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Proper of Saints.
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¶ *Saint Nichomede, Martyr.*

(j. June.)

Prayer.

Ⓞ God, who gladdenest us
through the merits and
intercession of blessed Nichomede thy
martyr : mercifully grant that we who

ask benefits from him may obtain the
same by the gift of thy grace.
Through Jesus Christ.

Let three Lessons be made, and the rest from the Common of One Martyr. [883].

¶ *Saints Marcellinus and Peter, Martyrs.*

(ij. June.)

Prayer.

Ⓞ God, who gladdenest us on the annual solemnity of thy holy martyrs Marcellinus and Peter : grant, we beseech thee, that we may be

encouraged by the examples of those in whose merits we rejoice. Through Jesus Christ.

Let three Lessons be made. Double Invitatory.

First Lesson.

Marcellinus, a priest of Rome, and Peter, an exorcist, were held in custody : under the emperors Diocletian and Maximian, and the judge Serenus. Which blessed Peter, while he was being held in a most dark prison, bound with iron bonds, a guard also of the prison, Artemius by name, had an only daughter who was harassed every day by a demon : who was healed by his

prayers. Artemius, seeing this same thing done, believed in the Lord together with his wife and their aforementioned daughter named Paulina. Which together with many others were baptized by blessed Marcellinus the priest, so that apart from women, the number of the men was three hundred. But thou, O Lord, have mercy upon us.

Second Lesson.

Hearing this, the judge Serenus : ordered Marcellinus to be struck with fists. But when they had grown weak from striking him : he ordered Peter to be separated from him, so that they should lay him naked upon fragments of broken glass in the prison : and that both nourishment and light might be denied him. Then he ordered him to

be taken in chains : and his feet to be bound fast in the tightest of fetters. And it came to pass, that while they were separated, an angel of the Lord appeared to the naked priest Marcellinus, who was praying, and clothed him with his garments, and led him to where Peter was in the fetters of iron. And he loosed him also : and brought them both to the

house where the newly baptized were praying. But thou, O Lord, have

mercy upon us.

Lesson iij.

Not long after, however, when Blessed Artemius, with his wife and daughter, had been placed under capital punishment : they too were arrested by those which had punished the holy martyrs of God, with their hands being tied behind them to a tree : until it was announced by the judge Serenus concerning them. He ordered them to be led into the Black Wood (which up to this day in honour of the saints is called the White Wood) and both of them to be beheaded in the same place. And

while there was a wind in the midst of the forest : they themselves by their own hands cleared the place from brambles. Where, praying together and giving one another the kiss of peace : kneeling down they were beheaded. And he who beheaded them : saw their souls, brightly decorated, carried by angels to heaven. And doing penance, he, Dorotheus by name, was baptized under Pope Julius in his good old age. But thou, O Lord, have mercy upon us.

The rest from the Common of Many Martyrs. [951].

¶ *Saint Boniface and his Companions,*
Martyrs.

(v. June.)

Prayer.

Almighty and everlasting God,
who didst bestow upon blessed
Boniface and his companions the
palm of martyrdom : grant, we

beseech thee : indulgence through
their merits : upon whom thou hast
deigned to vouchsafe the crown.
Through Jesus Christ.

Three Lessons, Simple Invitatory, and the rest from the Common of Many Martyrs.
[951].

¶ *Saints Gildard and Medard, Bishops.*

(vij. June.)

Prayer.

God, who hast consecrated this day's holy solemnity in honour of thy holy confessors and bishops Medard and Gildard : be present at

the prayers of thy family, and grant : that we may be supported by the merit and help of those whose feast we celebrate. Through Jesus Christ.

Let three Lessons be made.

First Lesson.

He solemnity of the most blessed bishop Medard, which is made known throughout the whole world by the merits of his virtues, cannot be passed over in silence, although we may not be able to touch on everything in words. The father of this man was sprung from the lineage of the Franks : he was not the least in liberty. His

mother, to be sure Romana, fruitful in the reward of offspring, was more pleasing to God than if she had preserved her integrity and had never surrendered herself to manly bonds. Whose residence and origin is known to have been in the territory of Vermandois. But thou, O Lord, have mercy upon us.

Second Lesson.

He was distinguished by the maturity of his manners, and as the chief bishop of the city was forthwith renowned in his conduct : with a sincere purity of mind among all. Never did he rouse himself greatly in gladness : never did the fervor of sorrow or purity trouble

him. He was always tolerant in adversity, mild in prosperity. Deferring to all men with sedulous obedience, helping the needy with a generous compassion : he dreaded whatever was against him, whatever was precious he chose. But thou, O Lord, have mercy upon us.

Lesson iij.

The pontiff in the city of Vermand being deceased, being

beseched by the wishes of all : he was raised on worthy merits, and was

consecrated bishop. Where he, abiding for three courses of five years in heavenly conversation : laboured as a distinguished devotee of the priesthood. And but that a slayer of the body was wanting, he would willingly have laid his neck under the slayer. For the confessor fulfilled martyrdom, and continually endured in battle the calumnies of the devil :

that by his merits he might attained to the crown. Then the most blessed pontiff, the frame of his members being weakened, growing weary of a lengthy old age, praying for rest, gave up the ghost, and the triumphant athlete sought out the vault of heaven. But thou, O Lord, have mercy upon us.

All the rest from the Common of Many Confessors and Bishops. [1091].

¶ *The Translation of Saint Edmund, Bishop.*

(ix. June.)

ix. *Lessons.*

Prayer.

| | |
|---|---|
| Ⓜ God, who grantest us to celebrate the translation of blessed Edmund, thy confessor and bishop : we humbly beseech thee : | that by his merits and prayers we may be brought over from vices to virtues : and from bondage to the kingdom. Through Jesus Christ. |
|---|---|

On the same day at First Vespers and at Matins let a Memorial be made of the Martyrs Primus and Felician. In Eastertide to be sure at j. Vespers with this Antiphon Light perpetual. Major. in the Common. [832]. Versicle Right dear in the sight of the Lord. [828].

However at other times, the Ant. In the heavens rejoice. in the Common, [964]. or the Ant. These are the holy ones. in the Common, [964]. V̇. Be glad O ye righteous. [963].

Prayer.

| | |
|---|---|
| Ⓜ Make us, we beseech thee, O Lord, always to frequent the feast of thy holy martyrs Primus and | Felician : and through their prayers perceive the gift of thy protection. Through Jesus Christ. |
|---|---|

¶ *At Matins let the first three Lessons be made from the Common of One Confessor and Bishop : the R̄R̄. however in the first and third Nocturns from the Common of One Confessor and Bishop. [1034].*

However in Eastertide iij. Lessons are read from the Common of One Confessor and Bishop only. [1034].

Moreover, outside of Eastertide when ix. Lessons are made then let the middle Lessons be made of the Martyrs.

Fourth Lesson.



He most glorious martyrs Primus and Felician, always living in the Lord, were accused before the emperors by the chief priests of the temples of being Christians. And being investigated, (for they were Roman citizens) they were brought before the emperors. And they commanded them to be thrust into prison with the sword. Where the angel of the Lord stood by

them : which consoled them. But after some days, the emperors commanded them to be presented before their sight. And they commanded the soldiers to lead them to the temple of Hercules, that if they were not willing to sacrifice, they might vex them with punishments. But thou, O Lord, have mercy upon us.

Lesson v.

When the saints could not be moved by any means, but wished the more to die for the name of Christ, the soldiers stretched them out and punished them harshly with rods. And when the soldiers reported to their generals what had taken place : being very angry, they commanded them to be delivered over to Promotus, the governor of the city of

Nomentum, and to be put to death by diverse punishments. And the soldiers, taking them, led him in the way which is called Nomentana, bound with iron, and cast them into a prison near the forum of the city, where they were again relieved by the visitation of an angel. But thou, O Lord, have mercy upon us.

Sixth Lesson.

When the most invincible holy martyrs persisted, the governor, being distressed, ordered them to be led to the amphitheater : and that two lions should be released upon them. Upon which, falling at their feet : most savage bears were also released. But they too lost their

ferocity by the virtue of the martyrs. Which seeing, of those which were assembled for the spectacle : nearly one thousand five hundred men, overpowered by the miracles, believed in the Lord. But the governor, when he saw that they were unconquerable, ordered them to be dispatched by the

sword. Their bodies were carried
away in the night by faithful
Christians, and were buried at the
arch of Nomentum, within the arena,

on the fifth of the Ides of June, at the
fourteenth mile from the city of
Rome. But thou, O Lord, have
mercy upon us.

The three final Lessons from the Exposition of the Gospel A man travelling into a far
country. *in the Common.* [1044].

Memorial of the Martyrs.

In Eastertide with this Ant. Light perpetual. *Minor in the Common.* [841]. *Versicle*
Right dear in the sight. [838].

However at other times of the year the Ant. For theirs is the kingdom. [1002]. *or the*
Ant. They have washed their robes. *in the Common.* [1002]. *℟.* Wonderful is God.
[1002]. *Prayer as above.* {571}.

And all the rest at both Vesperas and at Matins at the other Hours is said from the
Common of One Confessor and Bishop as is appropriate to the time : with the Prayer of
this day.

¶ *Saint Barnabas, Apostle.*

(xi. June.)

Prayer.

WE beseech thee, O Lord, that the prayers of thy blessed apostle Barnabas may commend thy Church unto thee : and that he may

prove to be an intervenor for her : whom he enlighteneth by his teaching and passion. Through Jesus Christ.

Let nine Lessons be made : Triple Invitatory.

First Lesson.

Blessed Barnabas, who was also Joseph, a native of Cyprus, at about the time when the holy Church received the grace of the Holy Ghost : evidently in the third year after the ascension of the Lord, being called by the Holy Ghost, was chosen, with Paul the

Apostle, for the distinction of preaching to the Gentiles. Who in what way and how perfectly he laboured in the divinely assigned ministry : Luke the Evangelist declareth in splendid words in the Acts of the Apostles. But thou, O Lord, have mercy upon us.

Lesson ij.

AND how to be sure he came through the palm of martyrdom to the crown of glory : John, a disciple of the same Barnabas, surnamed Mark shewed by relating faithfully. For the same Luke (always joined with the blessed Apostle Paul in preaching) was not able to observe the end of Saint Barnabas. Barnabas therefore, while he was at Iconium

with blessed Paul the Apostle : the Lord Jesus Christ appeared unto him in a vision, saying, Be thou steadfast, Barnabas : by believing most truly, because for holy devotion to my name, for which thou hast left thy people, thou shalt receive eternal rewards. But thou, O Lord, have mercy upon us.

Third Lesson.

AND when they had passed from Iconium to Antioch : an angelic vision was made in the night to blessed Paul the Apostle, saying, Make haste and hurry to Jerusalem, neither make any delay : for thy brethren eagerly await thy coming. Which when he had related to blessed Barnabas : said blessed Barnabas, Seeing that it is not expedient to

contradict the will of God : let the will of God be done. Only I beseech thee to intercede for me to the Lord : that my struggle may be acceptable in his sight. For now I make haste to Cyprus, and after a little while I shall complete the end of my life : and alas I shall no more behold thy face bodily. But thou, O Lord, have mercy upon us.

Lesson iv.

THEN Barnabas fell at the feet of Paul : and wept at length with bitterness. To which, in grief, Paul having compassion : Do not, he saith, grieve, brother, for it is not done without divine mystery. For the Lord appeared unto me this night, saying, Forbid not Barnabas to go to Cyprus : for it hath been prepared for him by the grace of God to enlighten

many, and for his sacred martyrdom to be accomplished. But proceed thou to Jerusalem : to visit the sacred places. Then, falling on their knees, praying, and with kisses, they took leave of one another. Barnabas to be sure, entering into a ship, went down into Laodicea : seeking to proceed to Cyprus. But thou, O Lord, have mercy upon us.

Fifth Lesson.

NOW when Barnabas had reached Cyprus : he found there Timon and Ariston, servants of the Lord. Now Timon was afflicted with a fever. To whom, when blessed Barnabas had placed his hand and the Holy Gospel upon him, through the invocation of the Lord the Saviour, the fever was straightway

put to flight : and the weak one was so strengthened, that he immediately followed the apostle with joy. For, according to the teaching of the apostles, blessed Barnabas carried the Gospel of Saint Matthew with him : and wherever he came upon the sick he placed it upon them, and forthwith they were healed from

whatsoever infirmity they were bearing. Visiting therefore, and comforting attentively in faith, blessed Barnabas went forth from

Cyprus : crossing over to Paphos. But thou, O Lord, have mercy upon us.

Lesson vi.

When therefore blessed Barnabas crossed over from Cyprus to Paphos, on the way he met an impious and wicked Jew, Bar-jesus by name : whom, resisting the faith, blessed Paul formerly not permanently, but for a time, had deprived of his sight, saying, Thou shalt be blind for a time. From which it is clear that at the prayer of Sergius the proconsul, converted by

blessed Paul the Apostle, he recovered his sight : but afterwards, like that apostate sorcerer Simon, he became a transgressor. This man, therefore, when he knew blessed Barnabas : being moved by malice, forbade him to enter into Paphos. Hence the apostle returned, and entered into Salamis. But thou, O Lord, have mercy upon us.

Lesson vii.

The Apostle found in Salamis a synagogue of the Jews, into which he having entered began to exhort them to the faith, and by the Gospel of Saint Matthew to introduce the grace of Christ. When the aforesaid Bar-jesus discovered this, and because many of the Jews had received the preaching of the holy apostle : shewing all the malice of his iniquity, with sedition being made against the holy apostle, he caused

him to be arrested. And they sought to hand him over to the consul of the same city of Salamis : afflicting him with many punishments and various tortures. But fearing greatly lest he might be delivered from their hands, binding a rope around his neck during the night time, they dragged him from the synagogue to the hippodrome, and then outside the gate. But thou, O Lord, have mercy upon us.

Lesson viij.

After these things, having surrounded him with fire, they

burned him cruelly. And thus the blessed Apostle, after many struggles

and lengthy battles, being consumed by fire for the name of Christ, passed on to everlasting blessedness. But the impious Jews, not satisfied by the death of him, stirred up with zeal, carried off his most holy body, and enclosing it in a casket of lead : were disposed to throw it into the sea. Meanwhile the aforesaid John his

disciple (who is also Mark), together with other faithful, secretly took it by night, and placed it in a crypt that was formerly a dwelling of Jebusites : on the third of the ides of June, that is, the eleventh day of that month. But thou, O Lord, have mercy upon us.

Lesson ix.

BEcause of this secret deposition, therefore, during the course of many years the venerable body lay hidden : nor was it able to be found by the Christians. But by the grace of almighty God, who doth not allow the glory of his saints to be hidden, in the time of Zeno the Emperor and Saint Gelasius the Pope, it was found by the revelation of the same holy apostle : and with hymns and praises was wonderfully enshrined. Let us therefore, most beloved brethren, admiring the life and devotion of this

glorious apostle and martyr Saint Barnabas, and following in his footsteps, rejoice in this his feast of spiritual delight : so that by him intervening we may find ourselves among the righteous in the judgment of the Lord, and deserving to receive eternal life with him, our Lord Jesus Christ prevailing, who with the Father and the Holy Ghost liveth and reigneth God for all the ages of ages, amen. But thou, O Lord, have mercy upon us.

And all the rest from the Common of One Apostle in Eastertide. [806].

¶ *Saints Basilides, Cyrinus, and Nabor,
and Nazarius, Martyrs.*

(xij. June.)

Prayer.

May the birthdays of thy holy martyrs Basilides, Cirinus, Nabor, and Nazarius, we beseech thee, O Lord, shine brightly in our

observances : and may that which is bestowed by the eternal goodness increase the fruits of our devotion. Through Jesus Christ.

Let three Lessons be made. Triple Invitatory.

Lesson j.

Blessed Nazarius was instructed and baptized by Saint Clement : whom Anolinus, under the fury of the persecution which was stirred up by Nero, for long tormented and afflicted in prison, and ordered him, with the most blessed boy Celsus

whom he had brought up, to be stricken with the same sword. Which bodies were stolen by the Christians : of the fifth of the kalends of August and were buried outside the gate which is called Roman : in accordance with their origins. But thou, O Lord, have mercy upon us.

Second Lesson.

Now the blessed martyrs had revealed themselves to a certain man named Ceratius : whose wife was Fortunata, and by a vision had warned that they were concealed on account of the fury of the persecution which the wicked Nero had stirred up. Moreover they remained hidden until the time of the emperors Honorius and Archadius.

Whom blessed Ambrose found by the revelation of the Lord. But when the sepulchre had been opened, in which lay the body of blessed Nazarius (who, when he had suffered was not known until that time) they who were present saw that the blood of the martyr was fresh, as if it had been shed on the same day. But thou, O Lord, have mercy upon us.

Third Lesson.

His head also, which had been cut off by the wicked, was found so intact and uncorrupted, with the hair of his head and beard : that it appeared as it had been at the same time as he was being lifted up, washed, and laid in the sepulchre. They were also filled with so much odour, that it surpassed the sweetness of all spices. With him being lifted up and placed on a litter : straightway the holy bishop proceeded to Celsus the martyr, who was found in the

same place, to pray : and transferred them both to the Basilica of the Apostles which is in Rome. And they were found and translated : on the day before the Ides of June. But the feast of their martyrdom is made on the fifth of the kalends of August. Their public and renowned commemoration, however, on the day of saints Gervase and Prothase, is frequented by the faithful people and venerably honoured. But thou, O Lord, have mercy upon us.

All the rest from the Common of Many Martyrs. [951].

¶ *Saint Basil, Bishop and Confessor.*

(xiv. June.)

Prayer.

Ⓞ God, who didst deign to choose blessed Basil, thy confessor, to be a chief doctor of the catholic faith : grant, we beseech thee, that through his intercession for

us we may merit to be set free from the evil of our sins : and to serve thee, O Lord, with sincerity of mind. Through Jesus Christ.

Let three Lessons and the rest be made from the Common of One Confessor and Bishop. [1019].

¶ *Saints Vitus, Modestus, and Crescentia, Martyrs.*

(xv. June.)

Prayer.

GRant, we beseech thee, almighty God, that we also may share in the reward of thy holy martyrs Vitus,

Modestus, and Crescentia, whose victory we celebrate. Through Jesus Christ.

Let three Lessons be made. Double Invitatory.

Lesson j.

Blessed Vitus, <being> in his boyhood mature in virtues, was at first tempted by his sacrilegious father Hilar to depart from the worship of God : then, being beaten with chains and iron rods by the judge Valerian, he remained in the confession of Christ. Thence being returned to his father, when his father was planning to afflict him with torments : at the warning of

an angel, embarking, with his nurturers, Modestus and Crescentia, accompanying him, he arrived at the territory of the Tanager. Then, on account of the daughter of the Emperor Diocletian being vexed by a demon, being interrogated, and brought before Diocletian, he cured his daughter by prayer. But thou, O Lord, have mercy upon us.

Second Lesson.

When the wicked emperor wanted to persuade him with promises of many gifts, that he might devote his worship to the gods, and was not able to change his mind from the noble way of life : he ordered them to be led into a hideous prison with bonds of iron, with which both Modestus and Crescentia were bound

together. Then they are set before the people gathered around the amphitheatre : whom Diocletian ordered to be thrown into a pot set afire with resin and pitch with loose lead having been scattered. In which the holy martyrs singing after the manner of three boys : said a hymn to the Lord. And with them coming

out of the pot uninjured, a most ferocious lion was released upon them. Who soon fell at their feet :

and began to lick the feet of the martyrs with his tongue. But thou, O Lord, have mercy upon us.

Third Lesson.

AT last, surviving through all the sacrileges, the emperor and likewise also all the multitude of the people seeing them entirely protected miraculously, and having been converted to Christ the true God : he ordered that a scaffold be prepared, and the servants of God stretched out. And when the martyrs of God were slaughtered, and their bones

were cut asunder, there was great thunder, lightings, and also a great earthquake, so that the temples of the gods fell to the ground and crushed many. But Florentia, a most noble woman, gathered up the bodies of the saints : and buried them in the place which is called Marinus, having preserved them with spices. But thou, O Lord, have mercy upon us.

The rest from the Common of Many Martyrs. [951].

¶ *The Translation of Saint Richard, Bishop and Confessor.*

(xvj. June.)

Nine Lessons.

Prayer.

God, who dost grant us solemnly to celebrate the translation of thy most blessed confessor and bishop Richard : grant unto us, we beseech thee : through

his merits and prayers, to pass out of the misery of this world : and to come into the joys of heaven. Through Jesus Christ.

¶ *On the same day at j. Vespers and at Matins let be made a Memorial of the Martyr Ciricus and Julitta his mother.*

Prayer.


Hear us, O Lord our God, humbly beseeching unto thee under the protection of thy holy martyrs Cyricus and Julitta : that we

may be able to maintain like constancy with those whose triumphs we celebrate. Through Jesus Christ.

¶ *At Matins.*

The first three Lessons from the Common of One Confessor and Bishop, and the three middle Lessons of the Martyrs Cyricus et Julitta only.

Lesson iv.

 persecution of Christians being made under Alexander the commander in the eastern lands : the governor Alexander ordered the matron Julitta, a noblewoman, a Christian, to be presented at the tribunals. Who suckled a little son, Cyricus by name : to whom, together with the milk of

the flesh, she delivered up the discipline of the divine law. To whom the governor saith, I exhort thee to sacrifice to the gods : before thou be led to the tortures. Who saith, I neither sacrifice to thy gods : nor do I dread the tortures. But thou, O Lord, have mercy upon us.

Fifth Lesson.

IN the meantime the tender infant Cyricus is charmed by the blandishments of the governor : and then perturbed by threats. But he, slighting the blandishing and likewise also the threatening : at the command of the governor was most violently beaten. While he, with eyes lifted up to heaven, and with his

small hands outstretched : blessed the name of the Saviour. At which the governor ordered lime with vinegar and mustard to be put into his mouth. Then both having been stricken with clubs : and with their eyes having been plucked out, they were thrust into prison. But thou, O Lord, have mercy upon us.

Sixth Lesson.

THere were in the same prison, detained in bonds, about four hundred and forty-four men, which by the industry of the pious mother Julitta and her son Cyricus were converted to the faith of the Lord Jesus Christ. Which having been discovered : Alexander, having given sentence, ordered them all to be punished with capital punishment, but with Julitta with her young son having been presented to him first to

be cruelly flayed and thence roasted over coals on a bed of copper. After this, their tongues having being cut short with a saw, at last he ordered their heads to be cut off. And thus happily, their souls having been released from the bonds of the body : dressed in white garments, they were united with the choirs of holy martyrs. But thou, O Lord, have mercy upon us.

The three final Lessons from the Exposition of the Gospel A man travelling into a far country. in the Common [1044]. And all the rest from the Common of One Confessor and Bishop. [1019].

¶ *Saints Mark and Marcellian, Brethren and Martyrs.*

(xviiij. June.)

iiij. Lessons.

Prayer.

GRant, we beseech thee, O almighty God, that we who honour the birthdays of thy holy martyrs Mark and Marcillian : may by

their intercessions be delivered from all impending evils. Through Jesus Christ.

Double Invitatory.

First Lesson.

THe Holy Martyrs of Christ Marcellian and Mark, two twin brothers, having been arrested by order of Chromatius, prefect of the city of Rome for the name of Christ : when they refused to sacrifice to idols, were placed in prison. Who, rejecting the fleeting delights of the world, and not fearing the momentary types of torments, and also passing through the scourgings of the torturers with a

persevering spirit, when they endured in the confession of Christ, were commanded to undergo a capital sentence, with the same condition, that if at the moment in which they were beheaded they would consent to sacrifices : both their parents, and spouses, and children and property would be restored. Now they were most distinguished by race, and also enriched with riches. But thou, O Lord, have mercy upon us.

Lesson ij.

THe parents of the saints, obtaining from the prefect of the city a stay of thirty days : urged them in the meantime, that they might consent to the censuring of idols. Now the mother of the saints was called

Marcia, and the father Tranquillinus, who was so hindered with gout and arthritis : that he was scarcely able to be carried in the hands. These therefore, having been warned by Saint Sebastian, were converted with

many others from unbelief to the faith of the Lord : they were baptized by Saint Polycarp the priest. But Tranquilinus, when he was asked if he believed in the Father and the Son and the Holy Ghost : immediately as he answered, I believe, so his hands and the soles of his feet were released,

as if a little boy had come down from refreshing his feet in a fountain, crying out and saying, Thou art the one and true God : whom the wretched of this world know not. But thou, O Lord, have mercy upon us.

Third Lesson.

After this the martyrs of Christ, Marcellian and Mark, having been presented to the prefect of the city, Fabian by name : were both bound to a stake. Then, their feet having been pierced with the shapest nails : they stood secure in the confession of Christ. Now the most unhappy prefect said, Ye shall stand on immoveable soles : until ye render what is owed to the gods. Then both brothers, being transfixed : said to the prefect, We have never feasted so well. For now we have begun to be bonded in the love of Christ. Would that thou wouldst permit us to be

thus so long : as long as we are covered with the garment of this body. And they sang to one another, saying, Behold, how good and joyful a thing it is : brethren, to dwell together in unity. When therefore one day and one night had passed, and they continued in psalms and hymns, the prefect commanded them both, where they stood, to be beaten with lances on the sides. So therefore the aforesaid saints, through the glory of martyrdom : departed to the starry realms. But thou, O Lord, have mercy upon us.

The iij. R̄. shall be This is the true brotherhood. in the Common. [978].

And the rest from the Common of Many Martyrs. [951].

¶ *Saints Gervase and Protase, Brethren and Martyrs.*

(*xix. June.*)


Prayer.

Ⓜ God, who dost gladden us on the yearly solemnity of thy holy martyrs Gervase and Protase : grant, we beseech thee : that we may be

enkindled by the example of those in whose merits we rejoice. Through Jesus Christ.


Let three Lessons be made. Double Invitatory.

First Lesson.

 Saints Gervase and Protase the martyrs, the father indeed was called Vitalis and the mother Valeria : which brought forth twins by one birth, and called the one Protase, the other Gervase. And when, by the intestate right of Saint Vitalis the martyr of Christ, and with the good memory of their mother Valeria, they had

succeeded in the inheritance : they sold their own house in which they had been born, that is in the Castro Barriano on the river Po, and all the property and cottages of their parents, and expended of their worth on the poor, and on their households, which they had made free. But thou, O Lord, have mercy upon us.

Lesson ij.

ow after these things, they enclosed themselves in a single room, and for ten years adhering to readings and prayers : through this order, in the eleventh year of their conversion, to be sure on the thirteenth of the Kalends of July, they came to the palm of martyrdom. And the triumph having been

consummated : a certain lover, Philip by name, foretold by a heavenly oracle, placed them in a sarcophagus of stone. But as it pleased the Almighty Lord, who is glorious among his saints : the place in which hidden the bodies of the martyrs lay appeared in a vision to the most blessed Ambrose, Bishop of Milan.

What more ? The lord gave thanks : likewise he ordered the ground to be cleared away by the fearful clerks.

But thou, O Lord, have mercy upon us.

Lesson iij.

Now there were present round about the priests and bishops of the neighbouring cities. While they were standing there : the first digger of the ground arrived. In the place which is before the enclosures of the saints Nabor and Felix : there blessed Ambrose found suitable signs. At the place of the holy sepulchre they found a chest : and placed in it with a fragrant odour, all the bones intact, and much blood. The bodies of the martyrs, being discovered and

dug up : were brought forth into the sight of all. What more ? They are embalmed whole, according to order they are transferred, with evening now pressing on, to the Basilica Faustae : where there are vigils with a great crowd of people through the whole night. On the following day with hymns and canticles they brought them to the to the basilica of Ambrose. But thou, O Lord, have mercy upon us.

The third R̄. shall be This is the true brotherhood. *in the Common.* [978].

And the rest from the Common of Many Martyrs. [951].

¶ *The Translation of Saint Edward, King and Martyr.*

(xx. June.)

Prayer.

Ⓜ God, the triumpher in the eternal kingdom : mercifully look upon thy family which celebrate the translation of King Edward : and grant : that as thou deignest to glorify

him with the gift of heaven : so thou wouldst make us worthy, through his pleading, to be numbered in eternal felicity. Through Jesus Christ.

¶ *At Matins let ix. Lessons of the other Feast of the same be made, unless they have been made in xl. : then let three Lessons of the Common of One Martyr be made here : and the rest, with a Double Invitatory.*

When this Translation is celebrated with ix. Lessons here : then at First Vespers on the Psalms let the Ant. This is a holy man. in the Common be sung. [883]. Chapter. Blessed is the man that shall continue. [884]. R?. Blessed is the man that endureth. in the Common. [885]. And then on the Feast of Saint Alban if it shall fall in the same week : at First Vespers on the Psalms let the Ant. Blessed is the man. in the Common be sung. [883]. Chapter. This is a holy man. in the Common. [884].

☩ *Saint Alban, First Martyr of the English.*

(xxij. June.)

At First Vespers.

R. Now the saintly man. *in the Common.* [918].

On the Magnificat.

Ave prothomartyr Anglorum.

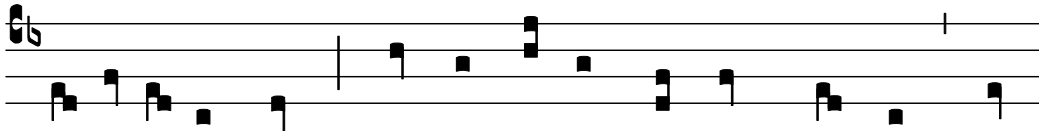
Ant.
I.ii.



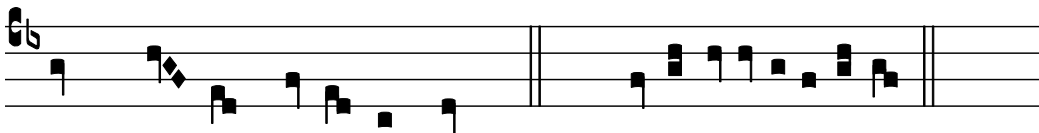
Ail thee, * pro-tomartyr of An-gles, Soldier of the



King of an-gels, O Alban, mar-tyr flower meet, Like a rose,



or a li-ly sweet : To the Mak-er thy prayers outpour To



save the faithful ev-ermore. *Ps.* My soul doth magnify. 53*.

Prayer.



God, who hast hallowed this day by the martyrdom of blessed Alban : grant that as we

annually rejoice in the office, we may be continually favoured by his assistance. Through Jesus Christ.

At Matins.

Nine Lessons.

First Lesson.

(Bede, Book I. Ecclesiastical History of the English People, Chapter 6. and following.)

IN the year two hundred and eighty-six of the incarnation of our Lord, Dyocletian in the East, and Maximian Herculus in the west, ordered the churches to be laid waste, and the Christians to be tormented and killed, in the tenth persecution after Nero. Which persecution was longer and more savage than almost all that had gone before. For ten years it was incessantly increased by the burning of churches, the outlawing of the

innocent, and the slaughter of martyrs. And at length the glory of these confessors' devotion to God was exalted even Britain. Inasmuch as in it suffered Saint Alban, of whom the priest Fortunatus in the Praise of Virgins, when he maketh mention of the blessed martyrs (which come to God from all over the world), saith, Fruitful Britain profereth worthy Alban. But thou, O Lord, have mercy upon us.

Lesson ij.

WHich Alban, to be sure as yet a pagan, when the commands of unbelieving princes raged against the Christians : received with hospitality a certain cleric fleeing from the persecutors. Who, while he observed in continual prayers and vigils night and day : being suddenly filled with divine grace, began to emulate his example of faith and piety, and being gradually taught by his wholesome

exortations, having abandoned the darkness of idolatry, became a Christian with his whole heart. And when the aforesaid cleric had lodged in with Alban several days : it came to the ears of the wicked prince that the confessor of Christ, for whom the place of martyrdom had not yet been appointed, lay hidden at Alban's dwelling. But thou, O Lord, have mercy upon us.

Third Lesson.

WHence he at once commanded his soldiers to search for him

more diligently. And when they had come to the martyr's cottage : at once

holy Alban, in the stead of his guest and teacher, presented himself to the soldiers in his dress, that is, in the hooded cloak wherewith he had been clad : and he was led bound to the judge. Now it came to pass that at that hour when Alban was brought before the judge, he was attending to the altars : and offering sacrifice to the demons. And when he had seen Alban, forthwith having been enraged with great anger, because he had voluntarily offered himself to the soldiers for his guest, and had presumed to give himself to such hazard : he commanded him to be dragged before the images of demons before which he stood. Seeing that,

he saith, thou wouldst rather conceal a sacrilegious despiser of our gods than deliver him up to the soldiers, that he might suffer due punishment for his blasphemy, thou shalt have to suffer whatever punishments were due to him, if thou dost attempt to depart from the worship of our religion. Saint Alban, who had voluntarily declared himself to be a faithful Christian to his persecutors, by no means feared the threats of the prince : but, having been girded with the arms of spiritual warfare, openly declared that he would not obey his commands. But thou, O Lord, have mercy upon us.

Lesson iiij.

Then the judge, being filled with anger, said, If thou wilt enjoy the happiness of eternal life : delay not to sacrifice to the great gods. Alban answered, These sacrifices which are offered up by you to devils, can neither help them that are subject to them, nor fulfil the desires of vows of their suppliants : nay, rather, whosoever shall sacrifice to these images shall receive in reward eternal punishments in hell. The judge,

therefore, having heard the words of holy Alban, being moved with great fury, ordered the holy confessor of God to be beaten by the torturers, reckoning that with blows he would be able to soften the constancy that he could not soften with words. Who, when he was afflicted with the most bitter torments, bore these things patiently and even joyfully for the Lord. But thou, O Lord, have mercy upon us.

Lesson v.

Ut the judge, when he realized that he was not able to overcome him by torments, nor to turn him back from the worship of the Christian religion : commanded him to be punished by beheading. When, therefore, the most glorious man Alban was led to the palm of martyrdom, he came to the river, which flowed most swiftly betwixt the wall and the arena, and he saw there not a small multitude of men of both sexes and diverse conditions and ages, which without doubt by divine inspiration were called to the ceremony of the most blessed

confessor and martyr, and thus the concourse so occupied the bridge, that it was scarcely possible to cross over within the evening. Finally almost all having gone forth : the judge had halted in the city without his retinue. And so holy Alban, in whom was a fervent longing of mind to come swiftly to martyrdom : approached the torrent. And directing his eyes up to heaven : straightway he saw the channel had been made dry and the waves to have withdrawn and a path to have been made for his footsteps. But thou, O Lord, have mercy upon us.

Sixth Lesson.

Which when, among others, even the the executioner himself who was to behead him had seen : he hastened to the appointed place of death where he had come to meet him, without doubt having been warned by divine inspiration, and having cast down the sword which he held tightly, he fell down before his feet, earnestly desiring that with the martyr or for the martyr, whom he had been ordered to execute, he himself might be worthy to be executed. When therefore he who was about to smite holy Alban from a

persecutor had been made to be a colleague of truth and faith, and there was a due hesitation among the executioners over the sword lying on the ground : the most reverend confessor of God ascended the hill with the crowd. Which opportune place is situated with most pleasing beauty about five hundred paces from the arena, painted, indeed robed everywhere with divers flowering herbs : in which was no sudden rise, nothing precipitous, nothing steep, of which the sides were drawn down in length and width by nature in the

manner of a smooth slope, evidently now rendering it worthy by its innate beauty from of old, to be consecrated

by the blood of the blessed martyr. But thou, O Lord, have mercy upon us.

Lesson vij.

When, therefore, the glorious and worthy <man> of God, Alban, stood upon the mount upon which he now resteth : at the moment of his passion he asked that water should be given to him by God. And forthwith, from a hidden course, before his feet a flowing spring came forth, so that all might know that the river too has rendered service to the blessed martyr. For it would not have been that the martyr which had left no water in the river would have sought it on the lofty mountain summit, unless he had seen that it

was expedient. Which stream, of course, having performed its ministry and fulfilled it with devotion, leaving behind the testimony of its service, returned to its natural course. And so the most courageous martyr Alban, being beheaded there, received the crown of life, which God hath promised to them that love him. But he which had inflicted unholy hands upon pious necks was not permitted to rejoice over the dead : for his eyes fell to the ground along with the head of the blessed martyr. But thou, O Lord, have mercy upon us.

Lesson viij.

