

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition.

Volume C.

Part 7.

Pages {717}-{1008}.

Proper of Saints.  
Feasts of July.

Edited by William Renwick.

HAMILTON ONTARIO.  
THE GREGORIAN INSTITUTE OF CANADA.  
MMXXIV.

*The Sarum Rite* is published by The Gregorian Institute of Canada/L'Institut grégorien de Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

*The Sarum Rite* is distributed over the internet through .pdf files located at: [www.sarum-chant.ca](http://www.sarum-chant.ca)

This document first published August 15, 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

[www.gregorian.ca](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2024.

## ¶ *On the Octave of Saint John the Baptist.*

(j. July.)

### *At Matins.*

*Hymn, Antiphons and Psalms as on the first day. {606}.*

℣. Thou hast crowned him with glory and worship, O Lord. ℞. And hast made him to have dominion over the works of thy hands. *Let the response be made privately.*

*Lesson j. Augustine, Sermon 29. on the Saints.*



After that most sacred day of the birth of our Lord, we read of the nativity of no man being celebrated, except only of blessed John the Baptist. Amongst other saints and elect of God we know that day to be observed, whereon after the consummation of their labours, and the world subdued and conquered, this present life bringeth them forth into everlasting

immortality. In others the consummate merits of the final day are celebrated : yet in this one the first day, indeed the beginnings of the man are hallowed. For this reason, without doubt, because, lest sudden and unexpected, men might not have acknowledged it, through him the Lord willed his advent to be borne witness. But thou, O Lord, have mercy upon us.

℞. There was a man sent from God. j. {612}.

*Lesson ij.*

John was a figure of the Old Testament, and in his appearance he displayed the Law. And therefore John announced the Saviour, as the Law preceded grace. But insofar as while not yet born he prophesied from the hidden womb of mother, and without light was already a

witness to the truth : this may be understood, how while hidden under a veil, literally flesh, by the Spirit he preached the Redeemer : and unto us according to a kind of law our God was begotten in the womb. Therefore the Jews have gone away from the womb, that is, from the law

which was pregnant with the Christ.  
They have gone away from the womb :

and speak lies. But thou, O Lord,  
have mercy upon us.

*R.* His name shall be called John. *ij.* {617}.

*Lesson iij.*

**C**oncerning this John the Baptist  
it is said by the Evangelist : He  
was a burning and a shining light,  
which was heated by the fire of the  
Holy Ghost, that the world having  
been held by the night of ignorance,  
the light of salvation might be shewn,  
and as if amid the deepest darkness of  
sins the most splendid Sun of Right-  
eousness might be revealed by the  
ray of his light, saying of himself, I  
am the voice of one crying out in the  
wilderness. Let us consider in which  
wilderness : that is, in the people of  
the Gentiles. For breasts empty of  
the fear of God, and thirsting for the  
Holy Ghost, are compared to a

wilderness of squalid waste. This  
world was a wilderness from all cul-  
tivation of the fear of God, and  
overgrown with thorns of sins, it was  
dirty as if an unkempt field, and had  
produced no inward fruitfulness of  
good works : it had received no rain  
of spiritual grace. Blessed John was  
sent, who announced him by prophe-  
tical and also apostolical preaching of  
penitence, as if a rough plain might  
be fully ploughed, made fertile, cul-  
tivated, filled up with the seeds of the  
divine Word, and produce ripe fruits,  
that is that it might prepare for the  
glory of regeneration. But thou, O  
Lord, have mercy upon us.

*R.* Among those that are born. *ij.* {625}. *or R.* Before I formed thee. *when it  
was not made before, &c.* {634}.

*Ps.* Te Deum. [48].

*Before Lauds.*

*V.* There was a man sent from God. *R.* Whose name was John.

**¶** *At Lauds.*

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

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

On the Octave of Saint John the Baptist.

---

*Chapter.* Listen, O isles. {628}.

*Hymn.* O more than blessed. {628}.

*℣.* The righteous shall grow as the lily. *℞.* And shall flourish for ever before the Lord. *Let the Response be made privately.*

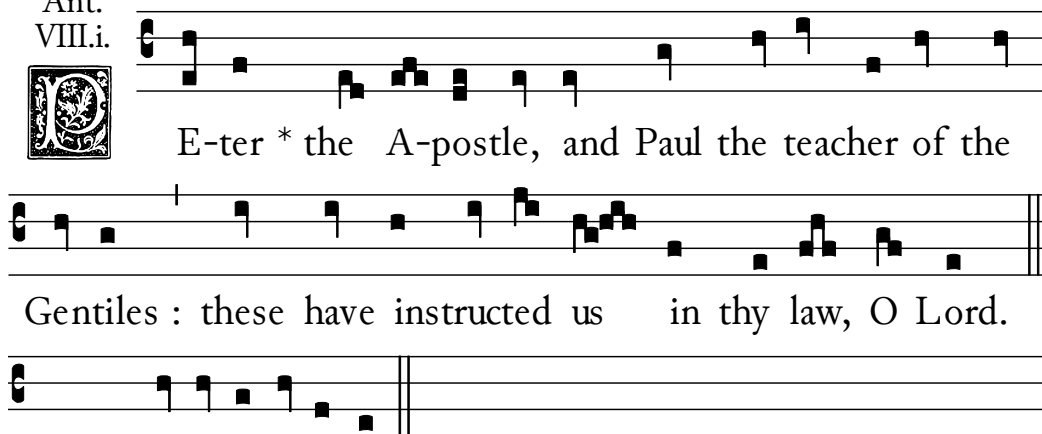
*Ant.* It came to pass that on the eighth day. *Ps.* Benedictus. {632}. *Seek for this Antiphon on the first day at Second Vespers on the Psalm Magnificat.*

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

¶ *Memorial of the Apostles.*

*Petrus apostolus.* AS:455; 1520-S:23r; 1531:66v.

Ant.  
VIII.i.



**D**E-ter \* the A-postle, and Paul the teacher of the  
Gentiles : these have instructed us in thy law, O Lord.

*Ps.* S. A. E.

*℣.* They declared the works of God. *℞.* And wisely considered of his doings.

*Prayer.* O God, who hast consecrated this day. {688}.

*Then let the Memorials that follow be said.*

¶ *At j.*

*Ant.* Elizabeth. {626}.

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

*Ant.* Glory to thee, O Trinity. [118].

*Ps.* Quicumque vult. [119].

On the Octave of Saint John the Baptist.

---

*At the other Hours let all be made as on the day. {630}.*

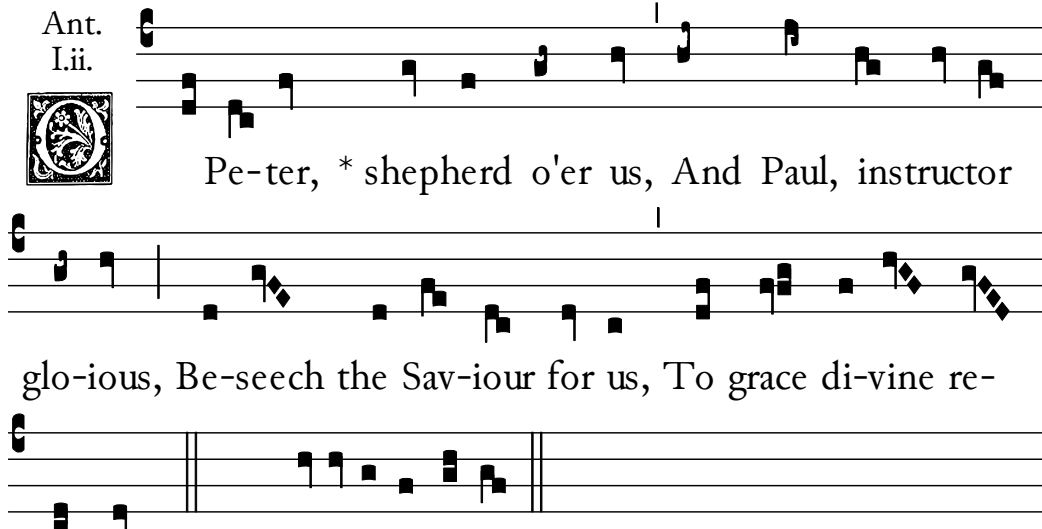
*If the Octave of Saint John should fall on a Sunday : let all of the service be made of the Sunday with middle Lessons of Saint John except when the R' R'. of the ij. Nocturn of the Sunday History shall be sung, and only a Memorial of the Apostles.*

¶ *Let the following Antiphons be sung at Vespers and at Matins on the Psalms Magnificat. and Benedictus. when a service is made of the Apostles or at the Memorial of them when a service is made of another saint, with repetition of the same.*

*Ant. Peter the apostle. {668}.*

*O Petre pastor summe.*

Ant.  
I.ii.



