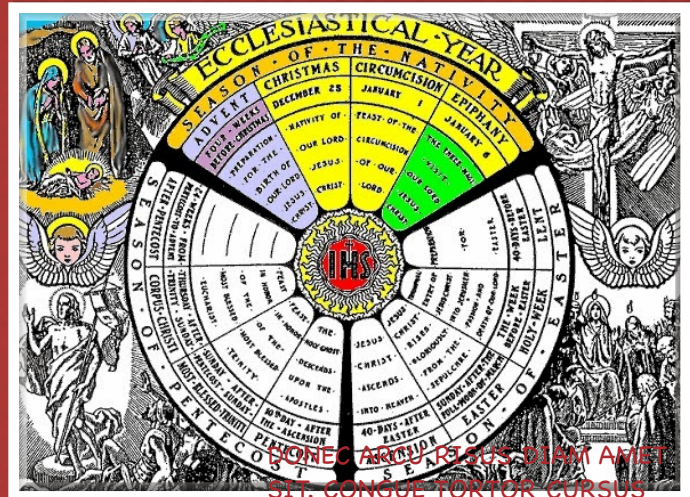


# EMBER AND ROGATION DAYS



## The Praying Church's special days for prayer

The Church's Tradition sets aside special days for prayer each year called the Ember and Rogation Days. These days are rich in history and spirituality, and are an opportunity to sanctify everything we do. They complement the course of the natural seasons of the year, and help us to make holy our normal, ordinary lives. This guide will help you to celebrate these days better!



HOLY MASS



CHARITY



TRINITARIAN WORSHIP

## Ecclesiastes 3.1-8

*All things have their season,*

*and in their times all things pass  
under heaven.*

*A time to be born and a time to die.*

*A time to plant, and a time to pluck  
up that which is planted.*

*A time to kill, and a time to heal.*

*A time to destroy, and a time to build.*

*A time to weep, and a time to laugh.*

*A time to mourn, and a time to dance.*

*A time to scatter stones, and a time to  
gather.*

*A time to embrace, and a time to be  
far from embraces.*

*A time to get, and a time to lose.*

*A time to keep, and a time to cast  
away.*

*A time to rend, and a time to sew.*

*A time to keep silence, and a time to  
speak.*

*A time of war, and a time of peace.*

## Zacharias 8:19

*Thus saith the Lord of hosts: The fast  
of the fourth month, and the fast of  
the fifth, and the fast of the seventh,  
and the fast of the tenth shall be to the  
house of Judah, joy, and gladness, and  
great solemnities: only love ye truth  
and peace.*

Four times a year, the Church sets aside three days to focus on God through His marvelous creation. These quarterly periods take place around the beginnings of the four natural seasons, "like some virgins dancing in a circle, succeed one another with the happiest harmony," as St. John Chrysostom wrote.

These four times are each kept on a successive Wednesday, Friday, and Saturday and are known as "Ember Days," or *Quatuor Tempora*, in Latin. The first of these four times comes in Winter, after the Feast of St. Lucy; the second comes in Spring, the week after Ash Wednesday; the third comes in Summer, after Pentecost Sunday; and the last comes in Autumn, after Holy Cross Day. mnemonic:

*Lucy, Ashes, Dove and Cross*

**Holy Cross, Lucy,**

**Ash Wednesday,**

**Pentecost,**

**are when the quarter  
holidays follow.**

**Santa Crux, Lucia,  
Cineres, Charismata  
Dia**

**Ut sit in angaria quarta  
sequens feria.**



These times are spent fasting and partially abstaining (voluntary since the new Code of Canon Law) in penance and with the intentions of thanking God for the gifts He gives us in nature and beseeching Him for the discipline to use them in moderation. The fasts, known as "*Jejunia quatuor temporum*," or "the fast of the four seasons," are rooted in Old Testament practices of fasting four times a year.



# EMBER DAY CUSTOMS



Priestly ordinations, prayer for priests, first Communion, almsgiving and other penitential and charitable acts, and prayer for the souls in Purgatory are all customary practices on Ember Days. Note that medieval lore says that during Embertides, the souls in Purgatory are allowed to appear visibly to those on earth who pray for them.

Because of the days' focus on nature, they are also traditional times for women to pray for children and safe deliveries.



# Special days of prayer and fasting have their origin in Biblical times and have always been part of Tradition

Our Israelite ancestors once fasted weekly on Tuesdays and Thursdays, but Christians changed the fast days to Wednesdays (the day on which Christ was betrayed) and Fridays (the day on which He was crucified). The weekly two day fasts were later amended in the Roman Church to keeping only Fridays as penitential days, but during Embertides, the older, two-day fasts are restored. Saturdays (the day He was entombed) were added to these Ember times of fasting and are seen as a sort of

culmination of the Ember Days: for example, on Ember Wednesdays, there is one lesson given during the Mass; on Fridays, there are none; and on Saturdays, there are four or five. Interestingly, the story of Sidrach, Misach, and Abdenago's escape from King Nabuchodonosor's fiery furnace with the help of an angel is commemorated on each Saturday of Embertides except that of Whit Embertide, and part of their beautiful hymn of praise follows (Daniel 3:52-56).

## EDEN



Now, in addition to the penitential fasting and almsgiving of this time, it is good to consider our stewardship of the earth, a responsibility God gave to us in the Garden of Eden, as recorded in Genesis 1:28-30:

*God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon.*

The point is also beautifully made in the Psalm 8:

*O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens. Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger. For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.*

*What is man that thou art mindful of him? or the son of man that thou visitest him? Thou hast made him a little less than the angels, thou hast crowned him with glory and honour: And hast set him over the works of thy hands. Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields. The birds of the air, and the fishes of the sea, that pass through the paths of the sea. O Lord our Lord, how admirable is thy name in all the earth!*

Be mindful of your effects on our dear earth and don't allow people to "politicize" the issue of our stewardship of God's creation! But to be mindful of nature, it helps to actually see her first. Go outside and look! And praise God for all you see, hear, smell, feel, and taste as you allow His glorious works to touch your senses!



# From *The Catholic Encyclopedia* on Ember Days

The purpose of their introduction, besides the general one intended by all prayer and fasting, was to thank God for the gifts of nature, to teach men to make use of them in moderation, and to assist the needy.

The immediate occasion was the practice of the heathens of Rome. The Romans were originally given to agriculture, and their native gods belonged to the same class. At the beginning of the time for seeding and harvesting religious ceremonies were performed to implore the help of their deities: in June *feriae sementivae* for a bountiful harvest, in

September *feriae messis* for a rich vintage, and in December *feriae vindimiales* for the seeding. The Church, when converting heathen nations, has always tried to sanctify any practices which could be utilized for a good purpose.

At first the Church in Rome had fasts in June, September, and December; the exact days were not fixed but were announced by the priests. The *Liber Pontificalis* ascribes to Pope Callistus (217-222) a law ordering: the fast, but probably it is older. Leo the Great (440-461) considers it an Apostolic institution. When the fourth season was added

cannot be ascertained, but Gelasius (492-496) speaks of all four. This pope also permitted the conferring of priesthood and deaconship on the Saturdays of ember week—these were formerly given only at Easter. Before Gelasius the ember days were known only in Rome, but after his time their observance spread. They were brought into England by St. Augustine; into Gaul and Germany by the Carovingians. Spain adopted them with the Roman Liturgy in the eleventh century. They were introduced by St. Charles Borromeo into Milan. The Eastern Church does not know them.



## Dom Gueranger gives great insight on the specific symbolism of the Ember Days in his book *The Liturgical Year*:

Four times a year, holy Church comes claiming from her children the tribute of penance, which, from the earliest ages of Christianity, was looked upon as a solemn consecration of the seasons. The historical details relative to the institution of the Ember-days will be found on the Wednesdays of the third week of Advent and of the first week of Lent; and on those same two days, we have spoken of the intentions which Christians should have in the fulfillment of this demand made upon their yearly service.

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### THE BEGINNINGS OF THE SEASONS WERE SANCTIFIED BY ABSTINENCE AND FASTING

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The beginnings of the winter, spring, and summer seasons were sanctified by the abstinence and fasting. Each of them, in turn, has received heaven's blessing and so autumn harvests the fruits which divine mercy, appeased by the satisfactions made by sinful man, has vouchsafed to bring forth from the bosom of the earth, notwithstanding the curse that still hangs over her. (cf. Gen. 3. 17)

The precious seed of what, on which man's life mainly depends, was, confided to the soil in the season of the early frost, and, with the first fine days, peeped above the ground; at the approach of glorious Easter, it carpeted our fields with its velvet of green, making them ready to share in the universal joy of Jesus' resurrection; then, turning into a lively image of what our souls ought to be in the season of Pentecost, its stem grew up under the action of the hot sun; the golden ear promised a hundred-fold to its master; the harvest made the reapers glad; and, now that September has come, it calls on man to fix his heart on that good God, who gave him all this store, Let him not think of saying, as that rich man did, after a plentiful harvest of fruits: "My soul! thou has much goods laid up for many years! Take thy rest, eat, drink, make good cheer!" And God said to that man: *Thou fool! this night do they require thy soul of thee; and whose shall those things be which thou has provided?* (St. Luke 13. 16-21)

### READ



The Ember Days are a good time to read works that see nature as a sign of God's Goodness, such as St. Robert Bellarmine's book, "The Mind's Ascent to God by the Ladder of Created Things."

### PRAY





Blessed Jacopo de Voragine (A.D. 1230-1298), Archbishop of Genoa, wrote a collection of the stories of the Saints known as *Legenda Aurea* (Golden Legend) in which he explains some of the fruits of the fasts and penances during these days:

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Pope Calixtus ordered fasting of the *Quatretemps*, called in English Ember days, the four times in the year, and for eight reasons:

1. For the first time, which is in March, is hot and moist. The second, in summer, is hot and dry. The third, in harvest, is cold and dry. The fourth in winter is cold and moist. Then let us fast in March which is spring for to repress the heat of the flesh boiling, and to quench luxury or to temper it. In summer we ought to fast to chastise the burning and ardour of avarice. In autumn to repress the drought of pride, and in winter to chastise the coldness of untruth and of malice.

2. The second reason: These fasts here begin in March in the first week of the Lent, to the end that vices wax dry in us, for they may not all be quenched; or so that we cast them away, and the boughs and herbs of virtues may grow in us. And in summer also, in the Whitsun week, for then comes the Holy Ghost, and therefore we ought to be fervent in the love of the Holy Ghost. They fast also in September before Michaelmas, because that in this time the fruits be gathered and we render to God the fruits of good works. In December they also fast, when the herbs die, and we ought to be mortified to the world.

3. The third reason: To follow the Jews. For the Jews fasted four times in the year, before Passover, Pentecost, the setting of the tabernacle in the temple in September, and the dedication of the temple in December.

