at even.' The King of Israel, that is, the King of them that see GOD, is CHRIST. The Syrians are devils." *Heaviness may endure for a night.* And so it did for that dark night which was spread over Mount Sinai, when there were thunders and lightnings and a thick cloud upon the Mount; and when GOD gave that law which, far from wiping away the tears of man, added to them, because it showed him his misery, without showing his remedy. The Church was in the habit of singing on the procession in the Paschal night the Triumphal Song, taken word for word from a Sermon of S. Augustine, and uttered when the morning of gladness was first about to dawn. And thus it ran:

Ay.

1 Kings xxii.
35.

G.

Daniel.
Hymnolog.
ii. 315.

When CHRIST, the King of Glory, entered hell, to bring to pass its overthrow,
And the choir of Angels before His face commanded that the gates of the princes should be lifted up,
The people of the saints which were held captive in death, exclaimed with joyful voice:
Thou hast come, O desired One, Whom we expected in our darkness that Thou mightest bring forth, in the light, them that were bound, from their prison-houses.
Thee, our lamentation called:
Thee, our long torments required:
Thou art made the hope of the desperate, the great consolation of the suffering.

6 And in my prosperity I said, I shall never be removed: thou, LORD, of thy goodness hast made my hill so strong.

Notice, firstly, the different division (and it is the more correct one) of the Vulgate, which gives the latter clause of this verse to the next. Plenty of examples there are of the

L.

- pride which David here laments in himself. So it was said to the King of Tyre, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground." So even S. Peter could declare, "Though all men should be offended because of Thee, yet will I never be offended." One of S. Chrysostom's homilies is occupied in dwelling, from these and the like examples, on the warning, that a haughty spirit goeth before a fall. But to none does this particular Psalm apply more exactly than to Hezekiah. Raised up, as he had been, from illness,—boasting of his treasures to the ambassadors of Babylon,—and then not rendering again according to the benefit done to him. "But," says S. Ambrose, "if David is to be blamed,—if, in the midst of his holiness, he was sometimes puffed up,—what is to be said of us miserable sinners, who go so far beyond him in our presumption, and fall so far short of him in our merits?" S. Peter Damiani, referring to this passage, says: "Pride makes the human mind like glass, so that, by reason of impatience, it cannot bear a blow without shattering." And *he* very well knew the working of the soul who could thus explain the passage: "I, when converted from my sins, said in my prosperity,—that is, in the excessive confidence of my eagerness,—I shall never be removed: that is, I shall never return to my former sins: I shall never again experience that desolation and sorrow of soul which follows upon the parting from God's ways. This is a very common feeling with new converts, that as soon as ever they receive the unaccustomed comfort and grace of the HOLY GHOST, they at once incautiously presume; and in their joy, as if they never could lose that sweetness, propose great things to themselves,—things beyond the power of human nature to accomplish." But rather let us apply the text to our LORD. He might truly speak of His prosperity,—that is, of the abundance of gifts and graces bestowed on Him, in Whom dwells all the fulness of the Godhead bodily; of Whom it was said, "The SPIRIT of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD:" the abundance and prosperity of Him, Who yet for our sakes became poor, even as it is written, "The rich and the poor meet together." And well might He say, *I shall never be removed*; even according to the vision of that king of old, whereby it was foretold that in the latter times the God of heaven should set up a kingdom which shall never be moved. Dionysius the Carthusian gives a very singular explanation, reading the phrase, *I said, I shall not be removed for ever*. That is, that our LORD, knowing, as the Evangelist says, all things that should come upon Him, knowing that it was necessary that He should be moved,—that is, should endure tribulation for a season, yet here comforts Himself by the thought that He
- Ezek. xxviii. 17.
- S. Mark xiv. 29.
- S. Joan. Chrysostom. Hom. 16 in Act.
- Cd.
- Z.
- S. Ambros. in S. Luc. Lib. iii.
- S. Pet. Damiani, Lib. vi. Epist. 9.
- D. C.
- S. Albert. M. Col. ii. 9.
- Isa. xi. 1.
- Cd.
- Prov. xxii. 2.
- D. C.

should not be removed for ever; that these afflictions would pass, but the exceeding and eternal weight of glory would remain. *Thou, Lord, of Thy goodness, hast made my hill so strong.* Or rather, as it is in the Vulgate, *Lord, in Thy good will Thou hast added strength to my beauty.* According to our translation the sense is clear. David is speaking of the hill of Sion, God's hill, in which it pleased Him to dwell,—the fair place and the joy of the whole earth,—the hill which he himself had wrested from the Jebusites, and had made the head of his kingdom. Or, if it be the Son of David Who speaks, then the hill that is made so strong is that hill which is exalted above the mountains, and to which all nations shall one day go up,—namely, the Church of the Living God. But if we take it in the Vulgate translation, then it is still our LORD that speaks: and He prophesies that His beauty,—the beauty of which He is the source, and which He is ready to bestow on His people,—shall endure for ever: not like the beauty of this world, the fashion whereof perisheth: but shall be as eternal as heaven itself. *Thou hast added strength to My beauty* cannot but remind us of the verse, “Upon all the glory there shall be a defence:” that is, that the magnificence of the outward decorations and the external ritual of the Church is actually adding to her strength, by attracting those to her who as yet know her not, and by exciting those in her who are already her children.

D. C.

Rupert.

L.

Isa. iv. 5.

7 Thou didst turn thy face from me : and I was troubled.

No verse can more plainly teach us that glorious and comforting truth on which the mediæval writers especially love to dwell, that it is the looking, or not looking, of God upon His creature, that forms the happiness or the misery of that creature; that those secret springs of joy which sometimes seem to rise up of themselves, and with which a stranger intermeddleth not, are nothing but God's direct and immediate looking on us; while the sorrow for which we cannot assign any especial cause,—call it melancholy, or low spirits, or by whatever other name,—is nothing but His turning away His Face from us. *I was troubled.* As indeed He well might say, of Whom it is written, that “He began to be sorrowful and very heavy;” and of Whom also it might be said, in the words of the Prophets, “Your iniquities have separated between you and your God;” the sins, that is, which He bore, but which He did not. But never was He so troubled, never did the FATHER so hide His Face from Him, as when this verse was so emphatically fulfilled in His “Eli, Eli, lama sabachthani!”

Gulielmus
Parisiensis.

S. Albert. M.

S. Matt.
xxvi. 37.

Isa. lix. 2.

Hugo
Victor.

8 Then cried I unto thee, O LORD : and gat me to my LORD right humbly.

- S. Albert. M. And how did He cry? Even at that very time that He was Himself forsaken, He prayed for His murderers. Or, as
- Ay. others take it, He prayed that His soul, so soon about to be separated from His Body, might not be left in hell, nor His flesh see corruption: that the dedication of David's house, commenced in the anguish of the Cross, might be accomplished in the glory of the Resurrection. *Then cried I.* No occasion for crying or tears in Paradise, where there was nothing but praise. But crying only, and that strong crying and tears, can recover the second and better Paradise. I cried, not only to the LORD, but even to them that stood about. "Oh how," exclaims the Greek Church, "could ye condemn the King of creation to an unjust death? neither calling to mind His mercies, nor listening to His words: 'O My people, what have I done unto you? Did I not fill Judæa with wonders? Did I not raise the dead by a word alone? Did I not heal all manner of sickness and all manner of disease? What is it that ye render Me in return? How long will ye be regardless of Me? Laying strokes upon Me in return for My healing; slaying Me for My life-giving; hanging Me, the Benefactor, on the Cross as a malefactor; the Lawgiver as the lawless; the King of all as the culprit.' Long-suffering LORD, glory be to Thee!" *Right humbly.*
- Sticheron
idiomelon of
the Great
Parasceue.
- Heb. v. 8.
- Ludolph. "For though He were a SON, yet learned He obedience by the things which He suffered." And how could the Spotless Lamb pray more humbly than from the place of malefactors, amidst the derision of the crowd, in the midst of two thieves!

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

- A sad verse as any that is in the Psalms. If we take it in the usual sense, according to S. Jerome, it is the lamentation of CHRIST that His Passion, so to speak, had been endured in vain; that so few, bitten by the fiery serpent of temptation, would look to this the brazen serpent, and live; that so few would flee to that Cross for refuge, to lay hold on the hope then set before them. S. Gaudentius tells his people from this complaint how their sins frustrated the effects of CHRIST'S Cross; how the price of the world was paid in vain; how that Blood—
- S. Hieron.
in Isa. xlix.
- S. Gaudent.
ad Neophyt.
12.

S. Thomas
Aquinas. The
Rhythm,
*Adoro te
devote.*

Cujus una stilla saluum facere
Totum mundum quit ab omni scelere,

- would in its fulness have been poured forth to scarcely any purpose. *What profit is there in My Blood?* And they answer, none, or next to none; and they most decidedly so reply, whose own holiness of life caused them more bitterly
- L.

to lament the evils of sin, as S. Dositheus and S. Isidore of Pelusium. *When I go down into the pit*: or, as it is in the Vulgate, *When I descend into corruption*. They understand this of our LORD's descending amidst the corruption of human nature at the Incarnation, and still the question is the same, What profit is there in it? "This profit there ought to be," says S. Ambrose, "that for the Blood thus shed for us, for the labour thus undertaken for us, we are bound to return all our labour,—if need be, to lay down our very lives; to offer ourselves, and all that we have, to be a reasonable, holy, and living sacrifice to the Sacrifice on the Cross." Or in another sense they understand the question concerning the Body of our LORD, as a prayer that it may not be suffered to return to corruption. S. Thomas dwells at great length on this subject, and points out the various benefits we have received by the preservation of that Spotless Body from the effects of the grave: that Body which was to be raised up from the tomb, now no more liable to return to corruption, in order that it might be the food of all the followers of CHRIST till His Coming again. *Shall the dust give thanks unto Thee?* And here they introduce another meaning: that praise, to be acceptable to God, must come from a heart devoted to Him; from those who have set their affections on things above, not on things of the earth; from those who are not of that dust which is the serpent's meat, but whose heart and affections are altogether on high. *Shall the dust give thanks unto Thee?* Or, as it is in the Vulgate, *Shall the dust confess unto Thee?* Whence S. Augustine takes occasion to say, "When it is ill with us, let us confess our sins; when it is well with us, let us confess praise to God; but without confession let us never be,"—a sentence which is made his own by the Master of the Sentences. It is a singular sense which is attached to these words by S. Basil, the ascetic Doctor: "*What profit is there in my blood?*" That is, in all the force and vigour of human existence, if by that very health and strength of body I am led to corruption of the soul." Whence he proceeds to dilate on the benefits of fasting, and to praise the philosopher Plato for having chosen an unhealthy spot as the place of his abode, because sickness is the mother of philosophy.

[*Shall the dust give thanks unto Thee?* It is, teaches a Saint, the question of CHRIST to His FATHER. If I be not raised up again from the pit, then My bloodshedding has been useless. If I come not back victorious, to open the Scriptures to My disciples, to send them the HOLY GHOST, can My dust confess unto Thee, by bringing forth Confessors for Thee and preachers of Thy truth, as I, if raised up, will do? Or, shall man, himself mere dust, ever give thanks to Thee aright, if I return not to show him the way, to be Myself his Oblation of Thanksgiving in the Eucharist? And then we may compare the words of S. Paul, "If CHRIST

S. Ambros.
de Fide, ad
fin.

Pars iii. Q.
52, Art. 3.

S. Alb. Mag.

Isa. lxxv. 25.

A.

S. Basil.
Hom. 24.

S. Bruno
Carth.

S. Thomas
Aquin.

1 Cor. xv.
14, 17.

be not risen, then is our preaching vain, and your faith is also vain, ye are yet in your sins.”]

11 Hear, O LORD, and have mercy upon me :
LORD, be thou my helper.

Or as it is in the Vulgate, *The Lord heard and had mercy upon me : the Lord is become my helper.* But it matters little as to the mystical sense, whether it is still the prayer of our LORD that He might rise again, or His thanksgiving after His Resurrection. And notice the force of the word *helper*. For equally is it said by the HOLY GHOST, that CHRIST raised Himself, or was raised by the FATHER ; raised Himself as GOD, was raised as Man ; the FATHER co-operating with, and so verily becoming the *Helper* of, the SON. *Have mercy.* And so the FATHER had mercy on that Frame on which the Jews had no mercy ; crowning those limbs with glory which they had lacerated with the scourge ; setting a diadem of pure gold on that Head, which they had outraged with thorns ; putting all power into those Hands, into which they had thrust the reed of derision. He so had mercy on the SON, as in Him to have mercy upon us ; He so became the *Helper* of the SON, that henceforth every feeble and wounded soul may derive from Him unbounded help, and strength. Or, to look at the verse in another sense, we have here no indistinct reference to the Blessed Trinity. The FATHER is called on to hear ; the SON, by the recollection of Calvary, to have mercy ; the HOLY GHOST to be the Helper of those in whom He dwells, and whom He sanctifies.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

Well and beautifully says Adam of S. Victor :

Adam.
Vict. The
Sequence,
*Ecce dies
celebris.*

Saccus scissus et pertusus
In regales transit usus ;
Saccus fit soccus gratiæ,
Caro victrix miseræ.

L. And first we must apply these words to the Resurrection, when the heaviness of the tomb was turned into the joy of “The LORD is risen indeed, and hath appeared unto Simon ;” when the saying of the Prophet was fulfilled, and to them that mourned in Sion beauty was given for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; when the promise of the LORD was fulfilled, “Ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy ;” when the saying of old time was brought to pass, “For

Isa. lxi. 3.

S. Albertus
Magnus.
S. John xvi.
20.

Almighty God hath turned to joy unto them the day wherein the chosen people should have perished; ye shall therefore among your solemn feasts keep it an high day, with all feasting." *Thou hast put off my sackcloth*: or, as it is in the Vulgate, *Thou hast cut or slit my sackcloth* (*saccum meum conscidisti*,) where the word *saccus*, with its twofold meaning of sackcloth and bag, gives a great scope to metaphorical interpretations. So they tell us that the bag in which the price of our redemption was contained, being cut open, that price itself was poured forth. Or again, that this sack was full of the precious wheat, hereafter to flourish into the harvests of the Church, when first it had lain in the ground and died. S. Albertus is fullest on the various meanings of the sack; "a word," says he, and he says it truly, "common to all languages, as the redemption prefigured by it extended to all nations." And, as it has been well remarked, while the sackcloth in which the Sun of Righteousness was enveloped was rent on the Cross, the material sun became black as sackcloth of hair, when there was darkness over all the earth from the sixth hour until the ninth hour. *And girded me with gladness*: with the state of immortality, thenceforth to be the reward of the conqueror,—

Esther xvi.
21.

A.
Serm. ult.
de Temp. et
S. Bernard.
Serm. ii. de
Ascens.
G.

Ay.

When they beneath their Leader
Who conquered in the fight,
For ever and for ever
Are clad in robes of white.

Bern. Clun.
Rhythmus.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

I know not whence this translation is derived: the Vulgate gives it: *That my glory may sing to thee, and I may not be pricked*, with the first clause of which the Bible version closely agrees, and which is sufficiently literal.¹ True, that because of the triumph of the Cross, *every good man shall sing of His praise* Who obtained it, *without ceasing*: but let us rather take the verse as the voice of the Church. All these things were done, all the afflictions endured, all the promises made good, to the end that her glory might not be silent; that in a thousand ways, by her hymns, by her canticles, by her ritual, all which things are her true glory, she may set forth the praises of the Victor. Or we may take it as still spoken by our LORD, and the *glory*, that glory which He had with the FATHER before the world was, and which, having been for a while clouded and eclipsed by the humiliation of His earthly life and Pas-

L.

¹ [The Hebrew לֹא יִשָּׁכּוּ is undoubtedly, *will not be silent*, and so it is turned by the Sy-

riac, Aquila, Symmachus, and Theodotion, as well as by the A. V.]

Eusebius.

G.

Gen. xlii. 21.

sion, was now to be restored to Him, not only in all its former brightness, but with the addition of splendour which, according to S. Paul's teaching, His obedience and His labours had merited for His manhood. And thus we see the force of the next clause, *and that I may not be pricked*. For the Hands which had been pierced with the nails now serve to remind Him, by that engraving, of His love, and of the victory won by that love. *My God*. "O ye all," says Gerhohus, "who, being the sons of Leah, or of the handmaidens, love not this son of Rachel, ye who envy His dominion,—ye who, so far as in you lies, hinder His reigning in this world,—now, now, while it is the time of penitence that may be of effect, return to Him the First-born, reigning over all the land of Egypt, that is to say, heaven and earth, according to His own most true saying, 'All power is given to Me in heaven and in earth.' Lament before Him that ye have sinned against Him, and He will have mercy upon you, and will fill your sacks with corn, that ye perish not with hunger before ye can arrive at His own home. And according to the measure of your sins He may suffer you for awhile to lament until ye say from your hearts, 'We are verily guilty concerning our Brother.' But at length He will rend your sackcloth, and will so enrich you, that none of you will any longer stand in need of those sacks of yours; and He will bestow on each of you a beautiful stole, with which adorned, and now free from the weight of your sacks, ye may be able to exult, so that each of you will say to your elder Brother, 'Thou hast put off my sackcloth, and girded me with gladness.' And do Thou, O good Joseph, say to them, 'As for you, ye thought evil against Me, but God meant it unto good, to bring to pass as it is this day, to save much people alive.' *O my God, I will give thanks unto Thee for ever*. This let us say, one and all: 'Not unto us, O LORD, not unto us, but unto Thy Name give the praise, that we perish not of hunger, we who bring our sacks to Thee empty, and receive them again full; when, under a mystery, we feed on Thee, the true Corn of life. And so it must be until the sackcloth of our mortality shall be cut in twain, and Thou shalt no longer be received as concealed under a covering, but face to face shalt satisfy us with the finest wheat flour for ever and ever.'"

And therefore:

Glory be to the FATHER, to Whom the SON cried and was heard, in that He feared; and to the SON, Whose life was kept from them that go down into the pit; and to the HOLY GHOST, to Whom we cry, LORD, be Thou my helper;

As it was in the beginning of the dedication of the LORD's Temple on the Cross, is now, that the true Son of David is set down on the throne, and ever shall be, when His people shall behold the glory which He had before the world was: world without end. Amen.

COLLECTS.

O most mighty God, Who liftest us up, suffer not our enemies to triumph over us; but do Thou so strengthen us by Thy might, that, our heaviness being turned into joy, we may ever give thanks for the remembrance of Thy holiness. Through (1.) Ludolph.

Bring our soul, O LORD, out of prison, and keep our life from them that go down into the pit; and as, when about to redeem the world, by Thine ineffable virtue, Thou didst descend from on high and burst the bars of hell, vouchsafe of Thy mercy that we may never be brought down by our sins; and grant that, with them who are predestinated to eternal life, we may, after our power, sing to Thee, and may merit the possession of beatitude and Thy everlasting delights. Amen. Through Thy mercy (11.) Mozarabic.

Thee, O LORD, we humbly beseech that Thou wouldest turn our heaviness into joy; that Thou wouldest relieve us of the weight of our sins; and that, as Thou dost gladden us by the mystery of Thy Resurrection, Thou wouldest vouchsafe to raise them to heaven, for whose sake Thou didst not abhor to descend into hell. Through (1.) S. Jerome.

[Hear our prayers, O LORD, and have mercy upon us; turn our heaviness into joy, and gird us about with gladness and salvation, that we may sing and give thanks to Thee for all Thy benefits in the blessed dwelling of eternity. Through (1.)] D. C.

DISSERTATION III.

THE MYSTICAL AND LITERAL INTERPRETATION OF THE PSALMS.

The *prin-
ciple* of this
Commen-
tary

the same as
that of the
Fathers.

Mystical in-
terpretation

the principle
of early,

1. HAVING now, through God's goodness, accomplished the fifth part of our task, it seems time to dwell at greater length than hitherto we have done on the system itself on which this commentary is based. Utterly different as it is from the modern style of interpretation,—liable to the charges of fancifulness, unreality, and of making anything out of anything,—I wish now to show that, whatever be the faults of its execution, its principle, at least, is that on which the great commentators of primitive and mediæval ages wrote, and which they would have recognised as their own. What that principle is, the reader has now had sufficient opportunity of judging; and while none can be more sensible than myself of the innumerable faults in detail for which the foregoing pages may be blamed, for the theory on which they have been composed I need—and I hope to show that I need—no excuse.

2. The mystical interpretation of Scripture, as every one will allow, is the distinguishing mark of difference between ancient and modern commentators. To the former, it was the very life, marrow, essence of God's Word,—the kernel, of which the literal exposition was the shell,—the jewel, to which the outside and verbal signification formed the shrine: by the latter it has almost universally been held in equal contempt and abhorrence; it has been affirmed to be the art of involving everything in uncertainty; to take away all fixedness of mean-

ing; to turn Scripture into a repository of human fancies; to be subversive of all exactitude, and fatal to all truth. Scott, the "commentator," in writing on that passage in Ecclesiastes, of the poor man that delivered the city, and yet was not remembered,—a parable, if any ever were, full of beauty when applied to our LORD,—thus expresses himself:

"I would gladly know by what authority any man, overlooking these useful instructions, sets himself, by the help of a warm imagination, to discover Gospel mysteries in this passage? It would puzzle the most ingenious of these fanciful expositors to accommodate fairly the circumstances of the story to the work of redemption. Two purposes, indeed, such as they are, may be answered by such interpretation: (1.) Loose professors are encouraged in their vain confidence, by hearing that none of the redeemed are more mindful of, or thankful to, the SAVIOUR than themselves. (2.) It is a powerful engine in the hands of vainglorious men, by which to catch the attention and excite the admiration of injudicious multitudes, who ignorantly admire the sagacity of the man that finds deep mysteries, where their more sober pastors perceived nothing but noiseless practical instruction. I have heard many sensible and pious persons lament this sort of explication of Scripture as an evil of the first magnitude, and I am more and more convinced that it is so. At this rate, you may prove any doctrine from any text: everything is reduced to uncertainty, as if the Scripture had no determinate meaning, till one was arbitrarily imposed by the imagination of men."

the abhorrence of late, commentators.

3. Proceeding in the same strain, the writer goes on to condemn the application of the parable of the Good Samaritan to our LORD: because, forsooth, its moral is contained in the words, "Go and do thou likewise;" as if this were not one cause of the Incarnation of the WORD, that we might follow the blessed steps of His most holy life! The rule laid down by the strictest interpreters of this sort appears to be this: that in those histories of the Old Testament which are applied to our Blessed LORD in the New, we may see a type of Him, but in those only. Thus,

The rule laid down by literalists.

of the brazen serpent, the Paschal Lamb, Jonah in the whale's belly, He was undoubtedly the antitype; but Joseph, taken from prison and from judgment,—but Elijah, fasting forty days and forty nights, and translated into heaven,—but David, in his victory over Goliath,—but Samson, destroying the Philistines by his own death,—these are historical characters only, and cannot, without presumption, be invested with a typical signification.

Aspect of
mysticism

4. Now it is clear that, to those who entertain similar sentiments, the present work will present nothing but an aggregation of the wildest conceits, and the most worthless fancies. If Scripture has not an under-current of meaning, double, triple, quadruple, or even yet more manifold, I confess, not only that my work is a mere waste of labour, time, and paper, which would comparatively matter little, but it also follows that all primitive and mediæval commentators, from the first century till the Reformation, have more or less been deceiving the Church of God,—have been substituting their changing fancies for His immutable verities,—have adopted a system which is alike the offspring and the parent of error,—that their folios have been a hindrance to the cause of truth, and the labours of their lives an insult to the principles of genuine interpretation. If any one can believe this, it will matter little what he thinks of the preceding and following pages. I only wish to prove that the mystical principles on which this commentary on the Psalms is written are the principles of the great commentators from the beginning; and if I can show that, I have shown enough.

to those who
do not be-
lieve in it.

The fourfold
meaning of
Scripture.

5. It is well known that, from very early times, a fourfold meaning was attached to the plain text of Scripture. It is expressed in the lines:

Litera scripta docet: quid credas, *Allegoria*:
Quid speres, *Anagoge*: quid agas, *Tropologia*.

And on this principle S. Gregory the Great composed his *Morals on Job*, keeping his skeins of meaning separate, and with marvellous skill pursuing each to the end. Durandus explains the various terms with

great neatness: "In like manner, JERUSALEM is understood, *historically*, of that earthly city whither pilgrims journey; *allegorically*, of the Church Militant; *tropologically*, of every faithful soul; *anagogically*, of the Celestial Jerusalem, which is our Country."

6. Let us, in the first place, inquire from Scripture itself, what probability there is that the HOLY GHOST intended such a system of interpretation to be applied to His own Word: then let us see how the early Church felt on the subject: and then what are the advantages, and what are asserted to be the dangers, of the mystical sense.

Arguments :
how to be
stated.

7. Now it cannot be denied, that to those who eschew the mystical or spiritual interpretation,—and whom we will in this dissertation call *literalists*,—a very large portion of Scripture can have nothing but an historical interest. The journeyings of the Israelites to their various encampments,—the genealogies of Chronicles, Ezra, Nehemiah,—the numbers of the tribes in the Pentateuch,—the prophecies against the nations whom it pleased God to destroy before Nebuchadnezzar, and many such like passages, are to them all but a dead letter. Nay, the same Scott whom I lately quoted ventures, without any apology, to call one such collection of passages by a term which, when we remember Whose is the lightest word of Holy Scripture, can scarcely be called less than profane. He names the genealogies of the first book of Chronicles by the appellation of *Thorns*! He is but consistent with himself; but what kind of theory must that be which leads to such a conclusion?

Want of in-
terest in
mere literal-
ism.

8. In the first place, a diligent student of the Old Testament, supposing him absolutely unacquainted with the present controversy, would hardly fail to be struck with the frequent specification of minute and lengthened details, never of any great importance to the subject in hand, and to us absolutely without interest. Such, for instance, as the fact that, in the miraculous draught of fishes which occurred after our LORD'S Resurrection, one hundred and fifty-three great fish were taken; that the young man by whose

Minute de-
tails of Old
Testament

means David and his troops were led to the surprisal of the Amalekites, laden with the spoil of Ziklag, was relieved from his faintness by eating a piece of a cake of figs and two clusters of raisins; that the exact number of children destroyed for profanity to Elisha was two and forty; that Elijah slept under a juniper-tree in the wilderness; the number of cattle which Jacob sent as a present, to soothe the anger of Esau, his brother; the particular fruit which the spies, sent out to see the land, brought with them, and the manner in which they carried it; and a hundred other examples of a similar kind. I say that, let a reader for the first time peruse the Bible, aware that it is the revelation of the will of God to man,—aware that that revelation is contained in a very narrow space, where the room of every sentence, so to speak, is of inestimable value; then let him observe how large a portion of that priceless space is taken up in the narrative of details,—I say it with all reverence, in *themselves* trifling,—and would he not exclaim, “There must be something more in this than meets the eye: under these details must lurk a deeper sense than that which appears on the surface. As the schools of antiquity had an exoteric and an esoteric doctrine, so there must be a primary and secondary manner of explanation here?” I think he would.

encourage
the idea of
mysticism.

Authority of
New Testa-
ment.

9. But that which is only matter of probability, were our supposed reader left to himself, becomes surely matter of certainty when he finds how the authors of the New Testament were in the habit of applying their quotations from the Old. Let us examine some of these: for inspired must be the basis and theory of uninspired interpretations of Scripture. I propose going through *all* the quotations from the Psalms before I conclude this dissertation, and will not therefore dwell on them here: at present I will refer to some more striking examples from other books.

10. First let it be remembered that the Apostles were of course used to the general style of scriptural interpretation prevalent among the Jews at the time when our LORD was on earth. That interpretation was

General
teaching of
the Jews.

in the highest degree mystical ; as the works of one celebrated author are sufficient to prove. Let any one read the treatises of Philo Judæus, more especially those on the Six days' creation of the world, on Clean Animals, on Circumcision, and on Those who brought sacrifices : and he will see that the whole system of interpretation is thoroughly mystical, while he is perpetually reminded of the style of argument employed by S. Paul. Now does our LORD, while rebuking so perpetually the traditions of the Pharisees, ever hint, in the slightest degree, that their system of interpretation of Scripture was faulty ? On the contrary, does He not sanction it in the most express terms ? "The Scribes and Pharisees sit in Moses' seat : all, therefore, that they bid you observe, that observe and do." And, in arguing with the Sadducees concerning the resurrection of the dead, does He not employ an argument of a highly mystical character ? Well, then ; we know in what school of interpretation the Apostles were brought up : we know that it was recommended to them by our LORD, both by precept and practice : let us now see whether they followed it themselves.

11. In Deuteronomy xxv. 4, among a number of laws which apparently refer to the Jewish polity only,—the entail of estates,—the rule for gleanings, the prohibition of taking a necessary of life as a pledge,—nay, even a minute direction with regard to bird's-nesting,—we find the following : "Thou shalt not muzzle the ox when he treadeth out the corn." Surely, if ever there were a law which seemed confined to the literal interpretation, it is this. The God, we should have said, Who has taught that without Him not a sparrow falleth to the ground,—Who was pleased to forbid the custom, not really cruel, be it remembered, but only bearing a certain impression of cruelty and hard-heartedness, of boiling a kid in his mother's milk,—Who not only commanded that when the eggs were taken, the parent bird should go free, but actually annexed the promise of long life to the observation of this command,—the God Who, among other reasons for sparing Nineveh, conde-

Philo
Judæus.

Example of
the Labour-
ing Ox :

scended to mention the "much cattle" that was in it,—that God, we should have said, was here pleased to express His care, which is over all His works, for oxen. But we turn to the Epistles of S. Paul, and there we find: "Let the elders that rule well be counted worthy of double honour; specially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn."

This, it would be replied, is merely an ingenious application of a sense not originally intended. Such a signification was not the primary intention of the HOLY GHOST; and the Apostle's example is not to be followed by any uninspired writer.

how applied
by S. Paul.

Turn, then, to another passage, in which the Apostle is enforcing the same doctrine; and how does he write? "Saith not the law the same also? For it is written in the law of Moses . . . Doth God take care for oxen? *or saith He it not ALTOGETHER for our sakes? For our sakes, no doubt, this was written.*" Can anything be stronger than this passage? In a law where the literal meaning seemed unusually plain and worthy of the mercy of God, we are told by the HOLY GHOST that He did not intend to teach us that meaning *at all*: that His design was 'ALTOGETHER' to enforce the mystical signification.¹ I can conceive no more decisive proof than this. Had there been a mere allusion on the part of the Apostle, we might not, perhaps, have been justified in laying very much stress on his example. But when he says, in so many words, There is *not* an allusion; the mystical meaning was intended by the HOLY GHOST, and the literal meaning was *NOT*—what further can literalists reply?

12. When, then, we find the precept concerning the labouring ox so treated, why may we not—or rather, how can we be justified unless we do—see in the commandment which forbids the ox and the

¹ [This is rather more than the passage will bear. The word *πάντως*, *altogether*, is not absolutely exclusive, and it is enough

to say that the mystical sense is here primary, and the literal only secondary.]

ass to plough together, an injunction not to be unequally yoked together with unbelievers; and that injunction, if not only, at least principally? in the rule for the distinction of clean and unclean beasts, the mystical characteristic of the righteous and unrighteous? in the precept against wearing a garment of mingled linen and wool, an injunction against trusting in anything but our LORD, the Lamb slain from the beginning of the world? And, in short, in every ceremonial precept, not the dead letter of the statute, but the new and better life of the mystical explanation? Nor is it as if the instance on which I have just been dwelling was the only example of a similar application of Scripture. More remarkable still is S. Paul's allusion to Agar and Ishmael: "For this Agar is Mount Sinai in Arabia; and answereth to Jerusalem which now is, and is in bondage with her children." Now what I would especially point out in this passage is, that S. Paul does not refer to the old patriarchal history as an illustration, or instructive comparison, but simply and absolutely as a proof. "Do ye not hear the Law?" "Nevertheless, what saith the Scripture?" He alleges this history in its mystical sense exactly as he elsewhere quotes the plainest and most literal passages in support of his arguments. No proof can be stronger than this. In putting forward an argument, you of course challenge your opponent to test its strength. Is it possible that the Apostle would thus have brought forward the history of Agar, had it been open to his adversaries to rejoin, "But that is only a mystical interpretation, and was not so intended by the HOLY GHOST?"

Agar and
Mount
Sinai.

13. Nor is it S. Paul alone who thus quotes the Old Testament. Hosea, referring to the deliverance of the Jews from the tyranny of Pharaoh, says, in the person of God, "When Israel was a child then I loved him, and called My son out of Egypt." Nothing can more distinctly refer to the children of Israel in the plain literal sense. How does S. Matthew understand it? Relating the flight of the Infant LORD into Egypt, he says that He, with His

"I called My
Son out of
Egypt."

Blessed Mother and S. Joseph, "was there until the death of Herod: *that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called My Son.*" Now let none dare to say that S. Matthew refers, as a mere allusion, to this prophecy. Nothing can be more distinct: the reason our LORD went into Egypt was the completion of a prophecy which can only apply to Him mystically, *ἵνα πληρωθῇ τὸ ρηθέν.* And this further is to be noticed. Had any modern writer, without Scriptural authority, ventured even to allude to the passage in Hosea with reference to our LORD's flight into Egypt, it would have been called an unwarrantable straining of Scripture. 'Look,' it would have been argued, 'how the prophet continues: Then I loved him, and called My son out of Egypt; *as they called them, so they went from them: they sacrificed unto Baalim.*' And whoever had thus quoted the passage would have been twitted, not only with a perversion of Scripture, but with irreverence to the SON of God.

"He shall be called a Nazarene."

14. Yet another instance from the same chapter. "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Where is this written? "The child shall be a Nazarite to God even from his mother's womb." A marvellous example of mystical interpretation! The words are said of Samson; they are applied to CHRIST, and applied with a "*that it might be fulfilled.*" Further, they are said of Samson in one sense, namely, as of one who had the vow of a Nazarite or separatist upon him: and applied to CHRIST in another;—namely, as of a dweller in the city of Nazareth. Now had a mediæval writer thus applied the text, simply as an allusion, and without any pretence at finding in the Evangelical History the actual fulfilment of the prophecy in Judges, would he not have been condemned as guilty of an intolerably far-fetched suggestion?

15. Most certainly, then, the mystical system of interpretation is thoroughly Scriptural: and the only attempt at reply to this argument that can be made

is as follows: "Inspired writers," it may be alleged, "may find allusions and discover types; or prophecies may have been revealed to them under Old Testament language: but for uninspired authors to discover such allusions or types is both presumptuous and dangerous." But how unphilosophical is this! In one or two out of many hundreds of laws and many hundreds of instances, we are positively told that—not an allusion, but—a prophecy existed of better things to come. Can we suppose that these instances or prophecies were picked out from the rest because they differed from the rest? shall we say that they are held forth as contrasts to, rather than held up as types of, the general run of the Old Testament Scriptures? Surely, surely, they are specimens to encourage us in, not exceptions to deter us from, the search for such mysteries. If certain appearances of nature, certain metalliferous veins, certain crystals of quartz tell the Californian miner that gold is beneath the soil, is his Australian brother to believe that God created the same appearance in that colony to deter him from investigation, or to lure him on to researches which would be in vain? In two or three spots of the crust of Scripture, the Apostle has disclosed to us "much fine gold" beneath. In the thousand spots that closely resemble those two or three are we not to search for ourselves? and, searching, shall we not find?

The quotations of New Testament writers

not exceptions to, but patterns of,

the usual system of interpretation.

16. Besides, the greater part of the literalists would not for a moment endure the restraint which they would put upon us. They say indeed, "The labouring ox is a prophecy—S. Paul tells us so; but nevertheless *you* shall not tell us that the ox and ass ploughing together yield a prophecy. We will believe that on nothing short of inspiration." But how would they like to be told, as Grotius would have told them; "Jonah is a type of our LORD: He said it, and it is so; but Isaac on Mount Moriah is none, the Scapegoat is none, David in the battle with Goliath is none: for He never said that they were." Would not this be the height of folly? Yet wherein does it differ from the usual arguments of

Grotius.

literalists, such, for instance, as Scott the Commentator?

Apostolic
practice.

17. How the Apostles interpreted Scripture we have seen. How did their followers, the Isapostolic writers of the first century, whose works we have, expound it? Did they dig the mine deeper, or desert it as now exhausted? I need hardly answer that question. Let S. Barnabas reply, that dear companion of S. Paul, who must have been so thoroughly endued with his spirit and theory of the interpretation of Scripture.

Epistle of S.
Barnabas.

18. Take, for example, such explanations as the following. I will not stop to discuss the question whether the Epistle attributed to S. Barnabas be really his. For my own part I have no doubt of its authenticity; and with such authorities on my side as Dupin, Nourry, Gallandi, and in our own time Franke, I need not hesitate to express that opinion. Anyhow, those who place it latest allow it to have been composed previously to A.D. 120; and therefore certainly by an Isapostolic writer. "What kind of figure," says the author, "do you consider that to be when Israel is commanded that men of consummate wickedness should bring a heifer, and should sacrifice and burn it; and then that boys should take the ashes and cast them into vessels, and afterwards should bind scarlet wool with hyssop on a staff, and should thus sprinkle the people one by one, and purify them from their sins? See how the LORD speaks to us in a parable. This heifer is JESUS; the

Examples.

wicked men who bring it are they who carried the LORD to slaughter. But now they are no longer wicked men, nor to be considered as sinners. But the boys are they who announce to us the remission of sins and purification of the heart, to whom the LORD hath given the power of preaching the Gospel, and who are twelve in number, in testimony of the twelve tribes of Israel. But why do three boys sprinkle? Namely, to set forth Abraham, and Isaac, and Jacob, because they were great before God. And why is wool bound on the wood? Because the LORD JESUS has His dominion on the

wood, for which cause they that hope in Him shall live for ever. And why wool and hyssop together? Because in His Kingdom there will be evil and polluted days in which we shall be saved; in the same way as he who hath bodily sickness is cured from pollution by hyssop." Now observe how freely the writer accepts this as an axiom, that every, the least, particular in the sacrifice of the Red Heifer must of necessity bear its own mystical interpretation. The further fetched it seems to be, the more it corroborates our argument. And the fact that several rites alluded to by S. Barnabas are not found in Holy Scripture, at least as we have it—whether he so found it written in the copies he used, or received them from Jewish tradition, affords still ampler testimony in our behalf. We will quote one or two more passages: since it is of importance to have the links which connect the mystical interpretation of the Apostles themselves with that of the Church in the third and fourth centuries.

19. One of the most remarkable is the following: "But why did Moses say, Ye shall not eat the swine, nor the eagle, nor the hawk, nor the crow, nor any fish that hath not scales? He comprehends three dogmas in his sagacity. Now the LORD saith to them in Deuteronomy, Hearken, O Israel, unto the statutes and the judgments which I teach you. Is it then the commandment of God that they should not eat? Yes; but Moses spoke spiritually. He mentions the swine for this reason: Thou shalt not be joined together to men of the same disposition as swine. For when they live in delights, they forget their LORD, but when they are in want they acknowledge their LORD. And thus the hog, when he eats, pays no attention to his lord: but when he is hungry he grunts; and when he gets something he becomes quiet again. 'Thou shalt not eat,' saith he, 'the eagle, nor the hawk, nor the kite, nor the crow.' That is, He commands us; Thou shalt not be like the men who know not how to procure for themselves food by their labour and their sweat, but snatch in their lawlessness that which

Unclean
beasts.

pertains to another; and they lie in wait for those who walk in innocency.¹ And these birds sit idle and seek how they may eat the flesh of other creatures, being pestiferous in their wickedness. And thou shalt not eat the hyæna. Thou shalt not be, saith he, an adulterer nor a man of immoral life, nor shall be like such. Wherefore? Because this animal changes its sex yearly, and is sometimes male, sometimes female. . . . Moses, therefore, when he was speaking of clean and unclean beasts, spake these laws pertaining to spiritual matters: but the Jews, according to their carnal lusts, received them as if he was simply referring to bodily food." And now notice how remarkably he brings in the Psalms. "David comprehended the spiritual sense of these three commands, and said in like manner: 'Blessed is the man that hath not walked in the counsel of the ungodly,' as those fishes walk in darkness in the depth of the sea: 'nor stood in the way of sinners,' like those who appear to fear the LORD and sin like the hog; 'and hath not sat in the seat of the scornful;' like those birds which sit and wait for rapine. There is the full explanation of the laws concerning meats."

Historical
types.

20. In like manner S. Barnabas finds the Cross and Baptism set forth in the Old Testament; as in Isaiah xxxiii. 16, 17, 18: when "His waters shall be sure," is beautifully applied to the Sacrament of regeneration. He sees in the first Psalm a similar sense: "Blessed are they who, when they have believed in the Cross, descend to the water. He shall be like a tree planted by the water side; as that tree strikes its roots downward into the river bed, so the catechumen goes down to the pool of Baptism." The stretching forth of Moses' hands on the Mount in the battle with Amalek is a figure of the Cross; to which also he applies that text: "All the day long have I stretched forth My hands to an unbelieving people." In the three hundred and eighteen servants of Abraham he sees JESUS and the Cross: the Cross is the T which stands for 300; JESUS in the letter I

¹ I follow the conjecture of Davis, as yielding the better sense.

for 10, and H for 8. In fact we have here not only symbolism, but symbolism of a very advanced character.

21. The case is the same with the other Apostolic fathers. The Similitudes of Hermas are in their very nature, full of mysticism. The Epistles of S. Clement to the Corinthians, though not so mystical as that of S. Barnabas, nevertheless contain many examples of that style of interpretation. The same thing may be said of those of S. Ignatius; see especially his Epistle to the Ephesians, chapter xix. And that which is perhaps the very oldest uninspired Christian work, the Epistle to Diognetus, which some have attributed to Apollos, but which was certainly written while the Jewish Temple was standing, is of the same description. And so advancing a little further to the time of Minutius Felix and Commodianus, still we find the mystical principle growing and increasing; till in the fourth century it has acquired all the characteristics of a science. By that time the principal tropologies were fixed in that sense which they retained till the sixteenth century. The explanations, to which we shall presently allude more at length, of Sion, Jerusalem, the heavens, the clouds, the rivers, &c., had each its well-defined meaning. So had numbers: one, the unity of the Godhead; two, the two natures of our LORD; three, the ever-blessed Trinity; four, the four Evangelists, hence the preaching of the Gospel; five, on the one hand a full knowledge of Christian mysteries, (the doctrine of the Trinity + that of our LORD's two natures;) on the other, the state of ordinary sinners who break half and observe half the law: (compare the five brethren of Dives:) six, the Passion, from our LORD's being crucified on the sixth hour of the sixth day: also temptation, from the peculiar reference to that contained in the sixth day of the Creation; seven of the sevenfold graces of the HOLY GHOST, and later, of the seven sacraments; eight, of regeneration, as being the first number that oversteps seven, the symbol of the Old Creation; ten, the law; eleven, iniquity as transgressing the law.

S. Hermas,
S. Clement,
&c.

And not only were simple numbers thus explained—compound numbers yielded a composite sense. Twelve, was the faith preached throughout the world—the doctrine of the Three dispersed into four quarters. Forty, or eighty-eight, the struggle of the regenerate with the old nature, five into eight, or eleven into eight. Sixty-six, the extreme of wickedness; six in the sense of temptation, into eleven; (and compare this with the number of the beast in the Revelation, the quintessence of all temptation.) And even still more remarkably were numbers compounded: as in the 153 fishes which, in so many sermons, S. Augustine always explains in the same way, of the whole congregation of the elect. Seven stands for the Spirit, ten for the law: 17 is therefore the fulfilment of the law by the works of the Spirit: sum the progression, $1+2+3+4 \dots \dots +16+17$, and you get 153.

22. Starting then from Apostolic symbolism, and carrying on the system by an unbroken chain of writers, we arrive at the beginning of the fifth century, and in the person of the greatest doctor of the Church, to its very height—a height which would appear the extreme of extravagance to those who have not turned their thoughts to the subject. We must remember, however, that although mystical interpretation developed itself all over the Church, its development was not in all her branches equal.

Schools of
Alexandria

The genius of the West seemed to seize on it more eagerly than that of the East. Again, in the latter—the school of Antioch, and its offshoot, the great College of Edessa, appear to have been most averse from it. And this is to be noticed, that a tendency to mysticism seems to have been most alive where the opposition to Arianism was the most vigorous. The Arianising and Nestorianising tendencies of Antioch are notorious: Alexandria was bitterly opposed to both, and the mystical tendency of Alexandria scarcely less than that of Roman writers.

and
Antioch.

23. And this leads to another argument, and that of considerable force. Mysticism must have gained a firm hold indeed on the mind of the Church before

it could be employed in controversy. An opponent, pressed with a mystical argument, would, if he dared, scout mysticism itself. Yet when the Catholics of the East brought forward their ἐξηρᾶτο ἡ καρδία μου ΛΟΓΟΝ ἀγαθόν, or those of the West their *Eruc-tavit cor meum VERBUM bonum*, in defence of the Consubstantiality of the WORD of God, did the Arians ever speak of a misapplication, or call the allusion strained or far-fetched? Again, when S. Proclus, in his magnificent Lady-day sermon in the Great Church of Constantinople, vindicated the perpetual Virginity of S. Mary by the verse, "This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut"—did Nestorius, then his auditor, and eager to detect the slightest error in his terrible opponent, object to such an explanation?

Mysticism
used in
controversy.

24. It is worth while to notice how our Blessed LORD Himself seems to invite us to discover mystical interpretations by the very structure of His parables—I mean by the addition of little circumstances in no way having any necessary connection with the main doctrine to be enforced. Thus, for example, in the parable on prayer, why should the importunate neighbour request three loaves rather than any other number? And why should the excuse be, "My children are with me in bed?" Why did the good Samaritan take out two pence for the payment of the host? Why did the unjust steward diminish the account of oil from 100 to 50, that of wheat from 100 to 80? Why did the man invited to the Great Supper allege his purchase of five yoke of oxen in excuse? Why did the woman hide the leaven in three measures of meal? And in the events of our LORD's life, which may be called His active parables, why are the details so remarkably given? Can we imagine it by accident that on the same day, and on the same occasion, our LORD referred to the *eighteen* on whom the tower of Siloam fell, and healed the woman which had a spirit of infirmity *eighteen* years?

Argument
from the
details of
parables.

Examples
from Old
Testament

25. Let us now take some of the references to CHRIST which to mediæval expositors were easy and trite—I had almost said commonplace, and see how much interest they add to the usual interpretation of the Psalms. What wonderful beauty there is in, "Let the lifting up of my hands be an evening sacrifice," when applied to that One Great Sacrifice which was offered up in the evening of the world—in the evening, too, of the Paschal day—by the stretching forth of His hands on the Cross! in, "I shall not die, but live, and declare the works of the LORD," when we refer it to the morning of the first Easter-day, and the commission to the Apostles to make disciples of all nations: in, "I am a stranger upon earth," when it alludes to Him Who came unto His own, and His own received Him not: in the double answer to the question "Who is the King of Glory?" the first, "The LORD mighty in battle," because our LORD's first ascension was so soon after His triumph over death and hell; the second, "The LORD of Hosts," because His other ascension will be with the multitude of His redeemed when their warfare is accomplished!

continued.

26. Again, in such a text as, "O think upon Thy servant as concerning Thy word, wherein Thou hast caused me to put my trust," when we take it of that co-eternal Word, Who is, indeed, all the salvation and all the trust of His people! Or, when we so understand, "Now for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor," as to refer to Him Who was so needy as to have no place where to lay His head, and of Whom it is written, "Neither found I any to comfort Me." Indeed, it is remarkable how much emphasis we may almost always give by taking THE POOR as applying to our LORD. "For when He maketh inquisition for blood, He remembereth them," to be compared, in this sense, with that saying of S. Paul's, "The blood of sprinkling, which speaketh better things than that of Abel:" "and forgetteth not the complaint of the Poor:" "FATHER, forgive them, for they know not what they do." Or

again: "The Poor shall not always be forgotten." Or again: "The Poor committeth himself unto Thee;" "FATHER, into Thy hands I commend My spirit." Or, once more: "As for you, ye have made a mock at the counsel of the Poor;" that counsel ordained before the foundation of the world,

Multiformis proditoris
Ars ut artem falleret.

Again: "He hath not despised nor abhorred the low estate of the Poor." Or, again, very remarkably, "All my bones shall say, LORD, Who is like unto Thee, Who deliverest the Poor from him that is too strong for him?" if we take it with reference to the prophecy, "A bone of Him shall not be broken;" to which, indeed, all mediæval writers refer that other text, "Great are the troubles of the Righteous, but the LORD delivereth Him out of all; He keepeth all His bones, so that not one of them is broken."

27. In the same way the so constantly occurring phrase, "The righteous," may be applied with admirable beauty. To our LORD also we may refer such a text as, "While mine enemies are driven back: they shall fall and perish at Thy Presence:" understanding it of that speech of His, which when His enemies had heard, "they went backwards and fell to the ground." Or that whole passage, "The sorrows of death compassed me the earth trembled and quaked:" to those sorrows which did indeed compass our LORD on the Cross, when "The earth did quake, and the rocks rent;" and when "He made darkness His secret place," at the time when "there was darkness over all the earth, from the sixth hour till the ninth hour." So also, "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell;" of Judas's fall into final perdition, after the first sacrilegious communion. Or, if we carry on the allusion in, "False witnesses did rise up; they laid to my charge things which I knew not," to the next verses, "Nevertheless, when they were sick,"—the *Salvasti mundum languidum* of the Advent hymn,—

"I put on sackcloth," that is, the miseries and infirmities of human nature, "and humbled my soul with fasting," as in the forty days in the wilderness. Or, to take a curious example of a double sense: "Blessed is the man that considereth the poor and needy: the LORD shall deliver him in the time of trouble," which we may either understand of the blessedness of him who fixes his faith and hope on the King Who became poor and needy for our sakes, —or, of the blessing due to His name, Who, "considering" us, poor and needy as we were, was Himself delivered in the time of His greatest trouble,—was "preserved" and "kept alive," that He might be "blessed," not only, as before, in heaven, but also "upon earth."

Question of
capital let-
ters.

28. Passages like these show the folly of some attempts which have been lately made to print those words in the Psalms which are supposed to bear reference to any person of the blessed Trinity, with capital initials. For it must entirely depend on the sense in which we take the Psalm for the time being, as to how those capitals are to be disposed; and, as in the example just quoted, we could not print *both*, "Blessed is the Man that considereth the poor and needy, the LORD shall deliver Him in the time of trouble;" and *also*, "Blessed is the man that considereth the Poor and Needy: the LORD shall deliver him in the time of trouble."

Hence the reader will find that, in the text which accompanies my commentary, there are no such capitals whatever, not even where the sense would seem most fully to admit it. Thus, for example: if we were to print, "My God, My God, why hast Thou forsaken Me?" we should, as it were, cut off that text from applying to the people of CHRIST, as well as to CHRIST Himself. So, again, were we either to print, "O think upon Thy Servant as concerning Thy word," or "O think upon Thy servant as concerning Thy Word," we should, so to speak, obliterate the alternative sense. Hence the great wisdom of the ordinary typography both of the Bible and Prayer Book version.

29. But to resume our subject. So a glorious prophecy of the Resurrection was seen in that verse, "As for me, I will sing of Thy power, and will praise Thy mercy betimes in the morning;"—that morning on which the stone was rolled away so early from the sepulchre. Again, of the Passion; in that, "Their device is only how to put Him out,"—out of the synagogue, out of the city, out of the world,— "Whom God will exalt"—"to be a Prince and a SAVIOUR, to give repentance and remission of sins:" and in that again, "But, LORD, I make my prayer unto Thee in an acceptable time,"—the time of that Sacrifice accepted, once and for all, for the sins of the whole world. So again of the Resurrection: "Yet didst Thou turn and refresh Me; yea, and broughtest Me from the deep of the earth again:" and yet once more of the Passion, "He shall refrain the spirit of princes, and is wonderful among the kings of the earth,"—as when He stood in His majesty before Pilate and Herod, and answered not a word, "insomuch that the governor marvelled greatly." So there is a remarkable coincidence between that verse, "Thy way is in the sea, and Thy paths in the great waters, *and Thy footsteps are not known;*" and the passage in S. John's Gospel, where, after our LORD had crossed the sea of Tiberias, "they also took shipping, and came to Capernaum, seeking for JESUS. And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?" So again in, "Thou hast brought a vine out of Egypt," those mediæval writers saw a type of the "True Vine," the Son "called out of Egypt," and applied the prophecy that followed to Him. Especially, according to their interpretation, is that verse noticeable, "She stretched out her branches unto the sea, and her boughs unto the river;" which, in common with that other passage, "His dominion shall be also from the one sea to the other, and from the flood unto the world's end:" they referred to the Sea of Baptism at the one end of Christian Life, and to the Sea of Glass before the Throne, at the other. And not less

Types of our
LORD's life.

strikingly did they see a prophecy of the prayer, "FATHER, glorify Thy Name," in that, "O turn Thee then unto me, and have mercy upon me: give Thy strength unto Thy servant, and help the son of Thine handmaid. Show some token upon me for good, that they who hate me may see it, and be ashamed: because Thou, LORD, hast holpen me, and comforted me."