Pe-ter, \* shepherd o'er us, And Paul, instructor  
glo-ious, Be-seech the Sav-iour for us, To grace di-vine re-  
store us. Ps. S. A. E.

*Ant. Just as the glorious princes. Seek for this Antiphon on the first day at Second Vespers on the Ps. Magnificat. {689}.*

*Ant. Blessed shall ye be. [847].*

*Ant. They shall deliver you up. Seek for these two Antiphons in the Common of Apostles. [875].*



¶ *On the Feast of the Visitation of the  
Blessed Virgin Mary.*

(ij. July.)

¶ *Let the Visitation of Blessed Mary be celebrated in the Church of Sarum on the day  
after the Octave of Saint John the Baptist.*

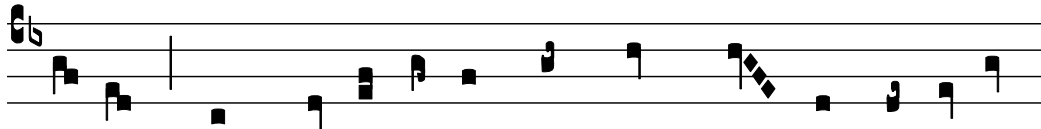
*At First Vespers.*

*Eterni Patris Filius.*

1. Ant.  
I.i.

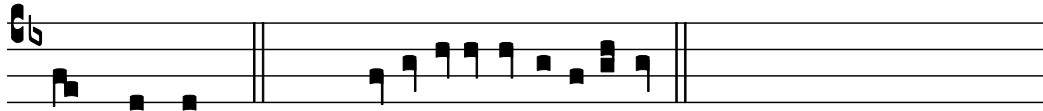


H'e-ter-nal \* Father's only Son chose Ma-ry o'er all



other : From the heavenly throne came down, and enter-ed

The Visitation Blessed Mary.

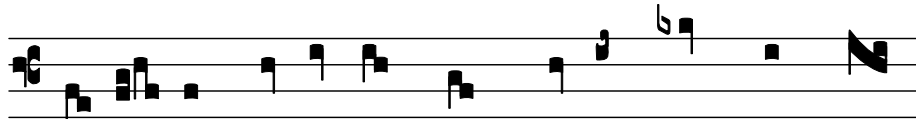


his Mother. *Ps.* The Lord said. (110./cix.) [375].

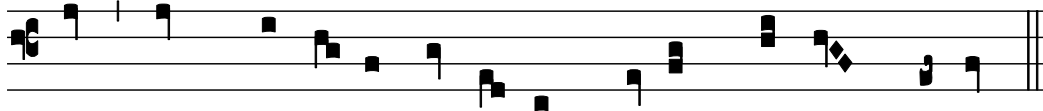
*Lilium convallium.*

2. Ant.

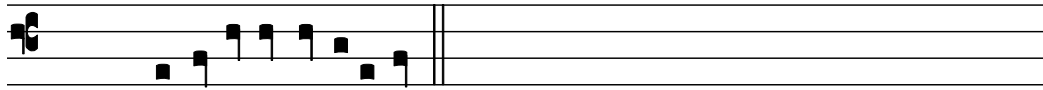
II.i.



I-ly \* of the val-leys born, fragrance of sweet pow-



er, Doth the hil-ly way a-dorn bearing heaven's flower.

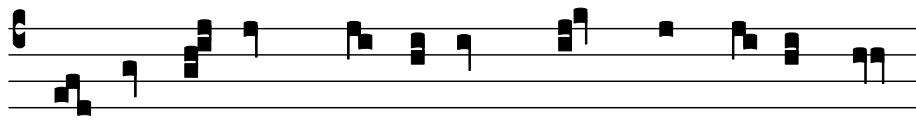


*Ps.* Praise the Lord. (113./cxij.) [378].

*Paradisus celicum.*

3. Ant.

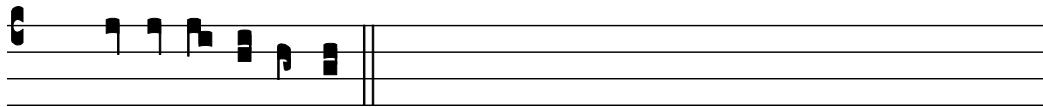
III.i.



O, new E-den \* flou-rishing, doth the fruit of hea-



ven To the womb once bar-ren bring, Joy to John is giv-en.



*Ps.* I was glad. (122./cxxj.) [391].



The Visitation Blessed Mary.

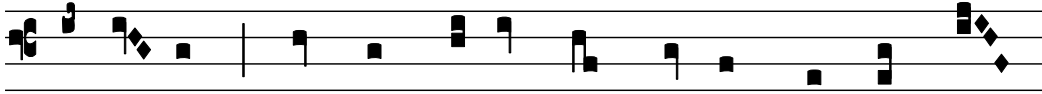
*Lucernam veri luminis.*

4. Ant.

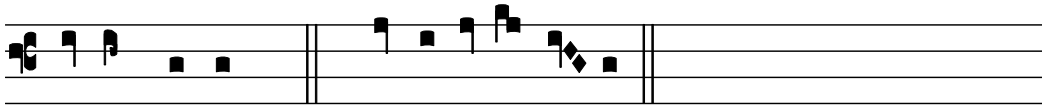
IV.i.



He Lord God \* set the lamp a-light, heaven's Light



contain-ing : By which he took our mis-laid mite, our sal-

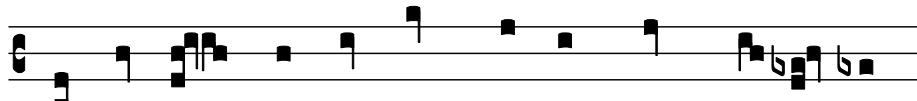


vation gaining. *Ps.* Except the Lord. (127./cxxxvj.) [398].

*Conforta mater filios.*

5. Ant.

V.ii.



Mother, \* comfort all thy sons, and to-gether



with them : Within Je-ru-sa-lem's walls ve-ry peace be-



queath them. *Ps.* Praise the Lord. (147-b./cxlviij.) [427].

*Chapter. Ecclesiasticus xxiv. 24.*

**I** am the mother of fair love, and  
fear, and knowledge, and holy  
hope : [in me is all grace of the way

and of the truth, in me is all hope of  
life and virtue. *R.* Thanks be to  
God.

The Visitation Blessed Mary.

*Exultat infans gaudiis.*

Resp.  
VIII.



He in- fant \* doth ex- ul- tantly in E- li- jah's  
spi- rit glow : God a wonderful pro- phe- cy on John's mo-  
her doth be- stow. †Rap- tures ho- ly and hea- venly At  
th' approach of Ma- ry flow. ✎. For Christ's ark of  
chasti- ty, Bles- sings doth the fa- mi- ly Of Zacha- ri- as  
know. †Rap- tures. ✎. Glo- ry be to the Father and to the  
Son : and to the Ho- ly Ghost. †Rap- tures.

The Visitation Blessed Mary.

*Festum matris gloriose.*

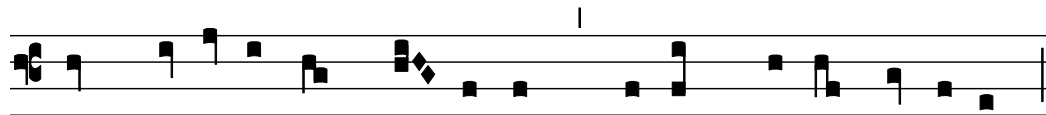
Hymn.

II.