4. The fourth reason: Because the man is composed of four elements touching the body, and of three virtues or powers in his soul: the understanding, the will, and the mind. Fasting tempers us four times a year, at each time we fast three days, so that the number four may correspond to the body, and the number three to the soul. (Master Belet).

5. The fifth reason: In March and in spring the blood grows, and in summer cholera, in September melancholy, and in winter phlegm. Then we fast in March to weaken the blood's disordinate concupiscence, for sanguine nature is full of fleshly concupiscence. In summer we fast because that cholera, of which cometh wrath, should be lessened and refrained. And then is he full naturally of ire. In harvest we fast to refrain melancholy. The melancholy man naturally is cold, covetous and heavy. In winter we fast weaken the phlegm of lightheadedness and forgetfulness. (St John Damascene)

6. The sixth reason: Because spring is likened to the air, the summer to fire, harvest to the earth, and the winter to water. We fast in March to temper the air of pride in us. In summer the fire of concupiscence and of avarice. In September the earth of coldness and of the darkness of ignorance. In winter the water of lightheadedness and inconstancy.

7. The seventh reason: Because March corresponds to infancy, summer to youth, September to steadfast age and virtue, and winter to old age. We fast then in March that we may be in the infancy of innocency. In summer to be young by virtue and constancy. In harvest that we may be ripe by temperance. In winter that we may grow old in prudence and honest life, or at least that we have done penance for our sins.

8. The eighth reason: We fast, in these four times of the year to make amends for all that we have failed to do in all these four times, and they be done for three days each time, so that we satisfy in one day that which we have failed in a month; and that which is the fourth day, Wednesday, the day in which our Lord was betrayed of Judas; Friday, because our Lord was crucified; and Saturday, because he lay in the sepulchre, and the apostles were sore of heart and in great sorrow. (Master William of Auxerre.)

## Weather Predictions for Ember days

<i>The weather of:</i>	<i>foretells the weather of:</i>
Wednesday of Advent Embertide	January
Friday of Advent Embertide	February
Saturday of Advent Embertide	March
Wednesday of Lenten Embertide	April
Friday of Lenten Embertide	May
Saturday of Lenten Embertide	June
Wednesday of Whit Embertide	July
Friday of Whit Embertide	August
Saturday of Whit Embertide	September
Wednesday of Michaelmas Embertide	October
Friday of Michaelmas Embertide	November
Saturday of Michaelmas Embertide	December



### MASS NOTES

*THE SATURDAY EMBER DAY OF ADVENT IS OFTEN CALLED THE GOLDEN MASS, AND IS A SPECIAL CELEBRATION OF THE EMBER DAYS IN THE TIME OF PREPARATION FOR CHRISTMAS.*

*ORDINARILY, EMBER DAYS ARE CELEBRATED IN THE PURPLE VESTMENTS OF PENANCE. THEY ARE SPECIAL DAYS OF PRAYER AND FASTING.*

*THE GLORIA AND ALLELUIA ARE NOT SAID, AND THE LITURGY TAKES ON A PENITENTIAL CHARACTER. THE MASS ENDS WITH THE WORDS "BENEDICAMUS DOMINO" FACING THE ALTAR.*

*EMBER AND ROGATION DAYS ARE NOT PART OF THE ORDINARY FORM OF THE ROMAN RITE, BUT MAYBE ALLOWED AS LOCAL CUSTOM.*



# ADVENT EMBERTIDE



## LAUDATE DOMINUM

Psalm 147:12, 16-17

*"Praise the Lord, O Jerusalem:  
praise thy God, O Sion.*

*Who giveth snow like wool:  
scattereth mists like ashes.*

*He sendeth his crystal like  
morsels:*

*"who shall stand before the  
face of his cold?"*

## Rorate coeli, desuper, et nubes pluant Justum!

Wednesday, Friday, and Saturday after Gaudete Sunday (3rd Sunday of Advent) are known as "Advent Embertide," and they come near the beginning of the Season of Winter (December, January, February).

Liturgically, the readings for the days' Masses follow along with the general themes of Advent, opening up with Wednesday's Introit of Isaias 45: 8 and Psalm 18:2 :

*Drop down dew, ye heavens, from above,  
and let the clouds rain the Just: let the earth  
be opened and bud forth a Savior. The  
heavens show forth the glory of God: and  
the firmament declareth the work of His  
hands.*

Wednesday's and Saturday's Masses include one and four Lessons, respectively, with all of them concerning the words of the Prophet Isaias except for the last lesson on Saturday, which comes from Daniel and recounts how Sidrach, Misach, and Abdenago are saved from King Nabuchodonosor's fiery furnace by an angel. This account, which is followed by a glorious hymn, is common to all Embertide Saturdays but for Whit Embertide.

The Gospel readings for the three days concern, respectively, the Annunciation (Luke 1:26-28), Visitation (Luke 1:37-47), and St. John the Baptist's exhorting us to "prepare the way of the Lord and make straight His paths" (Luke 3:1-6).





Even if you are not a  
"winter person,"  
consider that Shakespeare  
had the right idea when he wrote  
in "Love's Labours Lost":

Why should proud summer  
boast

Before the birds have any  
cause to sing?

Why should I joy in an  
abortive birth?

At Christmas I no more  
desire a rose

Than wish a snow in  
May's new-fangled mirth;

But like of each thing that  
in season grows.

---

Winter is characterized by  
"wet and cold," and is  
associated with the golden  
years of old age, the humour  
of phlegm, the phlegmatic  
temperament, and the element  
of water.

---

Why is it so cold? How does the cold  
affect the earth's air and waters?  
Remember that lore says that the weather  
conditions of each of the three days of an  
Embertide foretell the weather of the next  
three months, so the weather seen on  
Wednesday of Advent Embertide predicts  
the weather of the coming January,  
Friday's weather foretells the weather of  
February, and Saturday's weather  
foretells the weather of March. Make a  
note of the weather on those three days  
and see if the old tales are true!

## WINTER



Winter is a time of reflection, when  
human activity is stilled and snow  
blankets the world with silence. For  
the Christian, Winter symbolizes  
Hope: though the world now appears  
lifeless and makes us think of our own  
mortality, we hope in our resurrection  
because of the Resurrection of the  
One Whose Nativity we await now.  
How providential that the Christ  
Child will be born at the beginning of  
this icy season, bringing with Him all  
the hope of Spring! Also among our  
Winter feasts are the Epiphany and  
Candlemas, two of the loveliest days  
of the year, the first evoked by water,  
incense, and gold; the latter by fire...

Yes, despite the typical, unimaginative  
view of Winter as a long bout with  
misery, the season is among the most  
beautiful and filled with charms. The  
ephemeral beauty of a single  
snowflake... the pale blue tint of sky  
reflected in snow that glitters, and  
gives way with a satisfying crunch  
under foot... skeletal trees entombed  
in crystal, white as bones, cold as  
death, creaking under the weight of  
their icy shrouds... the wonderful  
feeling of being inside, next to a fire,  
while the winds whirl outside... the  
smell of burning wood mingled with  
evergreen... warm hands embracing  
your wind-bitten ones... the brilliant  
colors of certain winter birds, so  
shocking against the ocean of white...  
the wonderfully long nights which  
lend themselves to a sense of intimacy  
and quiet! Go outside and look at the  
clear Winter skies ruled by Taurus,  
with the Pleiades on its shoulder and  
Orion nearby... Such beauty!





# How does winter affect plants, animals and the activities of man?

Ask your children to consider how the seasonal changes of Winter affect the plants and animals. How have the trees changed? What are the animals doing now? Which are hibernating? Which are gone, having migrated? What do the animals that aren't hibernating or gone eat now? Have any stored up food to eat during the cold months? Which have fur that has grown thicker to protect them? Do any have fur that has changed color to match the snow?



**WHAT ARE THE ANIMALS DOING NOW? WHICH ARE HIBERNATING?**

Ask them to consider how the seasonal changes affect (or traditionally affected) the activities of man. What can we do now that we couldn't do at other times of the year? What can't we do? How do modern conveniences affect the answers

to those questions? Ask them how they would ensure they had shelter, food, and

water if they were put into the middle of the woods right now, with the season as it is. What plants and animals would be available to eat? How would they keep themselves dry and warm and protected from the winds?



## THE MOON



DECEMBER  
COLD MOON



JANUARY  
WOLF MOON



FEBRUARY  
SNOW MOON



In the Middle Ages, the months are almost always uniformly depicted by showing the "Labours of Man" throughout the seasons. In stained glass windows, in illuminated manuscripts, one sees over and over the same human activities used to portray the months. Above are the months of December, January and February from the "Très Belles Heures" by the brothers Jean, Paul, and Hermann Limbourg, the same men who illuminated the "Très Riches Heures du Duc de Berry".

## Now is the time!

Now is the time to make snow angels, build snowmen and snowforts and ice sculptures, sled, ski, skate, ice fish, sit around hearths and tell tales, make crafts indoors, watch for and feed the Winter birds, and, most of all, praise God for His artistry and providence... Get to it!

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YOU ARE NEAR, O LORD, AND ALL YOUR WAYS ARE TRUTH: I HAVE KNOWN FROM THE BEGINNING CONCERNING YOUR TESTIMONIES, AND YOU ARE FOREVER.

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### Collect for the Friday in the Ember Week of Advent

*Stir up thy might, we beseech thee, O Lord, and come: that they who trust in thy loving-kindness may be the more speedily freed from all adversity.*



DECEMBER

slaughtering the animals for food



JANUARY

feasting on what has been stored up earlier in the year.



FEBRUARY

warming oneself by the fire



# LENTEN EMBERTIDE



## SICUT ENIM TERRA

Isaias 61:11

*"For as the earth bringeth  
forth her bud,*

*and as the garden causeth her  
seed to shoot forth:*

*so shall the Lord God make  
justice to spring forth,*

*and praise before all the  
nations."*



**Parce, Domine. Parce, populo tuo: ne  
in aeternum, ne irascaris nobis.**

Wednesday, Friday, and Saturday after *Quadragesima Sunday* (the first Sunday of Lent) are known as "Lenten Embertide," which, depending on the date of Easter, can come as early as February 11, but which is seen as associated with the season of Spring (March, April, May). Liturgically, the lessons for the Wednesday and Saturday Masses focus on the Commandments given to Moses by God, and on the promises to those who keep

them well, all ending with the story of the three lads saved by an angel from Nabuchodonosor's furnace, as is so for all but Whit Embertide.

The Gospel readings speak of Our Lord discoursing on the sign of Jonas, and how exorcised spirits can return (Matthew 12:38-50), healing the paralytic (John 5:1-15), and the Transfiguration (Matthew 17:1-9).