30. Again, consider the following, as taken in reference to the Resurrection: "Up, LORD, why sleepest Thou? awake, and be not absent from us for ever:" or, "In the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul;" compared with the Agony in the garden, when there appeared unto Him an angel from heaven, strengthening Him: or, "Man goeth forth to his work and to his labour until the evening;" in reference to the thirty-three years of our LORD's work, and the evening in which He said, "I have glorified Thee upon earth; I have finished the work which Thou gavest me to do." Consider, once more, the allusion to the Atonement in those passages, "So He said, He would have destroyed them, had not Moses His chosen stood before Him in the gap: to turn away His wrathful indignation, lest He should destroy them;" and, "They angered Him also at the waters of strife: so that He punished Moses for their sakes:" or, "At midnight will I rise to give thanks unto Thee," with reference to that glorious midnight, when our LORD burst the bars of death, because it was not possible that He should be holden of them: or, "The plowers plowed upon My back, and made long furrows," to His scourging: or, "My soul fleeth unto the LORD, before the morning watch, I say, before the morning watch," to His rising up a great while before day, on that night before He left the Apostles.

31. Another conventionalism, which, from the time of S. Augustine downwards, directed and influenced the whole mediæval course of Scriptural interpretation, was the appropriation of the name Jerusalem—the Vision of Peace—to the Church triumphant;

that of Sion—Expectation—to the Church militant. It will be found that this rule, with scarcely a single exception, holds good in the Psalms; and even in those instances which at first sight appear to deviate from the canon, a peculiar beauty is often afforded by following up the clue. Take, for example, some of the passages in which the rule clearly and unmistakeably holds good:—

“Yet have I set my king upon my holy hill of Sion.” *“Regiam suam potestatem,”* says Agyuan, *“primo ostendit in ecclesia tam ex Judæa quam ex Gentibus quæ per montem Sion intelligitur, secundum glossam.”* “O praise the LORD, Which dwelleth in Sion.” “That I may show all Thy praises within the ports of the daughter of Sion.” “Who shall give salvation unto Israel out of Sion?” “Send thee help from the sanctuary, and strengthen thee out of Sion,” a manifest antithesis of the glorified and the militant Church. “The hill of Sion is a fair place, and the joy of the whole earth.” “Walk about Sion, and go round about her.” “Out of Sion hath God appeared in perfect beauty.” “O that the salvation were given unto Israel out of Sion.” “For God will save Sion and build the cities of Judah,”—the latter clearly a prophecy of the many mansions built up in the true “Judah,” the everlasting habitation of “praise.” “To speak of all Thy works in the gates of the daughter of Sion.” “Think upon the tribe of Thine inheritance, and Mount Sion, wherein Thou hast dwelt.” “But chose the tribe of Judah, even the hill of Sion which He loved.” “Of Sion it shall be reported that He was born in her.” “Sion heard of it and rejoiced, and the daughters of Judah were glad, because of Thy judgments, O LORD.” “Thou shalt arise and have mercy upon Sion.” “That they may declare the Name of the LORD in Sion, and His worship at Jerusalem, when the people are gathered together, and the kingdoms also, to serve the LORD:” His Name in the earthly Sion now; His worship in the heavenly Jerusalem, when the ransomed and elect “people” of the saints shall be gathered together after the “kingdoms” of this

Jerusalem
and Sion.

world shall have become the "kingdoms" of our LORD and of His CHRIST. "The LORD shall send the rod of thy power out of Sion; be thou ruler, even in the midst among thine enemies," where the last clause distinctly shows the militant character of the Church. "When the LORD turned again the captivity of Sion." "As many as have evil will at Sion." "The LORD hath chosen Sion to be an habitation for Himself." "Praised be the LORD out of Sion, Who dwelleth at Jerusalem." "The LORD thy God, O Sion, shall be King for evermore." "Let the children of Sion be joyful in their King."

More recon-
dite exam-
ples.

32. In all these passages it is very plain that the mediæval interpretation *may* hold, and in many of them it *must* hold. To turn now to a second class of texts, where at first sight the meaning seems less clear. "O be favourable and gracious unto Sion;" and then, by a very beautiful sequence, "Build Thou the walls of Jerusalem;" because through God's love and mercy to the Church here, those spiritual stones are prepared by which the walls of the eternal temple are to be built on high. And to the same purpose, and in the same sense, is that other text, "Stablish the thing, O God, that Thou hast wrought in us, for Thy temple's sake at Jerusalem." Again, what an emphasis there is in "Thou, O God, art praised in Sion, and unto Thee shall the vow be performed in Jerusalem!" "The saints," says Ayguan, "praise God indeed in the Way, but shall perfectly praise Him in their Country, when they behold Him face to face. The first vow which we make to God in Baptism is to renounce the devil and all his works, and to keep God's holy will and commandments. But this vow, through the infirmity of the flesh, we cannot fully observe in the present life, but we shall perfectly perform it in the heavenly Jerusalem." In like manner of the completed vow: "I will pay my vows unto the LORD, in the sight of all His people," of the great multitude that no man can number, "in the midst of thee, O Jerusalem." "There is the seat of judgment, even the seat of the house of David: O pray for the peace of Jerusalem;" that is, seeing

there is joy in the presence of the angels of God over one sinner that repenteth, this joy, this "peace," is to be earnestly sought for. So Ayguan, after S. Augustine. "They that put their trust in the LORD shall be even as the Mount Sion, which may not be removed, but standeth fast for ever. The hills stand about Jerusalem." The names in our version would more naturally be reversed; but then we find in the Vulgate, "They that trust in the LORD shall be even as the Mount Sion; He shall never be moved that dwelleth in Jerusalem;" which is a plain example of the rule. "The LORD from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long." Here, at first sight, it would seem that the names should be changed. But we may rather elicit this meaning: the LORD shall so give thee His grace while thou art still in the Church militant, that thou thyself, with thine own eyes, shalt see the prosperity of His heavenly kingdom all thy life long; and what is the "life long" of the soul, but eternity? "*Videas*," says Ayguan, "*bona cælestis Hierusalem quæ sunt perpetua. Et quia resuscitatus semper vives, semper illa bona videbis*." The 137th Psalm occasions a difficulty. The earlier clauses, "If I forget thee, O Jerusalem, yea, if I prefer not Jerusalem in my mirth," plainly point to heaven. But then, how are we to explain what follows,—"*Remember the children of Edom, O LORD, in the day of Jerusalem: how they said, Down with it?*" And mediæval writers answer, that by the children of Edom the heathen and the unbelievers are set forth; and that these will indeed be remembered and brought into the fold, in the day of Jerusalem—the day when the Vision of Peace shall shine forth perfectly—and there shall be one fold and one shepherd: although, in attacking the earthly Church, they did, in point of fact, so far as in them lay, direct their malice against that heavenly communion—(Down with *it*)—with which the other forms but one family. Once more: "Praise the LORD, O Jerusalem; praise thy God, O Sion:" in the one, "He hath made fast the bars of thy gates," namely, those gates through which

Jerusalem
and Sion.

nothing shall pass that defileth ; in the other, a promise of a lower character, "He hath blessed thy children within thee."

33. There remain only two passages, which cannot be, by any reasonable stretch of fancy, brought within the canon. They occur in one Psalm : "Thy holy temple have they defiled, and made Jerusalem an heap of stones : their blood have they shed like water on every side of Jerusalem." Now it is known that, though this is called a Psalm of Asaph, yet there is a general tradition of the Church that it was composed in the time of the Maccabees. "It is said in the person of the Maccabees," writes S. Athanasius. "Asaph relates," says Bede, "the sufferings of the people of the Jews, during the time of Antiochus." "A prophecy," exclaims Eusebius, "of that which befell the Jews through Antiochus." Is there any connection between the date of the Psalm and this fact ?¹

The same in
Isaiah.

34. Let us now turn to the prophecy of Isaiah, and examine the question, with the help of mediæval writers, there. The word *Sion* occurs in that book thirty-six times ; Jerusalem, thirty-four.

Now *Sion* is not once used where it is not, to say the least, *patient* of the meaning we attach to it ; and, when thus understood, it frequently brings out the sense with considerable sharpness and beauty. Take a few examples :

Isa. i. 27. Sion shall be redeemed with judgment, and her converts with righteousness.

Isa. x. 24. O My people, that dwellest in Sion, be not afraid of the Assyrian.

Isa. xii. 6. Cry out and shout, thou inhabitant of Sion : for great is the Holy One of Israel in the midst of thee.

Isa. xiv. 32. What shall one then answer the messengers of the nation ? That the LORD hath founded Sion, and the poor of His people shall trust in it.

Isa. xxviii. 16. Behold, I lay in Sion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation :—(manifestly spoken of the Incarnation.)

Isa. xlix. 14. But Sion said, The LORD hath forsaken me, and my LORD hath forgotten me.

¹ [But see in Vol. II. p. 526, that even this passage can be brought within the rule.]

Isa. li. 3. For the LORD shall comfort Sion : He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the LORD.

Isa. lix. 20. And the Redeemer shall come to Sion, and unto them that turn from transgression in Jacob.

35. But when we come to the meaning of Jerusalem, we shall find that the rule by no means holds good. Take, for example, such passages as these :

Isa. iii. 8. For Jerusalem is ruined, and Judah is fallen.

Isa. x. 10. Whose graven images did excel them of Jerusalem and of Samaria.

Isa. x. 11. Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

Isa. xxviii. 14. Ye scornful men which rule this people which is in Jerusalem.

There are some other passages of the same kind. At the same time, by understanding Jerusalem of the heavenly city when the *primâ facie* sense of the text would seem against it, we shall sometimes elicit a very beautiful meaning. So, for example :

Isa. v. 3. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard ; where God calls, as it were, His heavenly as well as His earthly Church to be arbiters between Him and His people. Again :

Isa. lii. 9. Break forth into joy, sing together, ye waste places of Jerusalem : for the LORD hath comforted His people, He hath redeemed Jerusalem ;

where we may well take the waste places to be the poor, distressed, and persecuted Church on earth, which, nevertheless, may be called " of Jerusalem," indeed belonging to it.

Isa. lxiv. 10. Thy holy cities are a wilderness, Sion is a wilderness, Jerusalem a desolation ;

where the latter clause may be taken in the sense of that passage, " The angels of peace shall weep bitterly ;" and as expressing the deep sympathy of those, who cannot sorrow for themselves, in the sorrows of their earthly brethren.

36. The passages in which Sion and Jerusalem

stand together, in addition to that last quoted, are the following :

Isa. ii. 3. Out of Sion shall go forth the law, and the Word of the LORD from Jerusalem ;

a noble example in our favour. *The law*, that is the Mosaic law, went forth from Sion, the Jewish or earthly Church ; the Word of the LORD, the Incarnate WORD, from Jerusalem, according to that saying, "I came forth from the FATHER, and am come into the world."

Isa. iv. 3. And it shall come to pass that he that is left in Sion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

Here also they take the passage in its typical sense : *Remaineth* in Jerusalem, according to this interpretation, being equivalent to the promise, "Him that overcometh will I make a pillar in the temple of God, and he shall go no more out." But by no stretch of ingenuity can the next verse be so applied : "When the LORD shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Jerusalem from the midst thereof."

Isa. x. 12. When the LORD hath performed His whole work upon Mount Sion, and on Jerusalem.

Isa. xxx. 19. The people shall dwell in Sion at Jerusalem.

A very lovely text when interpreted by the usual law : even while members of the Church on earth, they shall see so much of the glory of God, and be so near to Him, as to be already almost inhabitants of the celestial city.

Isa. xxxi. 4. Like as the lion and the young lion roaring, . . . so shall the LORD of Hosts come down to fight for Mount Sion . . . as birds flying, so will the LORD of Hosts defend Jerusalem :

where the different kind of protection vouchsafed to the Church militant and the Church triumphant is admirably described.

37. This may suffice for one of the most remarkable rules laid down by mystical writers. In the

same way, the distinction between Jacob and Israel will be found carefully observed. Jacob, the sup-planter, he that has a hard struggle to obtain his inheritance; Israel, "He that sees God," the Church that enjoys the Beatific Vision. Jacob and Israel.

Tunc Jacob Israel, et Lya tunc Rahel efficietur,

says Bernard of Cluny, when writing of the heavenly country. And if we examine the Book of Psalms, we shall again find how much light is thrown on many passages by this distinction. And even when at first sight the meaning would appear impossible, a little further attention will induce us to accept it. For example: "O that the salvation were given unto Israel out of Sion. . . . Then should Jacob rejoice, and Israel should be right glad." The words would usually be explained, "O that God would send down His salvation,—that is, His blessing, which leads to salvation—on Israel, His Church on earth, from Sion, His own dwelling-place." But it is not so. *O that the salvation*, that is, the number of those that shall be saved, *were given to Israel*, that is, were brought in to the Church above, as the tribute from Sion, the Church below! In other words, O that the number of the elect were complete,—and it may well follow, *THEN shall Jacob rejoice, and Israel shall be right glad*. So again: "The LORD hath chosen Jacob unto Himself, and Israel for His own possession;" where notice the force of the word *own*, as implying such a possession as can never be lost. Again: "He sheweth His Word unto Jacob," as indeed He did at the Incarnation; "His statutes and ordinances unto Israel;" that is, the full knowledge of His mysteries, the understanding of the depth of His dispensations, is reserved for the Church triumphant. Remarkably also it is written, "This is the generation of them that seek Him, even of them that seek Thy face, O Jacob;" where our LORD is addressed in His character as man, subject to the same temptations with ourselves. Compare that passage in Isaiah, "Fear not, thou worm Jacob, and ye men of Israel;" the poor grovelling servant of GOD in this world, fitly

likened to a crawling worm : they that have attained the measure of the stature of the fulness of CHRIST, no less fitly called *men* of Israel. Notice, again : " He that keepeth Israel shall neither slumber nor sleep : " " He shall redeem Israel from all his sins. " " The LORD doth build up Jerusalem, and gather together the outcasts of Israel, " that is, His servants on earth Who, though exiles from their home, and as yet outcasts, are nevertheless outcasts of Israel. But then we must carefully observe one point connected with this symbolism. When Israel stands in apposition with Jacob, the case is as I have said ; but it may also stand in contrast with Judah, and then the meaning will often be found altered. And here we may notice a very remarkable truth. David and his contemporaries had no conception of the falling away of the ten tribes. To them, therefore, the word Israel could not by any possibility have presented the idea of backsliding. But with the later Psalm writers the case was different ; and accordingly with them Israel will be more frequently found the type of a Church wherein sin yet exists. For example : " If the LORD Himself had not been on our side, now may Israel say. " So, again, in the 114th Psalm, which has almost always been considered the composition of a later period than that of David : " Judah was His sanctuary, and Israel His dominion. " The reader would find it an inquiry equally profitable and interesting, to work out this investigation for himself : my own limits will not allow me to dwell longer on the subject.

The Word.

38. Again : marvellous it is to discover what additional depth of meaning is given to almost every Psalm by taking " the Word " to mean the Incarnate WORD. " The LORD gave the Word ; great was the company of the preachers ; " for was it not when the Only-begotten Son was given to man that preaching commenced ? Does not every pulpit depend on that first pulpit of Calvary ? " The Word of the LORD also is tried in the fire : " how more truly can His sufferings be described ? " Thy Word hath quickened Me : " " Whoso eateth My Flesh and drinketh My Blood, hath eternal life. "

"He sent His Word, and healed them." Compare it with that saying, "Himself took our infirmities, and bare our sicknesses." "His Word runneth very swiftly." For, as S. Ambrose says,

From GOD the FATHER He proceeds—
To GOD the FATHER back He speeds;
Proceeds as far as very hell,
Speeds back—to light ineffable.

"I am as glad of Thy Word as one that findeth great spoils;" take it of the Church, when, after four thousand years she could then say, "Unto us a Child is born." The 119th Psalm, taken in this sense, is transfigured into a beauty which cannot exist for those who reject mysticism.

There is a treatise by the "Gallican Eagle," Pierre d'Ailly, under the title of *Verbum abbreviatum*, in which he goes through the passages in which THE WORD is mentioned in the Psalms, and works out in each its highest meaning.

39. It will now be proper to enumerate those passages in the Psalter which have been quoted in the New Testament: and no stronger argument can be adduced in favour of mysticism than that which is to be derived from many of these quotations. And we will first take those which are immediately and directly quoted by our LORD Himself.

Quotations
from the
Psalter.

Away from me, all ye that work vanity.

S. Matt. vii. 23. And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.

Ps. vi. 8.

The words in the LXX. are precisely the same.

Out of the mouth of very babes and sucklings hast Thou ^{viii. 2.} ordained strength.

S. Matt. xxi. 16. JESUS saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

A literal quotation from the LXX.

My God, my God, why hast Thou forsaken me?

xxii. 1.

See my commentary on this verse, and the tradition there mentioned, that our LORD beginning at Psalm xxii., recited all the intermediate verses down to

Into Thy hands I commend my Spirit:

xxxi. 6.

when He resigned His most blessed soul into His FATHER's hands.

xxxv. 19.

Neither let them wink with their eyes that hate me without a cause.

S. John xv. 25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Notice that this quotation not only authorises, but obliges, us to understand the whole of Psalm xxxv., "Plead Thou my cause," &c., of our LORD Himself. But if we are so to take that Psalm, who can dare to blame us for a similar interpretation of the many Psalms which resemble it so closely?

xli. 9.

Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

S. John xiii. 18. But that the Scripture may be fulfilled, He hath eaten bread with me, hath lifted up his heel against me.

The quotation is not literal: our LORD's words are, *ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ*: whereas in the LXX. it is, *ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν*. In the Vulgate, *magnificavit super me supplantationem*.

lxxxii. 6.

I have said, Ye are gods, and ye are all the children of the Most Highest.

S. John x. 34. Is it not written in your law, I said, Ye are gods?

cx. 1.

The LORD said unto my LORD, Sit Thou on My right hand, until I make Thine enemies Thy footstool.

The basis of our LORD's question to the multitudes:

S. Matt. xxii. 43; S. Mark xii. 36; S. Luke xx. 42: How say they that CHRIST is David's Son? And David himself saith in the book of Psalms, The LORD said unto my LORD, Sit Thou on My right hand, till I make Thine enemies Thy footstool. David therefore calleth Him LORD, how is He then his Son?

cxviii. 22.

The same stone which the builders refused is become the head stone in the corner. This is the LORD's doing; and it is marvellous in our eyes.

S. Matt. xxi. 42; S. Mark xii. 10. JESUS saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the LORD's doing, and it is marvellous in our eyes?

Besides these, there are two other passages, where

it would seem as if our LORD were distinctly referring to, though not actually quoting from the Psalms.

"The hill of Sion is a fair place and the joy of the whole earth: upon the north side lieth the city of the great King." One can hardly doubt from the similarity of the phrase, that this verse was in our LORD's mind when He taught on the mount, "Swear not at all: neither by Jerusalem, for it is the city of the great King." xlvi. 2.

So again: if we first read, "Who giveth fodder unto the cattle, and feedeth the young ravens that call upon Him," shall we not think it probable that in the discourse on the plain, S. Luke xii. 24, our LORD took His illustration, "Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them;" as if He were arguing, And yet ye know from your own Scriptures that God does indeed take care of them. cxlvii. 9.

We will now proceed to the other quotations made in the New Testament from the Psalms: and it will be more convenient to take them in the order of the Psalter.

Why do the heathen so furiously rage together: and why do the people imagine a vain thing? &c. Ps. ii. 1.

Acts iv. 25. Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? &c.

Here we have the second Psalm ascribed, which it is not in the Psalter, to David. The quotation is word for word from the LXX.

I will preach the law, whereof the LORD hath said unto Me, Thou art My SON, this day have I begotten Thee. ii. 7.

Acts xiii. 33. As it is also written in the second Psalm; Thou art My SON, this day have I begotten Thee.

But the better reading is, "the first Psalm," which thus gives additional likelihood to the other division, which makes the first and second Psalm into one.

Heb. i. 5. For unto which of the Angels said He at any time, Thou art My SON, this day have I begotten Thee?

Heb. v. 5. So also CHRIST glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My SON, to-day have I begotten Thee.

The quotation in all these passages is perfectly literal, as it will be understood in all cases henceforward to be, where I do not notice a difference.

- ii. 9. Thou shalt bruise them with a rod of iron.
Rev. ii. 27; xix. 15. And He shall rule them with a rod of iron.

Although not formally quoted, the words are precisely the same, except the necessary change of person. *Ποιμανεῖς*, shalt guide them as a shepherd, the rod of iron clearly referring to the shepherd's staff. I know not why our own version is so vague.

- iv. 4. Stand in awe, and sin not.
Eph. iv. 26. Be ye angry, and sin not.
ὀργίζεσθε is the translation of the LXX.

- v. 10. Their throat is an open sepulchre.
Rom. iii. 13. Their throat is an open sepulchre.

- viii. 4—6. What is man, that Thou art mindful of him: and the son of man, that Thou visitest him? Thou madest him lower than the Angels: to crown him with glory and worship. Thou makest him to have dominion of the works of Thy hands: and Thou hast put all things in subjection under his feet.

Heb. ii. 6—8. But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the Angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet.

1 Cor. xv. 27. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest that He is excepted, Which did put all things under Him.

A slight variation of phrase; *πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ*, and *πάντα γὰρ ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ*. Here, and in the preceding, is a remarkable example of what we may call a mystical interpretation. Had a mediæval writer applied the *Son of Man* in Psalm viii. to our LORD, the literalists would have accused him of destroying the meaning, which was only to teach man a lesson of humility, by comparing him, in his littleness, with the glory of the nightly stars. Yet S. Paul quotes the text,

not allusively, but argumentatively: "*for* He hath put," &c.

His mouth is full of cursing, deceit and fraud.

x. 7.

Rom. iii. 14. Whose mouth is full of cursing and bitterness;

verbally different: οὗ ἁρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου: and, ὡν τὸ στόμα ἁρᾶς καὶ πικρίας γέμει.

I have observed, in its proper place, that that ^{xiv. 4.} which appears a quotation in Rom. iii. 10, 11, &c., is, in reality, a corrupt borrowing back by the Psalm of a passage not originally there (and not given in our Bible version,) and made up of fragments from other Psalms. I therefore pass it over here.

I have set God always before me: for He is on my right ^{xvi. 9—12.} hand, therefore I shall not fall. Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope. For why? Thou shalt not leave my soul in hell: neither shalt Thou suffer Thy Holy One to see corruption. Thou shalt show me the path of life; in Thy presence is the fulness of joy.

Acts ii. 25—28. For David speaketh concerning Him, I foresaw the LORD always before my face, for He is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance.

And xiii. 35. Wherefore he saith also in another Psalm, Thou shalt not suffer Thine Holy One to see corruption. For David, after, &c.

What is this but a distinct protest against literalism?

My SAVIOUR, my God, and my might, in Whom I will ^{xviii. 1.} trust.

Heb. ii. 13. And again, I will put my trust in Him.

The particular applicability of the text to S. Paul's thesis, that, by the Incarnation we have become one with our LORD, it is not easy to develope: but this is clear, that no literalist would ever have dreamt of applying Psalm xviii. 1 to our SAVIOUR; and that, from this verse, we may, nay, we must, apply the whole Psalm also to Him.

Here the quotation is not literal: LXX., ἐλπὶς ἐπ' αὐτόν. S. Paul, ἔσομαι πεποιθὼς ἐπ' αὐτῷ.¹

xviii. 50.

For this cause will I give thanks unto Thee, O LORD, among the Gentiles : and sing praises unto Thy Name.

Rom. xv. 9. And that the Gentiles might glorify God for His mercy ; as it is written : For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name.

The word Κύριε is omitted in S. Paul's quotation.

xix. 4.

Their sound is gone out into all lands : and their words into the ends of the world.

Rom. x. 18. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

A most striking example of a mystical quotation. Who, that did not beforehand know, would imagine that David was speaking of aught else save the natural heavens? No wonder that the Fathers have, with one consentient voice, interpreted this Psalm throughout of the Apostles.

xxii. 18.

They part my garments among them : and cast lots upon my vesture.

S. Matt. xxvii. 35. And they crucified Him, and parted His garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

S. John xix. 23, 24. And also His coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Here even the literalist sees a prophecy of our LORD ; but, it would appear, of Him only. No doubt this fact also was true of David in some of his afflictions : probably when he left Jerusalem in that hasty flight from Absalom, and the rabble might easily have broken into his palace.

xxii. 22.

I will declare Thy Name unto my brethren : in the midst of the congregation will I praise Thee.

¹ [The quotation in Hebrews ii. 13, is not from the Psalm, but from the LXX. of Isaiah xii. 2, with which it agrees word for word.]

Heb. ii. 11. For which cause He is not ashamed to call them brethren, saying, I will declare Thy Name unto My brethren : in the midst of the Church will I sing praise unto Thee.

S. Paul gives ἀπαγγελῶ for διηγῆσομαι.

The earth is the LORD's, and all that therein is.

xxiv. 1.

1 Cor. x. 25. Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake : for the earth is the LORD's and the fulness thereof.

And so, if the reading be genuine, at ver. 28.

Blessed is he whose unrighteousness is forgiven, and whose sin is covered : blessed is the man unto whom the LORD imputeth no sin. xxxii. 1.

Rom. iv. 6. Even as David also describeth the blessedness of the man unto whom GOD imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered : Blessed is the man to whom the LORD will not impute sin.

What man is he that lusteth to live : and would fain see good days ? Keep thy tongue from evil : and thy lips, that they speak no guile. Eschew evil, and do good : seek peace, and ensue it. The eyes of the LORD are over the righteous : and His ears are open unto their prayers. The countenance of the LORD is against them that do evil. xxxiv. 12.

1 S. Pet. iii. 10—12. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile ; let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the LORD are over the righteous, and His ears are open unto their prayers : but the face of the LORD is against them that do evil.

The quotation is verbally exact if we exclude the necessary change of persons, excepting at the commencement.

The LXX. have it : τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς ;

S. Peter quotes it : ὁ γὰρ θέλων ζῶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθάς.

He keepeth all his bones, so that not one of them is broken. xxxiv. 20.

S. John xix. 36. For these things were done, that the Scripture should be fulfilled : A bone of him shall not be broken.

This is generally applied to the Paschal Lamb only, to which there is, no doubt, a reference also.

But the words are too express to permit any doubt that S. John was quoting, not from the Pentateuch, but from the Psalter.

In the LXX., ἐν ἐξ αὐτῶν οὐ συντριβήσεται.

In S. John, ὁστοῦν οὐ συντριβήσεται αὐτῷ.

xl. 8—10.

Sacrifice and meat-offering Thou wouldst not: but mine ears hast Thou opened. Burnt-offerings and sacrifice for sin hast Thou not required: then said I, Lo, I come. In the volume of the book it is written of me, that I should fulfil Thy will, O my God.

Heb. x. 5—7. Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure: then said I, Lo, I come, (in the volume of the book it is written of Me,) to do Thy will, O God.

The quotation is almost verbally exact. The *but a body hast Thou prepared Me* is the reading of the LXX. (see my note on the passage.) But S. Paul gives (1) ὀλοκαυτώματα for ὀλοκαύτωμα, (2) οὐκ εὐδόκησας for οὐκ ἤτησας; and (3) τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου, for τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἡβουλήθην. Where he again quotes the passage in the following verse, he still differs verbally in (2) οὐκ ἡθέλησας οὐδὲ εὐδόκησας.

xliv. 22.

For Thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

Rom. viii. 36. As it is written: For Thy sake we are killed all the day long: we are accounted as sheep for the slaughter.

xlv. 7, 8.

Thy seat, O God, endureth for ever: the sceptre of Thy kingdom is a right sceptre. Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Heb. i. 8, 9. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

li. 4.

That Thou mightest be justified in Thy saying, and clear when Thou art judged.

Rom. iii. 4. Let God be true, but every man a liar, as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.

lv. 23.

O cast thy burden upon the Lord, and He shall nourish thee.

1 S. Pet. v. 7. Casting all your care upon Him, for He careth for you.

An allusion, rather than a direct quotation.

LXX. : ἐπιρρίψον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει. S. Peter : πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

And that Thou, LORD, art merciful, for Thou rewardest lxix. 12.
every man according to his work.

1 Cor. iii. 8. Every man shall receive his own reward according to his own labour.

The quotation is not literal ; but all the commentators agree that it is a virtual reference.

Thou art gone up on high, thou hast led captivity captive, lxviii. 18.
and received gifts for men : yea, even for thine enemies, that the LORD GOD might dwell among them.

Eph. iv. 8. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.

The quotation is literal, except for the change of the second into the third person, and the substitution of *gave* (the Syriac reading) for *received*.

The zeal of Thine house hath even eaten me.

lxix. 9.

S. John ii. 17. And His disciples remembered that it was written, The zeal of Thine house hath eaten me up.

And the rebukes of them that rebuked Thee are fallen upon me.

Rom. xv. 3. For even CHRIST pleased not Himself ; but, as it is written, The reproaches of them that reproached Thee fell on me.

Let their table be made a snare to take themselves withal : lxix. 23, 24.
and let the things that should have been for their wealth be unto them an occasion of falling. Let their eyes be blinded, that they see not : and ever bow Thou down their backs.

Rom. xi. 9, 10. And David saith, Let their table be made a snare and a trap, and a stumblingblock, and a recompence unto them : let their eyes be darkened, that they may not see, and bow down their back away.

The first verse has considerable verbal variations.

Let their habitation be void : and no man to dwell in their lxix. 26.
tents.

Acts i. 20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein.

Here also there is a considerable variation.

lxxviii. 2.

I will open my mouth in a parable; I will declare hard sentences of old.

S. Matt. xiii. 35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

lxxviii. 25.

He rained down manna also upon them for to eat : and gave them food from Heaven.

S. John vi. 31. Our fathers did eat manna in the wilderness, as it is written : He gave them bread from Heaven to eat.

The Jews do not quote correctly.

ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς is changed into ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φ α γ ε ῖ ν.

Bread of Heaven is surely much stronger than *bread out of Heaven* : and the amplification of *to eat* by no means strengthens the force. The Psalmist's original language is far better fitted to the highest mystical sense.

lxxxix. 21.

I have found David My servant : with My holy oil have I anointed him.

Acts xiii. 22. To whom also He gave testimony and said, I have found David, the son of Jesse, a man after Mine own heart, which shall fulfil all My will.

This can hardly be called a quotation, mixed up as it also is with 1 Sam. xiii. 14.

xci. 11.

He shall give His Angels charge over thee : to keep thee in all thy ways. They shall bear thee in their hands : that thou hurt not thy foot against a stone.

S. Matt. iv. 6. And saith unto Him, If Thou be the Son of God, cast Thyself down : for it is written, He shall give His Angels charge concerning Thee : and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

S. Luke iv. 9—11. And said unto Him, If Thou be the Son of God, cast Thyself down from hence : for it is written, He shall give His Angels charge over Thee, to keep Thee : and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

All the Fathers have the observation that Satan omits a clause, so as to make God's Word false—"in all thy ways : " that is, in all places where thy duty calls thee. Observe, further, that S. Luke gives the τοῦ διαφύλαξαί σε, which S. Matthew omits.

The LORD knoweth the thoughts of man : that they are xciv. 11. but vain.

1 Cor. iii. 20. And again, The LORD knoweth the thoughts of the wise, that they are vain.

The Apostle reads, τῶν σοφῶν, for τῶν ἀνθρώπων. The Vulgate agrees with the LXX., in the original passage.

To-day if ye will hear His voice, harden not your hearts : xcv. 8—11. as in the provocation, and as in the day of temptation in the wilderness ; when your fathers tempted Me : proved Me, and saw My works. Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways ; unto whom I swear in My wrath : that they should not enter into My rest.

Heb. iii. 7—11. Wherefore (as the HOLY GHOST saith, To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness : when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart ; and they have not known My ways. So I swear in My wrath, They shall not enter into My rest.)

And further, Heb. iv. 7. Again, He limiteth a certain day, saying in David, To-day, after so long a time ; as it is said, To-day if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day.

There are a few verbal differences.

The LXX. has πικρασμοῦ : the New Testament πειρασμοῦ. But here, probably, the genuine reading is that which the Apostle gives ; as both Vulgate and Italic have *tentationis*.

The LXX. has ἐδοκίμασαν : the N. T. ἐδοκίμασάν με.
 ἔργα μου. Τεσσαράκοντα ἔργα μου τεσσαράκοντα
 ἔτη προσώχθισα &c. ἔτη. Διὸ προσώχθισα &c.
 καὶ αὐτοὶ οὐκ ἔγνωσαν. αὐτοὶ δὲ οὐκ ἔγνωσαν.

But far more noteworthy is the Apostolic argument, founded so completely as it is on the symbolical understanding of the passage. Consider that the Epistle to the Hebrews is—perhaps with the exception of that to the Romans—the most deeply reasoned of all the Apostolic writings : it was, and was intended to be, a challenge to Jewish learning and Rabbinical cavils ; and yet a mystical argument

appears to the writer of so much force, that he recurs to it twice. It is easy for commentators to admire the depth and richness of this argument of S. Paul, who would yet be the first to sneer at the Nicene ratiocination from *My heart hath produced a good Word*: but is there really any difference between the force of the two? And had S. Paul happened to use the latter, and the Fathers of Nicæa the former, would not the praise and the blame have been exactly reversed?

xcvii. 7.

Worship Him, all ye gods.

Heb. i. 6. And again, when He bringeth in the First-begotten into the world, He saith, And let all the Angels of God worship Him.¹

This is one of the passages that most remarkably prove our system. Let any ordinary reader take up Psalm xcvii.: let him be told that in the "clouds and darkness are round about Him" the mystery of the Incarnation is foreshown; in the clause, "The heavens have declared His righteousness," the Guiding Star is set forth; would they not call all this fanciful and unreal? And yet here the Apostle clearly declares this to be David's meaning; for where else in that Psalm does the FATHER bring in the First-begotten? Certainly in no way that is not more typical, more removed from the ordinary system of explanation. No: the value of such a quotation, as a proof of, and clue to, mystical interpretation, is positively incalculable.

cii. 25—27.

Thou, LORD, in the beginning hast laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: they all shall wax old as doth a garment; and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.

¹ [These words are an exact quotation, not from the Psalm, but from the LXX. of Deut. xxxii. 43, which varies much from A. V. The sense is then this: When GOD brought Israel, His typical first-born, into the Land of Promise, He said to him by the mouth of Moses, Let all

the Angels of GOD worship GOD Who hath done so great things. And then the words are transferred to the entrance of GOD the Only-begotten SON into the world, to conquer it. This is even more deeply mystical than the interpretation of the Psalm, as given above.]

Heb. i. 10. And, Thou, LORD, in the beginning hast laid the foundation of the earth : and the heavens are the works of Thine hands : they shall perish ; but Thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt Thou fold them up, and they shall be changed : but Thou art the same, and Thy years shall not fail.

Now S. Paul teaches us that this is addressed to the SON. How? and why? Simply because the whole Psalm, in his eyes, possessed a deeply symbolical meaning. *Thou shalt arise and have mercy upon Sion* refers to the Incarnation : *it is time that Thou have mercy upon her* is the counterpart to *When the fulness of the time was come, God sent forth His Son.* *When the Lord doth build up Sion* tells of the construction of the Church on the ruins of the Synagogue : *when He turneth Him unto the prayer of the poor destitute* alludes to the "mundus languidus." If it be not by such reasoning as this, how could the Apostle know that the SON, rather than the FATHER, was intended by the prophet? And if it be replied, "It was a matter of direct inspiration," the answer is easy. Granted, it might have been so to himself : but here he is arguing with those who denied his inspiration,—with those whom he desired not to take the statement on his own authority, but to search the Scriptures, whether these things were so : with those, therefore, who acknowledged a mystical sense as well as himself. Once allow his inspiration, and why argue from the Old Testament at all? I think that, the more this argument is considered—and it is one which I do not remember to have seen adduced—the more irrefragable it will appear.

He maketh His Angels spirits : and His ministers a flaming fire. civ. 4.

Heb. i. 7. And of the Angels He saith, Who maketh His Angels spirits, and His ministers a flame of fire.

Let another take his office.

cix. 7.

Acts i. 20. And his bishopric let another take.

The LORD said unto my LORD : Sit Thou on My right hand, until I make Thine enemies Thy footstool. cx. 1.

Acts ii. 34. For David is not ascended into the heavens : but he saith himself, The LORD said unto my LORD, Sit

Thou on My right hand, until I make Thy foes Thy footstool.

1 Cor. xv. 25. For He must reign, till He hath put all enemies under His feet.

Heb. i. 13. But to which of the Angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool?

cx. 4. The LORD sware, and will not repent : Thou art a priest for ever after the order of Melchisedek.

Heb. vii. 21. For those priests were made without an oath ; but this with an oath by Him that said unto Him, The LORD sware and will not repent, Thou art a priest for ever after the order of Melchisedek.

Heb. v. 6. As He saith also in another place, Thou art a priest for ever after the order of Melchisedek.

cxii. 9. He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

2 Cor. ix. 9. As it is written, He hath dispersed abroad, he hath given to the poor ; his righteousness remaineth for ever.

The Apostle quotes with less emphasis, (but in agreement with the Hebrew,) εἰς τὸν αἰῶνα ; in the LXX. it is εἰς τὸν αἰῶνα τοῦ αἰῶνος.

cxvi. 10. I believed, and therefore will I speak.

2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak.

I said in my haste, All men are liars.

Rom. iii. 4. Let God be true, but every man a liar.

I give this as a quotation, because almost all the Fathers who have written on the passage affirm it to be so : though, in itself, it would hardly appear to me to be one.

cxvii. 1. O praise the LORD, all ye heathen : praise Him, all ye nations.

Rom. xv. 11. And again : Praise the LORD, all ye Gentiles, and laud Him, all ye people.

cxviii. 6. The LORD is on my side : I will not fear what man doeth unto me.

Heb. xiii. 6. So that we may boldly say, The LORD is my helper : and I will not fear what man shall do unto me.

cxviii. 22. The same stone which the builders refused, is become the head stone in the corner.

Acts iv. 11. This is the stone which was set at nought of you builders, which is become the head of the corner.

1 S. Pet. ii. 7. Unto you therefore which believe, He is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

Observe here how S. Peter, both in his sermon and in his Epistle, dwells on this text without the least doubt of its symbolical meaning ; and that, in the former case, in the midst of enemies, who, had they not been used to such a system of interpretation, would only have been offended or disgusted by the allusion.

The LORD hath made a faithful oath unto David, and He shall not shrink from it : Of the fruit of thy body : will I set upon thy seat. cxxxii. 11.

Acts ii. 30. Therefore being a Prophet, and knowing that GOD had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up CHRIST to sit on his throne ; he, seeing this before, spake of the resurrection of CHRIST.

The poison of asps is under their lips.

Rom. iii. 13. The poison of asps is under their lips.

cxl. 3.

40. In conclusion, do we ordinarily attach sufficient importance to such expressions as that with reference to our LORD in the last days of His earthly life ? “Then opened He their understanding, that they might understand the Scriptures.” Does not this infer a regular tuition in some system of interpretation of which hitherto they knew nothing ? He expounded unto them *all* the things concerning Himself. Some of those things, we have already seen, involved what would now be called the deepest mysticism, and forthwith we see its fruits. History is no longer a bare relation of facts—it is a parable. Agar is no longer the concubine of Abraham, but “Mount Sinai in Arabia.” The Mosaic law is a Christian Parable ; “saith He it not altogether for our sakes ?” CHRIST is everywhere, in Prophet, Psalm, History : every Old Testament Saint is the type of the Saint of Saints ; every persecutor is the forerunner of the Destroyer of souls. And what follows ? Observe the depth of study, the profound search, the intensity of investigation of the mystics,

The understanding of the Disciples, how opened.

contrasted with the jejunity, the commonplace superficiality of the literalists! To the latter, Scripture is no mine: its treasures are at the surface; a first reading may exhibit as much of the meaning as a twentieth; and hence the stupid dictum of a marvellous genius,¹ likening the first interpretation of the Bible to the first crush of the grape, which first crush is not wine, but a sickly and unwholesome must.

Conclusion.

41. In unison with the system which it has been the object of this Essay to unfold, the present Commentary is written. I know that it will be called, by many, fanciful, unreal, destructive of Scripture, will be said to put imagination in the place of reason, and to substitute the words of men for the word of God. But let this only be borne in mind. Our system is the system, as all must allow, of every saintly Commentator from S. Barnabas to S. Francis de Sales—the system, as I have endeavoured to show, not only of Isapostolic but of Apostolic writers. The interpretations are none of them my own; their authors are given; they come with greater or less authority; but those that have least will be found to possess some considerable weight. I claim nothing but the poor thread on which the pearls are strung. To collect them has been the happy work of many years—work which has consoled me in trial, added happiness to prosperity, afforded a theme of profitable conversation with dear friends, furnished the subject-matter for numerous sermons. I pray God to accept it as an offering to the Treasury of His Church; and to give that system, if it be His will, favour in the eyes of Scriptural students, which I know to be the only method whereby His own, be it declaration or command, can be fully acted out, *ἐρευνᾶτε τὰς γραφὰς . . . καὶ ΕΚΕΙΝΑΙ ΕΙΣΙΝ ἸΑΙ ΜΑΡΤΥΡΟΤΣΑΙ ΠΕΡΙ ΕΜΟΥ.*

¹ [Lord Bacon.]

PSALM XXXI.

TITLE. Bible Version : To the Chief Musician, a Psalm of David. Vulgate : In finem, Psalmus David, pro extasi.

ARGUMENT.

ARG. THOMAS. That CHRIST, when crucified, commended His Spirit into His FATHER's hands, speedily to receive it again. The Voice of CHRIST, hanging on the Cross, and praying for Himself and for His faithful people. Here is the Confession of Faith of them that believe in GOD. The Voice of CHRIST in His Passion concerning the Jews.

VEN. BEDE. This title is a well-known one, pertaining to the LORD CHRIST, concerning Whose Passion and Resurrection this whole Psalm is sung.

Through the whole Psalm they are the words of the LORD the SAVIOUR. At the beginning He prayeth to the FATHER, that He may be freed from imminent ills, and then exults, without doubting that He hath been heard. Next, He returns to His Passion, and by diverse allusions, marvellously describeth how it was ordered. *Have mercy upon Me, O Lord, for I am in trouble.* Thirdly, He returneth thanks for Himself and His faithful people, since He hath given His gifts of mercy to the universal Church : admonishing also the Saints that they persevere in the love of the LORD, since they have heard of the rewards of the good, and the retribution of the evil. This Psalm may, historically, be understood of David himself.

SYRIAC PSALTER. A thanksgiving, and a perpetual supplication to GOD.

S. JEROME. The Psalm, at the opening, contains the voice of the Mediator Himself ; then of the people redeemed by His Blood, in the person of the Prophet. The Redeemer therefore saith to the FATHER, *In Thee, O Lord, &c.*

VARIOUS USES.

Gregorian. Ferial : Compline, every night, to ver. 6, inclusive. Monday : Matins.

Monastic. Sunday : II. Nocturn ; and Compline on the last three days of Holy Week, ver. 1—6.

Parisian. Wednesday : Prime.

Lyons. Monday : III. Nocturn.

Ambrosian. Tuesday of the First Week : III. Nocturn.

Quignon. Sunday : Compline, ver. 1—6 : and Monday, Nocturns.

ANTIPHONS.

Gregorian. Monday : Matins as before. Compline : Have mercy upon me * and hearken unto my prayers.

Lyons. Deliver me * in Thy righteousness.

Mozarabic. In Thee, O LORD, have I put my trust : let me never be confounded ; but rid me and deliver me in Thy righteousness.

L.

I have before mentioned the tradition that our LORD, beginning the 22nd Psalm on the Cross, went through that and those which follow, till He concluded His prayer and His mortal life together with the sixth verse of the present Psalm. The first six verses, therefore, have always been considered as forming a separate Psalm; and from the very earliest ages have been appropriated in the West to Compline. For, night being the type of death, it was felt that the words with which our LORD closed the day of His earthly life were the fittest with which the LORD's followers could close each day of their earthly pilgrimage. What is the precise meaning of the words *pro extasi*, which end the title, it seems difficult to say: it seems probable that it had its rise from the verse, *I said in My haste*, this same expression occurring in the LXX. It is not mentioned by S. Jerome, nor Cassiodorus; though it is recognised by S. Augustine. The poet Apollinarius evidently takes it of the especial influx of the HOLY GHOST under which David composed this Psalm. The Psalm itself is recommended by S. Athanasius to Marcellinus as most appropriate to the Christian who, for the Name of his Master, is enduring the attacks of enemies, or suffering from the coldness of friends. S. Augustine dwells at great length on the ecstasy or transport under which it was composed. "An ecstasy," says he, "is either a panic on account of some dreadful apprehension, or a straining after heavenly things in such sort, that the sense of earthly things is in some sense lost." And having shown how, in either sense, the Psalm is applicable, he proceeds: "Here, then, CHRIST speaketh in the Prophet; I venture to say CHRIST speaketh. The Psalmist will say some things in this Psalm which may seem as if they could not apply to CHRIST, to that excellency of our Head, and especially to that Word Which was in the beginning GOD with GOD: nor perhaps will some things here seem to apply to Him in the form of a servant, which form of a servant He took from the Virgin: and yet CHRIST speaketh, because CHRIST in CHRIST's members."

S. Athanas.
ad Mar-
cellin.

1 In thee, O LORD, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

Ay.

Let Me never be put to confusion. If they are the words of our LORD on the Cross, then it is better to take them in the Vulgate sense, *Let me not be put to confusion eternally.* "Though I bear all the sins of the world for a while, in order that they may be done away for ever, let them be confounded that persecute Me, but let not Me be confounded; let them be afraid, but let not Me be afraid." And observe that the verse which is the commencement of this Psalm of David's is the end of the most glorious hymn that the Church uses: *O Lord, in Thee have I trusted: let me never be confounded.* As if to show us that the beginning and end of Christian life must send up this prayer,—must acknowledge that from our own acts, if we are left to ourselves, nothing but confusion can follow. *In Thy righteousness.* They take it of the SON of GOD, Who is made wisdom and righteousness to us. And here, as they observe, and all through the Psalm, David

Didymus.
Origen.

sometimes speaks in the person of the Head, sometimes in that of the members, without giving any notice of the change. "Which he doth," says Ayguan, "on account of the exceeding unity which there is between the Head and the members. Just as the tongue undertakes to speak in the person of all the limbs; as, if the foot be hurt, the tongue says, You hurt me. For He Who vouchsafed for us to be Man, and to be endued with the form of a servant, disdains not to transfigure us into Himself. Which He doth in many ways; as when He speaketh in the person of His members as if it were His own, 'Saul, Saul, why persecutest thou Me?' And again, 'I was an hungered, and ye gave Me meat.' Or when He manifests, in or from Himself, something which He hath not of Himself, but of us, because He has mercifully received it from us: as when He speaks of being sorrowful, or of fearing. He, then, Who thus transfigures us into Himself, disdains not to use our words, that we may with a good courage employ His. Wherefore, although CHRIST saith some things in this Psalm which cannot apply to Him as Head of the Church, yet it is CHRIST Who speaks them for all that, because CHRIST is in His members, and the Person of the Bridegroom and Bride are, as it were, one." And S. Augustine still more strikingly: "The wonderful and excellent unity of this Person the prophet Isaiah also sets forth: for speaking in him too, CHRIST saith in prophecy: 'He hath bound a mitre on Me as on a bridegroom the chaplet, and hath adorned Me with ornaments as a bride.' He calls Himself the Bride as well as the Bridegroom: why calls He Himself the Bridegroom and the Bride, unless they should be two in one flesh? If two in one flesh, why not two in one voice? CHRIST may therefore speak, because the Church speaks in CHRIST, and CHRIST in the Church, and the Body in the Head, and the Head in the Body." Notice that the words which are in the LXX., καὶ ἐξελού με, are not to be found either in the Hebrew or in the Vulgate, and are very probably only a different version of the same phrase. *Let me never be put to confusion.* It may be in the future—I shall never be confounded; or better still, I shall not be confounded for ever: that is, though I may be confounded for a while, though for a while it may seem that God's face was withdrawn from me, that promise shall be fulfilled, "For shame ye shall have double, and for confusion they shall delight in their portion: therefore in their land shall they possess the double, everlasting joy shall be upon them."

Ay.

A.

C.

Isa. lxi. 7.

2 Bow down thine ear to me: make haste to deliver me.

Bow down, in two senses: the one by which the LORD bowed His ear to the commandments of His FATHER; the other by which, since our prayers have no power to ascend

L.

- to heaven, the SON of GOD stoops, as it were, to meet them half way. Or mystically, *Bow down Thyself*, as in the Incarnation: for so it is written, "He bowed the heavens, and came down." In like manner, when the woman taken in adultery was brought before our LORD, He stooped down: just as when the whole human race was arraigned before the tribunal of His justice, He had stooped down, by taking upon Himself our form, and became subject to the Cross for our sakes. *Make haste to deliver me.* It is the natural prayer of man, and as we see, not forbidden by grace. But think how long the time seems to us in passing, which is to our LORD but as one moment; for a thousand years to Him are but as one day, and one day as a thousand years. The Master of the Sentences understands the text in a different way. Others must wait until the time of the general Resurrection: *Make haste to deliver Me.* Them Thou shalt raise again at the end of the world; Me, on the third day: them, as the general harvest; Me, as the first-fruits. Or, if we take it in another sense: *Make haste to deliver Me*, and why? Because man makes such haste to destroy himself.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy name's sake.

The foolishness of God is wiser than man. So it may be said of these two verses: *Be Thou My strong rock: for Thou art My strong rock*: the prayer to God that He may be that which we know He is. That He may be in reality and in our feeling that which we know Him to be by faith. It is the same prayer that might be made with respect to one of the cities of refuge. We know that He is our hiding-place, as the city of refuge was the hiding-place of those who had committed manslaughter. But as the city of refuge was no refuge except to those that used their utmost endeavours to fly thither, so this our strong rock, however much it be so by nature, will not be so to us, unless with all our heart and soul we seek that He should be such. *Be Thou My strong rock.* "Notice," says S. Gregory, "that the place is of little avail, unless the Spirit of God be present. Satan sinned in heaven; Adam sinned in Paradise; Lot, who had been a saint in Sodom, sinned in the mountain." *For Thou art My strong rock*—there we have the past; the various helps for the sake of which we trust God: *and my castle*—there we have the future; the erection of hope which we dare to build because we have been so assisted in times past. *Be Thou also my Guide.* In one sense we thank the LORD that He has been our Guide; in the other we pray that we may follow His steps, because He is our Guide. That He marked out

A.
Ps. xviii. 9.

A.

Gloss.

C.

Rupert.

S. Greg. M.
Homil. in
Ezek.

S. Greg. M.

C.

S. Albertus
Magnus.

the path for us, we know: that we cannot walk in the path which He has marked out for us, except by His own grace, we know also. *And lead me.* And there we see the necessary progression of a Christian life. *Thou art my strong rock: Be Thou also my guide.* A guide is not wanted in a fortress; but a guide is needed in such an aggressive warfare as ours always must be. And notice why we are to be led: *Lead me, for Thy Name's sake.* Thy Name, the Name set over the Cross, JESUS of Nazareth; Thy Name, the Name so given by the Angel, before He was conceived in the womb. *Lead me:* because this our true Moses is our leader in the wilderness: because this our true Joshua is our leader over the Jordan to the promised land.

Cd.

Z.

Rupert.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

Many, says a mediæval writer, were the nets which Satan laid for our LORD: the triple net of concupiscence in the wilderness; the net of perplexity in the questionings of the Scribes and Pharisees; the net of fear in the garden; the net of divided duty upon the Cross. And yet it is written, *that they have laid;* for Satan acts not by himself, but employs his instruments, whether the natural impulses of the human frame, as hunger and thirst, or the mistakes of good men, as the Apostles, "LORD, wilt Thou at this time?" or the temptations of the wicked, as the "Let CHRIST the King of Israel descend now from the Cross" of the Chief Priests. Cardinal Hugo dwells at great length on the way in which God extricates His elect from these nets. "*De Deo*," as he says, "*educente, deducente, circumducente, adducente, introducente.*" In the Vulgate and the LXX. the prayer is made still more emphatic and immediate, *Draw me out of this net:*

S. Pet.

Chrysolog.

Hugo Card.

Hugo Vic-torin.

as if to adopt the supplication with the greater force to every one of GOD's servants who may take it in their lips. Art thou in trouble, O Christian, from the concupiscence of an evil heart? *Draw me out of this net,* that they—the lust of the flesh, the lust of the eyes, and the pride of life—have laid for me. Art thou beset by the machinations of evil spirits, with thoughts injected into the soul which thou abhorrest, whether they spring from the Mammon of covetousness, the Moloch of anger, or the Belial of impurity? *Draw me out of this net that they have laid for me.* Art thou afflicted with earthly enemies, eager to slander away thy good name, to deprive thee of thy rightful influence, to cut short thy means of serving GOD? *Draw me out of this net that they have laid for me.* Or, if you choose to take it rather as the future,—Thou shalt draw Me out,—marvellously was that promise fulfilled. The net spread was, "Is it lawful to give tribute unto Cæsar or not?" The rent in the net was, "Render therefore unto Cæsar the things that are Cæsar's, and unto

G.