Ow the glorious Mother's feast-day \* let the faithful  
ce-lebrate, For the grace of love's de-votion pray-ing all  
importu-nate, Love, which Ma-ry's ag-ed cousin felt in  
mea-sure passing great. 2. Fain to her who long was barren  
doth the fruitful Maid re-pair; She who in her se-cret  
bo-som doth e-ternal Godhead bear, Her accosts with  
gra-tu-lation, who her sav-ing grace doth share. 3. Lo! that  
Voice, yet mute, ex-ulteth as the Mighty Word draws nigh,

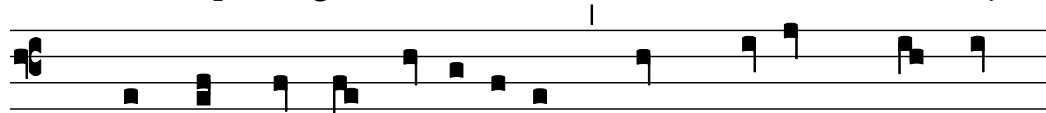
The Visitation Blessed Mary.



And E-li-za-beth con-fesseth Ma-ry's greater digni-ty,



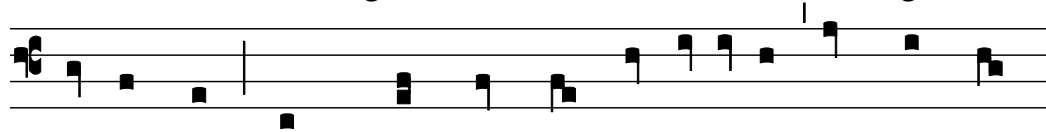
Whom she passing blest declar-eth in her fruit e- ternal-ly.



4. 'What may this con-gra-tu-lation,' meek she asks, 'forebode



to me ? What this gracious sa-lu- tation of the King's own



Mother be ? And this wondrous ex-ultation of mine un-



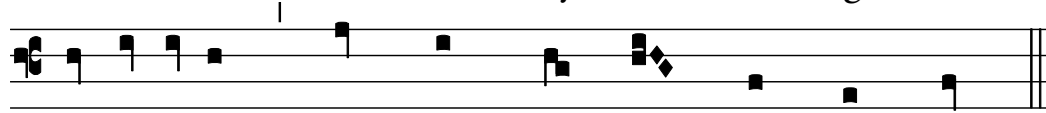
born pro-ge-ny ?' 5. Forth a joy-ous strain pro-ceedeth



from the Maiden thus address, Prais-ing him who grace be-

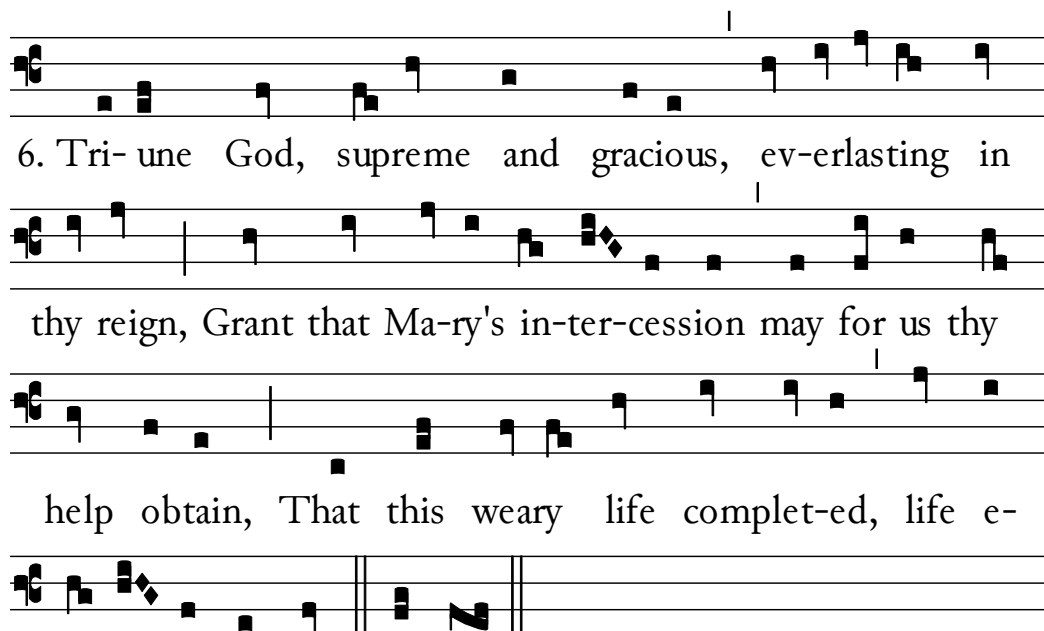


stoweth in the meek and lowly breast, Tell-ing how all



ge-ne-rations shall from henceforth call her blest.

The Visitation Blessed Mary.



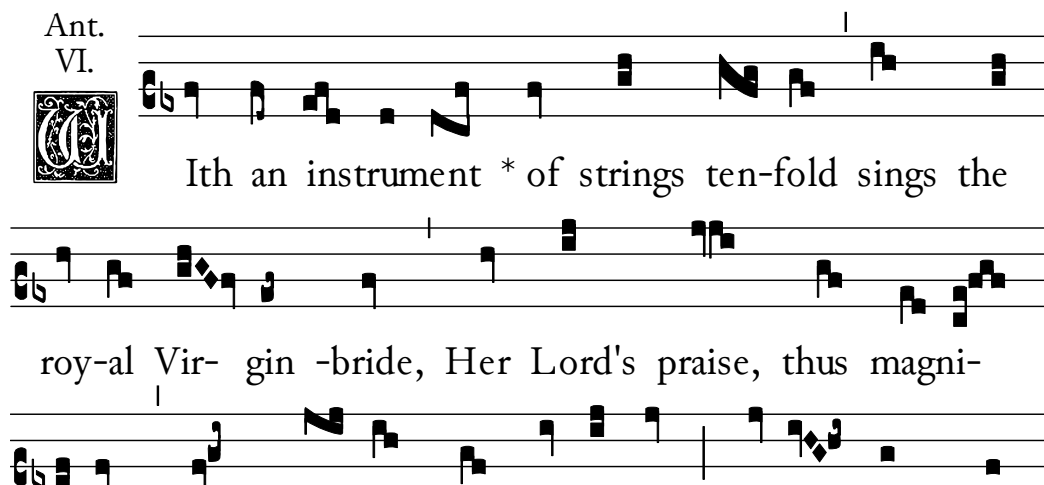
6. Tri-une God, supreme and gracious, ev-erlasting in  
thy reign, Grant that Ma-ry's in-ter-cession may for us thy  
help obtain, That this weary life complet-ed, life e-  
ternal we may gain. Amen.

℣. Full of grace are thy lips.

℟. Therefore God hath blessed thee for ever. *Let the Response be made privately.*

*In psalterio decacordo.*

Ant.  
VI.



Ith an instrument \* of strings ten-fold sings the  
roy-al Vir- gin -bride, Her Lord's praise, thus magni-  
fy-ing, him who hath her magni-fied : Putting down by

The Visitation Blessed Mary.

Godly jus-tice mighty men from seats of pride, Humble  
servants high ex-alt- ing by his mer-cy far and wide.

*Ps.* My soul doth magnify. 65\*.

*Prayer.*

⦿ God, who for the grace of their mutual consolation didst make the most holy Virgin Mary, Mother of thine Only Begotten to visit blessed Elizabeth : mercifully grant

unto us thy servants, that we may be continually comforted by her visitation, and may be defended, by thy protection, from all adversities. Through the same.

¶ *At Compline.*

*Ant.* Holy Virgin Mary. [479].

*Ps.* Hear me when I call. (4.) [436]. *etc.*

*Hymn.* Thee, Saviour of the world. [443].

*Ant.* We glorify thee. [480].

*Ps.* Nunc dimittis. [442].

The Visitation Blessed Mary.



[1520-S:23v.]

¶ *At Matins.*

*Reginam celi glorie.*

Invit.  
IV.v.



He Queen of hea-ven's \* glo-ries bright— O let us

sing praise for her,— The Mother of most gracious light.