## From *The Liturgical Year* by Abbot Gueranger:

The fast on the Wednesday after the First Sunday of Lent is prescribed by a double law—it is Lent, and it is Ember Wednesday. It is the same with the Friday and Saturday of this week. There are two principal objects for the Ember Days of this period of the year: the first is to offer to God the season of Spring, and, by fasting and prayer, to draw down His blessing upon it; the second is to ask Him to enrich with His choicest graces the priests and sacred ministers who are to receive their Ordination on Saturday. Let us, therefore, have a great respect for these three days; and let those who violate upon them the laws of fast or abstinence, know that they commit a twofold sin.

Up to the 11th century the Ember Days of Spring were kept in the first week of March; and those of Summer, in the second week of June. It was Pope St. Gregory VII who fixed them as we now have them; that is, the Ember Days of Spring in the first full week of Lent, and those of Summer during the Octave of Pentecost.

On all the Ember Wednesdays there are read, in place of the Epistle at Mass, two Lessons from Sacred Scripture. Today the Church brings before us the two great types of Lent—Moses in the first Lesson and Elias in the second—in order to impress us with an idea of the importance of this forty days' fast, which Christ Himself solemnly consecrated when He observed it, thus fulfilling, in His own Person, what the Law and the Prophets had but prefigured.

Moses and Elias fasted for forty days and forty nights, because God bade them come near to Him. Man must

purify himself, he must unburden himself, in some measure at least, of the body which weighs him down, if he would enter into communication with Him, Who is the Holy Spirit. And yet the vision of God granted to these two holy personages was very imperfect: they felt that God was near them, but they beheld not His glory. But when the fullness of time came (Gal. 4: 4), God manifested Himself in the flesh: and man saw and heard and touched Him (1 John 1: 1). We indeed are not of the number of those favored ones who lived with Jesus, the Word of Life; but in the Holy Eucharist He allows us to do more than see Him—He enters into our breasts, He is our Food. The humblest member of the Church possesses God more fully than either Moses on Sinai or Elias on Horeb. We cannot, therefore, be surprised that the Church, in order to fit us for this favor at the Easter solemnity, bids us go through a preparation of forty days, though its severity is not to be compared with the rigid fast which Moses and Elias had to observe as the condition of receiving what God promised them.

On Ember Friday we are reminded of the ancient Lenten discipline of the Church. We would frequently be at a loss to understand Her liturgy of this season, unless we picture Her to ourselves as preparing the public penitents for a renewed participation in the Sacred Mysteries. But first they must be reconciled to God, Whom they have offended. Their soul is dead by sin; can it be restored to life? Yes; we have God's word for it. The Lesson from the prophet Ezechiel, which the Church began yesterday for the

catechumens, is continued today for the benefit of the public penitents. If the wicked do penance for all his sins, which he hath committed, and keep all My commandments, and do judgment and justice; living he shall live, and shall not die. But his iniquities are upon him and rise up against him, crying to Heaven for eternal vengeance! And yet God, Who knows all things, and forgets nothing, assures us that He will not remember iniquities which have been redeemed by penance. Such is the affection of His Fatherly Heart, that He will forget the outrage offered Him by His child, if this child will but return to its duty. Thus then the penitents are to be reconciled; and on the Feast of the Resurrection they will be associated with the just, because God will have forgotten their iniquities; they themselves will be just men. Thus it is that the Liturgy, which never changes in its essentials, brings frequently before us the ancient discipline of public penance.

Nowadays, sinners are not visibly separated from the faithful; the Church doors are not closed against them; they frequently stand near the holy altar, in the company of the just; and when God's pardon descends upon them, the faithful are not made cognizant of the grace by any special and solemn rite. Let us here admire the wonderful mercy of our Heavenly Father, and profit by the indulgent discipline of our Holy Mother the Church. The lost sheep may enter the fold at any hour and without any display; let him take advantage of the condescension thus shown him, and never more wander from the Shepherd, Who thus mercifully



receives him. Neither let the just man be puffed up with self-complacency, by preferring himself to the lost sheep; let him rather reflect on those words of today's lesson: If the just man turn himself away from his justice, and do iniquity... the justices which he hath done shall not be remembered. Let us, therefore tremble for ourselves, and have compassion on sinners. One of the great means on which the Church rests Her hopes for the reconciliation of sinners is the fervent prayers offered up for them by the faithful during Lent.

Pool of Bethesda: The Gospel of today tells of the cure of the infirm man who had waited 38 years at the Probatina pool—a figure of the Sacrament of Penance. How was his cure wrought? First of all, the infirm man says to Jesus: I have no man, when the water is troubled, to put me into the pond. The water would have cured him; but observe, he has need of some Man to lead him to the water. This Man is the Son of God, and He became Man in order to heal us. As Man, He has received power to forgive sins, and before leaving this earth, He gave that same power to other men, and said to them: *Whose sins ye shall forgive, they are forgiven them.* (John 20. 23). The penitents, then, are to be reconciled with God by virtue of this supernatural power; and the infirm man, who takes up his bed and walks, is a figure of the sinner, whose sins have been forgiven him by the Church, by the divine power of the keys.

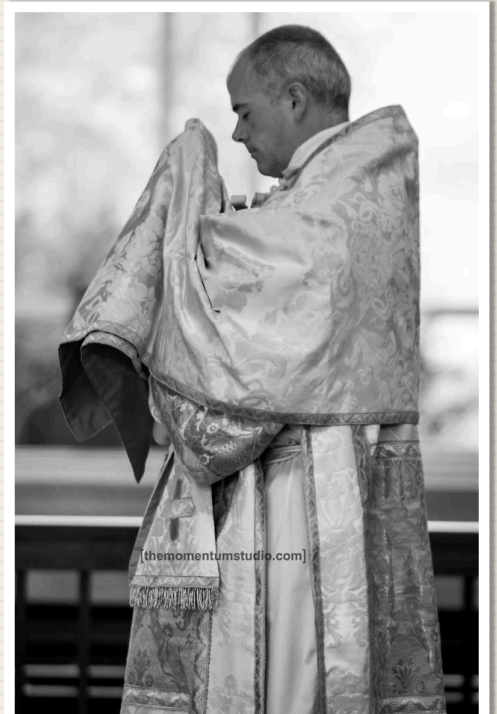
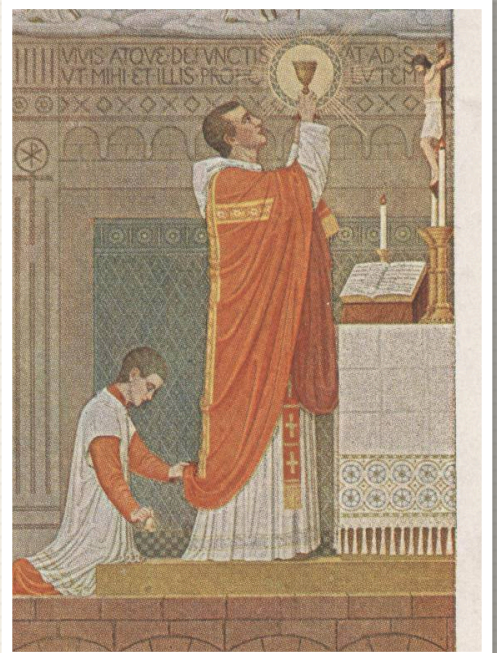
In the third century, a heretic named Novatian taught that the Church has not the power to forgive sins committed after Baptism. This doctrine was condemned by the Councils and the holy Doctors of the

Church; and in order to offer to the faithful some outward expression of the power given to the Son of Man of forgiving sins to such as repent, there was painted on the walls of the places where the Christians used to assemble, the infirm man of the Gospel, walking with his bed upon his shoulders. This consoling symbol is frequently met with in the frescoes which were painted, even in the age of the Martyrs, in the Roman catacombs. They show us how the early Christians were taught to understand this passage of the Gospel, which the Church, so many centuries ago, assigned to this day.

The Water of the Probatina was also a symbol; and here the Gospel conveyed a special instruction to the Catechumens. It was by Water that they were to be made whole, and by Water endowed with a supernatural virtue. The miraculous pond of Jerusalem could only cure the body, and that at rare intervals, and the favor could only be conferred upon a single individual; but now that the Angel of the Great Counsel has come down from Heaven and sanctified the waters of the Jordan, the Probatina is everywhere—it is giving health to the souls of man without any limitation either of time or number. Man is the minister of this grace; but it is the Son of God, become the Son of Man, that works by the human minister.

Let us also consider the multitude of sick, who, as the Gospel tells us, were waiting for the moving of the water. They represent the various classes of sinners, who are seeking, during this holy time, to be converted to their God. There are the Sick, or as the Latin word has it, the Languid—these are the torpid, who never thoroughly give up their evil habits; there are the Blind—these are they whose spiritual

eye is dead; there are the Lame—who limp and falter in the path to salvation; and lastly there are the Withered—who seem incapable of doing a single good action. All are waiting for the favorable moment. Jesus will soon be with them, and will say to each of them: Wilt thou be made whole? Let them answer this question with love and confidence, and they will be healed.






# STATIONAL CHURCHES



## ABBOT RUPERT

"The Church would have us think upon the sublime dignity which has been conferred upon the newly ordained Priests. They are represented by the three Apostles, who were taken by Jesus to the high mountain, and favored with the sight of His glory. The rest of the Disciples were left below: Sts. Peter, James and John were the only ones permitted to ascend Tabor; and they, when the time should come, were to tell their fellow Apostles, and the whole world, how they had seen the glory of their Master and heard the words of the Father declaring the Divinity of the Son of Man. This voice, says St. Peter, coming down to Him from the excellent glory: This is My Beloved Son, in Whom I am well pleased; hear ye Him. And this voice we heard, brought from Heaven, when we were with Him on the holy mount (2 Peter 1: 17, 18). In like manner, these priests who have just been ordained, and for whom you have been offering up your prayers and fasts, will enter into the cloud with the Lord. They will offer up the Sacrifice of your salvation in the silence of the sacred Canon. God will descend into their hands, for your sake; and though they are mortal and sinners, yet will they, each day, be in closest communication with the Divinity. The forgiveness of your sins, which you are now preparing to receive from your heavenly Father, is to come to you through their hands; their superhuman power will bring it down from Heaven upon your souls. It is thus that God has cured our pride. The serpent said to us through our first parents: Eat of this fruit, and you shall be as gods. We unfortunately believed the tempter, and the fruit of our transgression was death. God took pity on us, and resolved to save us; but it is by the hands of men that He would save us, and this in order to humble our haughtiness. His own eternal Son became Man, and He left other men after Him, to whom He said: As the Father has sent Me, I also send you (John 20: 21). Let us, then, show honor to these men, who have, this very day, been raised to so high a dignity. One of the duties imposed on us by our holy religion is respect to the Priesthood."



