

The Evening Practice

Examen and Compline for the Householder



*“Be joyful, keep the faith, and do the little things
that you have heard and seen me do.”*

— St. David of Wales (c. 500–589, feast day March 1)

Prepared May 2026 by Temple of the Exalted Lantern

icculus@templeofexla.com

This booklet contains two offices for evening use.

The Examen is an active practice of review and release, drawing on the structure of Ignatius of Loyola and the practitioner tradition. It is the work of honest attention — examining the day before setting it down. Gordon White, drawing on Doreen Virtue, said of it in the RSPM Prayer Course: *“from a health perspective, if you’re going to take just one thing from this course, let it be the examen.”* That observation is the seed from which this booklet grew.

Compline is the ancient night office of the Benedictine tradition, the prayer said at the threshold of sleep since the Rule of Saint Benedict in the sixth century. It is not work but commendation — the placing of the self into hands larger than one’s own.

The two offices are intended to be used together in sequence. The Examen prepares the ground. Compline completes the day. After the final blessing of Compline, silence.

Psalms are given in the Coverdale translation (from the 1928 American Book of Common Prayer) with the Latin Vulgate in parallel. Prayers and canticles are given in Latin with English translation.

Version 1.1. Typeset in XeLaTeX with TeX Gyre Pagella (body) and Symbola (liturgical marks).



*Into thy hands, O Lord, I commend my spirit.
Thou hast redeemed us, O Lord, thou God of truth.*

THE EVENING EXAMEN¹

*Let my prayer be set forth in thy sight as the incense:
and let the lifting up of my hands be an evening sacrifice.*

— Psalm 141:2



Find a quiet place. Sit comfortably. Take three slow breaths, outbreath longer than the in, and allow the day's noise to begin to settle.



REPLAY

Walk through the day honestly, as an observer rather than a judge. Begin at waking and move forward. Notice the texture of each significant encounter or moment. Where was energy high? Where did it drop? Where did you avoid something? Where were you more present than usual, and where less?

- *Where did I feel consolation — energy, rightness, alignment with what I care about?*
- *Where did I feel desolation — flatness, avoidance, acting against my own values?*
- *Was there a moment today when I sensed something larger than ordinary experience — a synchronicity, an unexpected clarity, a presence in a place or encounter?*



REJOICE

¹The practice of the daily Examen originates with St. Ignatius of Loyola, *Spiritual Exercises* (1548), Second Week, “The General Examen.” See also *RSPM Prayer Course*, Day 3, Video 13: “The Examen.”

Begin with gratitude. Name what was genuinely good today — not forced, not general, but specific. Where was there beauty, connection, unexpected grace? Where did the field feel alive?

- *What was given to me today that I did not earn or arrange?*
- *Where did I feel most alive, most present, most genuinely myself?*
- *Who or what was I glad to encounter?*

Sit with what surfaces. Do not rush past it into the next section. Gratitude is the foundation. Without it the review becomes mere inventory.



REPENT

The word sin carries a wider meaning than moral failure.² Think of it as accumulated weight — energy accrued from being out of right relation, whether through choice, circumstance, or simply the friction of living. Not all of it implies culpability. All of it needs to be cleared. The shamanic tradition frames this as energetic hygiene: naming what has gathered so it can be released. The inversion of sin is right relation. Look for where that broke down today.

- *Where did I act against my own values today — in word, action, or deliberate omission?*
- *Where did I cause harm, however small, that I was aware of at the time?*
- *Where did I fail to act when action was called for?*

Name what needs naming. Then release it.



REBOOT

Brief intention for the night and the following day. Not planning — the mind wants to plan, and this is not the time for it. Intention: what do you carry

²Gordon White, RSPM Prayer Course, Day 3: “The Jesus Prayer,” Track 11 (0:45). The reframe of *sin* as accumulated energetic weight rather than moral transgression is drawn from this lesson.

forward? What do you release to the night's interior work? What do you want God to address while you sleep?

- *What from today needs to be carried forward into tomorrow?*
- *What is unresolved and can be offered to the night — trusted to a deeper intelligence to process while the waking mind rests?*
- *Is there anyone I should contact, any action I should take tomorrow, arising from what I examined tonight?*

Write down any specific actions that arose. The mind releases more readily what has been committed to writing.