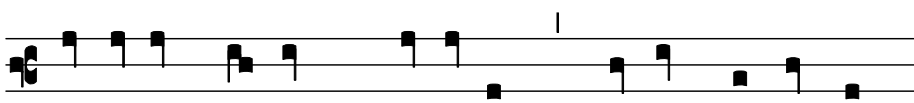
†O come let us a-dore her. *Ps.* O come, let us sing. 24\*.

The Visitation Blessed Mary.

*Mundi salus affutura.*

Hymn.

II.



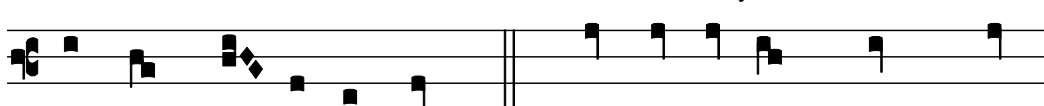
Ortal of the world's Salvation, \* Ma-ry, Mother high



in fame, Maiden, meek of mien and ges-ture, fair in form,



and void of blame, O'er the mountain-ways of Ju-dah with



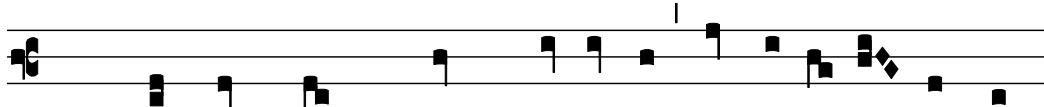
her heav'nly burden came. 2. She the Serpent's head who



bruis-eth, Bush unburnt by Ho-reb's flame, Gi-deon's fleece



which heav'n be-dew-eth, Rod that tells of Aaron's fame,



Of the Bridegroom Spouse be-lov-ed, unde-fi-led is her



name. 3. She the branch of Jesse blooming, Mother of Em-

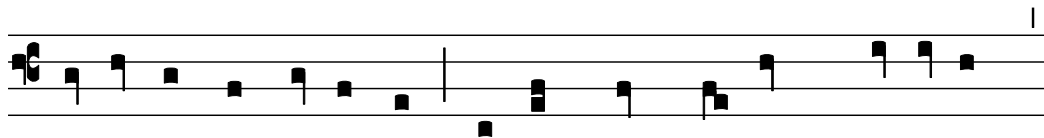


The Visitation Blessed Mary.

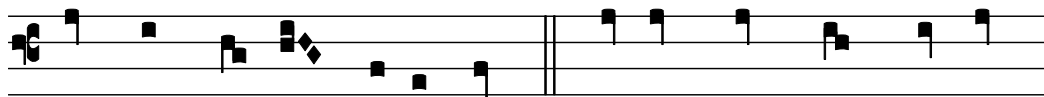
ma-nu-el, Portal closed to man for ev-er, as E-zekiel  
did fortell, Mount, be-fore whose Stone the image crushed,  
in Dan-iel's vision, fell. 4. Thus on earth was wrought a  
marvel, by the love Di-vine ordained ; Him from whom the  
world pro-ceed-ed, hath a Virgin's womb contained ; Earth  
brings forth the promised Saviour, Righteousness from heav'n  
hath rained. 5. Maid be-lov'd, she ev-er gloweth with the  
fire of cha-ri-ty, Kinship's pure embrace re-turn-ing

The image shows a musical score for a hymn. It consists of ten staves of music, each with a corresponding line of lyrics. The music is written in a simple, square-note style on a five-line staff. The lyrics are in a traditional hymn meter, with some words hyphenated across lines. The score includes bar lines and repeat signs (double vertical lines) at the end of the first and fourth lines of music.

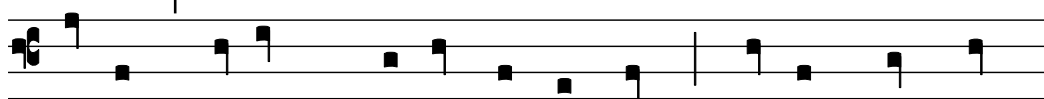
The Visitation Blessed Mary.



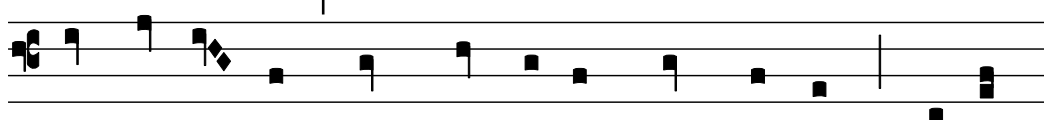
by a gentle mi-nistry, Wai-ting for the birth mysterious



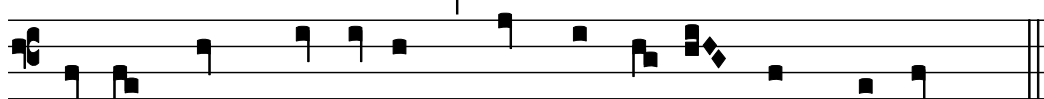
in her gladness patiently. 6. Blessed was that priestly



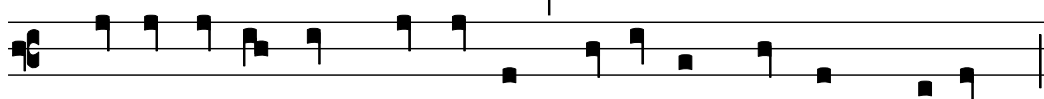
dwel-ling, honoured by so great a guest ; Blessed she whose



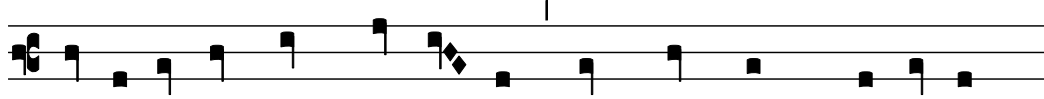
love a-bounding bade her cousin share her rest ; But of



Je-sus, John surpassing, be the higher grace confessed.



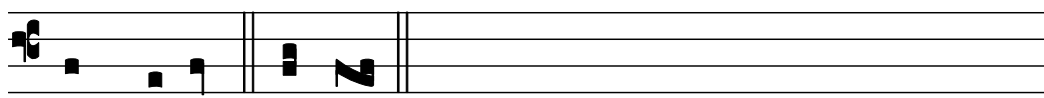
7. Glo-ry be to God the Father, Rul-er of the world's array :



Glo-ry unto thee, Re-deemer, Fount of grace, thy servants



pay : And to thee, Cre-a-tor Spi-rit, equal laud be



done for aye. Amen.

The Visitation Blessed Mary.

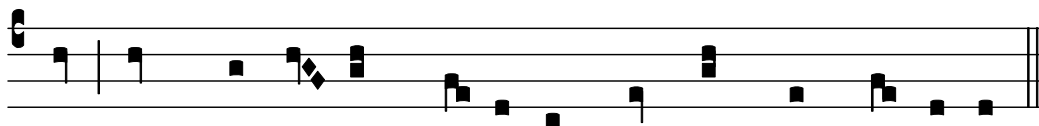
**¶** *In the j. Nocturn.*

*Pater Matris Filio.*

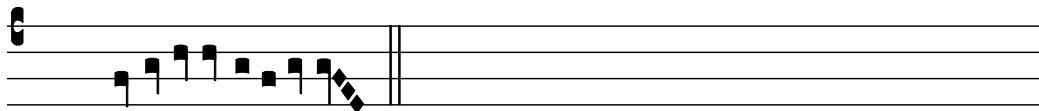
Ant.  
I.i.



A-ther \* unto Mo-ther's Son hath all things sub-ject-



ed : And from in-fant's joyful tone his praise hath per-fected.



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

*Sol in tabernaculo.*

2. Ant.  
II.i.



O his \* ta-berna-cle fair came the Sun, bright



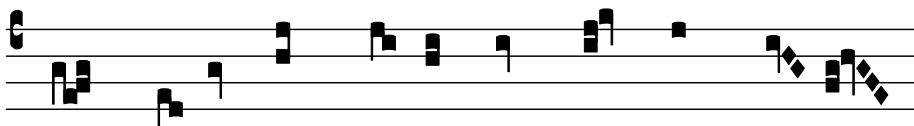
shin-ing : In his bride's chamber there rests the Groom, re-



clin-ing. *Ps.* The heavens declare. (19./xviiij.) [41].