- God the things that are God's." The net was, "Moses in the Law commanded that such should be stoned, but what sayest Thou?" The rent was, "He that is without sin amongst you, let him first cast a stone at her." The net, "Let CHRIST the King of Israel descend:" the rent, "It is finished." But above and beyond all, at that first Easter, this prayer or promise was most emphatically fulfilled. The net then, the cavern of the new tomb, the great stone, the quaternion of soldiers, the seal. And how He was drawn out of that net, let the Alleluias of Easter-tide year by year repeat. And yet notice that word *privily*, although it is given with more force in our version than in the LXX. or Vulgate.
- C. For never is any net so dangerous,—never is any machination of Satan so formidable,—as when it is secret. The prayer of the hero of old might be the prayer of every Christian now, "Only give us light, and destroy us." This then is what he prays to be delivered out of: now see what He prays to be delivered into.
- Z.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O LORD, thou God of truth.

- G. O blessed verse, whereby the world's redemption was sealed! wherewith the most pure Spirit of the SAVIOUR departed from His most sacred Body! This is the verse which, as it hallowed the dying bed of the Master, so it has formed the last utterance of many of His servants. Happy verse, which has merited to form the last accents of so many of those from death to life, from sorrow to joy, from a vale of misery to a paradise of immortality! The Proto-martyr ended his struggle with these words: the same words are recorded to have been uttered by the dying S. Nicolas; by S. Basil the Great; and above all by S. Louis of France, who with this prayer breathed forth his spirit on the coast of Tunis, just as the Christian fleet was reported in sight.
- L. Thence arises the question, a question much discussed by mediæval authors, how far the Soul of CHRIST may be said to have been redeemed. And they answer that it was, by His own perfect obedience: nevertheless, in a far different sense from that in which the souls of His servants are redeemed. Just as our LORD commended His Spirit to God in a different way from that in which we also commend our spirits to Him: He, as a SON to His FATHER; we, as a pardoned culprit to a merciful Judge. There is a tradition among the later Fathers that Satan took his station on the left arm of the Cross during the whole time of our LORD's Passion, anxiously waiting for something that he might have to accuse Him, and that with these words he found his endeavour in vain, and departed. Cassiodorus well says, He commends to the FATHER that inestimable treasure, His soul. If that soul were an inestimable treasure, it was of greater value
- Rufinus.
- Ven. Bede.
- C.

than the whole world: therefore, in giving it, He paid the ransom of the whole world. It was a good and safe hand to which He trusted that treasure. It is a happy thought of one of the oldest Christian writers, that, ever since our LORD pronounced this commendation of His own Spirit, the spirits of the righteous have had secure access to the same FATHER: and so says S. Athanasius, that the souls of all good men were by these same words entrusted into the same loving care, CHRIST desiring that His people should have no less secure place of refuge at the hour of their death, than He had at His. It was an ancient custom, though not commanded, that I know, by any rubric, that the Priest, at the moment of consecration, should repeat these words to himself; testifying the completion of the bloody Sacrifice on Calvary at the moment of the consummation of the unbloody Sacrifice on the Altar.

S. Theo-philus.

S. Athanas.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the LORD.

It well follows, Because into Thy hands, therefore I hate all other hands. And so in the opposite sense: Because the LORD answered not Saul, therefore he consulted the woman that had a familiar spirit. *Vanities*, in their primary sense, no doubt are the idols that having eyes, see not, having ears, hear not; but also all those helps in which man is wont to put his trust, and of which it is written, "Thus saith the LORD: Let not the rich man glory in his riches, neither let the mighty man glory in his might." Notice that the Vulgate translates, not, *I have hated*, but *Thou hast hated*; still the speech of our LORD, and still with reference to His own oblation. S. Augustine says very well, "Who holds to vanity? He that by fear of death dieth. For by fear of death he lieth, and dieth before he dies, who therefore lied that he might live. Whereas Thou shunnest one death, which Thou canst put off, but canst not put away, Thouallest into two, so as that Thou diest first in soul, and then in body." And Hugh of S. Victor says very well, "It is the voice of the righteous man who despises present felicity. He had just before commended his spirit to God; and as if he were now asked what he desired to be done with his body, he answers that he cares not, because all flesh is vanity. For they who superfluously and unlawfully attend to it, and minister to it, cannot keep it back one hour from corruption." Again: it is, they say, mercifully spoken by God; Thou hatest them that observe vanities, not that are surrounded with them, not that sometimes give way to them, not even that are subject to them; (for it is written, "The creature was made subject to vanity not willingly;") but only those that observe, that is give themselves up to, them.

L.

1 Sam. xxviii. 7.

Jer. ix. 23.

Ven. Bede.

A.

Hugo Victorin.

G.

Rom. viii. 20.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

- L. It is to this verse that the Blessed Virgin seems to refer when she says, "For He hath regarded the lowliness of His handmaiden:" words almost the same with the LXX. rendering of *Thou hast considered my trouble*. And see how beautifully the two clauses depend on each other: *I will be glad and rejoice*—and why?—*because Thou hast considered my trouble*. How did He consider it but by taking it upon Himself? It is written of old time that "the LORD looked upon the affliction of the children of Israel, and had respect unto them;" but He not only looked on the affliction of His true Israel, but He Himself took it upon Himself. The inference is perhaps more ingenious than true which Gerhohus draws: Thou hast looked back upon, *respexisti*, not simply looked upon, *aspexisti*, my trouble. And why? Because Thy face was formerly turned away from me on account of my sins. *Thou hast known my soul in adversities*. And oh, how well does He, Who for our sakes was so afflicted, rejected by those whom He came to save, slain by those to whom He came to give life, how well does He know our soul in the time of its sufferings! *Thou hast known*. Yes, always with the knowledge of omniscience; but with the knowledge of sympathy only from the time that Thou didst not abhor the Virgin's womb. So, as always, God suffers that man may rejoice; God is troubled that man may exult. Cassiodorus well draws a lesson from this verse against Pelagianism; telling us, as it does, how the *I will* of the first clause depends on the *Thou hast* of the second. *In adversities*. Or as it is in the LXX. and the Vulgate, *From necessities*. *Necessities*, so made by sin: as labour is now a necessity because of God's award, "In the sweat of thy face thou shalt eat bread:" as death is a necessity, because of the declaration, "Dust thou art, and unto dust shalt thou return." And by these necessities we may understand that which the schoolmen call the penalties—

Ex. ii. 25.

Hugo Victorin.

S. Albert. M.

Cauma, gelu, sitis, esuries, morbus, labor et mors.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

- L. The original reference was no doubt to the city of Keilah, where David was so nearly shut up to his destruction. So was Jonah shut up in the whale's belly; so Joseph in Pharaoh's prison. But above all, so was our LORD shut up in the narrow sepulchre; of which, nevertheless, it may be said, that He was not shut up there, seeing that early on the third morning He was set free thence. And it is worth
- Cd.

while to notice how often the width or breadth of the place of deliverance forms a part of Scriptural thanksgiving; "Thou shalt make room enough under me for to go, that my footsteps shall not slide." As if with reference to that Jerusalem in which there are many mansions:

Ps. xviii. 36.

Our homes are here too narrow;
Our friends are far apart,
We scarce share joy or sorrow
With the desert of our heart;

There will be room above
In our great FATHER's hall,
To live with those we love
Through the best time of all.

And the large room may also mean the Church Catholic on earth, extended as it is from sea to sea, and from the flood unto the world's end. *My feet.* They understand it also of the Apostles, who went forth through the world, being, as it were, the LORD's feet, in order to proclaim His message, and destroying the power of Satan; as it is written, "The foot shall tread it down, even the feet of the poor and the steps of the needy."

G.

Ay.

10 Have mercy upon me, O LORD, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul, and my body.

The command is, "Rejoice with them that do rejoice, and weep with them that weep." Therefore the Church, though rejoicing with her triumphant LORD, she has just said, "Thou hast set my feet in a large room," yet, sorrowing with her militant members, continues, almost in the same breath, *Have mercy upon me, for I am in trouble.* Or, if we like to go back again, and see here the afflictions of which we have in the preceding verse seen the termination, then they take the eye of the understanding, the soul of the will, the body—or as it is in the Vulgate, the belly—of the memory; because, as food is digested by the one, so are facts by the other. And in all these our blessed LORD suffered, so as to be *consumed* or worn out by them. Hence the question of the Jews, "Thou art not yet fifty years old." Some of the schoolmen have gathered from this verse that our LORD, while still in the flesh, actually suffered the pains of damnation: an opinion which, if not heretical, is at all events as false as it is painful. But if we put these words in the mouth of the Church, then the eye is to be understood of her prelates, by whom, as it were, she sees; the soul, of her more intellectual children; the body, of the poor and ignorant. Instead of *Mine eye is consumed for very heaviness*, the Vulgate has it, *is troubled with anger.* "And how should we not be

S. Alb. Mag.
Rom. xii. 15.

G.

S. Thom.
Aquín.
Serm. in
Dom. vi.
post Pent.

C.

S. John
viii. 57.Nic. de
Cusa.

Gloss.

A.

Cd. angry, says S. Augustine, "to see those filling the theatres who a little before filled the churches; to hear those blaspheming who but a little before said Amen in the service; those who have taken the words of David on their lips, performing the works of Satan in their lives." And this also we may learn,—how hard is that war which the saints have to carry on against the world, the flesh, and the devil; that war which made S. Paul cry out, "O wretched man that I am!" and David say, *Mine eye is consumed for very heaviness.*

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

L. Still our LORD speaks ; and He speaks of what He suffered, to the end that thou, O Christian, shouldst become, instead of a Benoni, a child of sorrow, a Benjamin, a son of His right hand. And notice, He not only tells us how, during His whole life, He was a man of sorrows for our sake, but how long that life was ; for length of time is not to be measured by the number of years, but by the number of doings or sufferings in those years. Instead of *heaviness*, the Vulgate translates, *My strength has become weak in poverty, or beggary*, as the LXX. has it. Ayguan complains bitterly how true that was in his time ; how the Church was weakened, not by means of poverty, but in poverty by means of riches. It is the old story of "golden chalices and wooden priests." Singularly enough, Parezi¹ understands it in exactly the opposite sense. S. Albertus draws the best corollary from the text. "CHRIST speaks, and speaks concerning His members. Hence we can test ourselves whether we are of the members of CHRIST and the Church : if so, we are in very *heaviness* : and because of this moaning it is that the Church is called a dove. Hence the Apostles also are called doves : 'Who are these that fly as a cloud, and as the doves to their windows?'"

Ven. Bede.

Ay.

S. Albert. Magn.

Isa. lx. 8.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

¹ This commentator, living in a most worldly age, and at a time when the Church had attained a degree of wealth which it never knew before or since, applies this text to her sufferings

on account of her poverty. Truly, the complaint is worthy of one who dedicated his commentary to Cardinal Roderick de Borgia, afterwards Alexander VI.

Mine enemies: and they understand it of the heathen: *My neighbours*; it is said of the Jews: *Mine acquaintances*; that applies to bad Christians. And these, as causing more pain to our LORD than either heathens or Jews, are put in the third and highest place. These are the vine-branches of which Ezekiel speaks; branches of the True Vine, but to be cut off and thrown into the fire. And as of other trees, however wild, however knotty, some use may still be made, but vine-branches are absolutely worthless save to heat the oven, so of the comparative demerits of heathens and bad Christians. *They of Mine acquaintance were afraid of Me.* Of whom is it written but of Peter, who was indeed afraid of that acquaintance? who said, "I know not the man." So that our LORD might say with Job in old time, "Mine acquaintance are verily estranged from me: my kinsfolk have failed, and my familiar friends have forgotten me." *They that did see Me without*; only as He was in His external appearance; only as He was when there was no form nor comeliness, and when He was seen, no beauty that He should be desired. They saw His humanity, and could not behold His Divinity; they saw how He was punished in the sight of men, they saw not His hope full of immortality. And as with the Master, so with the servants, says S. Bernard. *Multi vident nostras cruces qui non vident nostras unctiones. I became also a reproof*; and as the Head did, so do His members. "If any one," says S. Chrysostom, "strives after patience and humility, he is a hypocrite. If he allows himself in the pleasures of this world, he is a glutton. If he seeks justice, he is impatient; if he seeks it not, he is a fool. If he would be prudent, he is stingy; if he would make others happy, he is dissolute. If he gives himself up to prayer, he is vainglorious. And this is the great loss of the Church, that by means like these many are held back from goodness; which the Psalmist lamenting says, *I became a reproof among all mine enemies.*"

Ay.

A.

Ezek. xv. 2.

S. Albert. M.

D. C.

Job xix. 14.

Ven. Bede.

Isa. liii. 2.

Wis. iii. 4.

S. Chrysost.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

Clean forgotten. Not absolutely, but so far as hope is concerned. We trusted that it had been He which should have redeemed Israel. *We trusted.* O miserable imperfect! And observe again, that the LORD is not forgotten by our lips, but by our heart. And so it is written in Isaiah: "This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me." And in Jeremiah: "Thou art near in their mouth, and far from their reins." *I am become like a broken vessel.* Even like those pitchers which, in the midnight attack on the army of the Midianites, being dashed together and broken, emitted the glare of the concealed lamp to the confusion of the assembled

D. C.

S. Albert. M.

Isa. xxix. 13.

Jer. xii. 2.

S. Bernard.

host. For so the LORD's Body being broken on the Cross, gave to light the till then concealed splendour of His Divinity.

L.

With pitcher and with burning lamp
He marched to storm th' invader's camp,
Our own, our Royal Gideon.
The mortal pitcher shattered sore,
The Godhead's lamp to ruin bore
The vanquish'd host of Midian.

Diez.: Serm.
i. Dom. i.
post Epiph.

I can hardly admire the observation of Diez, who from this expression gathers that the Passion of our LORD is profitable for every purpose we can need. A vessel which is not broken usually serves but to one or two uses: "Let it," says he, "once be shattered, and we care not to what end, however vile, we employ it."¹ S. Paulinus says: "Our LORD JESUS, the Word of God, was made flesh and dwelt among us; and took upon Himself the fragile vessel of our body, which by the voluntary sin of Adam had, as it were, slipped from his hand and been broken, that He might form it in a better mould, becoming, as the Psalmist says, *a broken vessel*, in the likeness of a body of sin, that He might condemn sin in the body."

S. Paulinus:
Epist. iii.
Rom. viii. 3.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

L.

Blasphemy. Take it literally, and you have the evil sayings of Nabal and Shimei: take it mystically, and you are led to the Pavement and to the Cross: you hear the "Prophesy, who is it that smote Thee?" and the many other things blasphemously spoken against Him. *Fear was on every side.* In the contests of the servants of God it was now on this side, now on that; never on every side at once. In the contest of the SON of God, all that they bore separately, He bore conjointly, and by means of all He "was heard in that He feared." *They conspire:* for like Samson's foxes, with different aims and going in different ways,—for neither so did their witness agree together,—they were yet joined together by the firebrand of malice. And *they conspire* principally against three things: against the wisdom of CHRIST, to catch Him in His words; against the goodness of

S. Luke xxii.
64.

H.

S. Albertus
Magnus.

Ay.

¹ Lorinus says, "I ought sometimes to mention and to refute such explanations as this, lest my readers should acquire a taste for expositions which ought to be rejected: as if Holy Scripture were so jejune as explained by

the Fathers, that we must greedily have recourse to such trash as the above." There is some truth in this remark; yet Diez, in his way, is sometimes a beautiful commentator too.

CHRIST, in ascribing His works to the devil; against the power of CHRIST, in putting Him to death. And thus the prophecy was fulfilled: "The LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem." Jer. xi. 9.

16 But my hope hath been in thee, O LORD : I have said, Thou art my God.

For the first clause see the first verse of this Psalm : for the second, read what is said on Psalm xvi. 2.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

My time is in Thy hand : or as it is in the LXX. and the Vulgate, *My lots are in Thy hand*. It has been thought that the LXX. altered the passage in order to protest against the idea of human affairs being ordered by fate, and to teach that that which seemed as uncertain and accidental, as a lot, was really in God's hand. Others think that it is an error of transcription : κληροί for καιροί. The old Italic, and therefore, of course, Cassiodorus and the Mozarabic, have *tempora*. Agellius.

What does the lot mean? The Doctor of grace, of course, explains it of grace. "Since God had found no deserts of ours, He hath saved us by the lot of His own will, because He willed, not because we were worthy. This is a lot. With much significance upon that vesture of the LORD woven from the top, which signifies the eternity of love, when it could not be divided by the persecutors, was the lot cast." Others understand it of the various lots or portions of life. And hence because the lot of life is in God's hands and not in ours, therefore S. Athanasius argues in his apology for his flight, that we have no right to throw it away by exposing it to the fury of persecutors. "Thou givest," says Theodoret, "to whom Thou wilt, and as Thou wilt, the lot of sorrow or joy, riches or poverty, servitude or domination, peace or war; and again Thou changest these lots according to the purpose of Thine own counsel." Eusebius, who takes the other reading, understands the clause as an exhortation to patience. A.

My time is in Thy hand : the time when Thy promise shall be fulfilled; "Blessed are they that mourn, for they shall be comforted" the time when Thine own sweet words shall be made good; "Your sorrow shall be turned into joy;" the time of which it is written, "The patient abiding of the meek shall not perish for ever." *My time*, because it will work for my good; because its procrastination is to try my faith, because its arrival is to awaken my thankfulness. "Give us, O LORD," cries the most scriptural of commentators, "the lot of predestination according to the good pleasure of Thy will,—the lot of grace, that with Thine Apostle, I may receive the re-

S. Cyril.
Alex. de
Adorat. in
Spir. 4.

S. Gregor.
Naz. Orat.
in S. Bas.
S. Athanas.

Theodoret.

Eusebius.

S. Albert. M.
Eph. i. 5.

Dan. xii. 13. mission of sin by faith in Thee; and the lot of glory, as Thou didst promise to Thy holy Prophet, that he should stand in his lot at the end of the days. Notice; they distinguish between *mine enemies*, and *them that persecute me*. By the former, they understand Satan; by the latter, his earthly agents. At the end of this verse there is in the Mozarabic Psalter a diapsalma; and the Antiphon for the second part is: "LORD, let me not be confounded: for I have called upon Thee."

Gloss.

18 Show thy servant the light of thy countenance :
and save me for thy mercies' sake.

S. Ambros.
Epist. 82 ad
Sabinum.

Ay.

Ricard. Vic-
torin.

Rupert.

G.

S. Ambrose, in one of his epistles, explains at length how the name and duties of a servant are applied to Him "Who took upon Him the form of a servant, and was made in the likeness of men." *Thy countenance*. For GOD shows His countenance to us in two ways; to faith in types and enigmas; to sight in the Beatific Vision. Richard of S. Victor says, "There can be nothing sweeter, nothing more desirable to lovers, than mutually to see one another, and without this everything that to others is pleasant seems distasteful, everything that to others is desirable seems loathsome. Each desires to love and to be loved, each desires to see and to be seen. After the fashion, therefore, of a lover, the soul that is inflamed with the desire of Divine love, that is in an ecstasy with the longing for the Celestial Bridegroom, crieth out, *Show the light of Thy countenance upon Thy servant*." Again, they take *Thy countenance* to signify the SON, *Thy mercy* to set forth the HOLY GHOST. Gerhohus, here comparing the shining forth of God's face to the light which the pillar of fire shed upon the camp of the Israelites, works out the whole type with reference to that analogy. And again, taking God's *countenance* of our LORD, we may see in it the fourfold character of this Angel of the Great Counsel, and may pray to be transformed into the image of each. That by the mystery of the Divine Incarnation, the face of a man, we may have brotherly love; by the mystery of the LORD's Passion, the face of an ox, we may crucify the flesh with its affections and lusts; by the mystery of the LORD's Resurrection the face of a lion, we may gain the courage of resistance, so that sin may no longer have dominion over us; by the mystery of the LORD's Ascension, the face of an eagle, that we may also in heart and mind ascend to Him and with Him continually dwell. In this way the light of our LORD's Countenance is to be displayed on us, changing while it shines upon us, into His own image.

19 Let me not be confounded, O LORD, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

Here again we have the optative of cursing, which we may explain as a future, or as a prophecy. They take the *lying lips*, not only to mean the lips that utter falsehood, but those which by speaking anything unworthy of a Christian, break the conditions under which they were given to man, namely, of being employed in the praises of GOD. *Let me not be confounded.* It is the same petition with which Bathsheba came to Solomon, and that we must present to the true Solomon. Again: there is no occasion to take the prayer, *Let them be put to confusion*, as a petition for their destruction; rather, let them be put to salutary shame here, in order that they may not find the day of grace past, and when the season for prayer is over, be put to silence in the grave. Those who have written on penitence, have employed this text to show that there may be great sorrow for sin without a spark of true repentance. Those that are lost, grieve, as Dives did, not for the guilt of their sin, but for the bitterness of their punishment: for there can be no true repentance without confession, and here there is no confession because there is silence. And notice again the triplicity of evil as so constantly through Holy Scriptures: *cruelly, disdainfully, and despitefully.* *Cruelly*: when they have both the power and the will to do harm: "We beseech thee, let this man be put to death," of Jeremiah: "Let Him be crucified," of our LORD. *Despitefully*: when they have the will but not the power; "All this availeth me nothing, so long as I see Mordecai the Jew, sitting at the king's gate." *Disdainfully*: when they think it not worth while to show their power; "Even that which they build, if a fox go up, he shall even break down their stone wall." *Against the righteous.* "This is the Name whereby He shall be called, The LORD our Righteous One."

S. Hieronymus.

G.

1 Kings ii. 16.

S. Greg.

C.

Rupert. Jer. xxxviii. 4.

Esth. v. 13.

S. Albert. M.

Jer. xxiii. 6.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

This verse is employed more than once by Origen to prove the termination of the torments of hell, following as it does on the clause which threatens them to the wicked. Pseudo-Jerome endeavours to refute this application at great length. *Which Thou hast laid up*: or as it is in the Vulgate, *Which Thou hast hidden.* With one consent they take it of the Beatific Vision; the great ocean of all blessedness, the hidden sea which sends forth every stream of happiness that comes into this world. Hence the LORD speaks of the king-

Origen, *peri Arch.*

Hom. 9 in S. Matt.

Ricard. Victorin.

Hugo Cardinal.

Col. iii. 3.
Theodoret.

dom of heaven as a hidden treasure: hence "our life is hid with CHRIST in GOD." Theodoret well observes that the laying up of this *goodness*, or rather *sweetness*, as it is in the Vulgate, take it in whatever sense you will, is typified by the law forbidding the employment of honey in sacrifices. This life, which is a life of sacrifice and self-denial, is not to enjoy the honey of GOD's perfect vision. But in inferior senses they make very beautiful application. *How plentiful is Thy goodness* in the deep and hidden meanings of Holy Scripture; those loving allegories and parables for which the Church in all ages has been wont to dig; the kernel hid in the shell, the gold concealed in the ore, the gem tabernacled in the shrine. Again, in another sense, this sweetness is hidden in the Blessed Eucharist; concealed *from* those whose soul, like that of the Israelites, loathed this light bread; who ask with the Jews, How can this Man give us His Flesh to eat? concealed *for* those who can say with that saint of old:

Origen.

Paulus Bur-
gens.

S. Thom.
Aquino.

JESU, quem velatum nunc aspicio,
Quando fiet illud quod tam sitio
Ut, te *revelatâ* cernens facie,
Visu sim beatus tuæ gloriæ?

G.

How plentiful. Gerhohus well says: "It was *sweetness* that the penitent thief heard the words, 'Thou shalt be in paradise,' even had that been to take place after thousands and thousands of years; but the *plentiful sweetness* was in the word that the LORD added, 'to-day.' There we have the plenty and the sweetness; but the *great plenty* (for so it is in the Vulgate) consisted in that, 'With Me.' Consider then the verse: 'Amen, I say unto thee, To-day shalt thou be with Me in paradise.' Amen; that is, I, the faithful and true Amen, say faithfully and truly to thee, that, not after a long lapse of time, but to-day, not with an Angel of lower or higher rank, but with Me, shalt thou be in paradise: that is, in the true garden of delights, where is the great plentifulness of sweetness." And see what is the fruit of standing by the Cross. We are taken thither at the beginning of the Psalm by the words, 'Into Thy hands I commend My Spirit,' and after waiting there, we have now come to the plentiful goodness laid up in that kingdom to which this ladder set upon the earth verily leads. *Laid up for them that fear Thee. Prepared for them that put their trust in Thee.* See

D. C.

how the fear of GOD leads us to hope in GOD. Dionysius the Carthusian has a passage which I should spoil not to give in his own words. "There is a double kind of fear, filial and servile; whence this passage may be interpreted in a double sense. Thou hast hidden, that is, Thou hast concealed, these Thy good things from them that fear Thee with a servile fear. For such are neither worthy nor capable of the least degustation of that Divine sweetness, because they do good only, not from the love of good, but from the horror of pun-

ishment. In the other sense thus: *which Thou hast laid up*; that is, sweetly shown, and only declared in the hidden chambers of the heart, to them that fear Thee with a filial fear. But in the mean while, some that love God with only initial fear, as those that are newly converted, are for one short hour admitted to the table of the sons, so that they may taste a little of the sweetness of God, and may cry out to Him, *O how plentiful is Thy goodness*. But this is done by the wisdom of JESUS CHRIST, that He may allure them to Himself, and may cause them, as it is written in Ecclesiasticus, *‘in the day of evil to remember the day of good.’* Wherefore, Eccius. xi. 27, Vulg. they who have thus been privileged, have need to take great care, lest when they are deprived of the aforesaid consolation, they become pusillanimous, or else too importunately demand it of God, in Whose hand it is to give, or not to give, as ‘He will.’” But in one sense more we must apply the words to the sweetness of the Passion. The mystery indeed hid, and laid up from ages and from generations, and at last revealed on Calvary. *Even before the sons of men*. Not primarily nor principally for their sakes; but, says one, if a king’s palace is lighted up at night, however closely it be barred up and concealed from view, yet flashes of the light and bursts of the music will find their way forth, and be seen and heard by the wanderer on the wild common in the dark night.

Cd.

Hugo Vic-
torin.

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

Observe, in the first place, who it is that hides: “In that day shall the LORD defend the inhabitants of Jerusalem.” S. Albert. M. Zech. xii. 8. Jer. xxx. 10. Then, when He hides; “Jacob shall return to his home, and shall be in rest and be quiet, and none shall make him afraid.” And, thirdly, from what? *From the provoking of all men*, which He while on earth bore Himself from the cradle to the grave. And again notice: as S. Augustine says, of how little value is place, however strong, or however well defended, in itself for our protection. “It were of little avail to be hidden,” says he, “in heaven, in paradise, in Abraham’s bosom, if God be not with thee. Let God Himself be our place, and our house of refuge, and be thou the house of God, and then thy house will dwell in thee and thou in it. If thou shalt receive Him in this world in thy heart, then He shall receive thee after this world to His presence.” *In Thy tabernacle*. It is CHRIST Himself; a tabernacle rather than a temple in this sense; that He goes along with us and abides with us in all our journeyings through the world. Bellarmine says well: “*In Thy tabernacle*; that is, in Thyself, in which Thou also dwellest, for God hath no other tabernacle wherein He can be found but Himself. And they that by

A.

Ay.

Cd.

love and contemplation dwell in God, fulfil the Psalm, 'Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty.'" *From the strife of tongues.* Take it if you will, with S. Augustine, of heretics; our comfort must be to consider Him that endured such contradiction of sinners against Himself, "lest we be weary and faint in our minds." It was prophesied in His very infancy, that our LORD should be "for a sign that should be spoken against:" and of our LORD's people long after it was said, "As concerning this sect we know that everywhere it is spoken against."

23 Thanks be to the LORD : for he hath showed me marvellous great kindness in a strong city.

Cajetan.
Rabbi Salomon.

Arias Montanus.

2 Sam. ii.
1—3.

Judg.
xviii. 7.

Ay.
Jer. i. 18.

Literally, the greater number of commentators understand the *strong city* of Keilah, and the *marvellous great kindness* of the warning given to David by God that he would be delivered up by its inhabitants. According to others it refers to the time when he was received by the Jews at Hebron, whither God had commanded him to go up, and crowned there. And first notice how faith loves to descend from the general promise to the particular instance: "Thou shalt hide them," "Thou shalt keep them," and then, "*He hath showed me marvellous great kindness.*" *Thanks be to the Lord.* And why? Let Gerhohus tell us. "Thanks, because He has not weighed my merits according to my righteousness, but has given His HOLY SPIRIT, and showed me marvellous great kindness. For what am I, and what is my father's house, that to me, precondemned in original sin, and not justified by actual righteousness,—to me, who am dust and ashes, He should vouchsafe to show such kindness, and that without any preceding good merits, but with a multitude of evil merits?" *In a strong city.* They take it of the Church militant, strong in the infallibility of her doctrine, strong in the virtue of her Sacraments, strong in the various gifts of the HOLY GHOST. They take it also, and that more blessedly, of the Church triumphant; strong in that no enemy can draw nigh to attack her, as it is written, "The people that are therein dwelt careless, quiet and secure." And again, they take it of conscience; as it is written, "Behold, I have made thee this day a defenced city, and brazen walls against the whole land, and they shall fight against thee, but they shall not prevail against thee." It is in the LXX. *A city of encompassment*, and therefore the Italic gives it, *In civitate circumstantiæ*: in the LXX. *περιοχῆς*. This of course means a city compassed round with walls and bulwarks. Yet Augustine chooses to understand it of Jerusalem, which old belief held to stand in the middle of the earth, and thus to be compassed round by every other people. The *strong city* is also well applied to our LORD; for, says one, His humanity, by

A.

D. C.

the mercy of God alone, has been assumed into a personal union with the WORD, preserved from every sin, and filled with every grace, which created nature is capable of containing.

[A soul free from passions is a walled city, but the enemies, Origen. breaching this wall, made their way in together with Bathsheba to David. Wherefore he prays in the fiftieth (51st) Psalm that the walls of Jerusalem may be built.]

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

When I made haste, as we are all so continually tempted to do : " My time is not yet come, but your time is always ready." So the Apostles, only a few weeks after the resurrection, " LORD, wilt Thou at this time restore the kingdom to Israel?" But, according to the Vulgate, it is, *I said in my ecstasy* : and as S. Augustine reminds us, we must remember that the very title of the Psalm is, " A Psalm of David in his ecstasy." They take this mystically to mean the rapture of those who have been admitted to see something of the glory of the next world ; as Moses, to whom the LORD showed " His back parts," as Paul when he heard things " which it was not possible for a man to utter." And seeing this glory, he would do as so many of the saints have done, judge himself unworthy to stand in the presence of God. Thus the Seraphim with twain of their wings covered their faces ; thus Elijah, when he heard the still small voice, wrapped his face in his mantle : thus Moses, when he stood by the burning bush, hid his face, for he was afraid to look upon God : thus David was afraid to take the ark of the LORD into his own city : thus Simon Peter, after the miraculous draught of fishes, fell down and said, " Depart from me, for I am a sinful man, O LORD." The whole again is very beautifully applied to our LORD's Passion. Where notice three things : 1. That though He kept silence at the judgment-seat, yet not in His ecstasy of love on the Cross : *I said*. 2. Where it was, on Calvary, in the greatest display of the greatest love : *I said in My ecstasy*. 3. What it was : *I am cast out of the sight of Thine eyes* : and what is that but, " My God, My God, why hast Thou forsaken Me?" And again : *I am cast out*. Compare with this that saying of S. Paul, regarding Him that died on this same Cross : " The bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore JESUS also . . . suffered without the gate." And yet again this : It is written in Isaiah, according to the reading of the Vulgate : " Yet did we esteem Him a leper." Now of the leper the command was, " All the days wherein the plague shall be in him, he shall dwell alone : without the camp shall his habitation be." Even in this sense then, it is

Ay.

Acts i. 6.

Pseudo-Dionys.
Ecccl. Hierarch. iv. 3.

Isa. vi. 2.

1 Kings
xix. 13.2 Sam. vi.
10.

S. Luke v. 8.

S. Albertus
Magnus.

D C.

Heb. xiii. 11,
12.

Isa. liii. 4.

Lev. xiii. 46.

well written: *I said in My ecstasy, I am cast out of the sight of Thine eyes.*

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

- Ven. Bede. *Nevertheless*, or as it is in the Vulgate, *Therefore*; which, Lorinus says, affords no true sense: but Venerable Bede and Ayguan with a deeper insight into the Psalmist's meaning, support that signification. For notice that God's *therefore's* are not as man's *therefores*. "JESUS loved Martha, and her sister, and Lazarus; when He had heard *therefore* that he was sick, He abode two days still in the same place where He was." Or again: Israel "*believed not in God, and put not their trust in His help: so—He commanded the clouds above, and opened the doors of heaven.*" Which compare with man's *therefore* in the same Psalm: "He cast out the heathen also before them . . . and made the tribes of Israel to dwell in their tents: so—they tempted and displeased the Most High God." This verse, with the preceding ones, are ingeniously applied by S. Augustine to S. Peter. A. And Gerhohus works out the analogy at greater length. To G. him, marvellous great kindness had been showed by having the keys of a strong city entrusted to him; but by his own free will he was cast out of the sight of his LORD's eyes, when those all-seeing eyes clearly beheld his future fall, and he nevertheless said, "Though I should die with Thee, I will not deny Thee." And still further was he cast out when he said, "I know not this Man of whom ye speak." And because he was so cast out, therefore it is written, "The D. C. LORD turned and looked upon Peter." *Therefore Thou heardest the voice of my prayer.* What prayer? Because in the ecstasy of My love I said, "FATHER, forgive them, for they know not what they do;" therefore is the promise, "I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

26 O love the LORD, all ye his saints : for the LORD preserveth them that are faithful, and plentifully rewardeth the proud doer.

- Amor pœnitens, lib. i. cap. i. Notice first, that even saints have to be exhorted to the first and chief of all duties, the love of God. It is with bitter shame that in his admirable treatise, called *Amor pœnitens*, the great and good Van Neercassel proves at length that this is the first duty of a Christian, against the corrupt maxims of modern casuists. It is remarkable how S. John, though emphatically the theologian of the Apostolic college, is, nevertheless, given to dwell on plain declarations which one might have been disposed to think needless. "Let no V. Bede.

man deceive you : he that doeth righteousness is righteous :” ^{1 S. John iii. 7.}
 “ Beloved, follow not that which is evil, but that which is good.” Or, we may take it in this sense ; that only those ^{3 S. John 11.}
 who are saints in deed and in wish, can truly love God ; since
 to profess to love Him, while leading an unholy life, is the
 worst of falsehoods. And we must love God in a threefold
 way ; which way the LORD set forth by His threefold ques-
 tion to Peter, “ Lovest thou Me ?” With all the heart, with
 all the soul, and with all the strength. *Preserveth them that*
are faithful. Where He shows that perseverance is the gift
 of God, no less than the commencement of grace. Instead
 of *preserveth them that are faithful*, it is in the Vulgate, *He*
shall require the truth. As He did in those most terrible
 words, “ Adam, where art thou ?” And again, “ What hast
 thou now done ? The voice of thy brother’s blood crieth unto
 Me from the ground.” And because He requires the truth,
 therefore the truth is pleaded with Him by His servants ;
 “ Remember now, O LORD, I beseech Thee, how I have walked
 before Thee in truth, and with a perfect heart :” and is re-
 warded by Him ; “ And in their mouth was found no guile,
 for they are without fault before the throne of God.” And
plenteously rewardeth the proud doer. They dispute where
 the adverb *plentifully* ought to be joined ; and most of the
 commentators take it as the LXX. does, in the sense of
Rewardeth him that plentifully doeth proud things. For,
 they say, It is not true to affirm that the sinner is plentifully
 rewarded, that is to say, up to, or beyond his demerits, no,
 not even in the case of those that are finally lost : for it is
 written, “ He hath not dealt with us after our sins.” ^{Isa. xxxviii. 3.}

A.

Ay.

C.

S. Alb. Mag.

Ay.

Arias Montanus.
Genebrardus.

27 Be strong, and he shall establish your heart :
 all ye that put your trust in the LORD.

Be strong. Nothing is more common in the Psalms than
 this exhortation ; see what is said on it at the end of Psalm
 xxii. Above all things notice, how over and over again this
 exhortation occurs at the beginning of the conquest of Canaan
 in the first chapter of Joshua. And remark how completely
 this verse accords with S. Paul’s : “ Work out your own sal-
 vation, for it is God that worketh in you.” *Be strong, and*
He shall stablish. And this the LORD Himself teaches us,
 when He said, “ Stretch forth,” to him who of himself had
 no power to stretch out at all. All the commentators refer
 back to the many times that they have already explained this
 verse. But observe that there is one caution : *He shall*
stablish your heart, all ye that put their trust in the Lord.
 Trust in thyself, and the wise man’s saying will be good,
 “ He that trusteth in himself is a fool :” trust in another, and
 the prophet threatens, “ Cursed is the man that putteth his
 trust in man.” But *put thy trust in the Lord*, not discouraged
 as the Apostles were, “ We trusted that it had been He,” but

Ay.

G.

S. Alb. Mag.

D. C.

Prov. xxviii.
26.
Jer. xvii. 5.

going on and still trusting, and then the same Prophet foretells the reward: "Blessed is the man that trusteth in the LORD, and whose hope the LORD is."

And therefore:

Glory be to the FATHER, to Whom the SON saith, "Into Thy hands, O LORD, I commend My Spirit;" and to the SON, of Whom it is written, "Thou art my strong rock and my castle:" and to the HOLY GHOST, through Whom they that are His saints love the LORD;

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

COLLECTS.

Ludolph. We beseech Thee, O LORD, to bestow upon us the ineffable bounty of Thy sweetness; to the end that, while we seek for Thy truth, we may overcome all the temptations of pride. Through (1.)

Mozarabic. Turn us, O GOD our Protector, from our crooked ways, and grant that we may, without fear, dwell in the land of our inheritance; and having set us free from sin, govern us by faith, so that we may neither be extolled by worldly prosperity, nor disturbed by the tribulation of our envious enemy, nor clouded by the darkness of our sins; but that, ever hoping in Thee, we may rejoice in that Thou showest the light of Thy countenance upon us. Amen. Through Thy mercy (11.)

Mozarabic. Deliver, O LORD, the souls of Thy servants from their distresses; and since they do put their trust in Thy righteousness, shut them not up in the hands of their adversaries; but look upon our humility, and give us refuge in Thy strong city, Who didst die to this end, that Thou mightest overcome hell, and that we might attain heavenly glory in Thy most holy city. Amen. Through Thy mercy (11.)

Mozarabic, Passiontide. [O LORD JESU CHRIST, let not the strength of Thy Church fail, we pray Thee, in her pilgrimage through the poverty of this world; and should the bones of our virtues be consumed for a time, grant that we, uplifted by the example of Thy Passion, may never fall into the snares of the enemy. (11.)

D. C. O GOD, the Hope and Salvation of the faithful, let not us, who put our trust in Thee, be put to confusion eternally, but graciously bow down Thy merciful ears to us fallen sinners who cry unto Thee; and of Thy goodness, justify us through remission of our debts and pardon of our sins, and save us through Thine unspeakable confession. Through (1.)]

PSALM XXXII.

TITLE. A Psalm of David; Maschil. LXX. and Vulgate: Of understanding, for David.

ARGUMENT.

The second of the penitential Psalms.

ARG. THOMAS. That CHRIST speedily grants remission of sins, if we make a pure confession of our offences. The voice of penitents. The voice of the sinners. The voice of penitents after Baptism; and the answer of the LORD surrounding with mercy them that call upon Him.

VEN. BEDE. This being a Psalm of penitence, in the first place it mentions David in the title, because of the LORD CHRIST, since to Him whatever this penitent is about to say hath respect. Then followeth an instruction, because none can truly lament his sins save he that understands them. And the Psalm is rightly marked with such a title, when the sinner understands too late that he has fallen into wickedness, because sins which he ought at once to have confessed to the LORD he finds that he has concealed too long, and therefore the LORD saith to him, "I will inform thee and teach thee in the way wherein thou shalt go." In the first part of the Psalm the penitent speaketh manifestly confessing his sin, acknowledging the punishment that he hath deserved for believing that his iniquities could be concealed. In the second part, since he hath condemned himself by his own confession, he pleads for forgiveness from the LORD. In the third, after commending the advantages of penitence, he shows that the saints in this world make their supplications to GOD, and that in them is His trust. In the fourth, the LORD, answering his words, promises to surround with His mercy them that put their trust in Him.

EUSEBIUS OF CÆSAREA. A prophecy of those who are to be saved by CHRIST.

SYRIAC PSALTER. Of the fault of Adam, who dared to commit sin; and a prophecy of CHRIST, that by Him we are to be delivered from Gehenna.

VARIOUS USES.

As a penitential Psalm with the Litanies. According to Sarum use, at Prime every day in Lent.

Gregorian. Monday: Matins. [All Saints: II. Nocturn.]

Monastic. Sunday: II. Nocturn.

Parisian. Tuesday: Compline.

Quignon. Tuesday: Tierce.

Lyons. Tuesday: I. Nocturn.

Ambrosian. Wednesday of the First Week: I. Nocturn.

Eastern Church. Mesorian of Terce.

ANTIPHONS.

Gregorian. Deliver me * in Thy righteousness. [All Saints: Be glad, O ye righteous, and rejoice in the LORD, and be joyful, all ye that are true of heart.]

Monastic. As Gregorian.

Parisian. Thou forgavest * the iniquity of my sins. For this shall every one that is godly make his prayer unto Thee.

Lyons. Blessed are the people * whose GOD is the LORD JEHOVAH.

Ambrosian. Them that put their trust in the LORD mercy embraceth. Kyr. Kyr. Kyr.

Quignon. We will sing and praise Thy power.

Mozarabic. GOD, my exultation, redeem me from those that surround me.

1 Blessed is he whose unrighteousness is forgiven :
and whose sin is covered.

Note. Psalms xxxii. to xxxviii. inclusive form the third part of the commentary of Gerhohus. It is headed all the way through Pez's edition, Honorius Augustodunensis ; as if he were its author. I have said in the second Dissertation that two gaps were filled up by Pez from the commentary of that writer, namely, from Psalm xlv. to li., and from lxxix. to cxix. But he does not mention that this is the case in the present Psalms. At the same time, the character of the commentary is very unlike Gerhohus, and it does not symbolise the Gloria Patri at the end of each verse : I shall therefore quote it as Honorius, though not certain that it is indeed his.

This Psalm was treated by Alphonsus à Castro in twenty-four Homilies ; by Toletus in fifteen. We also have the advantage of the exposition of S. Gregory the Great, Innocent III., and the other authors who have treated the penitential Psalms only.

L.

S. Cyril.
Hierosol.
Præfat. in
Cat.
S. Greg.
Mag.
Innocent.
S. Hieron.
ad Tryphon.

Notice, this is the first Psalm, except the first of all, which begins with Blessedness. In the first Psalm we have the blessing of innocence, or rather, of Him Who only was innocent : here we have the blessing of repentance, as the next happiest state to that of sinlessness. S. Cyril of Jerusalem sees in this sudden commencement the congratulation of the sinless angels to those who, after having once fallen, are now again made worthy to join their society : when the voice of the FATHER is heard, Bring forth the first robe, and put it on him. They take *unrighteousness* of original sin ; *sin* of actual transgression. Others apply the two clauses to sin before and sin after Baptism. Justin Martyr takes opportunity from this verse to confute those heretics of early times who, as Solifidians now, distort S. Paul's teaching to mean, that man is justified from sin by faith only. "For," says he, "David, who is the Apostle's example of imputed righteousness, how earnestly did he repent, and do works meet for repentance, after his sin in the matter of Bathsheba !" Origen will have it that, in the first clause, the Psalmist expresses the ceasing to do evil ; in the second, by the word *covered*, learning to do well ; as it is written, "Charity shall

Origen.

cover the multitude of sins." But above all things, as Augustine teaches, we must be careful not to understand the word *covered* as if the sin really remained there, though God, so to speak, flung a robe round it, and hid it from His eyesight. Rather it signifies the utter obliteration of sin, so that not a vestige of it remains. Toletus has treated the subject very well, and with great depth of scriptural knowledge, and shows that "covering" is the same thing which, in other parts of Scripture, is called "purging," "blotting out," "pardoning," "taking away," "loosing," "cleansing," "making white," "justification," "reconciliation," "washing," "casting into the depths of the sea," and other the like terms. It is covering, as the African Bishop Victor tells us, in the same sense in which Joshua, the son of Josedech, the type of sinful humanity, was covered: in the first place the angel said, "Take away the filthy garments from him;" and then, and not till then, "they set a fair mitre upon his head, and clothed him with garments." In this sense we must be unclothed, as well as clothed upon, if we would present ourselves with the wedding garment at the marriage feast. The commentators seem to vie with each other in their richness of mystical allusions: according to S. Ambrose, it is the sons of Noah covering their father in his shame; according to S. Augustine, it is the red rams' skins which covered the ark—red, because of the Blood of CHRIST; according to S. Isidore, it is Rachel covering the idols with the camel's furniture. And if we ask why these sins are spoken of as covered, the answer is, because God resolves, the guilt being blotted out, not to behold even the temporal punishment. The innumerable questions which arise on this subject of confession and satisfaction, have given no small labour on this verse to the schoolmen. S. Augustine, at very great length, dwells on the apparent contradiction of S. James and S. Paul; and as befits the Doctor of Grace, seizes the opportunity of extolling the free grace of God, without any preceding merits of our own. I know not, however, that any one sums up the meaning of the verse more shortly and neatly than does Bede, speaking of our sins, and of God's mercy: *Non vult ea cognoscere quia mavult ignoscere.*

2 Blessed is the man unto whom the LORD imputeth no sin : and in whose spirit there is no guile.

Unto whom the Lord imputeth no sin. It is certain that, let the transgression be pardoned completely, still the state of mind in the offender is not the same as if it had never been committed. And herein is the malice of sin, that in one sense even the death of CHRIST, while it completely pardons, does not restore the sinner to his first righteousness. The Angelic Doctor dilates at great length on the nature of im-

A.

S. Basil.
Theodoret.
Toletus.

Ps. li 1, 7.
Isa. xliii. 25.
Col. ii. 14.
Job vii. 21.
S. Matt. xvi.
19.

1 S. John i. 9.
Isa. i. 18.
Rom. v. 1.
2 Cor. v. 18.
1 Cor. vi. 11.
Micah vii. 19.

Zech. iii. 4, 5.

S. Ambros.
in Gen. ix.
23.

A.

Isidor. in
Gen. xxxi.
34.

Ay.

S. Greg.
Naz. Orat.
de Baptism.

Vieyra.
Serm. de S.
Augustin.
iii. 111.

Cd.

Rom. iv. 6.

AMOR PÆ-
NITENS.

Theodoret.
in loc.

putation: and hardly any of the schoolmen but laboriously comments on this verse. The doctrine of S. Gregory Nazianzen; if carried out to the full, would end in the most dangerous heresy: that by not imputing sin is meant God's looking at the general state and wishes of the sinner rather than the actual offence. Vieyra, in commenting on the beginning of this Psalm, speaks admirably well. "The understanding of this text was, even in the time of S. Augustine, much controverted between Catholics and heretics, on account of the distinction which the Apostle makes between sins pardoned and sins covered. If the two things are distinct, wherein consists the difference? Passing over the many questions involved, I would observe that the Apostle spoke as a divine theologian; for to the pardon and absolution of sins two things must concur: the one, the remission of the fault, which by some theologians is called condonation; and the other the infusion of grace: by remission of guilt, sins are pardoned; by infusion of grace they are covered." And hence the Portuguese divine exalts the glory of S. Augustine, who, knowing that his sins were covered in the sight of God, chose to uncover them again before men. Again: it has been well observed that three heretical conclusions have been drawn from this:—1. That justification does not consist in the infusion of righteousness, but in the remission of sin alone. 2. That this remission is not a true deletion of sin, but only a covering of it; so that there it is, but though there, God will not impute it. 3. That, after the remission of sins, there is no further use in satisfaction. The doctrine of S. Paul is sufficient to overthrow the first error, when he speaks of "the blessedness of the man to whom God imputeth righteousness without works." Where observe that the Apostle not only speaks of iniquity blotted out, but of righteousness infused. Into the other two points it would require a treatise to enter fully; but again I would recommend to any one who is interested in the subject that most admirable work, the *Amor pœnitens*; the learning of which on the one hand, and the unction on the other, seem to render it worthy of S. Augustine and S. Thomas united.¹ Theodoret says, "Such liberality God uses to sinners, that He not only forgives, but obliterates their sins, so that not the smallest vestige of them remains."

¹ Having had occasion more than once to speak of this book, I will here mention its editions. The first is called *Amor pœnitens, sive de recto clavium usu, autore Joanne de Neercassel, Episcopo Castoriensi, Vicario Apostolico: Trajecti*, 1683. The second edition, Emmerich, 1685. There

is also a French translation: *L' amour pénitent. Livre premier: De la nécessité et des conditions de l'amour de Dieu pour obtenir le pardon des péchés. Livre second: De l'usage légitime des clefs, ou Conduit des Confesseurs et des pénitents par rapport au Sacrement de Pénitence.*

3 For while I held my tongue : my bones consumed away through my daily complaining.

It is as though David said, "The blessedness of those pardoned ones who have confessed their sins may be theirs : as to me, so far from confessing them, I kept silence ; and hence the grief, and weakness, and sickness of my present state." There is a silence, indeed, which reaches the ears of God sooner than any words ; a silence which cries out, as Cassiodorus says ; but it is not that of which David here speaks. "There is a time," as Solomon says, "to keep silence, and a time to speak." There is no subject which has more elicited the eloquence of mediæval writers than the shame which keeps men back from confession. None has treated on this matter better than Hugh of S. Victor, the commencement of whose treatise on the subject bears closely on this verse, "Great is the malice of men. When a man wishes to act ill, he never seeks for authority ; when we tell him to act well, he clamours for it. So it is with confession. When we tell a man to confess his sins, he says, Give your authority : what text of Scripture orders us to confess? Well : granting that Scripture does not order us to confess our sins, what text is there that orders us to keep them to ourselves? If you will not confess because you have no command, how can you dare to be silent, when you certainly have no command for that? But this is to answer a fool according to his folly. Passages there are innumerable which set this duty before us : 'Whoso hideth his sins shall not prosper.' And again : *While I held my tongue,*" &c. But they say, How can these two things exist together? If David held his tongue, how is it that we hear of his daily complaining? And the answer is, Because it was such complaining as that he might as well or better have been silent : complaining, when complaint was of no benefit ; keeping silence, when only he could so be heard as to be healed. None can express this better than S. Augustine, but it would do his words injury to translate them. "*Tacuit unde proficeret ; non tacuit unde deficeret. Tacuit peccata sua ; clamavit merita sua. Si clamaret peccata sua, et taceret merita sua, innovarentur.*"

S. Greg.
Mag.
Innocent.

Eccles. iii. 7.

Hugo
Victorin.
de Sacra-
mentis : ad
init.

D. C.

A.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

Or as the Vulgate gives it, *Because day and night Thy hand was heavy upon me, I was converted in my misery, while a thorn is fixed through me.*¹ There is no doubt that this Psalm

¹ It is worth noticing that there are two readings of various editions of the Vulgate: one, *Dum configitur spina*, which

most of the commentators follow ; the other, which is taken by Cassiodorus and Ayguan, *Dum confringitur spina*. In the

L. had to do with David's sin in the matter of Uriah; therefore it is well to notice that all the grief of which he here speaks was simply known to himself: for externally during that miserable year the state of his kingdom was prosperous, and his arms against the Ammonites seemed to be successful.

Rupert. And it is worth observing, that here, day precedes night; whereas generally, from the very first chapter of Genesis, night takes precedence of day. "And the evening and the morning were the first day." But it is so here, because this sorrow of David's was no true repentance; only that sorrow of the world which, but for God's mercy, will in the end work death. So in this case, the light—that is, the pleasures of sin—first, then the darkness, according to Satan's rule; God's path being the light affliction first, and then the eternal weight of glory; the evening and the morning, which lead on to the eternal day. And *the thorn* is no unmeet type of that miserable pain of sin in him who has not the courage to get rid of it by confession. It is truly the child's fear of having a thorn taken out. And yet it was God's hand all this time which was leading David, though by a way that he knew not; and this very pain was the means of leading him to the happier condition of the next verse. The mediæval writers give reasons enough why sin is compared to a thorn; a thorn springs up through the negligence of the tiller of the field; it is useless, bears no good fruit, chokes the crops, and is good for nothing but fire.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the LORD: and so thou forgavest the wickedness of my sin.