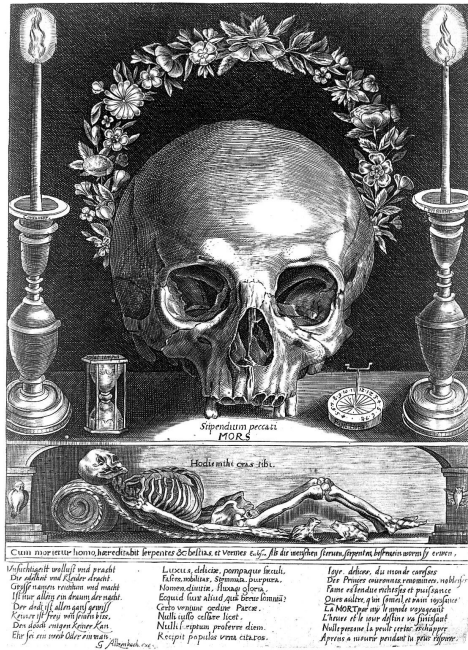


RELEASE

The threshold gesture. Having done the work of honest examination, now release the day's content. This is not suppression — you have examined it. This is genuine release: the day is done, its contents entrusted to what holds them better than you can.

*All the memories and concerns of this day
I release now like newspapers read and set aside.
What needs to be remembered will be remembered.
The rest I entrust to the night.*

Sit in the release for a moment. Then make a physical gesture of transition — light a candle, wash your hands, make the sign of the cross — and turn to Compline.



G. Altzenbach, Memento Mori, 17th century.
Wellcome Collection. Public domain.

COMPLINE

The Night Office of the Benedictine Tradition

The office opens with the blessing, the versicle, and the 1 Peter lesson, then moves directly into the hymn and psalms. After the final Amen of the Salve Regina, observe silence until morning.



OPENING

*Fratres, sobrii estote et vigilate:
quia adversarius vester diabolus
tamquam leo rugiens circuit,
quaerens quem devoret:
cui resistite fortes in fide.*

Brethren, be sober and watch:
for your adversary the devil,
as a roaring lion, goeth about
seeking whom he may devour:
resist him, steadfast in the faith.

— 1 Peter 5:8–9

Thanks be to God.

*Noctem quietam et finem
perfectum concedat nobis
Dominus omnipotens.*

May the Lord Almighty grant us
a quiet night and a perfect end.

*✠ Adiutorium nostrum in nomine Do-
mini.*

✠ Our help is in the Name of the Lord.

℟ Qui fecit caelum et terram.

℟ The maker of heaven and earth.



THE CONFITEOR

The traditional confession of Compline. If the Examen has been prayed, this may be said briefly or omitted — the Kyrie will carry what was named there.

*Confiteor Deo omnipotenti,
beatae Mariae semper Virgini,
beato Michaeli Archangelo,
beato Joanni Baptistae,
sanctis Apostolis Petro et Paulo,
omnibus Sanctis, et tibi Pater,
quia peccavi nimis
cogitatione, verbo, et opere:
mea culpa, mea culpa,
mea maxima culpa.
Ideo precor beatam Mariam
semper Virginem,
beatum Michaellem Archangelum,
beatum Joannem Baptistam,
sanctos Apostolos Petrum et Paulum,
omnes Sanctos, et te Pater,
orare pro me
ad Dominum Deum nostrum.*

*Misereatur mei omnipotens Deus,
et dimissis peccatis meis,
perducat me ad vitam aeternam.
Amen.*

*Indulgentiam, absolutionem,
et remissionem peccatorum meorum
tribuat mihi omnipotens
et misericors Dominus. Amen.*

I confess to Almighty God,
to blessed Mary ever Virgin,
to blessed Michael the Archangel,
to blessed John the Baptist,
to the holy Apostles Peter and Paul,
to all the Saints, and to thee, Father,
that I have sinned exceedingly
in thought, word, and deed:
*through my fault,
through my fault,
through my most grievous fault.*
Therefore I beseech
blessed Mary ever Virgin,
blessed Michael the Archangel,
blessed John the Baptist,
the holy Apostles Peter and Paul,
all the Saints, and thee, Father,
to pray to the Lord our God for me.

May Almighty God have mercy upon
me,
forgive me my sins, and bring me
to everlasting life. Amen.

May the almighty and merciful Lord
grant me pardon, absolution, and
remission of all my sins. Amen.