*The Station for every Ember Saturday is, as we have seen, in the Basilica of St. Peter—the Vatican—where the people were wont to assemble toward evening, that they might be present at the Ordination of the Priests and Sacred Ministers. This day was called Twelve-Lesson-Saturday, because, formerly, twelve passages from Holy Scripture used to be read. (The number now is seven—five Lessons, the Epistle and the Gospel.) The Mass during which the Ordinations were given, was celebrated during the night; so that by the time it was over, the Sunday had begun. Later on the Ordination-Mass was celebrated early on Saturday, but, in memory of the ancient practice, the Gospel for Saturday is repeated on Sunday—in this case, the Gospel of the Transfiguration.*



Fr. Gerard Manley Hopkins  
writes of Spring thus:

Nothing is so beautiful as spring

When weeds, in wheels, shoot long and  
lovely and lush;

Thrush's eggs look little low heavens,  
and thrush

Through the echoing timber does so  
rinse and wring

The ear, it strikes like lightnings to  
hear him sing;

The glassy peartree leaves and blooms,  
they brush

The descending blue; that blue is all in  
a rush

With richness; the racing lambs too  
have fair their fling.

What is all this juice and all this joy?

A strain of the earth's sweet being in  
the beginning

In Eden garden. // Have, get, before it  
cloy,

Before it cloud, Christ, lord, and sour  
with sinning,

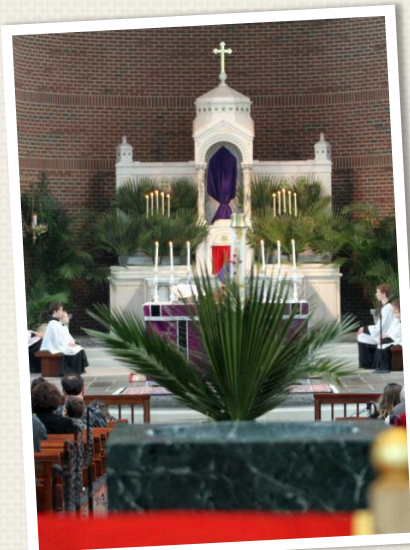
Innocent mind and Mayday in girl and  
boy,

Most, O maid's child, thy choice and  
worthy the winning.

---

Spring is characterized by  
"wet and hot," and is  
associated with childhood,  
the humour of blood, the  
sanguine temperament, and  
the element of air.

---



## SPRING

Spring is the fulfillment of Winter's hope, beginning in rain and ending in a riot of birth and rebirth. How perfect, then, that we begin it all with the Lenten fast and the commemoration of Christ's Passion, and end with Easter, when Christ vanquishes His tomb, and catechumens are born again by water and Spirit! Senually, Spring is a season of trees done up in green with pastel trim... the breathtaking blue of a robin's egg... the cool, waxy pleasure of tulip petals against the skin... butterflies fickle to flowers they mimic with their delicate wings... newborn animals struggling to open their eyes and see the world they help make beautiful.

Why is it getting a bit warmer? How does this warming affect the earth's air and waters? Why do we need the rains? Remember that lore says that the weather conditions of each of the three days of an Embertide foretells the weather of the next three months, so the weather seen on Wednesday of Lenten Embertide predicts the weather of the coming April, Friday's weather foretells the weather of May, and Saturday's weather foretell the weather of June. Make a note of the weather on those three days and see if the old tales are true!

# How does spring affect plants, animals and the activities of man?

Ask your children to consider how the seasonal changes affect the plants and animals. How are the trees changing? What are the animals doing now?

Which are waking up from hibernation?

Which are returning from having migrated?

Ask them to consider how the seasonal changes of Spring affect (or traditionally affected) the activities of man. What can we do now that we couldn't do

at other times of the year? What can't we do? How do modern conveniences affect the answers to those questions? Ask them how they would ensure

they had shelter, food, and water if they were put into the middle of the

woods right now, with the season as it is. What plants and animals would be available to eat? How would they keep themselves dry and protected from insects?

**ARE ANIMALS RETURNING FROM MIGRATING FOR THE WINTER?**



In the Middle Ages, the months are almost always uniformly depicted by showing the "Labours of Man" throughout the seasons. In stained glass windows, in illuminated manuscripts, one sees over and over the same human activities used to portray the months. Above are the months of March, April, and May from the "Très Belles Heures" by the brothers Jean, Paul, and Hermann Limbourg, the same men who illuminated the "Très Riches Heures du Duc de Berry."

## THE MOON



MARCH  
WORM MOON



APRIL  
PINK MOON



MAY  
FLOWER MOON





## Now is the time!

Now is the time to plant trees (early Spring or early Autumn), design and plant your garden (especially your Mary Garden!), send flowers to friends, fly kites, plan June weddings, and, most of all, praise God for His artistry and providence... Get to it!

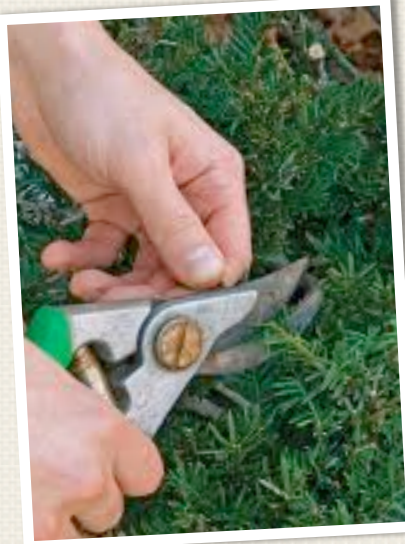
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DELIVER ME, O LORD, FROM ALL MY NECESSITIES, SEE MY ABJECTION AND MY LABOR AND FORGIVE ME ALL MY SINS.

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### Collect for the Friday of the Ember Week of Lent

*O Lord, be gracious to thy people, and as thou makest them devoted to Thee, in Thy mercy cherish them by Thy kind assistance.*



MARCH

PRUNING



APRIL

FEASTING ON WHAT HAS BEEN STORED UP EARLIER IN THE YEAR

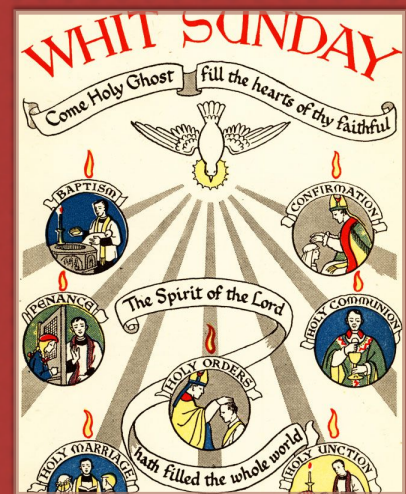


MAY

ENGAGING IN FALCONRY, HAWKING OR HUNTING



# WHIT EMBERTIDE



## VADE AD FORMICAM

Proverbs 6:6-8

*"Go to the ant, O sluggard,  
and consider her ways, and  
learn wisdom:*

*Which, although she hath no  
guide, nor master, nor captain,  
provideth her meat for herself  
in the summer,*

*and gathereth her food in the  
harvest."*

## Veni, creator Spiritus, mentes tuorum visita!

Wednesday, Friday, and Saturday after Pentecost Sunday are known as "Whit Embertide," and they come anywhere between mid-May and mid-June, at the beginning of Summer (June, July, August). The Lessons read during the Masses connect the Pentecost with the Old Testament Feast of Firstfruits.

The Gospel readings focus on Our Lord speaking of Himself as the Heavenly Bread (John 6:44-52), healing the man lowered down through the roof, telling the Pharisees that it is easier to say "Thy sins are forgiven" than to say "Arise and walk!" (Luke 5:17-26), and healing Simon Peter's mother-in-law (Luke 4:38-44).



## Julian of Norwich had a vision:

"I saw that he is to us everything that is good and comfortable for us: he is our clothing that for love wraps us, clasps us, and all encloses us for tender love, that he may never leave us; being to us all-thing that is good, as to mine understanding. Also in this he showed me a little thing, the quantity of an hazel-nut, in the palm of my hand; and it was as round as a ball. I looked thereupon with eye of my understanding, and thought: What may this be? And it was answered generally thus: It is all that is made. I marveled how it might last, for me thought it might suddenly have fallen to naught for littleness. And I was answered in my understanding: It lasts, and ever shall last for that God loves it. And so all-thing hath the being by the love of God. All of these things have being because God, Who is Being itself, loves. Let us love him with gratitude and by loving what he loves! Let us "offer the firstfruits," as the Lessons tell us, by offering ourselves to him and doing what he told us to do: to be good stewards, to care for the poor, to pray for the dead, and, most of all, to love the Lord our God with our whole heart, and with our whole soul, and with all our mind, and with all our strength; and to love our neighbours as ourselves."

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Summer is characterized by "dry and hot," and is associated with youth, the humour of yellow bile, the choleric temperament, and the element of fire.

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Why is it so hot? How do the warm temperatures affect the earth's air and waters? Remember that lore says that the weather conditions of each of the three days of an Embertide foretell the weather of the next three months, so the weather seen on Wednesday of Whit Embertide predicts the weather of the coming July, Friday's weather foretells the weather of August, and Saturday's weather foretells the weather of September. Make a note of the weather on those three days and see if the old tales are true!

## SUMMER

Summer is the time of growth and work, of preparation for the harvest that comes before Winter. For the Catholic, it is a time of preparation for harvest on the spiritual level, too, as is reflected in the liturgical season of Time After Pentecost. Providential it is, then, that June has a special focus on the Sacred Heart, to Whom we offer our labours and sufferings through the Morning Offering. And providential it is that there come in these months the Feasts of many great Saints who show us how to do our work well, especially the Feast of St. Martha, God's worker, whose story reminds us to put the spiritual first and to order our work.

And in the midst of that work, God gives us great comforts; this season, like all of the earth's seasons, fills the senses: the symphony of frogs and crickets against a background of rustling leaves... fireflies twinkling like stars in the forests... warm winds blowing through fields of wheat and tall grasses... water lilies floating on their large, round leaves... skies clear and blue, or cushioned with great wads of rolling white clouds, shining pale gold on their edges... water that feels like cool silk against hot skin... the sharp, green smell of new-mown grass and hay... And the colors, the smells, the textures of firstfruits: corn, tomatoes, and eggplant... strawberries, blueberries, and plums.... wheat, and the hazelnuts



# How does summer affect plants, animals and the activities of man?

Ask your children to consider how the seasonal changes affect the plants and animals. How have the trees changed since Spring? What are the animals doing now?

Ask them to consider how the seasonal changes of Summer affect

(or traditionally affected) the activities of man. What can we do now that we couldn't do at other times of the year? What can't we do? How do modern

conveniences affect the answers to those questions? Ask them how they would ensure they had shelter, food, and water if they were put into the middle

of the woods right now, with the season as it is.

What plants and animals would be

available to eat? How would they keep themselves cool and protected from the sun and insects?

