

servant and bring it to the participation of Thy heavenly joy. *R.* Amen.<sup>1</sup>

The three torments here referred to seem to have been: first the judicial sentence that she should be burned alive at Iconium, on which occasion the flames, according to the Acts, were extinguished by rain and hail. Secondly, at Antioch, she was exposed to wild beasts, but a fierce lioness defended her, and would allow none of the other beasts to touch her. Lastly, again at Antioch, she threw herself into the tank tenanted by horrible monsters, but the monsters at the same moment were killed by a flash of lightning. Hardly less curious than the retention of St. Thecla's name in our liturgical books, and even more suggestive of primitive Jewish influences, is the conjunction of St. Michael and the patriarch Abraham in the Offertory which is said or sung in every Requiem Mass. As the reader is probably aware, that much discussed liturgical chant, *Domine Jesu Christe Rex Gloriæ*, runs in the following terms:

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the mouth of the lion, that hell may not swallow them up and that they may not fall into darkness, but may the standard-bearer Michael introduce them to the holy light; which Thou didst promise of old to

<sup>1</sup> *Ordo Administrandi Sacramenta* (Burns and Oates, 1915), p. 299.