PSALM 4

*Cum invocarem exaudivit me
Deus iustitiae meae:
in tribulatione dilatasti mihi.
Miserere mei, et exaudi
orationem meam.*

When I called upon him, God
heard me, even the God of my
righteousness: thou hast set me
at liberty when I was in trouble;
have mercy upon me, and
hearken unto my prayer.

*Filii hominum, usquequo gravi
corde? ut quid diligitis vanitatem
et quaeritis mendacium?*

*Et scitote quoniam mirificavit
Dominus sanctum suum:
Dominus exaudiet me cum
clamavero ad eum.
Iracimini et nolite peccare:
quae dicitis in cordibus
vestris, in cubilibus vestris
compungimini.
Sacrificate sacrificium iustitiae,
et sperate in Domino.
Multi dicunt: Quis ostendit
nobis bona?*

*Signatum est super nos lumen
vultus tui, Domine:
dedisti laetitiam in corde meo.*

*A fructu frumenti, vini et olei
sui multiplicati sunt.*

*In pace in idipsum dormiam
et requiescam;
quoniam tu, Domine, singulariter
in spe constituisti me.*

O ye sons of men, how long will
ye turn my glory into shame:
how long will ye love vanity,
and seek after leasing?

Know ye that the Lord hath
chosen to himself the man that
is godly: the Lord will hear
me when I call upon him.
Stand in awe, and sin not:
commune with your own heart
upon your bed, and be still.

Offer the sacrifices of
righteousness: and put your
trust in the Lord.
There be many that say:
Who will shew us any good?
Lord, lift thou up the light of
thy countenance upon us.
Thou hast put gladness in my
heart.
More than in the time that their
corn and wine and oil increased.

I will both lay me down in
peace, and sleep: for thou,
Lord, only makest me dwell
in safety.



PSALM 31:1–5

*Verses 1–5 only. Appointed at Compline in the Anglican tradition, including
St. Dunstan's. Verse 5 is the scriptural source of the Responsory that follows
the psalms.*

*In te, Domine, speravi,
non confundar in aeternum:
in iustitia tua libera me.*

In thee, O Lord, have I put
my trust; let me never be
put to confusion: deliver me
in thy righteousness.

*Inclina ad me aurem tuam,
accelera ut eruas me.
Esto mihi in Deum protectorem,
et in domum refugii,
ut salvum me facias.
Quoniam fortitudo mea
et refugium meum es tu:
et propter nomen tuum
deduces me, et enutries me.
Educes me de laqueo hoc,
quem absconderunt mihi:
quoniam tu es protector meus.*

*In manus tuas commendo
spiritum meum:
redemisti me, Domine
Deus veritatis.*

Bow down thine ear to me:
make haste to deliver me;
and be thou my strong rock,
and house of defence:
that thou mayest save me.
For thou art my strong rock,
and my castle: be thou also
my guide, and lead me
for thy Name's sake.
Draw me out of the net,
that they have laid privily
for me: for thou art
my strength.
Into thy hand I commend
my spirit: for thou hast
redeemed me, O Lord,
thou God of truth.



PSALM 91

This psalm is the primary protection psalm of the Western tradition, prayed at Compline since the sixth century.

*Qui habitat in adiutorio
Altissimi,
in protectione Dei caeli
commorabitur.
Dicet Domino: Susceptor meus
es tu et refugium meum:
Deus meus, sperabo in eum.
Quoniam ipse liberavit me
de laqueo venantium,
et a verbo aspero.
Scapulis suis obumbrabit tibi,
et sub pennis eius sperabis:
scuto circumdabit te veritas eius;
non timebis a timore nocturno.*

He that dwelleth in the secret
place of the most High:
shall abide under the shadow
of the Almighty.
I will say of the Lord, He is
my refuge and my fortress:
my God; in him will I trust.
Surely he shall deliver thee
from the snare of the fowler:
and from the noisome pestilence.
He shall cover thee with his
feathers, and under his wings
shalt thou trust: his truth shall
be thy shield and buckler.
Thou shalt not be afraid
for the terror by night.