## HOW HAVE THE TREES CHANGED SINCE THE SPRING?



In the Middle Ages, the months are almost always uniformly depicted by showing the "Labours of Man" throughout the seasons. In stained glass windows, in illuminated manuscripts, one sees over and over the same human activities used to portray the months. Above are the months of June, July and August from the "Très Belles Heures" by the brothers Jean, Paul, and Hermann Limbourg, the same men who illuminated the "Très Riches Heures du Duc de Berry."

## THE MOON



JUNE  
STRAWBERRY MOON



JULY  
BUCK MOON



AUGUST  
STURGEON MOON





# Now is the time!

Now is the time to catch fireflies, go feed the ducks, name the shapes of clouds, lie on the ground and watch the ants at work, make jams, go on picnics, fish, swim, camp, sail, and, most of all, praise God for His artistry and providence... Get to it!

---

LET MY MOUTH BE FILLED  
WITH THY PRAISE, ALLELUIA,  
THAT I MAY SING, ALLELUIA,  
MY LIPS SHALL REJOICE  
WHEN I SING TO THEE,  
ALLELUIA, ALLELUIA

---

## Collect for the Ember Friday after Pentecost

*O Merciful God, we beseech Thee,  
that Thy Church, which was gathered  
together by the Holy Ghost, may  
nowise be troubled by hostile attack.*



JUNE

MOWING



JULY

REAPING



AUGUST

THRESHING:  
BEATING TO  
SEPARATE THE  
WHEAT FROM  
THE CHAFF



# MICHAELMAS EMBERTIDE



## OCULI OMNIUM

Psalm 144:15-16

*"The eyes of all hope in thee, O Lord:*

*and thou givest them meat in due season.*

*Thou openest thy hand,*

*and fillest with blessing every living creature."*

## Stetit Angelus juxta aram templi, habens thuribulum aureum in manu

Wednesday, Friday, and Saturday after the the Feast of the Exaltation of the Holy Cross, 14 September, 1 are known as "Michaelmas Embertide," and they come near the beginning of Autumn (September, October, November). The Lessons focus on the Old Covenant's Day of Atonement and the fast of the seventh month, but start off with this prophecy from Amos 9:13-15:

*Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of My people Israel, and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens and eat the*

*fruits of them; and I will plant them upon their land: and I will no more pluck them out of their land which I have given them; saith the Lord thy God.*

Like all Embertides except Whit Embertide, the Lessons end with the story of the three boys in the fiery furnace, as told by Daniel.

The Gospel readings recount how Jesus exorcised demons from a possessed boy and tells the disciples about fasting to cast out unclean spirits (Matthew 9:16-28), forgave Mary Magdalen (Luke 7:36-50), and healed the woman on the sabbath after telling the parable of the fig tree (Luke 13:6-17).



Autumn is characterized by "dry and cold," and is associated with maturity, the humour of black bile, the melancholic temperament, and the element of earth.

Why is it getting colder? How does the cooling affect the earth's air and waters? Remember that lore says that the weather conditions of each of the three days of an Embertide foretell the weather of the next three months, so the weather seen on Wednesday of Michaelmas Embertide predicts the weather of the coming October, Friday's weather foretells the weather of November, and Saturday's weather foretells the weather of December. Make a note of the weather on those three days and see if the old tales are true!



## AUTUMN



Oh, delicious Autumn! Trees lavish with spice colors... the earthy smell of their leaves burning in hypnotic flames... the rich colors of grapes, apples, pumpkin, and squash, of gold and scarlet flowers... the invigorating air inviting warm sweaters... The season is marked by a bounty that lends itself well to some wonderful holidays, especially Martinmas and the secular American and Canadian Thanksgivings (the fourth Thursday in November and October 2, respectively).



In the midst of this beautiful time, things wizen and seem to begin to die. The air grows cooler, the earth stiffens, the trees tire of holding their leaves. And during this waning we remember our dead -- on 1 November, the victorious dead (All Saints, or All Hallows Day), and on 2 November, the dead being purified (All Souls Day). These Days of the Dead begin with the eve of All Hallows, or "Hallowe'en," an unofficial evening of remembering the frightening fate of the damned and how we can avoid it. There can't be a more appropriate time for such a night than Autumn, when foggy mists are likely, and bonfires helpful.



# From *The Liturgical Year* by Dom Gueranger

Four times a year, Holy Church comes claiming from Her children the tribute of penance, which, from the earliest ages of Christianity, was looked upon as a solemn consecration of the seasons. The *Quatuor Tempora* (Four Seasons) include the Wednesday, Friday and Saturday of four separate weeks, which fall roughly near the changes of the four seasons of the year. We may consider it as one of those practices which the Church took from the Synagogue; for the prophet Zacharias speaks of the fasts of the fourth, fifth, seventh, and tenth months (Zach. 8: 19). Its introduction into the Christian Church would seem to have been made in the apostolic times; such, at least, is the opinion of St. Leo, of St. Isidore of Seville, of Rabanus Maurus, and of several other ancient Christian writers. It is remarkable, on the other hand, that the Eastern Rites do not observe this fast.

From the first ages, the *Quatuor Tempora* were kept, in the Roman Church, at the same time of the year as at present. As to the expression, which is not infrequently used in the early writers, of the three times and not the four, we must remember that in the spring, these days come in the first week of Lent, a period already consecrated to the most rigorous fasting and abstinence, and that consequently they could add nothing to the penitential exercises of that portion of the year.

The beginnings of the winter, spring, and summer seasons were sanctified by abstinence and fasting, and each of them, in turn, has received Heaven's blessing; and now autumn is

harvesting the fruits which divine mercy, appeased by the satisfactions made by sinful man, has vouchsafed to bring forth from the bosom of the earth, notwithstanding the curse that still hangs over her (Gen. 3: 17). The precious seed of wheat, on which man's life mainly depends, was confided to the soil in the season of the early frosts, and, with the first fine days, peeped above the ground; at the approach of glorious Easter, it carpeted our fields with its velvet of green, making them ready to share in the universal joy of Jesus' Resurrection; then, turning into a lovely image of what our souls ought to be in the Season of Pentecost, its stem grew up under the action of the hot sun; the golden ear promised a hundred-fold to its master; the harvest made reapers glad; and, now that September has come, it calls on man to fix his heart on that good God, Who gave him all this store. Let him not think of saying, as that rich man of the Gospel did, after a plentiful harvest of fruits: "My soul! thou hast much goods laid up for many years! Take thy rest, eat, drink, make good cheer!" And God said to that man: "*Thou fool! this night do they require thy soul of thee; and whose shall those things be which thou hast provided?*" (Luke 12: 16-21) If we would be truly rich before God, if we would draw down His blessing on the preservation, as well as the production, of the fruits of the earth, let us, at the beginning of this last quarter of the year, have recourse to those penitential exercises whose beneficial effects we have always experienced in the past. The Church gives us the commandment to do so, by obliging us, under penalty of

grievous sin, to fast on these three days, unless we be lawfully dispensed.

We have already spoken of the necessity of private penance for the Christian who is at all desirous to make progress in the path of salvation. But in this, as in all spiritual exercises, a private work of devotion has neither the merit nor the efficacy of one that is done in company with the Church, and in communion with Her public act; for the Church, as Bride of Christ, communicates an exceptional worth and power to works of penance done, in Her name, in unity with others. St. Leo the Great is very strong on this fundamental principle of Christian virtue. We find him insisting on it in the sermons he preached to the faithful in Rome, on occasion of this fast, which was then called the fast of the seventh month. (The ancient Roman calendar had only ten months.) "Although," says he, "it be lawful for each one of us to chastise his body by self-imposed punishments, and restrain, with more or less severity, the concupiscences of the flesh which war against the spirit, yet there is need that, on certain days, a general fast be celebrated by all. Devotion is all the more efficacious and holy, when the whole Church is engaged in works of piety, with one spirit and one soul. Everything, in fact, that is of a public character is to be preferred to what is private; and it is plain, that so much the greater is the interest at stake, when the earnestness of all is engaged in it. As for individual efforts, let each one keep up his fervor in them; let each one, imploring the aid of divine protection, take to himself the heavenly armor, wherewith to resist



the snares laid by the spirits of wickedness; but the soldier of the Church, though he may act bravely in his own private combats, yet will he fight more safely and more successfully, when he shall confront the enemy in a public engagement; for then he has not only his own valor to which to trust, but he is under the leadership of a King Who can never be conquered, and engaged in a battle fought by all his fellow-soldiers; so that, being in their company and ranks, he has the fellowship of mutual aid... See, most dearly beloved, here is the solemn fast of the seventh month urging us to profit by this invincible unity... Let us raise up our hearts, withdraw from worldly occupations, and steal some time for furthering our eternal welfare... In the eyes of God, my dearly beloved, it is a great and precious sight, when all Christ's people are earnest at the same Offices; and when, without any distinction, men and women of every grade and order are all working together with one heart."

Let us not, in our prayers and fasts, forget those preparing for Holy Orders. The Ember Saturday of September is a traditional day for ordinations, although it is historically of less prominence than other such days in the liturgical year. The sublime function, to which the faithful owe their fathers and guides in the spiritual life, has, however, a special interest at this period of the year, which, more than any other, is in keeping with the present state of the world in its rapid decline towards ruin. Our year, too, is on the fall, as we say. The sun, which we beheld rising at Christmas as a giant who would burst the bonds of frost asunder and restrain the tyranny of darkness, now, as though he had grown weary, is drooping towards the

horizon; each day we see him gradually leaving that glorious zenith, where we admired his dazzling splendor on the day of our Emmanuel's Ascension; his fire has lost its might; and though he still holds half the day as his, his disc is growing pale. So it is with our world. Illumined as it was by the light of Christ, and glowing with the fire of the Holy Ghost, it sees, in these our days, that charity is growing cold (Matt. 24: 12), and that the light and glow it had from the Sun of Justice are on the wane. Each revolution takes from the Church some jewel or other, which does not come back to Her when the storm is over; tempests are so frequent, that tumult is becoming the normal state of the times. Error predominates, and lays down the law. Iniquity abounds. It is Our Lord Himself Who said: "When the Son of Man cometh, shall He find, think ye, faith on earth?" (Luke 18: 8)

Lift up your heads, then, ye children of God! for your redemption is at hand (Luke 21: 28-31). But, from now until that time shall come when heaven and earth are to be made new for the reign that is to be eternal, and shall bloom in the light of the Lamb, the Conqueror, days far worse than these must dawn upon this world of ours, when the elect themselves would be deceived, if that were possible! (Mark 13: 22) How important is it, in these miserable times, that the pastors of the flock of Christ be equal to their perilous and sublime vocation! Let us then fast and pray; and how numerous so ever may be the losses sustained in the Christian ranks, of those who once were faithful in the practices of penance, let us not lose courage. Few as we may be, let us group ourselves round the Church, and implore of Jesus, Her Spouse, that He vouchsafe to multiply His gifts in

those whom He is calling to the now more than ever dread honor of the Priesthood; that He infuse into them His divine prudence, whereby they may be able to disconcert the plans of the impious; His untiring zeal for the conversion of ungrateful souls; His perseverance even unto death, in maintaining without reticence or compromise the plenitude of that truth which He has destined for the world, and the inviolate custody of which is to be, on the Last Day, the solemn testimony of the Bride's fidelity.