S. Remig. *My sin: mine unrighteousness.* Most of the commentators understand the former of sins of commission, the latter of omission. But Cassiodorus, who, as we have seen, is fond of dwelling on the distinction between mortal and venial sin; understands the former clause of the lesser, the latter of the greater. Innocent from these verses draws seven points of good confession. 1. That it be perfect,—that is, that it omits nothing. 2. That it be cautious, well weighing the difference between different sins. 3. That it be made with full intention of purpose: *I said, I will confess.* 4. That it be humble. 5. That it pertain to our own sins, and not to those of others. 6. That it have the sense of God's Presence at the moment. 7. That it be efficacious; *So Thou forgavest.* One or two of the expressions in the Vulgate are stronger and more emphatic than they are in our version. *I made my*

various Greek versions, the difference of sense is remarkable. Symmachus: <i>It is turned to me</i>	<i>to corruption, as a summer burning. Aquila: It is turned to my spoiling in summer desolation.</i>
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sin known unto Thee. "This," says S. Gregory, "is more than *I acknowledge*. For he makes his sin known who not only tells what he hath done, but also relates all the cause and origin of the sin; who does not speak of the iniquity superficially, but of the when, and where, and how, and whether by accident, or ignorance, or design." Again: the Vulgate has it, *I said, I will confess against myself my unrighteousness to the Lord*; and so it is in the LXX.; and in the Italic more emphatically, *I will pronounce against myself*. S. Augustine says very well: "Many confess their transgressions, but against the LORD GOD Himself; when they are found in sin, they say, GOD willed it. For if a man say either, I did it not; or, This deed which you blame is no sin; he confesseth neither against himself nor against GOD. If he say, I surely did it, and it is sin, but GOD willed it, and so what harm have I done?—this is to confess against GOD. Haply you will say, No one saith this: who is there that saith GOD willed it? Many say even this; but what else is it when a man says, My fate did it, or my stars caused it?" And observe, that in the first confession that was ever made, the sinner, instead of confessing against himself, confessed both against his neighbour, and also against GOD: "The woman whom Thou gavest to be with me, she gave me of the tree." This verse has, from the very beginning, been applied to sacramental confession. S. Jerome, writing to Algasia, dwells much on this point; though, singularly enough, and by an error in which he has found no followers, he denies that David was speaking of himself. It is needless to observe that these clauses have been distorted to argue the needlessness of confession to a Priest, because David did so to the LORD. The idea is noticed with disapprobation as early as the time of Cassian: though he is speaking of the public confession used in primitive times, and first abolished in the Church of Constantinople. They take occasion to observe, what is not generally known, that auricular confession was, and is, practised among the Jews to an Aaronic Priest, but especially of three crimes,—blasphemy, murder, and adultery, of two of which David had been guilty. *I said, I will confess; and so Thou forgavest.* Hence notice how ready GOD is to forgive: and this is one of the formal passages which prove that, even in Sacramental Confession, when made with true contrition, the sin is blotted out before the penitent begins to speak. Thus the father, while the prodigal son was yet a great way off, had compassion, and ran to meet him, and fell on his neck and kissed him. With which blessed result the first part of the Psalm ends. *I said, I will confess.* Let us see how the Eastern Church begins her Lent confessions, and that by the mouth of two of her greatest divines. Thus Joseph begins the Triodion:

"How shall I now bewail my fall? What beginning can I make, I who have lived like the Prodigal Son, of turning

S. Greg.
Mag.

A.

Gen. iii. 12.

S. Tarasius.
Epist. Synod.
S. Chrysost.
Hom. 9, in
Ep. Heb.
S. Cyril. Hierosol. Cat. ii.Turrianus de
Dogm. Character.
Gallatinus. lib. x.
cap. iii.

C.

Ash-Wednesday: Ode
1. Tropar. 1.

to salvation? O merciful One! save me by the judgments that Thou knowest. Behold the time, behold the day of salvation, behold the entrance of the fast. Keep vigil, O my soul; and maintaining diligent watch, keep locked the gates of passion for the LORD. The billows of sin swelling up against me would draw me down to the abyss of despair; but I flee to the Ocean of Thy mercy: save me, O LORD." So Joseph: now let us hear Kyr Theodorus. "Come, O ye people, let us welcome to-day the grace of the fast, the God-given time of repentance, wherein we may propitiate the SAVIOUR. The season of the contest has come upon us: it has commenced, the stadium of the fast: let us all begin it with eagerness, offering virtues to the LORD as our gifts." This is the way in which the Eastern Church begins her, *I said, I will confess.*

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

L.

Caietan.

A.

Z.

S. Greg.
Hesychius.

Lyranus.

Few verses in the Psalms are harder to be understood than this: and none has given rise to more varied expositions among the commentators. *For this.* Some will have it: encouraged by this example, that after so foul a fall, God so readily forgave. Others: *for this*, that is, for the like sin, if ever they should be guilty of it. Others, again: *for this*, namely, warned by this example, they who are holy shall make their prayers that they may not be permitted to fall as David did. Whichever be the sense, they well argue from this passage against Anabaptists and Pelagians; as S. Augustine, and as the Council of Milevi, have long ago laid down, that the state of absolute and enduring perfection is impossible to a Christian in this life. *In a time when Thou mayest be found.* Some take it of the time of the Gospel, in contradistinction to that of the Law. Others, again, of those more especial seasons of grace, when God seems to open the windows of heaven and pour out a more abundant blessing; such as the times of Lent and Easter, or the epochs of any remarkable providence or deliverance in any particular life. Others, again, take it of the whole season of life, as a warning that the time will come when it will be too late to pray; when once the Master of the house is risen up; when the harvest is past and the summer ended; when God has pronounced that terrible sentence, "Because I have called, and ye refused, I have stretched out My hand, and no man regarded; I also will laugh at your calamity." *But in the great water-floods they shall not come nigh him.* And here the extremely difficult question is, Who it is that will not draw nigh, and who it is that cannot be drawn nigh to? In the first place: some would explain it; *But*, notwith-

standing all their prayers to God, such is the weakness of their nature, and such the strength of their adversary, that in the great storms of temptation, they must expect for a while to be unable to draw nigh Him. S. Jerome, by a manifold twist of the sense, would tell us that, except it were for earthly tribulations, the people of God never would choose Him for their hiding-place. Others, again, understand it: *In the great water-floods* of temptations and troubles, they, that is the water-floods themselves, shall not draw nigh—that is, shall not hurt—the saints of God. The difficulty of this interpretation is, that it seems to make the word *but*, to say the least, useless; since to carry out that signification it ought rather to be *and therefore*. Perhaps, on the whole, the explanation of Lorinus is the best, who would contrast the great water-floods with the time wherein God may be found: somewhat in this sense, *For this* shall those that fear God, but who have yet fallen into sin, pray their prayer for forgiveness, while it may yet be said, “Behold, now is the accepted time; behold, now is the day of salvation: *but*, if they procrastinate their repentance till in the time of the great water-floods of extreme tribulation and death, *they shall not*—that is, *they shall not* in any human probability; *they shall not*, save as the exception; *they shall not*, but by the especial goodness of God—be enabled to draw nigh Him at last. The more mystical interpretations are almost endless: the most ingenious is that which would interpret the great water-floods of riches; and would thus make the verse analogous to our Lord’s declaration, “How hardly shall they that have riches enter into the kingdom of God.” Others have endeavoured to see in the great water-floods the innumerable purifications by water of the Jews, which had no power to remove sin, however much they might increase superstition. But, after all, however much has been written on this verse, it must be confessed that its true meaning is extremely doubtful; and that none of the commentators have so interpreted it as to give us an explanation without some grave difficulty.¹

Innocent.
Toletus.

L.

Ay.

Honorius.

[*The great water-floods* may be well taken of the tide of worldly pleasures in which the luxurious are found, of the disputes of Gentile philosophy, which carry away the proud of intellect, and of the turbulent quarrellings of the sects; all alike numerous, restless, bitter, and far from the one, still, sweet fountain of living water, the Lord Jesus Himself.]

Gerson.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

¹ The sense which I have attached to the latter clause of this verse is that given to it by Vieyra in his Sermon on Monday in the Second Week of Lent, Tom. viii. p. 453.

The Vulgate is somewhat different: *Thou art my refuge from the tribulation which hath surrounded me: O my exultation, deliver me from them that compass me about.* They

Rupert.

Gen. vii. 16.

S. Hieron.

1 Sam. iv. 5.

Ps. civ. 18.

Cant. ii. 14.

S. Matt.

xxiii. 37.

S. Chrysost.

Hom. 4. in

Heb.

C.

love to show how the various refuges of which we read in Holy Scripture are but the faint types of that hiding-place which the LORD is to His people. Noah, shut into the Ark by the hand of GOD Himself; the Ark of the Tabernacle when it went into the camp of the Israelites; the high hills a refuge for the wild goats, and the stony rocks for the conies; the dove in the clefts of the rock; the chickens hurrying under their mother's wings. S. Chrysostom tells us that in his time this verse was sung at every funeral, as it is in the Eastern Church to this day; and very beautifully, when taken in connection with the 91st Psalm, also then recited, "Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty." Cassiodorus, whose earlier life had been spent in the courts, compares very ingeniously the efforts made by an advocate to deny or to palliate the guilt of his client, with the confession of the penitent here in the preceding verses, wherein he denies nothing, uses no subterfuge, and palliates nothing, but which yet at last compasses him about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

Hugo Victorin.

Or, as it is with greater emphasis in the Vulgate, *In this way wherein thou shalt go.* And consider how beautifully the words are spoken by our LORD; He, hanging on the Cross, the innocent for the guilty, the Guide and the Captain of His people, promises to teach them in *this way* in which they shall go,—*this way*, the way of the Cross, because there is no other path to the crown; *this way*, the *Via Dolorosa*, along which He Himself went, and by which His people must go. *I will inform thee* by My words, "Take My yoke upon you, and learn of Me;" and *teach thee* by My example, "He, bearing His Cross, went forth to a place called the place of a skull." *Guide thee with Mine eye.* But why? seeing we generally use the hand in beckoning to those whom we would direct in their way? But herein is our LORD's love set forth: the hands that He so often had used for us men, and for our benefit, He can no longer employ, nailed as they are to the Cross; nothing remains to Him but His eye with which to direct the wanderer, and by that eye He guided Peter to the haven of safety. The Fathers dwell in various ways on the exceeding great and precious promises contained in this verse. Theodoret speaks of self-knowledge as the way in which we ought to go. S. Augustine shows how the end of all affliction is the obtaining the wisdom promised

Theodoret.

here. S. Remigius looks on the verse as a kind of challenge to the evil spirits who would beset us to touch *him* if they dare, to mislead *him* if they can, to whom God has given the promise of His own wisdom. *I will inform thee and teach thee in this way.* What way, save our LORD JESUS CHRIST, Who is Himself the Way, the Truth, and the Life? Eusebius of Emesa refers it rather to the leading of the HOLY GHOST. Very tame and poor in comparison with this is the interpretation of the Jews, followed by some of the literalists: that David, speaking in his own person, promises to counsel others how to avoid the sins of murder and adultery into which he himself had fallen.

Z.

Ay.

As Janse-
nius, Tole-
tus, Sa.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

Horse and mule. The one they take as the warning against luxury, the other against obstinacy. Therefore it is to be observed that the woman in the trial by the water of jealousy had offered for her the tenth part of an ephah of barley meal, the food of horses. Again, the mule is taken as the type of ingratitude; being produced, as it is, by other animals, but producing none itself. And they observe that the nobler animals, the horse and the mule, are here examples of sinners; whereas the ox and the ass set forth God's people: as it is written, "The ox knoweth his owner, and the ass his master's crib." Here it would seem that David was speaking to those around him; but as the latter part of the verse is given by the Vulgate in the imperative, some commentators take that portion to be addressed as a prayer to God by David: or as others have it, by CHRIST to the FATHER. And so He does turn about the enemies of the people by an invisible bridle; as it is written, "Because thy rage against Me and thy tumult is come up into Mine ears, therefore I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way that thou camest." And hence in the Secret of the Fourth Sunday after Pentecost, the Latin Church prays, "We beseech Thee, O LORD, have respect to the oblations Thou hast received; and of Thy goodness compel, if it needs be, our rebellious wills to Thyself." But that we may not be thus compelled by force, hear our LORD's words in time: "Take"—not be forced to take—"My yoke upon you, and learn of Me." And those are the warnings for us: Nebuchadnezzar, who, because he would not hear God as a man, had a beast's heart given him; and Samson, who, because he threw away his gifts of manly strength, was forced to grind in the mill like a brute. And observe the difference between the *bit* and the *bridle*,—the one suggesting a harsher, the other a milder treatment; as if to show us that sinners are to be dealt with according to

Z.

A.

Num. v. 15.

Innocent.

S. Greg.

Mag.

Toletus,
Serm. 11.

Isa. i. 3.

A.

Honorius.

S. Cyril.

Alex. contra
Julian. v.2 Kings xix.
28.

S. Paulinus.

S. Matt.

xi. 29.

Dan. iv. 30.

Judg. xvi. 4.

S. Ambros.

Zech. xiv.
20.
P.

the circumstances and details of their crime. And one day these very instruments of correction shall turn to the glory of GOD, as it is written that "In that day there shall be upon the bridles of the horses, Holiness unto the LORD." But if not,

11 Great plagues remain for the ungodly : but whoso putteth his trust in the LORD, mercy embraceth him on every side.

L.

Acts xiv. 22.

Ps. xxxiv.
19.

Ps. xxxiv.
21.
Homil. de
Fide.

And if we wish the catalogue of those plagues, we can read it in Deuteronomy xxviii. Yet we must remember, that these plagues in and by themselves, are no proof of GOD's anger ; because "whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth." S. Barnabas teaches us that we must through much tribulation enter into the kingdom of GOD, son of consolation though he was. And even of the well-beloved SON it is written, that "He learned obedience by the things which He suffered." S. Gaudentius of Brescia tells us that the use of affliction is threefold ; either, for the probation of the righteous, as it is written, "Great are the troubles of the righteous ;" or, for the emendation of the sinner, as here : or, for the final destruction of the impenitent according to that saying, "Misfortune shall slay the ungodly." S. Chrysostom says ; "Wherefore David, knowing these difficulties, saith concerning them, 'Many are the afflictions of the righteous :' yet see what he addeth, 'but the LORD delivereth them out of all.' He has scarcely spoken of the disease before he mentions the cure. But of GOD's enemies he saith, *Great plagues remain for the ungodly*, and he adds no such thing by way of comfort." For the latter clause, see what is said on the first verse of the preceding Psalm.

12 Be glad, O ye righteous, and rejoice in the LORD : and be joyful, all ye that are true of heart.

Tom. vi. p.
314.

C.

First hear Vieyra ; for the observation is well worth remembering : "In the thirty-second Psalm, GOD promises the final pardon of sins and glory and blessedness, which follow it. 'Blessed is he whose unrighteousness is forgiven, and whose sin is covered.' Where much must you notice that word *covered*. Because the blessedness and remission of sins which here are promised, GOD wills to be attributed not only to His mercy, but to the protection of His providence. Therefore it seems by no means at variance with Divine justice, that that blessedness which is due to the keeping of the ten commandments, should here be granted to the ten short petitions of this Psalm." And so Cassiodorus observes, that in this same Psalm, which is composed of eleven verses, (so it is in the Vulgate) has in the first ten the words addressed by man to GOD, and contains in fact, ten prayers ; and within

the last and eleventh, God answers man, and gives him the forgiveness of his sins, which he had besought; and together with the name of *righteous*, He confers on them His grace, of which the reward is glory. And what does the same Cassiodorus infer from this reckoning? He infers that the ten prayers, however short, of this decade, have, in the sight of God, the same virtue as the keeping the commandments of the decalogue, if only they are offered from the heart. The end of the Psalm then, answers to the beginning; it began with a declaration of blessedness, and since then every one is full of sorrow, till the exultation of this last verse.

L.

Among the works of S. Augustine there is a treatise on the Magnificat, written by one of his imitators, which distinguishes the gladness felt by man into three kinds; neither from God nor in God, as they who rejoice in sin: from God but not in God, as they who abuse the gifts of God: and both from God and in God, as those who turn His gifts to His love and to His honour. Observe that this epithet, *true of heart*, is applied by the Church in one of her Versicles to Martyrs: and most fitly: for how can the truth and reality of love to God be better shown than by martyrdom? as it is written, "Greater love hath no man than this, that a man lay down his life for his friends." Ayguan, commenting on the expression, *Glory, all ye that are true of heart*, and comparing it with the verse in Hosea, "His glory shall be as the olive tree," draws an ingenious mystical instruction. The olive, he says, and says truly, is first green, then red, then livid, and then black. And so in the penitent: there is the greenness of hope; there is the crimson of brotherly love, ready to lay down life from affection: there is the lividness of penitence, and the dark shade of humility: and penitence, such as is to lead us to God, must have all these things.

Incert. in
Magnificat.

Ay.

Hos. xiv. 6.

And therefore:

Glory be to the FATHER, the LORD to Whom we confess our sins; and to the SON, "the Way wherein we shall go:" and to the HOLY GHOST, Who informs us and teaches us;

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

COLLECTS.

O Holy LORD, Who forgiving sins, dost give blessedness to them that confess Thee, hear the prayer of Thy present family, and having destroyed the sting of sin, bedew us with spiritual exultation. Through (1.)

Ludolph.

We have sinned, O LORD, we confess, like prodigal sons; we dare not look up to heaven: for it was thence we fell and became wretched. We have sinned against heaven and before Thee, and we are not worthy to be called Thy sons, we denounce ourselves, we need neither accusers nor witnesses, we have iniquity triumphing over us, we have evil con-

Idiomelon
after the
Photagogi-
con of the
tone: Mon-
day in the
second week
of the Fast.

versation condemning us. Merciful FATHER, Only-begotten SON, HOLY GHOST, receive us penitent, and have mercy on us.

Mozarabic.

Forgive, O LORD, the impiety of our hearts, for which every one that is godly shall make his prayer unto Thee in a time when Thou mayest be found; and give us understanding according as we pray, and guide us in the way in which we go. Amen. Through Thy mercy (11.)

Mozarabic.

[O God, from Whom the privy things of the heart are not hid, from Whom the secrets of the conscience are not concealed, forgive, we beseech Thee, our unrighteousness, and blot out all our sins, that Thou mayest win our souls by pardoning our offences, and possess them by covering our misdeeds. And since Thou art our Joy, redeem us by Thy pity, and in redeeming, deliver us from the plagues which remain for the ungodly. (11.)

S. Hieron.

We humbly beseech Thee, O LORD, to cover our sins by pardon, and to impute our misdeeds no more, that we may become sharers in the everlasting gladness of the saints. (1.)

D. C.

O LORD JESU CHRIST, Wisdom of GOD the FATHER, give us understanding, and inform us with Thy precepts, guide us with Thine eye in the way we go, that under Thy leading we may surely come to Thee, Who art the Way, the Truth, and the Life. (5.)]

PSALM XXXIII.

TITLE. LXX.: A Psalm of David. Without any title in the Hebrew.¹

ARGUMENT.

ARG. THOMAS. That by CHRIST, the Word of the FATHER, the heavens and their powers were established. The Prophet exhorts GOD's people with praise. The voice of the Church consoling the martyr. The Prophet admonishes to rejoice in the LORD.

VEN. BEDE. In this Psalm the Prophet exhorts the Church of the faithful to psalmody, enumerating the power and mighty deeds of the Creator, that man may more eagerly hasten to praise Him, when he knows His virtue and power. Through the whole Psalm

¹ S. Gregory Nyssen accuses the Jews of having destroyed this title out of hatred to the Messiah; as also those of Psalms 43, 71, 74, 91, 93, 94, 95, 96, 97, 99, 104. Honorius observes that this Psalm is well placed the 32nd in order (according to the LXX.

and Vulgate,) the blessedness of the righteous being set forth by eight, the number of the beatitudes, all the quarters of the world by four. Hence the mystical meaning of its position is perfect blessedness over the whole world.

the Prophet speaketh : but in the first section he admonisheth the just to rejoice in the LORD, Who supports His creatures with admirable power. In the second he exclaims that the man is blessed who has merited to take His worship in hand, signifying the Christian times in which a multitude of the Gentiles would believe.

EUSEBIUS OF CÆSAREA. An exhortation to celebrate God's praises, together with Divine knowledge.

VARIOUS USES.

Gregorian. Tuesday : Matins. [Office of Many Martyrs : II. Nocturn.]

Monastic. Monday : I. Nocturn.

Parisian. Thursday : Matins.

Quignon. Wednesday : Vespers.

Lyons. Tuesday : I. Nocturn.

Ambrosian. First Week : Wednesday : I. Nocturn.

ANTIPHONS.

Gregorian. It becometh well * the just to be thankful. [Many Martyrs. But the righteous * live for evermore, and the reward of them is with the Most High.]

Monastic. It becometh well * the just to be thankful.

Parisian. The Word of the LORD is true.

Ambrosian. Same as Psalm xxxii.

Mozarabic. Praise the LORD upon the harp, sing praises unto Him upon a psaltery of ten chords.

1 Rejoice in the LORD, O ye righteous : for it becometh well the just to be thankful.

This Psalm has from the beginning been applied to the martyrs, as it is said now on the Festival of Many Martyrs. And so it was in the time of S. Augustine. Thus he speaks on such a festival : " You know that which we have just been singing, Be glad in the LORD, and rejoice, O ye righteous. If the righteous rejoice in the LORD, the unrighteous only rejoice in the world. This is the first rank that has to be overthrown.¹ First we must conquer delectation and then trouble. How can we conquer the world when it rages, if we cannot vanquish it when it flatters?" Thus then, in this verse we invite those blessed ones with God to join in our gladness : for it indeed *becometh well* those to be thankful of whom the hymn says :

Me incessanter
Laudantes amanter ;

A.
Serm. 335 in
Nat. Mart.

The Hymn,
In urbe med.

¹ The saint is alluding to the Roman manner of warfare, according to which the newer levies were placed in the first rank, better troops in the second, and the

old veteran triarii in the third : whence *ventum est ad triarios*, for all having been done that can be done.

Hinc hi beati
 Perpetim firmati,
 Hinc gloriosi
 Semper luminosi,
 Similes mihi.
 Sunt hi viventes
 Me vitâ fruentes,
 Pulchre lucentes
 Me lumen videntes,
 Sunt et divini
 Di quoque igniti
 Mihi uniti.

And if it becometh well the just to be thankful, so also, the wise man says, "Praise is not seemly in the mouth of a sinner." And therefore notice that neither our LORD nor S. Paul would allow Satan to confess the power of God. "He rebuking them, suffered them not to speak, for they knew that He was CHRIST." And thus, when the Pythoness proclaimed, "These men are the servants of the Most High God," Paul commanded the evil spirit to come out of her. Notice also how the last verse of the preceding Psalm and the first verse of this seem to run into each other: the penitential sorrow of the one having been gradually raised into the exultation of the other. Ayguan has a singular idea of the body's upbraiding the soul with reference to *It becometh well the upright*, as it is in the Vulgate: both were created by God upright, and intended to look up towards the sky. Man does not imitate the beast by bowing his head to the ground, as even the heathen poet tells us,

Ovid. Metam. i. 85.

. . . . Cælumque videre
 Jussit, et erectos ad cælum tollere vultus;

but in his soul man does stoop and bend down, curved instead of upright, to the pleasures and business of this world. *Rejoice*. S. Ambrose observes that there is no greater defence against Satan than spiritual joy, which indeed comes second in the catalogue of the graces of the Spirit; as the evil spirit that vexed Saul was driven away by David's harp.

Ambros. de David.

2 Praise the LORD with harp : sing praises unto him with the lute, and instrument of ten strings.

Here we have the first mention of musical instruments in the Psalms. It is to be observed that the early Fathers almost with one accord protest against their use in churches; as they are forbidden in the Eastern Church to this day, where yet, by the consent of all, the singing is infinitely superior to anything that can be heard in the West. It is not easy to determine when they were first introduced into the West. S. Gregory the Great speaks of organs; but Amalarius in the eighth century, describing the use of the Church

Durantus de Rit. Eccl. c. xiii.

Amalarius de Offic. Eccles. c. 3.

of France, says that no instruments were employed. S. Thomas Aquinas seems to disapprove them, or at least barely tolerates them; and the Church of Lyons, which held more faithfully to primitive practice than any other in France, admitted them only in the sixteenth century. To what perfection they were brought among the Jews the whole routine of the Temple service abundantly shows. The *instrument of ten strings* they take to mean the music of the Church Triumphant, ten being the symbol of perfection: and as the Vulgate, herein following the Hebrew, mentions only the *harp and the ten-stringed Psalter*y, instead of the three instruments which both our Bible and our Prayer Book version have, they see in this the union of the Church on earth with that in heaven. So Bernard of Cluny,—

Secunda Secunda,
Quest. 91,
Art. 2.

Thou city of the Angels! thou city of the LORD!
Whose everlasting music is the glorious decachord.

Bernard de
Morlaix.

Tropologically, all mediæval writers dwell on the similarity between the strings of musical instruments and Christian souls. Firstly, they are made of dead animals,—so must we be dead to sins. Next, they require an equal tension, as our passions must be subdued and moderated. Thirdly, as all their sound depends on the air; so all that we can do is to be attributed to the HOLY SPIRIT. Adam of S. Victor sees a parallel between the martyrs and their sufferings and the strings of the lyre, which are drawn tight and stricken, so that they may yield their sweetest sound.

S. Greg.
Mag. Mor.
xx.

“Sicut chorda musicorum
Tandem sonum dat sonorum,
Plectri ministerio;
Sic in chely tormentorum
Melos CHRISTI confessorum
Martyris dat tensio.”

Adam. Vict.
The Sequence,
Prunis datum, for S.
Laurence.

So, again, Hildebert of Le Mans:

“Sicut chorda solet dare tensa sonum meliorem,
Sic pœnis tensus dat plenum laudis honorem.”

Hildebert.

3 Sing unto the LORD a new song : sing praises lustily unto Him with a good courage.

This is the first time that we have had that expression, *A new song* : on which S. Augustine has left us a whole treatise, and on which all mediæval writers love to dwell at length. Zigabenus sees in this expression the four great hymns of the New Testament: he also sees in the decachord the ten songs of the Old Testament, those of Miriam, Moses, Deborah, Hannah, David, Solomon, Judith, Hezekiah, Habakkuk, the Three Children,—an adaptation rather than an explanation.

Z.

A.

Ay.

S. Augustine would have the decachord to mean the three commandments which pertain to God, the seven which pertain to man.¹ The remarks of Ayguan may so well apply to choirs of the present day, that I will transcribe them here. "For when we go to sing the Office of God in church, reverence and humility ought to be more strictly observed, lest, when we come into the presence of God Himself, we should be worse than at other times. For there are some who, wandering in their thoughts, staring about with their eyes, slovenly in their dress, look about and gaze upon the flat walls, sing one thing and think of another, are bodily in the choir, and mentally in the market.² And there are some singers of effeminate voices, who glory in their delicate modulation, and put in other notes than those that are written in the ecclesiastical books, that they may rather, forsooth, please the people than God. They who sing after this fashion do not sing in the choir with Miriam, the sister of Moses: but in the palace with the daughter of Herodias, that they may please those that sit at meat, and Herod. They glory in reaching such and such a high note; but no one reaches such a high note as he whom God is accustomed to hear from His lofty mountain. You, therefore, sing in the valley of humility, that you may merit to be heard on the hill of glory. If you so sing as to be careful about the praise of others, you sell your voice, and make it not yours, but theirs. You have your voice while you sing in your own power; have your mind in your own power too." *Lustily unto Him with a good courage.* Notice how God cares rather for the will than for the deed: how we must throw ourselves heart and soul into our work, if we would do that work so as to please Him. Our English translation, *lustily*, gives the force more emphatically than any other version. If we wish to show the inferiority of the Bible translation, we could not choose many more glaring examples than this. Compare, on the one side, the noble, *Sing praises lustily unto Him with a good courage*; on the other, *Play skilfully with a loud noise*.³

Rupert.

S. Brun.
Carth.
Rev. xxi. 5.
S. Bonaven-
tura.
S. John xiii.
34.

[A new song, because CHRIST has made all things new, and we having put on the new man, must have a new kind of praise in our mouths. That, remarks another saint, is love, for the LORD hath said, "A new commandment I give unto you, that ye love one another." And not only one another,

¹ It is needless to observe that S. Augustine divides the Decalogue as it is divided by the Western Church at this day: amalgamating our first and second into one, dividing the tenth into two. This subject deserves more attention than it has received. Our method is strongly supported even as late as the twelfth century by Rupert of Deutz.

² It is impossible to preserve the alliteration of the original: *Sunt in choro corpore, sed in foro mente.*

³ [But, after all, the Hebrew denotes instrumental, and not vocal music. It may be paraphrased, as by De Wette, thus: *Smite the harp fitly for Him, amidst the blare of the trumpets.*]

but "Love your enemies, do good to them that hate you." And it may be further taken of the counsels of perfection, of chastity, "He that is able to receive it, let him receive it;" and of poverty, "Sell that ye have, and give alms.]"

S. Luke vi.
27.
S. Matt. xix.
12.
S. Luke xii.
33.

4 For the word of the LORD is true : and all his works are faithful.

"I am the Way, the Truth, and the Life," said the Word of the LORD Himself; and it well follows, *All His works are faithful*, since it is written, "All things were made by Him." Yet the greater part of the early commentators do not take it in this sense. Theodoret, with the literal interpretation which his school dearly loved, takes it of Holy Scripture. So does S. Gaudentius of Brescia. S. Basil and Cassiodorus take it of the Catholic faith; S. Bruno, by a miserably narrow interpretation, understands it of the precept of singing. The word, says Ayguan, is the half-way spot between the intention and the action; and therefore is the *Word of the Lord true*, or straight, because of the faithfulness of all His promises. As it is written, "All His commandments are true : they stand fast for ever and ever."

A.

De Fide, c. v.

Ay.

5 He loveth righteousness and judgment : the earth is full of the goodness of the LORD.

Righteousness and judgment : or as it is in the Vulgate, *Mercy and judgment*. For these are the two pillars on which God's house is reared up,—the Jachin and Boaz which stand before the celestial temple. And *mercy* is well put before *judgment* : for the promise of the Deliverer who should bruise the serpent's head was given before the sentence of punishment was pronounced on Adam and Eve : as also at the last day the King will first speak the blessedness of those on the Right Hand, before He shall bid those on the left to depart into everlasting fire. And since He loves mercy, so He commands us to love it also. "What doth the LORD require of thee, but to do justice and to love mercy?" *The earth is full*. And why does he rather say the earth than mankind? Because God's mercies are over all His works, as well as over man : He that gave warning in the plague of hail that the cattle of the Egyptians should not perish,—He that forbade the taking the dam and the eggs together,—He that had pity on the much cattle of Nineveh,—certainly shows His goodness to His other creation as well as to man. Again; the earth is mentioned as if to tell that this world, and not the next, is the season for repentance and mercy.

Rupert.

Didymus.
Micah vi. 8.

Z.

S. Thomas
Aquin.

6 By the word of the LORD were the heavens made : and all the hosts of them by the breath of his mouth.

Here we have one of the most remarkable testimonies in the Old Testament to the doctrine of the Trinity. Almost

all the Fathers have so applied it,—Tertullian,¹ S. Cyprian,² S. Ambrose,³ S. Augustine,⁴ S. Isidore,⁵ S. Fulgentius,⁶ S. Athanasius,⁷ and many others. Some of these have gone further, and have attributed the creation of the heavens more especially to the WORD, that of the stars and angels more especially to the HOLY GHOST. S. Augustine, referring the heavens, as he always does, to the Apostles, shows how it was the teaching of the Word of GOD which made them what they were, and formed them for their work. “And how dared,” says he, “those same heavens to go with confidence, of weak men to be made heavens, except that *by the Word of the Lord were the heavens made firm?*” Whence could sheep among wolves have such strength, except that *by the breath of His mouth were all the strength of them?* ‘Behold,’ saith He, ‘I send you forth as sheep in the midst of wolves.’ O LORD, most merciful, surely Thou dost this that the earth may be full of Thy mercy! If, then, Thou art so merciful as to fill the earth with Thy mercy, see whom Thou sendest, see whither Thou sendest. Sheep into the midst of wolves. ‘I send them,’ saith He, ‘because they are become heavens to water the earth.’ Whence weak men can be heavens. *But all the strength of them by the Spirit of His mouth.* Behold, the wolves shall take you, and deliver and give you up to the powers, for My Name’s sake. Now arm ye yourselves. With your own strength? Far from it. ‘Take no thought how or what ye shall speak, for it is not ye that speak, but the Spirit of your FATHER which speaketh in you.’ This is of a truth, *All the host of them by the breath of His mouth.*” Many have thought that S. John, at the commencement of his Gospel, and especially in that saying, “All things were made by Him,” was simply referring to this passage, and re-stating it in its own highest Christian meaning. If this be so, it is a curious instance of the way in which the Apostles understood the symbolical teaching of the Psalms. S. Basil understands the heavens, not of Apostles, but of Angels, which, however, is less in accordance with the general principle of symbolism. Grounding themselves on this verse, the Jewish rabbis declare that the basis of all the bases of the Mosaic law is this: that the creation of the world was the immediate work of GOD, and not His mediate work by the hand of Angels.

Cd.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep as in a treasure-house.

Taking the heavens to signify the Apostles, and the hosts

¹ Contra Hermogen. cap. 3.

² Contra Judæos, cap. 3.

³ In Symbolum, cap. 6.

⁴ De Ascen. Deitatis.

⁵ De Nativitat. cap. 4.

⁶ De Fide, cap. 8.

⁷ Orat. 4, contra Arianos.

of them the exceeding great army of converts which by their preaching was spread throughout the world, then here we see an analogy with that prophecy in Isaiah, "The earth shall be full of the knowledge of the LORD as the waters cover the sea." These waters He *gathered together* in that book of remembrance which is written for them that fear Him: *and layeth up the deep as in a treasure-house*: for what are His treasures but the innumerable souls which either directly or indirectly the preaching of the Apostles has brought in? The Vulgate has it, *gathering as in a bottle the waters of the sea*: and they refer to the new wine and the new bottles which the LORD's Incarnation was to prepare. Others again take the deep thus laid up in a treasure-house, of the depth of the riches both of the wisdom and knowledge of God: others, of afflictions, bitter in themselves like the waters of the sea, but the exceeding great treasures of grace. Or again: Theodoret takes *the waters* in the bottle of the clouds, sucked up and raised from the sea and there reserved till the time comes to pour them forth upon the earth. As it is written in Job: "Who can number the clouds in wisdom, or who can stay the bottles of heaven?" *On an heap*. As it was when the Red Sea was passed, and when the nether waters of the Jordan were cut off. And if we take the Latin, *Placing the abysses in His treasures*, then we may see how the greatest sinners have sometimes become His greatest saints; abysses of wickedness turned into treasures of mercy. S. Basil says, "*Laying up the abysses in His treasures*. It would have been more after the common manner of speech, *Laying up His treasures in abysses*: that is, containing His treasures in mysteries and hidden secrets. But now He speaks of the abysses themselves as of something precious and worthy of Divine treasures. Nor do I know whether the reasons themselves of Divine judgments hidden in themselves, and comprehensible by no minds, are hence called abysses, because they are reserved to the Divine understanding alone. We, when we shall be held worthy of that knowledge by which God is seen face to face, shall then contemplate those abysses in the treasures of God. But if you collect what is written concerning bottles in the sacred volume, you will approach nearer to the understanding of those prophecies. Those are called new bottles in the Gospel who day by day renew their spiritual life, and receive new wine from the True Vine. But they who have not yet put off the old man with his deeds, are old bottles, into which new wine cannot conveniently or safely be poured." Thus Adam of S. Victor:

Utres novi, non vetusti,
Sunt capaces novi musti;
Vasa parat vidua;
Dat liquorem Helisæus;
Nobis sacrum rorem Deus,
Si corda sint congrua.

S. Basil.

Mal. iii. 16.

Z.

Hugo Victorin.

Theodoret.

Job xxxviii. 37.

L.

Hugo Victorin.

S. Thom. Aquin.

S. Basil.

Adam. Vict.
The Sequence, *Lux
jucunda, lux
insignis.*

[The *waters*, being the nations of the world, according to Rev. xvii. 15. that saying, "the waters are peoples and multitudes, and nations and tongues," are gathered together into the unity of the Church, which is compared to a bottle, because, as a leathern bottle is made of the skin of a dead animal, so the Church is made up of those who have mortified sin in the flesh.]

8 Let all the earth fear the LORD : stand in awe of him, all ye that dwell in the world.

In like manner, the Prophet: "Fear ye not Me? saith the LORD: will ye not tremble at My presence, Which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it?" They seem to see, in the two clauses, a double division of those who are addressed: *Let all the earth*: those who are of the earth, earthy:—*all ye that dwell in the world*: those who are true children of that Church which is scattered throughout the whole globe. *Stand in awe of Him*. And was it not so, when after the stilled storm, Peter fell down at His knees, saying, "Depart from me, for I am a sinful man, O LORD?" Was it not so when the Gadarenes besought Him that He would depart out of their coasts? Well says S. Augustine: "Let them not fear another instead of Him. Doth a wild beast rage? Fear God. Doth a serpent lie in wait? Fear God. Doth man beat thee? Fear God. Doth the devil fight against thee? Fear God. For the whole creation is under Him Whom thou art commanded to fear." *Stand in awe of Him*. Or as it is in the Vulgate, *Let all the inhabitants of the earth be moved because of Him*. And that answers precisely to the saying of Ezekiel: "So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence."

9 For he spake, and it was done : he commanded, and it stood fast.

Prudentius, in that noble hymn of his, has versified this passage:

The Hymn,
*Da puer
plectrum.*

Ipse jussit, et creata: dixit ipse, et facta sunt:
Terra, cœlum, fossa ponti, trina rerum machina,
Quæque in his viget sub alto Solis et Lunæ globo.

S. Basil.

The Greek Fathers seem to take the two clauses as referring, the former to God's material, the latter to His spiritual, works. But notice then: *He spake, and it was done*: a most clear reference to the Word, by Whom it was done. S. Isidore most truly teaches that *He spake* is often said of God

S. Isidor.
Hisp.

instead of "He did:" because by His Word His creative power was exercised. And S. Ambrose well says: "God did not give the command that the effect might be: but that it might be seen to be His effect." They dispute with reference to this verse, why, in the Apostles' Creed, in the Latin, God is called *Creator* of heaven and earth, and in the Nicene, the *Maker*. And they reply that it was with reference to the heresy of Marcion and his followers, that God did indeed create all the great and chief parts of nature, but that as to the little every-day occurrences of this life, they are brought to pass, *made*, so to speak, by Satan. Hexaem.
Ay.

10 The LORD bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the LORD shall endure for ever: and the thoughts of his heart from generation to generation.

So of Ahithophel; so it was with Holofernes; so with Senacherib. And therefore well might Gamaliel say, "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." And the Scriptural S. Albert heaps together innumerable passages which testify to the same thing. So says Eliphaz: "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong." So S. Paul: "For the wisdom of this world is foolishness with God." So, again, Isaiah: "My counsel shall stand, and I will do all My pleasure:" and once more: "The LORD of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand." And thus writes S. Cyprian: "Hast thou the protection of God? stand safe and without fear against everything that the devil or the world can perform. For what fear can he have from the world, to whom God is a protector in the world?" *Casteth out the counsels of princes.* It is not in the Hebrew; but being in the LXX., and both in the Italic and Vulgate, it has probably fallen out of the original by accident. And who are these *princes*, save the devil and his legions? as our LORD Himself says, "Now is the judgment of this world; now shall the prince of this world be cast out." "So," says one of the greatest of the Fathers, "so, O Christian, his devices against thee are every day brought to nought. He sends such and such a temptation, intending it to be thy ruin; but the LORD, by His overruling providence, turns it into thy victory. He pours forth against thee all the fiery darts of evil thoughts: thy LORD not only inter-

S. Albert. M.
Job v. 12.
Isa. xlv. 10.
S. Cyprian.
De Orat.
Dom.
Ay.
S. John xii.
31.
S. Greg.
Mag. Mor.
ix. 4.

cepts them, but infuses in their stead His HOLY SPIRIT into thy soul." *The counsel of the Lord.* Yet we must remember

S. John Damasc.

D. C.

P.

Moral. lib.
6, cap. 11.

that, as S. John Damascene says, "Counsel, properly speaking, is only taken by the ignorant." Hear, therefore, the Carthusian: "But Holy Scripture frequently attributes counsel to God: but it is then ascribed to Him, not in so far as it includes the inquisition of doubtful matters, but in so far as it excludes a hasty determination." And they remind us that there are three kinds of counsels which God overthrows: 1, the vain philosophy of heathen sects, long before the Advent; 2, the counsel of Scribes and Pharisees, Annas and Caiaphas, Herod and Pontius Pilate, against our Lord, while He was on earth; and 3, the counsels of great persecutors, of Decius and Diocletian, of Huneric and Mahomet, against His Church since His Ascension. And notice once more how God turns the counsels of the wicked into good. "Often," says S. Gregory, "while some, puffed up by human wisdom, devise the most subtle counsels against the dispensation of God, they only carry out the Lord's will; and while they seek to overthrow it, they indeed confirm it. So Joseph, sold into Egypt that he might not be lord over his brethren, by that very means was made a king and prince to them."

12 Blessed are the people, whose God is the LORD JEHOVAH: and blessed are the folk, that he hath chosen to him to be his inheritance.

Hugo Card.

How does He choose them? And Cardinal Hugo answers the question at length. If we take God's own simile of a husbandman, He removes the briars of sin, He ploughs with the plough of the Word, He sows the seeds of grace; He surrounds with the hedge of fear; He walks in His garden in the cool of the evening. S. Basil will have *the people* to mean the Jews; and then, when they counted themselves, as the Apostle speaks, unworthy of eternal life, *the folk* to mean the Gentiles. Or, if you like, we may take *the people* to mean the chosen band of the Apostles: as the LORD Himself saith, "Have not I chosen you twelve?" Others, again, see, in the distinction between the two clauses, the Church Militant and the Church Triumphant; or rather,—and it is to be noticed how completely a mediæval writer here eschews the notion of a purgatory¹ of suffering,—of the Church awaiting her future reward before the Resurrection, and the Church as having entered into possession at the consummation of all things. To use his own words, "The blessedness

L.
S. John vi.
70.

Ay.

¹ The same thing appears from another passage, (105 C,) where, instead of the usual modern Roman division of the Church

into Militant, Suffering, and Triumphant, Ayguan knows of no division but Militant and Triumphant.

which is possessed in our country, so far as respects the first robe before the Resurrection, but which will be complete as to both robes after the Resurrection." What this blessedness consists in let S. Bernard tell us: "In that eternal and blessed life those blessed ones triply have fruition of God: to wit, seeing Him in all things, having Him in themselves, and, which is ineffably more glorious and blessed, beholding Him in His very essential Trinity, and contemplating that glory without any enigma, by the pure eye of the heart. And it is this condition of blessedness, which noting, the SAVIOUR saith, 'This is life eternal, that they may know Thee, the only true God.'" And if we take the two clauses together, we thence find that God is the possessor as well as the possessed: as is set forth by S. Anselm with admirable force in his Prosologion. "Therefore God Himself says, Fear not, for I have redeemed thee; I have called thee by thy Name; thou art Mine." Corderius is rapt beyond his usual elevation in considering this passage: "O words," says he, "most sweet, and that fill the mind with wonderful happiness! We are the possession of God, we belong to Him, we pertain to Him; no one can hurt us, without challenging the power of God. 'Thou art Mine,' He says, and that by a peculiar reason; not in that way only in which the heaven and earth are God's, as being the demiurge and architect of all, but because, saith He, 'I have redeemed thee, fear thou not.' The purple blood itself of the Immaculate Lamb, that immortal and incomparable price, which, save God, nothing can equal, cries out loudly, 'Fear not;' and, as S. Cyprian speaks in his exhortation to martyrdom, promises to us security and protection. To the same effect is that which follows:—"

S. Bernard.
de premio
Patr. Cæl.

Cd.

Exhort.
Mart. c. 10.

13 The LORD looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

So the ancient hymn tells us:

Speculator adstat desuper
Qui nos diebus omnibus,
Actusque nostros prospicit
A luce primâ in vespereum.

The Hymn,
Lux ecce
surgit aurea.

Instead of *from the habitation of His dwelling*, the Vulgate has it, *from His prepared dwelling*, an expression which they interpret variously. The meaning attached to it by S. Gregory Nyssen is something harsh: *The Lord*—that is, CHRIST—*from His prepared dwelling*—that is, from the bosom of the FATHER, Whose He always is, looked down upon the children of men at the Incarnation. S. Thomas takes it as reminding us that there is a certain abode prepared, as for

Tract. 2. in
Psalm. c. 8.

S. Thomas
Aquinas.

GOD now, so for those that are God's hereafter; a place where He is, and where we shall be also. And so in Ecclesiasticus: "The eyes of the LORD are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts." *Prepared habitation.* We may take it, if so we will, of those whom God has used as His instruments and temples by which to work, and in which to dwell: according to that saying, "What, know ye not that your bodies are the temples of the HOLY GHOST, Which is in you?" Thus, from His habitation in each of the Apostles, the HOLY GHOST considered the various nations to whom, by their means, He preached: China and India by S. Thomas, Scythia by S. Andrew, Spain by S. Paul. So it is that He exercises that which Tertullian calls His *censorium lumen* over those to whom His word is spoken by His messengers at this day. And there is no doubt a contrast in the first and second clauses, between *The Lord looked down from heaven* and from *His prepared habitation*. Under the old dispensation He *looked down from heaven* as a God afar off; under the New Covenant from *His prepared habitation*: as it is written, "A body hast Thou prepared Me."

Eccclus.
xxiii. 19.

D. C.

A.

1 Cor. vi. 19.

Tertullian.
de Virgin-
ibus Veland.
xv.

Heb. x. 5.

The Hymn,
Pange
lingua.

Man with man in converse blending,
Scattered He the Gospel seed.

14 He fashioneth all the hearts of them : and understandeth all their works.

L.

S. Basil.

Z.

Hugo Victo-
rinus.

Or, as it is in the Vulgate, *He fashioneth the hearts of them singly*. Hence they are accustomed to refute the fancy of Origen, that the souls of men were created long before their bodies, and that they are simply put into each body as it is formed. It is not here the place to open, as so many modern commentators do, a door to the whole Jansenian controversy, from the last clause, and *understandeth all their works*. Others have gathered that the *singly* or *separately* refers to the spirit of man as contrasted with the souls of beasts; and others, as S. Isidore of Pelusium, take it to mean that God by Himself, and without any intermediate ministry, has fashioned each several soul. "But do thou, O Christian," says Hugh of S. Victor, "knowing that *He understandeth all thy works*, Whose works even from the cradle to the grave were what they were, *that He understandeth all thy works*, Whose highest work was performed on the Cross of Calvary, take heed lest He behold in thee works of worldly pleasure, works of self-indulgence, works of sin; works the very opposite of, and contrary to, those which His own right hand and which His holy arm effected; works that will be thy shame and confusion in that day when thou, and all the sons of men, must be judged according to thy works."

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

This is the lesson which God at sundry times and in divers manners taught His people. Thus He said to Gideon, when about to fight with the Midianites, "The people are yet too many ; bring them down to the water, and I will try them for thee there." So, again, the man of God said to King Amaziah, "O king, let not the army of Israel go with thee ; for the LORD is not with Israel. But if thou wilt go, do it, be strong for the battle ; God shall make thee fall before the enemy." And so, once more, where it is written that Judas Maccabeus "stretched out his hands towards heaven, and called upon the LORD That worketh wonders, knowing that victory cometh not by arms, but even as it seemed good to Him, He giveth it to such as are worthy." *Neither is any mighty man delivered by much strength.* For consider that He Who was indeed the mightiest of all mighty,—the God Who, to them that had no might, increaseth strength,—the God Who is strength Himself, delivered not the race of man by strength, but by weakness ; as when He fell beneath the Cross, as when He bowed His head and gave up the ghost, as when in the weakness of death He was taken down and laid in the grave. *Mighty man : or giant*, as it is in the Vulgate. They compare, therefore, Sihon, King of the Amorites, and Og, the King of Bashan,—the latter "of the remnant of the giants,"—with the two clauses of the present verse : as they do the horse, *counted but a vain thing to save a man*, with that of Pharaoh, which went down into the Red Sea. And so it is written in another place, "Thus saith the LORD : Let not the wise man glory in his wisdom, neither let the mighty man glory in his might : let not the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD." And notice why a horse is so often spoken of as a worldly method of defence or attack : because the children of Israel never used horses in battle. We read of the vast number of war-horses brought into the field by the Ammonites and Syrians ; also the chariots of iron, which proved an insuperable difficulty to the Ephraimites, in driving out the ancient possessors of their land. But, excepting for show, the kings of Judah had none ; and even for show, the Law forbade any great number, "He shall not multiply horses unto himself." *Neither is any mighty man delivered : or, as it is in the Vulgate, And a giant shall not be saved in the multitude of his strength.* There we have a clear refer-

L.

Judg. vii. 4.

2 Chron.
xxv. 7.2 Macc. xv.
21.

Rupert.

Ay.

Ps. cxxxvi.
19, 20.

Deut. iii. 11.

D. C.

Jer. ix. 23.

S. Basil.

Deut. xvii.
16.

- A. ence to those giants whom the Philistines sent forth against God's people, Goliath at their head: all of them manifest types of Antichrist. Let S. Augustine, then, teach us what is to be our strength. "To the LORD all, in the LORD all. God be your hope, God be your fortitude, God be your firmness; He be your prayer, He be your praise: He be the help by which you labour, He be the end in which you rest."

17 Behold, the eye of the LORD is upon them that fear him: and upon them that put their trust in his mercy.

- S. Cyril. Alex. They take it of that eye which, while the LORD was before the judgment-seat, looked Peter into repentance,—while He was hanging on the Cross, inspired the penitent thief with love and hope. And that word *behold*, as S. Cyril says, is not idly to be passed by. It seems to bring the mercy of God home to us; as if, not only in those old histories, but in these present days, that Eye was still watching us through our wanderings, and beaming upon us the strength which is to bring us to our home. And notice once more the gradual ascent from fear to love: *upon them that fear Him*, first; then *upon them that put their trust in His mercy*. This was the verse on which the poor old anthropomorphite monk in Egypt based his religion. "It has been all my life," he said, to the Bishop who showed him the impossibility of his creed, "my comfort to believe, that the LORD was watching me with eyes like those of a man: now you have taken away my God, and what shall I do for another?" S. Albert well observes that here we have a promise of God's protection in this life in the first clause; of His salvation in the world to come in the next. And he goes on to make an ingenious application of the Mosaic law. "Hope and fear," he says, "are the two millstones between which a man's soul is ground so as to become contrite; and therefore the Law forbids that either the upper or the nether millstone should be taken to pledge, neither being of use without the other." And therefore they are well joined in Ecclesiasticus: "Ye that fear the LORD, hope for good." S. Augustine says well: "Whereby shall we be saved? Not by might, not by strength, not by power, not by glory, not by a horse. Whereby, then? Whither shall I go? Where shall I find whence I may be saved? Seek not long, seek not far. *Behold, the eyes of the Lord are upon them that fear Him*. Ye see that these are the same whom He beholds in His habitation, those who hope in His mercy; not in their own merits, not in strength, not in fortitude, not in a horse; but in His mercy."
- S. Alb. Mag. Deut. xxiv. 6. Ecclus. ii. 9.
- A.

18 To deliver their soul from death: and to feed them in the time of dearth.

They take it with one consent of the blessed Eucharist. Its two principal virtues—deliverance from temptation and eternal death, and food and refreshment in the wilderness of this world—are marvellously brought out. Gerson, in his beautiful treatise on the Magnificat, dwelling on this subject, contrasts with the seven deadly sins seven physical properties of the Altar Bread, which he sums up in a line: L.

Parva, nitens, sana, teres, azyma, mundaque, scripta.

And in three others he sums up the twelve blessings which it bestows:

Restaurat, satiat, delectat, roborat, auget :
Obdormire facit ; caro servit ; mens dominatur :
Vim genitivam dat : transformat, inarrhat et unit.

To deliver their soul from death: thus speaks David. "He that eateth Me, shall even live by Me," says the Son of David. "The time of death is now," says S. Augustine; "the time of saturity will be by-and-by. He That deserteth us not in the famine of this corruption, how will He desert us when we shall have become immortal? But while it is the time of famine, we must tolerate, we must endure, we must persevere to the end; and because we bravely bear this famine of our pilgrimage, we must expect to be refreshed in the wilderness, that we faint not." And, as this, so those many other dear promises in the Old Testament of food to them that are needy: "The poor shall eat, and be satisfied;" "The LORD giveth meat unto them that fear Him;" "Behold, My servants shall eat, but ye shall be hungry." S. John vi. 57.
A.
Ps. xxii. 26.
Ps. cxi. 5.
Isa. lxxv. 13.