*Cepit terra Domini.*

3. Ant.  
III.i.



Arth was firstly \* fruit-ful made by Christ's germi-

The Visitation Blessed Mary.



nation : Through kind mercy from our God, the Giv-er of



sal- vation. *Ps.* The earth is the Lord's. (24./xxiiij.) [III].

*V.* Full of grace are thy lips.

*R.* Therefore God hath blessed thee for ever. *Let the Response be made privately.*

*Blessing.* Kindly Virgin of virgins : intercede for us to the Lord.

*Lesson j.*

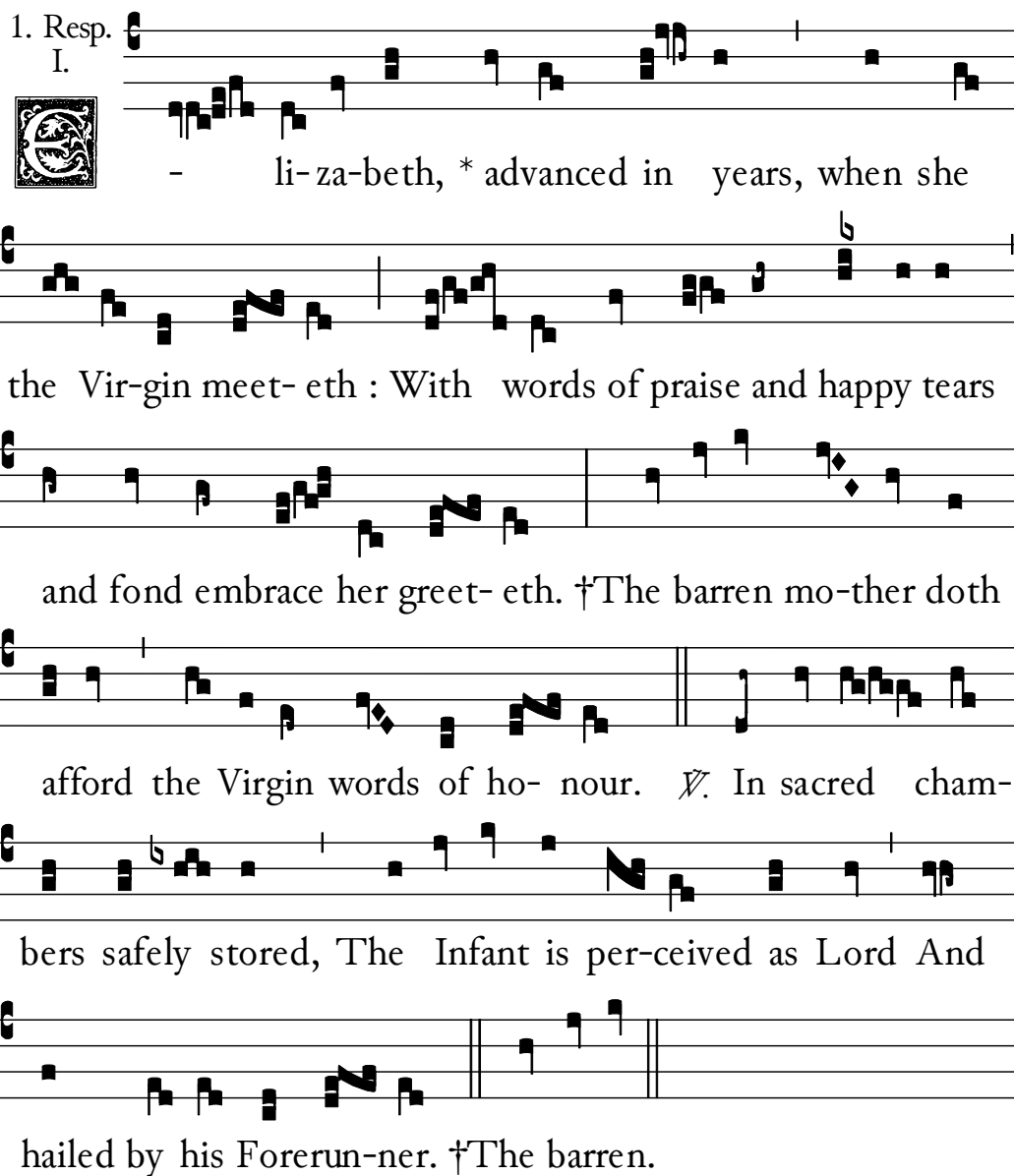
**W**ith the glorious Virgin Mary the Mother of the Lord, various festivities are to be celebrated and devoutly commemorated in the Church of God, by which it is evident that she is the most blessed after Christ : especially seeing that her wonderful loftiness aboundeth with delights of graces. For she sitteth at the right hand of the Majesty in the high places of the great king Ahasuerus, made a consort, a special Interventrix or her race : like Esther, delicate and having been prepared in time of need, as much as she is more powerful and sublime than all the citizens of heaven, so much more differently than they hath

she uniquely inherited the name of Mother of God. She is truly blessed above all women, in an unapproachable condition of divine majesty, inasmuch as the personal union of the creature, cleaving and conjoined, is permitted. The throne of God therefore received this Virgin Queen, the Lady is venerated by the choir of angels, the assembly of the saints extolleth her with praises, righteous travellers make for themselves a mirror of virtue, and true penitents feel their advocate, sweetly imbued with the milk of her kindness, that their mourning and grief may melt away in tears. But thou, O Lord, have mercy upon us.

The Visitation Blessed Mary.

*Elizabeth ut Virgini.*

1. Resp.  
I.



**E** - li-za-beth, \* advanced in years, when she  
the Vir-gin meet-eth : With words of praise and happy tears  
and fond embrace her greet-eth. †The barren mo-ther doth  
afford the Virgin words of ho-nour. ✂. In sacred cham-  
bers safely stored, The Infant is per-ceived as Lord And  
hailed by his Forerun-ner. †The barren.

*Blessing.* May Christ, the Son of Mary : be merciful and favourable unto us.

*Lesson ij.*

**T**He Roman Pontiff Urban the Sixth, wishing to extend the glory and praises of so high a Mother,

wishing with pious zeal to ennoble her, decreed the present day to be added to the ancient festivals, in order

The Visitation Blessed Mary.

that the memory of her visitation might be celebrated : by which, after the conception of the divine Word, Elizabeth humbly greeted her kinswoman. The same pontiff hoped (and could not be deceived) that, being brought in against the venom of a pestilential schism, by which the Christian communion of the people was ruptured and the unity of the church militant was broken, none

would be more accepted as Mediatrix with God, than she herself who begat God : that while the feast of her Visitation is celebrated by clerks and devout people with services, she may vouchsafe by the prayers of her piety to offer an appropriate remedy, reconciling the state of the Church in faith and saving grace. But thou, O Lord, have mercy upon us.

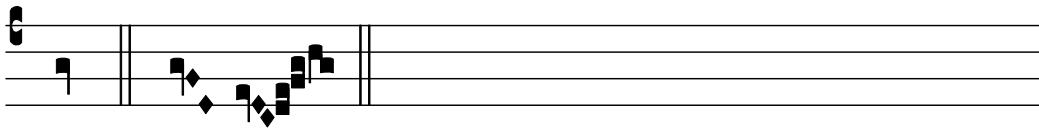
*Exultat infans gaudiis.*

2. Resp.  
VIII.



He in- fant \* doth ex- ul- tantly in E- li- jah's  
 spi- rit glow : God a wonderful pro- phe- cy on John's mo-  
 her doth be- stow. †Rap- tures ho- ly and hea- venly At  
 th' approach of Ma- ry flow. ✂. For Christ's Ark of  
 chasti- ty, Bles- sings doth the fa- mi- ly Of Zacha- ri- as

The Visitation Blessed Mary.



know. †Rap-tures.

*Blessing.* May the Holy Mother of God : be unto us a helper.