Beheaded there also was that soldier which, earlier, being seized by the will of heaven, refused to strike the holy confessor of God. Of whom it is without doubt evident, that although he was not washed by the font of baptism, yet he was cleansed by the bath of his own blood, and thus was made worthy of entry into the heavenly kingdom. Then the judge, astonished by the novelty of the heavenly miracles,

hastily ordered the persecution to be halted : beginning to give honour to the slaughter of the saints, by which he had at first supposed they could be stayed from devotion to the faith of Christ. Now blessed Alban suffered on the tenth of the Kalends of July, near the city of Verulamium, which is now called by the English people Verlamcester or Watlingcester : where, after the serenity of Christian times had returned, a church of

marvellous work and worthy of such a martyrdom was built up. In which place evidently unto this day, with the cure of the sick, the doing of manifold mighty works ceaseth not to be performed. And thus after the

remission of all the persecution of the Christians, peace was made in the churches of Christ that were in Britain, until the time of the Arian heresy. But thou, O Lord, have mercy upon us.

Ninth Lesson.

IN the one hundred and sixty-third year after the martyrdom of the blessed and precious Alban being declared throughout the whole world, when the the Pelagian heresy sought to spring forth by blaspheming the grace of Christ : to render assistance in the spiritual war, two apostolic priests were summoned to Britain, Germanus, to be sure bishop of Auxerre, and Lupus, bishop of the city of Troyes.

prayer, ordered the sepulchre to be opened, interring there the precious gifts, thinking it opportune that the members of the saints collected from divers regions, which heaven had received with like merits, might be preserved likewise in the lodging of a single sepulchre. In which, being laid honourably and together, from the place where the blood of the blessed martyr was shed, he took away with him a lump of dust : which in preserving appeared to have turned red by the blood from the martyrdom of the blessed and glorious Alban. After these things, on the same day an innumerable multitude of men were converted to the Lord : to the praise and glory of his name, who liveth and reigneth, God, for ever and ever. But thou, O Lord, have mercy upon us.

Chap. 18.

A great synod having been therefore convened at Verulamium, and there the damnable perversity being put down, and its authors confuted, and also the souls of all the faithful ordered in purity : the priests there desired to visit Alban, the blessed martyr of the English, to give thanks to God. Where Germanus, having with him relics of all the the apostles and of divers martyrs : having made a

The rest from the Common of One Martyr. [883].

If the Feast of Saint Alban should happen to fall on the Sunday in which the History

Saint Alban, First Martyr of the English.

Deus omnium. is begun, let the Feast be deferred until the morrow, and then let the middle Lessons be made of Saint Etheldreda and the Mass of the Feast shall be said after iij. However the Mass of the Fast after vj. both at the Principal Altar.

¶ *On the Feast of Saint Etheldreda, Virgin,
not at Martyr.*

(xxiiij. June.)

iiij. Lessons with a Nocturn.

Prayer.


God, who dost gladden us this day on the annual solemnity of blessed Etheldreda thy virgin : mercifully grant : that we may be

holpen by the merits of her whose example of chastity doth enlighten us. Through Jesus Christ.

¶ *It is understood that this Feast should always be said with three Lessons and with a Nocturn whenever it shall fall outside of Sunday or a Feast of ix. Lessons or the Octave day of Corpus Christi, granted that it shall by chance fall within the Octave of the Holy Trinity or of Corpus Christi, unless it shall be an Octave with Rulers of the Choir.*


For all Feasts of iiij. Lessons which shall fall within the Octave of the Trinity or of Corpus Christi have a Double Invitatory. Let not be said a Nocturn at Matins.

First Lesson. Bede, in the Ecclesiastical History of the English, Book 4. Chap. 19.

T that time, King Egfrid took a spouse, Etheldreda by name, the daughter of Anna, king of the East Angles : and who before him had been the wife of another man, to be sure a prince of the South Gyrwas, called Tonbert. But he, a little while after taking her, having died, she was given to the aforesaid king. Although she lived with him for twelve years, she

remained ever a pure virgin. Bishop Wilfrid of blessed memory reported, saying that he was a most certain witness of her integrity, even such that Egfrid promised that lands and much money would be given to him, if he could persuade the queen to accept him in marriage, because he knew that she loved no man in the world more than him. But thou, O Lord, have mercy upon us.

Second Lesson.

Ut blessed Etheldreda for a long time besought the king, that she

might relinquish the cares of the world, and be permitted to serve only

Christ the true King : wherupon, scarcely having obtained it, she soon entered the monastery of Abbess Ebba, who was an aunt of King Egfrid, having received the veil of a nun's habit from the aforesaid Bishop Wilfrid. Now after a year blessed Etheldreda was made abbess in the country which is called Ely : where, having built a monastery of devout virgins of God, she began to be a virgin and mother by example and

admonition. Concerning which they say, that from the time she went to the monastery, she would not wear linen clothing, and would rarely wash in warm baths, except in anticipation of great solemnities, namely Easter, Pentecost, and the Epiphany, and then she would be the last of all the handmaidens of Christ that were there. But thou, O Lord, have mercy upon us.

Third Lesson.

THe blessed virgin Etheldreda seldom ate more than once a day, except on greater solemnities or under urgent necessity : but always, unless prevented by more severe infirmity, from the time of gathering for matins until the rising of the day she would abide in continual prayers in the church. There are also some that say : that by the spirit of prophecy she foretold the pestilence whereof she herself would die, and also, the number of those which were to be snatched away from her monastery she publicly disclosed to all those present. The blessed virgin was taken away to the Lord seven years after she had received the position of abbess : and she was succeeded in the

office of abbess by her sister Sexburga, whom Earcombert, King of Kent, had had to wife. And when she had been sixteen years buried : it pleased the same abbess to take up her bones, and for them to be transferred into the church. And when the sepulchre was opened and the body of the sacred virgin was brought forth into the light, it was found as uncorrupted as if she had died the same day. And so they washed the body of the virgin, and, having been clothed in new robes, they brought it into the church, and placed it into the sarcophagus : where it is held in great veneration to this day. But thou, O Lord, have mercy upon us.

Saint Etheldreda, Virgin.

R. The kingdom of this world. *ix. in the Common*, [1142].

The rest from the Common of One Virgin, not a Martyr [1160]. *until the Mass which shall be of the Vigil.*

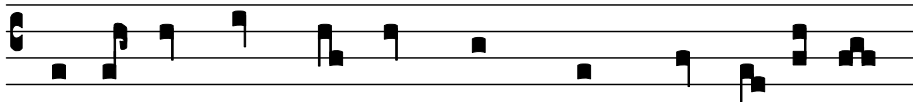
¶ *On the Vigil of Saint John the Baptist.*

(xxiv. June.)

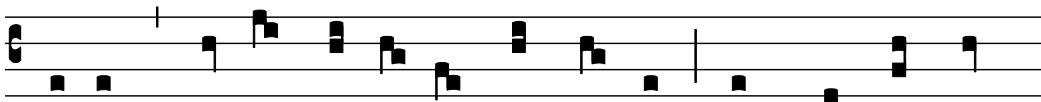
At First Vespers.

Descendit angelus Domini.

Ant.
VIII.i.



N angel * of the Lord came down to Zacha-ry,



say-ing, Re-ceive a boy in thine old age : and he shall have



the name John the Baptist. S.A.E.

Ferial Psalms.

Chapter. Jeremiah j. 5.

BEfore I formed thee in the belly
I knew thee : and before thou
camest forth out of the womb I

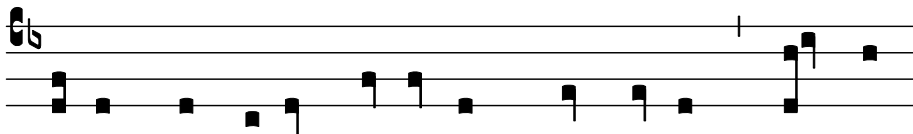
sanctified thee, and I ordained thee a
prophet unto the nations.

R. Among those that are born. ix. {625}.

¶ *Let this melody be sung at both Vespers on this Hymn.*

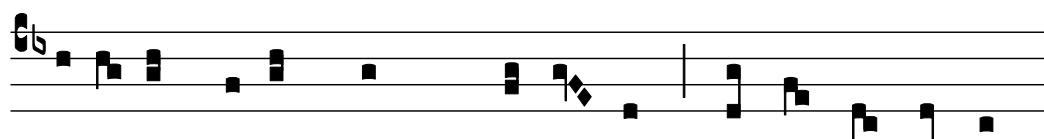
Ut queant laxis.

Hymn.
I.

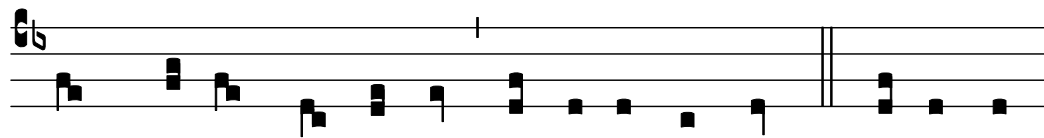


for thy spi-rit, ho-ly John, to chasten * Lips sin-

Saint John the Baptist.



pollut-ed, fetter'd tongues to loos-en ; So by thy children



might thy deeds of wonder Meetly be chaunted. 2. Lo ! a swift



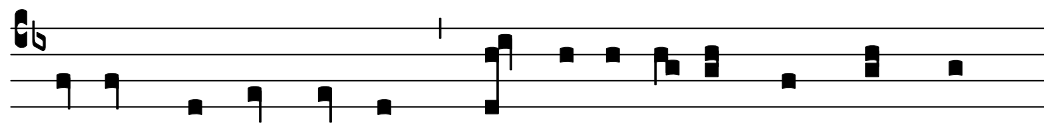
he-rald, from the skies descending, Bears to thy father



promise of thy greatness, How he shall name thee, what thy



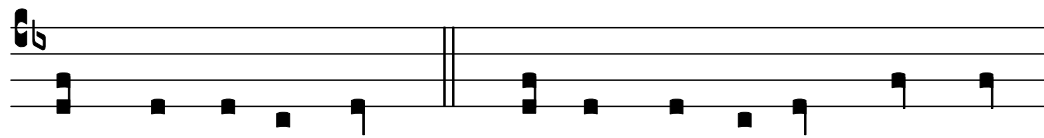
fu-ture sto-ry Du-ly re-vealing. 3. Scarcely be-liev-ing



message so transcendent, Him for a season pow'r of speech

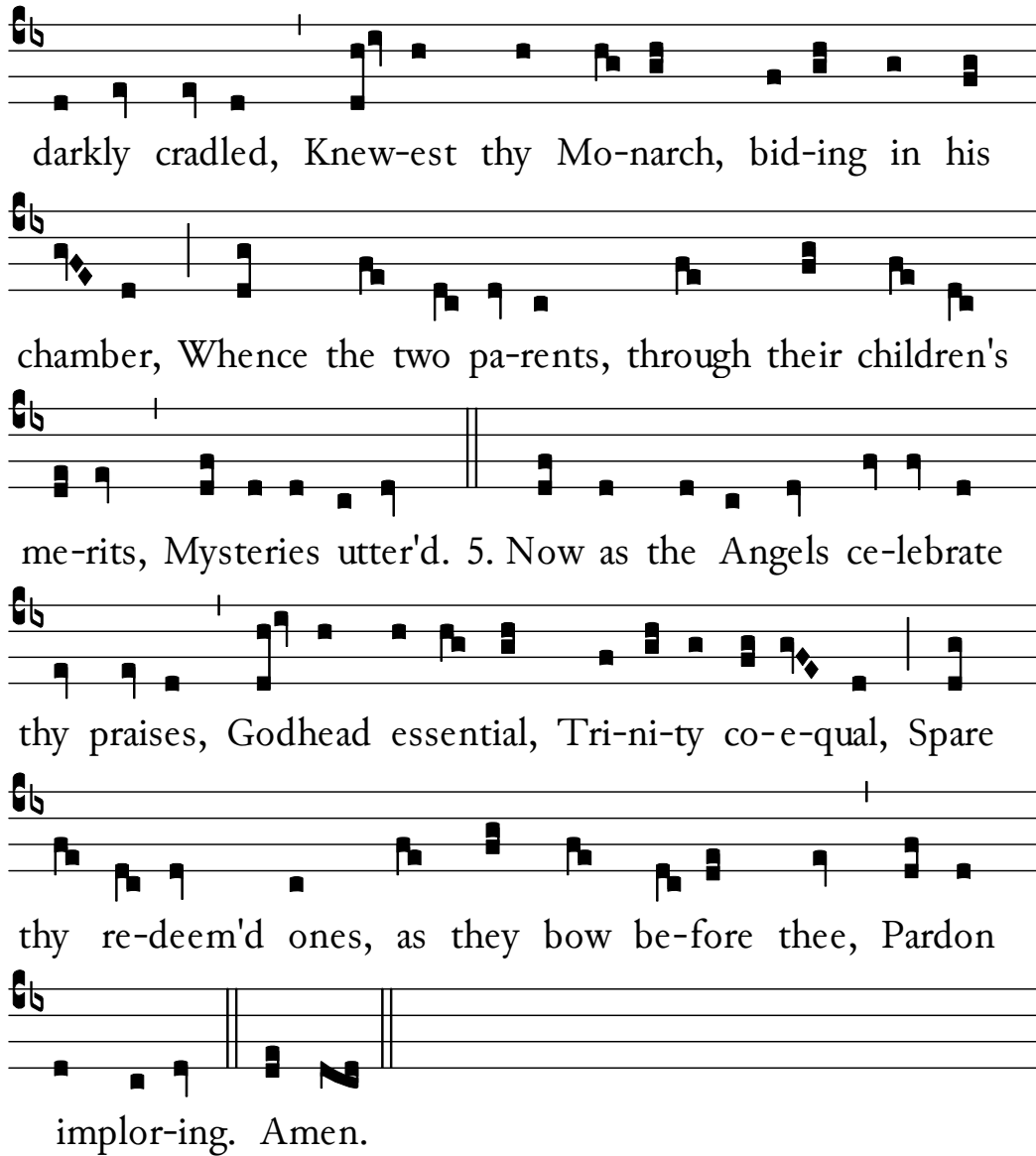


forsak-eth, Till, at thy wondrous birth, a-gain re-turneth



Voice to the voiceless. 4. Thou, in thy mother's womb all

Saint John the Baptist.



darkly cradled, Knew-est thy Mo-narch, bid-ing in his
chamber, Whence the two pa-rents, through their children's
me-rits, Mysteries utter'd. 5. Now as the Angels ce-lebrate
thy praises, Godhead essential, Tri-ni-ty co-e-qual, Spare
thy re-deem'd ones, as they bow be-fore thee, Pardon
implor-ing. Amen.

¶ *Let this following melody be sung daily within the Octave and on the Octave on this Hymn when the Service is made of Saint John.*

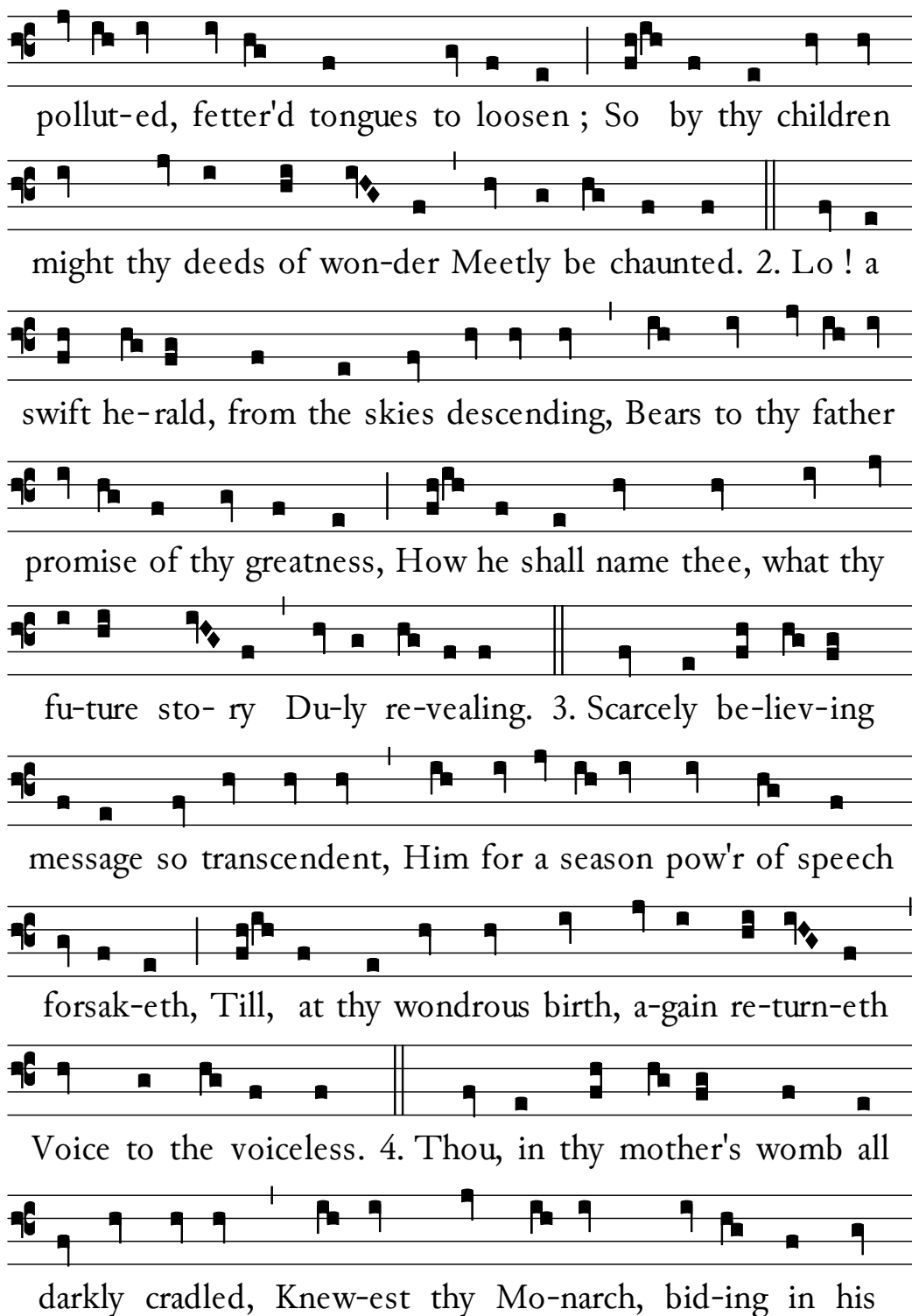
Hymn.

II.



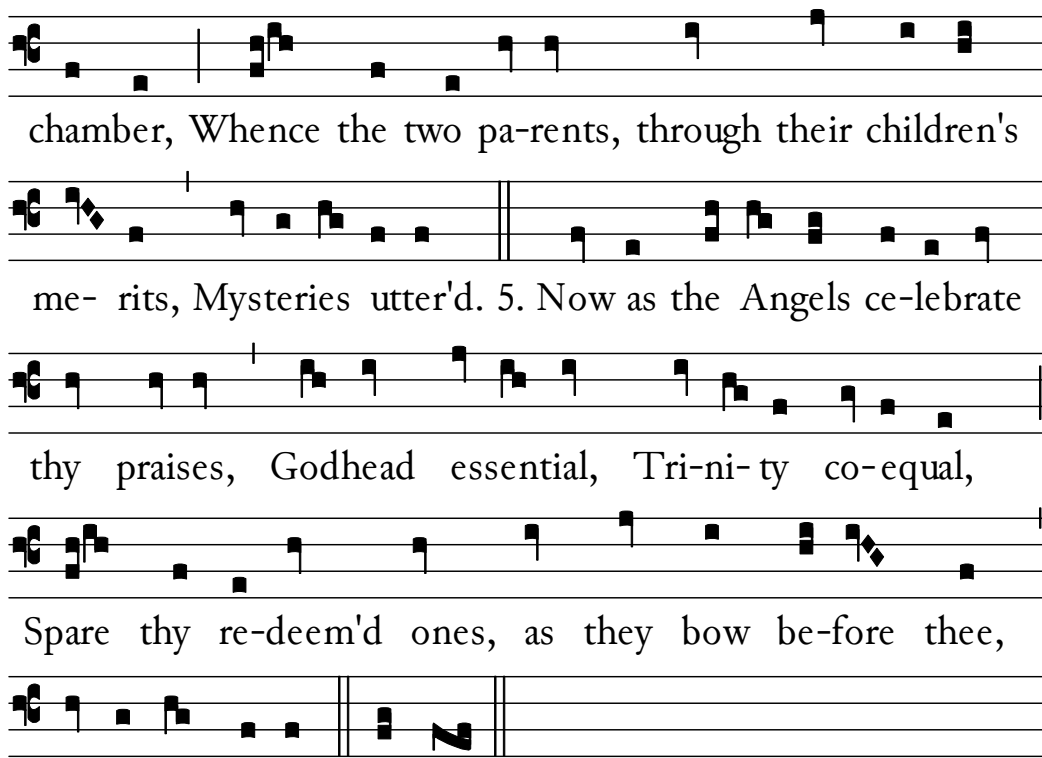
for thy spi- rit, ho-ly John, to chasten * Lips sin-

Saint John the Baptist.



pollut-ed, fetter'd tongues to loosen ; So by thy children
might thy deeds of won-der Meetly be chaunted. 2. Lo ! a
swift he-rald, from the skies descending, Bears to thy father
promise of thy greatness, How he shall name thee, what thy
fu-ture sto-ry Du-ly re-vealing. 3. Scarcely be-liev-ing
message so transcendent, Him for a season pow'r of speech
forsak-eth, Till, at thy wondrous birth, a-gain re-turn-eth
Voice to the voiceless. 4. Thou, in thy mother's womb all
darkly cradled, Knew-est thy Mo-narch, bid-ing in his

Saint John the Baptist.



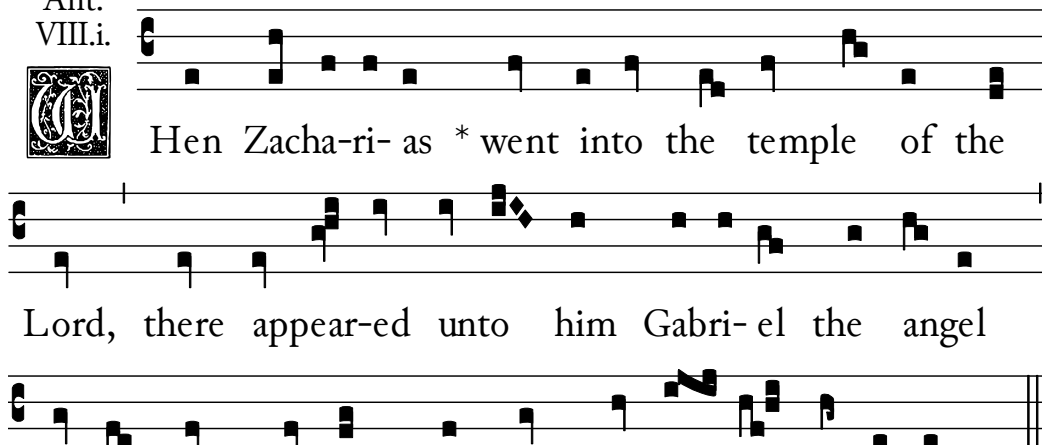
chamber, Whence the two pa-rents, through their children's
me-rits, Mysteries utter'd. 5. Now as the Angels ce-lebrate
thy praises, Godhead essential, Tri-ni-ty co-equal,
Spare thy re-deem'd ones, as they bow be-fore thee,
Pardon implor-ing. Amen.

℣. There was a man sent from God.

℟. Whose name was John. *Let the Response be made privately.*

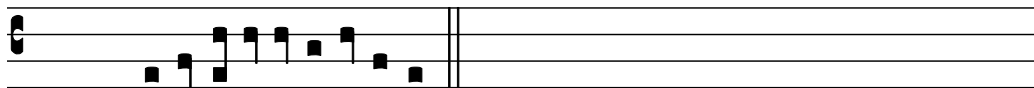
Ingresso Zacharia templum.

Ant.
VIII.i.



Then Zacha-ri-as * went into the temple of the
Lord, there appear-ed unto him Gabri-el the angel
standing on the right side of the al-tar of incense.

Saint John the Baptist.



Ps. My soul doth magnify. 69*.

Prayer.

GRant, we beseech thee, O almighty God, that thy family may advance in the way of salvation : and, following the exhortations of blessed John, the forerunner of Christ

: may safely come to him whom he foretold, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity.

If this Feast should fall within the Octave of Corpus Christi or of the Trinity let no Memorial be made of the Octave unless it be made with Rulers of the Choir : then let a Memorial be made of the Octave and then let a Procession go forth to the Altar of Saint John with Taperers and Thurifers and a boy carrying the Book before the Priest without a Cross : singing, to the Image R̄. Thou, child. iij. of Matins {614}. with its V̄. Let the Rulers of the Choir together sing the V̄. To give knowledge. While the V̄. sung the Priest shall cense the Altar and then the Image of course of Saint John.

Then let the Priest say the V̄. Thou hast crowned him with glory. [893].

Prayer.

MAy the venerable festival of Saint John thy Baptist and martyr, O Lord, we beseech thee,

procure for us the effect of saving help. Through Jesus Christ.

On returning of Saint Mary.

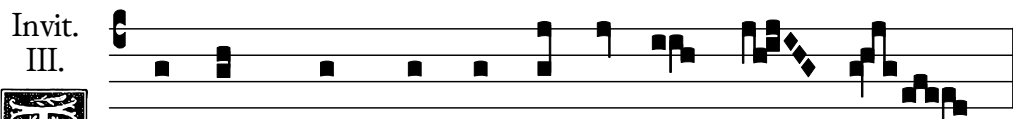
¶ *At Compline let all be made as on the Feast of the Holy Trinity.*

On the Day of Saint John.

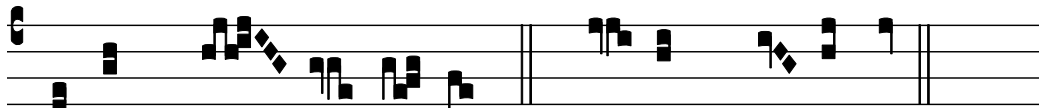
At Matins.

Saint John the Baptist.

Regem precursoris Dominum.



He King * of the Forerunner of the Lord.



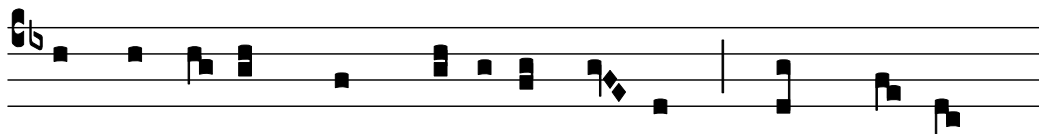
†O come, let us worship. *Ps.* O come, let us sing. 10*.

¶ *Let this following melody be sung at this Matins only on this Hymn.*

Antra deserti.



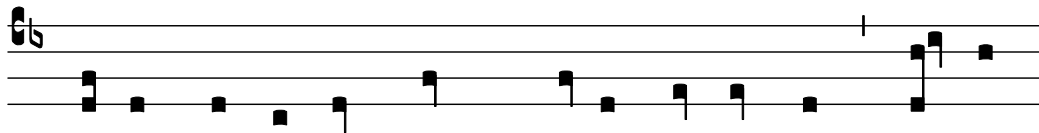
Hou, in thy childhood, to the de-sert ca-vern * Fled-



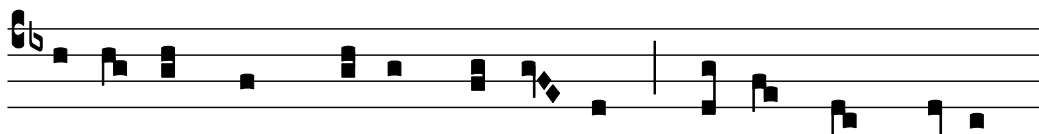
dest for re-fuge from the ci-ty's turmoil, Where the world's



slander might not dim thy lustre, Lonely a-bid-ing.



2. Camel's hair raiment clothed thy saintly members ; Leathern



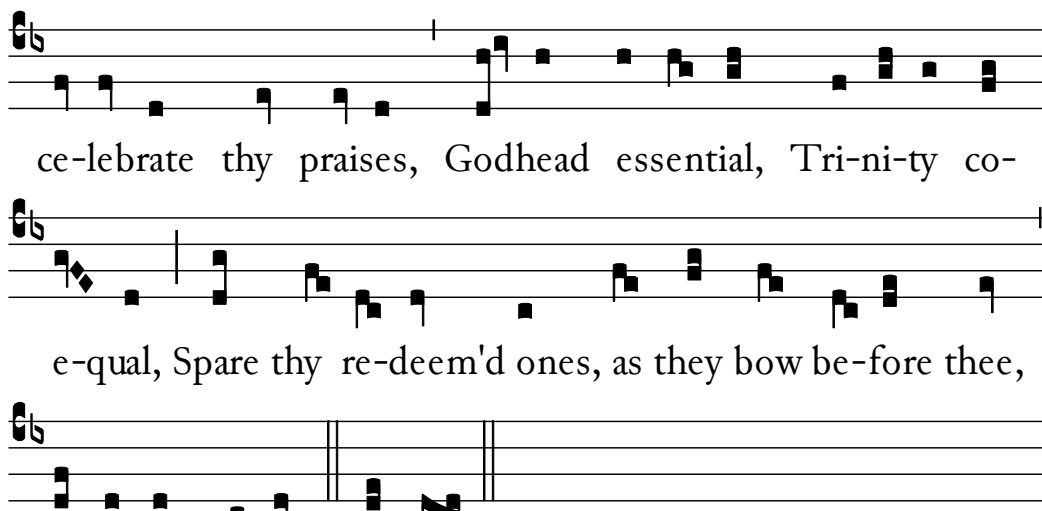
the girdle which thy loins encir-cled ; Lo-custs and honey,

Saint John the Baptist.

with the fountain-wa-ter, Dai-ly sustain'd thee. 3. Oft in past
ag-es seers with hearts expectant Sang the far-dis-tant
advent of the the Day-Star ; Thine was the glo-ry, as the
world's Re-deermer First to proclaim him. 4. Far as the wide
world reacheth, born of women, Ho- li- er was thee none
than John the Bap-tist ; Meetly in wa-ter cleansing Him
who cleanseth Man from pollution. 5. Now as the Angels

The image shows a musical score for the hymn 'Saint John the Baptist'. It consists of eight staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are printed below the notes. The music is written in a simple, square-note style. There are several double bar lines with repeat dots, indicating the end of phrases. The lyrics are: 'with the fountain-wa-ter, Dai-ly sustain'd thee. 3. Oft in past ag-es seers with hearts expectant Sang the far-dis-tant advent of the the Day-Star ; Thine was the glo-ry, as the world's Re-deermer First to proclaim him. 4. Far as the wide world reacheth, born of women, Ho- li- er was thee none than John the Bap-tist ; Meetly in wa-ter cleansing Him who cleanseth Man from pollution. 5. Now as the Angels'.

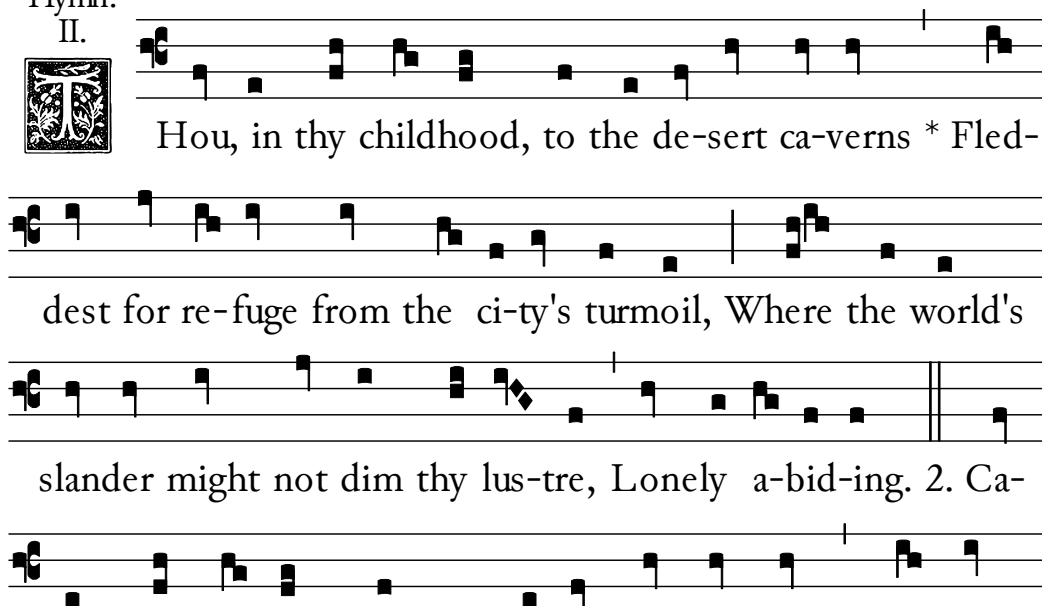
Saint John the Baptist.



ce-lebrate thy praises, Godhead essential, Tri-ni-ty co-
e-qual, Spare thy re-deem'd ones, as they bow be-fore thee,
Pardon implor-ing. Amen.

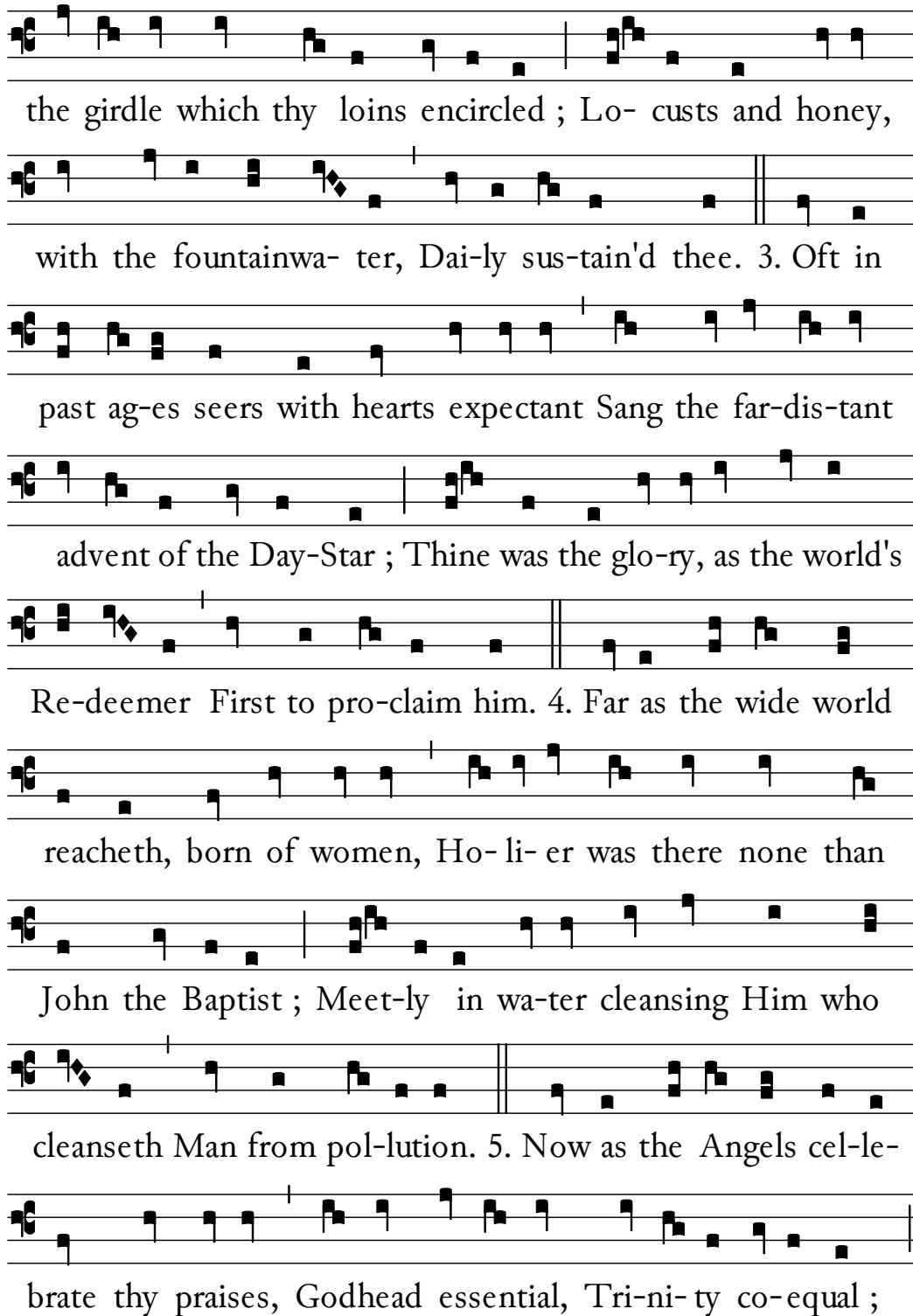
¶ *Let this following melody be sung on this Hymn during the Octave and within the Octave when a Service is made of the Octave.*

Hymn.
II.