19 Our soul hath patiently tarried for the LORD: for he is our help, and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

And here we have the answer of the righteous, who have up to this time been addressed or been spoken of. The Psalm is, as it were, antiphonal: the one choir tells of God's past mercies, the other resolves to trust in Him for the present. It is worth noticing that the second verse is rendered differently in the LXX. and the Vulgate from the original. Instead of the hope in God's Name being the cause of joy, these versions would imply that the joy was the cause of the hope. Because our heart rejoiceth in Him, *we have hoped in His holy Name*. S. Bernard dwells at great length on the duty of spiritual joy. Observe, that in the list of the graces of the HOLY GHOST, if love stands the first, joy occupies the second place; and of what value must that be in the sight of God, which precedes our dear LORD's last legacy, namely, peace! And notice the difference between *our help* and *our* L.
Rnpert.
Ay.

shield : the former the positive, the latter the negative assistance ; the former leading on to good works, the latter defending from evil temptations. It is the same thing which we shall hereafter find in the 46th Psalm, " GOD is our hope and strength ;" hope in the good things which we intend to perform,—strength against the temptations which we desire to conquer. *In His holy Name*. Another instance of that reference to the Name which is above every name, of which we have had so many, and shall have so many more. " It is enough," says S. Basil, " that we are called by the name of Christians, to render us superior to every assault of every enemy." That Name, lauded in so many hymns ; that Name, no less the worship of the saints in heaven than of those who are yet militant on earth. They propose¹ ten names of God, and ask which is that to which reference is here made. God forbid that I, or that any one who may read these pages, should doubt for one moment :

P.

S. Basil.

L.

The Se-
quence, JE-
sus *dulcis*
Nazarenus.

JESU Nomen omne bonum
Tenet, dulcem facit sonum,
Promeretur regni thronum,
Auditum lætificat :
In hoc lucet splendor Patris ;
In hoc patet decor Matris ;
In hoc fulget honor fratris ;
Hoc fratres magnificat.

21 Let Thy merciful kindness, O LORD, be upon us : like as we do put our trust in thee.

L.

Hugo Vic-
torin.

C.

" O valiant prayer," cries Theodoret, " measure Thy mercy by my confidence." So it is indeed ; and let us take that prayer in virtual effect on our own lips, whenever we join in the noblest hymn in the Church, ending as it does with the same supplication. O high aim, marvellous petition of the Christian ! that he may be forgiven only as he forgives ; that he may be helped only as he trusts ! Hugh of S. Victor, with that deep mind of his, sees here, in that word *fiat*, "*fiat misericordia tua super nos*," the mixture of free will and of grace, which is the only true and safe teaching. Cassiodorus here sees a petition for the Incarnation : *that* being the *merciful kindness* hid from ages and generations, but now revealed in the cottage of Nazareth by the message of Gabriel. Let the same writer give us what he calls the *conclusion of the Psalm*. " What honeyed words have we heard ! how gloriously has the celestial Psalter sounded ! Such are the chords of its mandates, that if we will receive them in the ears of our minds, we shall both purify ourselves by the means of David's lyre, and it will be to us as it was to Saul :

¹ Rutilius Benzonius dwells on this subject at great length in his treatise on the *Magnificat*.

evil spirits will be chased away, so that with pure heart we shall serve the LORD. Yes, the blessed have also their music, which enters the hearing of the faithful soul; the sound whereof never fails, the meaning whereof never grows old."

And therefore:

Glory be to the FATHER, Whose Counsel shall endure for ever; and to the SON, the WORD of the LORD, by Whom the heavens were made: and to the HOLY GHOST, the Breath of His Mouth;

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

COLLECTS.

Feed, O LORD, Thy people, in the time of famine, with Thy Word, and deliver our souls from the death of sin; that, being filled with Thy mercy, we may, through Thy gift, merit to be admitted to the joys of the righteous. Through (1.)

Let Thy mercy, O LORD, be upon us; and as Thou didst separately fashion the hearts of men, so be Thou pleased to sanctify them specially; and because Thine eyes are ever open to them that fear Thee, bestow on us the fulness of Thy fear, and confer on us the completeness of Thy knowledge. Amen. Through Thy mercy (11.)

O God, Whose command it is that the righteous should be full of joy; whose praise both obeys Thee by loving, and loves by praising; who, by the Harp of the Law, sing the New Song, and in the Psaltery give the glad music of pious words; grant, O LORD, that we may follow in their footsteps, and praise Thee together with them: and because Thy Word is true, and all Thy works faithful, grant that we may believe Thee with a faithful heart, and may diligently obtain Thy loving-kindness. Amen. Through Thy mercy (11.)

[O CHRIST, WORD of the Eternal FATHER, by Whom the heavens were made, enlighten us with the gift of Thy SPIRIT, and stablish us in good works, that we may be justified through faith in the Trinity, and through working that which is pleasing to Thee, and may, together with the people Thou hast chosen for Thine inheritance, be glorified for ever. Who livest (5.)]

D. C.

PSALM XXXIV.

TITLE. A Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

In his exposition of this title, S. Augustine, perhaps, displays a greater depth of Scriptural study than in any other part of his commentary on the Psalms. David changed his behaviour before

Abimelech : the True David changed His behaviour, that is, came in a way which they expected not, before "the kingdom of His FATHER,"—(for so Abimelech is interpreted,)—that is, before the Jews. David "affected:" the Son of David took our affections and sicknesses on Him. David *drummed* (so is the Vulgate) on the doors : in the drum, S. Augustine sees its tension, and applies it to the tension of our LORD on the Cross. His spittle ran down on his beard : that is, CHRIST affected the speech and behaviour of children.

The whole exposition, which takes up an entire sermon,—it was preached on a Saturday,—is most remarkable, and to literalists must appear the wildest effort of an unrestrained fancy.

ARGUMENT.

ARG. THOMAS. That CHRIST guards the just in their various temptations by the intervention of Angels. The voice of some righteous¹ man. The voice of the Church assembling her congregation for a fast. A prayer also at the Altar. A prayer of faith. For a fast.

VEN. BEDE. (After explaining the title from S. Augustine.) The whole Psalm is alphabetic, with the exception of the sixth letter. In the first part, the Prophet resolves to bless GOD, admonishing the gentle that, in company with himself, they persevere in His praise. In the second, in order to bring to pass the conversion of the faithful, he dwelleth on the rewards that follow after this life. In the third he warns them, as if they were his children, from what sins they ought to abstain. The fourth teaches that the righteous shall be delivered out of all his troubles, while the wicked shall suffer the punishment they have deserved.

SYRIAC PSALTER. A Psalm of David, when he went to the house of the LORD, and gave the first-fruits to the Priests.

VARIOUS USES.

<i>Gregorian.</i> Monday : Nocturn.	} Michaelmas Day. Common of Apostles. Common of Many Martyrs.
[S. John Baptist : III. Nocturn. All Saints : III. Nocturn.]	
<i>Monastic.</i> Monday : I. Nocturn.	
<i>Parisian.</i> Thursday : Sexts.	
<i>Lyons.</i> Tuesday : I. Nocturn.	
<i>Ambrosian.</i> First Week. Wednesday : I. Nocturn.	
<i>Quignon.</i> Tuesday : Vespers.	

ANTIPHONS.

Gregorian. Ferial. It becometh well * the just to be thankful. [Michaelmas Day : Glorious * hast thou appeared in the presence of GOD : therefore the LORD hath clothed thee with beauty. All Saints : O fear the LORD, ye that are His Saints, for they that fear Him lack nothing ; the eyes of the LORD are over the righteous, and His ears are open unto their prayers. Common of Apostles : The righteous cry, * and the LORD heareth them. Common of Many Martyrs : They delivered up * their bodies unto death, that they should not serve idols : therefore they are crowned, and possess the palm.]

¹ I read *cujusdam* with Ferrandus, not *quædam*.

Monastic. Ferial. It becometh well * the just to be thankful.

Parisian. Come, ye children, * hearken unto me : I will teach you the fear of the LORD.

Ambrosian. As the preceding Psalm.

Mozarabic. (First Diapsalma.) O praise the LORD with me, and let us exalt His Name together.¹

1 I will alway give thanks unto the LORD : his praise shall ever be in my mouth.

Taking the clue which S. Augustine has given us, we shall find that our True David "changed His countenance" before "the Kingdom of His FATHER" twice : at His Incarnation, once for ever ; in the Holy Eucharist, again. Therefore in the Apostolic Constitutions this Psalm is ordered to be recited during the whole of the Communion. Cassiodorus tells us that it has so many mysteries, that we can hardly believe that it was not written during the Christian dispensation. Hence also it is recited at a time which—at first sight—would seem less applicable, namely, Good Friday. S. Theodore the Martyr, when so scourged that the flesh hung down from his sides in strips, sang this verse. *I will give thanks* : but how ? In many ways. By the earnest keeping His commandments. Hence, when the Psalmist says, "O praise the LORD, all ye His hosts," he forthwith continues, "that do His pleasure." By patience under adversity : hence Job, "The LORD gave, and the LORD hath taken away : blessed be the Name of the LORD." Then, by believing Him : as it is written, "Then believed they His words, and sang praise unto Him." Then, by doing good to our neighbours : "Blessed be God, even the FATHER of our LORD JESUS CHRIST . . . that we may be able to comfort them which are in any trouble." *Alway give thanks.* What ? when we are asleep, or in recreation, or taking our food ? Verily, yes ; for it is written, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." S. Basil tells us that the praise of God, once rightly impressed as a seal on the mind, though it may not always be carried out into action, yet in real truth causes us perpetually to praise God. There cannot be a more beautiful practical commentary on the subject than the letter in which S. Jerome comforts S. Paula for the loss of her Blaesilla. Or, again, if we take the Psalm to refer to the Holy Eucharist, this verse answers to the initial hymn, anthem, introit, ingressa, missa, or whatever else it may be called :—certainly, in every known ancient Liturgy, praise is the commencement. Then the fifth verse tells us of our LORD's Presence, invisible in one sense, visible in another, on the holy Altar. In the

Arnold. Abb.
de Verb.
Domin. in
Sitio.

C.

L.

Menæa.

Ay.

Ps. ciii. 21.

Job i. 21.

Ps. cvi. 12.

2 Cor. i. 4.

D. C.

1 Cor. x. 31.

S. Basil.

S. Hieron.
ad S. Paul-
am.

S. Albert. M.

¹ I know not why Parez should say of this Psalm, "Sed quando exponitur materia aut auctor Psalmi, non est creden-

dum quod David fecit illum, sed Esdras aut aliquis sanctus homo, prout fuit sibi revelatum."

seventh we are told of the mystical communion there is, at the time of celebration more than in any other, between the holy Angels and ourselves: "the Angel of the LORD tarrieth round about them that fear Him." Then the Communion itself, "O taste and see how gracious the LORD is!" And so I shall have occasion to point out the similarity between the structure of the Psalm and that of the Office, as I continue its exposition.

2 My soul shall make her boast in the LORD : the humble shall hear thereof, and be glad.

Serm. 71.

L.

There is a most excellent sermon on this verse by Philip Greve, Chancellor of the University of Paris, deserving of special mention. In the Vulgate it is, *My soul shall be praised in the Lord*, which, though only a rude way of representing the Hithpael conjugation,¹ is yet worked out into a very beautiful sense: I am then praised, when my LORD is praised: as every good thing I do by His grace redounds to Him, so, since He has vouchsafed to be incorporated with me, and to incorporate me with Himself, I have a right to partake in His glory; not the less a right, because given,

A.
Epist. 77.

S. Augustine is marvellously struck with the beauty of these two words, to be said in every time and place, *Deo gratias*, as a true making our boast in the LORD. *The humble*, or as it were better, *the afflicted*. Here the Man of Sorrows speaks: He Who said, "I knew that Thou hearest Me always,"—how better could He make His boast in the LORD? And, as they see His confidence in the midst of such sufferings, all the train of His *afflicted* servants may well be glad. And thus it was that our LORD said, "I seek not Mine own glory;" and again, "If I honour Myself, My honour is nothing." S. Gregory, therefore, teaches very well how we are herein to follow the example of our LORD: not to do any work for the sake of our own praise, as a final end, though we may for the fruit or effect of our own praise, as the glory of God, or the salvation of souls. *The humble* you may, if you will, take of the Apostles,—exulting, as they must have done, when they saw their dear LORD making

S. Gregor.
Mor. xxii. 9.

Ay.

His *boast* in the FATHER, in His ineffable union with Him, the Oneness of their wills, in the intercommunication of their power. S. Bernard says, "It is good consolation, when, trying to do well, we are blasphemed by sinners, if the righteous love us. Against the mouth of them that speak lies, the good opinion of the good, and the testimony of our conscience is amply sufficient." "*My soul shall be praised*

S. Bernard.
Serm. xxiv.
in Cantic.

S. Albert. M.

*in the Lord : the humble shall hear thereof, and be glad.*²

¹ תהלה.

² Quoting S. James i. 21, S. Albertus proceeds: "Et est argumentum quod Parochiani de-

bent audire verbum divinum in mansuetudine, et divinum officium, et tunc possunt eorum corda lætificari: aliter non."

**Ecclus. iii.
11.**

Here with one accord, and most naturally, they dwell on the public worship of God. This verse, indeed, is the parent of all ritual. Hear S. Augustine: "If ye love God, hurry away to the service of God all who are united to you, or are in your house. If ye love the Body of CHRIST, that is, the Unity of the Church, hurry them away to that delight. Excite in yourselves love, my brethren, and cry to each one of those that belong to you, and say, *O praise the Lord with me.*"¹ We must bear in mind, however, that this verse is not

A.

L.

Exod. xxvi.

Ven. Bede.

¹ The wonderful coarseness of S. Augustine's illustration of this verse may show two things:—
1. The long period of years which is necessary before the softening influence of the Church

can do itself justice. 2. How impossible it is that any, even the most excellent, of the Commentators of past ages should altogether satisfy the need of the present generation.

We may take it in two ways. In the first place, of our Blessed LORD Himself in His Sacramental Presence: *I sought Him, and He heard.* Most indubitably, most perpetually. The words are pronounced which He pronounced; the actions are performed which He performed; and the gracious promise is fulfilled—"Lo, I am with you alway, even unto the end of the world." And how *delivered me out of all my fear*? Thus. He encourages us to draw nigh, yes, and to feed upon Him, by manifesting Himself, not, as in the glory of His corruptible Body, He did to the three Apostles on Mount Tabor—not, as in the glory of His incorruptible Body, He did to the four soldiers in the garden of S. Joseph; but under the form of Bread and Wine, without terror, without fear, without devouring and overwhelming Majesty. Or we may take the LORD here, as I said just now, of the Ever-Blessed Spirit, so as to see the Consubstantial Trinity set forth to us, in these two verses. And then again, in the other great sacrament, *He heard me*: let Priest, parent, bystander, every one be servants of Satan, still the promise of God stands sure—still God is true, though every man be a liar: the HOLY GHOST heard and came down into the heart. *I sought the Lord.* But how? "I sought Him," says the Carthusian, "faithfully contemplating, ardently loving, well living, and affectionately praying." And notice: he saith not, "I sought *from* the LORD," but *I sought the Lord*: to teach us, that God Himself, in and by Himself, is to be the end of all our desires. Remember the beautiful legend about S. Thomas, when he had finished that part of the *Summa Theologiae* which regards the Person of our SAVIOUR: the miraculous voice, "*Bene scripsisti de Me, Thoma; quid ergo habebis?*" "*Domine, nil postulo præter teipsum.*" Some of the heathen philosophers knew as much as this by theory: O marvellous "feeling after Him," and almost "finding Him!" And, if the words are by us put into our dear LORD's mouth, then, *He delivered Me out of all My fear*,¹ is a parallel clause with the Apostle's "was heard in that He feared."

7 5 They had an eye unto him, and were lightened: and their faces were not ashamed.

The Vulgate has, as the more natural sense of the Hebrew

¹ It is not easy to say why instead of the usual reading of the LXX., ἐκ πασῶν τῶν θλίψεων μου, the Vatican MS. should have it, ἐκ πασῶν τῶν παροικιῶν μου. There is no trace of this in any other version.

[παροικιῶν is the usual reading, θλίψεων that of the Cod.

Alex. The source of the common reading is easily traced, because the root נָח "he turned out of the way," is applied to turning aside from a journey to dwell in a place, or to shrinking aside in fear. And further, Symmachus reads περιστάσεων.]

is, "Draw ye nigh unto Him, and be ye illuminated." And in the first place, we naturally think of Baptism: the "illumination" of the early Church. And here let me deviate from the immediate literal force of the text, to make a remark which will augment its spirit. Every one must see that the verse, "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and CHRIST shall give thee light," may be referred to Baptism. But few comparatively may have noticed, that the quotation is part of a Baptismal Hymn: Eph. v. 14.

Δὶδ' λέγει· ἔχειραι δ' καθεύδων,
καὶ ἀνάστα ἐκ τῶν νεκρῶν
[καὶ] ἐπιφάσσει σοὶ ὁ Χριστός.

This would be nearly certain in itself, but when we observe the Anacreontic march of these lines (ο - ο - ο - -), and then find that the Baptismal Hymn of the Gregorian Antiphonary was actually, in the Antiphonary of S. Gregory, in that metre, the truth is clenched. No commentary on our text can be better than this beautiful little hymn: Thomas. v. 94, Ed. Vez-zosi.

Audite voces hymni, Et vos, qui estis digni,
In hac beatâ nocte Descendite ad fontes.

Currite sicut cervi Ad fontes vivos Verbi:
Bibite aquam vivam: Habetis plenam vitam.

Donatur vobis signum Ad Salvatorem dignum;
Qui pendit in ligno Tradidit nos baptismum.

Gaudete baptizati, A CHRISTO coronati:
Albam habetis vestem, Chriasmâ peruncti estis.

Candidati estis: Chriasmâ peruncti estis:
Hyssopo emundati, Ad vivos fontes renati.

Mundate corda vestra, Ut crescat fides vestra:
In ipsum permanete Semper; Deum timete.

Ex Egypto venerunt, Qui mare transierunt:
Virtutes cognoverunt, Et laudes cantaverunt.

Gloria tibi, CHRISTE, Qui regis hanc benigne;
Miserere nobis, Qui passus es pro nobis.

In this sense also are the words of Isaiah to be understood: "O house of Jacob, come ye, and let us walk in the light of the LORD." S. Augustine beautifully takes these words in another sense: that illumination which is conferred by the Holy Eucharist, and which he compares to the illumination of Jonathan's eyes, by the honey which he took with his stick from the wilderness: the honey, the Holy Mysteries; the rod, the Cross. *Draw nigh unto Him.* Well says the Doctor of Grace, in another passage, "If then by drawing nigh ye are illuminated, and by departing ye are darkened, the light was not in you, but in your God. Draw ye nigh, that ye may rise: if ye shall depart, ye shall die." Isa. ii. 5. A. 1 Sam. xiv. 27. Tract. xix. in S. Joan.

- If, then, by drawing near, ye live, and by going away, ye die, your life was not in you; for He is your life, Who is given by CHRIST: "for with Thee is the Well of Life, and in Thy Light shall we see Light." Again: they observe on three effects of the Blessed Eucharist: Faith; (here,) *Draw nigh*: Hope, (v. 8,) *Taste*; Love, (v. 9,) *Fear*. And take care, Hugh of S. Victor says, how ye *draw nigh*. Peter drew nigh: true:—but so did Judas; so did the Chief Priests: so did Pilate; so did the Jews to crucify Him. Thou, therefore, O Priest, beware how thou approachest the Altar, that thou drawest not near to that Body and that Blood to thine own damnation, but to thy blessed¹ and everlasting enlightenment. *And your faces shall not be ashamed*: not like him who drew to the wedding feast, not having on the wedding garment: and who inherited the shame and everlasting contempt of, "Friend, how camest thou in hither, not having a wedding garment?" *Draw nigh*. Up to this time, says Cassiodorus, he has been constituting his choir, forming his procession;—now comes the actual approach—now comes the reality of that to which all before has been but preparation. *Draw nigh*. But how can we draw nigh that we may be enlightened by that light which no man can approach unto? Even, while in this life, as Moses, to whom it was promised, "Thou shalt see My back parts, but My face shall not be seen." S. Laurence Justiniani has a beautiful reference to the Epiphany, when the Wise Men did indeed draw nigh, and were of a truth enlightened by that star which when, after a temporary loss, they saw again, they rejoiced with exceeding great joy: he says:—"The Grace which makes us gracious is that glorious morning star, which preceding every one of the elect, leads his heart to God. For without any manner of doubt, the human heart has been overthrown: is no longer in possession of its own rights; never loveth wisdom, is never faithful to God. But by the light the rational mind is made wise, is taught concerning heavenly things, is imbued with faith: things without which the pilgrim can never reach Jesus."
- Ps. xxxvi. 9. Ay.
Hugo Victorin.
Ven. Bede.
S. Matt. xxii. 12. C.
Exod. xxxiii. 23. Cd.
S. Laurent. Justin. Serm. de Epiphan.

22 The LORD delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

¹ Some of Hugh's remarks are very singular and are also quoted by Ayguan: "Tarde ad investigandam culpam peccatoris, sed prompte ad inquirenda vestigia leporis; velociores ad convocandum canes, quam ad pauperes congregandos. Libentius panem cani porrigent, quam pauperi.

Hi sunt, quorum thalamus ornatio est Ecclesiâ, mensa paratior Altari, scyphus calice pretiosior, equus carior missali, cappa (the use of this word in the sense of a secular cloak is worth notice) casulâ pulchrior, camisia delicatior albâ."

(I have here taken the liberty of inserting the *Vau* verse: which, from whatever cause, is now read at the end of the Psalm.)

Delivereth. Or, as it is in the Vulgate, *shall redeem.* It is most marvellous to see, through the whole of the Psalter, how, when any phrase seems more immediately to refer to the Passion, the commentators pour out their heart's love in exalting the glory of that Passion. Out of the abundance of the heart the mouth speaketh. They cannot pass it by. They lose sight of context, analogy, sequence; they forget everything but Calvary. O happy writers, who now have entered into the fruit of that Cross to which, in the time of your pilgrimage, you clung so closely! God grant—and you, dear reader, must pray for it too—that he who is now endeavouring, feebly and afar off, to follow in their steps, to see the impress of the Passion, to set up the standard of the Cross everywhere, may one day be counted worthy to enter into the Land where the LORD of the Passion is the King of the Redeemed! And here they proceed to discuss the old question, whether CHRIST died for all; and are ready with their answer,—Yes; so far as sufficiency: No; so far as efficiency. *Shall not be destitute.* They look on to the hour of death and see in it a prediction of a blessed euthanasia. A grace that God seems more especially to give where He will and how He will; but yet, as a general rule, rather bestowed on those who have surrendered their will habitually and perfectly to their LORD.

Ay.

Cd.

6 Lo, the poor crieth, and the LORD heareth him: yea, and saveth him out of all his troubles.

The poor,—made poor for us—*crieth.* But how? He cries by the sweet words of His midnight prayers, He cries by the Almighty supplication of His Blood on Calvary, "FATHER, forgive them!" "LORD, lay not this sin to their charge!" And He is heard for this very reason, namely, because He is poor; because He emptied Himself of all that He had. And in this sense also that prophecy is fulfilled, and because He was poor in His life, therefore He made His grave with the rich in His death: for how is he not rich, who has all the desires of his heart granted him? *Poor!* yes, indeed. His mother was so poor, that she was compelled to bring Him to the temple with the alternative offering of a pair of turtle doves, or two young pigeons: He had not where to lay His head; forsaken by His Apostles He hung naked on the Cross: He chose poor disciples, and as He came into the world in a dwelling,—so when He went out of it, He was laid in a sepulchre,—that was not His own. S. Jerome, citing this very place, calls Him the Prince of the Poor. *The Poor.* "For ye know the grace of our LORD JESUS CHRIST that, though He were rich, yet for our sakes He be-

L.

S. Basil.

Hugo Victorin.

S. Hieron. Comm. in Esai. cap. xxix.

S. Ambros.
Apolog.
cap. ii.

C.

S. Albert. M.
Eccles. ix.
15.

came poor, that we through His poverty might be rich." Well says S. Ambrose: O happy poverty, which, if it hath no treasure of money, yet hath treasures of wisdom and knowledge! Despise not, my sons, poverty as ignominious; *The poor cried, and the Lord heard him.* Envy not riches, as something of great value: "The rich have tasted and suffered hunger." *This*¹ poor. That is, not *any* poor: many a Lazarus in this world, has never entered into Abraham's bosom in the next; but he that has the true poverty of self-denial, he that really and verily follows, as a poor subject, the poor King. And hence they naturally take occasion to dwell on the advantages and privileges of religious poverty. *This poor.* And remember what He further was, and what He did. "There was found in the little city" of the world "a Poor Wise Man, and He by His wisdom delivered the city; yet no man remembered that same poor man."

7 The angel of the LORD tarrieth round about them that fear him : and delivereth them.

Brev. Rom.
Oct. 2.

Custodes hominum psallimus Angelos;
Humano generi quos Pater addidit
Cœlestis comites, insidiantibus
Ne succumberet hostibus.

Vit. apud
Bolland.
Jul. 27.

S. Hieron.
in Zech.


Zech. ix. 8.

This is the first time that, in the Psalter, we read of the ministrations of Angels. But many Fathers rather take this passage of the "Angel of the Great Counsel:" and gloriously to Him it applies. In that case, the promise applies to the same Angel: *He tarrieth round about them that fear Him.* We shall have occasion hereafter, when we shall have S. Bernard's assistance, in Psalm xci., to speak at length of these blessed spirits, and the work they perform for us. If one especial and created Angel is here to be understood, then Michael is named by all; and Pantaleon, the martyr, quotes this verse in particular of him. It is with difficulty that I can restrain myself from entering on so lovely a subject at length now; but I will defer till it shall please God to bring us all that distance,—which at present looks so formidable,—on in our course. Here therefore I will only observe, that S. Jerome beautifully refers to the present verse in explaining that prophecy of Zechariah: "I will encamp about Mine house because of the enemy, because of him that passeth by, and of him that returneth."²

¹ One of the instances in which the Bible is truer and more emphatic than the Prayer Book version. Both Italic and Vulgate, as well as LXX.—"*Iste pauper clamavit,*" — Ο ὕτος ὁ πτωχὸς

ἐκέκραξε—give the full force of the original אָנָּה עָנִי.

² See Thomasius on this verse. The Vulgate reads *Immittet Angelus Domini.* But many ancient MSS. have *Immittet An-*

8 O taste, and see, how gracious the LORD is : 
blessed is the man that trusteth in him.

We cannot but take it, in the first place, of the blessed Eucharist: and the Vulgate, *that the Lord is sweet*, will help us better to understand that signification. Let me quote the words of Vieyra: "*Taste, and see how sweet is the Lord.*" Serm. iv. 4. He saith not, Taste, and see how sweet is the Bread,—but—the LORD: for the LORD is the Bread, that is there eaten. And forthwith he exclaims, *Blessed is the man that trusteth in Him.* In this exclamation, and in its consequence, we may observe, If David invites us to eat the LORD's Flesh in the Sacrament, and in it to taste the sweetness of that Flesh, it would seem that he ought to continue,—Blessed is the man that eateth Him; not, trusteth in Him. Why doth he not then? Because the Prophet desired not only to reveal the mystery, but to declare the motive. In the first clause, *O taste*, he revealed the mystery, which is the Sacrament: in the second, he declared the motive, which is Hope. And with reason did he so exclaim, as if he were even more astonished at the motive than at the mystery. For what can be more admirable than this; that God, making Himself an universal blessedness for the reward and satisfaction of all other virtues, should, as regards Hope, make Himself an especial and particular blessedness. For all other virtues, a blessedness in heaven; for Hope, a blessedness on earth; for all other, a blessedness which consists in God seen; for Hope, a blessedness which consists in God received." Hierarch. Eccl. cap. iii. ad fin. Pseudo-Dionysius speaks with equal verity of "that ravishing feast, full of all delights." S. Basil says: "Since our LORD then is the True Bread, and His Flesh is Meat indeed, it is needful that the joy of receiving that bread should be conceived in us by spiritual taste. For as the nature of many may be spoken and written about for ever, while yet the sweetness is not so understood as it would be by our tastes, so neither can the sweetness of the celestial Word be made manifest by words of human learning, unless, by our own experience, we understand what is the delight of that banquet." S. Basil. Well says the Gloss: "Attend to the LORD's words; 'I am the Way, the Truth, and the Life.' Draw nigh therefore to the Way, see the Truth, taste the Life." S. Alb. Mag.

[It is no marvel that this verse, so plainly foretelling the Holy Eucharist, should have caused the whole Psalm in

gelum Dominus: and S. Augustine mentions that reading, but as a spurious one. The translator misunderstood the military term *παρεμβαλεῖ*, shall *camp around*. S. Jerome very well gives it, *Circumdatus Angelus Domini in gyro*. Suidas explains *παρεμβαλόντων*

by *κυκλωσόντων*. Hesychius interprets *παρεμβαλεῖ* by *ἐπισκέπει*. The LXX. translate the Hebrew *הָרַח* variously by *καταστρατοπεδεύω* (Josh. iv. 19,) *κυκλώω* (Isa. xxix. 3:) *περικαθίζω* (Josh. *passim*;) and *περιχαράκω* (Jer. lii. 4.)

Const.
Apost. viii.
13.
Cat. Myst.
5, 17.

which it occurs to be used in the Altar Service of the early Church. The Clementine Liturgy directs it to be sung during the communion of the people, and the use was known at Jerusalem in the days of S. Cyril.]

9 O fear the LORD, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack and suffer hunger : but they who seek the LORD shall want no manner of thing that is good.

L. We heard of the sweetness : we must not forget the fear.

S. Alb. Mag.

The lions do lack is, in the Vulgate, *the rich have stood in need* : but ours is manifestly the correct translation. And now we may conceive that dear LORD, the chief among ten thousand, and altogether lovely, making proclamation from the pulpit of His Cross, *There is no lack*. "Ye see how large a letter I have written unto you with Mine own hand." "Ye are not straitened in us, but ye are straitened in your own bowels." No lack of love, when Calvary was the very throne of love : no lack of wisdom, when the Cross was the spot where the mystery, hid from ages and generations, was now at length explained : no lack of might, when here the strong man was bound and spoiled by the stronger. *Shall want no manner of thing that is good*. Not like that which was said to Dives : "Thou in thy lifetime receivedst thy good things ;" but such good as comes from the source of all goodness and beauty ; such good as is derived from Him Who is the Chief Good. And *no manner*. Whether it come in a fair or in an unpleasing shape ; whether as prosperity or adversity ; whether as the gentle dews from heaven or the pruning of the careful gardener ; neither the one nor the other shall be kept back from him. "He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" *But they who seek the Lord*. How principally but in the blessed Sacrament of the Altar ? And what good things can they look for there, which they shall not abundantly receive ? "For when we seek the LORD, what is there which we do not find ? One is He that is sought : but in that One all things are contained. O marvellous grace ! O singular compendium of blessedness ! Why should we fatigue ourselves in divers inquiries ? Let us rather with one accord hasten to Him, Whom when we have gained, we seek not further for any, because we now already possess all good things."

Hugo Victorin.
S. Luke xvi.
25.

Rom. viii.
32.

Ay.

C.

11 Come, ye children, and hearken unto me : I will teach you the fear of the LORD.

S. Hilary.

S. Hilary remarks that, whenever the fear of God is mentioned in Scripture, it is not spoken of barely, and there an

end; but much either precedes, or follows, its mention, of the steps by which it is to be gained, of its excellence, or of its cause. So it is here. David only proposes his subject in this verse: he proceeds to dilate on it in those which follow. Here we must, say the commentators, rather understand by the fear of the LORD, that initial fear which is the stepping-stone to filial love, than that especial grace called by the same name, one of the seven gifts of the HOLY GHOST, and which Isaiah foretold as about to rest on our LORD. *Come, ye children,¹ and hearken unto me,* says David here: "Suffer the little children to come unto Me, and forbid them not," said the Son of David at another time. The Master of Sentences dwells, from this verse, on the four kinds of fear: mundane, servile, initial, filial. *Mundane*, when we fear to commit sin, simply lest we should lose some worldly advantage, or incur some worldly inconvenience. *Servile*, when we fear to commit sin, simply because of hell torments due to it. *Initial*, when we fear to commit it, lest we should lose the happiness of heaven. *Filial*, when we fear, only and entirely because we dread to offend that God Whom we love with all our hearts. *I will teach.* Whence notice; that this fear is not a thing to be learnt all at once; it needs careful study and a good master. S. Chrysostom compares the Psalmist's school here with the resort of heathen students to the academy: and S. Ephraem, referring to this passage, calls the fear of God itself the school of the mind. "As if He proclaimed," says S. Laurence Justiniani, "I will teach you not the courses of the stars, not the nature of things, not the secrets of the heavens; but *the fear of the Lord.* The knowledge of such matters, without fear, puffs up: but *the fear of the Lord*, without any such knowledge, can save." "Here," says Cassiodorus, "is not fear to be feared, but to be loved. Human fear is full of bitterness: Divine fear, of sweetness: the one drives to slavery; the other allures to liberty; the one dreads the prison of Gehenna, the other opens the kingdom of heaven." They notice that, up to this verse, we have been, as it were, led through the different steps of the Blessed Eucharist; now the Catechumens are, as it were, addressed. S. Augustine, preaching no doubt to a congregation which contained many such, fails not to dwell on this. We read of old time that "Jacob swore by the fear of his father Isaac." Even so do Thou, Whose Name is love, be the Fear of Thy people; that which they fear with all their heart; that, beside which they fear nothing.

S. Hieron.
in Esai. cap.
xi.

S. Justin. in
Tryph.

Sentent.
Lib. iii. Dist.
34.

S. Chrysost.

S. Ephrem.
Orat. de
timore.

S. Laurent.
Justin.
Lign. Vit.
cap. i.

C.

A.

Rupert.

12 What man is he that lusteth to live: and would
fain see good days?

¹ Hugh of S. Victor here adduces one of his singular arguments from the barbarous etymology of that age: that fear is

to be coupled with love, because the very word *filius* is derived from *φίλος*, which, says he, means love.

- L. A sermon on this text is extant among those of S. Chrysostom, though apparently written by a Latin writer, an imitator of S. Augustine. He represents mankind as interrogated, and unanimously replying in the affirmative to the question contained in this verse; but immediately, as soon as the way in which these good days are to be obtained is made known to them, drawing back from it. *To live*: and there is but one kind of life that is worthy of that name. The life which we live, says S. Bernard, is rather death than life,—a deadly life; and from the very moment in which we begin to lead it, we do nothing but approach death, and begin to die: *there* only is true life, where life is lifelike and vital. *Good days*. Shall we hear a description of these *good days*, from one who, by the rough road of martyrdom has long since entered into them? "The saints shall exult in glory; they shall see God and shall be glad: they shall rejoice, shall be satiate with glory, shall be replenished with eternal felicity. There they shall not taste by broken fragments how sweet is God, but shall be imbued, and fulfilled, and satiate, with that wondrous deliciousness: nothing lacking, nothing attacking: all their desire, CHRIST, present among them, shall fulfil. They shall never grow old, they shall never pine away, they shall never grow sick: perpetual satiety, happy eternity, shall confirm the sufficiency of their beatitude. No concupiscence shall then be in their members; no carnal rebellion shall ever, ever more arise: but the whole condition of redeemed man shall be chaste and pacific: nature shall be made whole in its very essence, and thenceforth shall remain so, without any spot or wrinkle. Lastly, God shall be all in all; and His presence shall satisfy all the appetites of soul and body: and for the future, the ministrating operations of angelic virtues towards us shall die: and the city of God, filled with inhabitants, governed by its perfect statutes, shall never again be changed from the fixed state of consummate blessedness." *Good days*. Moses never saw them; Paul never saw them; our LORD Himself, according to the flesh, never saw them; never, in the land of the dying: it was necessary that they should wait, till they could enter on the Land of the Living. Or, as Augustine neatly expresses it, "It is folly and madness for us to seek good days here, when the LORD and Creator of days had none such."

S. Bernard.
in Ps. xc.

S. Cyprian.
de Laude
Martyr.

Ven. Bede.

- 13 Keep thy tongue from evil: and thy lips, that they speak no guile.
- 14 Eschew evil, and do good: seek peace, and ensue it.

- L. Oh how they all dwell—those masters of the spiritual life, on the well keeping of the tongue as the first step to Paradise! From Pambo in the desert, who, asking advice of the aged monk what were the chief duties of an ascetic,

and the old man beginning, "I said, I will take heed to my ways, that I offend not with my tongue," replied, "That is enough, let me go home and practise it"—to the teachers of this day, all dwell on S. James's exhortation, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." But none has written more strikingly, more eloquently, more attractively, than Drexelius in his little book with that quaint title, *Orbis Phaeton*. Read that work, study its deep engravings—and, so far as knowledge goes, O Priest, thou wilt be well qualified to preach on one of the most important subjects which can ever occupy thy pulpit.¹ "Man," exclaims S. Augustine, "can tame the wild beast: can he not tame the wild tongue? subdues the lion, but subdues not the course of talk; himself tames, but tames not himself; tames that which he fears, and not that which he ought to fear, so as to tame himself." Where shall we look then for the remedy against this evil,—where for a lesson in this hard kind of wisdom, save to the pulpit of the Cross, compared with the silence at the Pavement? The spotless Lamb in the one taught us that there is a time to keep silence: in the other, He made it no less manifest that there is a time to speak. That tongue indeed was not only kept, in its last earthly accents on the Cross, from the very mention of evil, but how did it scatter blessings everywhere around it! *Eschew evil and do good*. The old command, so constantly repeated in different words; "Cease to do evil, learn to do well." "Beloved, follow not that which is evil, but that which is good." The child's lesson "to renounce the devil and all his works," first: then "to keep God's holy will and commandments and walk in the same all the days of my life." *Seek peace and ensue it*: or, as the Syriac version has it, *run after it*. Well says an ancient writer, "He saith not, If peace follow thee, receive it: but, even if it flies from thee, follow it. For example: if (which is possible, for thou art a man) thou shouldest have quarrelled with any, if he first invites thee to peace, then peace follows thee: with joy receive it. But if he, being evil, persevere in evil, then peace is hidden from thine eyes; but do thou, as a son of peace, knock at the door of peace—and this is to seek peace. Say not, He was the first to do the wrong, and ought to be the first to make the apology; thou art more glorious, if, though injured, thou ensuest peace, than if thou endeavourest after vengeance. Seek therefore peace, that thou mayest find the reward of peace." Those

S. Jame

Serm. 4, de
Verb. Dom.

Eccles. iii. 7.

Tauler. de
Passion.
cap. 43.

Cd.

Auct. Op.
Imperf. in
S. Matt.
Hom. 9.

¹ This treatise is longer than most of those of Drexelius. The edition I use (Munich, 1629,) consists of two 12mo volumes, each containing 700 pages. Any one who would reproduce it in English—perhaps with a little

abbreviation—and would re-engage the curious plates of Sadeler, would deserve the gratitude of the English Church. In the mean time I would very earnestly recommend the original to my brethren.

L.

who have been tracing, in the former part of the Psalm, the details of the Eucharistic Sacrifice, see here the frequent mention of peace, whether in the Episcopal *Pax vobis*, the giving the kiss of peace, or the *Dona nobis pacem*. And they quote very well two passages from Propertius, which might have been written by a Christian poet :—

Eleg. iii. 8, 1.

Pacis amor Deus est : pacem veneremur amantes :
Pax juvat : et mediâ pace repertus amor.

And again :

Si Deus est et Amor, pacem meditatur, amatque
Quæ bona sunt,—cur hunc non celebrabo Deum ?

S. Hieron.
Ep. 113.

He is our Peace. And in that sense, too, *seek peace, and ensue it.* So He is typified by Solomon, the Pacific King, but more especially in the Canticles. S. Jerome sums up the whole of these verses very well : “ Unless we hate evil, we cannot love good ; nay, rather, we must do good, that we may decline from evil : we must seek peace, that we may flee war ; nor is it sufficient to seek it, unless when we have found it and it flies from us, we follow that up with all care, which passeth all understanding : that in which the habitation of God is set, as the Prophet writes : ‘ His place is made in peace.’ And it is well said, *ensue peace*, according to that of the Apostle, ‘ *ensuing hospitality* ;’ that not with any commonplace and every-day language, with any lip-words, we invite guests ; but retain them with all the ardour of our minds, as offering themselves for our gain and profit.”

15 The eyes of the LORD are over the righteous :
and his ears are open unto their prayers.

16 The countenance of the LORD is against them
that do evil : to root out the remembrance of them
from the earth.

S. Ambros.
Hexaem.
cap. 9.

These two verses exactly respond to the preceding couplet. The present verses tell why we should do that which the former command. *The eyes of the Lord.* For it is better, says S. Ambrose, to have an approving glance than a laudatory word. But in the highest sense, those blessed eyes, so heavily then pressed by the Crown of Thorns, and dimmed with the blood thence pouring down over the mystical vestments of the true Aaron, were over all the generations from the Day of Pentecost till the Day of Judgment : watching all their struggles, sympathising with all their defeats, rejoicing in all their victories : marking and acknowledging each little work done for Him ; and looking past the light afflictions for the moment, to that far more exceeding and eternal

Tauler. de
Pass. cap.
40.

weight of glory. Here, as so often, when the wicked are spoken of, the great Commentators of the Church are almost silent.

17 The righteous cry, and the LORD heareth them : **Y**
and delivereth them out of all their troubles.

And this verse, no doubt, is one reason why the Psalm in which it occurs is appropriated to the Commemoration of Martyrs. Delivered out of all their troubles they are, not in the earthly sense of liberation ; but, as the ancient poem says,

By one short hour of death and pain,
Life everlasting they obtain.

And this is, oh how far ! the truer deliverance : as Peter, crucified on the Janiculan Hill, obtained a more glorious liberty than he found when, having passed through the streets, the Angel left him. And it is truly said, *Out of all their troubles* : when not from bodily pain only—not from sin and its temptations only—not from fatigue of body or soul only, but from all of these together, all at once, the intended cruelty of the persecutors frees them for ever. *The righteous cry and the Lord heareth* : but why ? Because once the *Righteous cried* and the LORD did not hear : when the time of our Captain was come, that He should be delivered into the hands of wicked men : when the threefold prayer in the Garden of Gethsemane, though heard indeed in the spirit, was refused according to the letter. And therefore hence, O true servant of God ! thy prayers must be heard, thy supplications must be accepted. He was forsaken and disregarded from Calvary, that to them the ears of God might ever be open, the answer of God might always be ready. *From all His troubles !*

A.

Rupert.

For Thee all pangs they bare :
Fury and mortal hate ;
The cruel scourge to tear ;
The hook to lacerate.
But vain their foes' intent ;
For, every torment spent,
Their valiant spirit stood unbent.

The Hymn,
*Sanctorum
meritis.*

"They cry to Him," says the Eastern Church, "for strength—and from Him that was wounded to the Death, and weak with mortal weakness, on the Cross, they obtain might. They cry to Him for Wisdom—and from Him that condescended to the ignorance of childhood they receive counsel that cannot fail. They cry unto Him for riches—and from Him that had not where to lay His Head, that was born in the poor Inn-Manger, and buried in a given grave, they receive the pearl of great price. They cry to Him for

Cathisma on
Wednesday
in the Week
of the Oint-
ment-bear-
ers.

joy—and from the Man of sorrows and acquainted with grief they receive the pleasures that are on His Right Hand for evermore.”

18 The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

S. Basil.

Oh glorious promise of the Incarnation, to them that sat in darkness and in the shades of death ! After all the miseries and clouds of the four thousand years, the LORD drew nigh—nigh, to heal a world sick to death—nigh, to give hope to the hopeless—nigh, to rise, the Sun of Righteousness, on the night of error ! And not then only, but now, now to every repenting sinner, He is nigh, Who came, not to call the righteous but sinners to repentance : He Who, while He tabernacled in the flesh, was so ready with His “Neither do I condemn thee.” And notice the repetition of these words, *heart*, and *spirit* : as if on them the whole virtue of the promise depended. Not a contrite exterior : “they disfigure their faces, that they may appear unto men to fast”—not

S. Matt. vi.
16.

S. Matt. vii.
22.

Baruch ii.
18.

A.

C.

troubled lips : “Many shall say in that day, LORD, LORD, have we not prophesied in Thy Name, and in Thy Name cast out devils ?” But sorrow of the heart, not of the mouth ; humility of the spirit, not of the expressions. As it is written, “The soul which is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul will give Thee praise and righteousness, O LORD.” Cassiodorus says, “The custom of men and God’s work are different in this matter. For he who desires to get nearer to those who are higher than himself stands on tiptoe : he stretcheth himself out if he would reach a lofty building. But the LORD Most High cannot be reached save by those who are bowed down by humility, nor can we attain to His sweet joys, save by bitter tears.”

19 Great are the troubles of the righteous : but the LORD delivereth him out of all.

Tertullian.
cont. Mar-
cion. cap.
19.

Even the Jews see in this a prophecy of the Messiah ; and how shall we not, then, O blessed JESUS, apply the verse altogether to Thee ? to Thee, so prefigured in it, as that Thy Saints may only follow afar off, filling up that which is behindhand of Thy affliction in the Flesh for Thy Body’s sake, which is the Church ?

The Se-
quence, JE-
sus dulcis
Nazarenus.

Caput JESU, cor, mens, manus,
Vulnus, livor, sanguis planus,
Pedes, corpus, vigor sanus
Parantur hominibus :

Hæc torquentem passa dura
His læsura et natura
Reparantur piâ curâ
Purgatis criminibus.

Many are the troubles. "Each Limb of Thy Holy Flesh," Idiomela on Friday of the Holy Sufferings. exclaims the Eastern Church, "endured ignominy for our sakes, Thy Head, the Thorns; Thy Face, the Spittings; Thy Cheek, the Buffets; Thy Mouth, the Gall mingled with Vinegar for Thy Taste; Thine Ears, the blasphemies of the Wicked; Thy Back, the Scourges; Thy Hand, the Reed: Thy whole Body was stretched on the Cross; Thy Hands and Feet endured the Nails, and Thy Side the Spear; Thou That didst suffer for us, and by Thy Sufferings didst set us free." *Many are the troubles.* And in that He bare them as Man, worship His longsuffering as God.

Admirabilior quia mundum morte redemit,
(Sic placuit) quam quod condidit a nihilo.
Credere namque Deo facile est quæcumque volenti,—
Credere difficile est sed voluisse mori.
Hoc voluit tamen, ingenti percussus amore :
Et postquam voluit, quis potuisse neget ?
Dat cælum, et perfert fanda atque nefanda.—Quid ergo ?
Flecte genu ; mentem surrige : Numen Homo est.
Aspice luctantem cum Morte Hominemque Deumque :
At vincit moriens : et tibi Victor ovat.

Lævin. Tor-
rentius, *De*
Christo Cru-
cifix. Elegia.

And, if we turn from the Head to the Members, the proper commentary on this verse would be such a work as that of Gallonius, *De Martyrum Cruciatibus*: where are set forth the racks, the scorpions, the plumbatæ, the crosses, the furnaces, the wild horses, the stocks, the bent trees, the furious beasts, the wasps, the precipices, the *scaphæ*, whereby CHRIST's constant Martyrs were tried. *But the Lord delivereth him out of all.* No better explanation of these words than those with which that writer concludes his task: "These, then, O unconquered soldiers of God, O gallant Chieftains of CHRIST, these are the glorious trophies of your victory, the most manifest proof of your faith and your gratitude. Death, O ye noble warriors of God, which ye so ardently desired, hath ever for you the eternal and happy life. Blessed are ye indeed: delivered of a verity out of all your troubles! And do all not say so, when, as your earthly sufferings were increased, so ye, beholding with your mortal eyes the heavenly reward, spake thus to the LORD in your hearts without any motion of your lips: Here, O most merciful God, let our bodily sufferings be increased, if only hereafter our peace and our rest may be augmented!" Or, if you prefer the ancient hymn:

Dum sic torti cedunt morti Carnis per interitum,
Ut electi sunt adepti Beatorum præmium.
Per contemptum mundanorum Et per bella fortia,
Meruerunt Angelorum Victores consortia.

Gallonius,
de Mart.
Cruciat.
Ed. 1602,
p. 364.

The Se-
quence, O
beatu bea-
torum.

S. Petr. Cel-
lens. Serm.
de Ascens.

But if so with them, what of their Head? How was He *delivered out of all* His troubles when the cloud received Him out of the sight of the Apostles, when the everlasting gates were commanded to lift up their Heads, that the King of Glory might come in? How was He *delivered from all* His miseries when this Royal Pilgrim, having returned from the far country that He had redeemed, sat down at the Right Hand of the FATHER, "from henceforth expecting till His enemies be made His footstool?"

20 He keepeth all his bones : so that not one of them is broken.

Exod. xii.
46.

Marvellous prophecy of this true Paschal Lamb ! As it is written under the old law : "neither shall ye break a bone thereof."

Horæ de
Pass. *Ad
matutinum
gemide.*

Quapropter grex carnificum
Os tibi non confregit :
Longinus sed deificum
Tuum latus impegit.

S. Eulog.
cont. Novat.
in Bibl. Phot.

S. Basil.
Hom. in Ps.
xli.

S. Greg. M.
Mor. v. 22.

S. Greg. M.
Mor. xxiv.
38.

S. Matt.
xxviii. 20.

S. Alb. Mag.

Job x. 12.

It is remarkable, however, how slight is the allusion made to this, the literal sense, in the commentators. They rather dwell on the marvellous care with which God watches the bones of His Saints : so that, though their framework be taken to pieces for a while, they are not really broken—not really injured, but guarded safely till the voice of the Archangel shall reunite them. So, again, they understood the words of those valiant men, those heroes of the Church, whom God raises up from age to age to do His mighty works, and who may well be called its bones. Or, better still, S. Gregory understands it of those valiant acts themselves : that let Satan oppose them as he will, let all the powers of hell draw out their array against a single deed of God's chosen warriors, they shall not be able to gainsay or to prevent it : whence S. Bernard may well encourage every Christian man to fight his battles with courage, to run his race with ardour, since not one of the bones, or the noble actions which he contemplates, shall fail of its purpose. Again, the same S. Gregory, in another place, takes the bones of the Church to be its ecclesiastics, and thus the promise comes to the same thing as those most glorious words uttered to the Disciples : "Lo, I am with you alway, even unto the end of the world." S. Albert well connects this promise with the afflictions of the righteous which have just been spoken of ; because thus they suffer, therefore their bones, that is their faith and hope, and the actions springing from these, shall not be broken or decay. And so it is written : "Thy visitation hath preserved my spirit."

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

Or, as it is in the Vulgate—*The death of sinners is most evil.* Hear S. Peter Damiani:

All come round him! Cogitation, Habit, thought, and word are there:

All, though much and long he struggle, Hover round him in the air. Turn he this way, turn he that way, On his inmost soul they glare.

Conscience' self the culprit tortures, Gnawing him with pangs unknown:

For that now amendment's season Is for ever past and gone,
And that late repentance findeth Pardon none for all her moan.

The Hymn,
*Gravi me
terrore pul-
sas.*

Hear Dionysius the Carthusian:

Conscience bearing attestation
To her own prevarication,
Can in final condemnation

Nought but even justice find.
Then such forms of wrath address her,
And with pains so sore distress her,
That the soul—such griefs oppress her—
Maddens into fury blind.

The
Rhythm,
*Homo Dei
creatura.*

By the blessed reprobated,
And to hopeless sorrow fated,
Ruined, blighted, desolated,
Down she sinks for ever lost.
Fire and frosty tempest roaring,
Dark and sulphury vapour soaring,
Damned souls their fate deploring,
And the gulf that is not crossed.

They that hate the Righteous. Take it in its highest sense, and then think of the deaths of Spinosa, of Robespierre, of Voltaire, whose motto of *Ecrasez l'i* ***** my pen shrinks from writing, of Julian, casting his blood into the air, and exclaiming with his dying voice, THOU HAST CONQUERED, O GALILEAN! and then say, with all the heart and soul,

A pœnis inferi Libera nos, Domine!

And now:

Glory be to the FATHER, the LORD in Whom we make our boast; and to the SON, the Angel That tarrieth round about them that fear Him: and to the HOLY GHOST, Who is near unto them that are of a contrite heart;

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

COLLECTS.

O God, Disposer of the Angels and of all creatures, send forth Thine Angel to tarry round about us, that we, being guarded by his protection, may be delivered from the most evil death of sin. Through (2.)

Mozarabic. Let our soul bless Thee, O LORD, at all times, because that in Thy corrections Thy love is always present, while Thou both chastenest us with Thy discipline, and cherishest us with Thine indulgence; while by strengthening Thou healest us, and by healing Thou strengthenest us. Grant therefore that we, who have tasted Thy sweetness in faith, may receive Thy most full retribution in Thy pleasures. Amen. Through Thy mercy (11.)