*Lesson iij.*

**F**Or as the faithful people were to be invited more devoutly and attentively to the celebration of the same feast : the aforesaid Pope of Rome, by apostolic authority, decreed that the solemnity should be celebrated on the sixth day of the nones of July each year, granting special indulgences to the pious devotees of this festival during the duration of the feast. Whence, to all truly penitent and confessed who shall be present in the church for the

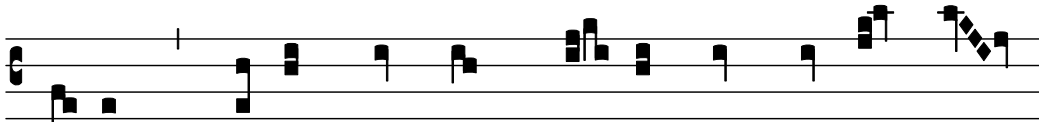
morning, or mass, or evening of the same feast : one hundred days. However to those who shall be present at prime, terce, sext, none, and compline : forty days for each of those hours. And to those who shall be present during the octave of the same, at matins, mass, vespers, and the aforesaid hours : for each day he hath mercifully released one hundred days from the penances imposed upon them. But thou, O Lord, have mercy upon us.

*Benedictam predicat senex.*

3. Resp.  
VII.

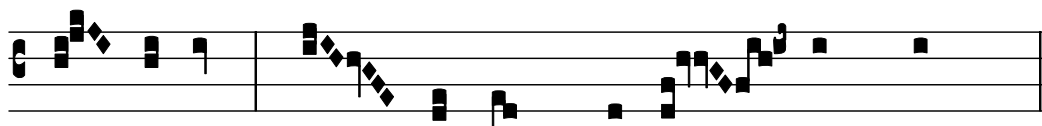


Lessed woman, ' \* th'el- der said, 'Of the gate of

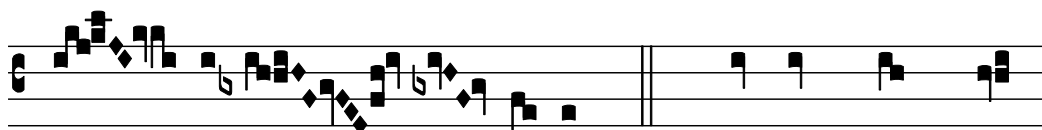


heaven : Why hath God's own Mo-ther-maid this high ho-

The Visitation Blessed Mary.



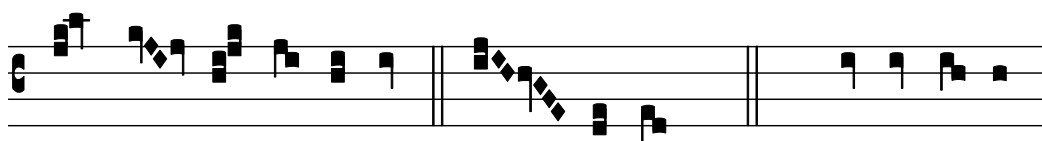
nour giv-en? †At thy voice my in- fant played.



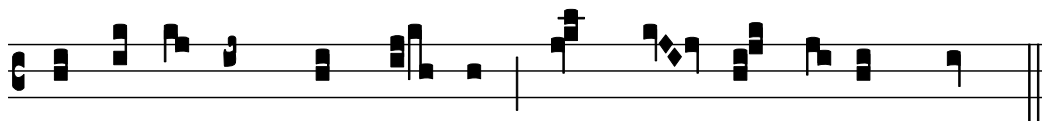
‡John to joy was driv-en. ⁊. Blest art thou who



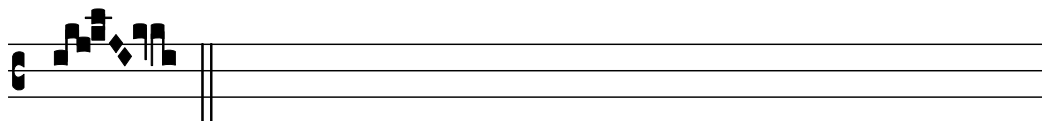
hast be-liev-ed, What thou heardst shall be re-ceiv-ed :



Lo, the sign is giv-en.' †At thy voice. ⁊. Glo-ry be to



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



‡John.

**C** *In the ij. Nocturn.*

*Stat in Regis.*

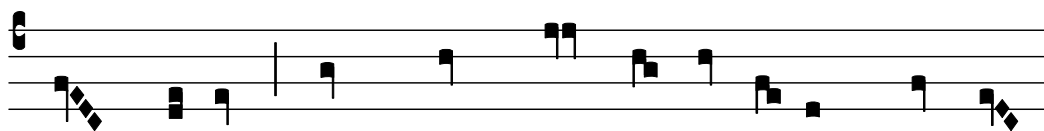
4. Ant.  
IV.i.



T the King \* of gló-ry's right stands the Queen



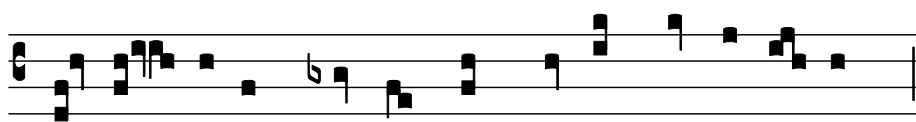
The Visitation Blessed Mary.



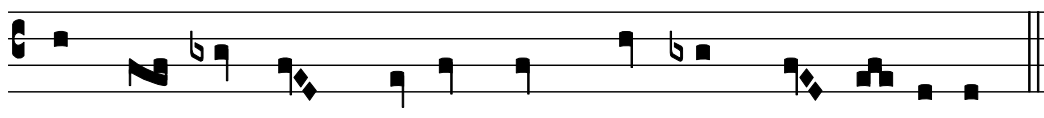
bright-shin-ing : See, th'King's daughter, his de- light, hearken,  
ear inclin-ing. *Ps.* My heart is inditing. (45./xlviij.) [259].

*Dei tabernaculum.*

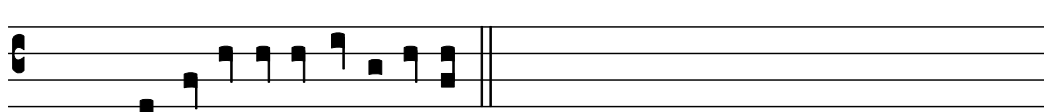
5. Ant.  
V.ii.



A-ber- nacle \* thou of God, by him consecrat- ed :




Out of thee life's Riv-er flowed and all men e- lat-ed.



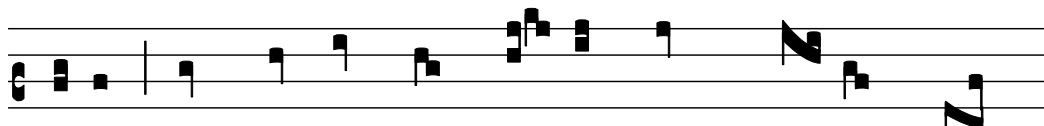
*Ps.* God is our hope. (46./xlv.) [260].

*Florida sterilitas.*

6. Ant.  
VI.

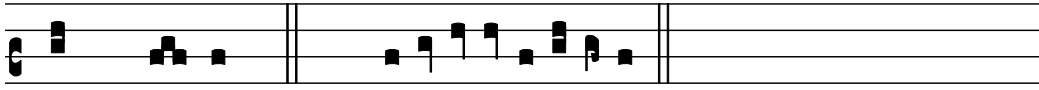


Low'ring, she, \* once barren shewn, virtue's elder



token : Of thee, as God's ci- ty known, glo-rious things

The Visitation Blessed Mary.



hath spo-ken. Ps. Her foundations. (87./lxxxvj.) [329].

℣. In thy grace, and in thy beauty.

℟. Go forth, ride prosperously, and reign. *Let the Response be made privately.*

*Blessing.* By the merits of Holy Mary : bring us to the heavenly kingdom.

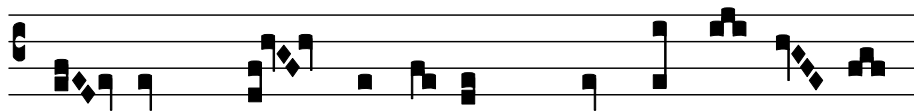
*Fourth Lesson.*

**B**oth the authority and the faith of the Gospels, as well as the concourse of miracles, therefore, entice holy and devout men to celebrate the feast of this day. By reason of these things the occasion of so great a solemnity is surely to be commended and effectively provided for in praise. For the Evangelist, immediately after the angelic salutation, reporteth that she had personally visited her kinsman Elizabeth, and she had kindly greeted the Virgin Mary. For the inestimable and singular humility which firmly

adhered to Mary's mind : also caused her virgin tongue to burst forth in such a voice, Behold the handmaid of the Lord. She, likewise directing her steps, set herself to climb up into the mountains to greet Elizabeth : so that this same virtue might offer both obedience to God and comfort her near relation. Thus indeed it was fitting for the Mistress of Angels, through the service of humility and charity, by freely offering herself as a servant, to fulfill all righteousness through merit. But thou, O Lord, have mercy upon us.