Hou, in thy childhood, to the de-sert ca-vern^s * Fled-
dest for re-fuge from the ci-ty's turmoil, Where the world's
slander might not dim thy lus-tre, Lonely a-bid-ing. 2. Ca-
mel's hair raiment clothed thy saintly members ; Leathern

Saint John the Baptist.

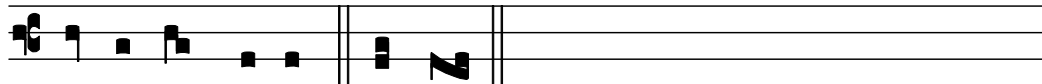


the girdle which thy loins encircled ; Lo- custs and honey,
with the fountainwa- ter, Dai-ly sus-tain'd thee. 3. Oft in
past ag-es seers with hearts expectant Sang the far-dis-tant
advent of the Day-Star ; Thine was the glo-ry, as the world's
Re-deemer First to pro-claim him. 4. Far as the wide world
reacheth, born of women, Ho-li-er was there none than
John the Baptist ; Meet-ly in wa-ter cleansing Him who
cleanseth Man from pol-lution. 5. Now as the Angels cel-le-
brate thy praises, Godhead essential, Tri-ni-ty co-equal ;

Saint John the Baptist.



Spare thy re-deem'd ones, as they bow be-fore thee,



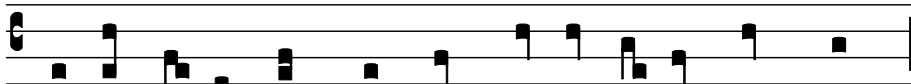
Pardon implor-ing. Amen.

¶ *In the j. Nocturn.*

Priusquam te formarem.

1. Ant.

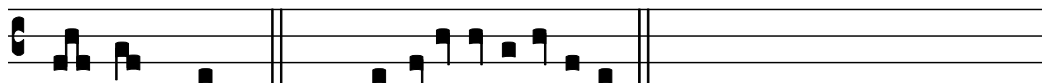
VIII.i.



E-fore I formed thee * in the bel-ly I knew thee :



and be-fore thou camest forth [out of the womb] I sancti-



fi- ed thee. *Ps.* Blessed is the man. (I.) [18].

Ad omnia que mittam.

2. Ant.

VIII.i.

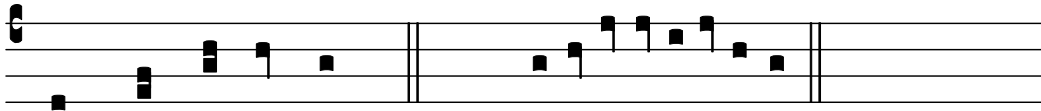


Hou shalt go * to all that I shall send thee, saith the



Lord, be not a-fraid : and what I shall command thee, thou

Saint John the Baptist.



shalt speak unto them. *Ps.* Why do the heathen. (2.) [18].

Ne timeas a facie eorum.

3. Ant.
VIII.i.



E not a-fraid * of their fac-es, for I am with thee



to de-liv-er thee, saith the Lord. *Ps.* Lord, how are they
(3.) [19].

V. Thou hast crowned him with glory and worship, O Lord.

R. And hast made him to have dominon over the works of thy hands. *Let the Response be made privately.*

First Lesson. (Augustine, Sermon 21. of the Saints.)



Oday, brethren, we celebrate the birth of Saint John : which we read was never granted to any other of the saints. Indeed only the day of the nativity of the Lord and of blessed John is celebrated and honoured throughout the whole world. This one a barren woman bore, the other one a Virgin conceived. In Elizabeth barrenness

was overcome : in blessed Mary the customary method of conception was changed. Elizabeth brought forth a son by knowing a husband : Mary believed the angel and conceived. Elizabeth conceived a man, Mary conceived a man. But Elizabeth conceived only a man : while Mary conceived both God and man. But thou, O Lord, have mercy upon us.

Saint John the Baptist.

Fuit homo missus a Deo.

1. Resp.
VII.



Here was * a- man sent from God : whose
name was John : the same came for a wit- ness, to bear
witness of the Light. †And to make ready a peo-
ple pre- par-ed for the Lord. ✞. John was in
the wilder- ness : preach- ing the baptism of re- pen-
tance. †And to make.

Second Lesson.

What did John want for himself ? Whence was he interposed ? Whence was he sent ahead ? Great, then is John, to whose greatness the Saviour also beareth testimony, saying, Among them that are born of women there hath not risen a greater

than John the Baptist. He surpassed all, he excelled everyone. He excelleth the prophets : he surpasseth the patriarchs. And whosoever hath been born of a woman : is inferior to John. Perchance someone saith, If among all those born of women none

Saint John the Baptist.

is greater than John : John is greater than the Saviour. God forbid. John indeed was born of a woman, but Christ was born of a Virgin. This one was brought forth from within a corruptible belly, that one begotten through the flowering of an undefiled

womb. And for this reason, the birth of John is observed along with the nativity of the Lord, lest the Lord should appear outside of the reality of the human condition, if he were not compared to men. But thou, O Lord, have mercy upon us.

Gabriel angelus apparuit.

2. Resp.
VII.



He angel * Gabri- el appear- ed unto Zacha-

ri- as, say- ing, A son shall be born unto thee, his

name shall be cal- led John †And ma- ny shall re- joice

at his birth. ✎. He shall be great in the sight of the

Lord : he shall drink neither wine nor strong drink.

†And ma- ny.

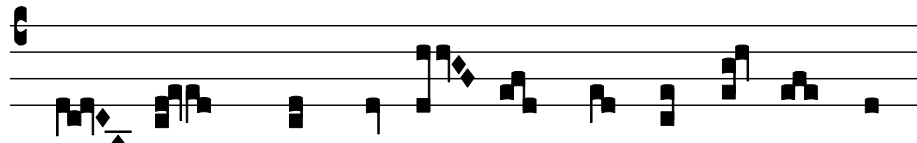
Third Lesson.

John was sent before the Lord. There was in him so great excellence, and such great grace, that he was thought to be the Christ. What, then saith he of Christ? We have all received of his fulness. What is we all? The prophets, also the patriarchs, the apostles, as many holy people as were sent ahead before the Incarnation, or were sent after the Incarnation: we have all received from his fulness. We are vessels, He is the font. If, then, we have understood the mystery, my brethren, John is a man, Christ is God. Man should be humbled, that God should be exalted, according to what John


himself said concerning our Lord, He must increase, while I must decrease. That the man might be humbled: John was born on the day on which the days begin to decrease. That God might be exalted: Christ was born on the day on which the days begin to increase. It is a great mystery, dealy beloved brethren. For this reason we celebrate the nativity of Saint John, like that of Christ, because the birth itself is full of the mystery of our humility, just as the nativity of Christ is full of the mystery of our loftiness. But thou, O Lord, have mercy upon us.

Tu puer propheta.


3. Resp. I.



Thou, child, * shalt be called the prophet of the

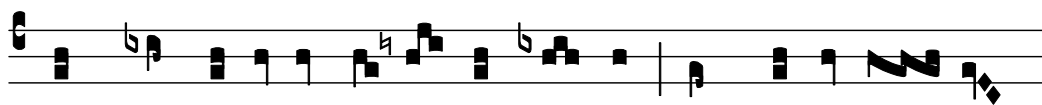


High- est, for thou shalt go be fore the face of the Lord.

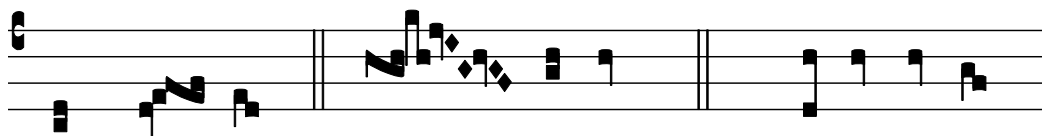


†To pre- pare his ways. ✎. To give know-

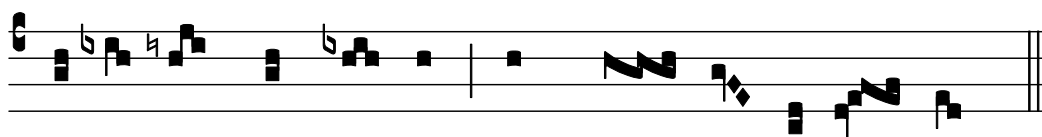
Saint John the Baptist.



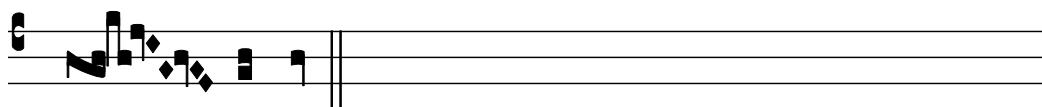
ledge of salvation unto his people : for the remis- sion



of their sins. †To pre-pare. ✂. Glo-ry be to



Father and to the Son : and to the Ho-ly Ghost.



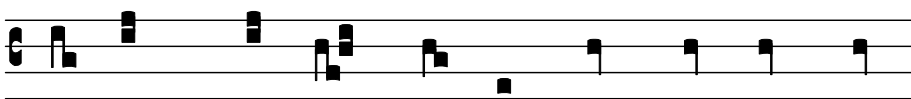
†To pre-pare.

☩ *In the ij. Nocturn.*

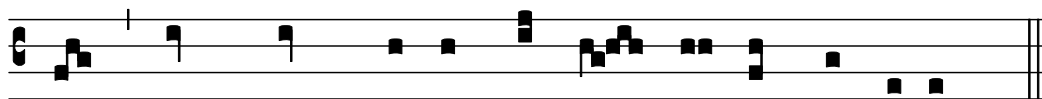
Misit Dominus manum suam.

4. Ant.

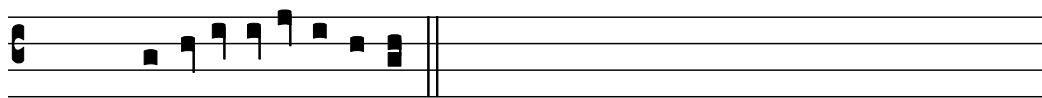
VII.ii.



He Lord * put forth his hand, and touched my



mouth, and made me a prophet un-to the nations.

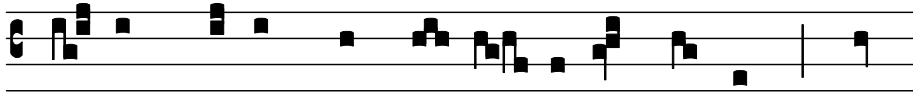


Ps. Hear me when I call. (4.) [19].

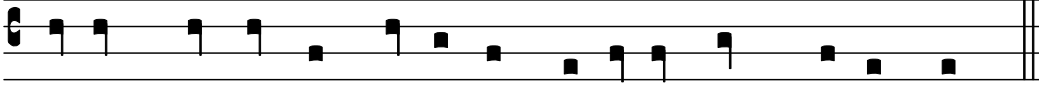
Saint John the Baptist.

Ecce dedi verba mea.

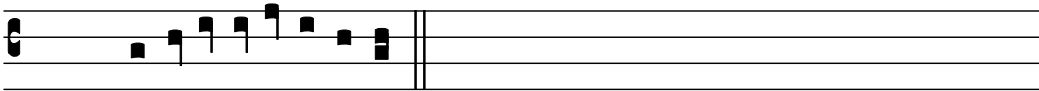
5. Ant.
VII.ii.



E-hold, * I have put my words in in thy mouth : see,



I have this day set thee o-ver the nations and the kingdoms.



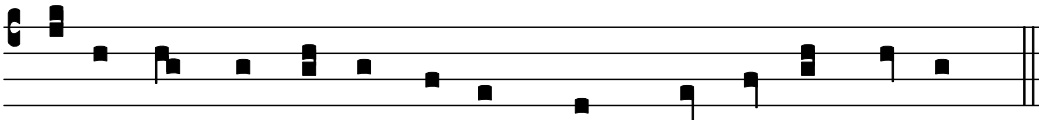
Ps. Ponder my words. (5.) [20].

Dominus ab utero.

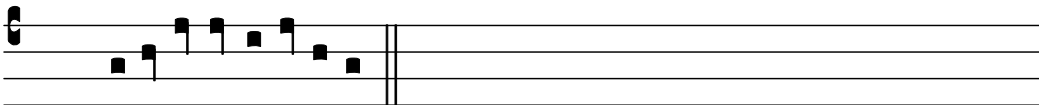
6. Ant.
VIII.i.



He Lord hath cal-led me from the womb : from the



bowels of my mother he hath made mention of my name.



Ps. O Lord our Governor. (8.) [24].

V. Thou has set, O Lord, upon his head.

R. A crown of pure gold. *Let the Response be made privately.*

Fourth Lesson.

Brethren, let us be decreased in
man, that we may be increased
in God. Let us be humbled in

ourselves, that we may be exalted in
him. Let human presumption be
humbled, that divine compassion may

Saint John the Baptist.

increase. For the mystery of this thing is also further fulfilled in the sufferings of both. That man might be decreased : the head of John is cut off. That God might be exalted : Christ is hanged on a tree. But why our Lord and Saviour saith that blessed John is a light, and why He

desireth him to be sent before Him : shall be briefly recounted to the ears of your charity. John was sent before as a voice before the Word, a light before the Sun, a herald before the Judge, a servant before the Lord, a friend before the Bridegroom. But thou, O Lord, have mercy upon us.

Johannes vocabitur nomen ejus.

4. Resp.



Is name * shall be cal- led John : he shall
 drink neither wine nor strong drink. †And ma- ny shall
 re- joice at his birth. ∞. He shall go be-
 fore the Lord : in the spi-rit and power of E- li-
 as. †And ma- ny.

Fifth Lesson.

And because the darkness of sin and the night of unbelief had oppressed the whole world, and it was

not able to see the Sun of Righteousness, blessed John was sent ahead like a light, that the eyes of the

Saint John the Baptist.

heart, because, being overwhelmed by the bleariness of iniquity, were not able to see the great and true light, at first they became accustomed to see as it were a slight brightness, so that by degrees, with the cloud being removed, and the moisture of unbelief dispersed, at the coming of Christ they might be gladdened by that heavenly light rather than cast back.

Just as thou encouragest bleary eyes to see, if thou shewest the slight brightness of a light, and pain them more if thou bringest in a strong light : so it is with our Lord and Saviour, who is the true light, unless he had first sent blessed John as a light, the entire world could not have endured his brightness. But thou, O Lord, have mercy upon us.

Ipse preibit ante illum.

5. Resp.
VIII.



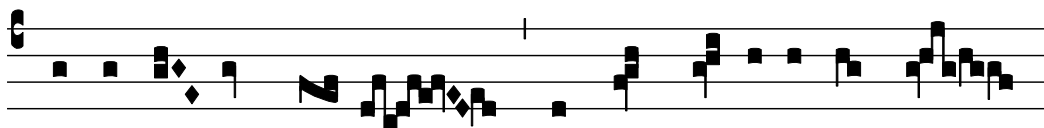
E shall go * be-fore him in the spi- rit and



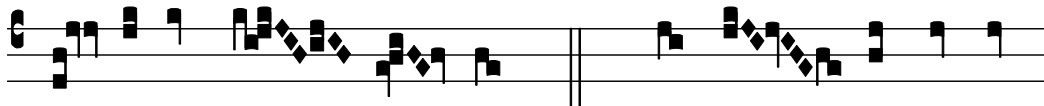
pow- er of E- li- as. †To turn the hearts of the fa-



thers un- to the child- ren, and the dis-obe-di- ent to

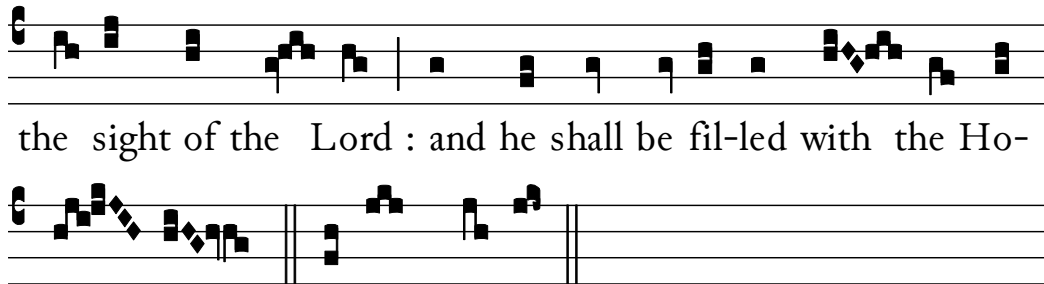


the wisdom of the just, to make ready a people



pre- par-ed for the Lord. ∞. He shall be great in

Saint John the Baptist.



the sight of the Lord : and he shall be fil-led with the Ho-
ly Ghost. †To turn the hearts.

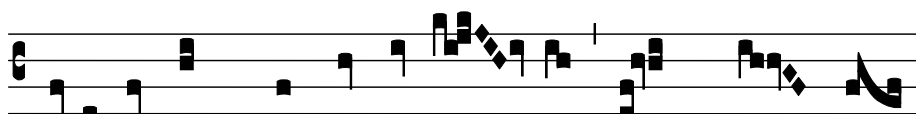
Lesson vj.

LEt John speak and say, I am the voice of one crying in the wilderness. He was a voice, because he was filled with the Spirit of the Word of God. For just as the word of a voice is transmitted to a listener by a certain agency or vehicle : so John, in speaking of Christ, was the agent and bearer of the Word. Saint John, I say, shewed in himself a type of the law, who pointed out Christ from afar by signs : and for this reason he sent two of his disciples to Christ. Those two disciples which were sent by John to Christ are perhaps the two peoples : one of

whom believed from among the Jews, the other from among the Gentiles. John pointeth to Christ, the law sendeth over to grace : and desireth the ancient truth to be built upon through the faith of the Gospel. We therefore, dearly beloved brethren, that we may be able to celebrate such a holy festival not only with bodily, but also with spiritual joy, let us prepare our minds to keep peace with all, let us restrain ourselves with all our strength from all scurrility or immodest speech, for the love of God and zeal for holy discipline. But thou, O Lord, have mercy upon us.

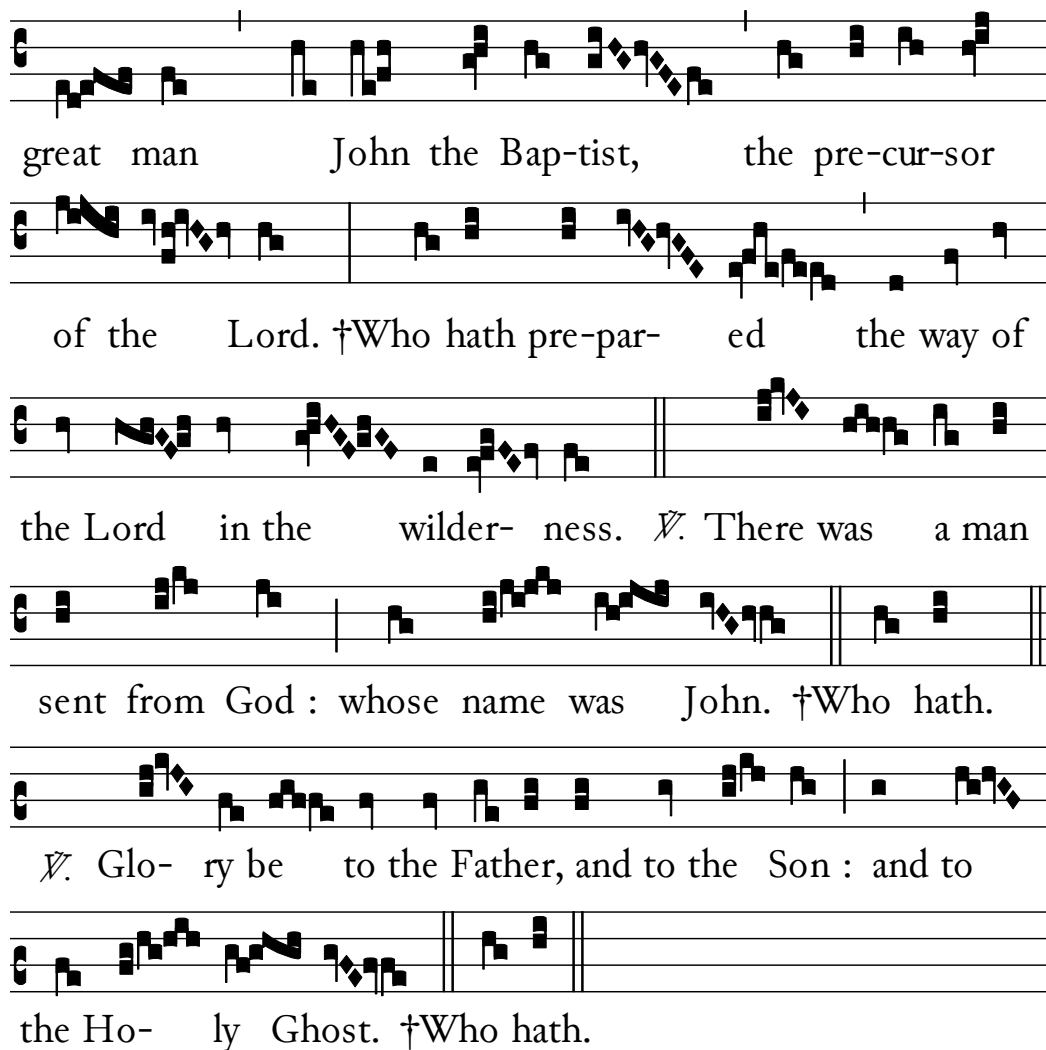
Elizabeth Zacharie.

6. Resp.
VII.

- li-sa-beth,* of Zacha-ri- as brought forth the

Saint John the Baptist.

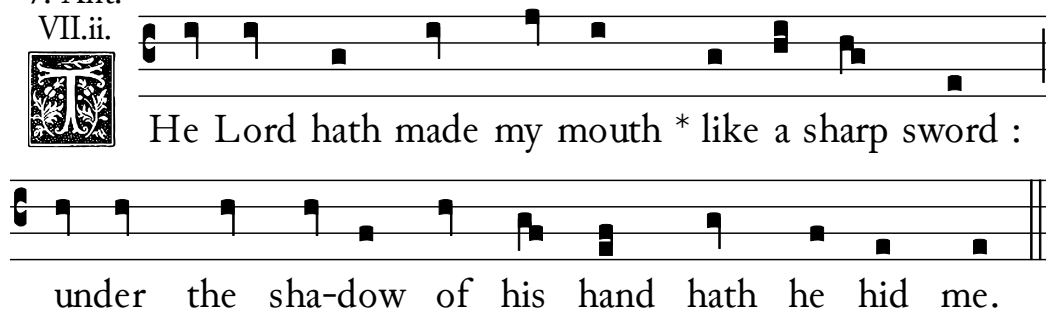


great man John the Bap-tist, the pre-cur-sor
of the Lord. †Who hath pre-par-ed the way of
the Lord in the wilder-ness. ✠. There was a man
sent from God : whose name was John. †Who hath.
✠. Glo-ry be to the Father, and to the Son : and to
the Ho-ly Ghost. †Who hath.

C *In the Third Nocturn.*

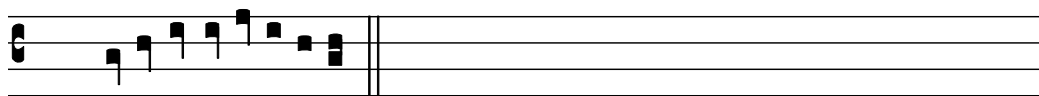
Posuit os meum Dominus.

7. Ant.
VII.ii.



He Lord hath made my mouth * like a sharp sword :
under the sha-dow of his hand hath he hid me.

Saint John the Baptist.



Ps. In the Lord put I my trust. (11./x.) [24].

Formans me ex utero.

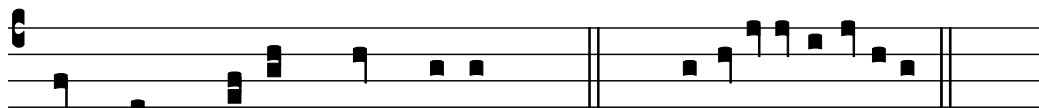
8. Ant.
VIII.i.



He Lord formed me * from the womb to be his ser-



vant : for a light to the Gen-tiles, that I might be his salva-



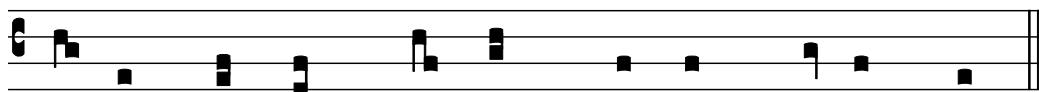
tion from the ends of the earth. *Ps.* Lord, who shall dwell.
(15./xiv.) [28].

Reges videbunt.

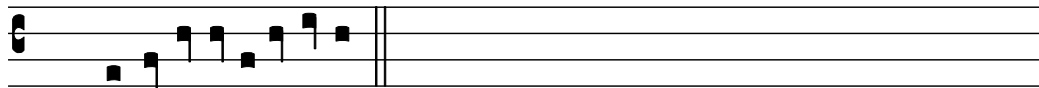
9. Ant.
VIII.ii.



Kings shall see, * and princes also shall rise up : and



worship the Lord thy God, who hath chos-en thee.



Ps. It is a good thing. (92./xcj.) [272].

℣. The righteous shall flourish like a palm tree. ℞. He shall spread abroad like a cedar in Libanus. *Let the response be made privately.*

¶ According to Luke j. [57-68]. [Lesson vij.]



AT that time : Elizabeth's full time came that she should be delivered : and she brought forth a son. And her neighbours and here cousins heard how the Lord had shewed great mercy upon her : and they rejoiced with her. And that which followeth.

*A Homily of the Venerable Bede, Priest
(14. second book).*

THE birth of the forerunner of the Lord, just as history revealeth in the reading of the most holy Gospel, shineth forth in the sublimity of many miracles : because doubtless it was fitting that he, concerning which a greater hath not risen among them that are born of women, greater than the other saints in himself, quickly

arising, might be illuminated in radiance of virtues. The elderly and long-barren parents rejoice in the gift of a most noble offspring : to that father, whose unbelief had rendered dumb, for the greeting of the herald of a new grace, the mouth and tongue are opened up. Not only is the faculty of blessing God restored, but the power of prophesying is also increased by it. Rightly the holy church throughout the whole world, which celebrateth the victories of so many blessed martyrs, for which they have earned entry into the heavenly kingdom, of this only birthday, in addition to the day of the nativity of the Lord it is customary to celebrate, which is by no means believed to have come into practice without evangelical authority. But thou, O Lord, have mercy upon us.

Innuebant patri ejus.

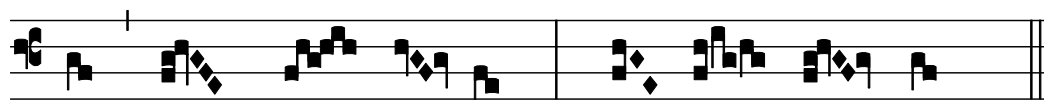
7. Resp.
II.



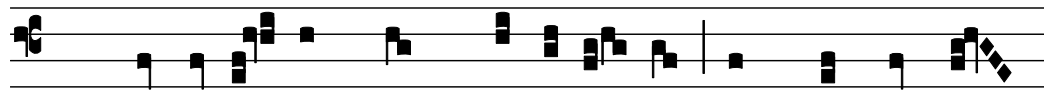
Hey made signs * to his fa- ther, how he would

have him cal- led, and he ask-ed for a writ- ing ta-

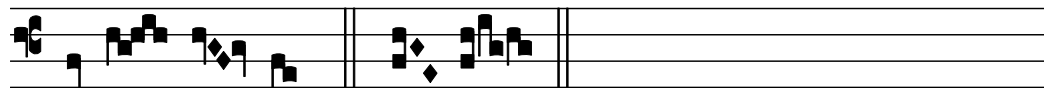
Saint John the Baptist.



ble, and wrote, say- ing. †His name is John.



℥. Zacha-ri- as' mouth was open- ed : and he prophe-



si- ed, say- ing. †His name.

Eighth Lesson.

Ut this is to be kept in mind more attentively, because, as an angel appearing to the shepherds at the birth of the Lord saith, Behold, I bring you good tidings of great joy, which shall be to all the people, for unto you is born this day a Saviour, who is Christ the Lord : thus also an angel to Zacharias at the birth of the aforesaid John, And thou, it saith, shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord. Rightly therefore is the feast of the nativity of each celebrated with devotion. Yet in the one, as in Christ the Lord, as in the Saviour of the world, as in the birth of the Son of God Almighty, as in the birth of Justice alone, joy is preached unto all the people : in the other, as in the

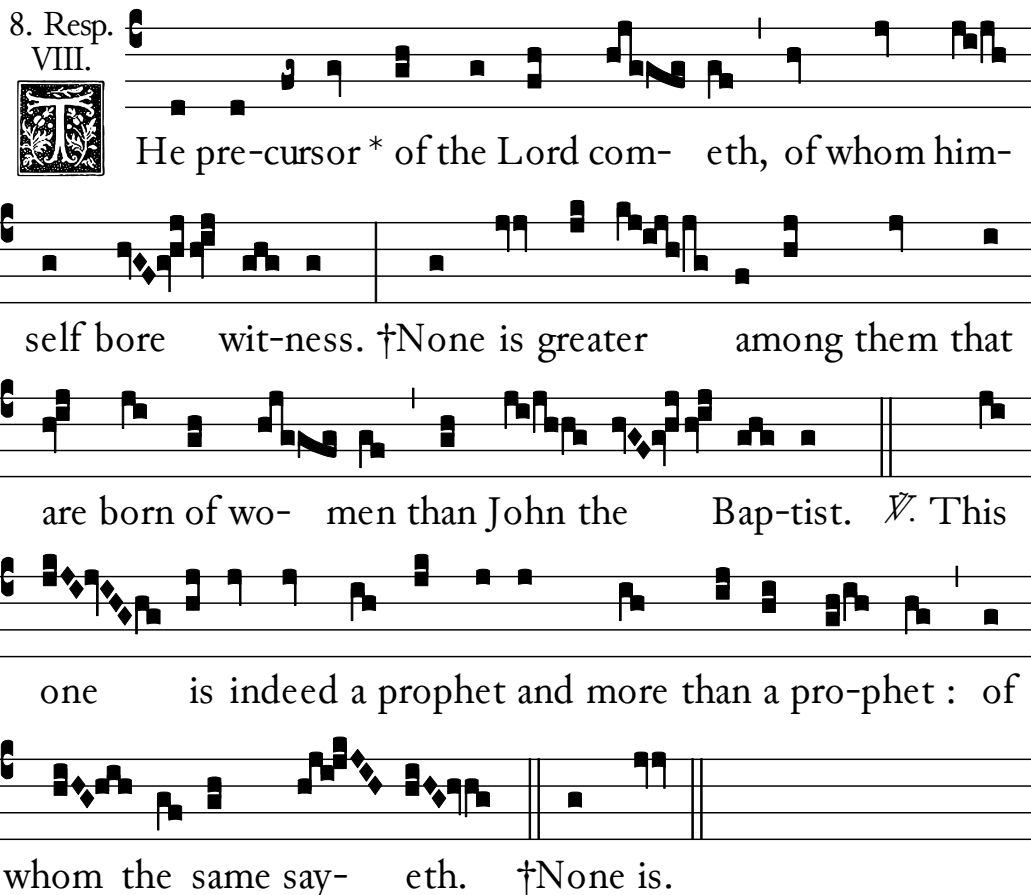
precursor of the Lord, in the excellent servant of God, in the rising of a burning and the beaming lamp, many are said to have rejoiced. He is said to be great before the Lord : of him the Prophet testifieth that great is the Lord, and marvellous worthy to be praised, there is no end of his greatness. This one, turning aside from the fellowship of sinners, abstained from all that can be intoxicating : that One, having conversed among sinners, remained free from every sin. He thence is filled with the Holy Spirit from his mother's womb : in him dwelleth the whole fulness of the Godhead bodily, who, by the gift of his Spirit, hath consecrated to himself the habitation of a Virgin's womb, in which he might receive flesh. But thou, O

Saint John the Baptist.

Lord, have mercy upon us.

Precursor Domini venit.

8. Resp.
VIII.



He pre-cursor* of the Lord com- eth, of whom him-
self bore wit-ness. †None is greater among them that
are born of wo- men than John the Bap-tist. ✂. This
one is indeed a prophet and more than a pro-phet : of
whom the same say- eth. †None is.

Ninth Lesson.

Ohn, preaching, in his time converted many of the children of Israel to the Lord : Christ ceaseth not to convert every day many from all nations of the world to his faith and charity, enlightening them inwardly. John having been born, the neighbours and kinsmen of his mother rejoiced, because the Lord had magnified his mercy with her :

and the Church rejoiced at the birth of the Lord, because the time of his mercy had come : the angelic spirits which are his neighbours and kinsmen, the citizens to be sure of the same heavenly country which she herself awaiteth, and which also singeth a hymn of glory to God, what she would do throughout the world, the former themselves

Saint John the Baptist.

prompted from the heavens. Rightly therefore is his birth celebrated, who by such a power of greatness was nigh to the works of the Lord. The solemnity of that birth is rightly celebrated, the excellence of whose life is so sublime, that whatever is more sublime than that, there is no doubt such indeed transcendeth the nature of man. Since, then, we celebrate the birthday of the blessed precursor of the Lord today : it behooveth that we who have received

the harbinger of eternal salvation, should likewise seek him as our helper in prayer. We ask him, therefore, to obtain by interceding, that we may attain to the light, life and truth, to the one to whom he hath borne witness, Jesus Christ our Lord, who liveth and reigneth with God the Father in the unity of the Holy Ghost, <one> God. For ever and ever, amen. But thou, O Lord, have mercy upon us.

Inter natos mulierum.

9. Resp.

I.



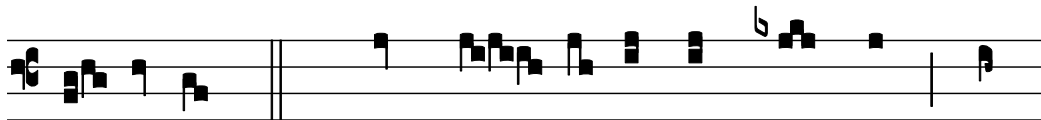
- mong them * that are born of wo- men, there



hath not ris-en a great- er than John the Bap- tist.

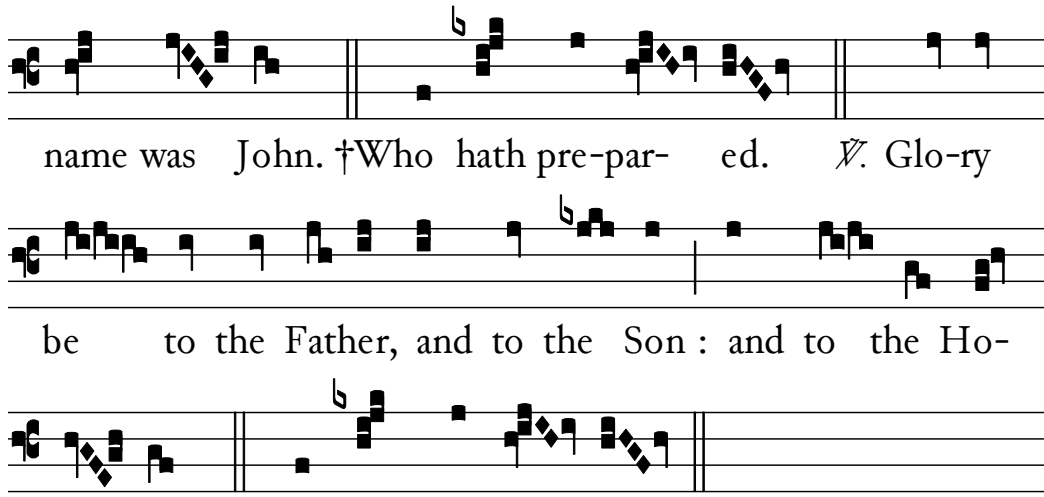


†Who hath pre-par- ed the way of the Lord in the



wil- derness. ⁊ There was a man sent from God. whose

Saint John the Baptist.



name was John. †Who hath pre-par- ed. ⁊. Glo-ry
be to the Father, and to the Son : and to the Ho-
ly Ghost. †Who hath pre-par- ed.