Mozarabic. Redeem, O LORD, the souls of Thy servants, who do put their trust in Thee: grant of Thy clemency that we may find Thy blessing in adversity as well as in prosperity: and, because Thou art nigh to them that are of a contrite heart, open Thine ears to the spirit of our contrition, and let Thy peace, which passeth all understanding, keep our souls and bodies. Amen. Through (11.)

D. C. [O God, Who art gracious unto all, cause us to eschew evil and to do good. Grant that we may ever seek peace and ensue it, whereby, tasting and seeing Thy sweetness, we who trust in Thee, may, through Thy preventing mercy, obtain everlasting blessedness. Through (1.)]

PSALM XXXV.

TITLE: A Psalm of David. Vulgate: Ipsi David.

ARGUMENT.

ARG. THOMAS. That CHRIST guards and defends us with spiritual arms. The voice of CHRIST to His FATHER in His Passion against the Jews. The voice also of the Church in Fasts and against the rage of devils. All the Psalm is spoken in the Person of CHRIST; and by CHRIST may be referred to all Psalms. Through the Fast.

VEN. BEDE. The whole Psalm is said in the Person of CHRIST, Who seeketh to be freed from the persecution of His enemies: and since *Ipsi* is prefixed to His Name, none else of His members, but the Mediator Himself is set forth. Through all this Psalm it is the LORD CHRIST that speaks with respect to the dispensation by which He suffered. In the first part, He demandeth retribution against His adversaries; which words, nevertheless, will avail to their conversion. *Plead Thou My cause.* Next, He rejoiceth concerning His Resurrection; and upbraiding the Jews with their iniquities, expoundeth that which was done in His own Passion. *And, my soul, be joyful in the Lord.* Thirdly, He promiseth that, throughout the whole orb of the world, praise shall be rendered, by His own members, to the power of the FATHER, Who, by the benefit of His Resurrection hath delivered Him from His enemies; praying that the persecutors may be confounded, and the faithful may exult in great glory. *So will I give Thee thanks in the great congregation.*

EUSEBIUS. A supplication of the Righteous One, and a prophecy of CHRIST.

ARABIC PSALTER. A prophecy concerning the Incarnation, and concerning those things which the people perpetrated against Jeremiah.

S. JEROME. This Psalm contains the Sacrament of the LORD'S Passover, in which it is to be noted that the things which are spoken with humility, weeping, and lamentation, are not to be referred to the Divinity, but to the Flesh, which it assumed. He prayeth therefore to the LORD the FATHER, and saith.

VARIOUS USES.

Gregorian. Monday: Matins.

Monastic. Monday: I. Nocturn.

Parisian. Tuesday: Prime.

Lyons. Tuesday: II. Nocturn.

Ambrosian. First Week; Thursday: II. Nocturn.

Quignon. Monday: Matins.

ANTIPHONS.

Gregorian. } Fight Thou * against them that fight against me.
Monastic. }

Parisian. When they were in trouble * I behaved myself as though it had been my friend or my brother.

Ambrosian. Say unto my soul, * O LORD, I am thy salvation.
Kyr. Kyr. Kyr.

Mozarabic. Say unto my soul, O LORD, * I am thy salvation.

1 Plead thou my cause, O LORD, with them that strive with me : and fight thou against them that fight against me.

This is the second of the Passion Psalms: the first being Psalm xxii. They notice that, as He was thirty-four years old according to the flesh when He entered on His Passion, so this Psalm comes rightly in order as xxxiv. (according to Western reckoning.) So highly did the African Church esteem it, that it was given to S. Augustine by his fellow Bishops to write a treatise on. *Plead Thou my cause.* It is a great spectacle, S. Augustine very nobly says, to see God armed on thy behalf. But armed He is for us, whenever in His strength we take the battle in hand with our inbred corruptions: whenever, for His truth's sake, we go forth to battle with the world. And then, "If God be for us, who can be against us?" Or, as it is in the Vulgate, *Judge, O Lord, them that hurt me.* As a patient sufferer said of old, when asked what was his greatest comfort in an overwhelming storm of calamity, "The LORD is Judge." As much as to imply that, let whatever judgment be passed upon him by men, a tribunal of perfect equity existed in the LORD's mountain. If we see in this verse, as the Master of Sentences does, the general cry of the saints to God, then it is a parallel text

C.

Bongus, de
Myst. Numerorum,
sub 34.

A.

Vie du P.
Avrillon.

- Ay. with that prayer in the Apocalypse, "How long, O LORD, holy and true, dost Thou not avenge our blood?" But take it rather of the LORD Himself, in the last stage of mortal weakness, the ashy paleness of death stealing over His face, the drops of most precious Blood almost ceasing to fall from the wounded hands and feet,—that hour when, according to the belief of the Church, Satan made his last and fiercest assault on this spotless Lamb, as he will on us,—that hour when His own prophecy was fulfilled, "The Prince of this world cometh:" and then hear Him, knowing that the salvation of the world hung on His victory alone, that the misery or beatitude of all generations depended on His mighty arm, then stretched in weakness on the Cross, and fastened to it with dreadful nails,—hear Him cry to His FATHER and our FATHER, to His GOD and our GOD, *Plead Thou My cause, O Lord, with them that strive with Me!* It is well observed by Hugh of S. Victor, that the punishment of those who secretly oppose the righteous is frequently reserved to the next life: *Plead Thou*: whereas open adversaries are openly crushed in this: *Fight Thou*. Here, once for all, it is well to quote S. Asterius's six reasons for imprecations like these in the Psalms. 1. The emendation of those against whom they are uttered. 2. That their punishment may be in this world, not the next. 3. That others may learn wisdom by their sufferings. 4. That our own existence may be freed from their plague and danger. 5. That others may be terrified, and fear to do the like. 6. That the triumph may not be given to unbelievers, of asking, Where is now their GOD?¹
- S. John xiv. 30. Venerable Bede understands the first clause of the Head, the second of the members: *that strive with Me*, namely, while our LORD still tabernacled on earth; *that fight against Me*, to the end of time, and after His Ascent to the FATHER.
- Hugo Victorin. *Against them*. And who are *they*? S. Albert well observes, that David had three principal enemies: Goliath, Saul, Absalom. Goliath, by the assent of all, is a type of Satan. Saul, which by interpretation is *craving*, signifies the flesh, which in very deed is ever craving. Absalom, which means *The Father's Peace*, is the world, which comes with a show of feigned peace in the hope of luring the soul. It is the same thing which Adam of S. Victor tells us:
- S. Asterius, Hom. 8.
- V. Bede.
- S. Albert. M.

¹ The subject being one of importance, let me give the saint's actual words: Τὸ κατεύχεσθαι τῶν ἐχθρῶν, δι' ἐξ αἰτίας φασί. Μίαν, βελτιωθῆναι τοὺς ἐχθροὺς βουλόμενος. Τύπτε γὰρ ἀδύκιμον ἀργύριον, καὶ καθαρισθίσεται. Δευτέρα, ἵνα ᾤδε μαστιζόμενοι, καὶ πολεμούμενοι, κυνόφτερον πειρασθῶσι τῆς αἰωνίου κολάσεως. Τρίτη, ἵνα ταῖς τούτων μάστιξι

ἄλλους εὐρέθῃ σωφρονίζων. Παν-οὔργος γὰρ ἰδὼν ἄφρονα μαστιζόμενον. κραταιῶς αὐτὸς παιδεύεται. Τετάρτη, τὸν βίον λοιμοῦ καὶ νόσου ἀπαλλάττων. Πέμπτη, ἵνα μὴ καὶ ἄλλοι αὐτῷ μαθητεύθωσι, τὰς ἐπενεχθείσας πληγὰς φοβηθέντες. Ἑκτὴ, ἵνα μὴ εἰπωσὶ τινες· Ποῦ ἐστὶν ὁ Θεὸς τοῦ Δαβὶδ; μὴ αὐτὸν ἐκδικεῖ καὶ σώζει;

Caro, mundus, demonia,
Diversa movent prælia :
Incursu tot phantasmatum
Turbatur cordis Sabbatum.

The Se-
quence, *Su-
pernae Ma-
tris gaudia.*

2 Lay hand upon the shield and buckler : and stand up to help me.

He has before asked for assistance: he now specifies the kind of assistance that he needs. Hugh of S. Victor says very well (with reference to the Vulgate, which has it, *Apprehende arma et scutum*); "We fight with arms, we are protected by a shield. For the world fights against the elect in a twofold manner: by word and by sword. The word of falsehood we overthrow by wisdom: the sword of adversity we resist by patience. Wisdom therefore forms the arms, patience the shield which we take. But why do we say to God, *Lay hand upon the shield and buckler*, unless because He, fighting in us, arms us against our adversaries? because, as we receive His gifts from Him, so without Him, we cannot use those gifts to our salvation?" Or we may take it mystically, of the Incarnation of our Blessed LORD. The arms, or sword, His blessed soul, which could not fulfil its entire purpose till drawn forth, so to speak, from the sheath of its body. The shield, that Body itself, exposed to so many blows, made of metal molten from the earth, glittering in the sun. And it was only by means of that Incarnation that the God, Who willeth not the death of a sinner, did really *stand up* to help us. And see again the likeness between the Head and the members. "Take unto you the whole armour of God," says S. Paul to the latter: *Lay hand upon the shield and buckler*, says David to the former. Because He, therefore you: no use in our girding ourselves with spiritual armour, unless He, in the first place, had girded it on Himself.

[As it is written in another place: "He shall take to Him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield, His severe wrath shall He sharpen for a sword." These are the weapons of which the Psalmist has need. But as the just, when made perfect, "shall beat their swords into ploughshares, and their spears into pruning-hooks," so God too, when punishment is over, will change His complete armour of jealousy for the vestments of peace, the breastplate for the alb and rational,¹ the helmet for a priestly mitre, the shield into the holiness of peace, wrath into lovingkindness.]

¹ [The *rational* was a jewelled golden plate, engraved with Christian emblems, anciently worn by Bishops in imitation of

the breast-plate of the Jewish High Priest. It disappeared in the West about the fourteenth century.]

C.

Hugo Vic-
torin.
Sic Salvian.
de Guber-
nat. lib. iii.

S. Cyril. in
loc.

Ay.

Origen.
Wisd. v. 17.

Isa. ii. 4.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

First, there is a difficulty in the meaning. *Stop "the way,"* say both of our versions. Both the Italic and Vulgate, without finishing the sense, *conclude adversus eos*. But we will rather take it, *Bring forth the spear and the bowstring*:¹ a translation which, I think, has some peculiar beauties of its own. If he spoke principally of defensive armour before, now he seems to turn to that which is offensive. For it is not enough to the Christian warrior only not to be conquered; he must in his turn assail. "Ye shall take them captives, whose captives ye were." "We are more than conquerors through Him that loved us." And thus here, not only the spear, to attack in hand-to-hand conflict, but when the invading hosts of evil spirits have been put to flight, then the bowstring, still further to confuse and to overwhelm their rout. A most true signification; but, if you prefer the other interpretation, the commentators will tell you how *shutting up the way* is utter destruction; the victorious host behind, the hand of the LORD, an insurmountable barrier, stretched out before. Just as the men of Ai: "they were in the midst of Israel, some on this side, and some on that side: and they smote them so that they let none of them remain, or escape." Just again as it was when the Angel stood before Baalam and his ass: when "he went further and stood in a narrow place, where was no way to turn, either to the right hand or to the left." *Say unto my soul*. "To say," with God, is the same thing as to do; and I have already explained why "He spoke," or "He said," is so often employed for "He did." Some would take *My soul* in the sense of "My earthly life:" and then it becomes a figure for the LORD's Resurrection. That precious Body must indeed for a while be deprived of its proper life; but God the FATHER would still be with it, would still preserve it from corruption, would still be its *salvation*. Or, if we will, we may take the figure into our mouth, and address it to Him Who, "in that He hath suffered, is able also to succour." *I am thy salvation*. It is said in another place, "There is no help for him

Felix Fo-
lengius.
Dr. Good.

Theodorus.

Z.

S. Nicepho-
rus.

Josh. viii.
22.

Numb. xxii.
26.

Ay.

S. Albert. M.

¹ The word קֶסֶל or קֶסֶל has generally been taken to mean, and *stop*, i.e. the way or the progress. But, as in the former verse we had "shield and buckler," so here we seem to want "spear and" some offensive kind of arms. Here the Arabic سكّر which means a *nerve* or *string*, comes in very well: and so we

may translate it bowstring. I do not see that there is much force in the objection of Lorinus: "Cur Hebræorum Deum Hebræus Persicis armis David armaret?"

[Modern critics translate the word as "battle-axe," comparing the Eastern term σάραπισ, found in Herodotus and Xenophon.]

in his God." But he, whose hosts said so, is a liar, and the father of it; convicted of being so here. And there is an intimacy, and closeness, and dearness in that phrase, *say unto my soul*, which nothing else can express. "Speak ye to the heart of Jerusalem," is the Prophet's command. "Speak to the heart of thy servants," says Joab to David. It is written of Hezekiah, before the great invasion of Sennacherib, that he "spoke to the heart" of the people. "I will allure her, and speak to her heart," says the LORD Himself of His Church. O Thou true David, thus speak Thou to us, when we are wearied out with the burden and heat of the day! O Thou true Hezekiah, thus encourage us, when the spiritual Assyrian draws nigh to besiege the citadel of our hearts, with all his hosts: and, save in Thee, we have no trust nor hope!

Isa. xl. 2.
2 Sam. xix.
7.
2 Chron.
xxxii. 6.
Hos. ii. 14.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

Notice this: how over and over again shame is spoken of as the portion of God's enemies. "Some to shame and everlasting contempt"—their final doom. And so in the Prophet: "Let them be confounded that persecute me, but let not me be confounded." And therefore it was that He endured such shame on the Cross. For we are sadly too apt to forget, in reading of the sufferings of martyrs, and of Him That is the Martyr of Martyrs, how great a part of that bitter cup was filled by shame. And well was it said by the Martyr-Archbishop on the scaffold: "Jesus despised the shame for me; and God forbid that I should not despise the shame for Him!" But there is no occasion to confine this passage of the Psalmist to an evil sense; it may be taken as a prayer that they may experience such salutary shame in this world, as not to be put to everlasting confusion in the next. *That seek after my soul.* But how is this, when in another place he complains with bitter grief, "No man sought after my soul?" Compare the two passages, and learn how slack are the efforts of those that *seek after* our souls for good, compared with the eagerness and perseverance of those that seek after it to destroy it. *Put to shame.* Well says S. Bernard, "What will be the confusion, what the shame, what the grief, when, in the sight of all, the turpitude of evil men shall be stripped bare, their ignominy revealed, their filth made manifest! When the sinner, then made immortal, shall be gnawed by the worm of internal conscience with all its malignity: shall be gnawed?—ay, consumed by it: and there shall be no place for dissimulation, nor hope of salvation."

Dan. xii. 2.

S. August.
*de Agone
Christiano.*

Cd.

S. Gregor.
Naz. Apo-
log. i.

A.

S. Bernard.
in Psalm. l.
(xliv.) 21.

Rolina de
Moura, *In-
ferno*, ix.

Ah! quem podéra crêr quando vivia
Na sancta obediencia e justa vida,
Que taes contas, e tal desconto havia
Para a minima culpa commettida!
Quão mal tamanho excesso tentavia
Como arrisca a Graça ja perdida!
Que preceito difficil e scabroso
Não fôra facil, brando, e deleitoso!

S. Albert. M.
Genes. xiv.
21.

Seek after my soul. They ingeniously give the speech of the ancient monarch to the true King of Sodom: "Give me the persons, and take the goods to thyself."

5 Let them be as the dust before the wind : and the angel of the LORD scattering them.

6 Let their way be dark and slippery : and let the angel of the LORD persecute them.

- L. The literal reference, no doubt, is to the Egyptians. *Dust before the wind*, when they said, but too late, Let us flee! their way, dark and slippery, is the plague of darkness. And notice the horror and magnificence of the vengeance, the Angel still further dispersing that which is already scattered by the wind: hurrying forward and pressing on (as the Vulgate well has it, *coarctans*) those who, had they time to be cautious, were yet in the extreme of danger. "A horrible way," says S. Augustine. "Darkness alone who feareth not? A slippery way alone who avoideth not? In a dark and slippery way how shall men go? where set foot?—These two ills are the great punishments of men—darkness, ignorance; a slippery way, luxury." They take *slippery* of the sin of impurity, because it is, so to speak, a sliding slope to every other crime: as David began with adultery and ended in murder. Solomon began with unbridled lust, and ended in idolatry. Whence notice how often, in her ferial hymns, the Western Church prays to be defended from every thing that is *lubricum*.
- A.
- Ay.

Die Domi-
nicâ.

Ne fœda sit vel *lubrica*
Compago nostri corporis;
Per quam Averni ignibus
Ipsi crememur acrius.

And again—

Feria ii.

Pater potentis gratiæ
Culpam releget *lubricam*.

And again—

Feria v.

Oculi nec peccent *lubrici*
Nec noxa corpus inquinet.

And yet once more—

Excita sensu lubrico¹
Te cordis alta somniant.

Sabbato.

But take these verses in their highest and noblest sense, as spoken by our Blessed Lord on the Cross. The darkness, the miraculous darkness of the Three Hours is passing off; and with it, their last effort being now all but over, their last battle being now all but lost, the host of evil spirits that have had their station all the weary time by that tree where the world's Salvation hung, are hasting off together into the abyss. There, as they hurry along, retreating with the retreating darkness, and pursued by those Heavenly Spirits who have kept watch by the Cross, "*Let their way,*" exclaims the Man of Sorrows, now almost the Lord of Glory, "*Let their way be dark and slippery, and the Angel of the Lord persecuting them.*"

S. Thomas à
Villanová in
loc.

[The loving and merciful temper of the great Western divines is well shown in Haymo of Halberstadt's explanation of this verse. He takes it of the conversion of sinners. Let them, says he, be lifted up from earthly things and raised towards heaven as easily as dust, by the rushing mighty wind of the Spirit of God, and let His Angel, whether a good one persuading, or an evil one terrifying, aid the work, *compelling* them (Vulg.), should they resist the Spirit, so that they may be converted, whether voluntarily or by compulsion, and that the way of sin, once bright and pleasant to them, may appear dark and perilous to them thenceforward.]

Haymo.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

And first notice *the net* and *the pit*: as if to show us that Satan has various kinds of temptations, answering to the characters whom he endeavours to destroy; just as some animals are taken by the snare, some by the pitfall. Cardinal Hugo notes the multitude of sins heaped up together in this one verse—malice in *privily*, or, as it is in the Vulgate, *without reason*; deceit in *the net*; cruelty in *to destroy me*: folly in *without a cause*; presumption in that it is done against *my soul*, which is committed to God, and is no longer under my own care. *Net*. That was a marvellous vision of S. Antony, in which he saw the whole world full of the snares of Satan: marvellous, and oh! how true!

L.

Hugo Card.

¹ This is one of the many instances of the marvellous depth of these ferial hymns—hymns which at first sight are considered dull, and which it requires some amount of study to appre-

ciate. But, *when* appreciated, they claim a place infinitely above the best among the pretty (and they *are* extremely pretty) ferial hymns of the Parisian Church.

Pia Desideria. Lib. ii.
Gemit. 9.

Scilicet illa fuit spectri feralis imago
Antonî celso vertice visa jugi :
Cum parvare oculi collecta sub unius ictum
Omnia, quæ mundo dedita regna jacent.
Omniaque hæc ingens obsepserat undique rete,
Multaque furtivis stamina sparsa viis :
Quisque suas fraudes—sensit sua vincula quisque ;
Hic caput, ille pedes vinctus, et ille manus.

Ay. *Nets.* And so they were in our dear LORD's pilgrimage. The Herodians had their net—the lawfulness of giving tribute to Cæsar—the lawyer his, Who is my neighbour? the Sadducees theirs, In the Resurrection, whose wife shall she be? But the deadliest net of all was the stone and the seal, and the quaternion of soldiers to keep guard. "Pilate saith unto them, Ye have a watch: go your way, make it as sure AS YE CAN." Oh bitter irony, more biting and poignant than ever was irony yet! *Without a cause.* "For what more without a cause," says Cassiodorus, "than this, to turn those very words to a crime and a reproach which were spoken for salvation?"

Ven. Bede.

C.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

S. Paulinus.
Epist. 2.

Origen. in
Cant. ii. 9.

Here is another instance of that which I shall have occasion to mention hereafter, the mixture of singular and plural in reference to the enemies of David. "*They* have privily laid their net—without a cause have *they* made a pit;" and now, *Let a sudden destruction come upon him unawares.* S. Paulinus tells us, "All the figure of this world which passeth away, and by the eyes allureth the heart, is spread with diabolical nets. Let us believe the Prophet, that we walk in the midst of gins and amongst swords." Origen long before had understood a verse of the Canticles in a similar way. Where we and the Vulgate read it, "Showing himself through the lattice," that commentator interpreted it, "having broken through and peering out from the nets which Satan has flung all round the world." And truly at length Satan was caught in *his own mischief*; when, endeavouring to destroy the preacher of truth, he made manifest the Divinity of JESUS CHRIST.

[And so Adam of S. Victor:

The Sequence,
*Salve dies
dierum
gloria.*

Prædo vorax, monstrum tartareum,
Carnem videns, nec cavens laqueum,
In latentem ruens aculeum,
Aduncatur.]

9 And, my soul, be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

They observe on the likeness there is between this verse and the commencement of the Magnificat. And rightly. When the net of Satan has come on himself, then is the time that the exceeding and eternal weight of glory begins for our LORD ; that when that net has been broken on Mount Calvary, then follows the glorious Ascension from Mount Olivet. And the expression is not without its own force, *All my bones shall say*. For the prophecy went long before that "a bone of Him shall not be broken:" and thus, remaining unbroken when those of the thieves were broken, they may well here be represented as praising the love and faithfulness of GOD. *Lord, who is like unto Thee?* We may well say with Augustine, "It is better to use these words than to endeavour to explain them." It is the question whence the archangel Michael derives his name : so the old hymn :

Ut Deus quis? sonat Michael;
Ut fortis! tonat Gabriel;
Salutis dona Raphael;
Laudatur his Emmanuel.

Ay.

A.

And they go through the titles which our LORD claims to Himself, "The LORD is our Judge, the LORD is our Lawgiver, the LORD is our King," and ask the question as S. Gregory does, looking at the different judges, and lawgivers, and kings raised up for God's people. *Lord, who is like unto Thee, Who deliverest the poor?* They take it with one accord of this poor human nature of ours ; so weak in itself, so subject in the best to be led astray, so destitute of all good gifts which may make it acceptable to God. *From him that is too strong for him*. And so the great poet of the Eastern Church, Joseph of the Studium, exclaims very well in one of his Lent hymns : "O my soul, how canst thou go forth to battle with thy spiritual enemy? with what armour canst thou gird thyself? what troops hast thou to fight on thy behalf? where are even thy ten thousand to oppose him that cometh against thee with twenty thousand? If thou hast to struggle against principalities and powers, and the rulers of the darkness of this world, in whom canst thou place thy dependence save in Him only Who is King of Kings and LORD of Lords?" And notice this : in the first clause the poor only is mentioned ; in the second, both *the poor* and *him that is in misery*. Why is this? Because in the first he refers to our LORD's life upon earth ; in the second, to the time when He Himself has been received up into heaven, and the Church is left to carry on her warfare alone. But still it is, *the poor and him that*

Ay.

Hugo Cardinal.

Idiomelon,
Thursday in
the third
week of the
Fast.S. Hraban.
Maur. Serm.
21

Hugo Cardinal.

is in misery: the poor, for He is the poor King even yet, coming among us so humbly as He does under the form of bread and wine. And yet He suffers in the sufferings of the Church that is in misery: "In all their afflictions He was afflicted;" "Saul, Saul, why persecutest thou Me?" Or others, taking the three words as they stand in the Vulgate, *inops, egens, pauper*, see in the first a poverty of grace; in the second, a poverty of means to serve God; in the third, a poverty of happiness. And all these needs, as they truly say, are supplied by God; Who says to the first, "My grace is sufficient for thee;" Who in the second rewarded him that had the two talents equally in proportion with him that had the five; and Who comforts the third by declaring that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

L. The type speaks of the Antitype, David of the Son of David. We know how false witnesses rose up against David while he was in the courts of Saul, while he was in the wilderness, while he was in the land of the Philistines: "It is told me that he dealeth very subtilly." But more truly still this verse sets before us the judgment-seat of Caiaphas, when the witnesses, quoting the LORD's words, perverted His meaning, and yet even so did not agree together. They take the opportunity of entering at length with S. Jerome into the reason why these witnesses, who in one sense said what was true, are yet called false witnesses; and how they fell short in their credibility of the conditions required to make testimony valid, as given in the old verses:

1 Sam. xxiii.
22.

Ay.

Conditio, sexus, ætas, discretio, fama,
Et fortuna, fides; in testibus ista requires.

L. *To the great discomfort*: or as it is even still more strongly in the Vulgate, *the sterility of my soul*. As much as to say, speaking after the manner of men, it was impossible that a heart so ungratefully outraged should bring forth any fruit of kindness towards them that had thus dealt towards it. "Many good works have I showed you from My FATHER; for which of these works do ye stone Me?" *Evil for good*. It is on this that that most touching hymn of the Church, the *Improperia* on Good Friday, entirely turns. They are too well known to need quotation here: but take a few stanzas from the cognate hymn, which will make the best commentary on our verse:

O popule mi, quid merui ?
In quo te contristavi ?
Nonne quibus debui
Bonis te amavi ?

En liberum te dominum
Cunctorum procreavi ;
Et mundum palatium
Tibi fabricavi.

Tu pauculis argenteis
Me hosti vendidisti ;
Et ut scurram, olleis
Regem providisti.

Ut unicum te filium
Meo sinu fovi :
Semper tuum commodum
Sedulo promovi.

Tu scommatis et colaphis
Hanc curam rependisti,
Probris tu me pluribus
Captum affecisti.

O popule mi, num merui
Horrende sic tractari ?
Et tam miserabili
Modo laniari ?

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

When they were sick, even as the world was sick to death all those four thousand years before the LORD's Advent.

Salvasti mundum languidum
Donaus eis remedium.

Eusebius in
loc.

I put on sackcloth. Namely, the sackcloth, the poor, rough, unsightly habiliments of human nature. Or they take it in another sense : as sackcloth is made of skins of goats, and a goat is the symbol of wickedness, so our LORD clad Himself with the appearance of our sins, just as Jacob put on the skin of the goat before he went in to his father Isaac. *With fasting.* How with fasting, the forty days in the wilderness may tell. But observe this, that after the Son of Man had entered on His ministry, thenceforth He came eating and drinking. And herein is their mistake who, comparing the ascetic life of S. John Baptist with the secular life—to use the word in its secular sense—of our LORD, thence argue, that, as what He did must needs be most perfect, the worldly

A

Ven. Bede.

C.

- life is higher in God's account than that which would avoid the world. But they forget that our Blessed LORD came to be a pattern of both lives; and that for thirty years of the one He was pleased to undergo but three years of the other; whence their own argument is turned the other way. It is not altogether without its beauty, the explanation which would refer to the closing act of the sickness of the world; when the LORD humbled His soul with fasting at the time that they gave Him vinegar mingled with myrrh, and when He had tasted thereof He would not drink; and in those very hours it was that He may be said to have put on sackcloth, when there was darkness over all the world, as it is written, "I clothe the heavens with blackness, and I make sackcloth their covering." *When they were sick*: it is in the Vulgate, *Cum mihi molesti essent*,—*When they were troublesome unto me*. And hence they take occasion to dwell on the meekness and patience of Him that could so speak; that so characterised all the cruelty and malice of the Jews. And they observe, again, how, by the times when the LORD, during His public ministry, vouchsafed for the moment to fast, He taught some marvellous truths. When He was athirst and sat by the well, He said for the first time plainly, "I that speak unto thee am He." When He came and sought figs on the barren fig-tree and found none, He gave His disciples, and through them the Church, the unbounded gift of miracles. *My prayer shall turn into mine own bosom*. They take it of the elect, who may be said, like the disciple whom JESUS loved, to lie in His bosom. "I pray for them; I pray not for the world, but for them whom Thou hast given Me." And this is a better interpretation than that of Eusebius, who will have it to mean, that, had our LORD's Prayer ascended to the FATHER, it must infallibly have been heard for the Jews; but their iniquities weighed it down, so to speak, prevented its rising, forced it to return to the place from whence it came. Or if we look away from the Master to the servants, we may take it in the sense of our LORD's saying, "If the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again." The Cardinal John Vitalis, who wrote a very useful compendium of this Psalm, rightly gathers from these verses that there are four things necessary in order that a fast should be acceptable to God.
1. True contrition: *I wept and chastened myself with fasting*.
 2. Earnest devotion: *My prayer shall turn, &c.*,—that is, My prayer having ascended to the throne of God, shall come back to me, fraught with all the good things for which it was sent.
 3. Kindness to others: in the next verse.
 4. Severity to oneself: *I put on sackcloth*.

14 I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

And they compare our LORD's own, "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings!" They refer, too, to the kiss with which, according to tradition, it was the custom of the SAVIOUR to greet His disciples at their going out and at their return: whence Judas' sign. *I behaved Myself as though it had been My friend.* "JESUS saith unto him, *Friend*, wherefore art thou come?" The Vulgate gives the latter clause of the verse differently: *as one that grieveth and goeth in sorrow, so was I humbled.* And S. Jerome translates it, *As one for whom his mother mourneth. I went heavily.* When else, but in the journey in the Via Dolorosa, when the fire of God's wrath was kindled already, when the wood of the Cross was prepared, and the patient Lamb bare the one on His shoulder, and endured the other in His very heart? *I behaved Myself as though it had been My brother.* For this our True Joseph did indeed, when He beheld His brethren, lost in sin, led away captive by Satan, weep over them; so that all the house of the true Pharaoh, the blessed Angels heard.

S. Thomas Aquinas.

S. Matt. xxvi. 50.

L.

S. Albertus Magnus.

Gen. xlv. 2.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

Marvellous prophecy of the Cross! second only—if indeed second—to that in the 22nd Psalm. Still closer to the history, if we take the Vulgate: *The scourges were gathered together upon Me.* Even so, O LORD JESU, the ploughers ploughed upon Thy back, and made long furrows: precious furrows for us, where are sown patience for the present life, and glory in the next; where are sown hope that maketh not ashamed, and love that many waters cannot quench. *The very abjects.* Even those worst of abjects, who said, "God, I thank Thee that I am not as other men are;" who had set the poor sinner before the LORD with their "Moses in the Law commanded that such should be stoned." *Making mouths at Me.* And is it not wonderful that, well knowing this prophecy, yet the Chief Priests and Scribes should have so fulfilled it, as that it should be written concerning them, "They that passed by mocked Him, wagging their heads?" The Vulgate gives the latter part: *they were scattered, and turned not to repentance.* And so indeed their devices were scattered: their devices of mockery, the reed, the purple robe, the title, turned into the proclamation of the True King; their seal and quaternion of soldiers made the means of more gloriously attesting the verity of His Resurrection. And yet, most surely, they were *not turned to repentance*: for as soon as the soldiers brought tidings of that greatest of miracles, they were ready with their bribe and their precon-

Ludovic. Granat. de Flagellat.

Caten. Aur. in loc.

S. Thomas Aquinas.

Honorius
Augustod.

certed lie. Or, take it of the Church, and then most truly is it written, *gathered themselves together*. For what kind of torture, what species of ignominy was not put in force against those valiant soldiers of JESUS CHRIST? *The very abjects*. Such as those Roman Emperors who wallowed in the deepest abysses of unspeakable impurity,—who spent their lives in inventing new sins, of whose doings even that awful first chapter of the Epistle to the Romans is but the faint shadow: and it needs to penetrate the horrors of the great Sixth Satire to comprehend somewhat of the real state of the heathen world when the LORD came.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

S. Matt.
xxii. 16.

The flatterers. “Master, we know that Thou art true, and teachest the way of God in truth.” *Who gnashed*. As when they led Him to the Mount of Precipitation to cast Him down therefrom; as when they cried out, “Away with Him! Away with Him! Crucify Him!” For thus this “Morning Hind” was given over to the cruel dogs, who first gnashed and ground those teeth with which they were afterwards to tear the innocent Victim in pieces. Gnash now your teeth against Him, O remorseless Jews! The time shall come when ye shall gnash them for yourselves; when, not before the judgment-seat, not in the Pavement, not around the Cross, but in the outer darkness, but in the truer Tophet, but in the abode of Satan, there shall be wailing and gnashing of teeth! And so it is written in the Prophets, “All Thine enemies have opened their mouth against Thee: they hiss and gnash the teeth.” And still the LORD says to them, as to the hosts of another Sennacherib, “Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.”

Vid. in Ps.
xxii. titul.

S. Petr.
Chrysolog.
Hom. xi.

Lam. ii. 15.

Isa. xxxvii.
23.

S. Thomas
Aquin.

17 LORD, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

C. *How long?* “He asks,” says one, “out of sympathy with human weakness, and to manifest Himself True Man; for long and short are not the terms of Him, with Whom one day is as a thousand years, and a thousand years as one day.” *Deliver*. Or, as the Vulgate has it much more strikingly, *Restore*. And then, as it was the prayer of the LORD, so it may well be the supplication of all His members, now going down into the valley of the shadow of death. *The calamities*. All those, when fearfulness and trembling come upon us, and an horrible dread hath overwhelmed us. *Which they bring on Me: they*, that terrible THEY, of whom we

L.

read in the Parable, "This night shall **THEY** require thy soul of thee." *My darling*. O bitter irony, if applied to the larger number of those who profess and call themselves Christians! The soul their darling! when they might have addressed it over and over again in those fearful words of the great Portuguese preacher, "My soul, I know well that I am slaying thee and damning thee now; but if at this present moment I murder thee by my sin, by my repentance I intend, at some future time, to raise thee up again." This their darling! which they neglect, endanger, mislead all their life, and then only, when they draw near to the gates of death, begin to cry out, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Some, putting these words in the LORD's mouth, will understand them of His Body: dear indeed, precious indeed, raged at indeed by many lions, so mangled on the Cross, so marred more than any man, so torn with the scourge, so defiled with the spitting. Or, again, in another sense we may take the words to ourselves, and pray that our *darling*, while there is yet time, may be restored from the spiritual lion, who goeth about, seeking whom he may devour, and into whose power we have so often fallen.

Vieyra.
Serm. vol.
iv. s. 16.¹

C.

A.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

What *congregation*, save the great multitude that no man can number, out of every nation, and kindred, and people, and tongue? Then were the LORD's thanks rendered to His FATHER and our FATHER, to His GOD and our GOD, when, returning victorious,—when, leading captivity captive,—when, having smitten the gates of brass, and broken the bars of iron in sunder,—when, having left that most dear promise to the Church, "Lo, I am with you alway, even unto the end of the world,"—He sat down at the Right Hand of the FATHER, from thenceforth expecting till His enemies be made His footstool. And see how clearly He distinguishes between the Church Triumphant and the Church Militant. O *great congregation* indeed, verily great, verily glorious, whither "the tribes go up, even the tribes of the LORD, to testify unto Israel, to give thanks unto the Name of the LORD!" And the *much people* are the earthly followers of the Lamb, not yet before the throne, but already washing their robes, and making them white in His Blood. It is, both in the LXX. and the Vulgate, *I will praise Thee among the heavy people*. The people, that is, as yet weighed down by the

Petrus
Blesens.
Serm. de
Ascens.

Ay.

¹ A sermon on the text, *Jam amplius noli peccare*. The writer knows not, in the whole history of sermons, any such magnificent specimen of denunciatory elo-

quence as this: no, nor anything worthy of being called second to it. It was preached at Bahia, in the Lent of 1640.

Eusebius.
Hesychius.

A.

C.

burden of their sins: oppressed with many sorrows; not as yet able to lay aside every weight, though endeavouring to run with patience the race that is set before them. Others, however, take *heavy* in the sense of *earnest*, staid, sober; the reverse of the waverer, unstable in all his ways. So S. Augustine: "*In a weighty people*, which the wind of temptation carries not away, in such is God praised; for in the chaff He is ever blasphemed." S. Thomas gives both explanations.¹

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

Ay.

Rev. xi. 10.

S. John xv.
25.

As for a while they did with regard to the Head,—the whole of that "next day that followed, the Day of Preparation;" when it was continually, "That Deceiver, while He was yet alive." So, once more, was it, when Diocletian and his fellows reared up the pillar which proclaimed the absolute destruction of the Nazarite worship: so those coins, which carry down the supposed triumph to this very day. And it shall be so yet once more, a triumph for the time most perfect of all, when, the Two Witnesses having been now slain, "they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts to one another." *That hate Me without a cause.* We have² our LORD's own authority to apply the words to Himself; the HOLY GHOST here, as in so many other places, teaching us that the mystical system of interpretation is His own. "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause."

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

L.

S. Thomas
Aquinas.

Through the very common confusion between the negative and the pronoun, the LXX. and the Vulgate have it, *They spake peace to Me*, which seems better in accordance with the guise mentioned in the other verses. And even thus, O LORD JESUS, Judas spake peace to Thee, when, in the darkness of that night, he drew nigh to Thee with his Hail, Master! Even thus also do they now speak peace, who give Thee that most unrighteous kiss, when they receive that most precious Body and drink Thy Blood unworthily! The latter part of

¹ Gravitas quandoque sumitur in bono, quandoque in malo.

² And hence Dionysius the Carthusian well takes occasion to say, "Quidam vero nimis literaliter exponit hunc librum

Psalmorum. Nam non solum Psalmum præsentem, sed et alios plurimos Psalmos, qui manifeste loquuntur de Christo et ejus Passione atque mysteriis, exponit ad literam de David."

the clause is very obscure in the Vulgate. *And while they spake in the wrath of the earth they imagined deceit.* Some take this to mean, "while they spake in wrath about earthly things;" as when the Jews said, "The Romans shall come and take away both our place and nation." Other some, "While they spake in concealed wrath." But He—if we follow our own version—was indeed *quiet in the land*, Who, when He was reviled, reviled not again; when He suffered, He threatened not: He was quiet Who, when the two Apostles would have called down fire from heaven, rebuked them with, "Ye know not what manner of spirit ye are of."

Gloss.

Ven. Bede.

D. C.

S. Basil.

Theodoret.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

And how better might the verse be quoted than here: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel." When they stood round Him on the pavement, when they gathered about Him on the Cross, this, Whom they smote with the palms of their hands,—as the Eastern Church says,—"was He Who, when He laid His hands on the sick, cured them in a moment; this, Whom they defiled with their filthy spitings, was He Who, when He had made clay of the spittle, gave sight to the blind; this, Whom they tormented with a crown of thorns, was He Who hath crowned the heavens with a diadem of stars; this, Whom they clad in a purple robe, He Who yearly spreads over the earth the green beauty of spring." *Fie on Thee! Fie on Thee!* It is the same interjection of malicious joy that they used when the LORD of all hung on the Cross: "*Ah, Thou that destroyest the temple!*" And here, in the mystical sense, they take the saying of the Prophet, "Thou shouldest not have looked on the day of thy Brother in the day when He became a Stranger:" a Stranger, that is, from His FATHER, because of the weight of our sins: shouldest not *so* have looked: *shouldest* have looked as the Israelites to the Brazen Serpent, as it is written, "Look unto Me, and be ye saved." *We have seen it with our eyes:* the day for which they longed: the day when the Son of Man was delivered into the hands of sinners: the day when the Scriptures should be fulfilled, that thus it must be. Or they take it, even more strikingly, of the just man, falling seven times a day, and when rising, assailed by the legion of evil spirits that keep watch over him with their "*Fie on thee! fie on thee! we saw it!*" Yet be of good courage, O follower of the Crucified! that which they say of thee, with more or less reason, they said of Him without any cause; and He allowed them to say it to the very end, that He might take on Himself the burden

S. Thomas

Aq.

Isa. xxxvii.

23.

Idiomelon:

*Friday of**the Holy**Sufferings.*

Obad. 12.

S. Cyril.

Alex. in loc.

S. Thomas

Aquinas.

D. C.

Ay. of thy sins. And this is that which is written by the prophet, "All Thine enemies have opened their mouth against Thee: they hiss and gnash their teeth: they say, We have swallowed her up: certainly this is the day that we looked for: we have found, we have seen it." And now as they thus stood by the Cross was that accomplished which was written by the Prophet, "Mine heritage is unto Me as a lion in the forest: it crieth out against Me: therefore have I hated it."

Lam. ii. 16.

S. Albert. M. Jer. xii. 8.

22 This thou hast seen, O LORD: hold not thy tongue then, go not far from me, O LORD.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my LORD.

24 Judge me, O LORD my God, according to thy righteousness: and let them not triumph over me.

L. "We saw it with our eyes,"—*Thou hast seen*: and oh, how differently! *They* saw the Man of sorrows and acquainted with grief in the last agonies of earthly existence; *He* saw the mighty God, the Everlasting FATHER, the Prince of Peace, opening the kingdom of heaven to all believers. They saw their desires accomplished, their Victim in the toils, their hate satisfied: He saw them speaking great swelling words against the Most High. And so still those evil spirits see our falls, that they may have wherewithal to accuse us: that, when we stand before the Judgment-seat of God, Satan may stand at our right hand to resist us. *He* sees them that He may pity them; sees us, that He may lift us up from them; sees us, that He may encourage us against them. And notice here how the promise of CHRIST, and the work of CHRIST in us and by us, have given us now a claim on God's mercy, as well as on His justice; how, in the strictest sense, we have "right to the Tree of Life." Whence

D. C.

S. Greg. Nyssen. Orat. Cat. s. 23.

Ay. he fears not to say, *Judge me, O Lord, according to Thy righteousness*. Yet not barely so: he puts in one expression, by which he shows under what aspect he desires them to be tried: *Judge me, O Lord my God*, because His SON is my ransom; and since His SON is my ransom, therefore my cause goes no longer by mercy alone, but by justice also. There is another reading, *Judge Me according to My righteousness*, which indeed applies admirably to the SON of God.

Ay. "For," says the great Carmelite expositor, "it is with merit and reward as it is with ascending and descending water. The law of water is that it will ascend as high as it has descended. Thus the LORD for our sakes was abject below all other men; made a contempt to them; trampled under their feet: wherefore now, according to His humanity, He is exalted far above all things, both that are in heaven and in earth,—exalted according to the righteousness of the FA-

THEIR's promise, exalted according to the merit of His own humiliation."

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

We have devoured him. It is a bold saying of Augustine, but a very true one : "The world seeks to swallow thee up : do thou then boldly slay it, and devour it instead. Cut it in pieces, grind it down : as it was said to Peter, 'Kill, and eat : ' do thou kill in them what they are ; make them that which thou art. Therefore, perhaps, that calf, being ground to powder, was cast into the water and given to the children of Israel to drink, that so the body of ungodliness might be swallowed up by Israel." *Let them be put to confusion.* See what is said on verse 4 of this same Psalm.

A.

[*Clothed with rebuke and dishonour.* This, remarks Origen, is the vesture which Satan gives to them who are baptized into him, whereas those who have put on CHRIST in Baptism are clothed with righteousness and wisdom.]

Origen.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the LORD, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

That favour My righteous dealing. It is the LORD That speaks ; but how are His words to be taken ? *That desire My righteousness,* it is in the Vulgate : whence they understand it of such as attribute all they have done of good, or endured of ill, to no merit or power of their own, but to His merit and power, Who of GOD is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption. Others take it, *That so desire My righteousness,* as to imitate it, to tread in My footsteps, to keep Me always before them. Or, again : that so *favour My righteous dealing,* as to stand on My side in the great battle with Satan. It is as if the LORD, returning from the slaughter of His adversaries, looks up to us as that conqueror of old time with His,—“Who is on My side ? who ?” *Of His servant.* Even as it is written, “Behold, My servant shall deal prudently ; He shall be ex-

Ven. Bede.

Remigius.

S. Thom.
Aquinas.

Isa. lli. 13.

C.

Remigius.
S. Thom.
Aquin.

alted and extolled, and be very high." His Servant, and ours too; for what is there that this good and faithful Servant doth not for us? He ministers to our infirmities; He spreads His own banquet for us; He bears our sicknesses and weaknesses for us: because man will not serve God, therefore God shall serve man,—shall be obedient unto death, even the death of the Cross. *In the prosperity.* Or as it is in the Vulgate, *Let them say alway, Let the Lord be magnified, who desire (not desireth) the peace of His Servant.* That is, who long for the full acquisition of that most precious of all legacies, "Peace I leave you, My peace I give unto you; not as the world giveth give I unto you;" who desire this peace,—this, and none other; no peace with the world, no peace with Satan; war to the end with them: but still peace, the earnest and foretaste of that perfect peace which is only to be found in Jerusalem, the Vision of Peace. And thus notice the two clauses: the one of this world, *As for my tongue, it shall be talking of Thy righteousness;* the other of the next world, *and of Thy praise all the day long.* All the day, the eternal day; the

Ay.

Ven. Bede.

Haymo.

Clara dies, æterna dies, septemplex Phœbo;

the

Endless noon-day, glorious noon-day;

the day of the happy ones; the day that hath no need of the sun to give it light, or to mark out its hours; for the LORD God doth lighten it, and the Lamb is the Light thereof; neither has it any hours, any lapse of time, any beginning nor ending, any morn, nor any eve. Or we may take it of the earthly day, if we will; and then Augustine will tell us, in a noble passage, how to keep up this continual praise. "And whose tongue endureth to speak the praise of God all the day long? See, now, I have made a discourse something longer than my wont, and ye are wearied. I will suggest a remedy, whereby thou mayest praise God all the day long, if thou wilt. Whatever thou doest, do well, and thou hast praised God. When thou singest a hymn, thou praisest God; but to what advantage thy tongue, unless thy heart also praise Him? Hast thou ceased from singing hymns, and departed, that thou mayest refresh thyself? Be not intemperate, and thou hast praised God. Dost thou go away to sleep? Rise to do no evil, and thou hast praised God. Dost thou transact business? Do no wrong, and thou hast praised God. Dost thou till thy field? Raise not strife, and thou hast praised God. In the innocency of thy works prepare thyself to praise God all the day long."

A.

And therefore:

Glory be to the FATHER, Who hath pleasure in the prosperity of His Servant; and to the SON, against Whom false witnesses did rise up, laying to His charge things that He

knew not; and to the HOLY GHOST, Who pleadeth our cause;

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

COLLECTS.

O God, our Salvation and Protection, arm us with the helmet of hope, and with the shield of Thy glorious defence, that we, being helped by Thee in all time of our necessity, may merit to enter into the joy of them that love Thee. Through (2.)

CHRIST, the SON of GOD, Who wast not terrified when Thine adversaries, like roaring lions, gnashed their teeth at Thee, but with singular patience didst endure all their ragings; we beseech Thee to restore our souls by penitence to Thyself, that we, constantly following Thine example, may not by yielding to anger fall into Thy condemnation, but, by the pattern of Thy long-suffering, may be rendered gentle to all. Amen. Through (11.)

O LORD, Who didst of old time suffer in our body, when wilt Thou look upon us? when wilt Thou turn the eyes of Thy clemency to our groans and distress? Delay not, tarry not; now draw nigh; now be Thou turned; now regard us, that our prayer, which now, by reason of our secret sins, returns back again into our own bosom, may, by the abundance of Thy mercy, enter into Thy Presence, and be accepted by Thee. Amen. Through (11.)

Lay hold, O LORD JESU CHRIST, of Thy victorious arms, and stand up to avenge the quarrel of Thine heritage, redeemed by Thine own precious Blood: guard us with the shield of faith, that the fiery darts of the enemy may not be able to hurt us; and with the weapons of Thy might beat down, O King of Glory, the Enemy himself: and, because Thou art the Salvation of our souls, grant that we, laying aside all the load of sin, may attain to the blessings of Thy promises. Amen. Through (11.)

[Judge, O LORD, them that hurt us, and fight Thou against them that fight against us, that as Thou wast Thyself attacked in our body, so Thou mayest make us invincible, abiding in Thy body. Through (11.)

O God, strong and mighty, lay hold of the shield and buckler, and stand up to help us against them that fight with us, and defend in all places our weakness from their malice, that being glad and rejoicing in Thee, we may alway securely magnify Thee, and sing praises unto Thee all the day long of eternity. Through (1.)]

PSALM XXXVI.

TITLE : To the Chief Musician : A Psalm of David, the servant of the LORD. (To the Supreme. By the LORD's servant, David.)

ARGUMENT.

ARG. THOMAS. That CHRIST is the Fountain of Light, and Eternal Life. The prophet, together with the praise of GOD, speaks of the works of Judah, and it is an accusation of his concerning the Jewish people.—Of lamentations.

VEN. BEDE. (In the Title.) Take, then, *The servant of the Lord*, in no other sense than of Him, Who, being in the form of GOD, took upon Him the form of a Servant, and became obedient even unto death. The whole Psalm is said in the person of the Prophet. In its beginning he vehemently accuseth the despisers of the Law, and saith that they have no portion with GOD, commemorating also their wicked designs. Next, still praising GOD, he describeth the gifts that are bestowed as the reward of His servants, and saith that they are filled with the plenteousness of the House of the LORD ; and this Psalm is briefly concluded with the destruction of the wicked.

SYRIAC PSALTER. Of David, when Saul was pursuing him. But to us a rebuke of our enemies, and a discourse concerning the Godhead.

S. JEROME. This Psalm points out the person of the ungodly, rebukes his pride, shows the Fountain of Eternal Light.

VARIOUS USES.

Gregorian. Ferial ; Monday : Matins.

Monastic. Monday : Lauds.

Parisian. Wednesday : Lauds.

Lyons. Monday : Compline.

Ambrosian. Wednesday of the First Week : II. Nocturn.

Quignon. Thursday : Nones.

ANTIPHONS.

Gregorian. As Psalm xxxv.

Parisian. Under the covering * of Thy wings shall they put their trust, O LORD ; and with the torrent of Thy pleasure shalt Thou give them to drink.

Ambrosian. As the last.

Mozarabic. In Thy Light, O GOD, we shall see light.

Quignon. With Thee * is the Well of Life ; and in Thy light shall we see light.

1 My heart showeth me the wickedness of the ungodly : that there is no fear of God before his eyes.

The last Psalm ends, "that have pleasure in the prosperity of His servants." Therefore, as if with reference to that, Honorius Augustod. rightly does the title of this say, *A Psalm of the servant of the Lord, David.*

This is the only Psalm which is said to be written by a S. Ambros. *servant of the Lord.* That which comes nearest is the title given to Moses, as the composer of the 90th, namely, the *Man of God.*¹ Some will have the reason this: that, as the Psalm especially describes the character, so it should be written in the person, of a *servant of God.* L.

The Vulgate reads differently: *The unrighteous hath said, to the end he may commit sin in himself, There is no fear, &c.* And others desire to read, instead of *my heart, his heart*—a most needless correction. For so it is. *My heart*—let it be the true servant of God that speaks—does indeed show me the wickedness of the ungodly. That is, the motions of sin within me—the thoughts injected into my mind by Satan, my numberless falls—all these things show me that, were it not for the redeeming and upholding grace of God, any wickedness that the ungodly now does, I might be doing myself. "Who maketh thee to differ from another? or what hast thou that thou hast not received?" From studying myself, I know him. From my own wickedness, however in me chained and kept under, I can judge and feel for his. It is a bold but true figure of S. Gregory Nyssen, that, where there is no fear of God to restrain, the devil holds a festal dance with sin. But, on the other hand, Tertullian writes: Where is God, there is the fear of God, which is the beginning of wisdom; there is the fear of God, there is honest gravity, and anxious diligence, and solicitous care, and deliberate communication, and religious subjection, and an united Church, and all things God's. *The unrighteous said.* The great Carmelite expositor here dwells, after S. Gregory, at some length, on the four exhaustive divisions of all human words. What is ill said ill: what is well said well; what is well said ill: what is ill said well. Ill said ill: as, "Let us crown ourselves with roses before they be withered; let no flower of the summer pass us by." Well said well: *Repent, for the kingdom of heaven is at hand.* Well said ill: as the Pharisees to the man born blind, *Be thou His disciple.* Ill said well: as when the Apostle exhorts: *Let him that stole steal no more.* S. Greg. Nyssen. Orat. iii. de Resurrect. A. Tertullian. de Pre-script. cap. 43. Ay. S. Greg. M. Moral. xxiv. cap. 9. Honor. Augustod. Honor. Augustod.
Honorius of Autun says very well, that the Psalm is divided between the two nations—the people of sinners—here, My heart sheweth me the ungodly; the people of the righteous, further on: O LORD, Thy mercy is in heaven, and Thy truth reacheth unto the clouds.

¹ I know not whence Ayguan has the title which he tells us that some prefix to this Psalm: | "For victory: the word of the Lord: of David, or to David."

2 For he flattereth himself in his own sight : until his abominable sin be found out.

Eusebius in
loc.