*Laudis cum preconio.*

4. Resp.  
VII.



Oin- ing \* John the he-rald's praise in like a- do-

The Visitation Blessed Mary.

ration, She re-joiced her song to raise, singing of sal-vation.

†With the li-ly full of grace, crown of procre- a-tion.

∞. For it was her glo-ry high, That she be called bles-sed

by Every ge-ne-ration. †With the li-ly.

*Blessing.* Thou who didst bring forth the Christ, entreat for us unto him.

*Lesson v.*

**A** plentiful grace of miracles was also present, when the venerable Virgin and the barren woman, both pregnant, met one another, a mutual understanding of infants in the womb, which had not yet been delivered : when by exulting the young prophet revealed the Lord of the prophets, of whom he still could not preach by word of voice. The mother of the child, also filled with the Holy Ghost, confessed Mary the Mother of God with prophetic praise, commending her faith with fruitfulness, and devoutly blessing the

flower together with the fruit. To them the mystery of the incarnation is clearly unfolded, when the holy woman Elizabeth maketh herself conform to the angelic salutation, and presenteth it so admirably and so fittingly in her speech. Blessed art thou, she saith, among women, and blessed is the fruit of thy womb. Thus prophesied a wise woman, prevented by heavenly inspiration : and she knew the Saviour in person to be near, in whose womb she felt the forerunner rejoice. But thou, O Lord, have mercy upon us.

The Visitation Blessed Mary.

*Christi sanctuarium.*

5. Resp.  
VI.



E-sus' \* Sanctum full of grace, God the Spi-rit's sa-  
cred place, Mother of com- passion. †To her kin doth  
comfort bring, Help to her de-liv-er-ing, As of lowly  
sta- tion. ✠. How all men may humbly live, Noble Ma-  
ry thus doth give Faithful incli-na-tion. †To her kin.

*Blessing.* Mary, Star of the sea most gracious : succour us.

*Lesson vj.*

Let us rejoice, therefore, in this day, commemorating so many and so high sacraments of our faith with due veneration : in which the glorious fruitfulness of blessed Virgin Mary, the Mother of God is solemnly extolled, the advent of Christ the man in the flesh is foretold, the

preludes of an exulting boy are new, and the grace of a holy woman is strengthened. O most holy Virgin Mary, who can be worthy to render thy praises, whose singular humility merited to have received a divine utterance in angelic speech ? Whose most gracious charity hath appeared

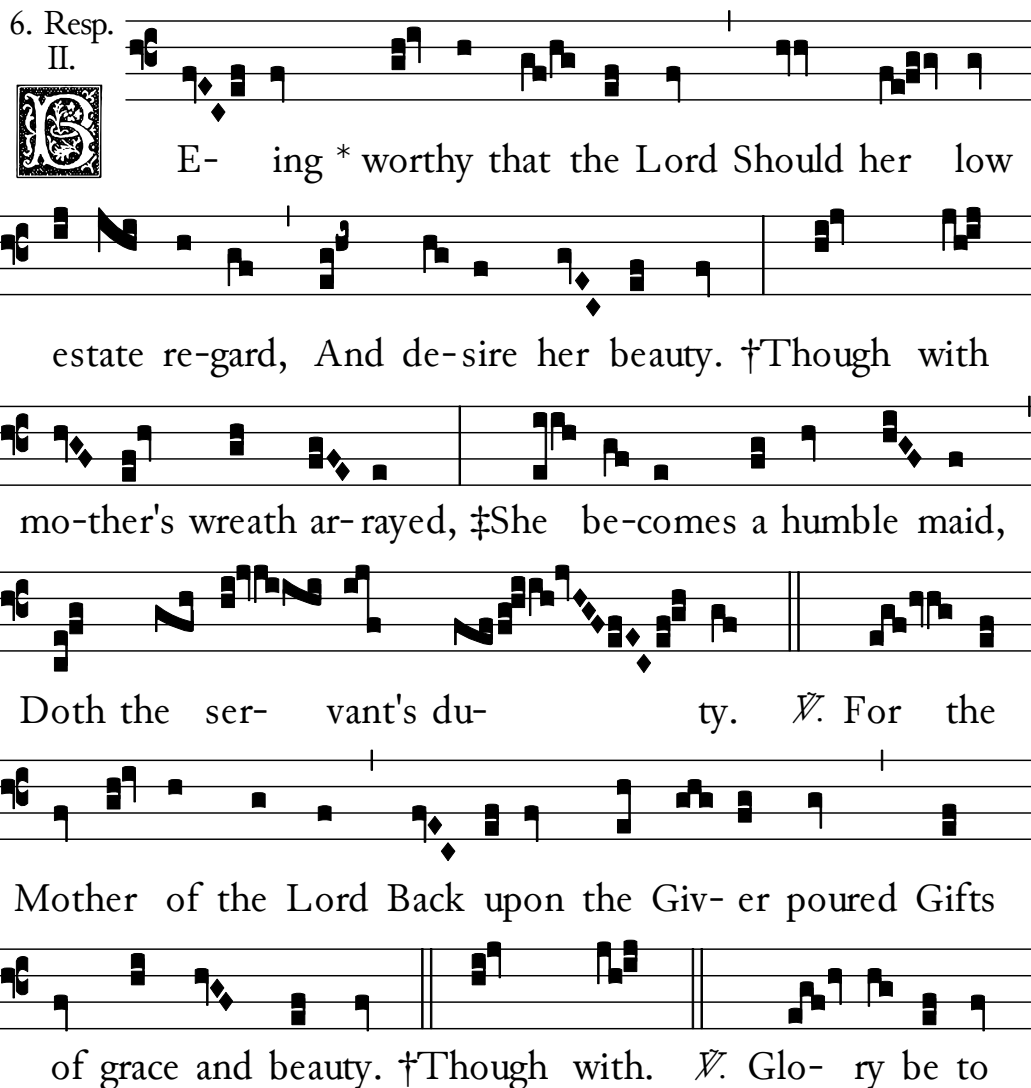
The Visitation Blessed Mary.

wonderfully in the visitation with her holy kinswoman : whose kindly salutation taught the child to rejoice, being shut up in her belly, and made the mother of the child to prophesy. Let no one be silent from thy praise : whose substance filleth the whole world. We therefore salute thee, by

giving thee manifold and immense thanks. Visit thou us with thy frequent and innumerable kindnesses, that rejoicing in the kingdom of thy Son we may deserve to be partakers of thy blessedness. But thou, O Lord, have mercy upon us.

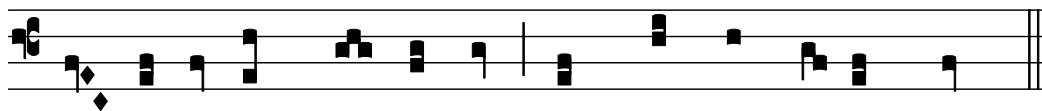
*Digna quam respiceret.*

6. Resp.  
II.

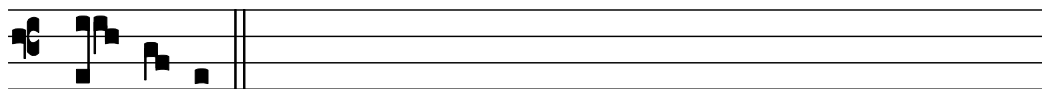


**E**- ing \* worthy that the Lord Should her low  
estate re-gard, And de-sire her beauty. †Though with  
mo-ther's wreath ar-rayed, ‡She be-comes a humble maid,  
Doth the ser- vant's du- ty. ⁊. For the  
Mother of the Lord Back upon the Giv- er poured Gifts  
of grace and beauty. †Though with. ⁊. Glo- ry be to

The Visitation Blessed Mary.