Before Lauds.

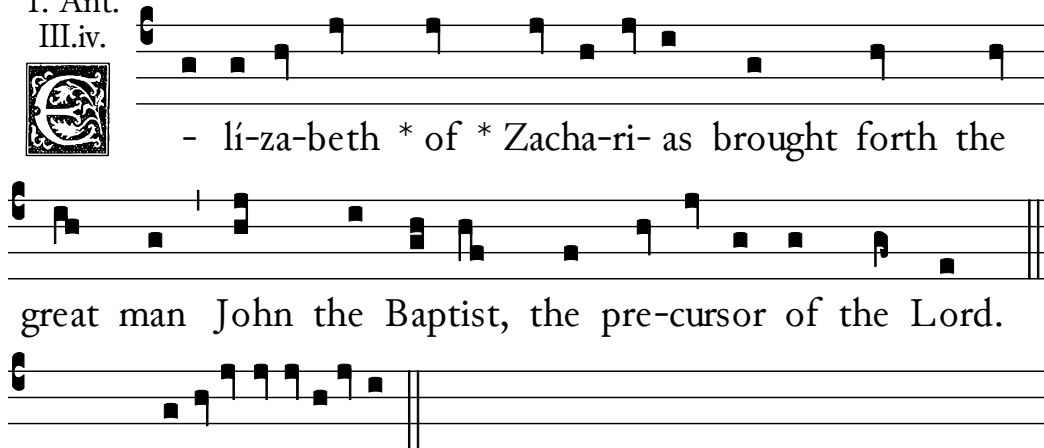
⁊. There was a man sent from God.

⁊. Whose name was John.

¶ *At Lauds.*

Elizabeth Zacharie.

1. Ant.
III.iv.



- lí-za-beth * of * Zacha-ri- as brought forth the
great man John the Baptist, the pre-cursor of the Lord.

Ps. The Lord is King. (93./xcij.) [53].

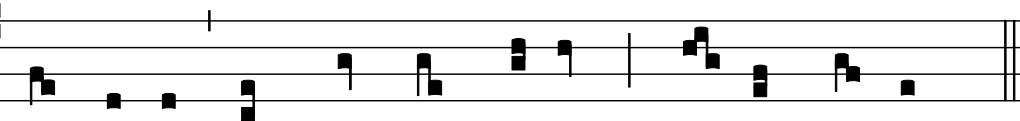
Saint John the Baptist.

Innuebant patri ejus.

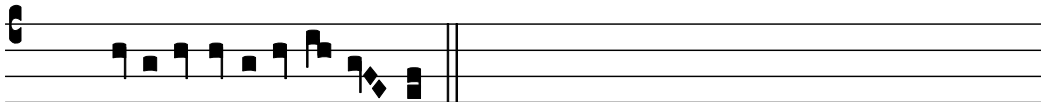
2. Ant.
IV.iii.



Hey made signs * to his father, how he would have



him cal-led, and he wrote, say-ing : His name is John.



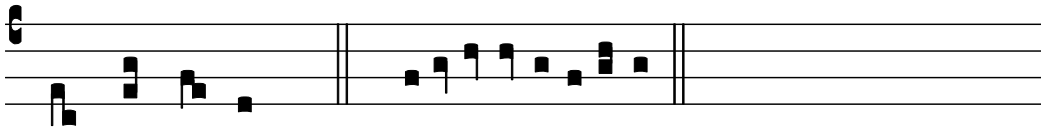
Ps. O be joyful. (100./xcix.) [54].

Johannes vocabitur nomen ejus.

3. Ant.
I.i.



Is name shall be cal-led John : and ma-ny shall re-



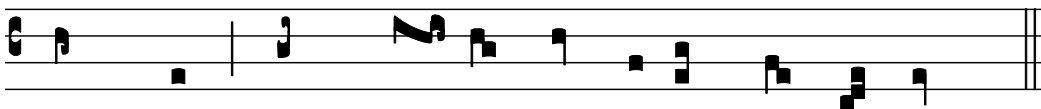
joice at his birth. *Ps.* O God, thou art my God. (63./lxij.) [55].

Johannes est nomen ejus.

4. Ant.
VIII.i.

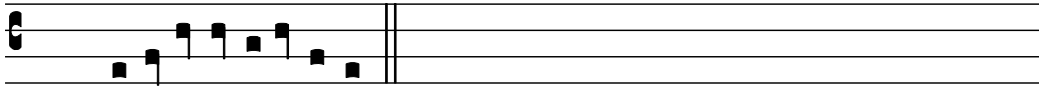


Ohn is his name : * he shall drink neither wine nor



strong drink : and ma-ny shall re-joice at his birth.

Saint John the Baptist.



Ps. O all ye works. (*Daniel iij.*) [56].

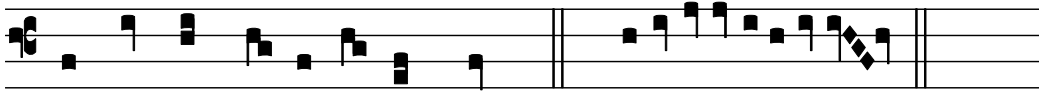
Iste puer magnus.

5. Ant.

I.vi.



His child * shall be great in the sight of the Lord :



for his hand is also with him. Ps. O Praise the Lord.
(*cxlviij.*) [58].

Chapter. Isaiah xlix. 1.

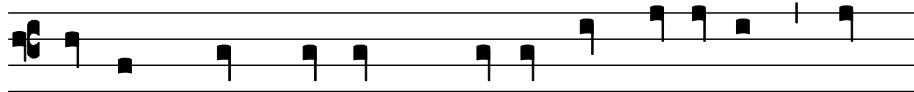
Listen, O isles, unto me, and
Hearken, ye people, from afar,
the Lord hath called me from the

womb : from the bowels of my
mother he hath made mention of my
name.

O nimis felix.

Hymn.

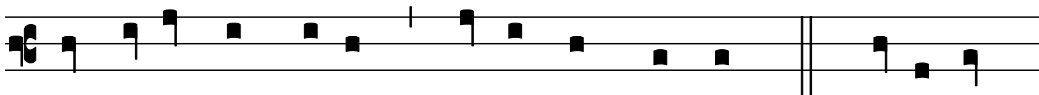
IV.



more than blessed, * me-rit high attaining, Pure

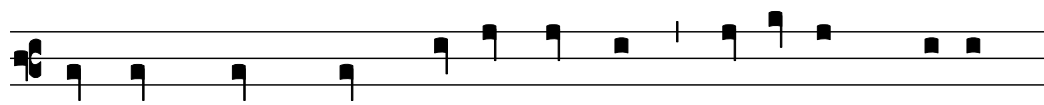


as the snow-drift, inno-cent of e-vil, Child of the de-sert,

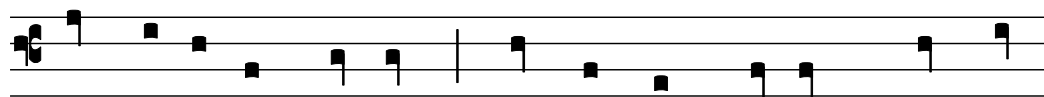


mighti- est of martyrs, Greatest of prophets. 2. Thirty-fold

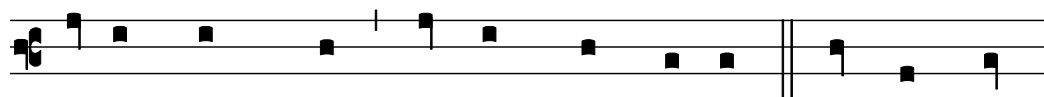
Saint John the Baptist.



increase some with glo-ry crowneth ; Sixty-fold fruit-age



prize for others winneth ; Hundred-fold measure, thrice re-



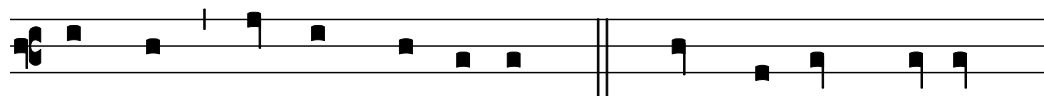
peated, decks thee, Blest one, for guerdon. 3. O may the



virtue of thine intercession, All stony hardness from our



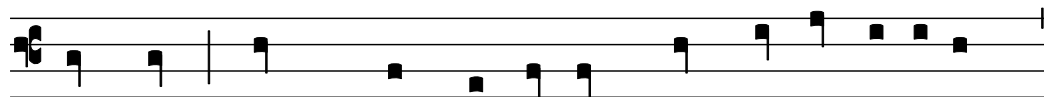
hearts expel-ling, Smooth the rough plac-es, and the crooked



straighten, Here in the de-sert. 4. Thus may our gracious



Mak-er and Re-deemer, Seeking a station for his halllow'd

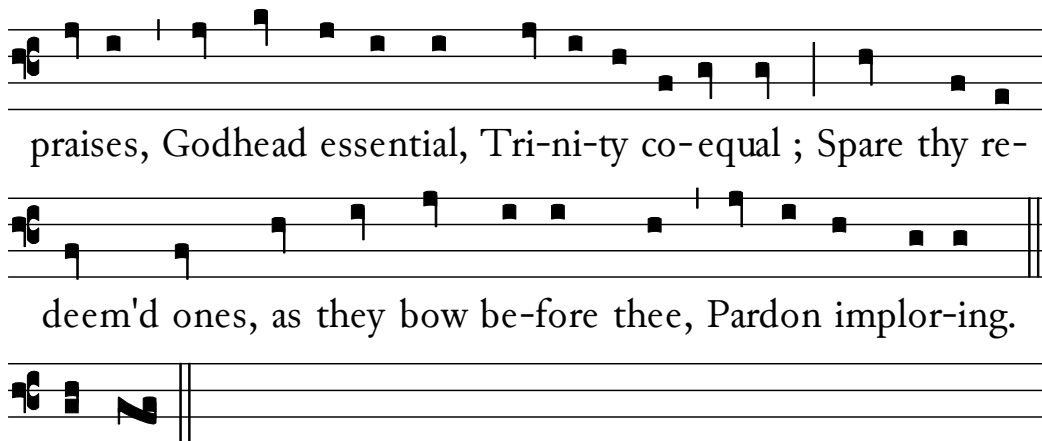


footsteps, Find, when he cometh, temples unde-fil-ed,

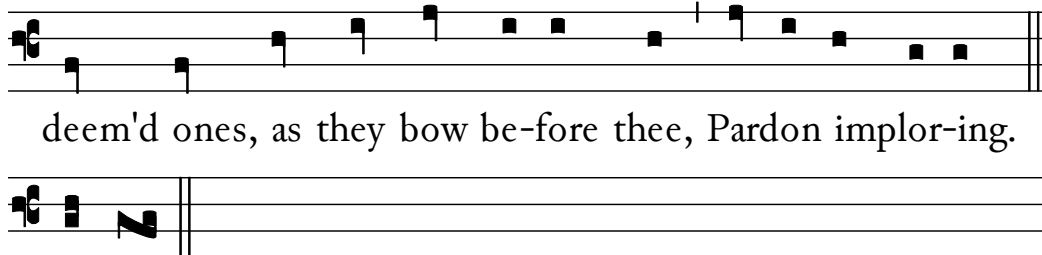


Meet to re-ceive him. 5. Now as the Angels ce-lebrate thy

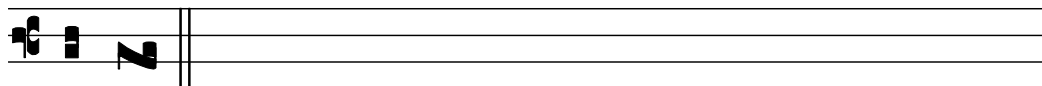
Saint John the Baptist.



praises, Godhead essential, Tri-ni-ty co-equal ; Spare thy re-



deem'd ones, as they bow be-fore thee, Pardon implor-ing.



Amen.


℣. The righteous shall grow as the lily.

℟. And shall flourish for ever before the Lord. *Let the response be made privately.*

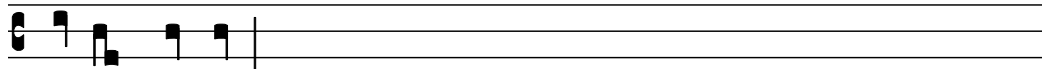
Then let the Antiphon on the Benedictus. be begun by someone of the Superior Grade : and let it be sung through by the Choir until this word, benedictus. before the Psalm is intoned.

Apertum est os Zacharie.

Ant.
VIII.i.



Acha-ri- as' mouth * was o-pen-ed, and he prophe-



si- ed, say-ing :

Here let the Psalm be intoned.



Blessed be the God of Is-ra-el. *Ps.* Blessed be the Lord. 68*.

Prayer.

God, who hast made this day honourable unto us by the nativity of blessed John : grant unto thy people the grace of spiritual joy,

and direct the minds of all the faithful into the way of eternal salvation. Through Jesus Christ.

¶ At j.

Ant. Elizabeth. *j. of Lauds.* {626}.

Ps. Save me, O God. (54./liij.) [113].

Ant. Thanks be unto thee. [118].

Ps. Quicumque vult. [119].

If this Feast should fall within the Octave of the Trinity then let the Antiphon O most holy and blessed. [119]. be sung on the Psalm Quicumque.

¶ At iij.

Ant. They made signs. *ij. of Lauds.* {626}.

Ps. Teach me, O Lord. (119./cxviiij. 33.) [161].

Chapter. Listen, O isles. {628}.

The R̄R̄. and V̄V̄. of the Common of One Martyr are said at all the Hours. [936].

¶ At vj.

Ant. His name shall be called John. *ijj. of Lauds.* {627}.

Ps. My soul hath longed. (119./cxviiij. 81.) [179].

Chapter. Isaiah xlix. 5, 6.

THus saith the Lord, that formed me from the womb to be his servant, I will also give thee for a light

to the Gentiles, that thou mayest be my salvation unto the end of the earth.

¶ At None.

Ant. This child. *v. of Lauds.* {627}.

Ps. Thy testimonies. (119./cxviiij. 129.) [195].

Saint John the Baptist.

Chapter. Isaiah xlix. 7.

Kings shall see, and princes also | Lord thy God who hath chosen thee.
shall rise up : and worship the

C *At Second Vespers.*

Ant. Elizabeth. {626}.

Ferial Psalms.

Chapter. Listen, O isles. {628}.

R̄. Thou, child. as above ij. {614}.

Hymn. O for thys spirit, holy John. {600}.

℣. There was a man. {604}.

Factum est in die octavo.

Ant.
VIII.i.



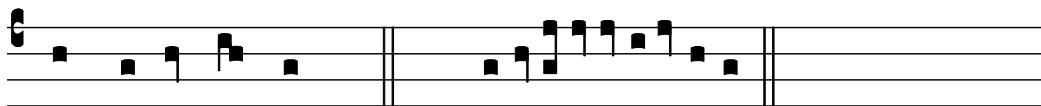
T came to pass * that on the eighth day they came



to circumcise the child, and they cal-led him by his father's



name, Zacha-ri- as, and his mother said : Not so, but he



shall be cal-led John. *Ps. My soul doth magnify. 69*.*

Prayer. O God, who hast made this day. {630}.

Daily during the Octave when a Service is made of Saint John, at Matins the Invitatory, Hymn, Antiphons, Psalms, and Verse, as on the first day. The ℣℣. and R̄R̄.

are said according to the order of the Nocturns in such a way that the *R̄*. Before I formed thee. {634}. shall be the *ij.* *R̄*. likewise on the Sunday within the Octave, in the *ij.* Nocturn when the middle Lessons are made of Saint John.

¶ *Second Day.*

(xxv. June.)

V̄. Thou hast crowned him with glory. [897].

Lesson j.



He present festival, dearly beloved brethren, of the nativity of John the Baptist being venerated sanctifieth twice : who thus hath been directed into this world by divine dispensation, so that not only might he be exalted in prophetic glory, but that through him the proclamations of all the prophets might be confirmed. Nor unjustly do we now venerate him with special

honour, who most lately by a certain special grace prophesied the Redeemer of the world, that he was the first to point him out. For he alone of the prophets merited first to see with his own eyes, and to proclaim our Lord Jesus Christ <to be> present, whom others foresaw in long future ages. But thou, O Lord, have mercy upon us.

R̄. There was a man. *as above j.* {612}.

Lesson ij.

TOr at the Lord coming to baptism, as the most holy Gospel reporteth, the blessed Baptist burst forth in this expression, Behold the Lamb of God : behold him which taketh away the sin of the world. For this reason of course he was called more than a prophet by the Saviour, because all the others were heralds of Christ who was hitherto to come :

but this most approved man cometh as the champion of the Lord present at hand. He is more than a prophet, by whose hands the Son of God lowered himself to be baptized, which was performed by none of the prophets. He is more than a prophet, whose prerogative of merits is so great, that at one and the same moment he dipped the arbiter of

Saint John the Baptist.

heaven and earth in water in the Jordan, likewise he discerned the Holy Ghost in a dove, and he heard

the voice of the Father coming from heaven. But thou, O Lord, have mercy upon us.

R. Tha angel Gabriel. *ij.* {613}.

Third Lesson.

THis is, brethren, that John, whom the prophet Isaiah foretold by the inspiration of God, saying, The voice of him crying in the wilderness : prepare ye the way of the Lord. How fitting, brethren, was the aforementioned voice of blessed John, which was both herald sent by the heavenly Word and witness. This is he, whose name and merit is foretold by the angel Gabriel. This is he who by the sentence of heavenly

judgement hath been placed ahead of all mortals : with the Lord saying, Among them that are born of women there hath not risen a greater than John the Baptist. And it is beautifully said, that there is no greater among the children of women : seeing that He was by all means greater than John, who was born of a Virgin. But thou, O Lord, have mercy upon us.

Priusquam te formarem.

Resp.
VII.



E- fore * I formed thee in the bel-ly, I
knew thee, and be- fore thou camest forth out of the womb,
I sanc-ti-fi- ed thee. †And I ordained thee a pro-

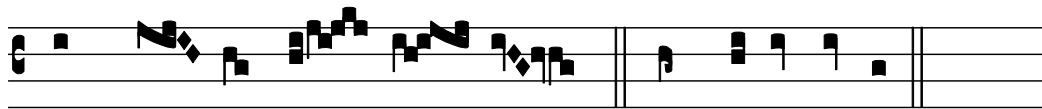
Saint John the Baptist.



phet unto the na- tions. ✠. Thou shalt go to all



that I shall send thee : and whatso-ev-er I command thee



thou shalt speak un- to them. †And I ordained.

✠. Glory be to the Father. 105*. † And I ordained.

Ps. Te Deum. [48].

✠. There was a man. {626}.

¶ *At Lauds this single Antiphon, Elizabeth. j. of Lauds.* {626}.

Ps. Dóminus regnávít. (93./xcij.) [53].

Chapter. Listen, O isles. {628}.

Hymn. O more than blessed. {628}.

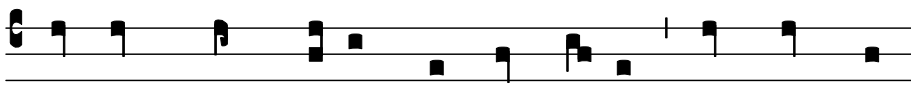
✠. The righteous shall grow. {630}.

Let the following Antiphons be sung within the Octave at Vespers and at Matins on the Pss. Magnificat. and Benedictus. or at the Memorial of Saint John : when a service is made of another Saint, with repetition of the same : and always with this ✠. There was a man sent. {626}.

Then let be said the Memorials that follow : when the Octave is without Rulers of the Choir.

Inter natos mulierum.

1. Ant.
III.iv.



- mong them that are born of women there hath not

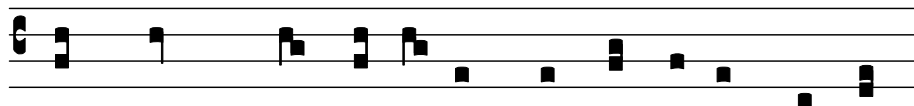
Saint John the Baptist.



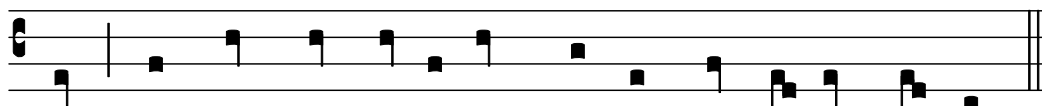
ris-en a greater than John the Baptist. S. A. E.

Tu puer propheta.

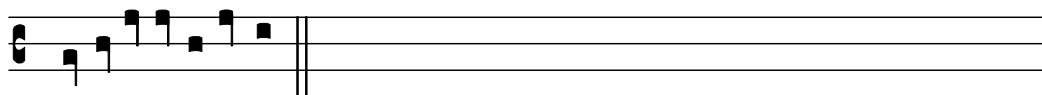
2. Ant.
III.iv.



Hou, child, * shalt be cal-led the prophet of the High-



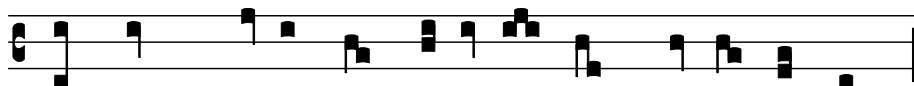
est : for thou shalt go be-fore the Lord to pre-pare his ways.



S. A. E.

Puer qui natus est nobis. AS:436; 1520-S:8v; 1531-S:90v.

3. Ant.
VII.iv.



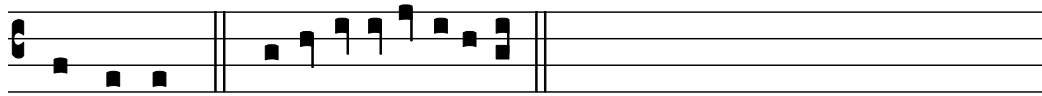
His child * that is born to us is more than a prophet :



for this is he of whom the Saviour saith : Among them that



are born of wo-men, there hath not ris-en a greater than John



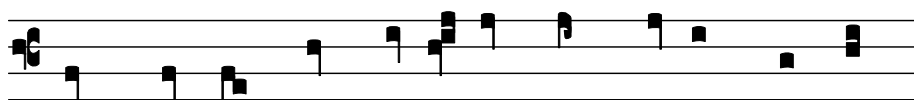
the Baptist. S. A. E.

Saint John the Baptist.

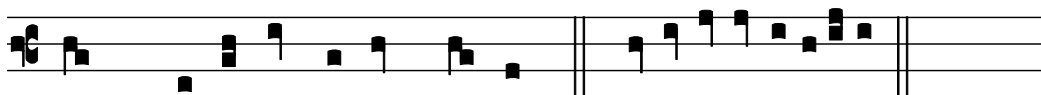
Ex utero senectutis.

4. Ant.

Ii.



From the womb of the aged * and barren, was born

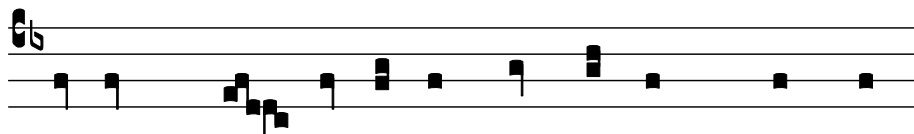


John, the forrunner of the Lord. S. A. E.

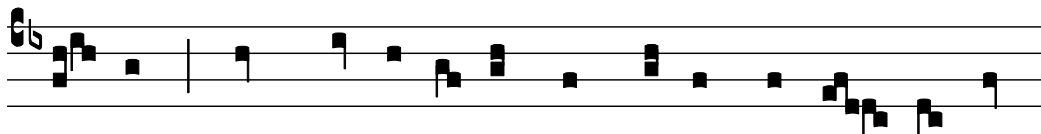
Pro eo quod non credidisti.

5. Ant.

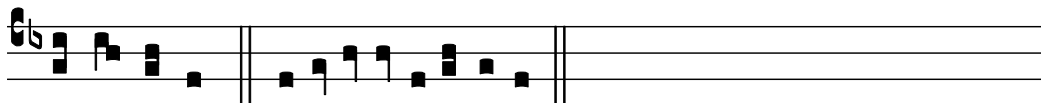
VI.



E-cause thou * be-liev-est not my words, thou shalt



be dumb : and non able to speak, until the day of his



na-ti-vi-ty. S. A. E.

And then at the Memorial let this Verse, There was a man. {626}. always be said, whether at Vespers or at Matins with this Prayer, O God, who hast made this day. {630}.

Then let be made a Memorial of the Cross and of Saint Mary : and of All Saints : because the Octave is without Rulers of the Choir.

¶ *At j. Ant. Elizabeth. j. of Lauds. {626}. Ps. Save me, O God. (54./liij.) [113].*

¶ *At iij. and at the other Hours let the Antiphons, Chapters, R̄R̄. and V̄V̄. together with the Prayer : be said as on the first day. {631}.*

☩ *Saints John and Paul, Martyrs.*

(xxvij. June.)

At Vespers.

Ferial Antiphons and Psalms.

Chapter. Ecclesiasticus xlv. 10.

| | |
|--|---|
| T Hese were merciful men, whose righteousness hath not been forgotten : with their seed shall | continually remain a goodly inheritance. |
|--|---|

Hymn. The merits of the saints. [961].

℣. Be glad, O ye righteous, and rejoice in the Lord.

℟. And be joyful, all ye that are true of heart. *Let the Response be made privately.*

Isti sunt due olive.

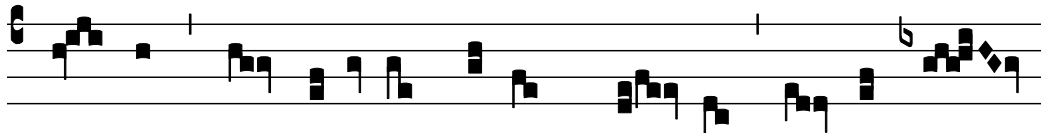
Ant.
I.v.



Hese are two * o-live trees and two candlesticks shin-



ing be-fore the Lord, they have pow-er to shut heaven



with clouds, and to open the gates there- of, for their tongues



are made the keys of heaven. *Ps. My soul doth magnify. 53*.*

Prayer.

WE beseech thee, O almighty God : that a twofold joy may await us on this day's festival : which proceedeth from the glorification of

blessed John and Paul : whom one faith and passion made to be truly twins. Through Jesus Christ.

Memorial of Saint John.

Ant. Thou, child. *as above ij.* {636}.

℟̄. There was a man. {626}.

Prayer. O God, who hast made this day. {630}.

Then let the usual Memorials be said.

At Compline let all be made as on Simple Sundays during the year.

¶ *At Matins.*

Invitatory. The wonderful God. *in the Common.* [967].

Ps. Venite. 13*.

Hymn. The merits of the saints. *in the Common.* [961].

The Antiphons and Psalms of the Common of Many Martyrs.

℟̄. Be glad, O ye righteous, and rejoice in the Lord.

℞. And be joyful, all ye that are true of heart. *Let the Response be made privately.*

Let three Lessons be made without Rulers of the Choir.

First Lesson.

THe most wicked Julian having been made Caesar : it came to him that Paul and John, who were chamberlains of Constantia, daughter of Constantine, refreshed crowds of poor Christians every day in their house. Who, with him calling them : said to them, Ye ought to consider that ye were

brought up in the royal court, ye ought not to be absent from my side : that I might have you among the first in my palace. But they said, We are Christian men : and we worship the God which hath made heaven and earth. But we fear thy friendship, lest we should incur the enmity of the eternal God. And therefore we want

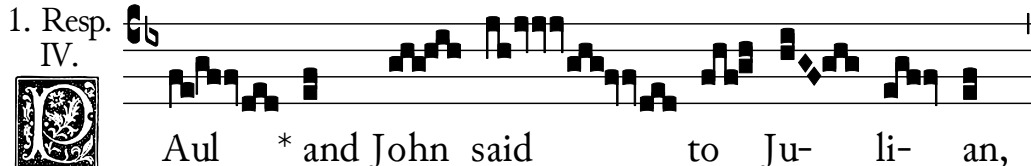
Saints John and Paul, Martyrs.

you to know : that we shall never
come to thy house, never to thy

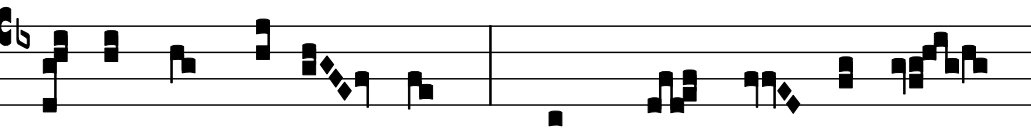
palace. But thou, O Lord, have
mercy upon us.

Paulus et Johannes.


1. Resp. IV.



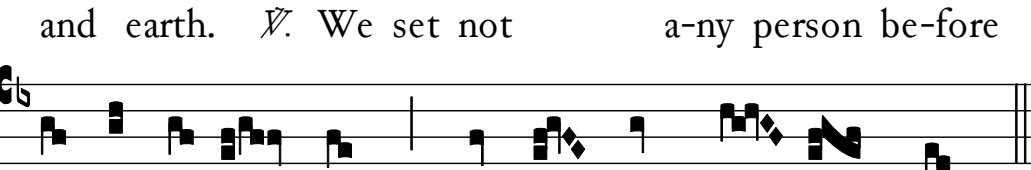
Daul * and John said to Ju- li- an,



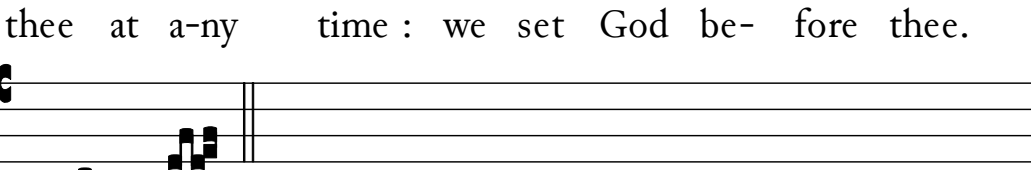
We worship the one God. †Which hath made heaven



and earth. ⁊. We set not a-ny person be-fore



thee at a-ny time : we set God be- fore thee.



†Which hath.

Second Lesson.

Ulian said, Think ye that the
Christians will make martyrs of
ye ? Having said this, he arose in
anger, saying, When the tenth day
hath passed, coming to me
voluntarily, I shall have ye as friends :
but not coming, I shall punish you as
public enemies. Then the holy men,

inviting the Christians to them,
ordered that they might have of all
that they would leave behind. Now
on the eleventh day Terentianus was
sent to them with soldiers. Who,
coming in, said unto them, Our lord
Julian hath sent to you a small golden
statue of Jove, that ye may worship it.

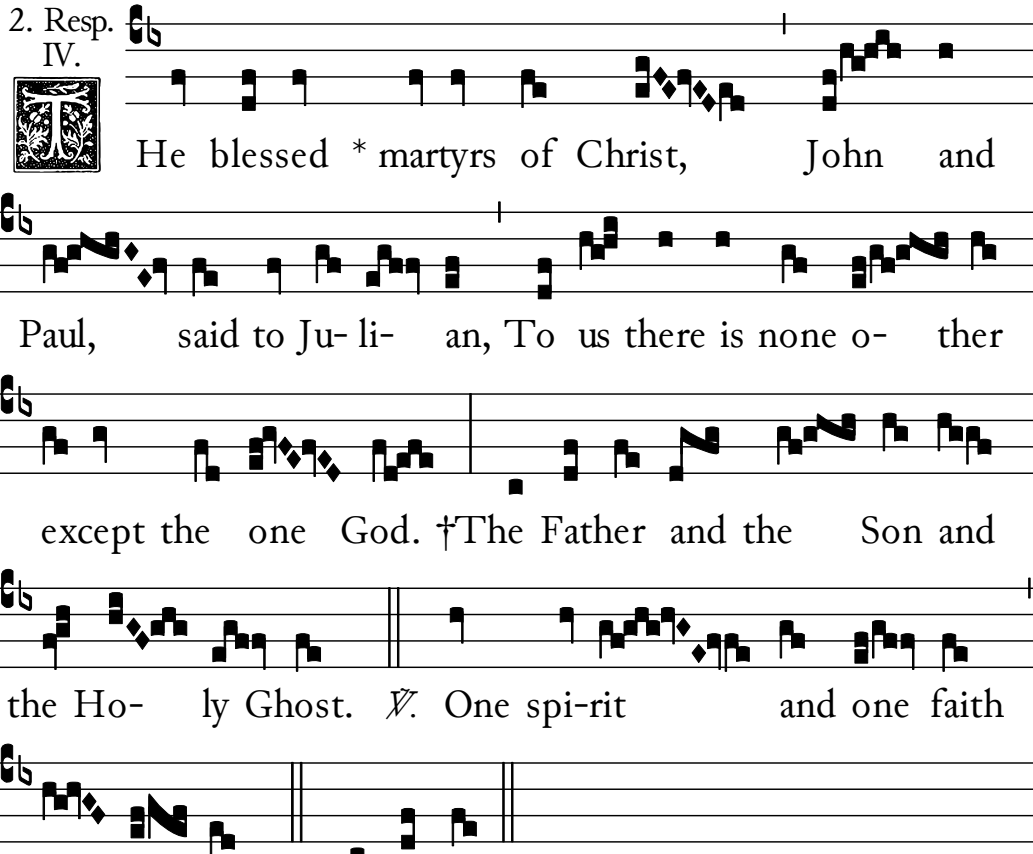
Saints John and Paul, Martyrs.

Which if ye shall not do, ye shall both be slain by the sword. John and Paul said, If thy lord is Julian, have peace with thy lord. To us however

there is no other God, except the one God, the Father and the Son and the Holy Ghost. But thou, O Lord, have mercy upon us.

Beati martyres Christi.

2. Resp. IV.



T He blessed * martyrs of Christ, John and Paul, said to Ju- li- an, To us there is none o- ther except the one God. †The Father and the Son and the Ho- ly Ghost. ✂. One spi-rit and one faith was in them. †The Father.

Lesson iij.

Erentianus therefore, wishing to please Julian, and to punish them without uproar : caused a pit to be made within their house. And when he had beheaded them : he ordered their bodies to be

immediately shrouded and buried. After this, Julian having been killed, and Jovinian, a most Christian man having been made emperor : the church was declared openly, and the Christian religion began to grow and

Saints John and Paul, Martyrs.

rejoice. Now the son of Terentianus, having been vexed by a devil, came to the house of the saints : with the demon crying through his mouth that Paul and John would burn him. Then Terentianus coming, prostrated himself on his face, crying out that he knew not himself to be doing evil

when he had carried out the order of Caesar. Whence it came to pass that, being baptized, the next day he received the grace of Christ. Then, praying and weeping at the place of the saints : his son was cleansed. But thou, O Lord, have mercy upon us.

Paulus et Johannes.

3. Resp.
VII.



Aul * and John said to Te- renti- a-
 nus, If thy lord is Ju- li- an. †Have peace
 with him. ‡To us there is none other ex- cept
 the Lord Je- sus Christ. ⁂ For once he is thrown away
 from the face of God : he wills others to pe- rish
 with him. †Have peace.

∞. Glory be to the Father. 105*. ‡To us.

Before Lauds.

∞. But the righteous shall live for evermore.

∞. And their reward is with the Lord.

☩ *At Lauds.*

Paulus et Johannes dixerunt Juliano.

1. Ant.

VIII.i.



Aul and John * said to Ju-li- an : We worship the one



God which hath made heaven and earth. *Ps.* The Lord is King.
(93./xcij.) [53].

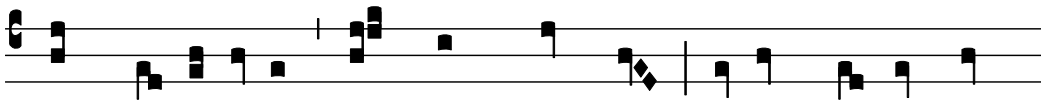
Paulus et Johannes dixerunt ad Terrentianum.