And we are carried in thought to that place and that day, when "He stooped down, and with His finger wrote on the ground, as though He heard them not." *To the end that his iniquity may be found out to hatred*, it is in the Vulgate. And they well warn us here what is that danger: *he flattereth himself in his own sight*. O most miserable state of that man who is given over to sin, and yet thinks himself righteous! who has internal peace, only because he has no world, Satan, self, to strive withal! *Be found out*. It may be, not in this world, but in that Day of Days when the secret of all hearts shall be made manifest. *He flattereth himself*. It was the very first attitude of men. "The woman, whom Thou gavest to be with me." "The serpent beguiled me." Where note: these two, because mercy was in store for them, were questioned as to their sins: "Hast thou eaten?" "What is this that thou hast done?" Only to the serpent, for the reason that no place was left to him for repentance, it is said at once, "Because thou hast done this." Here once more I have occasion to repeat, how the Saints who commented in early and middle ages on the Psalms, seem, as if by instinct, to have avoided dwelling on such a verse as this. Was it that they realized too deeply what that *finding out* of sin really was? that they could image to themselves in more terrible strength than words can express what is the second death?

S. Hraban.
Maur. ii. 316.

Ay.
S. Greg. M.
xxii. cap. 10.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor anything that is evil.

S. Thomas
deVillanova,
i. 327.

L.

And there notice another prophecy of Baptismal Grace. *He hath left off*. Left off? Then he had once begun. And so he had. If not in fact, yet in possibility; if not actually, yet potentially. He had the glorious and whole "first robe:" he hath flung it aside, preferring the fig-leaves of flattery and false excuses to the garment by and in which he put on JESUS CHRIST at the first. *On his bed*. For observe, Satan's servants find not the whole day long enough for his work. They give up the night to it also. They that call themselves followers of the LORD, how do they weary even in the twelve hours of the day, wherein a man may work, and will not encroach on their own rest to do His labour. *He hath set himself*, which implies a certain amount of resolution and will. GOD'S SPIRIT will not always strive with man, but it will for a while; and he that will not fight

S. Ambros.
C.

the good fight of faith, he that will not resist Satan, he must sometimes battle against the Paraclete; even as said S. Stephen, "Ye do alway resist the HOLY GHOST, as your fathers did, so do ye." *Neither doth he abhor.* And, if he doth not abhor, he cannot fight: and if he doth not fight, how can he be crowned? *Anything that is evil.* And so is one of those of whom S. Paulinus speaks, to whom "that is sweet, which is bitter; that is polluted which is chaste; that is hostile which is holy." Further notice this; how thought, word, and deed are here expressed. Thought—*he imagineth mischief*; word—*the words of his mouth are unrighteous*; deed—*hath set himself in no good way.* Upon his bed. Beautifully S. Augustine: "Our bed is our heart: there we suffer the stings of our evil conscience, and there we rest when our conscience is good. There is our bed, where the LORD JESUS CHRIST commands us to pray. 'Enter into thy chamber, and shut thy door.' What is, Shut thy door? Expect not from GOD such as are without; but such things as are within." Most diligently does Ayguan follow up the Scriptural expressions concerning a bed, and tell us that there are six different beds of wickedness—that of luxury; that of avarice; of ambition; of greediness; of torpor; and of cruelty; and he illustrates them all by examples from Scripture.

A.

Epist. vii. ad Severum.

S. Thom. Aquin.

A.

Ay.

5 Thy mercy, O LORD, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, LORD, shalt save both man and beast; . . .

The Eastern commentators see in the former part of these verses a description of those various gifts which the HOLY GHOST bestows on the Church. *The heavens*: the Apostles (see what I have said on this almost universal symbolism at the beginning of the 19th Psalm.) *The clouds*: the prophets, who darkly and enigmatically transmit the truth, even as those earthly vapours the rays of the Sun. *The strong mountains*: the most ancient of GOD'S Saints. *The great deep*: the abyss of Wisdom and Love contained in the Holy Scripture. *Man and beast*: the Jew and Gentile. And the epithets or phrases attached to each will tally with these interpretations. *Thy mercy.* For where can it be better set forth than in the great words of one of those Heavens? "This is a faithful saying, and worthy of all acceptance, that CHRIST JESUS came into the world to save sinners." *Thy faithfulness.* For, of all those prophecies, which has not been fulfilled? And so of the rest. S. Bernard will rather see in the first verse a prophecy of the Incarnation; *the mercy* which devised the plan in heaven; *the faithfulness* with which it was devised and promised, and fulfilled, that

S. Athanas.
Hesych.
Euseb. in
loc.S. Bernard.
Serm. i. de
Annunciat.

salvation which God had spoken by the mouth of all His holy Prophets since the world began. *Thy faithfulness unto the clouds.* And, as we know, the clouds are continually expounded of preachers. The mystical resemblance between them is given in two lines of Hugo :—

Hugo Card. Pulsa Notis : procu! a terris : mare linquit : in imbres
Solvitur, et tonitrus : volat : et tenuata dat Irim.

L. That is, they, above all others, are tossed about by the winds of tribulation; they rise far above the earth by contemplation; they leave the bitterness and barrenness of the world; they are the occasions of the tears of repentance, and they thunder forth their warnings against sinners: their word, like their Master's, "runneth very swiftly," and they divide Scripture into its various component keys of meaning, and set forth the reconciliation of man to God. *Like the strong mountains.* The Vulgate follows the Hebrew more

De verâ reli-
gione, cap.
xvii.

S. Bernard.
Serm. v. de
verbis Isaïæ.

Ecclesiasticus.
xxiv.
29.

S. Joann.
Chrysost. in
Ps. civ.

Deut. xxii. 6.

Jerem. xxxi.
27, ibique S.
Hieronym.

Zechar. ii. 4,
et S. Hiero-
nym.

D. C.

closely. *Like the mountains of God.* S. Augustine well says that the precepts of the Gospel are greater than those of the old Law, because the former have respect to heavenly, the other only to earthly things; that the LORD hence ascended the mountain before He delivered His discourse; and he refers to this passage also. Others will have *Thy righteousness* to mean *Thy righteous ones*, and thus the Saints of God to be compared to the strong mountains, because of their firmness in resisting the storms and billows of this world; because of their being the first to catch the beams of the Sun of Righteousness, which they reflect to others. *Thy judgments are like the great deep.* Even as it is written in Ecclesiasticus, where our Blessed LORD is spoken of under the character of Wisdom: "Her thoughts are more than the sea, and her counsels profounder than the great deep." These, according to S. Chrysostom, are the deep with which the LORD "covereth Himself as with a garment." *Both man and beast.* Witness the merciful law about the dam and the eggs: witness the "much cattle," alleged as a reason for showing mercy to Nineveh; witness the ass preserved when the disobedient prophet was slain by the lion. But we may take it mystically of the ruder, and the more educated servants of God; and the manner in which mediæval commentators heap together parallel passages in the same sense, is very striking. "Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast." So again: "Jerusalem shall be inhabited as towns without walls for the multitude of men and of cattle therein." Compare also that: "So foolish was I, and ignorant: even as it were a beast before Thee;" and the LORD's being born in the manger, where were the ox and the ass. In a more mystical way, they see in that, *Thy Truth reacheth unto the clouds*, a parallel passage to the "Thou hast made Him a little lower

than the Angels," of the 8th Psalm. *Thy Truth* they take of the LORD CHRIST ("I am the Way, *the Truth*, and the Life,") the clouds are the Angels (as that passage is explained by Pseudo-Dionysius,) in his Angelic Hierarchy, "Who are these that fly as a cloud?" and, humbled as the Truth was by the Incarnation and the Nativity, yet He *reacheth* to the Angels, in that He is made only a little lower than they. *Thy judgments are like the great deep*. S. Augustine takes it in a sadder sense: as the mountains the righteous, so the abyss the sinner; and as the sin, so the judgment prepared for it; bottomless sin, measureless vengeance. The Angelic Doctor ingeniously compares the three heights—the mountains, the clouds, the heavens. God's "righteousness is very high;" hence compared to the first, because He rewards more than we deserve. His Truth is higher; hence compared to the second, because by "the truth of His promises, He gives what we do not deserve at all. His mercy is highest of all; hence compared to the Heavens; for that is infinite in prevailing over infinite sin." *Mountains of God*. For there are mountains of the Devil, the heresiarchs of former times: Arius, Montanus, Noetus; and even now many a Diotrephes, who loveth to have the pre-eminence, and receiveth not the Apostles.

Isaiah lx. 8.
Pseudo-Dio-
nys. Areop.
Angel. Hie-
rarch. cap.
xv.

A.

S. Thom.
Aquinas.

A.

Ven. Bede.

. . . . How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

But *excellent* does not come up to the force of the Hebrew; rather, *How precious*, *τί τιμιον*, as Symmachus has it. The Vulgate rendering is, *How hast Thou multiplied Thy mercy!* The second clause of the verse makes us especially remember the *mercy* of all mercies, namely, Calvary; and for that, "let them give thanks whom the LORD hath redeemed." *Multiplied* them; but they are all from that one most precious root. Augustine says well: "Not without reason is it here put, 'O LORD, Thou savest man and beast: but the children of men;' as though, setting aside the first, He keepeth separate the children of men. Separate from whom? Not only from beasts, but also from men, who seek from God the saving of beasts, and desire this as a great thing. Who, then, are the *children of men*? Those who *put their trust under the shadow of His wings*. For those men, together with beasts, rejoice in possession; the children of men rejoice in hope; those follow after present good with beasts; these hope for future good with the Angels." And what is the *shadow of Thy wings*? "I sat down under His Shadow with great delight." Those wings which were stretched out on the arms of the Cross, as if thence overshadowing the whole world, gathering the young and feeble ones together, and guarding them: so to be a refuge from

Ay.

A.

S. Cyril.
Alex. in
Cantic. ii. 3.
Arnobius in
Jerem. ii. 34.

Ruffinus.
Remigius.

the storm, a hiding-place from the world. There is a tradition that the shadow of our LORD on the Cross fell on and covered the penitent thief; and so, "that the very shadow of Peter passing by might overshadow" some of them, was sufficient for those who sought healing from his hands. Others, however, take these wings, whereby the Christian is, as it were, taught to fly, of the two great precepts of the Law: love of God, love of ourselves: but not, to my mind, with half their beauty who see the Cross in them.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

They shall be satisfied. Or as it is in the Vulgate, *They shall be inebriated.* Hence in the first place they look to the time when the pleasures of God's House were thrown open to the world at the day of Pentecost; when Parthians and Medes, and the countless nations that came up to Jerusalem, first of all had a way opened to a better House of God than that in which they were then seeking to offer their supplications. *Satisfied.* "But, O LORD JESU," cries S. Bernard, "what is this, that man, created after God's image,—that man, with a capacity of immortality, that man whose likeness Thou Thyself didst assume,—should be satisfied! How much love, how much gladness, does that immortal soul take, to fill up the measure of its contentment!" To this verse, perhaps, S. Gregory refers in that hymn where he says:

S. Bernard.
Serm. 49, in
Cantic.

The Hymn,
*Splendor Pa-
ternæ gloriæ.*

Læti bibamus sobriam
Ebrietatem spiritus.

Cd. *The plenteousness of Thy house*, in its highest sense, what is it but that gift, a greater than which God cannot bestow, a more precious than which man cannot receive,—the Bread of Angels, the Cake which is to support us during all the course of our journey through the wilderness? *Drink of Thy pleasures.* And how can it be that the Blood so poured forth, when there was no sorrow like His sorrow,—when He was despised and rejected of men,—when His physical and mental sufferings strove together, as it were, which should be the greatest,—that this Blood should be spoken of under the title of *Thy pleasures*? Whence also not here for the first time, for the holy interpreters of the Psalms have set that truth before us again and again, we are reminded of the day of the gladness of His heart, of which the Bride speaks in the Canticles. Think, then, of this, O Christian, whosoever thou art, that art tempted to despise the chastening of the LORD, or to faint when thou art rebuked of Him, that the Blood which He thus shed, from its earliest drops in His Circumcision to that hour when He poured it forth in Geth-

Guarrie.
Serm. ii.

Cant. iii. 11.

semane; and again, when "the ploughers ploughed upon His back and made long furrows;" and further, when the Crown of Thorns was forced on to His Head; and yet again, when the purple garment was torn from His re-opened wounds, down to the time that they pierced His Hands and His Feet, and opened His Side with a spear; that the shedding of this Blood was not only our redemption, but His pleasure. And further, *As out of a river*. Not out of a pool or lake, that may dry up and be exhausted,—not out of some Cherith of a stream, of which it is written, that "in process of time the brook dried up because there had been no rain in the land,"—but from a never-ending supply. For He that fed the five thousand with the five loaves, and multiplied the widow's oil, how has He daily, from His Resurrection till now, satisfied untold myriads of His people with that Living Bread and that Blood, which is drink indeed! Whence it well follows:

S. Albert. M.

1 Kings xvii.
7.

9 For with thee is the well of life: and in thy light shall we see light.

And first they notice the marvellous reference to the Blessed Trinity which this verse contains: *For with Thee*, the FATHER, of Whom are all things, *is the well of life*: with Thee, as it is written, "In the beginning was the Word, and the Word was with God." And forgive the Fathers of the Eastern Church if, in the latter clause, they saw the procession of the HOLY GHOST from the FATHER alone. *In Thy light*: which they compare with "The Spirit of Truth which proceedeth from the FATHER." And then notice, taking the Fountain of life in another sense, how the blessing of the pure of spirit is here also pronounced. *The well of life*, the waters of Baptism; and *the light*, the illumination which has, even from Apostolic times, been synonymous with that Sacrament,—even as the Epiphany, the commemoration of our LORD's Baptism, is to this day in the Eastern Church called The Lights. And all the commentators delight to show how many lights there are which profess to guide us through the darkness of this world; many a Barcochebas, a Son of the Star, who fall under that condemnation of the Apostle, "Wandering stars, to whom is reserved the blackness of darkness for ever." *In Thy light*. For even of each of the saints it is said, "He was not that light, but was sent to bear witness of the Light, that was the true Light." "Scarcely anywhere else in the whole Psalter," says one of the greatest preachers of the conclusion of mediæval times, "do we so find the SON and the HOLY GHOST, and the Sacraments, preached as here. It is as if David spoke with John's voice, when he tells of the Light; with Paul's voice, when he sets forth the Well of life." Again: *In Thy Light shall we see light*, is of course the basis of that clause in the Nicene

S. Basil.

Theodoret.

Z.

Hesychius.

S. Cyril.

Hierosol.

Rupert.

S. Bernard.

Serm. 57.

S. Jude 13.

S. Thom. de

Villanovâ,

Serm. 27.

S. Ambros.
de Fil. c. v.

L.

Rupert.

Judith vii.
17.

Gen. xxvi.
18.

Creed, "Light of Light." S. Ambrose dwells at great length on the subject in connection with this verse, and shows where and how the symbol falls short of that which it typifies. Once more, notice this, for so marvellously does Scripture hang together: compare the junction here of the *Well of Life* and the *Light*, with God's opening Hagar's eyes, so that she beheld the well of water. "And do thou beware, O Christian," so says a mediæval doctor, "lest that wicked Holofernes come and cut off the fountains of thy salvation, so that thou canst find no water: take good heed lest the herdmen of the Philistines stop up the wells, as of old time, in the desert,—the wells which the true Abraham, the father of the faithful, opened,—and thou perish of thirst."

And now we come to the consideration of that which has made this verse one of the most famous passages in Scripture, the nature of the Beatific Vision. Mediæval writers here find that on which to argue in support of both views,—that which ascribes the power of beholding it to the innate essence of the Deity; the other which considers it an intrinsic endowment of every beatified spirit. No one can describe it more beautifully, and at the same time more according to mediæval teaching, than Giles Fletcher:

CHRIST'S
Triumph.

"It is no flaming lustre made of light;
No sweet concent or well-timed harmony;
Ambrosia for to feast the appetite,
Or flowery odour mixed with spicery;
No sweet embrace, nor pleasure bodily;
And yet it is a kind of inward feast,
A harmony that sounds within the breast;
An odour, light, embrace, in which the soul doth rest.

"A heavenly feast no hunger can consume;
A light unseen that shines in every place;
A sound no time can steal; a sweet perfume
No winds can scatter; an entire embrace,
That no satiety can e'er unlace;
Engraced into so high a favour there,
The saints with their beau-peers whole worlds outwear,
And things unseen do see, and things unheard do hear.

"Ye blessed souls, grown richer by your spoil,
Whose loss, though great, is cause of greater gains,
Here may your weary spirits rest from toil
Spending your endless evening that remains
Amongst those white flocks and celestial trains
That feed upon their Shepherd's Eyes, and frame
That heavenly music of so wondrous fame,
Psalming aloud to all the honours of His Name."

S. Thomas nowhere seems to penetrate so deeply into those mysteries which eye hath not seen nor ear heard, as where, rapt as it were beyond himself, he shows that, in

order to see the Essence of God, some kind of similitude to that Essence on the part of the visual power is requisite; in opposition to those who taught, as later and poorer theologians have endeavoured to prove, that the Vision itself is habitual to beatified spirits. The two texts on which he builds those magnificent passages are the verse which has led us into this inquiry, and that in the Revelation, "Having the glory of God."

1 Par. g. 12.
Art. 2, s. 5;
and Secunda
cunda se-
cundæ,
quæst. 175,
1, sect. 3.

Rev. xxi. 11.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

Having thus spoken of the Beatific Vision, David tells of the way by which only it can be reached. And as if carried away by the dear hope of the glory which shall be revealed, he speaks of faith as if it were knowledge: *Thy loving-kindness unto them that know Thee*. Where, by a verse which we had long ago, we can enter into the fuller meaning of this, "They that know Thy Name will put their trust in Thee." For it is that beloved and glorious Name of JESUS which opens the way to God's knowledge by faith in this world. And notice, again, how the *loving-kindness* precedes the *righteousness*. The loving-kindness which gives us the power to act; the righteousness which rewards us for acting when we have the power. The loving-kindness which bestows on us the grace; the righteousness that crowns us with the reward of grace, which is glory. *Thy righteousness unto such as are true of heart*: that is, themselves righteous. For unto him that hath shall more be given. And so it is almost in the last verse of the Bible: "He that is righteous, let him be righteous,"—or rather, continue and act out the being righteous—"still." And observe this: the two parts of each clause answer to each other,—the righteousness is to be continued to them that are righteous; therefore the loving-kindness ought to be promised to them that love. Instead of which it is, *to them that know Thee*. For of a truth it is one and the same thing really to know and really to love.

S. Thom.
Aquín.

D. C.

Ps. ix. 10.

D. C.

S. Thomas
Aquinas.

Theodoret.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

The foot of pride. It is singular what a depth of meaning they find in this expression. First we are reminded of the struggle between Jacob and Esau, symbols of the unregenerate and the regenerate man. Then, again, of the wise man's advice, "Keep thy foot when thou goest into the house of

S. Ambros.
Serm. 13.
Gen. xxv.
26.

L.

Eccles. v. 1.

God." And then of our LORD's lesson in humility, by washing His disciples' feet. And, furthermore, observe the gradual increase of evil: *the foot of pride* in the first clause, and that only to attack, *come against me: the hand of the ungodly* in the second, and that not simply to attack, but to prevail, *cast me down*. There. "And who shall tell us," says a mediæval writer, "what that *there* is? Little word, but oh, what a depth of meaning! Few letters, but what untold lapse of time!" *Are they fallen, all that work wickedness*. Rejoice, therefore, O Christian, when at last thy reward shall come, and thou shalt be delivered from them that work wickedness within thee, the lust of the flesh, and the lust of the eyes, and the pride of life; and around thee, the world and all its fascinations; and against thee, Satan and all his powers. Let this be thy comfort: He saith not, "*They shall be cast down*," but "*They are cast down*:" they are already destroyed by Him That died on the Cross. He that believeth not—and who is the great unbeliever, but Satan?—is condemned already. *Shall not be able to stand*. See what is said on the last verse of the first Psalm.

And therefore:

Glory be to the FATHER, with Whom is the Well of Life; and to the SON, in Whose light we shall see light: and to the HOLY GHOST, Whose righteousness standeth like the strong mountains;

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

COLLECTS.

Ludolph. GOD, Which art the Fountain and Source of everlasting life, glorify us with Thy heavenly mercy; that we, being filled with the plenteousness of Thy house, may evermore eschew all guile and superfluity of naughtiness. Through (1.)

Mozarabic. O LORD GOD, with Whom is the Fountain of Life, and in
Ad Vesperas. Whose light we shall see light, increase in us the brightness of Thy knowledge; that, when we are thirsty, we may receive from Thee the fountain of living waters; and when we are dark, we may be lightened with the brightness of Thy understanding. Amen. Through Thy mercy (11.)

Mozarabic. Let not, O LORD, the foot of pride come against us, and let
Ad Vesperas. not the hand of the ungodly cast us down; but give us grace so to put our trust under the shadow of Thy wings, that we may be preserved from the assaults of all things that come about us to destroy us; and being filled with the plenteousness of Thy house, and given to drink of the river of Thy pleasures, we may be preserved by Thy HOLY SPIRIT in this world, and in the world to come adorned with the brightness of Thy grace. Amen. Through Thy mercy (11.)

[O LORD, never leave unsheltered the children of men who put their trust under the protection of Thy wings, but cherish and nourish us like the young of a bird, that we may be fitted for our flight on high. Suffer us not to be harmed by the rending of the deceitful, nor to fly from the nest of Thy Church, but guiding us under Thy Fatherly shadow, grant us to come, by Thine aid, to the plenteousness of Thy house (11.)]

Mozarabic.

PSALM XXXVII.

TITLE. A Psalm of David.

ARGUMENT.

ARG. THOMAS. That CHRIST is the salvation of all the righteous that hope in Him. Hence He exhorteth all to faith, showing the salvation of the Church, and admonishing all them that believe to remain firm in the faith. Read with this Psalm the Wisdom of Solomon.

VEN. BEDE. Since most men feel so deeply the affliction of the good and the prosperity of the wicked, that they care not for virtue which is unremunerated in this life, this Psalm is composed to refute such an error, by teaching that we are to look to the end of both. It is alphabetical, and the voice of the Church is heard throughout; but the sixteenth letter is wanting. At the beginning she admonishes men not to imitate the wicked, but to ask from the LORD everything that is good, since He knoweth how to give that which will profit, and to preserve those good things which He hath given. Next, she teaches how the wicked after all envy the just, as knowing his portion to be so far the superior. Thirdly, she bears witness that she has never seen the righteous man forsaken, mingling the punishment of the wicked and the reward of the just in a profitable interchange. The first head containeth six letters; the second, seven; the third, eight.

SYRIAC PSALTER. Concerning them who say that GOD avengeth not Himself on the transgressors.

S. JEROME. This Psalm glorifieth the person of the righteous, blameth that of the unrighteous, teacheth the goodness of GOD, plucketh up depravity.

VARIOUS USES.

Gregorian. Ferial; Monday: Matins.

Monastic. Monday: Matins.

Parisian. Tuesday: Sexts.

Lyons. Tuesday: Sexts.

Ambrosian. Wednesday of the First Week: II. Nocturn.

Quignon. Tuesday: Matins.

ANTIPHONS.

Gregorian and Monastic. Commit * thy way unto the LORD.

Parisian. The righteous * is ever merciful and liberal, and his seed is blessed.

Ambrosian. As before.

Mozarabic. Delight thou in the LORD, and He shall give thee thy heart's desire.

8 1 Fret not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

Origen seems to have valued this Psalm above all others, calling it the most precious medicine of the human soul. S. Ambrose, on the other hand, compares it with the 34th, as both admirable specimens of that which he calls the ethic Psalm, but gives the preference to that. S. Augustine's commentary is chiefly remarkable on this account: that from its perusal S. Fulgentius is said to have been converted. *Fret not thyself.* *Æmulari* is the Latin word; and that which is involved in this expression is recited in a line of Cardinal Hugo's:

Æmulus inflatur, amat, invidet, ac imitatur.

All the Fathers tell us how this has been the sin which from the beginning of the world has principally beset God's servants,—the envying the temporal and external prosperity of the wicked. "This," says one, "is a brave confession, yet not altogether so open, so unpalliated, as that of Asaph in the 73rd Psalm. Had I been the Priest," he continues, "who had had to hear these two confessions, Asaph should have gone down to his house justified rather than the other." But on the other hand they observe, that here, no sooner is the difficulty propounded, than the remedy is pointed out. *Like the grass*; and why? "Because it springs up," says the same Philip, "under the parching sun of concupiscence; is cut down in a moment by the sickle of death; is heaped up together with others that have fallen like itself, in bundles, to be burnt; is carried away by the wagon that creaks and groans, as the judgments of God make themselves heard in their execution." They see in the two comparisons, *cut down like the grass, withered as the green herb*,—or as it is in the Vulgate, *the pot-herb which is good for meat*,—two kinds of temptation to sin: those from show, and those from profit. Ayguan dwells on the different likenesses which Holy Scripture finds for the temptation arising from earthly prosperity: the withering grass, as here; the flying arrow, the departing shadow. And into the latter similitude he enters at great length; showing that all shadows must be in

Vit. S. Fulgent. c. 3.

Philippus Grevæus, Serm. 71.

S. Thomas Aquinas.

their shape, either equal throughout, or pyramidal, or reversed pyramidal, which he calls conoidal. In the first of these he sees original, in the second venial, in the third mortal, sin. It would take us too far from our subject to follow him in his ingenious exposition.

3 Put thou thy trust in the LORD, and be doing □
good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the LORD : and he shall give thee thy heart's desire.

The first clause was taken as the motto of one of the most powerful monarchs the world ever knew, D. Manoel of Portugal; *Spera in Domino*, or as he chose to spell it, *Sphera*: therefore all the churches of his epoch are surmounted by the Sphere instead of the Cross,—not, as the casual visitor is so apt to take it, in the sense of the world, but as the expression of hope. Here, they say, is the first time that we are commanded to make an ark of hope; and it is well connected with that which follows, *Dwell in the land*. What land, save that which is our true country? the land of the saints, the land where there are many mansions for us. And the second precept, *Be doing good*, in like manner hangs on to the succeeding promise, *Thou shalt be fed*: fed here with the bread of angels; fed hereafter by that Beatific Vision which is at once continual hunger and continual satiety. They take it, however, in another sense; so that *dwell in the land* shall mean, so dwell, as to cultivate and rule over the territory of their own soul. Or again, S. Augustine will have it to apply to the Church, and then the translation of the Vulgate comes in very well: *Dwell in the land, and thou shalt be satisfied in its riches*. “But what will that be,” cries a mediæval writer, “when we are called to dwell in the true land of gold, uniting in itself the excellencies of the various regions in this world, where we have at once the gold of Havilah, of Ophir, and of Parvaim; and the gold of that land is indeed good? This is the only gold that can satisfy and not increase the desire which it seems to allay.” Or, if you will, take the exhortation as if addressed to our dear LORD. *Be doing good*: even as when He went about doing good, and healing all manner of sicknesses; Himself taking our infirmities and bearing our diseases. *Dwell in the land*: that land to which it pleased Him to limit His own work, and at first to confine the ministrations of His Apostles; as He said Himself, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.” *And thou shalt be satisfied in its riches*; those riches as yet unseen; those many pearls of great price, which He lived to seek, and having found them, which He died to buy. And with equal force it goes on: *Delight thou in the Lord*,—even as it is written, “I knew that Thou hearest Me always;” and again, “This is My Be-

Ay.

S. Thomas
Aquinas.Origen.
S. Ambrose.

D. C.

Ay.

loved SON, in Whom I am well pleased,"—and *He shall give thee thy heart's desire*; that desire, led by which He said, in the same night in which He was betrayed, "I will that they also whom Thou hast given Me may be with Me where I am." And on the Cross itself, "FATHER, forgive them;" and again, "I thirst," namely, for the salvation of the human race. *Thy heart's desire*: the desire of that heart which, having all His life long desired the hour of His Passion, was at length pierced with the spear, both that it might shed forth its life-blood for our redemption, and might open a cleft wherein we might take refuge from danger.

5 Commit thy way unto the LORD, and put thy trust in him : and he shall bring it to pass.

- Alcuin. "Commit thy way," says a mediæval writer, "to the Lord, and then thy Way shall guard thee in all peace; namely, He Who is the Way, without Whom no man cometh unto the FATHER." They take it not only of the way that lies before us, with all its difficulties and dangers, but of that way or disposition of our natural heart, which must be kept under, if ever we would enter into life. Or, again, you may take it in the sense of that way in which, however it be opposed, each Christian has to walk for himself; the way that leads up the golden steps, in spite of the lions that stand on this side and on that. Commit this way to Him, and He shall bring it to pass; shall bring Ezra in safety, without any earthly guard, from the river of Ahava to the Temple of Jerusalem; shall lead Elijah without fear from the juniper-tree in the wilderness to Sinai, which is the mount of God. They dwell on the force of the Vulgate *reveal*, where we read *commit*, and hence speak of confession. "A way it is," says one, "covered with clouds and thick darkness, wrapt up and enfolded in manifold vain excuses, palliated and covered from human eyes. Reveal it, therefore, to Him Whose vision, as the wise man says, is ten thousand times brighter than the sun; and whatever be the depth of its iniquity, put thy trust in Him still for pardon. Thou canst only offend His mercy by doubting His readiness to forgive." *Bring it to pass*. "O blessed word," cries another, "that *it*! If he had mentioned this for the other good thing, nay, even if he had drawn out a catalogue of ten thousand good things, yet *it*, the thing on which thou, O Christian, hast set thine heart, the thing that thou must have, or perish. But now, let it be what it may, this promise abundantly covers it: be it never so difficult, never so strange, never so impossible to human energy, *He shall bring it to pass*." And in its highest sense the LORD Himself committed His way, the last thorny way that those blessed Feet ever trod, into His FATHER's hands; and having said this, He gave up the ghost. And how was it brought to pass, as the LORD of glory hung on the Cross?
- D. C.
- Haymo.
- Ezra viii. 21.
- C.
- Hugo Card.
- Alcuin.

How, but by that last sentence, by which He summed up both the actions and sufferings of His life? Set the two one over against the other: *He shall bring it to pass*: "It is finished."

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

Are we to take it of *the light* by which the LORD, our Righteousness was heralded to the Gentiles, was *made clear* to the wise men who came up from the east to Jerusalem? Or again, of the marvellous brightness which glittered forth from Him on the Mount of Transfiguration? And notice: He was no less LORD of the darkness than LORD of the light, for never was He more manifestly proclaimed Almighty God than when there was darkness over all the earth from the sixth hour until the ninth hour. *Thy just dealing as the noon-day*. Hugh of S. Victor understands it of the Last Judgment. "The righteousness of good men," says he, "is now concealed, because the justification which they seek for is not visible by human eyes. And although the example of good works shines forth from them even in this world, yet the brilliancy of the intention from which those good works proceed must now be concealed. But in the world to come that glory shall also be made manifest; because He for Whom, and by Whose grace they directed all their works, will proclaim it before men and angels."

Hugo Vic-
torin.

7 Hold thee still in the LORD, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the LORD, those shall inherit the land.

Hold thee still. "And this," says S. Jerome, "is the hardest precept that is given to man; insomuch that the most difficult precept of action sinks into nothing when compared with this command to inaction." And they show how our LORD Himself fulfilled this command perfectly; how, during the time that He wrought at Nazareth, in obedience to His supposed father, He held Him still, notwithstanding all the miseries of His people, notwithstanding all the many sicknesses which He might have healed by a word, notwithstanding the many sinners whom He might have called to

Hugo Vic-
torin.

repentance, and did not. And again: when the zeal of His relations pressed upon Him that advice, "If Thou do these things, show Thyself to the world," He held Himself still by the reply, "My time is not yet come." And again before Pilate, and yet once more before Herod, as a sheep before her shearers is dumb, so He opened not His mouth. *Him whose way doth prosper*. Whose way, that is, as distinct from God's way; the way that seemeth right to a man, but the end thereof is the place of death; the way that begins in ease and ends in bitterness. And who is it whose way prospers above all others? Who but he, the great enemy of God and man, the lord of the broad gate and the wide way leading to destruction. And notice the distinction between the two; *Him whose way doth prosper,—the man that doeth after evil counsels*: the former, the chief and suggester of all wickedness, not *him that doeth after*, but that deviseth evil; the latter, those who have entered on his service, and must expect his wages, which is death. Then in the next verse observe the three steps of evil: 1, *wrath*; 2, *displeasure*; 3, *fret thyself*. He begins with the highest, *wrath*, that is, its expression by action; *displeasure*, that is, its expression by word; *fretting*, that is, when it is confined to the mind, but exists there. And why not fret thyself? Because they say, GOD has a most beloved SON, namely, our LORD JESUS; and a most evil servant, namely, the fallen nature of man. If thou wilt have thy portion with the SON, what is it but to cast in thy lot with Him Who was the Man of sorrows and acquainted with grief? If thou desirest the companionship of the servant, thus it is written, "The way of the wicked doth prosper." *Shall inherit the land*. What land, save the region of the blessed,—the land of the Tree of Life,—the land where the inhabitant shall not say, I am sick. *Shall inherit*. Blessed inheritance, which shall be denied to none that is worthy, given to none that is unworthy; nay, rather, which none that is unworthy ever desires to have, if he might. Glorious inheritance, where there is adversity neither from oneself nor from others; where the reward of goodness will be He Who is the Author of goodness, nay rather, Who is goodness itself; the reward, than which He hath nothing higher to give, nor we to receive. What else is this inheritance but that of which it is written by the prophet, "I will be to them a God, and they shall be to Me a people." I will be all things that they desire,—life, salvation, food, glory, honour, and peace. So rightly do we understand that which is written by the Apostle, "that God may be all in all:" may be seen without end, may be loved without weariness, may be praised without fatigue.

S. Albertus
Magnus.

Ludolph.

A.

S. Alb. Mag.

Jer. xii. 1.
S. Thomas
Aquinas.

C.

Hugo Card.
S. August.
de Civ. Dei,
lib. 22.

1 Cor. xv.
28.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth :
and shall be refreshed in the multitude of peace.

They all admire the faith of the Psalmist, in that he calls this season of trial and temptation *a little while*. It were much to call it so were it only his own sufferings of which he spoke ; but now that he looks forward to the time when the warfare of all God's saints shall be accomplished, the iniquity of all God's people shall be pardoned, much more is this an act of faith to regard that time as short. *Thou shalt look after his place*. And what is *the place*, the place assigned in God's Providence that the wicked has ? What but the trying and proving of the just ? *The place* of Pontius Pilate and Herod before our LORD ; the place of the accusers in regard to S. Stephen. But then in the next world the gold shall have been purified, and shall shine forth without any further trial. Notice how David here and Job tell of the same thing : "*Thou shalt look after his place*," says one ; "Surely there is a place for gold where they fine it," says the other. And further observe this : the entireness of that victory, *the ungodly shall be clean gone* ; not beaten down for a moment, and then rising again, as here ; but abolished, annihilated for ever. And further observe how David and the Son of David teach the same thing. *The meek-spirited shall possess the earth*. "Blessed are the meek, for they shall inherit the earth." And they yet further note this : that that which David mentions merely as a fact,—they *shall possess*,—our LORD elevates to a beatitude, Blessed, for they shall inherit. It is the triumph of the New Testament over the Old : just as we saw the sermon on the Mount commence with eight Beatitudes the Psalter with only one. *And shall be refreshed*—or, as it is in the Vulgate, *And shall be delighted—in the multitude of peace*. And observe the parallel passage in another Psalm, "*Abundance of peace so long as the moon endureth*." And what is the moon ? The Church : the giver of partial peace in this world ; the enjoyer of eternal and unbroken peace in the next. For consider, says one, what will be that *multitude of peace*, when all are loving, and all loved ; when all enjoy the happiness and the grace of each ; when there is none to envy, and none occasion to be envied ; when, as the hymn says,

Didymus.
Ruffinus.

S. Albertus
Magnus.

L.

C.

Ludolph.

Hugo Vic-
torin.

Hrabanus
Maurus in S.
Matt. xiii.

The Hymn,
Ad perennis.

Though each one's respective merit
Hath its varying palm assigned,
Love takes all as his possession
Where his power has all combined :
So that all that each possesses
All partake in unconfined.

12 The ungodly seeketh counsel against the just :
and gnasheth upon him with his teeth.

13 The LORD shall laugh him to scorn : for he hath seen that his day is coming.

P.

And first we think of Satan presenting himself before the LORD to accuse Job ; then of the same adversary standing at the right hand of Joshua the son of Josedeck, to resist him ; and then, lastly, watching every action and saying of our blessed LORD on the Cross, when, as He Himself testified, “the Prince of this world cometh, and hath nothing in Me.”

S. John xiv.
30.

Ay.

Zech. iii. 2.

And gnasheth upon him with his teeth. As it was when the LORD blessed the latter end of Job more than his beginning ; as it was when Zechariah heard the words, “The LORD rebuke thee, O Satan, even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” And as it was in the Antitype of both these, when that *Consummatum est* crushed all the open attacks and secret wiles of Satan for ever. Neither is it possible to pass over the resemblance between this verse and that which relates to the martyrdom of S. Stephen. And indeed this is the Psalmellus in the Ambrosian office for that saint. *The Lord shall laugh him to scorn.* Well says Vieyra: “What is that laughter of God, of Him Whose smile is life? What is that saying, ‘I also will laugh at your calamity, I will mock when your fear cometh?’ I read of the wrath of the Lamb against which they that are lost shall in that day call upon the hills to hide them, and the mountains to protect them ; and I used to think it the most terrible passage in Scripture. But truly, when I remember for how many days, years, decades of years, God’s long-suffering with the sinner lasts ; what enormous sins He overlooks and prætermits ; how, as the Apostle saith, He winks at the crimes of ignorance, and turns away from wilful offences ; then, at last, to see all this mercy turned, not into calm, austere judgment,—not into silent condemnation of those things for which mercy ventures no longer to plead,—but into exultation, as it were, at the overthrow of the sinner,—but into that laughter, which, save God, none dares attribute to God ;—this, I say, thrills me through with such horror, that I know not what can be imagined more terrible ; that all other dread in comparison with this seems easily borne.”

Serm. de 1
Sesta Feira
de Quaresma, tom.
ii. p. 111.

Acts xvii.
30.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

S. Thom.
Aquín.

The Angelic Doctor reads us a moral lesson, taking *the sword* here for anger. We are not to have a sword at all, if

we can help it; but if we cannot, at all events let us keep it in the sheath: and if we keep it there it will become rusty, and we shall not be able to draw it at any future time. By *the sword* and the *bow* some would distinguish between immediate and mediate temptations; between those which lead us at once to sin, and those which only conduce to a proximate occasion of sin. Others, again, take the sword of open, the bow of secret, attacks. The ungodly drew out the sword against our LORD when He said, "All these things will I give Thee, if Thou wilt fall down and worship me." He bent the bow when they tempted Him with "Is it lawful to give tribute unto Cæsar or not?" Again: S. Ambrose understands *the sword* of an evil tongue; and it was well said by the heathen Diogenes, when he heard some young man distinguished for his beauty indulging in impure language, "How foul a sword to come out of that ivory sheath!" Origen, in his own inimitable way, contrasts the bow of Satan with that of GOD: the former the instrument by which the world is set on fire, when otherwise it would be at rest; the latter the sign and promise of grace even in the midst of the tempest. "Beware, above all things," says a mediæval writer, "of the spiritual Tubal-cain; still forging, as he forged at first, weapons of quarrel and slaughter." And notice the difference between *the poor and needy*. A man may be poor, though he be not needy; for his poverty may content him: a man may be needy though he be not poor, for his riches may discontent him. The LORD of all things vouchsafed to be both poor and needy. Poor, as it is written, "The Son of Man hath not where to lay His head;" needy, in that He seeketh, O Christian, for thy love. *Of a right conversation*. For remember always that it is the cause, and not the suffering, that makes the martyr; even as our LORD pronounces not them to be blessed who have all manner of evil spoken against them, unless it be both falsely and for His Name's sake. *Their sword shall go through their own heart*. And first they naturally remind us of the great battle between Theodosius and Eugenius, the last struggle that Paganism made for the empire of the world; when such was the force of the storm that burst in the faces of the heathen, when the Emperor, advancing to rally his shattered forces, had exclaimed with a loud voice, "Where is the God of Theodosius?" that their darts and arrows were turned back upon themselves. But here we have the whole mystery of redemption:

Multiformis proditoris
Ars ut artem falleret.

Ven. Fort.
The Hymn,
*Pange
lingua.*

First we think of the prophecy, "All they that take the sword shall perish by the sword;" then of Goliath, whose head was smitten off by his own weapon; of Saul, who drew the sword against David, and fell upon it himself; of Doeg;

Ay.
S. Ennod.
Nic. Lyran.

Ludolph.

Ay.

S. Ambros.

Cd.

Gen. ix.

S. Albert. M.

Haymo.

S. Albert M.

L.

who did the like ; of the Egyptian whom Benaiah, the son of Jehoiada, slew by his own spear ; of Haman, hanged upon the gallows that he had prepared for Mordecai ; of Holofernes, whose head was struck off by his own faulchion ; of the mighty rulers of Persia, slain by the fire by which they had intended that the three children should be consumed ; and finally, of the courtiers of Darius, over whom the lions by which they had proposed that Daniel should be devoured had the mastery. And therefore well may the Eastern Church exclaim, "Thou hast gone forth, O SON of GOD, to destroy the enemy with his own weapon ; by that in which he trusted hast Thou overthrown him, beheading him with his own sword, piercing him with his own spear. Wherefore we cry, Glory, O LORD, to Thy Passion, and honour to Thy Resurrection."

Idiomelon of
the Great
Parasceue.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

A small thing. And they think first of the grain of mustard seed, that small thing that is the least of all seeds, and at length branches into the large tree, where the fowls of the air shelter. Others, again, take it of the Blessed Eucharist, small and mean to outward appearance, but in reality a treasure greater than any that Satan has to offer. Or, pursuing the idea of the mustard seed, they show how the righteous founded that small thing the Church in the large upper room at Jerusalem, and how it was better—that is, stronger than—and prevalent over all that the ungodly, namely Satan, gathered together to oppose it.

C.

S. Thomas
Aquinas.

P.

17 For the arms of the ungodly shall be broken : and the LORD upholdeth the righteous.

18 The LORD knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

Origen, taking the ungodly for Satan, understands by his *arms* those chief ministers of his, the Pharaohs, the Sennacheribs, the Herods, that are types of Antichrist. *And the Lord upholdeth the righteous* : as He did when, by stretching out His own arms on the Cross, and having thereby *broken the arms of the ungodly*, our LORD was raised again the third day from the dead. Of which Cross it is well said, that *the Lord knoweth the days of the godly* ; for there hanging He beheld, as from a watchtower, the advance and the victories of His evangelists and other saints, as they went forth conquering and to conquer : and how, confiding in His

Ay.

D. C.

promise, "Lo, I am with you alway, even to the end of the world," they should so increase and multiply that *their inheritance should endure for ever*. We may take *the perilous times* of those persecutions which, one after another, have beset the Church; in some of which it would seem, that if those days had not been shortened, the very elect must have fallen. And the *days of dearth* are those epochs of spiritual declension when, in the Church itself, it has appeared as if there were scarcely any life; such as the eleventh century, when, as the great Latin historian says, "The LORD seemed asleep in the barque of Peter;" and again, the eighty years which elapsed between the Council of Florence and the outburst of the Reformation, when worldliness was eating out the very essence of religion; and again, the miserable eighteenth century, the dreariest time of all ecclesiastical history. *They shall have enough*: for even in the worst of these years God raised up His own saints; and they were all followed by seasons when a more than usual blessing seemed to have been poured down by the HOLY GHOST. Origen, mystically expounding the manna's ceasing to fall on the seventh day, and being gathered in a double portion on the sixth, exhorts us in this sixth age of the world to lay up in store for ourselves against the season of Antichrist, when spiritual manna will cease; when the elect must live, so to speak, on what they have already provided; when there will be a famine of God's Word throughout the earth; and when, so far from signs and miracles being testimonies to the true faith, infidels and persecutors will perform great and mighty wonders, and they that are persecuted for CHRIST's sake will be able to perform none; when that fearful verse will be accomplished in a sense of which at present we can have no idea, "He doth ravish the poor, when he getteth him into his net." Yet even then, *in the days of dearth, they shall have enough*: for the LORD Himself speaks of the elect who shall stand firm notwithstanding all; and S. John tells of those who will be beheaded because they will not receive the mark of the beast. *They shall have enough* till the time comes when the last spark of goodness will be crushed out of the earth by the slaughter of the two witnesses, and then immediately shall the end be.

S. Albert. M.

Baronius.

Origen. in
Exod. xvi.

20 As for the ungodly, they shall perish: and the enemies of the LORD shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

Notice this: that there is a distinction made here between *the ungodly*—that is, between those who only follow their own lusts; who are wicked, not for the sake of wickedness, but because they will not exercise self-denial—and the *enemies of the Lord*: that is, those hardened sinners who match

Genebrard.
in loc.

themselves, as it were, against God, setting their strength against His, and defying Him, as it were, to do His worst. Of the former it is only said, *They shall perish*; of the latter, *they shall consume as the fat of lambs*. That is, as a sacrifice is offered to the honour of God, in like manner their destruction shall conduce to His glory also: as it was with Korah and his company; with Pharaoh in the Red Sea; with the host of Sennacherib; with Antiochus and Galerius; and other the like bold enemies of God. *As the smoke*. Cardinal Hugo gives these verses as illustrative of the similarity between smoke and the destruction of the wicked:

Hugo Card.

Ascendit: niger est: tenuis: lacrymosus ab igne:
Deficit: ostendit ventum: fingit: tenebrosus.

That is, sudden ascent in prosperity; blackness of sin; unreality of supposed prosperity; the tears occasioned by it; its rapid failure; showing which way the wind of worldly popularity sets; the fantastic nature of its schemes; and its having to do with the shades of everlasting darkness. These are favourite reflections of mediæval writers. Compare what S. James says concerning the vapour that appeareth for a little time, and then vanisheth away.

Rupert. in
Isa. cap. ix.
S. James iv.
14.

↳ 21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

C.

A.

Ruffinus.
S. Cyril.
Hugo Card.
Alex. ab
Alex.

It is a marvellous parable of the whole life of man; being in general what the parable of the talents is in particular. *The ungodly borroweth*. First take it of Satan, whose glorious position above the rest of the heavenly host was only lent to him, that by it he might add to the glory of God. And next of mankind, remembering that we must all borrow time, health, strength, influence, everything that is symbolised by the talents of one parable and the pounds of another. *And payeth not again*: either *payeth* as the unprofitable servant, the principal alone without increase, or utterly wastes it in the service of sin. *Borroweth*: not only from God, but also from the ministers of God. From them the sinner borrows our LORD'S Body and Blood, and ought to repay it in all those good works which are prepared for him to walk in: he borrows absolution, and ought to return it by obeying the precept, "Go and sin no more:" he borrows consolations, and rebuke, and advice, according to his need, and he ought to repay it by doing the good work recommended, or eschewing the evil against which warning has been given, and then he *payeth not again*. But *the righteous is merciful*. Take it,

S. Thomas
Aquin.

in the first place, of His mercy, Who only is righteous ; and then, imitating His kindness to them, the kindness of His followers towards each other. *And liberal.* And they take this clause of the saints whose delight it is to follow not only the direct precepts, but also the evangelical counsels which He has left behind Him. Unprofitable servants in one sense they are, and must be, in that they can never do that which, but for the fall of Adam, they might have done—that which He, according to His humanity, did for them. But yet, in another sense, they do more than they need to secure their own salvation, when they observe not only that which He has made necessary to the entrance into eternal life, but also the counsels which He recommends to those who would most closely tread in His footsteps, but which He leaves free to do or not to do to the great majority of His servants in this world. Observe that, in the Vulgate, the latter verse is translated, *They that bless God, and they that curse Him.* And how, says a mediæval writer, can we bless God so effectually, as by suffering or dying for Him? “Bless God and die” in this sense is to turn the advice of Job’s wife into the holiest of all exhortations. And they observe how completely the verse takes for granted that we are already citizens enrolled and inscribed in the heavenly country. *They that are blessed shall inherit, they that are cursed shall—not fall short of, nor be counted unworthy of, but shall be rooted out of:* as if it were already theirs, and rent away from them.

S. Albertus
Magnus.

P.

S. Thom.
Aquinas.

23 The LORD ordereth a good man’s going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the LORD upholdeth him with his hand.

Or as it is much more strikingly in the Hebrew, *The Lord ordereth the going of the man, and He will have delight in his way.* So that at once we are led to Him Whose goings forth have been of old, even from everlasting,

S. Fulgen-
tius, Lib. i.
ad Monim.

Micah v. 2.

Egressus ejus a Patre,
Regressus ejus ad Patrem,
Excursus usque ad inferos ;
Rekursus ad sedem Dei :

The Hymn,
Veni Redemptor gentium.

as S. Ambrose magnificently says. *Going.* And how does He go save with that Cross in His hand which we are to imitate Him in taking up, and in following Him? Be thou therefore sure of this, O Christian, that if thy going be not ordered in the same way, thou art no true servant of His : as it is written not only that when He putteth forth His own sheep He goeth before them, but that the sheep follow Him also. *Though he fall :* for he shall fall into the hands of his enemies, into the net laid for him, into the pit opened for

S. Petr.
Damian. Ep
37.

S. John x. 4.

S. Thomas
Aquinas.

him : the Morning Hind shall be taken in the toils : the innocent Lamb shall become a prey to the raging lions. *He shall not be cast away.* Not though His enemies say, "There is no help for Him in His God;" not though they seal the stone and set the watch. And so of His followers : they also have fallen by all kinds of terrible deaths ; nevertheless "their souls," as the wise woman speaks, "were bound up in the bundle of life with the LORD."

D. C.

1 Sam. xxv.
29.

The Hymn,
*O beata
beatorum.*

Dum sic torti cedunt morti
Carnis per interitum,
Ut electi sunt adepti
Beatorum præmium.

L. *The Lord upholdeth him with His hand.* So, even in the very depth of His earthly sufferings, the Only-begotten Son was not forsaken. But a hundredfold more has that Son, now exalted to the right hand of Power, Himself upholden those that were suffering in His Name and for His cause.

A.

S. Luke
xxii. 31.

Whether miraculously, as when He sent the Angel who, assuming the form of a comely young man, wiped with a napkin the limbs of the Cappadocian confessor, so that he felt no manner of pain, but grieved when he was taken down from the rack ; or whether, as more frequently, instead of annihilating pain, He caused the courage of His servants to triumph over it. Or, if you will, now looking away from the Head, and to the members only, you may take *though he fall* of sin : and then how often has the promise been made true, "Satan hath desired to have thee, that he might sift thee as wheat ; but I have prayed for thee, that thy faith fail not." And notice the reason why : not from any power that the fallen man has to turn himself,—no, but for this reason only ; *for the Lord upholdeth him with His hand.* It was to be expected that the great Doctor of Grace should from this passage dwell at great length on the triumphs of grace ; but, wresting his words, as they do those of Scripture also, those who falsely profess to be his followers have abused this verse in support of their doctrine of final perseverance ; namely, that he that has once been elect may indeed, to use their own expression, fall, but neither fatally nor finally. Hence such fearful self-delusion as that which renders the death-bed of a Cromwell so terrible.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

The greater number of the Fathers assert that the first of these verses cannot be taken in a literal sense ; because, to omit other instances, Elijah begged bread of a woman of

Sarepta. The Patriarchs went down into Egypt for food, and Lazarus desired to be fed with the crumbs that fell from the rich man's table. But, in its literal sense, we must no doubt confine the promise, as S. Ambrose tells us, to the theocracy of the Jews. Vieyra well says (he is preaching on God's promise, "All these things shall be added unto you:") "It would seem that I have experience against me: you will tell me that we often see many good persons who are left in great distress: therefore it is not true that the way to obtain bread is to serve God. But allow me to say, I had rather believe David's assertion than yours. See what he affirms, *Junior fui, et enim senior, &c.* If you had eyes as enlightened as David's, you would probably say the same thing. Sometimes we think that those are righteous who are not righteous; that those serve God truly who do not serve Him truly; and therefore it seems that God's promise fails, when the failure is in them. That men may be one thing and seem another is easy; that God should fail in His word is impossible. In conclusion: with respect to those who appear to serve God and who suffer necessity, one of two things is certain: either they are not good, or God is proving that they are. Christians and Christianesses of my soul! if ye are serving God, and yet are in want, my word for it, that God is proving you: 'Tarry thou the LORD's leisure,' says David. Look at former examples: Abraham was rich for serving God, but he was first proved by exile; Joseph was rich for serving God, but he was first proved by captivity; David was rich for serving God, but he was first proved by persecutions; Jacob was rich for serving God, but he was first proved by labour. And to those in Gospel times the same thing happened. CHRIST gave them not to eat the first day, nor the second day, but the third day: *quia jam triduo sustinent Me.* After He had proved the constancy and patience with which they followed Him, then He gave them of the miraculous bread; first He proved, then He provided. When He proves, then He provides." And this, perhaps, is the best literal explanation which can be given of the text. But now take it in the truer and mystical sense. *Yet saw I never the righteous forsaken*: not even on the Cross; not even when He uttered that lamentable cry, in which He complained of being for the moment deserted. *Nor his seed begging their bread.* For when did a Priest ever seek the Bread that cometh down from heaven in the words and according to the rites which the LORD Himself taught, without receiving that Angels' Food, that Manna of all souls? This is the true meaning of the passage: that however much, for wise and good reasons, God may sometimes appear not to hear the petition, literally taken, "Give us this day our daily bread," yet, spiritually understood, never did He shut His ear against it, nay, never, for one moment did He keep the petitioner waiting. And observe that this must have been one of David's latest Psalms:

S. Basil.

S. Ambros.
in S. Luc.
cap. 5.
S. Hieron.
in Amos.
cap. viii.
Serm. tom.
xii. 214.

"*Em Deos
nao ba
prover sem
provar.*"

S. Thomas
Aquinas,
Opusc. 19.
S. Antonin.
4 par.
summ. tit.
11, c. 7, s. 5.

Ay.