# When the Frost is on the Pumpkin

This delightful poem, written in an old Hoosier dialect by James Whitcomb Riley (October 7, 1849 - July 22, 1916), conveys the feeling of Autumn so well

---

When the frost is on the punkin and the fodder's in  
the shock,

And you hear the kyouck and gobble of the struttin'  
turkey-cock,

And the clackin' of the guineys, and the cluckin' of  
the hens,

And the rooster's hallylooyer as he tiptoes on the  
fence;

O, it's then's the times a feller is a-feelin' at his best,

With the risin' sun to greet him from a night of  
peaceful rest,

As he leaves the house, bare-headed, and goes out to  
feed the stock,

When the frost is on the punkin and the fodder's in  
the shock.

They's something kindo' harty-like about the  
atmufere

When the heat of summer's over and the coolin' fall  
is here

Of course we miss the flowers, and the blossums on  
the trees,

And the mumble of the hummin'-birds and buzzin'  
of the bees;

But the air's so appetizin'; and the landscape  
through the haze

Of a crisp and sunny morning of the airly autumn  
days

Is a pitcur' that no painter has the colorin' to mock

When the frost is on the punkin and the fodder's in  
the shock.

The husky, rusty russel of the tossels of the corn,

And the raspin' of the tangled leaves, as golden as  
the morn;

The stubble in the furries --kindo' lonesome-like,  
but still

A-preachin' sermons to us of the barns they growed  
to fill;

The strawstack in the medder, and the reaper in the  
shed;

The hosses in theyr stalls below -- the clover  
overhead!

O, it sets my hart a-clickin' like the tickin' of a clock,

When the frost is on the punkin and the fodder's in  
the shock!

Then your apples all is getherd, and the ones a feller  
keeps

Is poured around the cellar-floor in red and yeller  
heaps;

And your cider-makin' 's over, and your wimmern-  
folks is through

With their mince and apple-butter, and theyr souse  
and sausage, too!

I don't know how to tell it -- but ef sich a thing  
could be

As the Angels wantin' boardin', and they'd call  
around on me

I'd want to 'commondate 'em -- all the whole-  
indurin' flock --

When the frost is on the punkin and the fodder's in  
the shock!



# How does autumn affect plants, animals and the activities of man?

Ask your children to consider how the seasonal changes affect the plants and animals. How are the trees changing? What are the animals doing now? Are any animals migrating before the Winter storms come? Are any storing up food to eat during the cold months?

Which have fur that is growing thicker to protect them?

Ask them to consider how the seasonal changes of Autumn affect (or traditionally affected) the activities of man. What can

we do now that we couldn't do at other times of the year? What can't we do? How do modern conveniences affect the answers to those questions? Ask them how they would ensure they had shelter, food, and water if they were put into the middle of the woods right now, with

the season as it is. What plants and animals would be available to eat? How would they keep themselves dry and warm and protected from the sun and insects?

**WHAT PLANTS AND ANIMALS ARE AVAILABLE TO EAT IN THE FALL?**

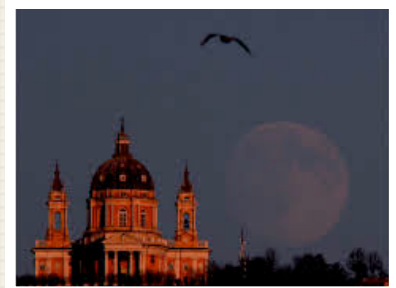


In the Middle Ages, the months are almost always uniformly depicted by showing the "Labours of Man" throughout the seasons. In stained glass windows, in illuminated manuscripts, one sees over and over the same human activities used to portray the months. Above are the months of September, October, and November from the "Très Belles Heures" by the brothers Jean, Paul, and Hermann Limbourg, the same men who illuminated the "Très Riches Heures du Duc de Berry."

## THE MOON



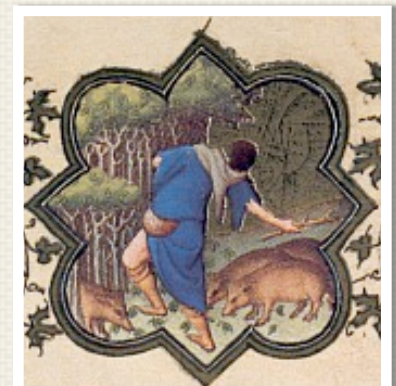
SEPTEMBER  
HARVEST MOON



OCTOBER  
HUNTER'S MOON



NOVEMBER  
BEAVER'S MOON



## Now is the time!

Now is the time to plant trees (early Fall or early Spring), go hunting, have weenie roasts, chop wood (especially hard woods like oak or walnut) so it can season for a year for use during next year's Winter, make a scarecrow, make apple dolls, make pumpkin bread (to eat after the Embertide fast), and, most of all, praise God for His artistry and providence... Get to it!

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THE DAYS WILL COME WHEN  
THE PLOUGHMAN SHALL  
OVERTAKE THE REAPER, AND  
THE TREADER OF GRAPES HIM  
WHO SOWETH THE SEED.

---

### **Collect for the Ember Saturday in September**

*O God, who didst deaden the flames  
of fire for the three children,  
mercifully grant that the flame of  
vice may not consume us Thy servants.*



SEPTEMBER

MAKING WINE



OCTOBER

SOWING



NOVEMBER

KNOCKING  
ACORNS  
DOWN FROM  
THE TREES  
FOR ANIMALS



# ROGATION DAYS



Nahum 1:2-8:

*The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on His adversaries, and He is angry with His enemies. The Lord is patient, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of His feet. He rebuketh the sea, and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the dower of Libanus fadeth away. The mountains tremble at Him, and the hills are made desolate: and the earth hath quaked at His presence, and the world, and all that dwell therein. Who can stand before the face of His indignation? and who shall resist in the fierceness of His anger? His indignation is poured out like fire: and the rocks are melted by Him. The Lord is good and giveth strength in the day of trouble: and knoweth them that hope in Him. But with a flood that passeth by, He will make an utter end of the place thereof: and darkness shall pursue His enemies.*



## Exsurge, Domine, adjuva nos et libera nos!

"Rogation" comes from the Latin "rogare," which means "to ask," and "Rogation Days" are days during which we seek to ask God's mercy, appease His anger, avert His chastisements manifest through natural disasters, and ask for His blessings, particularly with regard to farming, gardening, and other agricultural pursuits. They are set aside to remind us how radically dependent we are on Mother Earth, and how prayer can help protect us from nature's often cruel ways.



# Don't sentimentalize nature as if it were a power independent of God!

It is quite easy, especially for modern city folk, to sentimentalize nature and to forget how powerful, even savage, she can be. Time is spent focusing only on her lovelier aspects – the beauty of snow, the smell of cedar, the glories of flowers – as during Embertides – but in an instant, the veneer of civilization we've built to keep nature under control so we can enjoy her without suffering at her hand can be swept away. Ash and fire raining down from great volcanoes, waters bursting through levees, mountainous tidal waves destroying miles of coastland and entire villages, meteors hurling to earth, tornadoes and hurricanes sweeping away all in their paths, droughts, floods, fires that rampage through forests and towns, avalanches of rocks or snow, killer plagues, the very earth shaking off human life and opening up beneath our feet, cataclysmic events forming mountains and islands, animals that prey on humans, lightning strikes – these, too, are a part of the natural world. And though nature seems random and

fickle, all that happens is either by God's active or passive Will, and all throughout Scripture He uses the elements to warn, punish, humble, and instruct us: earth swallowing up the rebellious, power-mad sons of Eliab; wind destroying Job's house; fire raining down on Sodom and Gomorrah; water destroying everyone but Noe and his family (Numbers 16, Job 1, Genesis 19, Genesis 6). We need to be humble before and respectful of nature, and be aware not to take her for granted or overstep our limits. But we need to be most especially humble before her Creator, Who wills her existence and doings at each instant, whether actively or passively.

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POPE ST LEO III, THE POPE WHO CROWNED CHARLEMAGNE ON CHRISTMAS DAY 800, INTRODUCED THESE DAYS OF PENANCE INTO ROME IN 816.

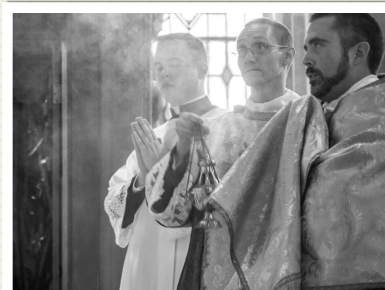
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## PRAYER



Recalling these Truths, beseeching God and His Saints to protect us from disaster, and doing penance so He does not see us as His enemies are what Rogation Days are about. These days are divided between the Major Rogation // 25 April (by coincidence alone, the feast of St. Mark) // and the Minor Rogation, which consists of the Monday, Tuesday and Wednesday before Ascension Thursday.



## DEVOTION



# Rogations: Major and Minor

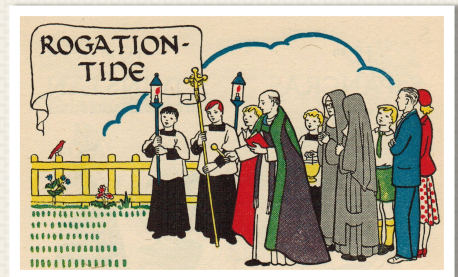
The *Major Rogation* is of Roman origin, instituted by Pope St. Gregory the Great (b. 540) after a great plague besieged Rome. The Golden Legend, written by Jacobus de Voragine in 1275 explains:

“For as the Romans had in the Lent lived soberly and in continence, and after at Easter had received their Saviour. After, they disordered them in eating, in drinking, in plays and in lechery. And therefore our Lord was moved against them, and sent to them a great pestilence. And that was cruel and sudden, and caused people to die in going by the way, in playing, in being at table, and in speaking one with another suddenly they died. In this manner sometime sneezing they died, so that when any person was heard sneezing anon they that were by said to him: God help you, or Christ help: and the custom endures to this day. And also when he sneezes or gapes, he makes the sign of the Cross, and blesses himself.”

The *Minor Rogation* Days are of French origin, coming about in the 5th c., when St. Mamertus, Bishop of Vienne, Dauphiné instituted them after a series of natural calamities. According to the Golden Legend:

“For then, at Vienne, were great earthquakes of which fell down many churches and many houses, and there was heard great sounds and great clamours by night. And then happed a terrible thing on Easter-day, for fire descended from heaven that burnt the king's palace. Yet happed more marvellous thing; for like as the fiends had entered into the hogs, right so by the sufferance of God for the sins of the people, the fiends entered into wolves and other wild beasts, which every one doubted, and they went not only by the ways ne by the fields, but also by the cities ran openly, and devoured the children and old men and women. And when the Bishop saw that every day happed such sorrowful adventures, he

commanded and ordained that the people should fast three days; and he instituted the Litanies, and then the tribulation ceased.”