2. Ant.

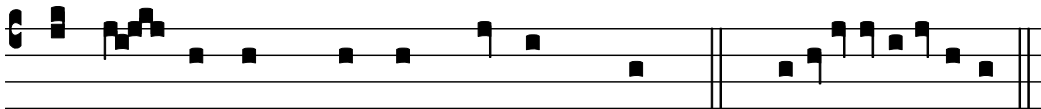
VIII.i.



Aul * and John said to Te-renti- a- nus, If thy



lord be Ju-li- an, have peace with him : to us there is none



other except the Lord Je-sus Christ. *Ps.* O be joyful.
(100./xcix.) [54].

Saints John and Paul, Martyrs.

Johannes et Paulus cognoscentes.

3. Ant.
Ii.



Ohn and Paul, * perceiving the ty-ranny of Ju-li-

an : be-gan to di-tri-bute their goods among the poor.

Ps. O God, thou art my God. (63./lxij.) [55].

Sancti spiritus et anime justorum.

4. Ant.
Iix.



ye ho-ly * spi-rits and ye souls of the righteous :

sing a hymn to God for ev-er. *Ps.* O all ye works. (*Daniel iij.*)
[56].

Johannes et Paulus dixerunt ad Gallicanum.

5. Ant.
Ii.



Ohn and Paul * said unto Gal-li-can : make a vow to

the God of hea-ven, and thou shalt be a greater victor than

Saints John and Paul, Martyrs.



thou hast been. *Ps.* O praise the Lord. (148-50.) [58].

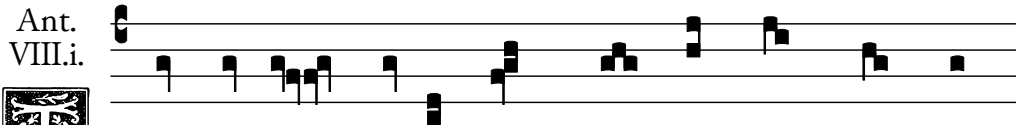
Chapter. These were merciful men. {638}.

Hymn. O glorious King of martyr hosts. *in the Common.* [924].

V. Wonderful is God in his Saints.

R. And glorious in his majesty. *Let the Response be made privately.*

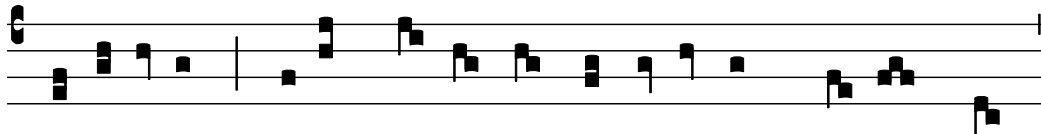
Beati martyres Christi Johannes.



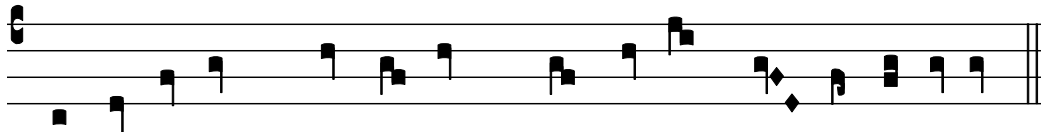
Ant.
VIII.i.



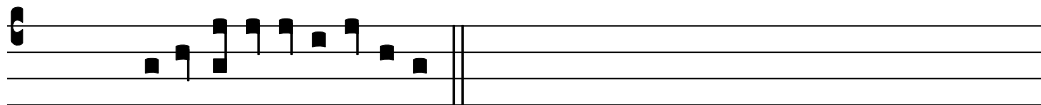
He blessed * martyrs of Christ, John and Paul, said



to Ju-li- an : To us there is none other except the one God,



the Father and the Son and the Ho-ly Ghost, al-le-lu-ya.



Ps. Blessed be the Lord. 68*.

Prayer. We beseech thee, O almighty God. {639}.

Memorial of Saint John the Baptist.

Ant. The child that is born. *as above, iij.* {636}.

V. There was a man. {626}.

Prayer. O God, who hast made this day. {630}.

Then let the usual Memorials be said if it shall not be a Sunday.

¶ *At j.*

Ant. Paul and John. *j. of Lauds.* {643}.

Ps. Save me, O God. (54./liij.) [113].

Ant. Glory to thee, O Trinity. [119].

Ps. Quicumque vult. [119].

¶ *At iij.*

Ant. Paul and John. *ij. of Lauds.* {643}.

Ps. Teach me, O Lord. (119./cxviiij. 33.) [161].

Chapter. These were merciful men. {638}.

Let the Responsories and Verses of the Common of Many Martyrs be said at all the Hours.
[1004].

¶ *At vj.*

Ant. John and Paul. *ij. of Lauds.* {643}.

Ps. My soul hath longed. (119./cxviiij. 81.) [179].

Chapter. Ecclesiasticus xliiij. 14.

¶ Their bodies are buried in peace : but their name liveth for evermore.

¶ *At ix.*

Ant. John and Paul. *v. of Lauds.* {644}.

Ps. Thy testimonies. (119./cxviiij. 129.) [195].

Chapter. Ecclesiasticus xliiij. 15.

¶ He people will tell of their wisdom : and the congregation | will shew forth their praise. *R̄.*
Thanks be to God.

If this Feast of Saints John and Paul shall fall on a Sunday the Service shall be made this way.

¶ *At First Vespers of the Psalms the Ant. The saints through faith. in the Common.* [951].
Ferial Psalms.

Saints John and Paul, Martyrs.

Chapter. These were merciful men. {638}.

R̄. Paul and John said. {640}.

Hymn. The merits of the saints. *in the Common.* [961].

℣. Be glad, O ye righteous, and rejoice in the Lord. *R̄.* And be joyful, all ye that are true of heart. *Let the Response be made privately.*

Ant. These are two olive trees. {638}.

Ps. Magnificat. 63*.

Prayer. We beseech thee, O almighty God. {639}.

¶ *Memorial of Saint John the Baptist : Ant.* Thou, child. *ij.* {636}.

Then let a Memorial be made of the Sunday and of the Trinity with a Procession before the Cross unless it is necessary that another Sunday be entirely deferred : then indeed let not a Memorial be made of the Trinitate or of the Sunday, nor a Procession.

However let Compline be made as on the other non-double Feasts during the year.

¶ *At Matins let ix. Lessons be made : the first three Lessons with the first three R̄R̄. of the first Nocturn of the History of the Common of Many Martyrs, and the three middle Lessons of Saint John the Baptist with the ℣. and R̄R̄. of the first Nocturn, in such a way that the Responsory Before I formed thee. {634}. shall be the vj. R̄. To be sure the final three Lessons are read from the Proper of Saints John and Paul, which are had with the Responsories and ℣. indicated above : and Lauds likewise with this ℣. before the Lessons in iij. Nocturn, of course The souls of the righteous. [1005]. and with the Antiphon Thee they rightly praise. [118]. on Quicunque vult.*

If however the History Deus omnium. shall be begun on this Sunday : let all of the Service be made of the Sunday and let the Feast of Saints John and Paul be deferred until the morrow : and there let three Lessons be made with the R̄R̄. and Lauds as indicated above.

¶ *At Prime and at all the other Hours as is indicated above except that at Prime the Antiphon Thee they rightly praise. is not sung on the Psalm Quicunque vult.*

¶ *At Second Vespers if it shall be a Sunday on the Psalms, Ant.* Paul and John said to Julian. {643}.

Ps. The Lord said. (cix.) [375]. *and the other Sunday Psalms.*

Chapter. These were merciful men. {638}.

Hymn. The glorious King of martyr hosts. [995].

℟̄. Wonderful is God in his Saints.

℞̄. And glorious in his majesty. *Let the Response be made privately.*

Ant. God shall wipe away. [1007].

Ps. Magnificat. 69*.

Prayer. We beseech thee, O almighty God. {639}.

Memorial of Saint John.

Ant. From the womb. *iiij.* {637}.

℟̄. There was a man. {626}.

Prayer as above. {630}.

Then let a Memorial be made of the Sunday if of the same hath been made earlier.

¶ *A Sunday which is within the octave of Saint John the Baptist shall happen variously if it is free of a feast : let the middle Lessons be made of Saint John the Baptist : but otherwise, let only a Memorial of the same be made, except on the day of the Apostles Peter and Paul, for then let only a Memorial be made. Nevertheless on the day of Saints John and Paul if it should be a Sunday : the middle Lessons are of Saint John as is indicated above.*

¶ *On the day of Saints John and Paul : if it shall not be a Sunday, let Vespers of Saint John the Baptist be made this way.*

On the Psalms, Ant. Elizabeth. {626}.

Ferial Psalms.

Chapter. Listen, O Isles. {628}.

Hymn. O for thy spirit. {602}.

℟̄. There was a man. {604}.

Ant. From the womb. {637}.

Ps. Magnificat. 53*.

Prayer. O God, who hast made this day. {630}.

Then let no Memorial be made of the Martyrs John and Paul : but let the usual Memorials be made.

¶ *Fourth Day within the Octave.*

(xxvij. June.)

First Lesson.

Blessed John the Baptist, whose festival we celebrate, today brought heavenly joys into this world through a barren womb. This man also foresaw the Lord to be born by the illumination of the prophetic spirit, and he shewed by the privilege of singular

grace that He was to be born. But by so much did his election shine forth in him, that he might merit to be able to announce the Lord, whether before the beginning of his birth, or by the tongue which he received. But thou, O Lord, have mercy upon us.

Lesson ij.

Finally Elizabeth, the old woman and the new mother, who, before bringing forth her future son, was glad with the duty : with blessed Mary coming to her, in the greeting at her meeting said, Lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. What is this miracle, brethren, which is the newness of so great joys, that Elizabeth attested to

have an infant in her womb, who, not yet himself perceiving, already sensed the coming of the Lord ? Truly this is the most blessed of infants, which, as yet confined within the the flesh of the mother, shewed the Saviour of the world to be present, seeing that he had revealed by prophetic spirit what he was not yet able to by speech. But thou, O Lord, have mercy upon us.

Lesson iij.

NO one is ignorant, O beloved ones, that every infant coming forth from the maternal womb, at their introduction to the light, resoundeth with sorrowful cries. Only the Baptist of the Lord, beyond the law of those who are born,

anticipated his birth with joy and gladness. And how fitting it was, brethren, that from a sterile mother he might be born who would reveal the fruitfulness of the Virgin, to the extent that he might shew forth the wonderful birth of a wondrous child.

Indeed how stupendous and how magnificent it is, that Zacharias the priest, the father of the future prophet, because he did not believe this thing which was done by the speaking of an angel, lost the use of <his> speech, until with the promise having been fulfilled, with the

announcement of the name of the new child, the bonds of his father's tongue were released. For the mouth, which the angel had closed, having been promised by the angel, the son opened. But thou, O Lord, have mercy upon us.

¶ *Likewise other Lessons of Saint John the Baptist.*

First Lesson.

When he was hesitant concerning the naming of the infant by relatives and neighbours, the mute father, suddenly receiving his former faculty of speech, revealed the propriety of his true name, which he had learned, with an angel dictating : that he who silently awaited the heavenly instruction might speak the name of his son, and that the anxious old man might

acknowledge that he had been delivered to him through him, whom he had not believed would be born of himself, and would no longer doubt that he had either been promised or born from heaven, for the sake of which he demonstrated that he had both lost and regained his speech. But thou, O Lord, have mercy upon us.

Lesson ij.

What is more glorious, brethren, in this religion, what is more outstanding in this faith, in which a barren woman conceiveth, a Virgin beareth, a mute speaketh, and within the secrets of a mother's flesh an infant prepareth future joys of the whole world ? For mortal nature was not able to keep its order under the old law, when the mystery of the new

divine grace was prepared for the salvation of all. This then is John, of whom Isaiah prophesied, The voice of him that crieth in the wilderness : Prepare ye the way of the Lord, make straight a highway for our God. The voice, it saith, of him that crieth. And how well is said, the voice, which mouth, full of joy, proclaimed the Only-begotten of God coming

from the heavens in the flesh of man. Rightly is it said, whose thundering proclamation of the mystery of

human redemption from death began to be heard by one formerly deaf. But thou, O Lord, have mercy upon us.

Lesson iij.

FOr just as the venerable Baptist opened the tongue of a mute father : so he opened the ears of men to the grace of salvation. But he cried in the desert, where neither an insolent crowd might make a noise at his preaching, nor an unbelieving hearer laugh. But these only could hear : who, while he was preaching the word of salvation, might seek only the office of divine worship. Let us hear besides, brethren, what the messenger of our Saviour preached for the progress of all. Prepare ye, it saith, the way of the Lord, make straight a highway for our God. He prepareth the way for the Lord, who

spitteth out the luxurious pleasures of the flesh, and, being supported with the whole spirit of his mind, girdeth himself to God with the strength of chastity. He prepareth the best way for the Lord, who restraineth his thoughts of covetousness foaming with waves with the tranquility of a serene conscience. He prepareth the way for the Lord, who, trampling the wine of vain idols and the inventions of all supersitions, seeketh the worship and true faith of the living God. But thou, O Lord, have mercy upon us.

The rest as indicated above. {632}.

¶ *Saint Leo, Pope and Confessor.*

(xxviiij. June.)

Prayer.

Ⓔ God, who hast made blessed Leo the bishop coequal of thy saints in merits, mercifully grant : that we who keep the feast of his

commemoration, may also imitate the example of his life. Through Jesus Christ.

¶ *Memorial of Saint John.*

Ant. Among them that are born. *as above j.* {635}.

℟. There was a man. {626}.

Prayer as above. {630}.

¶ *At Matins iij. Lessons with a Nocturn (whenever it occurs outside of a Sunday or the Feast of the Trinity or the Octave of Corpus Christi, granted that it occurs within the Octave of Corpus Christi, except when the Octave is made with Rulers of the Choir) on account of the Vigil, let all the rest be made of the Feast until the Mass which shall be of Vigil.*

And if this Vigil should by chance fall within the Octave of Corpus Christi, then let a Memorial be made of Saint Leo.

Double Invitatory and Te Deum. without a Nocturn.

First Lesson.

Ⓔ Leo, the youngest of his father Paul, by birth a Sicilian, sat in the chair of the papacy for ten months and seventeen days. He was a most eloquent man, and well instructed in the divine scriptures, educated in the Greek and Latin languages, outstanding in song and psalmody : likewise eloquent in scholarly

language, an encourager of all good works, who embodied the most flourishing knowledge of the people, was a lover of poverty, and was solicitous not only for piety of mind, but also for the earnestness of his labour toward provision for the needy. But thou, O Lord, have mercy upon us.

Lesson ij.

This Leo received the sixth holy synod, which was in recent years celebrated in the royal city by the providence of God : and at the same time with him legates of the apostolic see, and two patriarchs, that is, of Constantinople and Antioch, and also one hundred and fifty bishops. Which, to be sure, being transcribed in Greek, he translated most assiduously into Latin. This synod

was conducted by the execution and assembling of the most pious and most merciful prince Constantine the great, within his royal palace. In which heretics were condemned who said or preached only one will and operation in the Lord Jesus Christ : whilst the catholic church believeth and preacheth in him two wills and works. But thou, O Lord, have mercy upon us.

Lesson iij.

During the time of this most blessed pope, under the order of the most merciful prince, the church of Ravenna was restored under the order of the apostolic see : so that, the archbishop being dead, he who had been elected according to the ancient practice should come to the city of Rome to be ordained. He

made a decree that is preserved in the archives of the church of Rome, that one being ordained archbishop ought not to pay custom for the use of a pallium or for the divers offices of the church. He was buried with blessed Peter the Apostle on the fourth of the Kalends of July. But thou, O Lord, have mercy upon us.

☩ *Memorial of Saint John.*

Ant. Thou, child. *as above ij.* {636}.

℟. There was a man. {626}.

Prayer as above. {630}.

All the rest at Vespers and at Matins and at the other Hours is said from the Common of One Confessor and Bishop. [1019].



¶ *On the Vigil of the Apostles Peter and Paul.*

(xxviiij. June.)

At Vespers.

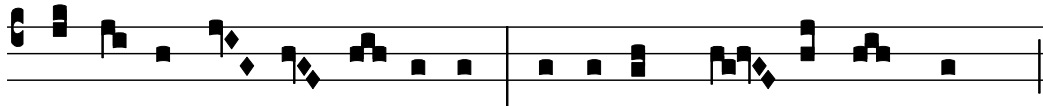
On the Psalms.

Quem dicunt homines esse.

Ant.
VIII.i.



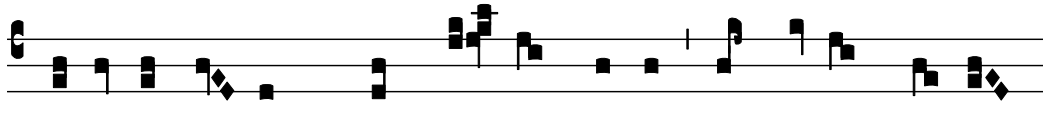
Hom do men say * that I the Son of man am ? said



Je-sus unto his dis-ciples. Pe-ter answer- ed and said :

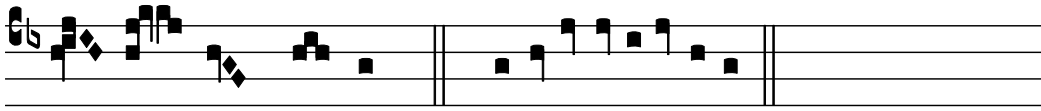


Thou art the Christ, the Son of the liv- ing God. And



I say unto thee, That thou art Pe-ter, and upon this rock

Saints Peter and Paul, Apostles.



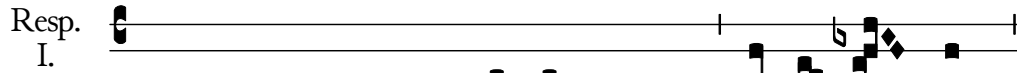
I will build my church. S. A. E.

Ferial Psalms.

Chapter. Acts xij. 5.

Peter therefore was kept in prison : but prayer was made without ceasing of the church unto God for him.

Cornelius centurio.

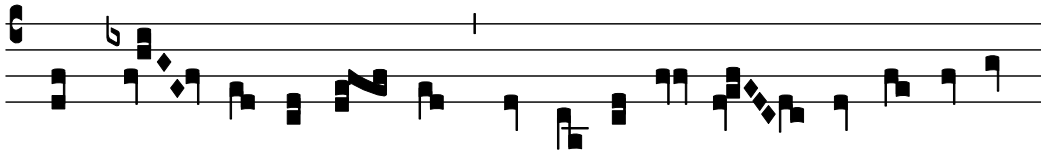


Resp.

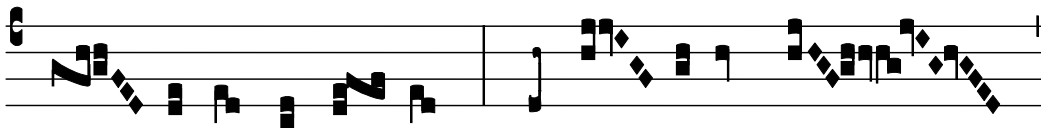
I.



Orne- li- us * the centu- ri- on, a de- vout man,



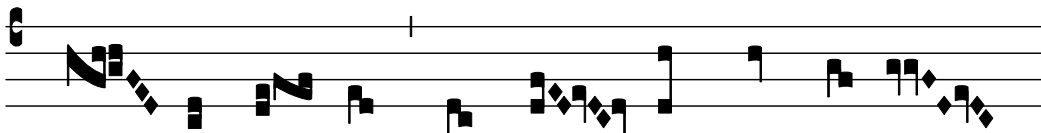
and one that feared God, saw in a vi- sion an angel of



God say- ing unto him. †Corne- li- us, send,

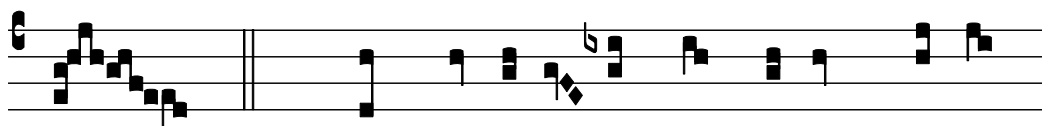


and call for one Si- mon, whose surname is Pe- ter.



‡He shall tell thee what thou oughtest to do.

Saints Peter and Paul, Apostles.



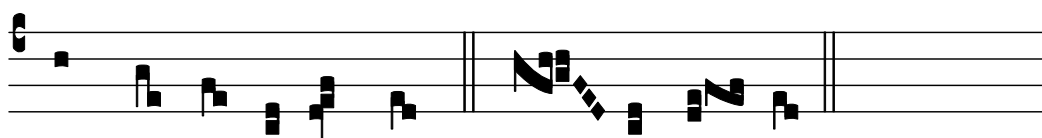
∞. While Corne-li- us was pray-ing, not yet



reborn in Christ : an angel appear-ed unto him say-ing.



†Corne- li- us. ∞. Glo-ry be to the Father and to the Son :

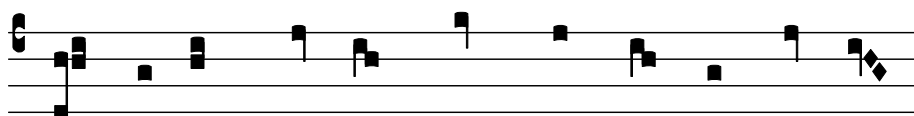


and to the Ho-ly Ghost. ‡He shall tell thee.

This following melody is sung on this Hymn at both Vespers and at Matins and on the Octave Day at Vespers but not at Matins.

Aurea luce.

Hymn.
I.



Ith golden splendour, * and with rose- ate loveli-



ness, Thou didst il-lu-mine, Light of Light, the u-ni-verse ;

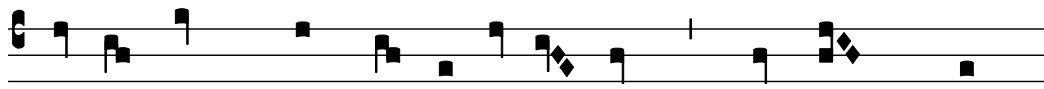


The heav'ns a-dorn-ing with a glorious martyrdom, This day,

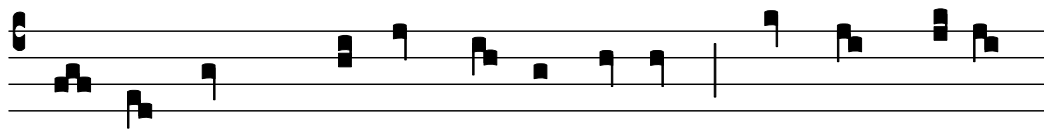
Saints Peter and Paul, Apostles.



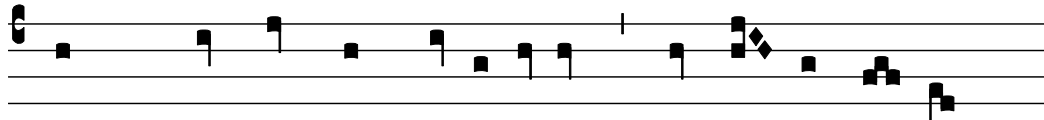
which bring-eth pardon to the pe-ni-tent. 2. Ce-les-tial



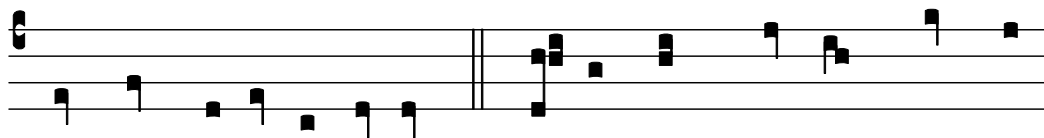
Ward-er ! earth's In-struc-tor e-lo-quent ! The world's dread



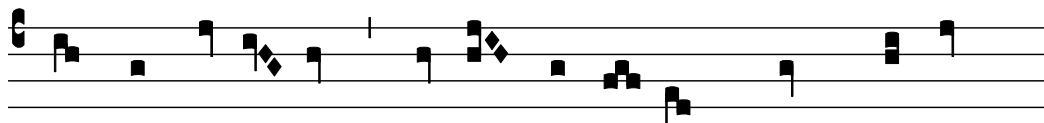
jud-ges, lights mankind en-lighten-ing, By cross tri-um-



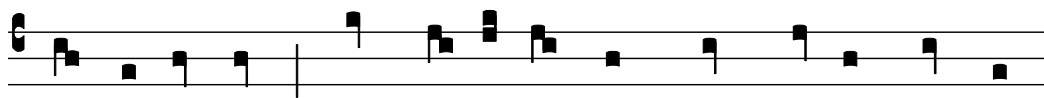
phant, by the sword victo-ri-ous, Now are ye lau-relled,



life's im-mortal se-na-tors. 3. Pe-ter, good shepherd, may thy



ceaseless o-ri-sons, For us pre-vail-ing, break the bands



of wickedness ; For thou of old time didst re-ceive autho-

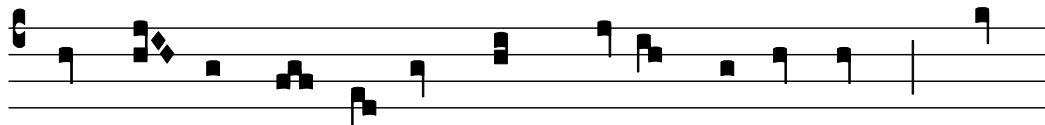


ri-ty The gates to o-pen, or to close, of Pa-ra-dise.

Saints Peter and Paul, Apostles.



4. O by thy doctrine, Paul, thou sage il-lustri- ous,



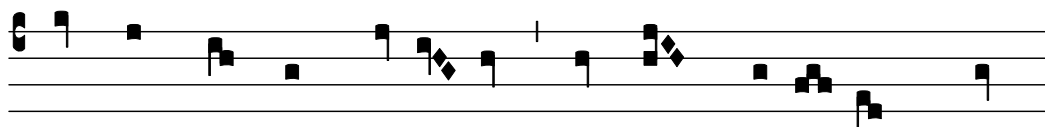
Guide us in vir-tue, raise our spi-rits heavenwards ; Till



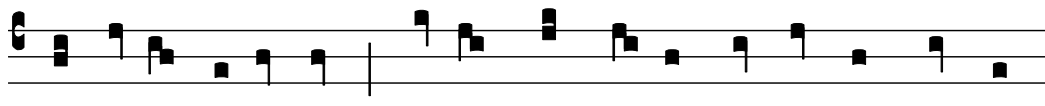
per-fect knowledge stream on us a-bundantly, And that



which on-ly is in part be done away. 5. Twin o-live-branches,



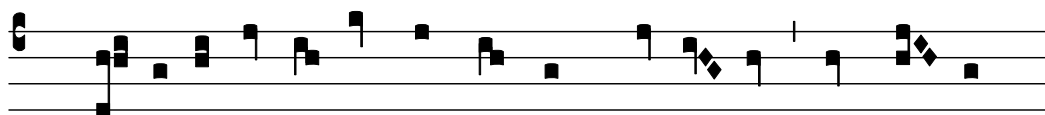
one in matchless ho-li- ness, Join your pe-ti-tions, that,



the body morti-fied, We all may dai-ly grow in faith unwa-

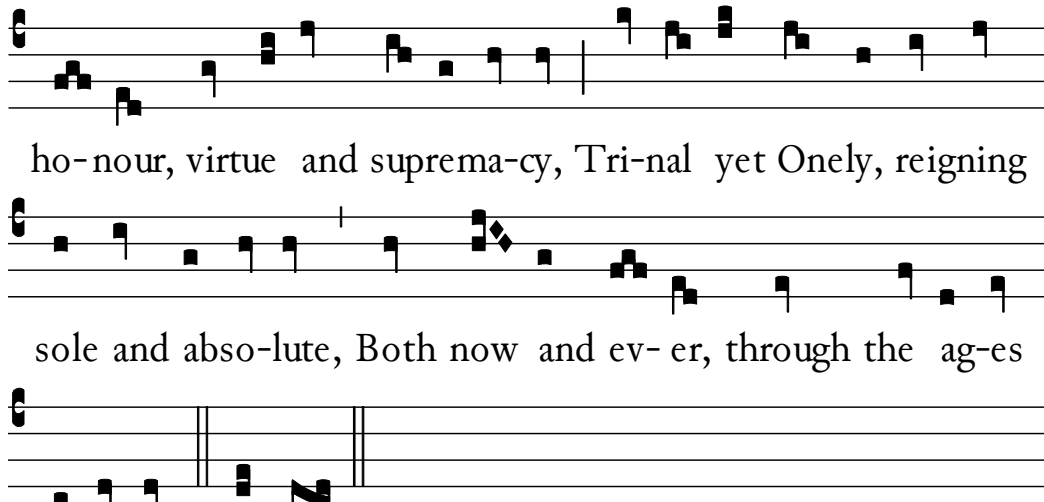


ver-ing, In hope coura-geous, doubly filled with cha-ri-ty.



6. Glo-ry e-ternal to the bles-sed Tri-ni- ty, With laud and

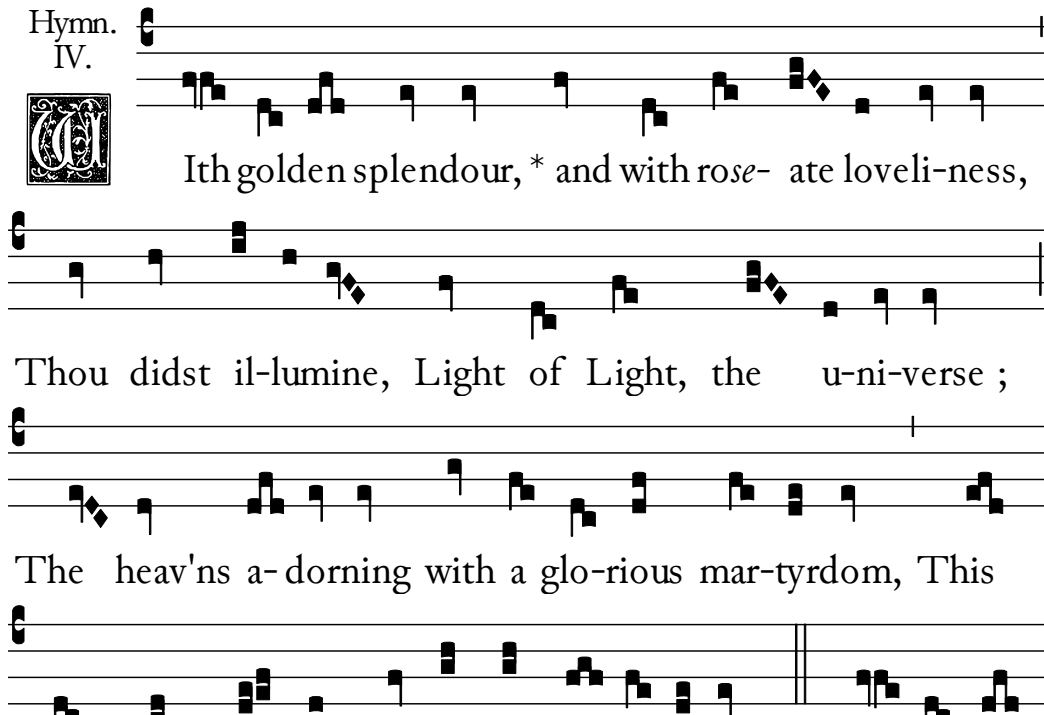
Saints Peter and Paul, Apostles.



ho-nour, virtue and suprema-cy, Tri-nal yet Onely, reigning
sole and abso-lute, Both now and ev-er, through the ag-es
infi-nite. Amen.

This following melody is sung during the Octave whether at Vespers or at Matins on this Hymn, and on the Octave at Matins only.

Hymn.
IV.

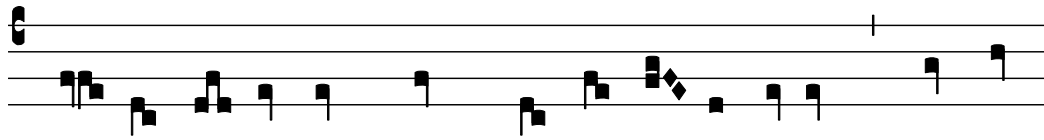


Ith golden splendour, * and with rose-ate loveli-ness,
Thou didst il-lumine, Light of Light, the u-ni-verse ;
The heav'ns a-dorning with a glo-rious mar-tyrdom, This
day, which bring-eth pardon to the pe-ni-tent. 2. Ce-lestial

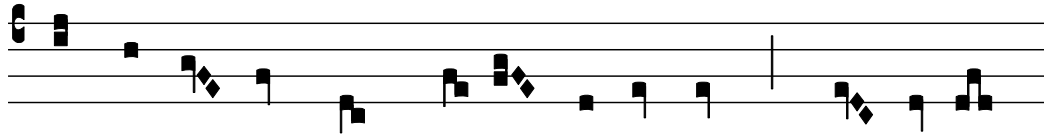
Saints Peter and Paul, Apostles.

Warder ! earth's Instruc-tor e-loquent ! The world's dread
judges, lights mankind en-lighten-ing, By cross tri- um-
phant, by the sword victo-ri-ous, Now are ye lau-relled,
life's immortal se-na-tors. 3. Pe- ter, good shepherd, may
thy ceaseless o-ri-sons, For us pre-vail-ing, break the bands
of wickedness ; For thou of old time didst re-ceive autho-
ri-ty The gates to o-pen, or to close, of Pa-ra-dise.

Saints Peter and Paul, Apostles.



4. O by thy doctrine, Paul, thou sage illustrious, Guide us



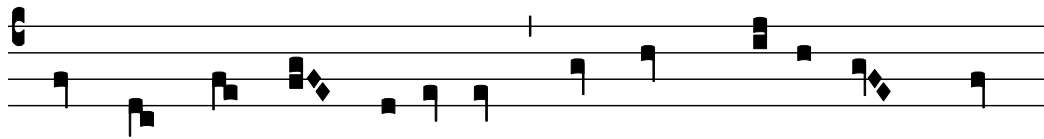
in virtue, raise our spirits heavenwards ; Till perfect



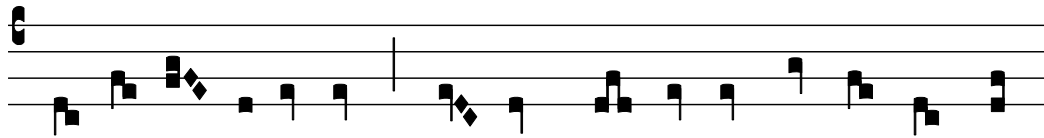
knowledge stream on us abundantly, And that which on-



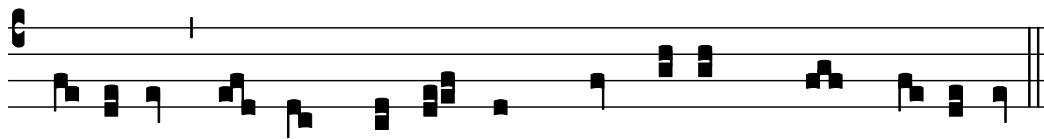
ly is in part be done away. 5. Twin olive-branches,



one in matchless holiness, Join your petitions, that,

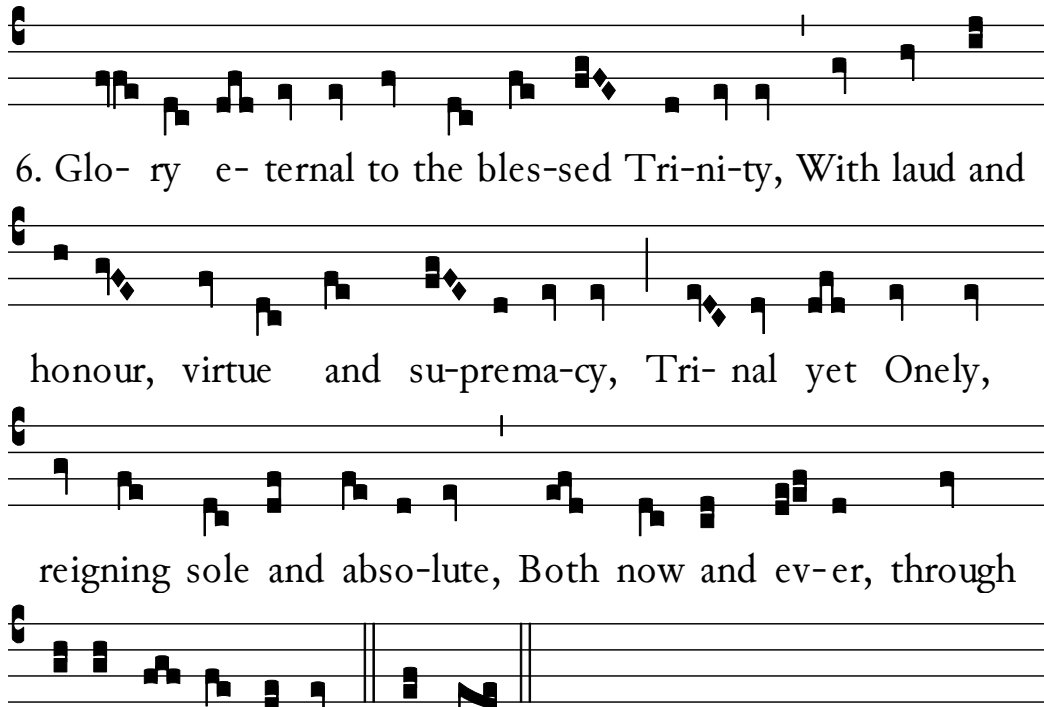


the body mortified, We all may daily grow in faith un-



wa-ver-ing, In hope courageous, doubly filled with charity.