*A sagitta volante in die,
a negotio perambulante
in tenebris,
ab incursu et daemone
meridiano.*

*Cadent a latere tuo mille,
et decem milia a dextris tuis:
ad te autem non adpropinquabit.*

*Verumtamen oculis tuis
considerabis:
et retributionem peccatorum
videbis.
Quoniam tu es, Domine, spes mea:
Altissimum posuisti
refugium tuum.*

*Non accedet ad te malum:
et flagellum non adpropinquabit
tabernaculo tuo.*

*Quoniam angelis suis mandavit
de te, ut custodiant te in
omnibus viis tuis.*

*In manibus portabunt te,
ne forte offendas ad lapidem
pedem tuum.*

*Super aspidem et basiliscum
ambulabis:
et conculcabis leonem
et draconem.*

*Quoniam in me speravit,
liberabo eum:
protegam eum, quoniam
cognovit nomen meum.*

*Clamabit ad me, et ego
exaudiam eum:
cum ipso sum in tribulatione,
eripiam eum et glorificabo eum.*

Nor for the arrow that flieth
by day; nor for the pestilence
that walketh in darkness;
nor for the destruction that
wasteth at noonday.

A thousand shall fall at thy
side, and ten thousand at thy
right hand: but it shall not
come nigh thee.

Only with thine eyes shalt thou
behold and see the reward
of the wicked.

Because thou hast made the
Lord, which is my refuge,
even the most High,
thy habitation.

There shall no evil befall thee:
neither shall any plague come
nigh thy dwelling.

For he shall give his angels
charge over thee: to keep thee
in all thy ways.

They shall bear thee up in
their hands: lest thou dash
thy foot against a stone.

Thou shalt tread upon the lion
and adder: the young lion and
the dragon shalt thou trample
under feet.

Because he hath set his love
upon me, therefore will I
deliver him: I will set him on
high, because he hath known
my name.

He shall call upon me, and I
will answer him: I will be with
him in trouble; I will deliver
him, and honour him.

*Longitudine dierum replebo
eum:
et ostendam illi salutare meum.*

With long life will I satisfy
him: and shew him my salvation.



PSALM 134

*Ecce nunc benedicite Dominum,
omnes servi Domini:
qui statis in domo Domini,
in atriis domus Dei nostri.
In noctibus extollite manus
vestras in sancta,
et benedicite Dominum.
Benedicat te Dominus ex Sion,
qui fecit caelum et terram.*

Behold, bless ye the Lord,
all ye servants of the Lord:
which by night stand in the
house of the Lord.
Lift up your hands in the
sanctuary: and bless the Lord.

The Lord that made heaven
and earth: bless thee out
of Zion.



HYMN: TE LUCIS ANTE TERMINUM

The ancient Compline hymn, attributed to St. Ambrose, 4th century. In the Sarum and English pre-Reformation tradition, sung after the psalms and before the Little Chapter.

*Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis praesul et custodia.*

To thee before the close of day,
Creator of the world, we pray
That with thy wonted favour thou
Wouldst be our guard and keeper
now.

*Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.*

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

*Praesta, Pater omnipotens,
Per Iesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.
Amen.*

O Father, that we ask be done,
Through Jesus Christ thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally.
Amen.



THE LITTLE CHAPTER

*Tu autem in nobis es, Domine,
et nomen sanctum tuum
invocatum est super nos:
ne derelinquas nos,
Domine Deus noster.*

Thou art in the midst of us,
O Lord, and thy name is
called upon us: forsake us not,
O Lord our God.

— Jeremiah 14:9

Thanks be to God.



RESPONSORY

*In manus tuas, Domine,
commendo spiritum meum.*

Into thy hands, O Lord,
I commend my spirit.

*In manus tuas, Domine,
commendo spiritum meum.*

*Into thy hands, O Lord,
I commend my spirit.*

*Redemisti nos, Domine,
Deus veritatis.*

Thou hast redeemed us,
O Lord, thou God of truth.

Commendo spiritum meum.

I commend my spirit.

*Gloria Patri, et Filio,
et Spiritui Sancto.*

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

*In manus tuas, Domine,
commendo spiritum meum.*

*Into thy hands, O Lord,
I commend my spirit.*

*Custodi nos, Domine,
ut pupillam oculi.*

Keep us, O Lord,
as the apple of thine eye.

*Sub umbra alarum tuarum
protege nos.*

Hide us under the shadow
of thy wings.