I have been young, and now am old. And notice how beautifully it applies to the testimony borne by the Church as she draws near the end of her militant existence; that for all those centuries,—from the time that the LORD, changing the old into the new Sacrifice, said, “This is My Body, this is My Blood,” to that which has been offered in ten thousand different churches this very morning—still the saying is true, *Yet saw I never the righteous forsaken, nor his seed begging their bread. Is ever merciful and lendeth.* This, as it were, depends on what went before; when we were told that “the ungodly borroweth, and payeth not again.” Not, however, that this appears the full meaning of the Hebrew, which is rather, *All the day long he GIVETH and lendeth.* The word *righteous* is not in the Hebrew, nor in the Italic nor Vulgate: it is supplied by a variant of the LXX. and by the Ambrosian. *And his seed.* Namely, that countless seed from all people, and languages, and nations, and tongues, which the Blood of Him Who is the Martyr of martyrs raised up for the Church. So that what was true in the highest sense of Abraham is also true of our dear LORD, “In Thy seed shall all the nations of the earth be blessed.”

Ay.

Ludolph.

Gen. xxii.
18.

D 27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the LORD loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

D. C.

The first clause of the 27th verse has occurred before (Psalm xxxiv. 14.) It is singular that the duration only, not the place, of dwelling is here mentioned.¹ Hence some take it not as a promise, but as a command : Dwell in the precepts of God to thy life's end. Others receive it as the reward of those who have departed from evil. Behold, says Ludolph, their reward : they shall dwell in the land of the living, in eternal beatitude, in the companionship of Angels. S. Thomas remarks on *Flee from evil*, that there are two kinds of evil : the one that makes man wicked, and which alone is truly evil, namely, sin ; the other that which does not make man wicked, namely, punishment. And this no man either can or ought to desire to flee entirely in this world. “For whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth.” Tertullian, writing to his wife, dwells at some length on this sense: He is said to *flee from evil* who doth not that which may injure the cause of GOD : He is said to *do the thing that is good*, who worketh that which may profit it. And S. Jerome and S. Thomas dwell at great length on the distinction between these two. And then follows that great basis of

Tertullian.
ad uxor. lib.
i. cap. 3.

¹ [Not so very singular, as the place, without the duration, is mentioned in the third verse.]

all Christian morality, *The Lord loveth the thing that is right*. It is not right because He loves it; but because there is an intrinsic good and evil, the nature of which, to speak with all reverence, it is not in the power of Omnipotence itself to alter, therefore He abhors this and chooses that. And observe how all the great lights of the Middle Ages lay down this truth as the very foundation of morality. *Dominus amat iudicium*: it is the very text of Alan of Lisle, of Ockham, of Bradwardine, of S. Thomas, of Ruysbroek. *He forsaketh not His that be godly*. Because the SON was for a moment forsaken, therefore not even for a moment shall the followers of the SON be left. *But they are preserved for ever*. In a little wrath, the face of the FATHER was hidden from the SON for a moment, but with everlasting mercies has He gathered and will He gather the elect through the sufferings of the SON.

S. Hieron.
Epist. 24 ad
Celantiam.
S. Thomas 1,
2, Quæst. 24,
Art. 9.

L.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

Here notice the distinction between the Father of Evil and his posterity. *The unrighteous shall be punished*, as it is written: "And then shall that Wicked be revealed whom the LORD shall consume with the Spirit of His Mouth, and shall destroy with the brightness of His coming." And then follows what we have already had four times, namely, at verses 9, 11, 18, and 22; that *the righteous shall inherit the land*; to which look back for what is said upon it.

S. Thom.
Aquin.

2 Thess. ii. 8.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

A strange thing, says Vieyra, we have here; meditation is attributed to the mouth, and judgment to the tongue (*is exercised*, or, as it is in the Vulgate, *meditabitur*,) whereas it is the judgment that meditates and the tongue that speaks. But the righteous man in such a manner joins meditation to prayer, and the mental exercise of judgment with the vocal exercise of words, that he may even be said to meditate with his tongue; and he is righteous, not because he speaks much, but because he meditates much. He is not righteous because he speaks much, as it is written, "A man full of words shall not be counted righteous," but because he meditates much: *The mouth of the righteous shall meditate wisdom*.¹ *The law of his God is in his heart*. And see how that was

¹ Vieyra is here only popu- | larising S. Thomas, as he so | often does: see note x of the Angelic Doctor on this Psalm.

Ay. fulfilled, when with three quotations only from God's word, and those all from one book, Satan was put to flight. *Is exercised.* And how can that be save by temptation? It is that which brings out the strength and virtue of Holy Scripture; just as it is only the storm that can prove the strength of the oak's roots. Therefore it well follows, *His goings shall not slide.* For by means of those words of GOD, *His goings,* Whose footsteps we are to imitate, were kept straight in the direct road to eternal life. Or, if we take it in a higher sense, let the righteous now be, not the One Sinless Man, but every Christian, and then, when it is said, *he is exercised in wisdom,* it means that he is exercised in the Eternal Wisdom, the Consubstantial and Co-eternal SON of GOD. It is this verse which one of those who have entered most lovingly and most boldly into the sanctuary of the LORD's Passion, Luis of Granada, prefixes to his "Meditations on the Life and Passion of CHRIST." And then observe how the two clauses of the verse are thus connected: *exercised in wisdom*; that is, in the LORD's first Coming in great humility: *talking of judgment*, that is, of His Second Advent in great glory.

Ludolph.

D. C.

Edit. Isselt.
p. 4.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The LORD will not leave him in his hand : nor condemn him when he is judged.

Seeth. But it means more than this: *watches* or *observes*, or *pries* into. The Hebrew word *tzaphah* is curiously enough preserved in the name of the Venetian officers, called the *tzaffi*, a kind of police whose business it was in the darkest days of the Doges to pry into the occupation and wealth of such citizens as were considered dangerous to the republic. And observe how true the verse was of Joseph, of Susanna, of David, of Daniel: and in like manner it is written in the book of Wisdom, "Therefore let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings:" a verse which S. Cyril, writing on this Psalm, curiously enough quotes from Isaiah. And as the sinner considers or narrowly observes the righteous, so, as mediæval writers tell us, the righteous ought to keep watch on the machinations of the sinner; as it is written in the book of Joshua, "Go view the land and Jericho." What is the land, save the human body, made of clay? And Jericho, which by interpretation is the moon,¹ signifies the changes and chances of this mortal life, with respect to which it is the Christian's duty to be perpetually on the watch. *Shall not leave him in his hand.* Witness Job: how of him the LORD

¹ [The true meaning of Jericho is more probably "fragrant," from *ṛḳ*, "to breathe," than "moon," *ṛḳ*, though either etymon is possible.]

said in the first place, "Only upon himself put not forth thine hand;" and then, "He is in thine hand, but save his life." *Nor condemn him when he is judged.* So of Joshua the son of Josedech, when Satan appeared as his adversary to resist him, it follows: "The LORD rebuke thee, O Satan, even the LORD that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire?" *When he is judged.* They interpret this clause in five different ways. Either: When the righteous is judged by the sinner: and so Symmachus takes it. In this sense S. Augustine finely says of S. Cyprian: "The Proconsul pronounced Cyprian's condemnation, from the inferior Judge that Martyr received his sentence; from the Superior, his Crown." And in the same way S. Gregory says of the Saints, They can be slain and cannot be bent: therefore they are mightier than the Judge, and more powerful than the slaughterer.¹ The second would interpret it, When the righteous is judged by God. The third is, When God is judged by the world; and this is the meaning which S. Ambrose supports, basing it on that verse, "That Thou mightest be justified in Thy saying, and clear when Thou art judged." The fourth would interpret it, The LORD shall not condemn *him*, the righteous, when *he*, the sinner, is judged; the final separation of the sheep from the goats. And, lastly, some see in the Latin, *Cum judicabitur illi*, the favourable termination of the Judgment itself.

S. Albert. M.
Job i. 12;
ii. 6.

Zech. iii. 2.

A.

D. C.

Ps. li. 4.

S. Alb. Mag.

35 Hope thou in the LORD, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

Hitherto we have been speaking of hope; now we come to perseverance in hope. *Keep His way.* So our translation rightly gives, following the Hebrew, though others read, *His ways.* But *keep His way*: the one way, Him That is the Way, the Truth, and the Life. O marvellous force that there is in the word to *keep*! So keep that neither by pain nor by death itself canst thou be separated from Him; so keep that He may lie all the night of this world in thy bosom; so keep that He in His turn may, in the evil hour, keep thee. *That thou shalt inherit the land.* The heavenly land; else never would it have been said: *He shall promote thee.* A poor promotion that would be which would give us this earth as our possession. But I do not understand why the same S. Thomas says of the first clause, *Expecta Dominum*, that it refers to those who are in tribulation, while the second, *Keep*

C.

S. Ambros.

A.

C.

S. Hieron.

Ludolph.

S. Thomas

Aquin.

¹ *Occidi possunt et flecti nequeunt*, are S. Gregory's words. They are well paraphrased in a beautiful sequence that I have

seen in the church of Le Puy:
Potest Martyr trucidari;
Et non potest cedere.

Origen.

His way, has to do with prosperity. Certainly in our translation it is not so, the former being *Hope thou in the Lord*. From this verse in the latter part, they take occasion to inquire what will be the order of the justification of the righteous and condemnation of the wicked, at the Last Day. If, in this account of their appearance before the judgment seat, our LORD speaks of the righteous as first judged, yet in the parable of the tares He appears to teach the contrary order, "Gather ye first the tares, and bind them in bundles to burn them;" with which also the last verse of that account in S. Matthew seems to agree, where we read first, "These shall go away into everlasting punishment;" and then, "the righteous into life eternal." All the conclusion that we can arrive at must be shut up in this: "The secret things belong to the LORD our God." *Thou shalt see it*. And so says the Hymn:

A.

The Hymn,
Quisquis
valet nume-
rare.

Suum cernunt Temptatorem
In pœnis perpetuo:
Suum pium Salvatorem
Collaudant in júbilo;
Quem et remuneratorem
Sentiunt in præmio.

7 36 I myself have seen the ungodly in great power:
and flourishing like a green bay-tree.

37 I went by, and, lo, he was gone: I sought him,
but his place could no where be found.

L.

S. Hiero-
nym. in Esa.
30.

It is as if David said: "I have taught you that these things will happen; now furthermore I tell you that I have seen them myself." *The ungodly*. Some take it of Judas Iscariot, who, for a time, certainly was in great power, when he received, like the other Apostles, the gifts of healing the sick, cleansing the lepers, and casting out devils. And there is something very striking in beholding, as we do in the early Christian pictures, the nimbus of Apostolic power attributed not less to the Apostate than to any other of the twelve. Others, again, understand the expression of Satan. He, too, was in great power when, as it is written, "Darkness covered the earth, and gross darkness the people;" and again, when "Death reigned from Adam to Moses." *Flourishing like a green bay-tree*.¹ It is difficult to say why in the Vulgate we

Origen.
S. Albert M.
Isa. lx. 2.
Rom. v. 14.

¹ [The margin of A.V. agreeing with Aquila, Symmachus, and the chief modern critics, reads instead of *bay-tree*, thus, *A green tree growing in its own soil*, that is, not artificially planted, but indigenous. Such trees are, of course, those most likely to be

cut down for timber or firewood, whereas those "planted in the house of the LORD" are left for beauty and shade. And the contrast will thus be between the life of the natural man and that of the Saint of God.]

have *elevated like the cedars of Libanus*; and so in the LXX. and in the Italic. *I went by*. A great many read, *He passed away*; but the other lection is received by the greater number of the Fathers. *I went by*, but how! By passing, they say, from earthly to heavenly things: by looking, not at the things which are seen, but to the things which are not seen. And in this same sense they take that expression, "So that they who go by say not so much as, The LORD prosper you;" that is, those who look away from the present prosperity to the future condemnation of the wicked. *And lo, he was gone*. And as it is written, "The beast whom thou sawest was, and is not." S. Peter Damiani warns us lest we should ever think, from this passage, that of Satan in this world it can ever so be said, He is gone, as that we may feel secure against his assaults. *He was gone*. As it is written in the book of Wisdom: "The hope of the ungodly is like dust," or, as it should be, thistledown, "that is blown away with the wind; like a thin froth that is driven away with the storm, like as the smoke which is dispersed now and then with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day." *His place*. For he had a place once, above the highest of the Archangels: which losing by his pride, and falling like lightning from heaven to earth, he *could indeed nowhere be found*, in the rank and glory which he once possessed. *I went by*. And they well tell us how it is our duty always to do so by passing away from man's thoughts and desires, and fixing our eyes on that which God commands, and on that which He thinks.

S. Chrysos.
in Hom. ix.
in Colos.

S. Ambros.
Serm. 15 in
Ps. cxix.
S. Hilar. in
Ps. cxxviii.
S. Greg. M.
Mor. xv. 35.
Ps. cxxix. 8.
Rev. xvii. 8.
S. Pet. Damian.
Epist. ii. 27.

Wisdom. v. 14.

S. Thomas
Aquinas.

C.

And see
Vieyra,
Serm. tom.
vii. 196.

38 Keep innocency, and take heed unto the thing *W*
that is right: for that shall bring a man peace at the
last.

Or, as it is in the Ambrosian Psalter, and in the reading of Cassiodorus, *Keep trust*. *Keep it*, says S. Augustine, as the miser keeps his money, defending it with bolts and bars, always imagining it in danger, guarding it the most securely, when others are taking their rest. They work out the idea at great length and by way of allegory; showing how the soul of man is, as it were, a castle, which cannot be taken by assault, but must be surrendered, if it ever fall into the power of the enemy, by treachery. Again, others understand—whether you choose to read *innocency* or *truth*—Him Who is the Immaculate Lamb, Him Who is the Truth, as well as the Way and the Life. Keep Him, that is, in such a way as never to permit Him to be separated from thee; clinging fast to the Hand which is able to raise thee up above the billows of this world, and to assist thee through and over all difficulties, in the ascent to the Heavenly Hill. And it is not ill put by some of the later Schoolmen, that the reason why we are to *keep innocency* is because it was the request, so to speak,

A.

Ay.

S. Ambros.
S. Hieron.
Hesych.

The Irrefragable
Doctor and Cardinal Hugo.

Isa. i. 18.

S. Matt. x.
34.S. Hrabanus
Maurus in
S. Matt. cap.
vii.

which our LORD left us on the Cross, when He fulfilled in its completest sense His own promise, "Though your sins be as scarlet, they shall be as white as snow." *At the last.* But, in all probability, not till the last. "Think not that I am come to send peace on earth: I came not to send peace, but a sword." For thou canst not, says one, have peace at the first and at the last also; thou canst not have the peace which is from GOD above, save at the price of contest with Satan below. For this is the fruit of that; as much as the flowers of the summer and productions of the autumn have, as a foregoing necessity, the tempests of the winter. It is in the Vulgate, *For there are remains to the pacific man*; that is, there is an hereafter for him, in which the peace that he has desired all through this life shall at length be possessed. Our Bible translation, however, comes nearest to the Hebrew, *Mark the perfect man, and behold the upright; for the end of that man is peace.*

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

This clause comes over and over again as an Antiphon in the Psalm. And in fact it is this which is the key-note to the whole. See what is said of it in previous verses.

7 40 But the salvation of the righteous cometh of the LORD: who is also their strength in the time of trouble.

41 And the LORD shall stand by them and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Ay.

S. Bernard.
Serm. 27.Rupert. in
loc.

The salvation of the righteous. And who or what is this, save the Only-begotten SON of GOD? *Their strength*, the strength of all that trust in Him, at all times, but more especially *in the time of trouble.* For He had so well learned the lesson of tribulation Himself, that none as He can sympathise, as well as help in time of trouble. *Their strength.* They ask whether Calvary is the source rather of strength or of love, whether the Cross is to be regarded chiefly as the Fountain whence flowed all that might which enabled the Martyrs to overcome the world, or of that love which could not be quenched by the many abysses of the deepest tribulation. And therefore notice that the Rock, the type of the Cross, was smitten twice, in order that these two things might flow forth abundantly: the strength that gives victory, the love that brings felicity. *Shall stand by them.* Never more truly fulfilled than when the Proto-Martyr saw JESUS standing at the Right Hand of GOD; and the Church, gathering confidence from this in-

sight into celestial things, claims the same sympathy for the same sufferings, to the end of the world: "Who standest at the Right Hand of God, to succour all those that suffer for Thee." And notice the four steps of that help which is here promised. *He shall stand by them, save them, deliver them from the ungodly, save them.* And it is not without a deep meaning that that which seems tautology is here set down. Because He stands by them, as by Stephen, He saves them in this world. In that He finally delivers them from the ungodly, He saves them in the world to come. Here, says S. Thomas, from the act and consequences of sinning; there, from the very possibility of sinning. And the reason is set down why they can sin no more: as it is written, "He that is dead hath ceased from sin." Because they are delivered from the ungodly, namely, Satan; and from that which the ungodly can alone lay hold of, the corrupted and tainted part of their own nature. And all for the reason which forms, as it were, the subject-matter of the Psalm, because they put their trust in Him. It begins by exhorting the Christian to do that which it concludes by taking for granted that he has done; and his struggle in turning the commandment into the act is the subject which fills so long a Psalm.

And therefore:

Glory be to the FATHER, Who ordereth a good man's going, and to the SON, Who forsaketh not His, that be godly; and to the HOLY GHOST, Who is also their Strength in the time of trouble;

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

COLLECTS.

O GOD, the Blessedness of all who put their trust in Thee, Ludolph. Who art both the Witness and the Judge of them that contend in the race of righteousness; we pray Thee that Thou wouldest so keep them from falling in this life, that Thou mayest crown them in the life to come. Through (2.)

O LORD GOD, forasmuch as the ungodly lieth in wait for the righteous, do Thou be pleased to frustrate all his counsels; and suffer not them to perish through their own infirmity, whom Thou didst vouchsafe to save by the salutary wood of the Cross. Amen. Through Thy mercy (11.) Mezarabic.

O LORD GOD of righteousness, Who art ever merciful and lendest, so bestow on Thy servants the talents which Thou seest to be expedient for them, that they may return them with a good increase to Thy honour and glory, Who livest. Ludolph.

PSALM XXXVIII.

TITLE. A Psalm of David, to bring to remembrance.

ARGUMENT.

ARG. THOMAS. That CHRIST, in the time of His Passion, was forsaken by His friends and neighbours. The doctrine of Confession. The Confession of the penitent with the whole soul. The Confession of patience, and virtue to salvation. Read in Job. At the end of the prayers the Confession of the penitent who supplicateth for the mercy of the Judge.

VENERABLE BEDE. When he saith *to bring to remembrance*, the title teaches us this, that since we cannot always and altogether avoid sin, we may at least abstain from giving way to it. And in that he adds *concerning the Sabbath* [this is the additional title in the Vulgate,] he signifieth that the penitent ought always, while he feels the wounds of present sins, to call to remembrance the rest of the eternal Sabbath. Some apply this Psalm to the history of blessed Job: but Jerome thinks it said in the person of any penitent, or mystically in that of the SAVIOUR at the time of His Passion. This penitential Psalm is divided in a fourfold way. In the first part he seeks by the sorrows of the present life to move the pity of the merciful Judge; in the second he speaks of his body as deformed by wounds, and his soul grieved by the hard sayings of his friends. In the third, the medicine of the SAVIOUR is set forth, of that SAVIOUR who was prepared to endure the depths of His unmerited Passion, while the sinner merits more than he suffers. In the fourth, he speaks of GOD, as his only Preserver in all difficulties and dangers.

SYRIAC PSALTER. Of David, when the Philistines said to King Achish, This is David who slew Goliath: we will not that he go forth with us against Saul. Besides, there is in it for us the Institution of Confession.

S. JEROME. This Psalm shows that if any sickness happens to the body, we are thereby taught to seek for the medicine of the soul.

VARIOUS USES.

Gregorian. Monday: Matins. [Good Friday: II. Nocturn.]

Monastic. Monday: I. Nocturn.

Parisian. Friday: Compline.

Lyons. Wednesday: Prime.

Ambrosian. Wednesday, in the First Week: III. Nocturn.

Quignon. Friday: Tierce.

This Psalm, as the third Penitential, against Gluttony, was said at all times when the Litanies were recited; and, according to the Primitive use, retained in the Sarum, but dropped in the Roman, Breviary, was recited after the 51st Psalm at Tierce, daily during Lent.

ANTIPHONS.

Gregorian. O LORD, rebuke me not in Thine indignation.
[Good Friday: They also that sought after my life did violence.]

Monastic. In Thine anger, rebuke me not, O LORD.

Parisian. O LORD my GOD, be not Thou far from me.

Ambrosian. Haste Thee to help me, O LORD GOD of my salvation.

Mozarabic. LORD, Thou knowest all my desire, and my groaning is not hid from Thee.

1 Put me not to rebuke, O LORD, in thine anger :
neither chasten me in thy heavy displeasure.

Besides the usual commentators by whom we are assisted, we have, of course, for this Psalm, the little constellation of theologians who have treated the Penitential Psalms only. And in addition we have one admirable treatise by Andrew Rivet, better known by his Latinized name of Rivetus.

First, they desire to know in what sense this Psalm can be spoken of as a commemoration, seeing that it in no way commemorates either the events of David's own life, or, as so many do, the History of the Children of Israel. S. Gregory Nyssen affirms that it is simply intended as a breviate or short summary of prayer for a penitent—what such a one ought to remember when he presents himself before God. And then what it has to do with the Sabbath is not very clear. S. Chrysostom holds it to apply to the Great Sabbath “that followed the day of preparation;” and thus to be occupied in our LORD's Passion and Burial. They well observe that the bodily disease from which the Psalmist was suffering when he composed it is mercifully left uncertain, to the end that whatever be the diseases of our own soul, we may use it with a good courage. In most of the editions of the Vulgate it has twenty-one verses; and Innocent III. sees in this a triple Sabbath. Triple either in honour of the Blessed Trinity, or with reference to the three Sabbaths which the true servant of God must of necessity have: that of rest amidst the warfare of this world, that of peace when that warfare is accomplished, but before the final consummation of blessedness; and the eternal Sabbath of heaven. S. Basil compares this opening verse with the complaint of the sick man, who, knowing that he cannot recover without medicine, yet begs of the physician to temper its bitterness to his weakness. There is nothing more curious than to remark the worldwide difference between earlier and later commentators on this verse; the former, S. Augustine, for example, S. Gregory, S. Cæsarius of Arles, S. Felicianus of Orleans, and others, applying it to the sufferings of good men in this life, and absolutely asserting that with this life they will end, and the latter, such as Dominic Soto and Lorinus, applying it to purgatory and its penal fires. As to the verse

S. Greg.
Nyss. Tract.
ii. in Tit.

S. Chrysost.
Homil. in S.
Matt. xxvii.

L.

Innocent.
III.

S. Basil.

itself, I have already spoken of it at the beginning of the sixth Psalm.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

Z. *Thine arrows.* And they see a great comfort in this expression. We may understand the arrows of temptation shot at us by Satan; and yet in a certain sense they are God's arrows also; because He will not permit them to be above our power of endurance, and will not only, if we call on Him, shelter us from them, but will cause them to turn to our more exceeding reward if we resist them. Nay, Augustine fears not to call them, even in this sense, the arrows of the LORD's deliverance. And we may take them also in another sense; *arrows*, not of temptation, but the thoughts which God, by the ministry of Angels, injects into the minds of His servants, thoughts of love, of work to be done for Him, of sufferings to be endured for Him, and which yet are painful, in that they stir us up to exertions above or contrary to our own nature. And be thou well pleased, O Christian, says one, when such arrows stick fast in thee. Suffer them not to fall from thee and to be lost; cherish the pain, for it is salutary; let patience have her perfect work, that thou mayest be perfect and entire, wanting nothing.

S. Aug. Confess. x. 6.

2 Kings xiii. 17.

Luis of Granada. Medit. p. 176.

D. C.

S. Bruno Carth.

Ric. Hamp.

Cicero de Harusp. Resp. 18.

Bakius.

[*Thy hand presseth me sore*, forcing the very arrows deeper into the wounds, instead of drawing them out and healing the sufferer. *Presseth*, or as LXX. and Vulgate read, *Thou hast strengthened* Thine hand upon me, making my pain continuous instead of a momentary pang. And as God's arrows for man's sin are passibility and mortality, so He does not use them slightly, but punishes with grievous sorrow, disease, and death. And we may aptly compare that saying of the Roman orator, "*Deorum tela in impiorum mentibus figuntur.*" But we may also well contrast the penitent submission of David with the despairing cry of Julian the Apostate, when vainly striving to pluck the Persian javelin from his deadly wound, "*O Galilean, Thou hast conquered.*"]

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

It is said by our Blessed LORD of sin not His own, but borne by Him, as the scapegoat carried the transgressions of the children of Israel. And He might well, when hanging on the Cross, say, *There is no health in my Flesh*; for this very cause, that of His people it had been said long before, "From the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores." *Any rest in my bones*; or, as it is in the Vulgate, *Peace to my bones*. And Innocent III. here takes occasion

C.

A.
Isa. i. 6.

to distinguish four kinds of men. The first, those who have peace with sin, because they consent to and obey it; but not from sin, because their conscience upbraids them with its present guilt and future punishment. The second have peace both with sin and from sin, because they have so entirely and so long given themselves up to it, that their conscience is seared, as it were, with a hot iron. The third, those who neither have peace with it nor from it, because they constantly and valiantly resist it. The fourth, those who have no peace with it, because they must ever hate it, yet have peace from it, because they have now passed into that blessed world, where there is no more temptation. It is, no doubt, the fear of seeming to speak irreverently of our Blessed LORD, by putting texts like the present into His mouth, which has caused so great a departure from the mystical interpretation, that S. Augustine and his followers have attached to the Psalms. He here dwells at great length on the applicability of those texts which speak of sin to Him Who did no sin, but bare all.

Innocent.
III.

4 For my wickednesses are gone over my head :
and are like a sore burden, too heavy for me to bear.

There is one place where these words might so have been said, as never else, and that is, the Garden of Gethsemane; for there indeed, for a time, that Head which was once the joy of the Angels, and fairer than the children of men, was overwhelmed by the billows and waves of iniquity that went over it: as it is written, "Save me, O God, for the waters are come in even unto my soul." S. Paulinus has a singular

A.

allegory in connection with this verse, concerning the hair of Samson,—how, when it was severed from his head, his iniquities did indeed go over it: and this, taken in contrast with S. Mary Magdalene wiping our LORD's feet with her hair, and thus transferring, as it were, to them, and by them so soon after to the Cross, the weight of her own guilt. And, if we take the words of sinners themselves,

S. Paulin.
Epist. 14.

then they teach us the very same lesson that we learn from the history of the fall. As man, from desiring to be like God, lost his primitive glory and debased his condition; so here sin, which begins by inducing him that commits it to lift up his head in pride against God, ends by going over it, and being a *sore burden, too heavy for him to bear*. "Choose, therefore," says the most eloquent of the Greek Fathers, "between the light yoke and easy burden of the LORD, and the sore weight and heavy burden of sin; that talent of lead which Zechariah saw bound in the Ephah; that ponderous burden which made Jonah too heavy for the ship in the storm." And compare with this God's denunciations of His anger against the various nations of old time, under the title of the "Burden of Nineveh," "The Burden of Egypt," and the like.

C.

S. Chrysost.
in Homil. de
Jona.

Zech. v. 7.

L.

5 My wounds stink and are corrupt : through my foolishness.

S. Greg.
Moral. ix.
31.

Hugo Vic-
torin.

The Jews will have it that David, in the course of the year that followed his sin with Bathsheba, and before he was convinced of it by the message of Nathan, was thus smitten with boils from head to foot : and to this, they say, the Psalm refers. S. Gregory takes the putrefaction here mentioned in the Vulgate, of sins which, having been given up, are again fallen into ; such as the Apostle means when he speaks of the sow that was washed returning to her wallowing in the mire ; such as our LORD Himself tells us of, when the evil spirit cast out of a man takes to him seven spirits more wicked than himself, that they may enter into him again and dwell there ; and the last state of that man is worse than the first. Mediæval writers dwell at length on the various resemblances between the wounds of the body and the sins of the soul ; how complete penitence not only heals the wound, but effaces the scar ; how true penitence, but less complete, heals the wound indeed, so as to prevent all further danger or pain from it, but still leaves the scar, which shows what once has been ; while unreal penitence brings to pass, as it were, a false cure, and leaves the unprobed wound to break out hereafter more dangerously than ever. But the noblest commentary on these words that was ever written by the pen of man is undoubtedly that marvellous book, the Confessions of S. Augustine.

Origen.

[*My wounds stink.* These words, observes Origen, prove the sincerity of repentance, for so long as the sinner wallows like a hog in the filth of sin, even its odour is pleasant to him, but when he begins to hate his sin, then all its surroundings become odious too, and he calls on the Heavenly Physician to heal him. It is fitting then that sweet and perfumed ointment should be applied to the fetid sores. What shall it be? Let the Bride answer. "Thy Name is as ointment poured forth."]

Cant. i. 3.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

S. Thomas
Aquinas.

Here notice five evils arising from sin : 1, the privation of grace, which leads to *misery* ; 2, the difficulty of doing well, and its consequent *trouble* ; 3, the impossibility of rising by any strength that nature has in itself, in that *all the day long* ; 4, the wretchedness of an evil conscience in *mourning* ; and 5, the pains of hell, which they say are expressed in the word *I go*. And to such as these, when the means of salvation is taught them, that text applies : "The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give Thee praise and righteousness, O LORD." And observe the depth of this misery :

Baruch ii.
18.

I go mourning all the day long : day, the type and symbol of gladness and joy, now turned into sorrow. There are others who, taking the Vulgate translation, *I am bowed down continually*, understand by it the beginning of the sinner's return to God : *bowed down*, that is, by taking the LORD's Cross, and bearing it after Him.

D. C.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

Or, as it is in the Vulgate, *For my loins are filled with illusions* : that is, with temptations ; against which S. Paul arms the Christian with the fitting remedy, Let your loins be girt about with truth. And referring to this it is that, where Behemoth, the type of Satan, is described, it is said, "Lo, now, his strength is in his loins : " on which S. Gregory dwells at very great length. Innocent III., referring to the word *illusions*, calls the lust of the flesh, the lust of the eyes, and the pride of life, the three chief sophists that, by their delusive arguments, endeavour to seduce man into the way of destruction. And this, he says, is the syllogism that they propound : the world sets forth earthly pleasures as the major ; the flesh proposes the carnal receptivity of those pleasures as the minor ; and then Satan brings forward eternal death as the conclusion.

Eph. vi. 14.

Job xl. 16.

S. Greg.

Moral.

Innocent.

III. in loc.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 LORD, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

Of whom, they ask, can this be said, but of the Man of Sorrows ? *Feeble*, when so taken in the ship ; *feeble*, when sitting by the well ; *feeble*, when falling beneath the Cross. *And sore smitten*. So, indeed, by the servant that smote Jesus, the Servant of servants, with the palm of his hand ; when He was scourged by the soldiers ; when His most blessed Head was smitten with the reed. But what was this to that infinitely more grievous stroke wherewith He was smitten by the FATHER, when that prophecy was fulfilled, "Awake, O sword, against My Shepherd, and against the Man that is My fellow, saith the LORD of Hosts ? " And though it may seem at first sight that those words, *I have roared*, cannot apply to Him of Whom it is written that He held His peace, insomuch that the governor marvelled greatly, yet they may well be spoken of that strong crying and tears, of which the Apostle also tells us. *Thou knowest all my desire*. How not ? when the Only-begotten said, "I and My FATHER are one." And even here we may take comfort

S. Chrysost.

Hesych.

S. Pet.

Chrysolog.

Zech. xiii. 7.

Heb. v. 7.

A.

1 Cor. xiii.
12.

in that saying of S. Paul, "Then shall I know, even as also I am known." *Lord, Thou knowest all my desire.* It may seem madness to the world; it may seem folly even to the wise; it may be so surrounded with difficulties as to appear impossible; but if Thou knowest it, it is enough. If Thou knowest it with the knowledge of approval, Thou wilt either fulfil it, or reward me without fulfilling it. If Thou knowest it, Thou also knowest the means by which it is to be brought to pass. Into Thy hands I commit it, and Thou wilt not disappoint it. *Panteth*: or, as it well is in S. Jerome's translation, *fluctuates*: nò unmeet metaphor for palpitation. All

A.

S. Ambros.

mediaeval commentators speak of that suffering of our LORD on the Cross, which emphatically fulfils that which David here tells. But even still more strikingly does this verse describe His passion, if that be true which modern physical science asserts, that, really and literally, the immediate cause of His death was a broken heart; that having happened to Him which, in some few other cases of great mental agony, has been known to occur, that one of the great valves of the heart burst. *The sight of mine eyes.* "Because," says the Master of the Sentences, "He was so surrounded by the darkness and cloud of sin." It was this that shut out from Him the light of God's favour, the brilliancy of heaven, even the common light of this world. And S. Albert enters at great length into this part of our LORD's sufferings: the darkening of His eyes while He hung on the Cross; the darkness of nature, which spoke of and symbolised the deep blackness of man's sins.

Pet. Lomb.
Lib. iv. Dis-
tinct. 48.

S. Albert. M.
de sensu et
sensato.

[They apply these words also to the sinner, yearning to be reconciled to God, and they take the strength that fails as the incapacity for doing good, and the vanished light to be the illumination of grace which has been darkened by sin. But a deeper expositor sees in the strength and light CHRIST Himself, the desire of the mournful soul, which cries here, as in the Canticles, "My beloved had withdrawn Himself, and was gone, my soul failed."]

Honorius.

Ric. Hamp.

Cant. v. 6.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

Origen. et
S. Cyril.
Alex.

S. John
xviii. 8.

They see in this not only the flight of the Apostles, when even our LORD Himself said, "Let these go their way," and it is added, with that which is indeed, however unintentionally, the bitterest irony, "that the saying might be fulfilled which He spake, Of those whom Thou gavest me, I have lost none,"—as if this were the only way to preserve the disciples firm in their allegiance to Him, that they should not have to bear outward witness to that allegiance,—but they also see

those twelve legions of Angels, who were so ready to help, and whose help was refused, who therefore verily *stood afar off*. Though S. Bernard speaks much more truly when he says that the Angels are represented by the lovers and friends, but man by the kinsmen. "For verily," as S. Paul says, "He took not upon Him the nature of Angels, but He took on Him the seed of Abraham." Those who so dearly loved Him,—those who had sung *Gloria in Excelsis* at His birth,—those who were afterwards to appear, the one at the head and the other at the feet where His Body had lain, and who were still later to prophesy of His Second and more glorious Advent,—they now, if not allowed to assist in His trouble, yet stood looking upon it, as one of those mysteries which these blessed spirits desire to look into: even as was typified long before by the Seraphim who bent over the Ark of the Covenant, as if desirous to penetrate into that which it contained. But His kinsmen,—that is, the race of man, with regard to whom He was made bone of their bone, and flesh of their flesh,—they stood afar off, except, indeed, such as gathered round the Cross to mock and to revile. *Have laid snares for me*. And so it was, indeed, when the tempters were sent out that should feign themselves just men; when, from the Roman penny, from the woman taken in adultery, from the story of the seven brethren, a snare was laid, if it might be so, to take our LORD. S. Bernard applies it to those who now lay snares for every faithful priest of the Great Priest; who endeavour to entangle him in his works, to perplex him in his actions, to make the straight crooked, and the plain places rough. *Imagined deceit all the day long*. They take it as a warning of the dangers of prosperity. *They that went about to do me evil* are Satan and his hosts; and *the day* in which they principally imagine deceit is the season of prosperity. It is the same thing which we read in the 91st Psalm: "A thousand shall fall beside thee, and ten thousand at thy right hand." When a thousand fall in the ordinary circumstances of life, then ten thousand fall in the time of prosperity. As it is written in another place, "The wood devoured more people that day than the sword devoured."

S. Bernard.
Serm. 29.

Heb. ii. 16.

Ay.

S. Bernard.
Serm. 77 in
Cantic.

S. Basil.

A.

S. Bernard.
in Ps. xc.2 Sam. xviii.
8.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

And so it is written, "Who is blind, but My servant, or deaf, as the messenger that I sent?" Blind, in not being able to behold the difficulties which stand in his way; deaf, in paying no attention to the objections and opposition raised by weak friends and strong enemies. And notice how

Isa. xlii. 19.

Vieyra.

the prophet repeats the question again, as if to emphasise it in its full depth of meaning, "Who is blind as he that is perfect, or blind as the LORD's servant?" "And it is just this blindness and deafness," exclaims the great Carmelite expositor, "of which thou, O Christian, standest in need. Though the mountain that opposeth thee be as lofty as Zorobabel's, thou must not be able to behold it: though there be the thunder of the captains and the shouting amidst those hosts that come forth to bar thy passage towards the heavenly land, to thee they must be inaudible. In this manner it is that thou wilt best follow thy LORD; hearing indeed, and understanding not,—seeing indeed, but perceiving not." And here also we have a reference to our LORD's silence at the judgment-seat, when, "as a sheep before her shearers is dumb, so He opened not His mouth."

Isa. liii. 7.

15 For in thee, O LORD, have I put my trust :
thou shalt answer for me, O LORD my God.

D. C.

Oh! cries a mediæval writer, how many dear *fors* there are in the Bible! Notwithstanding all that has gone before, the false accusation, and the silent bearing up against them, here it comes—*Thou shalt answer for me*. It is as if the LORD said, I cannot answer for Myself. It was prophesied of Me, centuries ago, that, as a sheep before his shearers, so should I be dumb before them that should deprive Me of all things, yea, even of life itself. But *Thou shalt answer for me*: when there is darkness over the earth, from the sixth hour till the ninth hour; when the vail of the Temple is rent; when the earth quakes, and the graves are open. Thou hast answered for me already on the banks of the Jordan, when Thou didst say, This is My Beloved SON: on the mountain of Transfiguration, when there came the voice from the cloud: in the hill country of Judæa, when that sound descended from heaven, "I have both glorified it and will glorify it again." And Thou shalt answer for Me again when at the Last Day Thou shalt commit all judgment into My hand, so that I, unrighteously judged before the tribunal of Pilate, shall righteously judge all nations; Thou still answering for Me, by the glory with which Thou shalt invest Me, as Thou didst of old time by the humility in which Thou didst support Me. *I have. Thou shalt*. And they well observe, that in those words the whole Christian life is contained. I have committed my all to Thee; Thou shalt return it to me with interest: "I have said, Thou art my God:" Thou hast said, I will keep thee as the apple of Mine eye. The Carmelite commentator, a little pleased to show his classical learning, reminds us how Cicero tells us that in certain of the Greek republics he who slew a tyrant was at liberty to ask from the magistrates any reward that he chose. It is thus, says he, with God. Of all tyrants, the greatest is

Ay.

S. Thomas
Aquinas.

Ludolph.

Ay.

Cicer. Rhe-
tor. lib. ii.

Satan: and he that shall so far slay him, as to destroy the power of the devil in his own soul, may indeed demand from God whatever he chooses, with the certainty of being heard. In that sense also, *Thou shalt answer for me, O Lord my God.*

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipped they rejoiced greatly against me.

I have required. And notice with what a holy boldness it is said; as if it was more than asking or petitioning; as if he supplicated for something to which he had a right. And observe this: he says not, that I should triumph over them, but, that they should not triumph over me. It is the same thing that is written by another of the most famous adversaries of Satan, "Having done all, to stand." For he well knew that the final victory over the devil and all his powers must be reserved for the next world. Not to be conquered is the greatest victory that we may expect in this world. *When my foot slipped.* He saith not, *When I yielded*; or, *When I fell*; but, *When my foot slipped.* For those enemies of ours know well to how fatal a result the least slip may lead; how far from the right way the slightest deviation from the King's high road may conduct us. And notice, therefore, that it is not merely, *they rejoiced*, but, *they rejoiced greatly against me.* And none had greater occasion to know this than had David himself. He gave way to the idleness of advancing age and a hot season, when Joab went forth to make war against the enemies of the LORD, in besieging Rabbah of the children of Ammon. One slip—so slight that, in itself, it would have remained unnoticed. Then, instead of doing the business of the day in its day, he must needs give way to idleness by resting in the middle of the day: the result we know. And so again the foot of another Saint slipped when he, in a dark and cold night, must needs warm himself at the fire in the company of his LORD's enemies. Well might the fiends rejoice greatly over him, when from that one slip they knew that the Prince of Apostles would continue to fall till he began to curse and swear, saying, I know not this Man of whom ye speak.

S. Thomas
Aquinas.

D. C.

Eph. vi. 13.

Ludolph.

17 And I, truly, am set in the plague¹: and my heaviness is ever in my sight.

We have already referred to the vision of S. Antony, in which he saw the whole earth covered with nets and

¹ It is almost certain that the word *plague* here is used in its Latinized signification of *net*; though neither this, nor the more usual sense of the word,

comes very near to the original, [which is, as A. V., *ready to halt or fall*,] nor to the *flagella* of the Latin, nor the *μαστιγας* of the Greek.

D. C.

S. John
xviii. 4.

traps: and here, David is not only exposed to them, but is taken in them. If we take it in the sense of the Latin, *I am ready for correction*, the verse marvellously applies to the Son of David. For of Him it is written, "Jesus, therefore, knowing all things which should come upon Him, went forth." He was ready for all and each of those sufferings from the very time when the salvation of man being devised by the counsel of the ever-blessed Trinity, the Author of our salvation said, "Here am I, send Me."

18 For I will confess my wickedness : and be sorry for my sin.

Ay.

They here take occasion to dwell on some of the signs of a true Confession. *I will be sorry*—not for the shame, not for the punishment, but for the sin. They observe that the confession of sins has three great drawbacks which hinder its utility: either that contrition does not precede, or satisfaction accompany, or emendation follow. Confession without contrition is to profess to have a wound, says S. Bernard, of which the pain is not felt. Without satisfaction, says S. Augustine, it is rather the profession than confession of sin. And without emendation, it is rather a charm than a cure: it is to omit half the divine law regarding sin. Whoso confesseth and forsaketh them shall find mercy. Whoso confesseth them and forsaketh them not shall find the shame in this world of acknowledged guilt, and shall but be judged more strictly in the next with that terrible sentence: "Out of thine own mouth will I judge thee, thou wicked servant."

S. Bernard.
ad Eugen.
lib. i.S. Thomas
de Villa-
novâ, Serm.
17.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

S. Thomas
Aquinas.

Mine enemies live. And here they dwell at great length on the different ways in which those spiritual enemies are to be met. Some to be openly opposed; Resist the devil and he shall flee from you: some to be escaped from: "Flee fornication." *Mine enemies live:* that always, whether I resist them or not; *and are mighty;* that, unless I keep them under by constant self-examination and watchfulness. And then put these words into our LORD's mouth: *Mine enemies* both temporal and spiritual, both the devil and they that are of their father the devil, and who do his works; Satan, when he would have cast Me down from the pinnacle of the temple; the Jews, when they would have hurled Me down from the mount of precipitation; Satan, when he would have had Me out of these stones make bread; the Jews, when they called Me a man gluttonous. *Mine enemies live and are mighty, and they that hate me wrongfully.* And then we are brought back again to those tender reproaches addressed by the LORD to His people, to which so lately we had occasion to refer.

Ay.

D. C.

Ludolph.

P. 543.

How from Him all good, how from them all evil : how the greatness of the patience and mercy which shone forth from the LORD's Passion was counterbalanced, as it were, by the greatness of their malevolence who were the instruments of that Passion. *Are many in number.* From the soldiers who were sent forth to destroy the infants of Bethlehem and the coasts thereof, down to the multitudes that mocked and reviled on Mount Calvary, many in number indeed ! Or, if we apply it to those ancient enemies who were cast out of heaven with their leader, then we know that the number of those who followed Lucifer in his revolt were the third part of the heavenly host. *Many :* and therefore the many mansions in our LORD's kingdom ; therefore the loss of the Angels made up by the redemption of man.

Luis de Granada, Medit. p. 454.

P.

Ven. Bede.

[*But.* It is not a complaint, but a thanksgiving. Here is God's medicine, salutary, but painful. Because I have shown my wounds to the Physician, He is ready to heal me, in His own way, by causing me to suffer persecution, and that at the hands of those who are mighty, bitterly hostile, and many. And it has always been true, not only of single penitents, but of Churches turning back to God after long dalliance with the world. The moment they show tokens of renewed spiritual life, the world, till then ready to pamper and flatter them, turns on them in bitter and unmerited hatred, that persecution may kindle love yet more.]

Gerson.

20 They also that reward evil for good are against me : because I follow the thing that good is.

Here we have the True Daniel—"We shall not find any fault against him, except we find it concerning the law of his God." And notice the cruelty with which the Jews found this cause of blame. With the accusers of Daniel the complaint was straightforward ; it was that the Prophet kept those commandments of God which contravened the laws of Darius. But with regard to our LORD, it was that He, the Brightness of His FATHER's glory, and the express image of His Person, transgressed His FATHER's laws ; as, for example, in the commandments respecting the Sabbath. In the Vulgate, instead of, *I follow the thing that good is*, we have, *Because I spake that which is good*. And if so, even more remarkably does it tell us of Him of Whom His very enemies wondered at the gracious words which proceeded out of His Mouth, and the officers that were sent to apprehend Him were compelled to confess "that never man spake like this Man."

Ay.
Dan. vi. 5.

Ludolph.

21 Forsake me not, O LORD my God : be not thou far from me.

22 Haste thee to help me : O LORD GOD of my salvation.

D. C.

S. John vi.
60.S. Luke
xxiii. 9.

I do not know that the whole latter part of this Psalm can be explained better than in the words of Denis à Ryckel:—*My lovers and my neighbours*, that is, the Jews who seem to be My friends, in that they profess to love God, and to expect His SON from heaven, *did stand looking upon my trouble*, when they gathered a council against Me to put Me to death, and when they cried out before Pilate, *Crucify Him, crucify Him. And my kinsmen stood afar off*; that is, they who were My disciples, but departed from Me, crying out, “This is a hard saying: who can hear it?” *As for me, I was like a deaf man and heard not*; as Luke testifieth when he saith, “Herod questioned with JESUS in many words, but He answered him nothing;” and Pilate, when he exclaimed, “Hearst Thou not how many things they witness against Thee?” *For in Thee, O Lord, have I put my trust*; as being perfect Man and in a certain sense like other men, a traveller to the celestial country: *Thou shalt hear me, O Lord my God*: that is, Thou shalt grant whatever I absolutely and deliberately desire. *Mine enemies live and are mighty*; that is the Jews, who said, “Come, let us kill Him, and the inheritance shall be ours;” and *they that hate me wrongfully are many in number*: that the word might be fulfilled which was written in their law, “They hated Me without a cause.” *Forsake me not, O Lord my God*, that is, Leave not My Body in the sepulchre, but quicken it on the third day. *Be not Thou far from me*, that is, Fulfil Thine own promise that Thou shalt not leave My soul in hell, neither shalt Thou suffer Thine Holy One to see corruption. *Haste Thee to help me*, so that I may bring all My saints, as yet detained in the land of darkness and the shadow of death, at My own resurrection into the light of life. *O Lord God of my salvation—of Mine*, in so far as I am very man; of Mine, in so far, also, as I am one with them whom I have redeemed, and who put their trust in Me. “See,” he continues, “how full of affection is this Psalm, how gloriously it teaches what the true penitent ought to be, how he should lament to the uttermost all his sins, and be prepared to suffer their penalty. And since this Psalm is one of the Penitential Psalms, we ought especially to labour that we may enter into its full meaning, for it is in some sense obscured. As to those who expound it of David, of very little profit is their interpretation, seeing it ought rather to be applied to Him Who is the King of all penitents, and the Receiver of those who return to Him.”

And therefore:

Glory be to the FATHER, the LORD GOD of our salvation and to the SON, Who shall answer for us: and to the HOLY GHOST, Who will not be far from us;

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

COLLECTS.

O Thou that art the Healer both of the soul and the body, send forth Thy salvation and make us whole: that while we deplore all our sickness and all our infirmity, we may by Thy strength overcome the temptations of the enemy. Through (2.)

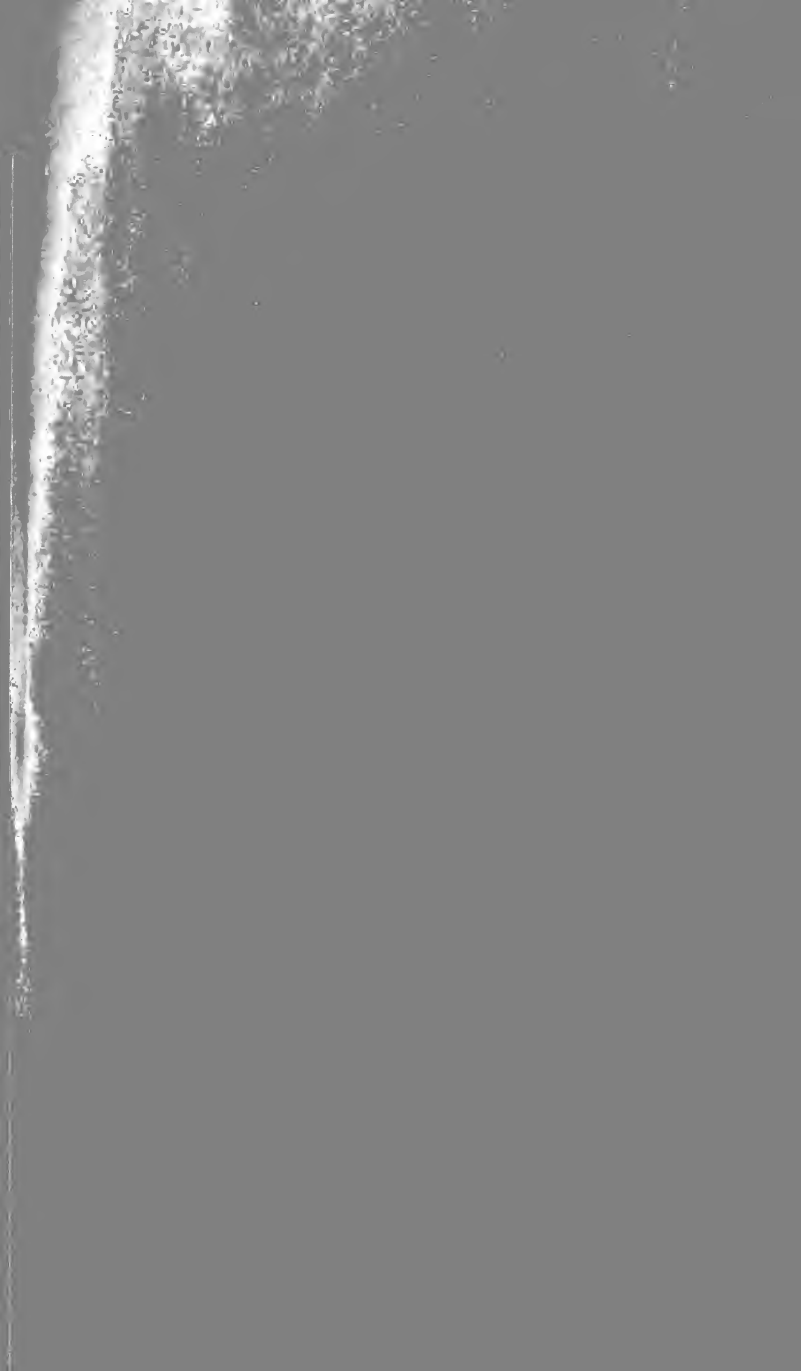
O GOD, by Whose ears the secret desires of the heart are heard, make haste to help us; and so turn away from us the fierceness of Thine anger, that we who do put our whole trust in Thee, may never fall into the nets of the enemy. Amen. Through Thy mercy (11.)

O CHRIST our GOD, Who didst vouchsafe to endure such manifold sufferings in Thine own most sacred Body, have mercy upon us; and grant that while the true health of Thy grace dwells in our mortal frame, we may from strength to strength go on to the Crown which Thou hast prepared for us. Amen. Through Thy mercy (11.)

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