Saints Peter and Paul, Apostles.



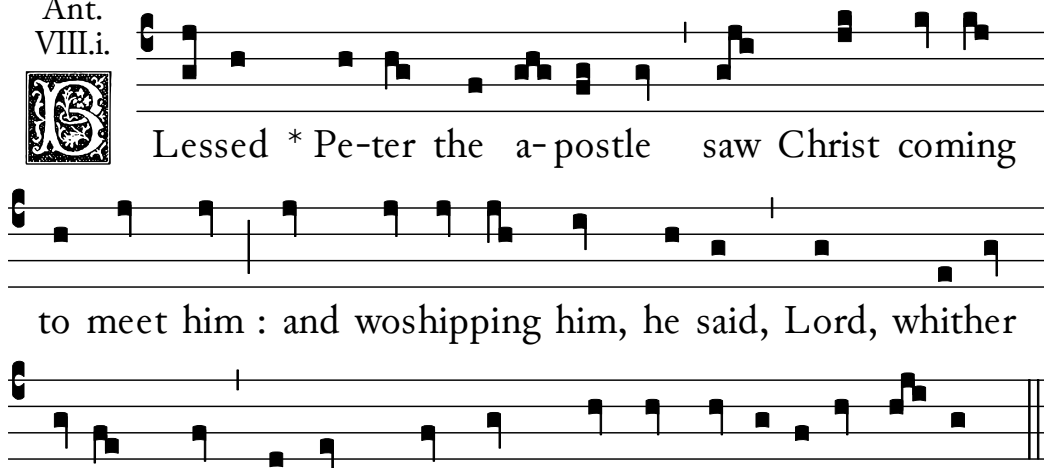
6. Glo- ry e- ternal to the bles- sed Tri- ni- ty, With laud and
honour, virtue and su- prema- cy, Tri- nal yet Onely,
reigning sole and abso- lute, Both now and ev- er, through
the ag- es in- fi- nite. Amen.

∕. Thou art Peter.

℞. And upon this rock I will build my Church. *Let the response be made privately.*

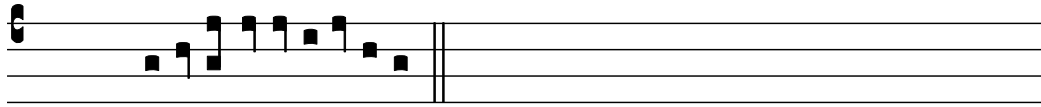
Beatus Petrus apostolus.

Ant.
VIII.i.



Lessed * Pe- ter the a- postle saw Christ coming
to meet him : and woshipping him, he said, Lord, whither
go- est thou? I come to Rome to be cru- ci- fi- ed a- gain.

Saints Peter and Paul, Apostles.



Ps. My soul doth magnify. 69.*

Prayer.

Ⓞ God, who grantest us to prevent the glorious birthdays of the blessed apostles Peter and Paul : grant, we beseech thee : that we may

ever be both prevented by their favours and aided by their prayers. Through Jesus Christ.

Let no Memorial be made of Saint John at this Vespers nor at Matins nor at Second Vespers.

Ⓞ *At Compline let all be made as on the Feast of the Holy Trinity. [476].*

On the Birthday of the Apostles.

(xxix. June.)

☩ *At Matins.*

Christum regem regum.

Invit.
IV.v.



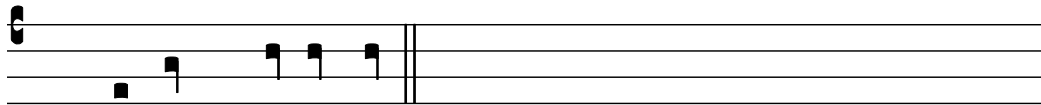
come * let us worship Christ the Lord, the



King of kings. †Who by the cross didst Saint Peter His



bles- sed martyr and a-pos-tle To endless glo-ry bring.



Ps. O come, let us sing. 24*.

Hymn. With golden splendour. {656}.

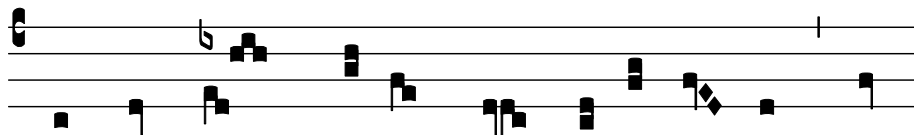
☩ *In the j. Nocturn.*

In plateis ponebantur infirmi.

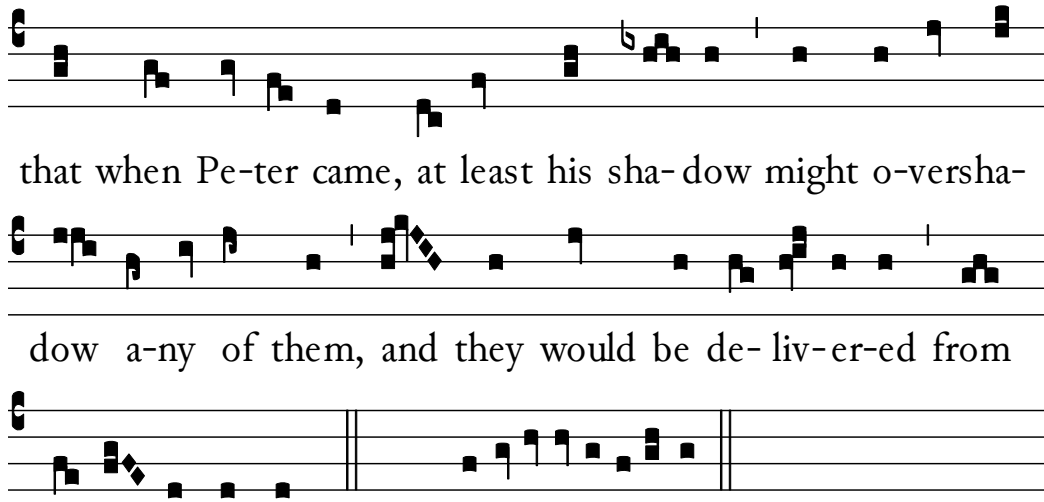
1. Ant.
I.i.



N the streets * the sick were plac-ed on beds, so



Saints Peter and Paul, Apostles.

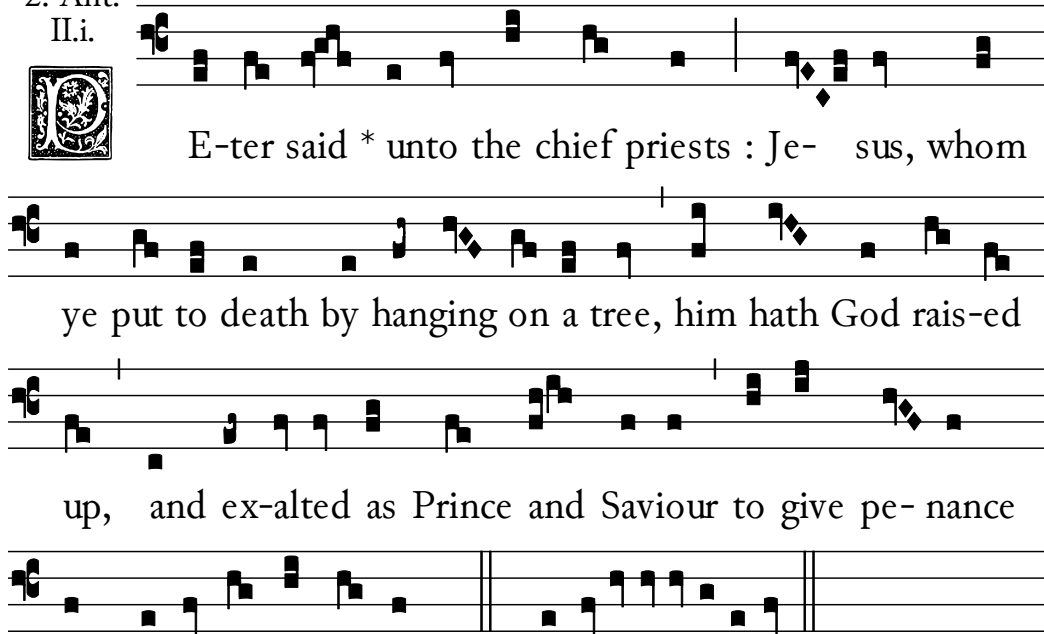


that when Pe-ter came, at least his sha-dow might o-versha-
dow a-ny of them, and they would be de-liv-er-ed from
their in-firmi-ties. *Ps.* The heavens declare. (19./xviij.) [41].

Ait Petrus principibus sacerdotem.

2. Ant.

II.i.



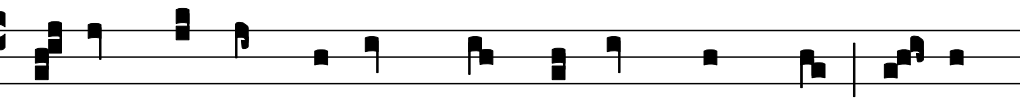
E-ter said * unto the chief priests : Je- sus, whom
ye put to death by hanging on a tree, him hath God rais-ed
up, and ex-alted as Prince and Saviour to give pe-nance
for the remission of sins. *Ps.* I will always give thanks.
(34./xxxiiij.) [214].

Petrus apostolus dixit paralytico.

3. Ant.
III.ii.



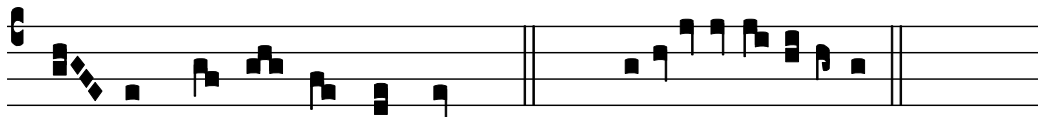
E-ter * the a-postle said to the pa-ra-li-tic : Ae-



ne- as, the Lord Je-sus Christ mak-eth thee whole : a- rise,



and make thy bed : who rose imme-di-ately : and all which



saw him turned to the Lord. *Ps.* My heart is inditing. (45./xliiij.)
[259].

V. Their sound is gone out into all lands. *R.* And their words into the ends of the world. *Let the Response be made privately.*

Lesson j. Leo, Pope, Sermon j. of these Apostles.

He whole world, dearly beloved, is a sharer in all the holy solemnities of the saints, and loyalty to the one faith demandeth that whatsoever is recalled as done for the salvation of all men, should be celebrated everywhere with common rejoicings. But yet today's festival, apart from that reverence which it has gained throughout the world, is venerated with special and

proper exultation in our city : that where the death of the chief apostles was glorified, there on the day of their martyrdom may be a predominance of joy. These are the men : through whom the Gospel of Christ shone forth unto thee, O Rome. And by whom thou, who wast the teacher of error, hast been made the disciple of Truth. But thou, O Lord, have mercy upon us.

Saints Peter and Paul, Apostles.

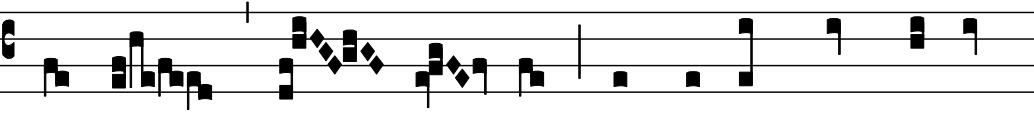
Symon Petre antequam de navi.

1. Resp.

VII.



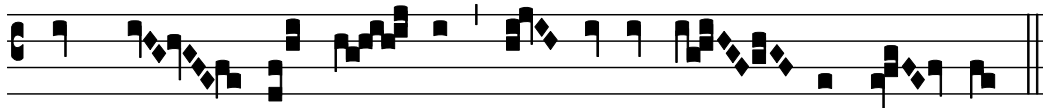
I-mon * Pe- ter, be-fore I cal- led thee from



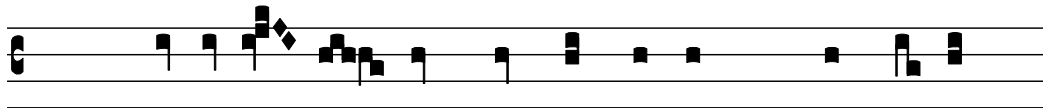
the ship, I knew thee : and I have set thee as



prince o-ver my peo- ple. †And the keys of the



kingdom of hea- ven have I giv-en unto thee.



℣. Whatso-ev- er thou shalt bind on earth, shall be bound



in hea- ven : and whatso-ev-er thou shalt loose on earth,



shall be loos- ed in hea- ven. †And the keys.

Lesson ij.

Hese are thy holy fathers and
true shepherds, who founded
thee in the heavenly kingdoms, built

thee much better and much stronger
and more blessed, than those by
whose zeal the first foundations of thy

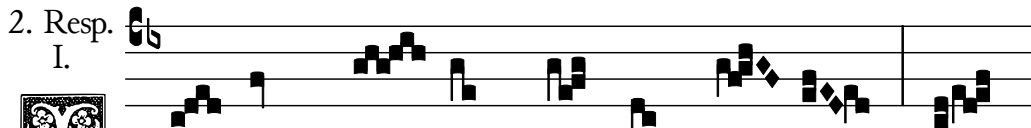
Saints Peter and Paul, Apostles.

walls had been laid : of whom the one that gave thee thy name defiled thee with his brother's blood. These are they who promoted thee to such glory as a holy nation, made thee a chosen people, a priestly and royal city, and the head of the world through the holy seat of blessed Peter, that they might govern more

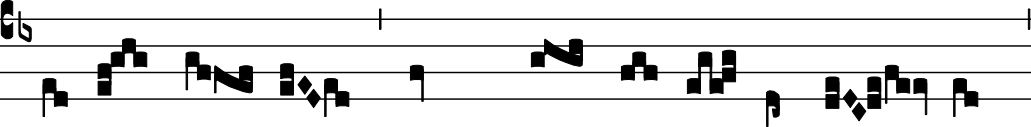
broadly with divine religion than with earthly domination. Although thy rule hath been increased, O Rome, by many victories on land and sea : yet what thy labour in war hath subdued is less than what the peace of Christ hath made subject. But thou, O Lord, have mercy upon us.

Ego pro te rogavi Petre.

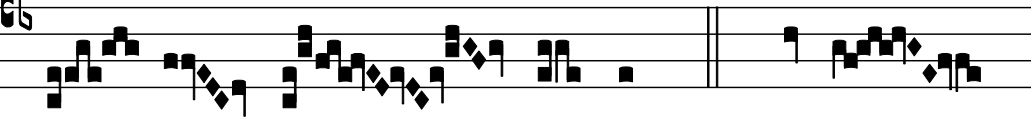
2. Resp. I.



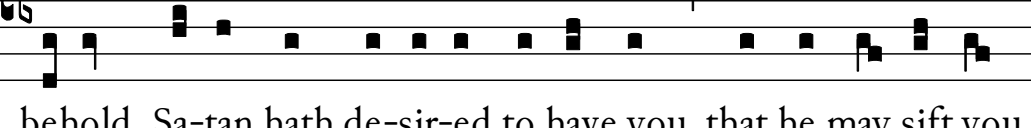
Have pray- ed * for thee, Pe- ter. †That




thy faith fail not, and when thou art conver- ted,



strength- en thy breth-ren. ✠. Simon,



behold, Sa-tan hath de-sir-ed to have you, that he may sift you



as wheat : but I have pray-ed for thee. †That thy faith.

Lesson iij.

FOr the good, righteous, almighty God, who hath never withheld his mercy from the human race, and hath always instructed all mortals alike in the knowledge of his most abundant blessings, hath always, by a more secret counsel and a deeper tenderness, shewn pity upon the wanderers' voluntary blindness and proclivities to degenerate into wickedness, by sending his co-equal and co-eternal Word, which being made flesh so united the divine nature with the human, that his inclination to the lowest might become our advancement to the highest. But in order that the effect of his ineffable grace might be spread throughout the world, divine providence prepared the Roman kingdom. With whose growth having

reached such limits, the whole multitude of nations are brought into close connection. For the disposition was especially congenial for the divine work, that many kingdoms might be confederated under one rule, so that the preaching might quickly become accessible to the people at large, which were held under the control of one state. But this state, ignoring the Author of its advancement, seeing that it ruled over almost all nations, was enthralled by the errors of all nations, and seemed to itself to have supported religion greatly, because it had rejected no falsehood. Whence the closer it was bound by the devil : the more wonderfully it was freed by Christ. But thou, O Lord, have mercy upon us.

Si diligis me Symon Petre.

3. Resp.
VI.



F thou lov-est me, * Si-mon Pe- ter, feed



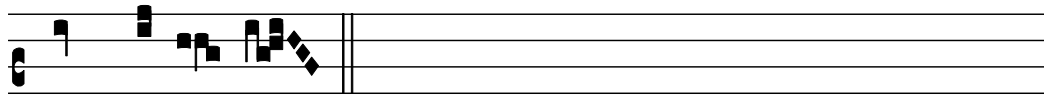
my sheep. Lord, thou know-est that I love thee.



†And I lay down my life for thee. ⁊. Though



I should die with thee, yet will I not de-ny thee.



†And I lay down.

⁊. Glory be to the Father. 105*. †And I lay down.

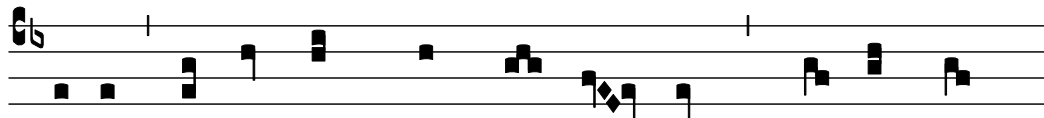
¶ *In the ij. Nocturn.*

Factum est ut quedam discipula.

4. Ant.
IV.i.



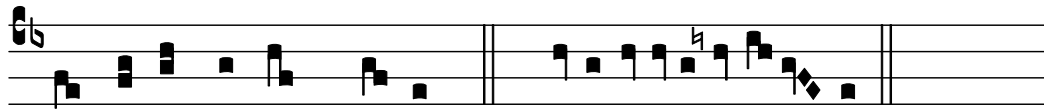
T came to pass, * that a certain disciple named Ta-



bitha, full of good works and almsdeeds, was sick, and



di-ed : now the disciples sent to Pe-ter be-seeching : Do



not de-lay to come to us. *Ps.* O clap your hands. (47./xlvi.)

[261].

Saints Peter and Paul, Apostles.

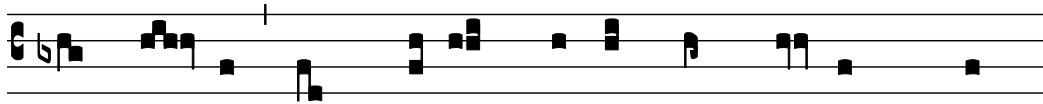
Adveniente Petro.

5. Ant.

V.i.



Hen Pe-ter was come, * all the wi-dows stood by



him weep-ing and shewing the coats and garments which



Dorcas made while she was with them. *Ps.* Hear my crying.

(61./lx.) [282].

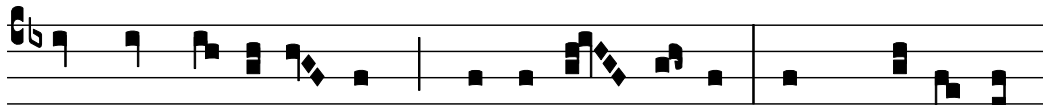
Ponens Petrus genua sua.

6. Ant.

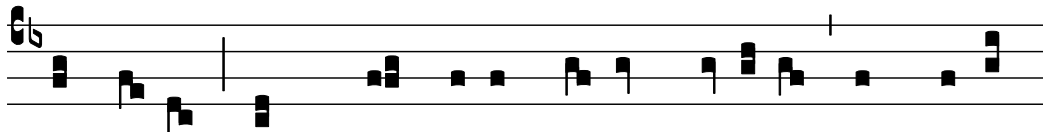
VI.



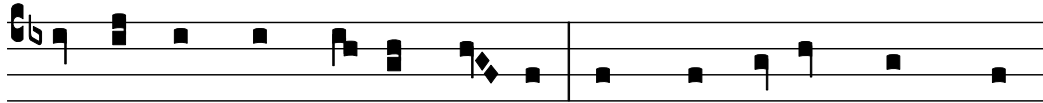
E- ter * kneel-ed down and pray-ed, and turning



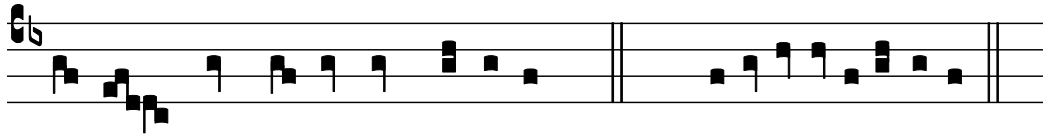
him to the body said : Ta-bitha, a- rise. and she o-pen-



ed her eyes, and when she saw Pe-ter, she sat up, and he gave



her his hand, and lift-ed her up. And to the saints and the



wi-dows, he pre-sented her a-live. *Ps.* Hear my voice. (64.lxiiij.)
[284].

℣. Thou shalt make them princes in all lands.

℟. They shall remember thy name, O Lord. *Let the Response be made privately.*

Lesson iiij.

When the twelve apostles, through the Holy Ghost, had received the speech of all tongues, with the world being divided into parts among themselves for instructing in the Gospel : the most blessed Peter, Prince of the apostolic order, was appointed to the citadel of the Roman empire, that the light of truth, which would be revealed for the salvation of all nations, might spread more effectively throughout the body of the world from the head itself. For what nation had no men

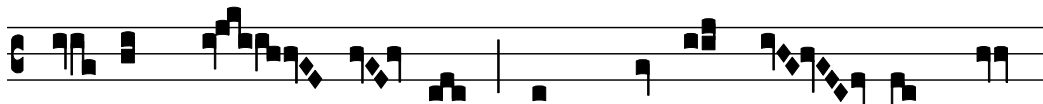
then living in this city, or what peoples would not come to know what Rome had learned ? Here philosophical opinions were pruned, here the vanities of earthly wisdom were dissolved, here the cult of demons refuted, here the blasphemies of all sacrifices were to be destroyed : where the most persistent superstition had gathered together whatsoever vain errors had been established anywhere. But thou, O Lord, have mercy upon us.

Tu es Petrus.

4. Resp.
VII.

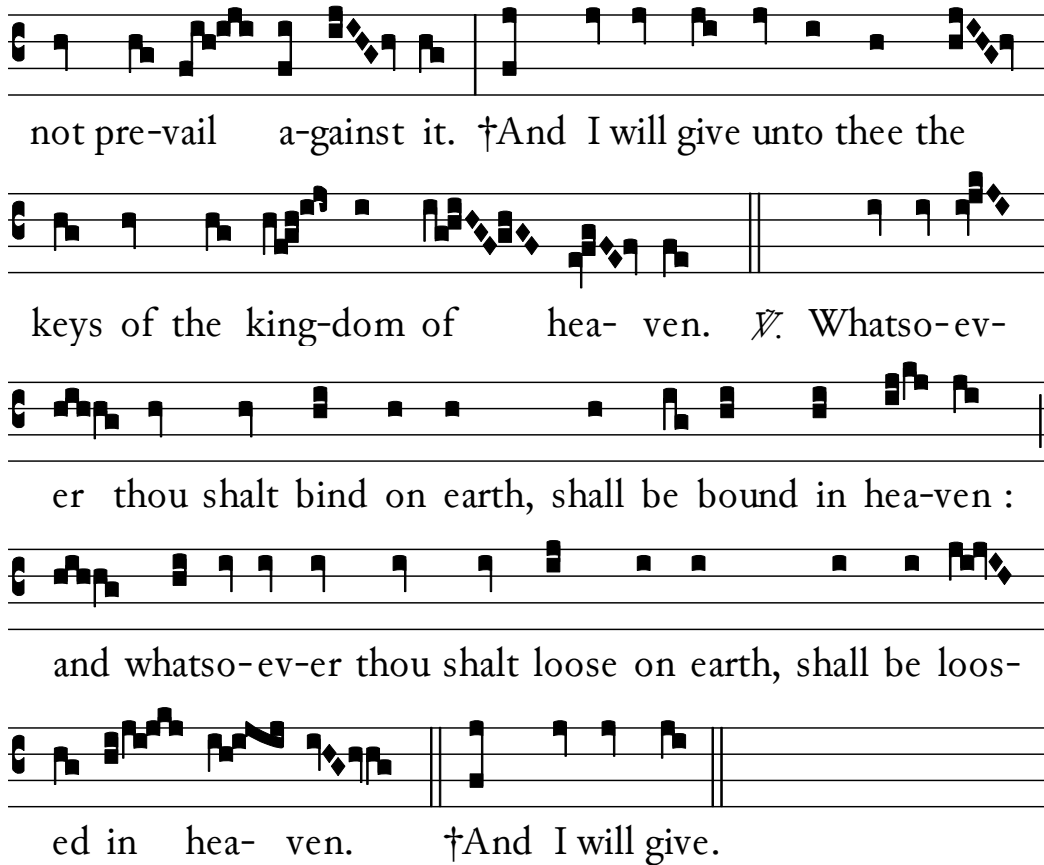


Hou art * Pe- ter, and upon this rock



I will build my Church : and the gates of hell shall

Saints Peter and Paul, Apostles.



not pre-vail a-against it. †And I will give unto thee the
keys of the king-dom of hea- ven. ✂. Whatso-ev-
er thou shalt bind on earth, shall be bound in hea-ven :
and whatso-ev-er thou shalt loose on earth, shall be loos-
ed in hea- ven. †And I will give.

Lesson v.

O this city, therefore, O most blessed Peter the Apostle, thou fearest not to come : and as the companion of thy glory, Paul the Apostle, as yet still occupied with regulating other churches, enterest into this forest of roaring beasts, and most turbulent depth of ocean, more firmly than when thou didst walk upon the sea. Nor dost thou fear Rome, the mistress of the world : who in the house of Caiphas, had become frightened by the handmaid

of the priest. Can it be that there in any less power in Claudius, or cruelty in Nero that in the judgment of Pilate or the savageness of the Jews ? The force of love therefore conquered the substance of fear, neither reckoned thee to yield to the terror, while thou wast considering the safety of those men whom thou hadst undertaken to love. But this feeling of fearless charity thou hadst already conveyed, O blessed Peter, when the confession of thy love for the Lord

was confirmed by the mystery of the threefold interrogation. Nor hath any other thing been demanded of this intent of thy mind, than that thou shouldst bestow the food wherewith

thou had thyself been enriched, on feeding the sheep of Him whom thou didst love. But thou, O Lord, have mercy upon us.

Tu es pastor ovium.

5. Resp.
VIII.



Hou art * the shepherd of the sheep, the prince

of the a- pos- tles : unto thee hath God de-liv- er-

ed all the king- doms of the world. †And there- fore un-

to thee were de-liv-er- ed the keys of the kingdom

of hea- ven. ✂. For unto thee hast been bes-towed

by God the power of bind- ing and loos- ing.

†And therefore.

Lesson vj.

MAny miraculous signs, many gifts of graces, many proofs of power, likewise increased thy confidence. Thou hadst already instructed the people which from those of the circumcision had believed : thou hadst already founded the church of Antioch, where the dignity of the name of Christian didst first arise, thou hadst already filled Pontus, Galatia, Cappadocia and Bithynia with the precepts of evangelical preaching. Neither doubting as to the progress of the work, nor ignorant of the span of thy life, thou didst bring the trophy of the cross of Christ into the citael of Rome. Whereupon also, meeting thy blessed co-apostle and special teacher of the Gentiles, Paul, he was associated with thee in the same spirit. Therefore these two illustrious shoots of the divine seed have sprouted up so much offspring, as thousands of blessed martyrs are

bearing witness, which, rivalling the triumphs of the apostles, have embraced out city far and wide in purple and ruddy throngs, and, as if composed by the honour of many gems, hath crowned it with a single diadem. Of whose protection, dearly beloved, divinely prepared for us, indeed there should be rejoicing everywhere in commemoration of all the saints : but in the excellence of these fathers we must rightly boast more exultantly, whom the grace of God hath advanced to such a height, that he might establish them as it were the twin lights of the eyes in the body whose head is Christ. Concerning their merits, which surpass all power of speech, we ought to feel nothing different, nothing separate : because they are equal in election, and alike in labour, and the end hath made them equals. But thou, O Lord, have mercy upon us.

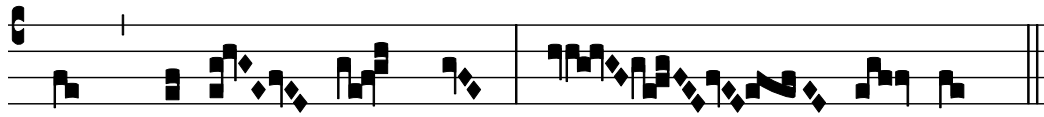
Petre amas me ?

6. Resp.
IV.

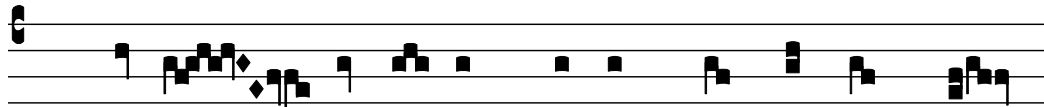


E-ter, * lov-est thou me ? Thou know- est,

Saints Peter and Paul, Apostles.



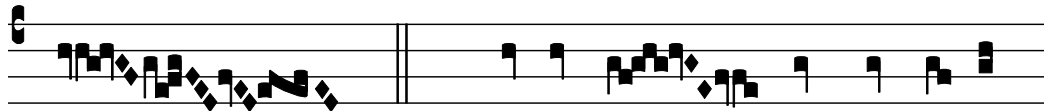
Lord, that I love thee. †Feed my sheep.



∇. Simon, son of John, lov-est thou me more than



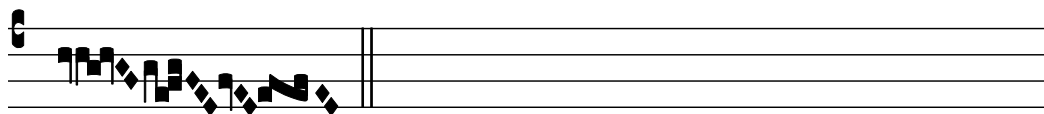
these? Thou knowest, Lord, that I love thee.



†Feed. ∇. Glo-ry be to the Father



and to the Son: and to the Ho-ly Ghost.



†Feed.

☪ *In the iij. Nocturn.*

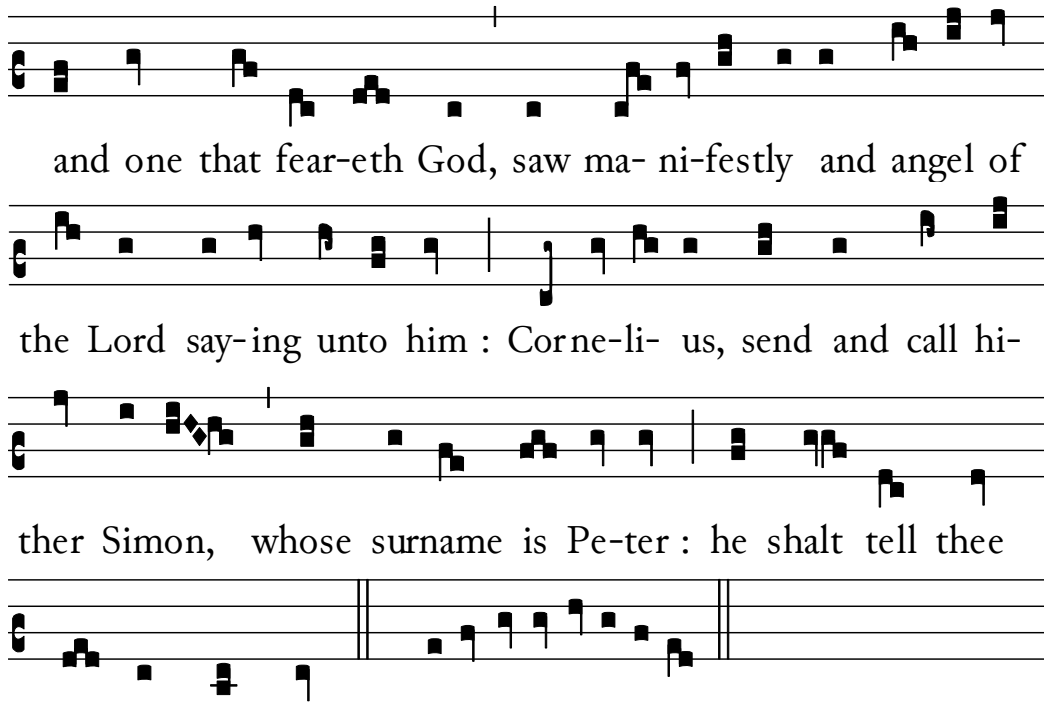
Cornelius centurio.

7. Ant.
VII.i.



Orne- li- us * the centu- ri- on, a re- ligi- ous man,

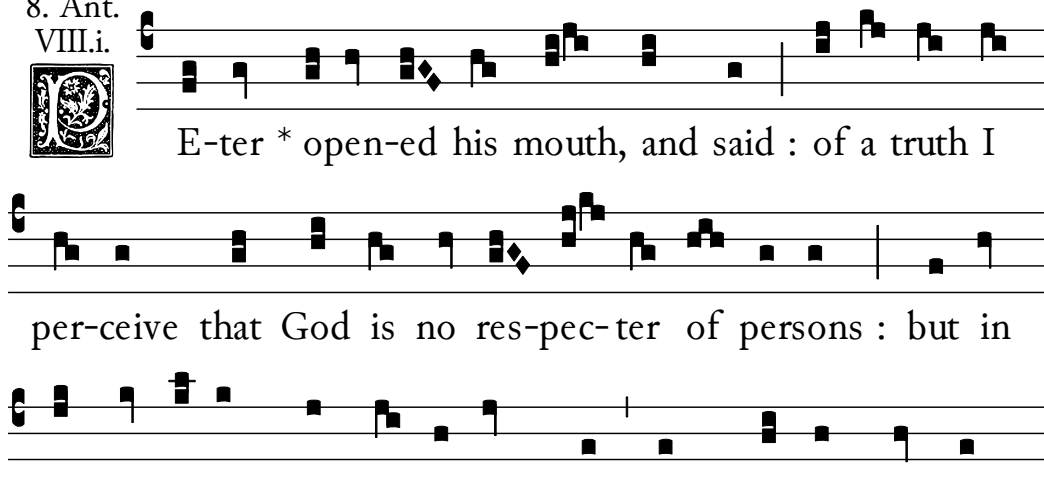
Saints Peter and Paul, Apostles.



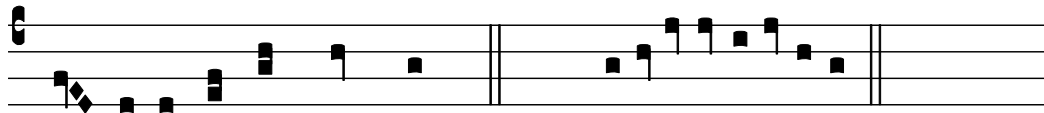
and one that fear-eth God, saw ma-ni-festly and angel of
the Lord say-ing unto him : Corne-li- us, send and call hi-
ther Simon, whose surname is Pe-ter : he shalt tell thee
what thou must do. Ps. Unto thee, O God. (75./lxxiv.) [306].