THE NUNC DIMITTIS

The Song of Simeon — Luke 2:29–32

Ant. Salva nos Preserve us, O Lord, while waking, and guard us while sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

*Nunc dimittis servum tuum,
Domine, secundum verbum tuum
in pace:*

*Quia viderunt oculi mei
salutare tuum,*

*Quod parasti ante faciem
omnium populorum:*

*Lumen ad revelationem
gentium,
et gloriam plebis tuae Israel.
Gloria Patri, et Filio,
et Spiritui Sancto:
sicut erat in principio,
et nunc et semper,
et in saecula saeculorum.
Amen.*

Lord, now lettest thou thy
servant depart in peace:
according to thy word.

For mine eyes have seen:
thy salvation,

Which thou hast prepared:
before the face of all people;

A light to lighten the Gentiles:
and the glory of thy people
Israel.

Glory be to the Father,
and to the Son, and to the
Holy Ghost: as it was in the
beginning, is now, and ever
shall be, world without end.
Amen.

Ant. Salva nos Preserve us, O Lord, while waking, and guard us while sleeping, that awake we may watch with Christ, and asleep we may rest in peace.



KYRIE

*Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

THE LORD'S PRAYER³

Said silently, concluding aloud: "But deliver us from evil. Amen."

³Rule of Saint Benedict, ch. 13 directs the Pater Noster be said *in secreto* (silently) at all hours except Lauds and Vespers; only the concluding phrase *sed libera nos a malo* is spoken aloud. The Roman and pre-Tridentine rites follow the same custom. The Anglican tradition (BCP, St. Dunstan's) recites the prayer aloud throughout. This booklet follows the Benedictine practice.

*Pater noster, qui es in caelis,
sanctificetur nomen tuum.
Adveniat regnum tuum.
Fiat voluntas tua,
sicut in caelo et in terra.
Panem nostrum quotidianum
da nobis hodie.
Et dimitte nobis debita nostra,
sicut et nos dimittimus
debitoribus nostris.
Et ne nos inducas in tentationem:
sed libera nos a malo. Amen.*

Our Father, who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass
against us.
And lead us not into temptation:
but deliver us from evil. Amen.

VERSICLES

*℣ Domine, exaudi orationem meam.
℞ Et clamor meus ad te veniat.*

*℣ O Lord, hear our prayer.
℞ And let our cry come unto thee.*

THE COLLECT

*Visita, quaesumus Domine,
habitationem istam,
et omnes insidias inimici
ab ea longe repelle:
Angeli tui sancti habitent
in ea, qui nos in pace custodiant;
et benedictio tua sit super
nos semper:
per Dominum nostrum Iesum
Christum, Filium tuum,
qui tecum vivit et regnat
in unitate Spiritus Sancti,
Deus, per omnia saecula
saeculorum. Amen.*

Visit, we beseech thee O Lord,
this habitation, and drive far
from it all the snares of the
enemy: let thy holy Angels
dwell herein to preserve us
in peace; and may thy blessing
be upon us evermore:
through our Lord Jesus Christ,
thy Son, who liveth and reigneth
with thee in the unity of the
Holy Ghost, God, world without
end. Amen.



THE BLESSING

*Noctem quietam et finem
perfectum concedat nobis
Dominus omnipotens.*

The Lord Almighty grant us
a quiet night and a perfect end.



Marcantonio Raimondi after Albrecht Dürer, The Presentation of Jesus to Simeon in the Temple, from The Life of the Virgin, c. 1500–34. Engraving. The Metropolitan Museum of Art. Public domain (CCo).

SALVE REGINA

Antiphon of Our Lady

The Salve Regina has been sung at the close of Compline since the eleventh century. In the Benedictine tradition it is followed by the Great Silence, which continues until after Lauds the following morning. Say it slowly. After the Amen, silence.

*Salve, Regina, Mater misericordiae,
vita, dulcedo, et spes nostra, salve.
Ad te clamamus, exsules filii Hevae,
ad te suspiramus, gementes et flentes
in hac lacrimarum valle.
Eia, ergo, advocata nostra, illos tuos
misericordes oculos ad nos converte;
et Iesum, benedictum fructum
ventris tui, nobis post hoc exsilium os-
tende.
O clemens, O pia, O dulcis
Virgo Maria.*

Hail, holy Queen, Mother of mercy,
our life, our sweetness, and our hope.
To thee do we cry, poor banished
children of Eve.
To thee do we send up our sighs,
mourning and weeping in this vale of
tears.
Turn then, most gracious advocate,
thine eyes of mercy toward us;
and after this our exile
show unto us the blessed fruit
of thy womb, Jesus.
O clement, O loving,
O sweet Virgin Mary.