The *liturgy for the Rogation Days*, during which the priest is vested in purple, begins with Psalm 43:26 -- "*Arise, O Lord, help us and redeem us for Thy name's sake*" -- which is followed by the Litany of the Saints. At the Litany's "Sancta Maria," all stand and a procession begins, which in older times was (and still is in rural areas) usually around the boundaries of the parish, giving to the procession the name of "beating the bounds."

The Litany is followed by Psalm 69, a series of petitions, and the Mass, with readings from James 5:16-20 and Luke 11:5-14.



# Vexilla Regis, prodeunt!

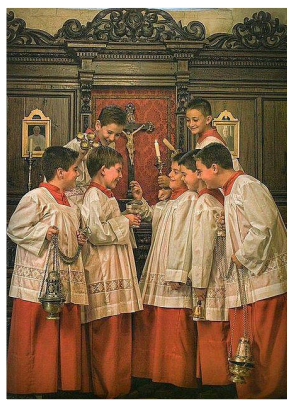
Here is what the Rogation Days' processions were like in medieval times, again from the Golden Legend. How marvelous!

*“And in this procession the Cross is borne, the clocks and the bells be sounded and rung, the banners be borne, and in some churches a dragon with a great tail is borne. And aid and help is demanded of all Saints.*

*And the cause why the Cross is borne and the bells rung is for to make the evil spirits afraid and to flee; for like as the kings have in battles tokens and signs-royal, as their trumpets and banners, right so the King of Heaven perdurable hath His signs militant in the Church. He hath bells for business and for trumps, He hath the Cross for banners. And like as a tyrant and a malefactor should much doubt when he shall hear the business and trumps of a mighty king in his land, and shall see his banners, in like wise the enemies, the evil spirits that be in the region of the air, doubt much when they hear the trumpets of God which be the bells rung, and when they see the banners borne on high. And this is the cause why the bells be rung when it thunders, and when great tempests and outrages of weather happen, to the end that the fiends and the evil spirits should be abashed and flee, and cease of the*

*moving of tempests. Howbeit also that there is another cause therewith; that is for to warn the Christian people, that they put them in devotion and in prayer, for to pray God that the tempest may cease.*

*There is also the banner of the King, that is the Cross, which the enemies dread much and doubt. For they dread the staff with which they have been hurt. And this is the reason wherefore in some churches in the time of tempest and of thunder, they set out the Cross against the tempest to the end that the wicked spirits see the banner of the sovereign King, and for dread thereof they flee. And therefore in procession the Cross is borne, and the bells rung for to chase and hunt away the fiends being in the air, and to the end that they leave to tempest us. The Cross is borne for to represent the victory of the Resurrection, and of the Ascension of Jesus Christ. For He ascended into Heaven. And thus this banner that flies in the air signifies Jesus Christ ascending into Heaven.*



*And as the people follow the Cross, the banners, and the procession, right so when Jesus Christ went up into Heaven a great multitude of Saints followed Him. And the song that is sung in the procession signifies the song of angels and the praises that came towards Jesus Christ and conducted and conveyed Him to Heaven where is great joy and melody.”*



In some churches, and especially in France, is accustomed to bear a dragon with a long tail filled full of chaff or other thing. The two first days it is borne before the Cross, and on the third day they bear it after the Cross, with the tail all empty, by which is understood that the first day before the law, or the second under the law, the devil reigned in the world, and on the third day, of grace, by the Passion of Jesus Christ, he was put out of his realm.



# PRAY WITHOUT CEASING



## Libera nos, Domine, a improvisu morte!

In addition to the penance, processions and Masses mentioned above, meditating on how devastating natural forces can be is in order. We are usually so buffered from the natural world with our cozy, modern homes, air conditioning, ability to fly through the air from Chicago to Paris in hours, and other wonders, that we can easily sentimentalize nature and see her in a Rousseauian way -- taking her for granted, being condescending toward her, and exhibiting masterful instead of masterly behaviors in our dealings with her. It is rare that nature breaches the walls of civilization and technology we've set up around us, but breach them she can, and does, and this reality must

be appreciated. Tell your children about how the elements can escape our control, and how we should remember our place as those who've been given dominion over nature, but never apart from God. Tell them about some of the great disasters that have fascinated and frightened us throughout History -- e.g., the stories of Pompeii and Herculaneum, the Black Death, the London Fire of 1666, the great early 19th c. earthquakes along the New Madrid fault line that reversed the course of the Mississippi River, the Chicago Fire of 1871, the 1883 explosion of Krakatoa, the 1906 San Francisco earthquake, the Yellow River Floods of 1887 and 1931...

# Ember and Rogation Day Readings

## On the Statues

### Homily IX (excerpt)

St. John Chrysostom, b. c. 347

For if God had given instruction by means of books, and of letters, he who knew letters would have learnt what was written; but the illiterate man would have gone away without receiving any benefit from this source, unless some one else had introduced him to it; and the wealthy man would have purchased the Bible, but the poor man would not have been able to obtain it. Again, he who knew the language that was expressed by the letters, might have known what was therein contained; but the Scythian, and the Barbarian, and the Indian, and the Egyptian, and all those who were excluded from that language, would have gone away without receiving any instruction.

This however cannot be said with respect to the heavens; but the Scythian, and Barbarian, and Indian, and Egyptian, and every man that walks upon the earth, shall hear this voice; for not by means of the ears, but through the sight, it reaches our understanding. And of the things that are seen, there is one uniform perception; and there is no difference, as is the case with respect to languages. Upon this volume the unlearned, as well as the wise man, shall be alike able to look; the poor man as well as the rich man; and wherever any one may chance to come, there looking upwards towards the heavens, he will receive a sufficient lesson from the view of them: and the prophet himself intimated and indicated this fact, that the creation utters this voice so as to be intelligible to barbarians, and to Greeks, and to all mankind without exception, when he spoke on this wise; "There is no speech, nor language, where there voice is not heard." What he means is to this effect, that there is no nation or tongue which is unable to understand this language; but

that such is their utterance, that it may be heard of all mankind. And that not merely of the heavens, but of the day and night. But how of the day and night? The heavens, indeed, by their beauty and magnitude, and by all the rest, astonish the beholder, and transport him to an admiration of the Creator; but as to the day and night, what can these show us of the same kind? Nothing certainly of the same kind, but other things which are not inferior to them; as for example; the harmony, and the order which they so accurately observe. For when thou considerest how they distribute between them the whole year, and mutually divide the length of the whole space, even as if it were by a beam and scales, thou wilt be astonished at Him who hath ordered them! For just as certain sisters dividing their father's inheritance among themselves with much affection, and not insulting one another in the smallest degree, even so too the day and the night distribute the year with such an equality of parts, with the utmost accuracy; and keep to their own boundaries, and never push one, another aside. Never hath the day been long in winter; and in like manner never hath the night been long in summer, whilst so many generations have passed away; but during so great an interval and length of time one hath not defrauded the other even in the smallest degree; not of half an hour's space, no, nor of the twinkling of an eye!

Therefore also the Psalmist, struck with astonishment at the equality of this distribution, exclaimed. "Night unto night sheweth knowledge." If thou knowest how to meditate wisely on these matters, thou wilt admire the Being who fixed these immoveable boundaries even from the beginning. Let the avaricious hear these things; and those who are coveting the wealth of others; and let them imitate the equality of the day and night. Let those who are puffed up and high-minded also hear; and those who are unwilling to

concede the first places to others! The day gives place to the night, and does not invade the territory of others! But thou, whilst always enjoying honour, canst thou not bear to share it with thy brethren?

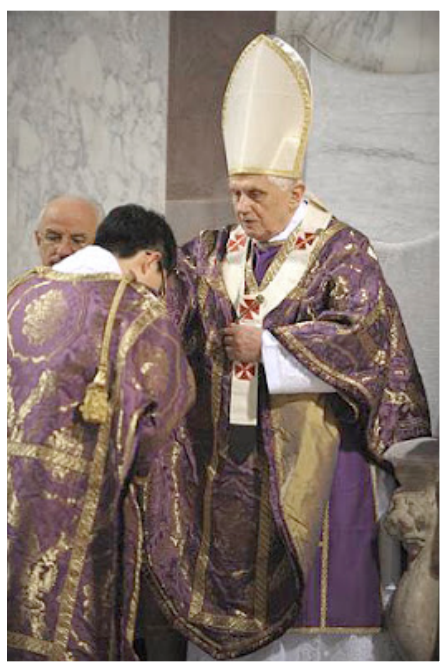
Consider also with me the wisdom of the Lawgiver. In winter He hath ordered that the night should be long; when the germs are tender, and require more coolness; and are unable to sustain the hotter rays of the sun; but when they are somewhat grown, the day again increases with them, and becomes then the longest, when the fruit has now attained ripeness. And this is a beneficial arrangement not only for seeds, but for our bodies. For since during winter, the sailor, and the pilot, and the traveller, and the soldier, and the farmer, sit down for the most part at home, fettered by the frost; and the season is one of idleness; God hath appointed that the greater part of this time should be consumed in night, in order that the length of the day might not be superfluous, when men were unable to do anything.

Who can describe the perfect order of the seasons; and how these, like some virgins dancing in a circle, succeed one another with the happiest harmony; and how those who are in the middle cease not to pass over to the opposite ones with a gradual and noiseless transition? Therefore, neither are we overtaken by the summer immediately after winter; nor by the winter immediately after the summer; but mid-way the spring is interposed; that while we gently and gradually take up one season after the other, we may have our bodies hardened to encounter the summer heat without uneasiness. For since sudden changes to opposite extremes are productive of the worst injury and disease, God hath contrived that after winter we should take up the spring, and after the spring the summer; and after the summer the autumn; and thus transport us to winter,



so that these changes from seasons which are opposite, should come upon us harmlessly and by degrees, through the aid of intermediate ones.

Who then is so wretched and pitiable, that beholding the heavens; and beholding sea, and land; and beholding this exact adjustment of the seasons, and the unfailing order of day and night, he can think that these things happen of their own accord, instead of adoring Him who hath arranged them all with a corresponding wisdom!