Aperiens Petrus os suum.

8. Ant.
VIII.i.



E-ter * open-ed his mouth, and said : of a truth I
per-ceive that God is no res-pec-ter of persons : but in
every nation, he that feareth God, and worketh righteous-



ness, is accepted with him. *Ps.* The Lord is King. (97./xcvj.) [339].

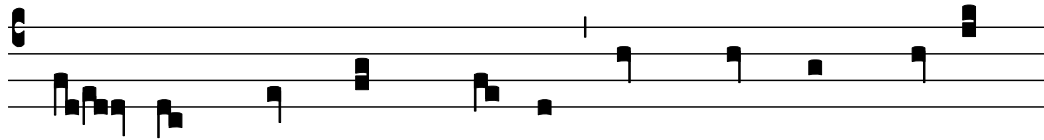
Adhuc loquente Petro.

9. Ant.

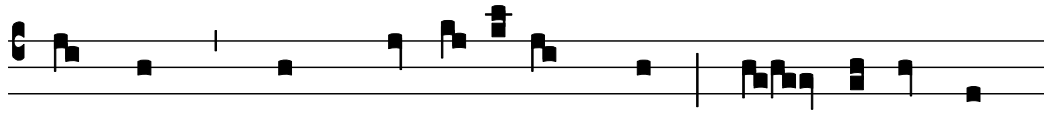
I.vi.



Hile Pe- ter * yet spake, the Ho-ly Ghost fell on



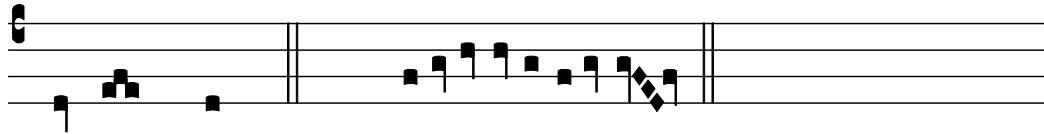
all them which heard the word, and they were speaking



with tongues, and magni- fy- ing God, then Pe-ter com-



manded them to be bap- tiz- ed in the name of the Lord



Je- sus Christ. *Ps.* The Lord is King. (99./xcviij.) [350].

℣. Thy friends are made exceedingly honourable, O God. ℞. Their principality is exceedingly strengthened. *Let the Response be made privately.*

Lesson vij. According to Matthew xvj. 13.



AT that time :
 Jesus came
 into the coasts of
 Cesarea Philippi :
 and he asked his
 disciples, saying,
 Whom do men say that I the Son of
 man am ? And that which followeth.

*Homily excerpted from the Commentary
 of Origen. 1. on Matthew.*

CHrist asked his disciples whom
 men say that he is : so that we
 might learn from the responses of the
 apostles that there were then divers
 opinions among the Jews concerning
 Christ. Whence followeth, And they
 said, Some say that thou art John the

Baptist, some Elias, and others,
 Jeremias, or one of the prophets.
 Evidently on account of the divers
 opinions of the Jews concerning
 Christ, for which reason some said
 that he was John the Baptist,
 evidently following the assessment of
 Herod, saying to his servants, This is
 John the Baptist, he is risen from the
 dead : therefore mighty works do
 shew forth themselves in him. But
 others spoke of him as Elijah,
 thinking that either Elijah had
 received a second birth : or that from
 that time he was seen living in his
 body at that time. But thou, O Lord,
 have mercy upon us.

Quem dicunt homines esse.

7. Resp.

I.



Hom do * men say that the Son of man is ?

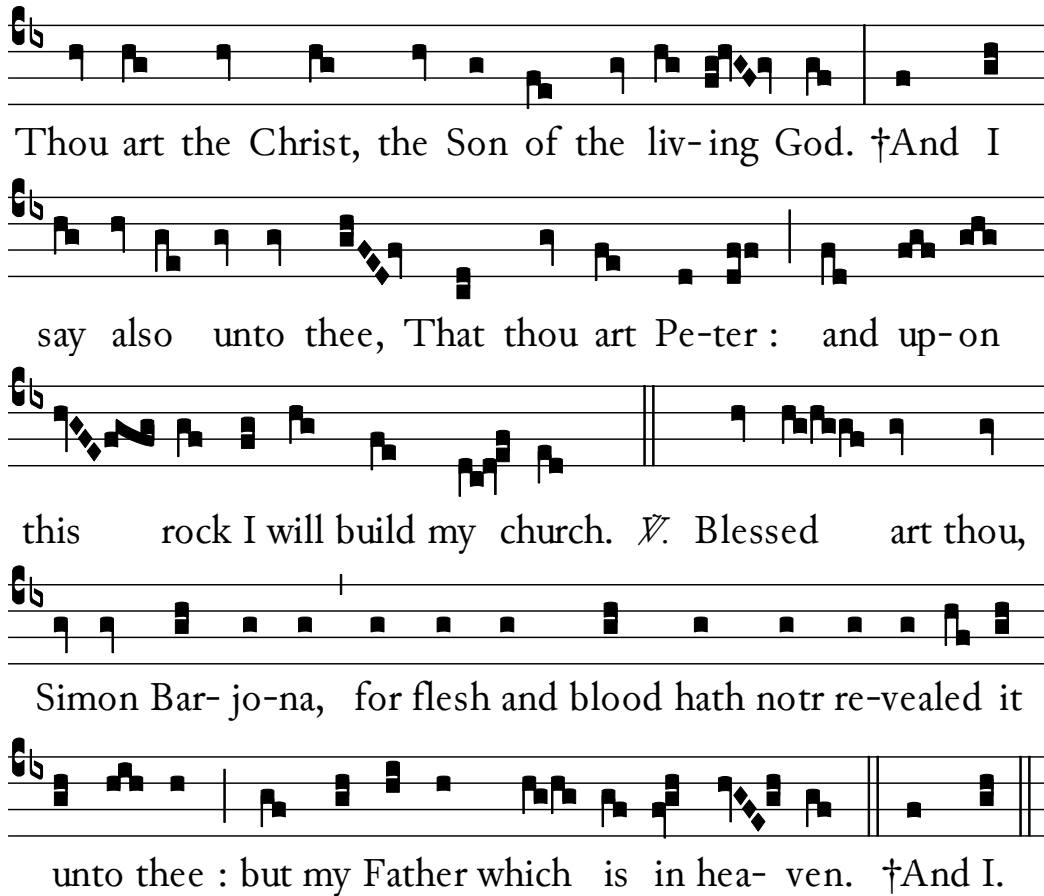


mi-nis dix-it Je-sus disci-pu-lis su- is ? respóndens



said Je-sus to his dis-ci- ples. Pe-ter answer-ed and said,

Saints Peter and Paul, Apostles.



Thou art the Christ, the Son of the liv- ing God. †And I
say also unto thee, That thou art Pe-ter : and up-on
this rock I will build my church. ✠. Blessed art thou,
Simon Bar- jo-na, for flesh and blood hath notr re-vealed it
unto thee : but my Father which is in hea- ven. †And I.

Lesson viij.

THose that believed Christ to be Jeremiah, thought so on account of those things which God had already said to Jeremiah in the very beginning, See, I have this day set thee over the nations and over the kingdoms : to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. For, not understanding that Jeremiah was the type of Christ, and therefore the promises which were made to him

were fulfilled in Christ, they thought that he was Jeremiah, whom God had appointed a prophet among the Gentiles. But those who thought him to be one of the prophets, were moved by a similar reason on account of those things which God had spoken to them as prophets, yet they were not fulfilled in them. He said to them, But whom say ye that I am ? And Simon Peter answered and said, Thou are the Christ, the Son of the

living God. The Jews indeed made judgments about Christ worthy of the veil which had been placed over their heart. But Peter, not as a disciple of flesh and blood, but as one who was dignified by the revelation of God the

Father, indeed denied any of them to be Jesus, whom the Jews considered, but confessed, Thou art the Christ, which the Jews did not know. But thou, O Lord, have mercy upon us.

Domine si tu es.

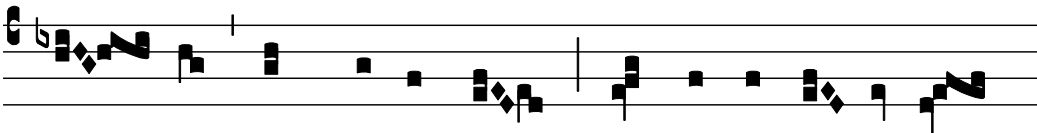
8. Resp.
VIII.



Ord, * if it be thou, bid me come unto thee on



the wa-ters. †And he stretch-ed forth his hand and



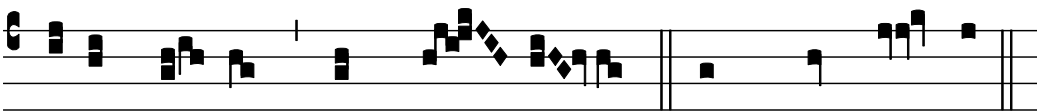
caught him, and Je-sus said : O thou of lit-tle faith,



wherefore re didst thou doubt ? ✎. And when he saw the



wind boiste-rous, he was afraid : and be-gin-ing to sing, he



cri-ed, say-ing, Lord, save me. †And he stretch-ed.

Lesson ix.

Not only did Peter confess, Thou art the Christ : but also that which is greater, The Son of the living God, who also by the prophets had said, As I live, saith the Lord. And perhaps therefore living was said because of the pre-eminence by which he surpasseth all who have life in him, because he alone hath immortality, and is the fountain of life. And Jesus answer and said unto him, Blessed art thou, Simon Barjona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Perhaps if we also say what Peter said, Thou art the Christ, the Son of the living God, not revealed unto us by flesh and blood,

but illuminating our mind through the Father which is in heaven : we shall be like Peter, and we may obtain the same beatitude, as that of his, on account of our confession <being> like unto his confession. But then it is not flesh and blood that revealeth to us that Jesus Christ is the Son of the living God, but the Father who is in heaven, when our conversation is in heaven and is worthy of the revelation of the heavenly Father. Then in truth the revelation of the Father taketh away from us every veil of the heart, and giveth us the Spirit of wisdom and revelation. But thou, O Lord, have mercy upon us.

Quodcunque ligaveris.

9. Resp. I.



Quodcumque ligaveris * thou shalt bind on earth : shall

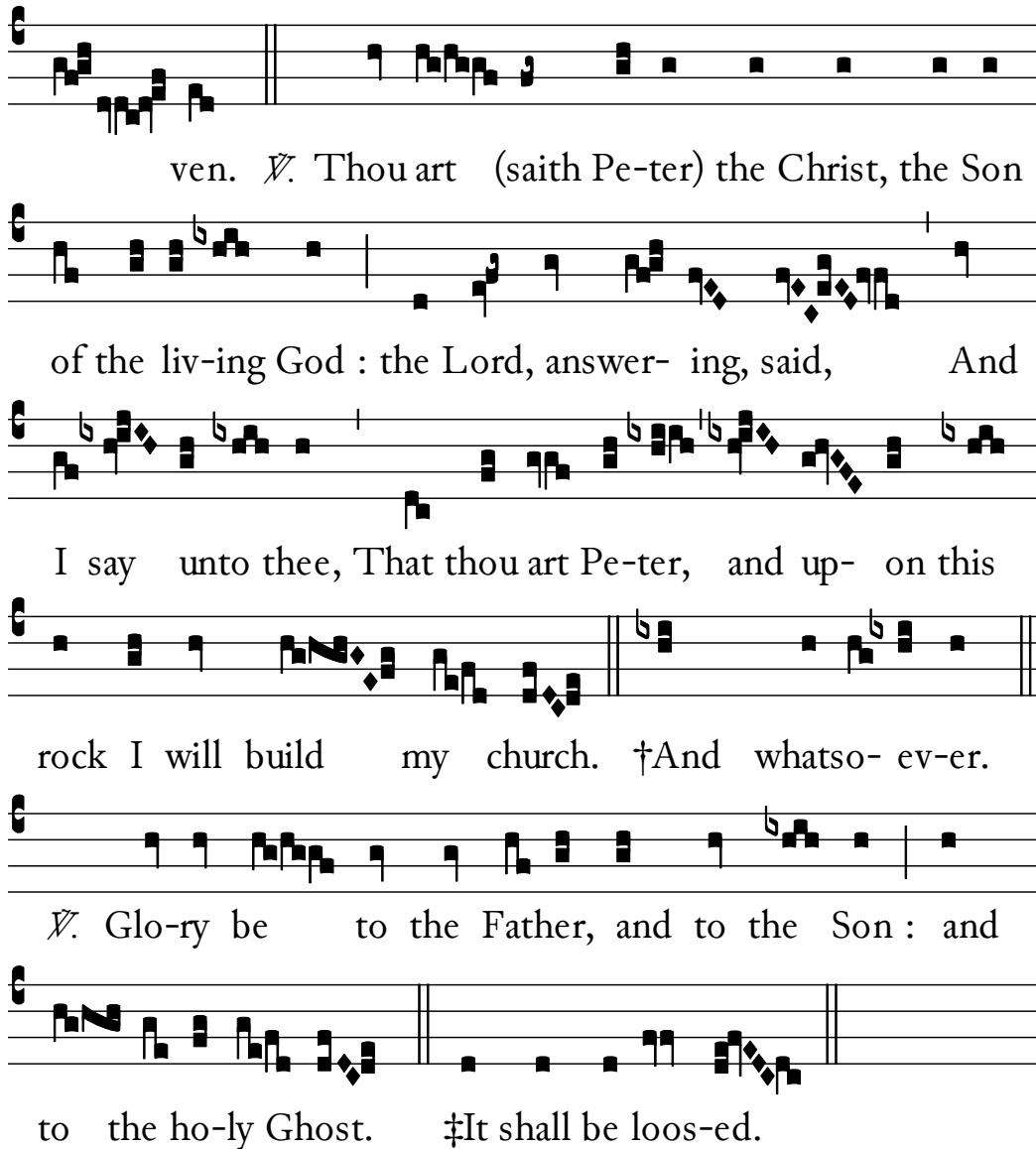


be bound in hea-ven. †And whatso- ev-er thou shalt



loose on earth. ‡It shall be loos-ed in hea-

Saints Peter and Paul, Apostles.



ven. ¶. Thou art (saith Pe-ter) the Christ, the Son
of the liv-ing God : the Lord, answer- ing, said, And
I say unto thee, That thou art Pe-ter, and up- on this
rock I will build my church. †And whatso- ev-er.
¶. Glo-ry be to the Father, and to the Son : and
to the ho-ly Ghost. ‡It shall be loos-ed.

[*Before Lauds.*]

¶. Thou art Peter. ¶. And upon this rock will I build my Church. *Let the Response be made privately.*

☩ *At Lauds.*

Petrus et Johannes ascendebant.

1. Ant.
VIII.i.



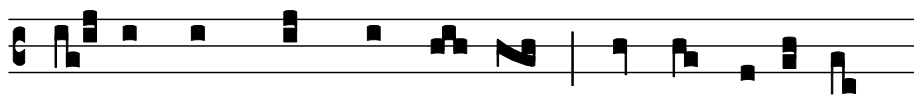
E-ter * and John went up into the temple at the



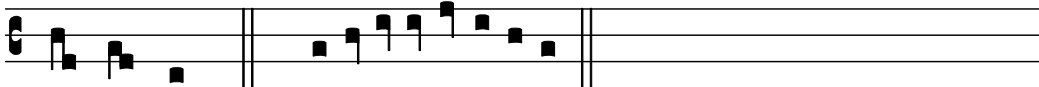
hour of prayer, be- ing the ninth hour. *Ps.* The Lord is King.
(93./xcij.) [53].

Argentum et aurum non est michi.

2. Ant.
VII.iii.



Il- ver * and gold have I none : but such as I have,



give I thee. *Ps.* O be joyful. (100./xcix.) [54].

Dixit angelus ad Petrum.

3. Ant.
VIII.ii.



He angel said * unto Pe-ter : Cast thy garment a-bout



thee, and fol-low me. *Ps.* O God, thou art my God. (63./lxij.)
[55].

Saints Peter and Paul, Apostles.

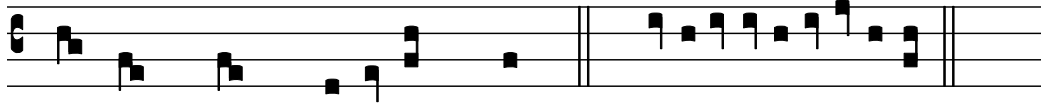
Petre amas me ?

4. Ant.

IV.v.



E-ter, lov-est thou me ? * feed my sheep. Thou

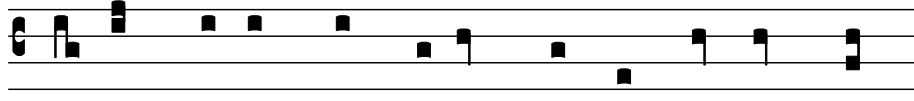


know-est, Lord, that I love thee. *Ps.* O all ye works. (*Daniel iij.*)
[56].

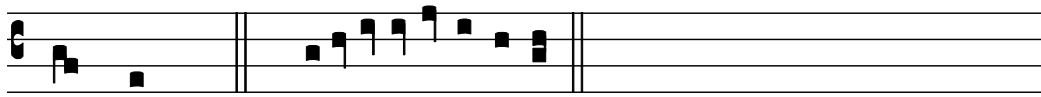
Tu es Petrus.

5. Ant.

VII.ii.



Hou art Pe-ter, * and upon this rock I will build



my Church. *Ps.* O praise the Lord. (148-150./*cxlvij.*) [5].

Chapter. Peter therefore. {655}.

Hymn. Let heaven's exultent praises ring. [864].

℟̄. They declared the works of God.

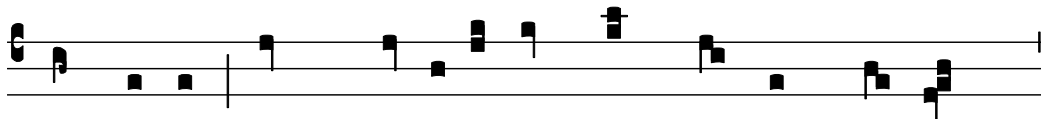
℞̄. And wisely considered of his doings. *Let the Response be made privately.*

Quodcunque ligaveris.

Ant.
VIII.i.



Ha-so-ev-er * thou shalt bind on earth shall be bound

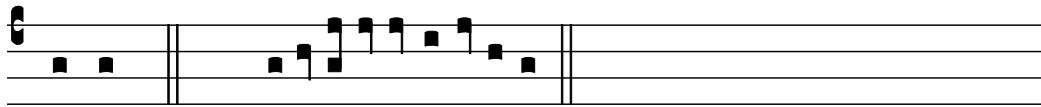


in heaven : and whatso-ev-er thou shalt loose on earth

Saints Peter and Paul, Apostles.




shall be loosed in hea-ven, saith the Lord unto Si-mon



Pe-ter. *Ps.* Blessed be the Lord. 68*.

Prayer.

 God, who hast consecrated this day by the martyrdom of thine apostles Peter and Paul : grant unto thy Church in all things to follow

their precepts : by which she obtained the beginning of religion. Through Jesus Christ.

¶ *At j.*

Ant. Peter and John. *j. of Lauds.* {684}.

Ps. Save me, O God. (54./liij.) [113].

Ant. Thanks be unto thee. [118].

Ps. Quicunque vult. [119].

¶ *At iij.*

Ant. Silver and gold. *ij. of Lauds.* {684}.

Ps. Teach me, O Lord. (119./cxviiij. 33.) [161].

Chapter. Peter therefore. {655}.

Let the R̄R̄. and V̄V̄. of the Common of Apostles be said at all the Hours [667]. [with the Prayer of this day, namely O God, who hast consecrated. {686}.

¶ *At vj.*

Ant. The angel said. *ij. of Lauds.* {684}.

Ps. My soul hath longed. (119./cxviiij. 81.) [179].

Chapter. Acts xij. 7.

| | |
|---|--|
| T He angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise | up quickly : and his chains fell off from his hands. <i>R.</i> Thanks be to God. |
|---|--|

¶ At ix.

Ant. Thou art Peter. *v. of Lauds.* {685}.

Ps. Thy testimonies. (119./cxviii. 129.) [195].

Chapter. Acts xij. 9.

| | |
|--|--|
| P eter went out, and followed him, and wist not that it was | true which was done by the angel, but thought he saw a vision. |
|--|--|

¶ At Second Vespers.

Ant. The Lord sware. *in the Common.* [878]. *Ps.* The Lord said. (110./cix.) [375]. *and the other Antiphons with their Psalms from the Common of Apostles : and they are sung daily during the Octave when a full service is made of the Apostles.*

Chapter. Now ye are no more strangers. *in the Common.* [880].

R. Who are these. *in the Common.* [844].

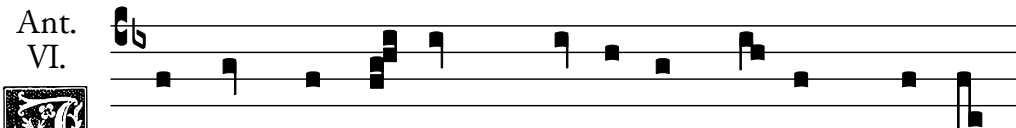
Hymn. With golden splendour. *as above.* {656}.

This Hymn is sung each day during the Octave whether at Vespers or at Matins when the Service is said of the Apostles.

V. Their sound is gone out into all lands. *R.* And their words into the ends of the world. *Let the Response be made privately.*

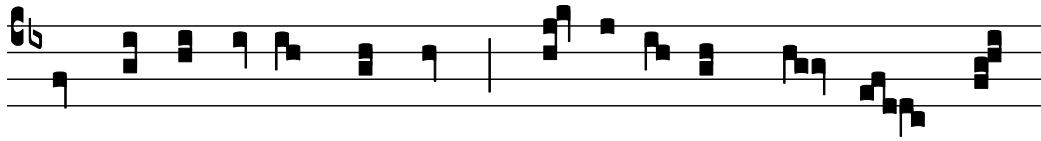
Gloriosi principes terre.

Ant.
VI.

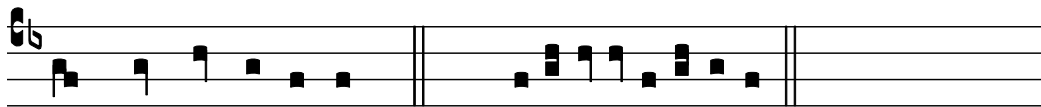


Ust as the glo-rious * princes of the earth lov-ed

Saints Peter and Paul, Apostles.



one a-nother in their lives : so also in their death they



were not se-pa-ra-ted. *Ps.* My soul doth magnify. 65*.

Prayer. O God, who hast consecrated. *as above.* {686}.

And thus let Vespers be made of both Apostles, evidently in the place of Second Vespers of Saint Peter : and in the place of First Vespers of Saint Paul : for whom a full service is made on the morrow.

Let Compline be said as is noted after First Vespers of this Feast. {663}.

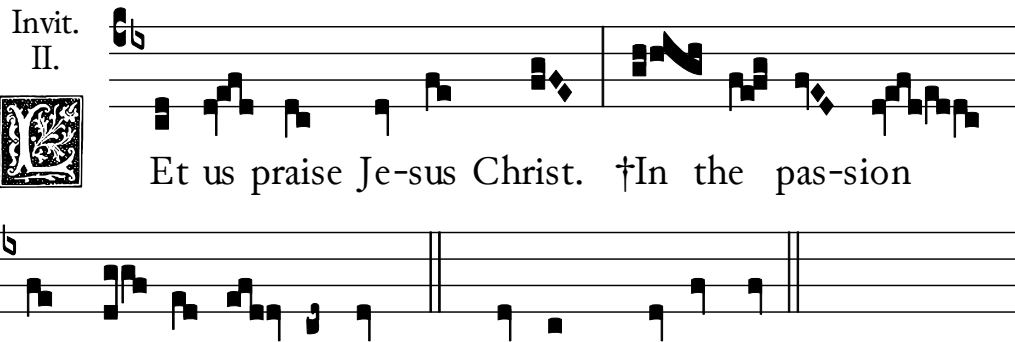
¶ *On the Commemoration of Saint Paul,
Apostle.*

(xxx. June.)

At Matins.

Laudemus Jesum Christum.

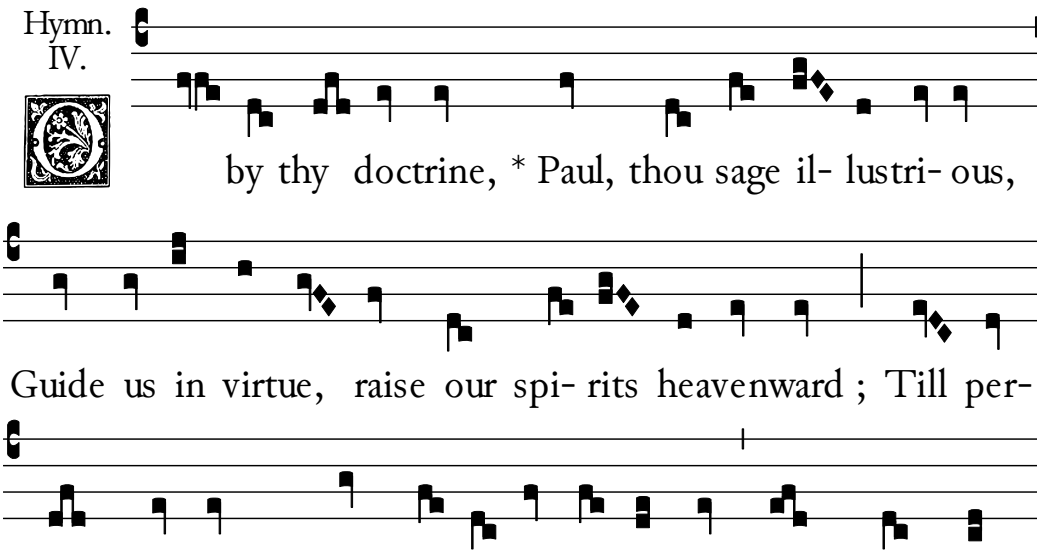
Invit.
II.



Et us praise Je-sus Christ. †In the pas-sion
of the a-pos-tle Paul Ps. O come, let us sing. 7*.

Doctor egregie Paule.

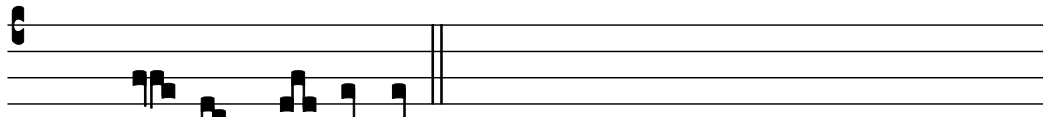
Hymn.
IV.



O by thy doctrine, * Paul, thou sage il- lustrious,
Guide us in virtue, raise our spi- rits heavenward ; Till per-
fect knowledge stream on us a-bundantly, And that which



on-ly is in part be done away.




℥. Mo- narch of a-ges. [849].

¶ *In the j. Nocturn.*

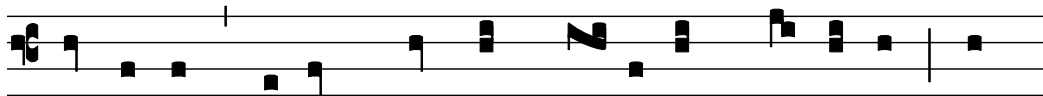
Qui operatus est Petro.

1. Ant.

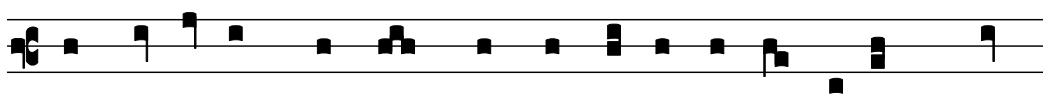
I.v.



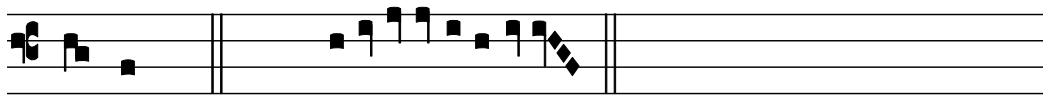
E that wrought effectu- al-ly * in Pe-ter to the a-



postleship, the same was mighty toward the Gentiles : and




they perceived the grace that was giv-en unto me in Christ



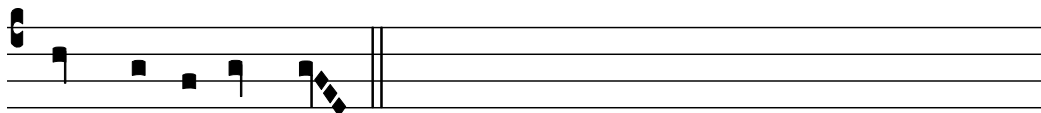
the Lord. Ps. The heavens declare. (xviij.) [41].

The Psalm being finished immediately is sung the Verse Who separated me. Then the whole preceeding Antiphon is sung : which let be observed throughout the whole year when a Verse is to be had after an Antiphon.



℥. Who se-pa-rat-ed me from my mother's womb : and cal-

On the Commemoration of Saint Paul, Apostle.



led me by his grace.

Scio cui credidi.

2. Ant.
I.iv.



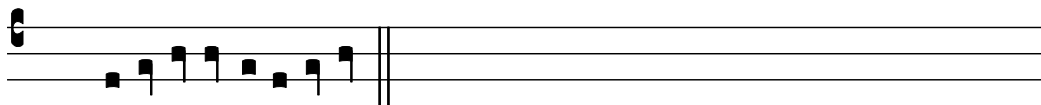
know * whom I have be-liev-ed, and am per-



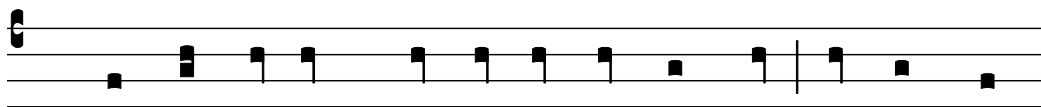
suad-ed that he is able to keep that which I have commit-



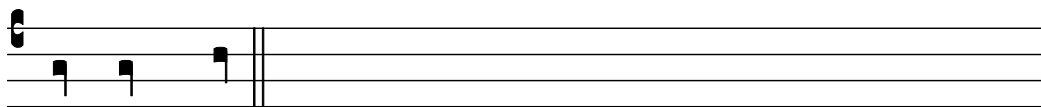
ted unto-him a-against that day as the righteous Judge.



Ps. I will always give thanks. (34./xxxiiij.) [214].



∞. As to the rest, there is laid up for me : a crown of



righteousness.

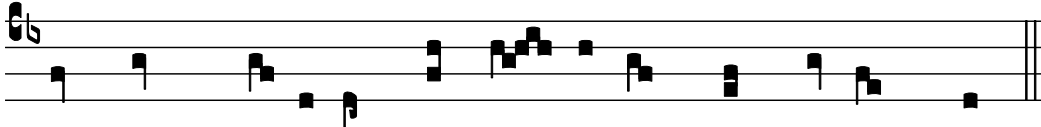
Michi vivere Christus est.

3. Ant.

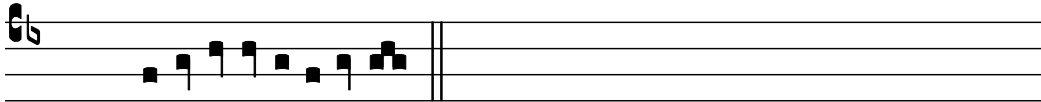
I.iii.



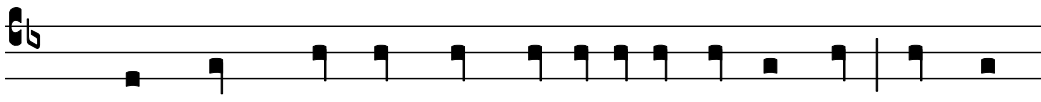
O me, * to live is Christ, and to die is gain : I



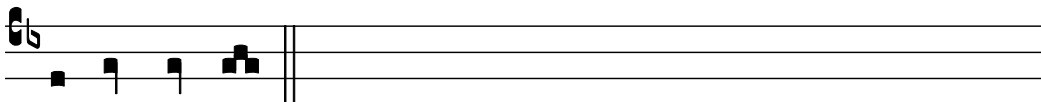
must needs glo-ry in the cross of our Lord Je-sus Christ.



Ps. My heart is inditing. (45./xlviij.) [259].



℣. By whom the world is cru-ci-fi-ed unto me : and I



unto the world.

℣. Their sound is gone out into all lands. ℞. And their words into the ends of the world. *Let the Response be made privately.*

Lesson j. Chrysostom. in praise of Paul, Homily 2. and following.

Et us consider, most beloved brethren, how greatly the Lord raised up his apostle Paul with honours. For a time he had blinded him : but his blindness hath brought about the enlightenment of the whole world. He ravished him into paradise, he

lifted him up to the third heaven, he made him to be a partaker of the ineffable secret, and conscious of such mysteries which divine law had been disclosed to no man. Paul, walking on the ground, conducted himself in all things, as if he had enjoyed the fellowship of angels. And <while>

On the Commemoration of Saint Paul, Apostle.

still bound in a sensate body, he | thou, O Lord, have mercy upon us.
rejoiced in their perfection. But

Qui operatus est Petro.

1. Resp.
V.



E that wrought effectually * in Peter to
the apostleship, the same was mighty towards the
Gentiles. †And they perceived the grace of God,
that was given me. ⁊. The grace of God in
me hath not been in vain: but his grace abideth ever
in me. †And they perceived.

Lesson ij.


Or in his teaching he flew | he were already in an incorporeal
through the whole world as | body. And as if already possessing
though he were winged, and he | heaven, he entirely despised all things
scorned the labours and dangers as if | earthly. But as he was already living

with them in incorporeal virtues, so was he vigilant with the continual intention of his mind. The care of diverse nations was often entrusted to angels : but none of them has so creditably governed a people, as Paul has the whole world. Unto Michael


the people of the Jews were committed : but unto Paul the dwelling place of the earth, the sea and the whole world, and the desert itself. But thou, O Lord, have mercy upon us.

Scio cui credidi.

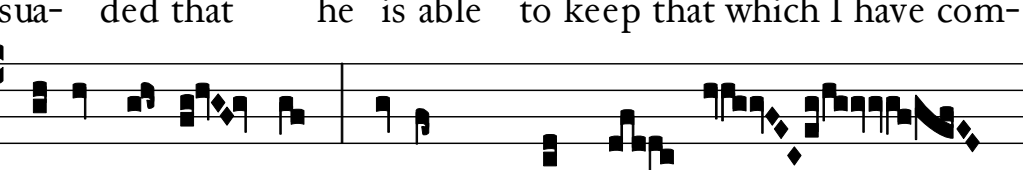
2. Resp. I.



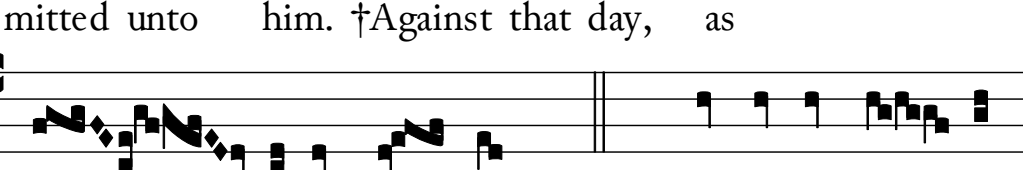
know * whom I have be-liev- ed, and am per-




sua- ded that he is able to keep that which I have com-



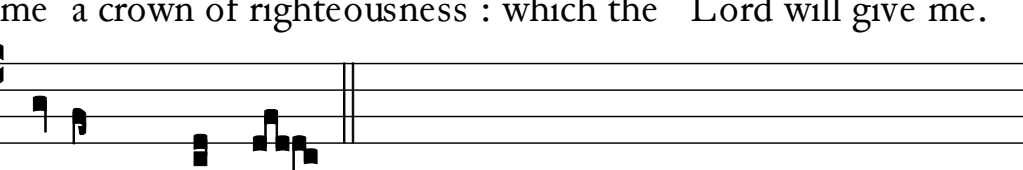
mitted unto him. †Against that day, as



the righteous Judge. ⁊. There is laid up for



me a crown of righteousness : which the Lord will give me.