THE ANGELUS

Optional — said after the Salve Regina

The Angelus commemorates the Incarnation — the central event of Western sacred history. Said three times daily at the Angelus bell in the monastic tradition. Its structure is antiphonal, with the Ave Maria as the operative repetition. The versicles and response conclude it.

Angelus Domini nuntiavit Mariae.

Et concepit de Spiritu Sancto.

Ave Maria, gratia plena,

Dominus tecum.

Benedicta tu in mulieribus,

et benedictus fructus

ventris tui, Iesus.

Sancta Maria, Mater Dei,

ora pro nobis peccatoribus,

nunc et in hora mortis nostrae.

Amen.

Ecce ancilla Domini.

Fiat mihi secundum verbum tuum.

Ave Maria...

Et Verbum caro factum est.

Et habitavit in nobis.

Ave Maria...

✠ Ora pro nobis, sancta Dei Genitrix.

℟ Ut digni efficiamur promissionibus Christi.

Gratiam tuam, quaesumus Domine,

mentibus nostris infunde;

ut qui, angelo nuntiante,

Christi Filii tui incarnationem

cognovimus, per passionem eius

et crucem ad resurrectionis

gloriam perducamur.

Per eundem Christum

Dominum nostrum. Amen.

The Angel of the Lord
declared unto Mary.

And she conceived of the Holy Spirit.

Hail Mary, full of grace,

the Lord is with thee.

Blessed art thou among women,

and blessed is the fruit

of thy womb, Jesus.

Holy Mary, Mother of God,

pray for us sinners,

now and at the hour

of our death. Amen.

Behold the handmaid of the Lord.

Be it done unto me according

to thy word.

Hail Mary...

And the Word was made flesh.

And dwelt among us.

Hail Mary...

✠ Pray for us, O holy Mother of God.

℟ That we may be made worthy

℟ of the promises of Christ.

Pour forth, we beseech thee

O Lord, thy grace into our hearts;

that we, to whom the Incarnation

of Christ thy Son was made known

by the message of an angel,

may by his Passion and Cross

be brought to the glory

of his Resurrection.

Through the same Christ

our Lord. Amen.



*After the Amen, observe silence.
The Great Silence continues until morning.*



*Into thy hands, O Lord,
I commend my spirit.*



In memoriam

Gordon White

1981 – 2026

He had his final moments in his beloved Cusco, Peru, mid-research-trip, doing the work he devoted his life to.

The river flows on — what is yours to do?

*“All shall be well, and all shall be well,
and all manner of thing shall be well.”*

— Julian of Norwich, *Revelations of Divine Love*, c. 1393

Sources & Inspirations

Rupert Sheldrake, *Morphic Resonance: The Nature of Formative Causation* (Park Street Press, 2009)

Gordon White, *Ani.Mystic* (Scarlet Imprint, 2023)

Pete Greig, *How to Pray: A Simple Guide for Normal People* (NavPress, 2019) — mentioned in the Rune Soup prayer course

RSPM Prayer and Psalms courses on Mighty Networks, <https://runesoup.com/>

The Prayer Course Toolshed: prayercourse.org/toolshed

With thanks to the RSPM community.

Images

William Blake (1757–1827). *The Ancient of Days; Frontispiece (Plate 1)*, from *Europe a Prophecy* (proof impression), 1794. Color-printed relief and white-line etching. Yale Center for British Art, Paul Mellon Collection. Public domain (CC0). *Cover*.

Albrecht Dürer (1471–1528). *Saint Anthony Reading*, 1519. Engraving. The Metropolitan Museum of Art. Public domain (CC0).

G. Altzenbach. *Memento Mori*, 17th century. Wellcome Collection. Public domain. *Examen-Compline threshold*.

Marcantonio Raimondi after Albrecht Dürer. *The Presentation of Jesus to Simeon in the Temple*, from *The Life of the Virgin*, c. 1500–34. Engraving. The Metropolitan Museum of Art, Harris Brisbane Dick Fund, 1917. Public domain (CC0). *Magnificat*.

Temple of the Exalted Lantern icculus@templeofexla.com

© 2026 Temple of the Exalted Lantern • CC BY-NC-SA 4.0 •
creativecommons.org/licenses/by-nc-sa/4.0