## To Autolyucus Book I, Chapters V and VI

By Theophilus, Bishop of Antioch, ca. A.D. 160

For as the soul in man is not seen, being invisible to men, but is perceived through the motion of the body, so God cannot indeed be seen by human eyes, but is beheld and perceived through His providence and works. For, in like manner, as any person, when he sees a ship on the sea rigged and in sail, and making for the harbour, will no doubt infer that there is a pilot in her who is steering her; so we must perceive that God is the governor [pilot] of the whole universe, though He be not visible to the eyes of the flesh, since He is incomprehensible. For if a man cannot look upon the sun, though it be a very small heavenly body, on account of its exceeding heat and power, how shall not a mortal man be much more unable to face the glory of God, which is unutterable? For as the pomegranate, with the rind containing it, has within it many cells and compartments which are separated by tissues, and has also many seeds dwelling in it, so the whole creation is contained by the spirit of God, and the containing spirit is along with the creation contained by the hand of God. As, therefore, the seed of the pomegranate, dwelling inside, cannot see what is outside the rind, itself being within; so neither can man, who along with the whole creation is enclosed by the hand of God, behold God. Then again, an earthly king is believed to exist, even though he be not seen by all; for he is recognised by his laws and ordinances, and authorities, and forces, and statues; and are you unwilling that God should be recognised by His works and mighty deeds?

Consider, O man, His works -- the timely rotation of the seasons, and the changes of temperature; the regular march of the stars; the well-ordered course of days and nights, and months, and years; the various beauty of seeds, and plants, and fruits; and the divers species of quadrupeds, and birds, and reptiles, and fishes, both of the

rivers and of the sea; or consider the instinct implanted in these animals to beget and rear offspring, not for their own profit, but for the use of man; and the providence with which God provides nourishment for all flesh, or the subjection in which He has ordained that all things subserve mankind. Consider, too, the flowing of sweet fountains and never-failing rivers, and the seasonable supply of dews, and showers, and rains; the manifold movement of the heavenly bodies, the morning star rising and heralding the approach of the perfect luminary; and the constellation of Pleiades, and Orion, and Arcturus, and the orbit of the other stars that circle through the heavens, all of which the manifold wisdom of God has called by names of their own. He is God alone who made light out of darkness, and brought forth light from His treasures, and formed the chambers of the south wind, and the treasure-houses of the deep, and the bounds of the seas, and the treasuries of snows and hail-storms, collecting the waters in the storehouses of the deep, and the darkness in His treasures, and bringing forth the sweet, and desirable, and pleasant light out of His treasures; "who causeth the vapours to ascend from the ends of the earth: He maketh lightnings for the rain;" who sends forth His thunder to terrify, and foretells by the lightning the peal of the thunder, that no soul may faint with the sudden shock; and who so moderates the violence of the lightning as it flashes out of heaven, that it does not consume the earth; for, if the lightning were allowed all its power, it would burn up the earth; and were the thunder allowed all its power, it would overthrow all the works that are therein.





## Catechetical Lecture VI (excerpt)

By St. Cyril of Jerusalem (b. ca. 315)

If any man attempt to speak of God, let him first describe the bounds of the earth. Thou dwellest on the earth, and the limit of this earth which is thy dwelling thou knowest not: how then shalt thou be able to form a worthy thought of its Creator? Thou beholdest the stars, but their Maker thou beholdest not: count these which are visible, and then describe Him who is invisible, Who telleth the number of the stars, and calleth them all by their names.

Violent rains lately came pouring down upon us, and nearly destroyed us: number the drops in this city alone: nay, I say not in the city, but number the drops on thine own house for one single hour, if thou canst: but thou canst not. Learn then thine own weakness; learn from this instance the mightiness of God: for He hath numbered the drops of rain, which have been poured down on all the earth, not only now but in all time. The sun is a work of God, which, great though it be, is but a spot in comparison with the whole heaven; first gaze stedfastly upon the sun, and then curiously scan the Lord of the sun. Seek not the things that are too deep for thee, neither search out the things that are above thy strength: what is commanded thee, think thereupon.

But some one will say, If the Divine substance is incomprehensible, why then dost thou discourse of these things? So then, because I cannot drink up all the river, am I not even to take in moderation what is expedient for me? Because with eyes so constituted as mine I cannot take in all the sun, am I not even to look upon him enough to satisfy my wants? Or again, because I have entered into a great garden, and cannot eat all the supply of fruits, wouldst thou have me go away altogether hungry?

I praise and glorify Him that made us; for it is a divine command which saith, Let

every breath praise the Lord. I am attempting now to glorify the Lord, but not to describe Him, knowing nevertheless that I shall fall short of glorifying Him worthily, yet deeming it a work of piety even to attempt it at all. For the Lord Jesus encourageth my weakness, by saying, No man hath seen God at any time.

### Canticle of the Creatures

By St. Francis of Assisi (b. ca. 1181)

Most High, all powerful, good Lord God, Thine are the praises, the glory, the honour, and every blessing, To Thee alone, most High, do they belong, and no man is worthy to mention Your name.

Praised be Thee, my Lord, with all Thy creatures, especially Sir Brother Sun, Who is the day and through whom Thou givest us light. And he is beautiful and radiant with great splendour; and bears a likeness of Thee, Most High One.

Praised be Thee, my Lord, through Sister Moon and the stars, in heaven Thou hast formed them clear and precious and beautiful.

Praised be Thee, my Lord, through Brother Wind, and through the air, cloudy and serene, and every kind of weather through which Thou givest sustenance to Thy creatures.

Praised be Thee, my Lord, through Sister Water, which is very useful and humble and precious and chaste.

Praised be Thee, my Lord, through Brother Fire, through whom Thou lightest the night, and he is beautiful and playful and robust and strong.

Praised be Thee, My Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces varied fruits with coloured flowers and herbs.

Praised be Thee, My Lord, through those who give pardon for the sake of Thy love, and bear infirmity and tribulation. Blessed are they who endure in peace, for by Thee, Most High, they shall be crowned.

Praised be Thee, my Lord, through our Sister Death, from whom no living man can escape. Woe only to those who die in mortal sin. Blessed are those whom death will find in Thy most holy will, for the second death shall do them no harm.

Praise and bless my Lord and give Him thanks And serve Him with great humility.



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## Ecclesiasticus 43

The firmament on high is his beauty, the beauty of heaven with its glorious shew. The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High. At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat: The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes. Great is the Lord that made him, and at his words he hath hastened his course.

And the moon in all in her season, is for a declaration of times and a sign of the world. From the moon is the sign of the festival day, a light that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her perfection. Being an instrument of the armies on high, shining gloriously in the Armament of heaven. The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high. By the words of the holy one they shall stand in judgment, and shall never fail in their watches.

Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it. By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment. Through this are the treasures opened, and the clouds fly out like birds. By his greatness he hath fixed the clouds, and the hailstones are broken. At his sight shall the mountains be shaken, and at his will the south wind shall blow. The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts. The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof. He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles. The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate. And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it. At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein. Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire. There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales. Through him is established the end of their journey, and by his word all things are regulated.

We shall say much, and yet shall want words: but the sum of our words is, He is all. What shall we be able to do to glorify him? for the Almighty himself is above all his works. The Lord is terrible, and exceeding great, and his power is admirable. Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. Blessing the Lord, exalt him as much as you can: for he is above all praise. When you exalt him put forth all your strength, and be not weary: for you can never go far enough. Who shall see him, and declare him? and who shall magnify him as he is from the beginning? There are many things hidden from us that are greater than these: for we have seen but a few of his works. But the Lord hath made all things, and to the godly he hath given wisdom.

# Psalm 103

Bless the Lord, O my soul: O Lord my God, thou art exceedingly great. Thou hast put on praise and beauty: And art clothed with light as with a garment. Who stretchest out the heaven like a pavilion: Who coverest the higher rooms thereof with water. Who makest the clouds thy chariot: who walkest upon the wings of the winds. Who makest thy angels spirits: and thy ministers a burning fire. Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

The deep like a garment is its clothing: above the mountains shall the waters stand. At thy rebuke they shall flee: at the voice of thy thunder they shall fear. The mountains ascend, and the plains descend into the place which thou hast founded for them. Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth. Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

All the beasts of the field shall drink: the wild asses shall expect in their thirst. Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their

voices. Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works: Bringing forth grass for cattle, and herb for the service of men. That thou mayst bring bread out of the earth: And that wine may cheer the heart of man. That he may make the face cheerful with oil: and that bread may strengthen man's heart.

The trees of the field shall be filled, and the cedars of Libanus which he hath planted: There the sparrows shall make their nests. The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the irchins. He hath made the moon for seasons: the sun knoweth his going down. Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:

The young lions roaring after their prey, and seeking their meat from God. The sun ariseth, and they are gathered together: and they shall lie down in their dens. Man shall go forth to his work, and to his labour until the evening. How great are thy works, O Lord? thou hast made all things in wisdom: the earth is filled with thy riches. So is this great sea,

which stretcheth wide its arms: there are creeping things without number: Creatures little and great.

There the ships shall go. This sea dragon which thou hast formed to play therein. All expect of thee that thou give them food in season. What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good. But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust. Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

May the glory of the Lord endure for ever: the Lord shall rejoice in his works. He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being. Let my speech be acceptable to him: but I will take delight in the Lord. Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.



# Psalm 148

Praise ye the Lord from the heavens: praise ye him in the high places. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, O sun and moon: praise him, all ye stars and light. Praise him, ye heavens of heavens: and let all the waters that are above the heavens Praise the name of the Lord. For he spoke, and they were made: he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away. Praise the Lord from the earth, ye dragons, and all ye deeps: Fire, hail, snow, ice, stormy winds which fulfill his word: Mountains and all hills, fruitful trees and all cedars: Beasts and all cattle: serpents and feathered fowls:

Kings of the earth and all people: princes and all judges of the earth: Young men and maidens: let the old with the younger, praise the name of the Lord: For his name alone is exalted. The praise of him is above heaven and earth: and he hath exalted the horn of his people. A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.





# Daniel 3:52-90

Blessed art thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised, and exalted above all in all ages.

Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious for ever.

Blessed art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all for ever.

Blessed art thou, that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever. All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye heavens, bless the Lord: praise and exalt him above all for ever.

O all ye waters that are above the heavens, bless the Lord; praise and exalt him above all for ever.

O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

O ye cold and heat, bless the Lord: praise and exalt him above all for ever.

O ye dews and hoar frosts, bless the Lord: praise and exalt him above all for ever.

O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

O ye nights and days, bless the Lord: praise and exalt him above all for ever.

O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

O let the earth bless the Lord: let it praise and exalt him above all forever.

O ye mountains and hills, bless the Lord: praise and exalt him above all for ever.

O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

O ye fountains, bless the Lord: praise and exalt him above all for ever.

O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.

O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.

O ye sons of men, bless the Lord, praise and exalt him above all for ever.

O let Israel bless the Lord: let them praise and exalt him above all for ever.

O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.





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## WELCOME

Here at Prince of Peace Catholic Church, we celebrate the Roman Rite in all its richness, in both the Ordinary and Extraordinary Forms. We hope this guide will help you to celebrate the Ember and Rogation Days better in your domestic church. And that it will also lead you to a more active participation in these special days of the Church year!

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