†Against that day.

Lesson iij.

This is not an injustice, which God forbid, we say of the holy angels : but we have shewn it to be possible for Paul to stand among the merits of the angels. Nor do we say that these were accomplished by Paul. For we also acknowledge this which Paul himself saith : By the grace of God I am what I am. And so Paul, who showed so much strength of human zeal, that he was able to fly even to heaven itself, as though he had begotten the whole world, thus was troubled, thus ran, thus hastened to lead all into the kingdom of God

by teaching, promising, healing, and praying for them, and also supplicating for them, and even terrifying <them>. Sometimes by his epistles, sometimes by his presence, sometimes by speech, now by things, by his disciples and by himself, to raise up the fallen, indeed to strengthen those standing firm, to raise up those fallen to the ground, to heal the contrite, <and> to animate the lethargic with the oil of exhortation. He was at hand in season, out of season. But thou, O Lord, have mercy upon us.

Bonum certamen certavi.

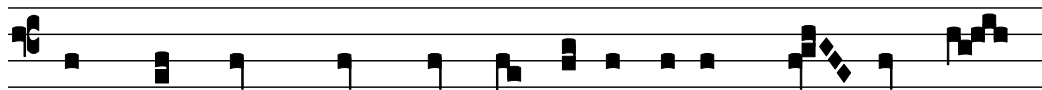
3. Resp.

II.

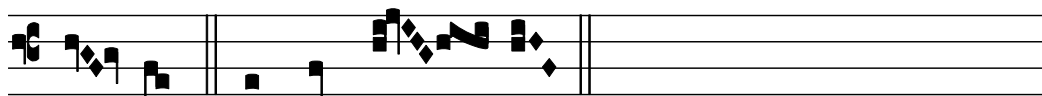


* have fought a good fight, I have finished my course, I have kept the faith. †As to the rest, there is laid up for me a crown of righteousness. ⁊. By the grace of God, I am what I am :

On the Commemoration of Saint Paul, Apostle.



and his grace which was bes-towed upon me was not



in vain. †As to the rest.

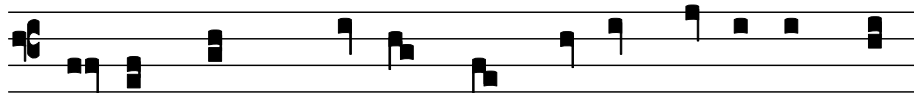
℣. Glory be to the Father. 103*. †As to the rest.

¶ *In the Second Nocturn.*

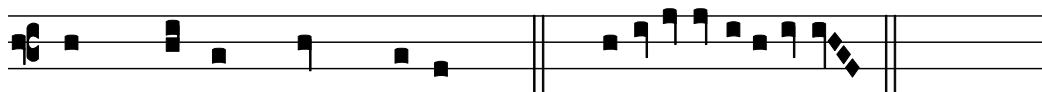
Bonum certamen certavi.

4. Ant.

I.v.



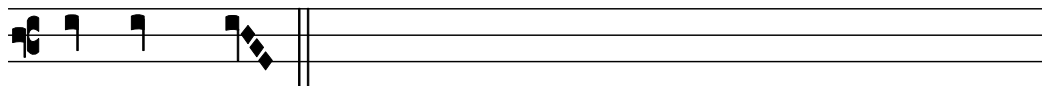
have fought * a good fight, I have fi-nished my



course, I have kept the faith. *Ps.* O clap your hands. (47./xlvi.)
[261].



℣. As to the rest, there is laid up for me : a crown of

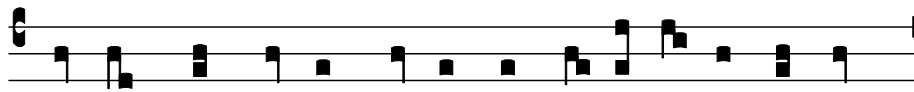


righteousness.

Tu es vas electionis.

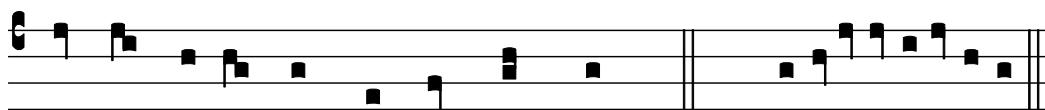
5. Ant.

VIII.i.

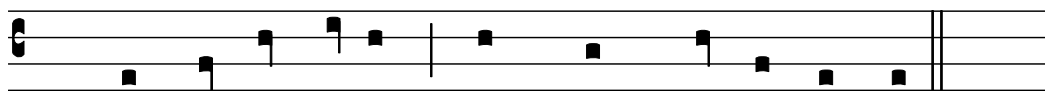


Hou art * a chos-en vessel, O ho-ly a-postle Paul,

On the Commemoration of Saint Paul, Apostle.



a preacher of truth to the whole world. *Ps.* Hear my crying.
(61./lx.) [282].



∞. By whom all nations : have known the grace of God.

Magnus sanctus Paulus.

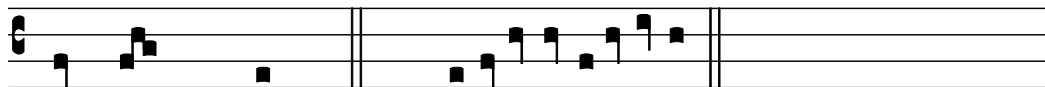
6. Ant.
VIII.ii.



Reat Saint Paul, * the chos-en ves-sel, is tru-ly



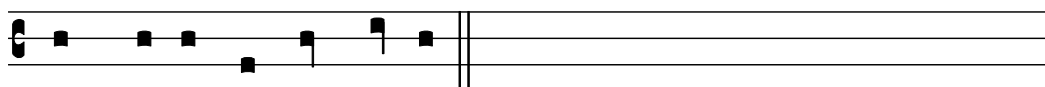
worthy to be glo-ri-fi-ed, who also me-ri-ted to possess



the twelfth throne. *Ps.* Hear my voice. (64./lxiiij.) [284].



∞. In the re-ge-ne-ration, when the Son of man shall sit :



on the seat of his glo-ry.

∞. Thou shalt make them princes in all lands.

℞. They shall remember thy name, O Lord. *Let the Response be made privately.*

Lesson iiij.

Blessed Paul the Apostle, appointed by God to be a teacher of all nations, was himself the protector of those waging war, was himself a diligent minister of the sick. Not only did he remain a most excellent guide in spiritual things : but in carnal things he also provided many lessons of his solicitude and providence. For just as iron being cast into the fire is indeed entirely made into fire, so Paul, being kindled with charity, was made wholly charity. Who just as if he were the common father of the whole world, so he surpassed not only all carnal

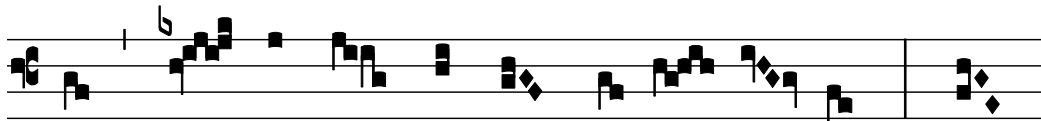
parents, but also spiritual fathers in piety, expending money and words, body and soul for them. Because, therefore, Paul was made of charity, and indeed was wholly charity, therefore he called charity the fulness of the law, and the bond of perfection, and the mother of all good things, the beginning and the end of all virtues. And therefore he said, Now the end of the commandment is charity. Because then love is the beginning and the end of all good things, indeed in that let us strive to imitate Paul. But thou, O Lord, have mercy upon us.

Reposita est michi corona justicie.

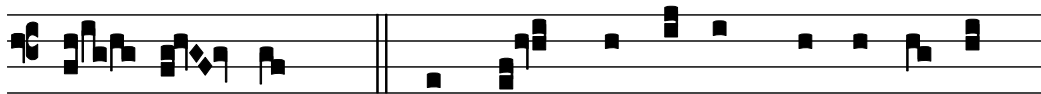
4. Resp.
II.



Here is laid up * for me a crown of righteous-



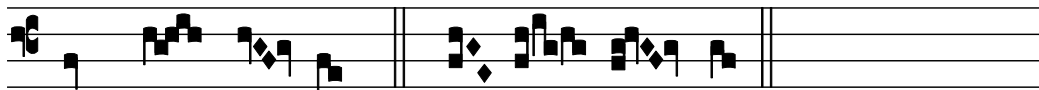
ness which the Lord shall give me at that day. †The



right- eous Judge. ⁊. I know whom I have be- liev- ed, and



am persua- ded : that he is able to keep that which I



have com-mit- ted. †The right- eous Judge.

Lesson v.

Let thou not propose to me the dead whom he hath often raised : nor the lepers whom he hath cleansed by the same power. God requireth nothing of these from thee. Possess the charity of Paul, and thou shalt secure the perfect crown. Let us also consider, most beloved brethren : whether even blessed Paul, like his co-apostle blessed Peter, glorified God, whether by life, or by passions, or by death. Certainly he also glorified him. For Luke the Evangelist testifieth in the Acts of the Apostles, and he himself testifieth in the works written by him, which

comprise fourteen epistles, the ground, so to speak, was sprinkled with the fragrance of Christ. For in whatever thou readest there, either revealeth the secrets of faith, or displayeth the fruits of good works, or promiseth the rewards of the heavenly kingdom, or what tribulations this preacher himself endured, or relateth what divine consolation he received amid tribulations, or a general exhortation to all which wish to live piously in Christ, he insinuateth persecution not to be wanting. But thou, O Lord, have mercy upon us.

Gratia Dei sum id quod sum.

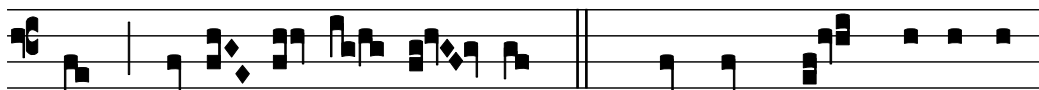
5. Resp.
II.



Y the grace * of God I am what I am. †And

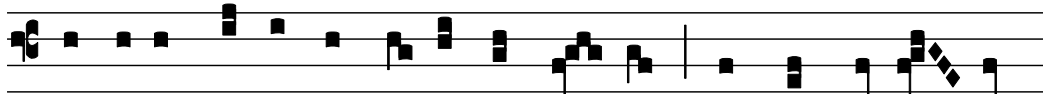


his grace which was bestow- ed upon me was not in

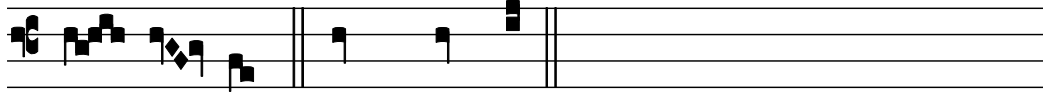


vain : but a- bid- eth in me. ✎ He that wrought effectu-

On the Commemoration of Saint Paul, Apostle.



al-ly in Pe-ter to the a-postle-ship : was mighty to- ward



the Gen- tiles. †And his grace.

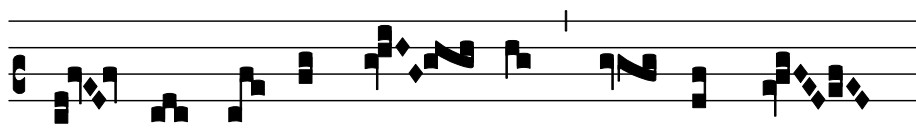
Lesson vj.

Blessed Paul testifieth how much he glorified God in his life, when, placed in bonds and drawing near to his passion, he setteth forth the example of his work in a letter to Timothy, saying, I have fought a good fight, I have finished my course : I have kept the faith. He shewed how God should be glorified by death when he spake thus : For I am even now ready to be offered : and the time of my departure is at hand. O how precious in the sight of the Lord is the death of that holy one who knew most openly, who proclaimed with a free voice, that he would be killed for the sake of the Lord : he was none other than the most pleasing and most pure sacrifice

to be offered unto God. For the slaying of saints was an offering to God. And so blessed Paul glorified the Lord by his death. For their necks which he had roused in the name of Christ against the proud, he humbly submitted to be smitten by the sword of unbelievers for the name of Christ. Nor did it make him reluctant to die for that Man who had many times proved to live and to reign after death. And so it came to pass, that the most glorious Paul, who in many nations fought many battles for the faith of Christ, as though conqueror of the world, would be received in triumph by Rome. But thou, O Lord, have mercy upon us.

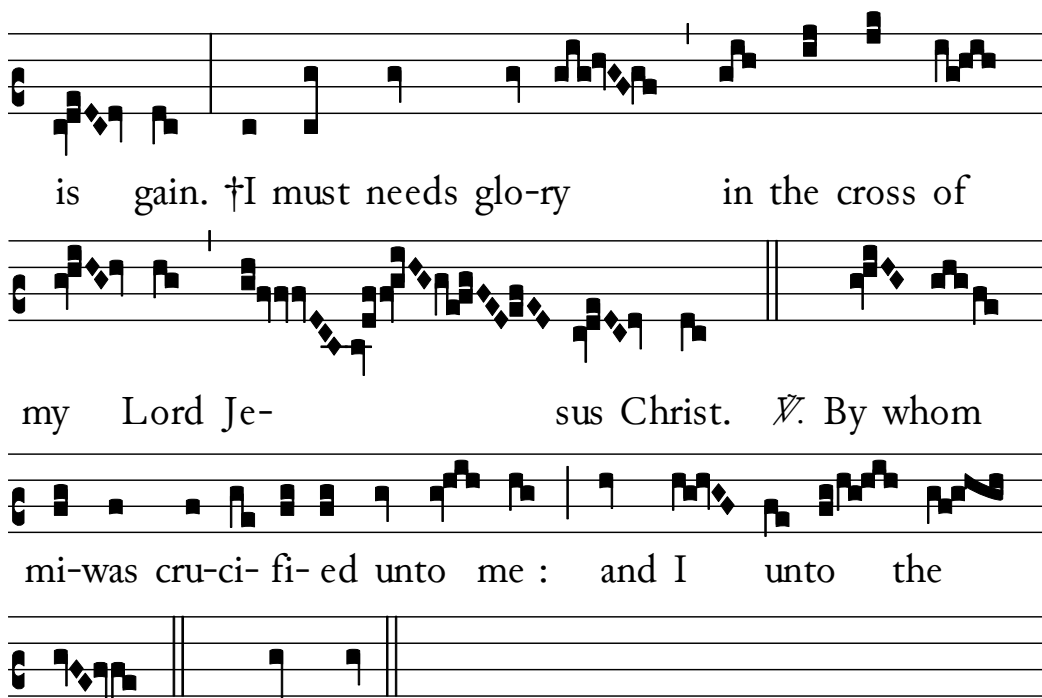
Michi vivere Christus est.

6. Resp.
VII.

Or me * to live is Christ, and to die

On the Commemoration of Saint Paul, Apostle.

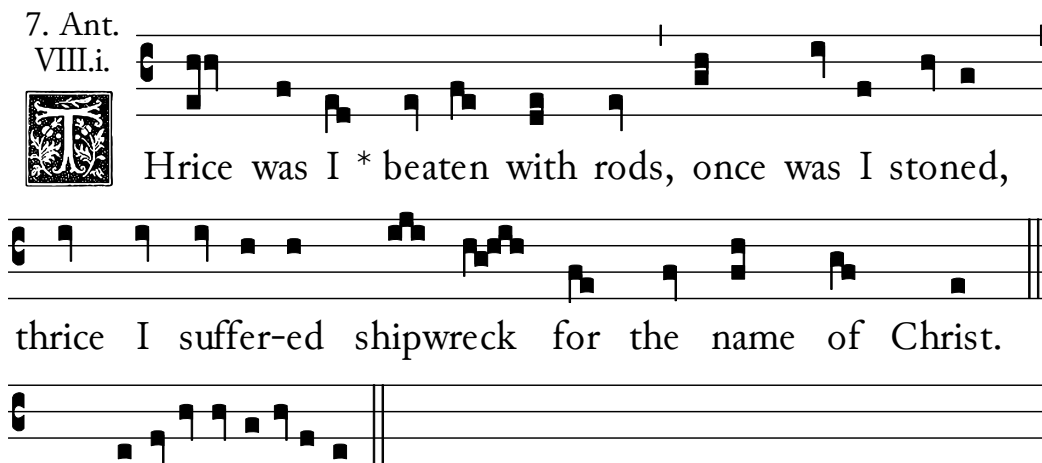


is gain. †I must needs glo-ry in the cross of
my Lord Je- sus Christ. ✠. By whom
mi-was cru-ci- fi- ed unto me : and I unto the
world. †I must needs.
✠. Glory be to the Father. 105*. †I must needs.

¶ *In the Third Nocturn.*

Ter virgis cesus sum.

7. Ant.
VIII.i.



Hrice was I * beaten with rods, once was I stoned,
thrice I suffer-ed shipwreck for the name of Christ.

Ps. Unto thee, O God. (75./lxxiiij.) [306].

On the Commemoration of Saint Paul, Apostle.



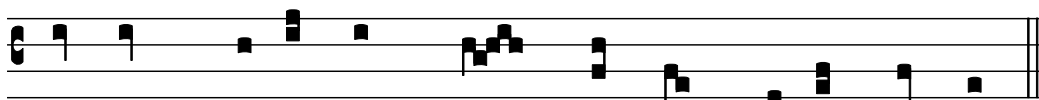
∇. Night and day : in the deep of the sea.

Reposita est michi chorona justicie.

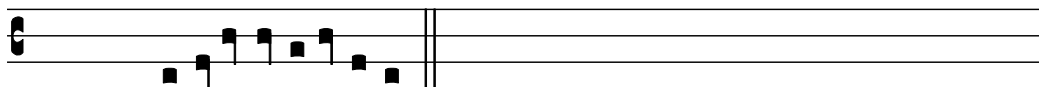
8. Ant.
VIII.i.



Here is laid up * for me a crown of righteousness : which



the Lord, the righteous Judge shall give me at that day.



Ps. The Lord is King. (97./xcvj.) [339].



∇. With the co-oper-at-ing grace : of the Ho-ly Ghost.

Me magnitudo revelationum.

9. Ant.
I.v.



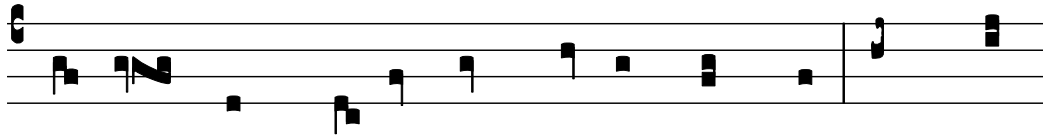
Est I should be * ex-alted through the a-bundance



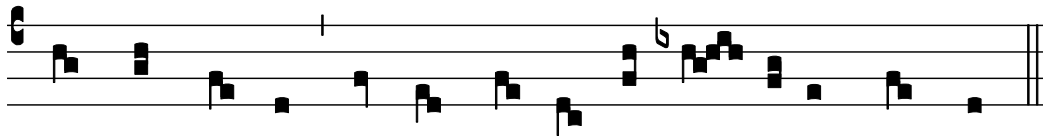
of the re-va-lations, there was giv-en to me a thorn, the



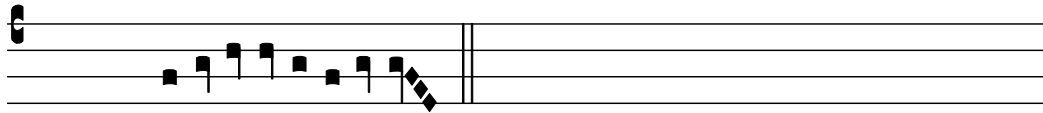
messenger of Sa-tan to buffet me. For which thing I be-sought



the Lord thrice, that it might de-part from me. And the



Lord said to me, My grace, O Paul, is suf- ficient for thee.



Ps. The Lord is King. (99./xcviij.) [350].



V. For my strength is made perfect in weakness.

V. Thy friends are made exceedingly honourable, O God. *R.* Their principality is exceedingly strengthened. *Let the Response be made privately.*

Lesson vij. According to Matthew xix. 27-29.



AT that time,
Simon Peter
said unto Jesus,
Behold, we have
forsaken all : and
followed thee.
What shall we have
therefore ? And that which fol-

loweth.

A Homily of Blessed Jerome, Priest.

When our Lord and Saviour
had said that it is hard for the
rich to enter into the kingdom of
heaven, His disciples answered
confidently, saying, Behold, we have
forsaken all, and followed thee. What

shall we have therefore ? For their confidence was great, who, though they were not rich, but sought food by hand and by art : yet confidently said that they had left all things by adding, And followed thee. For they had deserted all things, who had disregarded to desire all things which might be desired by others. For this

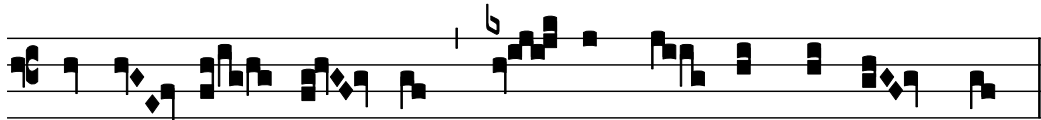
alone sufficeth not for perfection, if any man forsake the riches of this world, unless after despising riches he follow his Saviour, that is, unless he forsake evil and do good. For it is easier to relinquish a purse than the will. But thou, O Lord, have mercy upon us.

Damasci prepositus gentis.

7. Resp.
II.



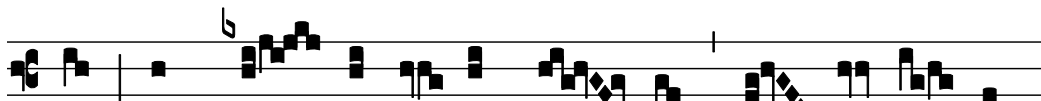
N Damas-cus * the go-vernor of the nation under



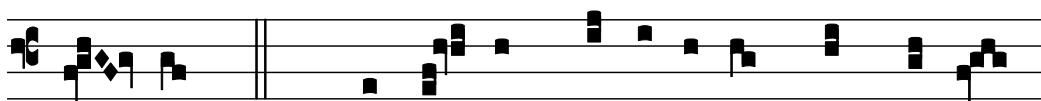
A-re- tas the king want- ed to appre-hend me.



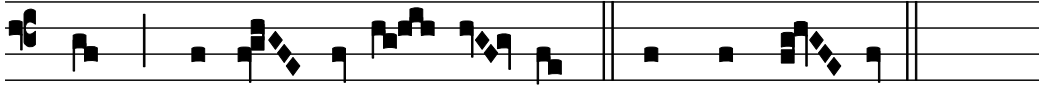
†By the breth-ren, in a bask-et, was I let out by the



wall : and so e-vad- ed his hands in the name of



the Lord. ⁊. The God and Father of our Lord Je-sus



Christ : knoweth that I lie not. †By the breth-ren.

Lesson viij.

MAny forsaking riches follow not the Lord. Who saith, I am not come to do mine own will, but of him that sent me. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. In this life, the Lord hath taught us, following him, and labouring for his Name, to hope for another reward : that is, in the regeneration, when we shall be born again by resurrection to

the life immortal, who in this life had been born to fall mortally. For without doubt there are two regenerations, and two resurrections. There is one regeneration in the baptism of water and the Holy Ghost : the other is this of which the Lord speaketh here. The first resurrection is the forgiveness of sins in this world : the second will be when all which are in tombs who have done good will hear the voice of the Son of God and will proceed to the resurrection of life. But thou, O Lord, have mercy upon us.

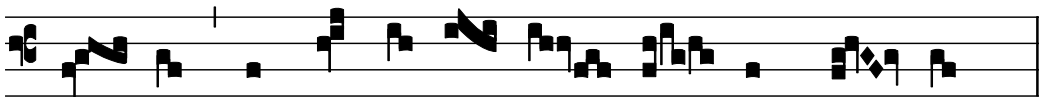
Tu es vas electionis.

8. Resp.

I.




Hou art * a chos-en ves- sel, O ho-ly a-pos-



tle Paul, a preacher of truth in the whole world.

On the Commemoration of Saint Paul, Apostle.



†Through whom all na- tions have known the grace
of God. ∕. Intercede for us unto
God, who hath chos-en-thee. †Through whom.

Lesson ix.

Concerning what the Lord saith, When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel : do not think that the Lord promised this to the apostles alone. For where shall the apostle Paul sit, who hath laboured more than all, if only the twelve shall sit there ? For he is the thirteenth. For Judas fell away from the twelve : and Mathias was ordained in the place of Judas the traitor. In the Acts of the Apostles we read, The twelve seats were filled up. Will he sit there who laboured more than all of them ? Can it be that twelve seats is a perfection of tribunals ? For thousands are seated on the twelve

seats. But whence tryest thou me, saith some, seeing that Paul also shall be among the judges ? Hear him saying, Know ye not that we shall judge angels ? And we shall judge, he saith. And he himself did not hesitate in the presumption by which he believed : that he should be reckoned among those who will judge with Christ. Who therefore shall judge with Christ, are the leaders of the church, who are made perfect. To such he saith, If thou wilt be perfect, go sell that thou hast, and give to the poor. What is, Thou wilt be perfect ? Thou shalt judge with me : and not be judged. But thou, O Lord, have mercy upon us.

On the Commemoration of Saint Paul, Apostle.

Sancte Paule apostole.

9. Resp.

I.



ho-ly Paul, * a- postle, preach- er of the
truth and teacher of the na- tions. †Inter- cede
for us unto God. ‡Who hath
chos-en thee. ⁊. That we may be made worthy of the

grace of God. †Inter- cede.

⁊. Glory be to the Father. 103*. ‡Who hath chosen thee.

⁊. Thou hast given an heritage. ⁊. Unto those that fear thy name, O Lord.

¶ *At Lauds.*

Ego plantavi, Apollo rigavit.

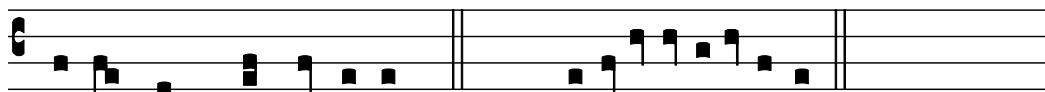
1. Ant.

VIII.i.

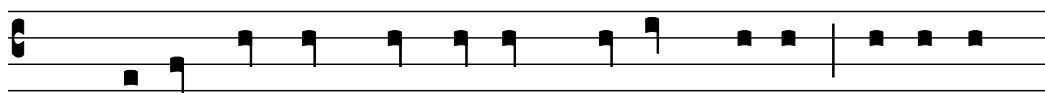


have planted, * Apollos wa-ter-ed : but God gave

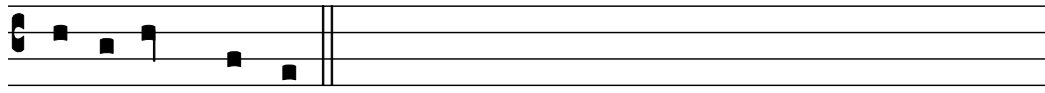
On the Commemoration of Saint Paul, Apostle.



the increase, al-le-lu-ya. *Ps.* The Lord is King. (93./xcij.) [53].




℞. For every man shall re-ceive his own reward : according



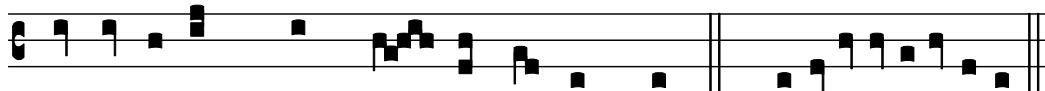
to his own la-bour.

Libenter gloriabor.

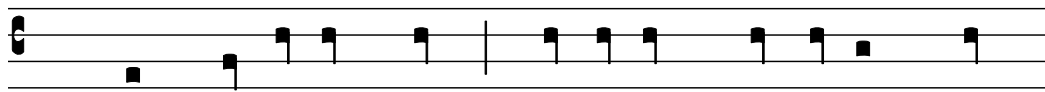
2. Ant.
VIII.i.



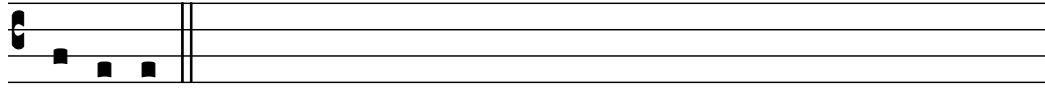
Ost glad-ly * will I glo-ry in my infirmi-ties : that



the power of Christ may rest up-on me. *Ps.* O be joyful.
(100./xcix.) [54].



℞. For when I am weak : then I am stronger and more



powerful.

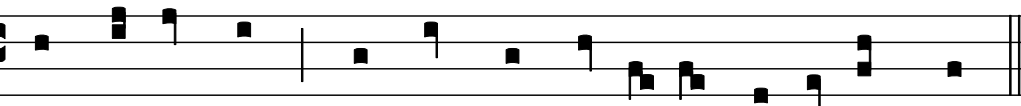
Gratia Dei in me.

3. Ant.

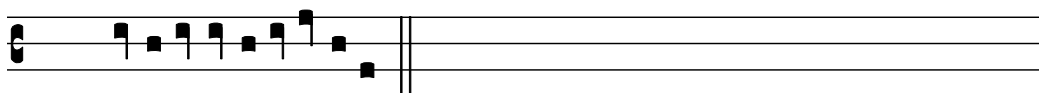
VIII.ii.



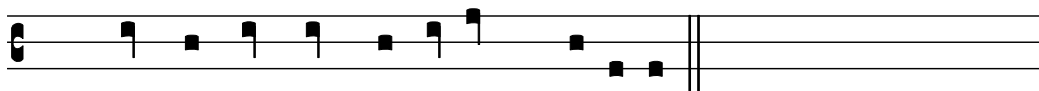
He grace of God * which was bestowed upon me



was not in vain : but his grace a-bid-eth ev-er in me.



Ps. O God, thou art my God. (63./lxij.) [55].



∞. By the grace of God I am what I am.

Damasci prepositus gentis.

4. Ant.

VIII.i.



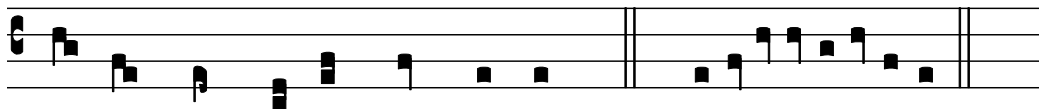
N Damascus * the go-vernor of the nation under A-



re-tas the king wanted to appre-hend me. By the brethren,



in a basket, I was let out by the wall : and so e-vad-ed

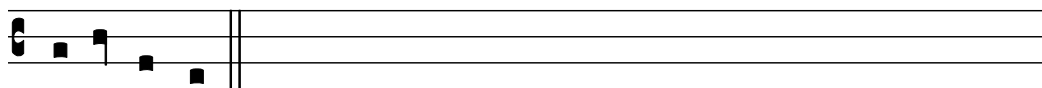


his hands in the name of the Lord. *Ps.* O all ye works.

On the Commemoration of Saint Paul, Apostle.



℣. The God and Father of our Lord Je-sus Christ : knoweth



that I lie not.

Sancte Paule apostole.

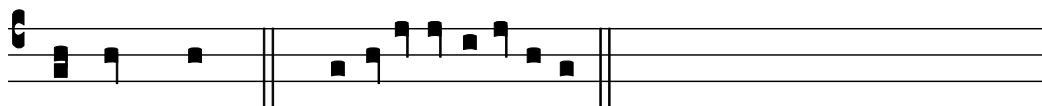
5. Ant.
VIII.i.



ho-ly Paul, * a-pos- tle, preacher of the truth, and



teacher of the nations : intercede for us unto God, who hath



chos-en thee. *Ps.* O praise the Lord. (148-150.) [58].



℣. That we may be made worthy : of the grace of God.

Chapter. Gal. j. 11.

I certify you that the gospel which
was preached of me is not after
man : for I neither received it of man,

neither was I taught it : but by the
revelation of Jesus Christ.

Hymn. Let heaven's exultant praise ring. [864].

℣. They declared the works of God.

℞. And wisely considered of his doings. *Let the Response be made privately.*

On the Commemoration of Saint Paul, Apostle.

Ego enim jam delibor.

Ant.
I.ii.



Or I am now * ready to be offer-ed, and the time

of my de-parture is at hand : I have fought a good fight,

I have fi-nished my course, I have kept the faith : there

remaineth for me a crown of righteousness, which the

Lord, the righteous Judge, shall give me at that day.

Ps. Blessed be the Lord. 52.*

Prayer.



God, who hast taught the multitude of the gentiles through the preaching of blessed Paul thy apostle : grant unto us, we

beseech thee, that we, whose birthday we keep, may perceive his protection. Through Jesus Christ.

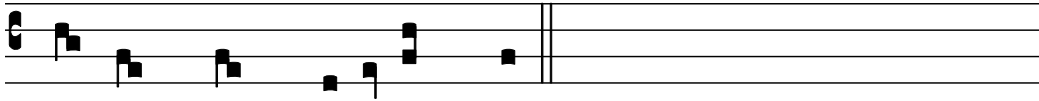
☩ *Memorial of Saint Peter.*

Petre amas me ?

Ant.
IV.v.



E-ter, lov-est thou me ? * feed my sheep. Thou



know-est, Lord, that I love thee.

℣. Thou art Peter. {662}.

Prayer.

☩ God, who in delivering unto thy blessed Apostle Peter the keys of the kingdom of heaven didst bestow the pontifical authority of binding and loosing souls : mercifully

grant that by he help of his intercession we may be freed from the bonds of our sins. Who liveset and reignest one God, world without end.

☩ *Memorial of Saint John the Baptist.*

Ant. Among them that are born. {635}.

℣. There was a man. {626}.

Prayer. O God, who hast made this day. {630}.

☩ *At j.*

Ant. I have planted. *j. of Lauds.* {707}.

Ps. Save me, O God. (54./liij.) [113]. *And let all the Antiphons be sung at the Hours without Verses.*

Ant. Thee they rightly praise. [118].

Ps. Quicunque vult. [119].

¶ *At iij.*

Ant. Most gladly. *ij. of Lauds.* {708}.

Ps. Teach me, O Lord. (119./cxviii. 33.) [161].

Chapter. I certify you. {710}.

Let be said the R̄. and V̄. of the Common of One Apostle at all the Hours [637].
with the Prayer of this day. {711}.

¶ *At vj.*

Ant. The grace of God. *ij. of Lauds.* {709}.

Ps. My soul hath longed. (119./cxviii. 81.) [179].

Chapter. *Philipp. j. 21 Galat. vj. 14.*

| | | |
|---|--|--|
| <p>BUt for me to live is Christ, to die is gain. It behooveth me to glory in the cross of our Lord Jesus</p> | | <p>Christ, by whom the world is crucified unto me, and I unto the world.</p> |
|---|--|--|

¶ *At ix.*

Ant. O holy Paul. *v. of Lauds.* {710}.

Ps. Thy testimonies. (119./cxviii. 129.) [195].

Chapter. *2. Timothy iv. 7.*

| | | |
|--|--|---|
| <p>I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up</p> | | <p>for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.</p> |
|--|--|---|

¶ *At Vespers.*

Ant. The Lord sware. [878].

Ps. The Lord said. (110./cix.) [375].

And the other Antiphons with their Psalms from the Common of Apostles. [879].

Chapter. Now ye are no more strangers. [880].

Hymn. With golden splendour. {659}.

V̄. Their sound is gone out into all lands. *R̄.* And their words into the ends of
the world. *Let the Response be made privately.*

Ant. In the regeneration. [880].

Ps. Magnificat. 55*.

Prayer. O God, who hast consecrated this day. {686}.

And thus let Vespers of both Apostles be said in common.

Memorial of Saint John.

Ant. When Zacharias went. {604}.

℟̄. There was a man. {626}.

Prayer. O God, who hast made this day. *as above.* {630}.

If this Commemoration shall fall on a Saturday, Vespers of that Saturday shall be of the following Sunday with a solemn Memorial of the Apostles with aforesaid the Antiphon, ℟̄. and Prayer. Then let a Memorial be made of the Octave of Saint John the Baptist as above, and afterwards of the Trinity, and let a Procession be made before the Cross in the usual way.