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



‡She be-comes.

¶ In the *ijj. Nocturn.*

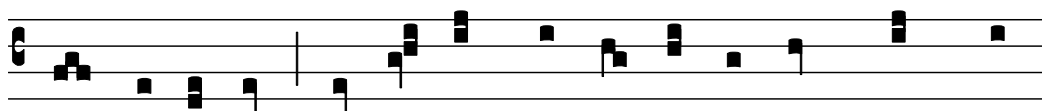
*Per te mater.*

7. Ant.

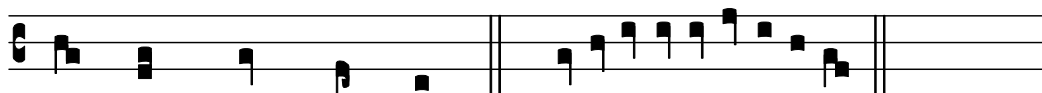
VII.i.



Hrough thee, Mother, \* all the whole earth sings a new



song joyful-ly : Prais-ing all the mighty wonders which the



Lord hath wrought in thee. *Ps. O sing unto the Lord. j. (96./xcv.) [338].*

*Per te lux est orta.*

8. Ant.

VIII.i.

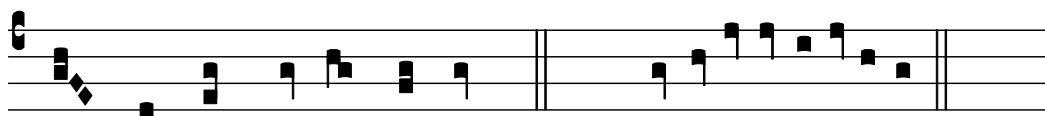


Hrough thee \* light sprang for the righteous, gladness



for the right and true : Si-on heareth, and with Ju-dah's

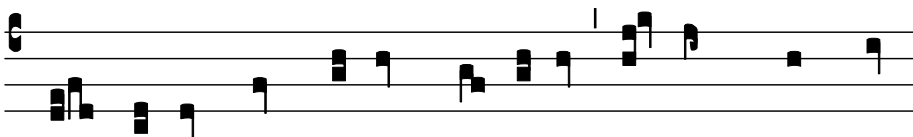
The Visitation Blessed Mary.



daughter doth re-joyce a-new. *Ps.* The Lord is King. (97./xcvj.) [339].

*Dum cepit virgo.*

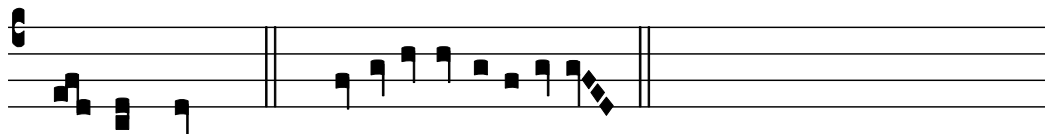
9. Ant.  
I.iv.



Hen Ma-ry \* did the seed sal-vi-fic wel-come with her



faithful word : Then sal-vation all pro-li-fic was declar- ed



by the Lord. *Ps.* O sing unto the Lord. *ij.* (98./xcvij.) [350].

*V.* God shall give her the help of his countenance. *R.* God is in the midst of her, therefore she shall not be removed. *Let the Response be made privately.*

*Blessing.* Through the merits of Mary : may the reading of the Gospel profit us.

¶ According to Luke j. 39-47. Lesson vij.



AT that time :  
Mary arose and  
went into the hill  
country with  
haste, into a city of  
Juda : and entered  
into the house of  
Zacharias, and saluted Elizabeth. And  
that which followeth.

*Homily of the Venerable Bede, Priest.  
22. second book, excerpted.*

AFTER, brethren, blessed Mary had  
merited to be exalted by the  
angelic vision and speech, after she  
hade learned that she was laden with  
a heavenly offspring, she did not in  
any way raise herself up with regard  
to heavenly gifts : but, that she might

The Visitation Blessed Mary.

become more and more suitable for the divine gifts, she moulded her step in the care of humility, thus answering the angel who was proclaiming to her, Behold the handmaid of the Lord, be it unto me according to thy word. And the same humility which she had shown to an angel : she also undertook to exhibit unto

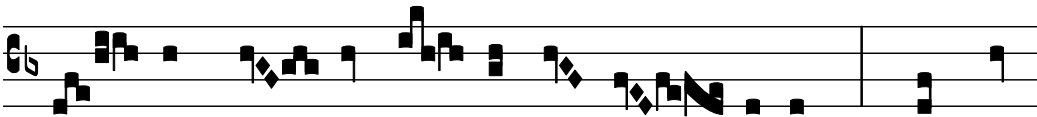
men. And as soon as the angel who had spoken to her returned to heaven : she arose and ascended the mountain, and bearing God in the womb : she made for the habitations of the servants of God and sought reassurance. But thou, O Lord, have mercy upon us.

*Felix parens et puerperium.*

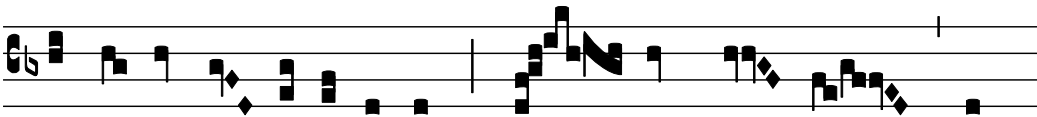
7. Resp.  
V.



Les- sed \* mo-ther and blest de- liv- e-ry,



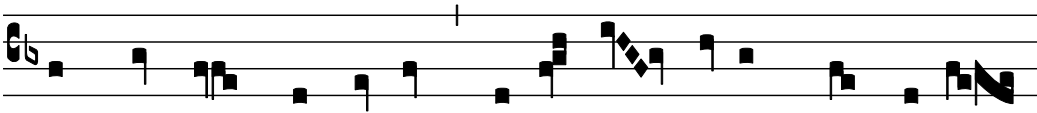
which the Queen of vir- gins is pleased to see. † There can



be no danger or inju-ry : where that Health is which



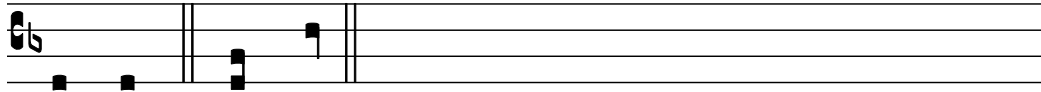
cures hu- ma- ni- ty. ✂. In ac-cordance



with Gabriel's prophe-cy, Then is born the joy which for all



The Visitation Blessed Mary.



shall be. †There can.

*Blessing.* May the Virgin Mary : obtain for us divine consolation.

*Lesson viij.*

**B**lessed Mary thus entereth the house of Zacharias, and greeteth Elizabeth, whom she had known to be the bearer of the servant and the forerunner of the Lord : not as if she were doubtful about the oracle which she had received, but for congratulating on the gift with respect to which she had learned that she would be a fellow-servant. When Blessed Mary opened her mouth to greet her, Elizabeth was immediately filled with the Holy Spirit : and said, Blessed art thou among women : by whose virgin birth the curse of the

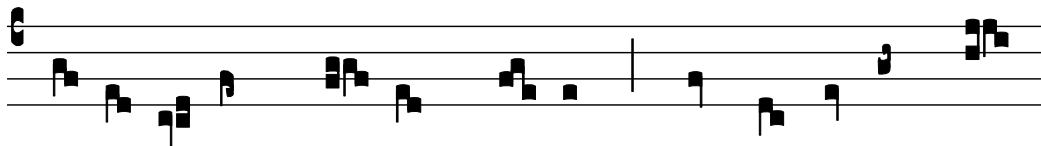
first mother hath been cast off from the children of women. And blessed is the fruit of thy womb : through which we have received both the seed of incorruption and the fruit of the heavenly inheritance which we had lost in Adam. And He is truly and singularly blessed, who did not receive the grace of blessing from the Lord of blessings after he was born, as we may, but who, to save the world, Himself came, blessed in the name of the Lord. But thou, O Lord, have mercy upon us.

*Gloriosa celorum domina.*

8. Resp.  
IV.

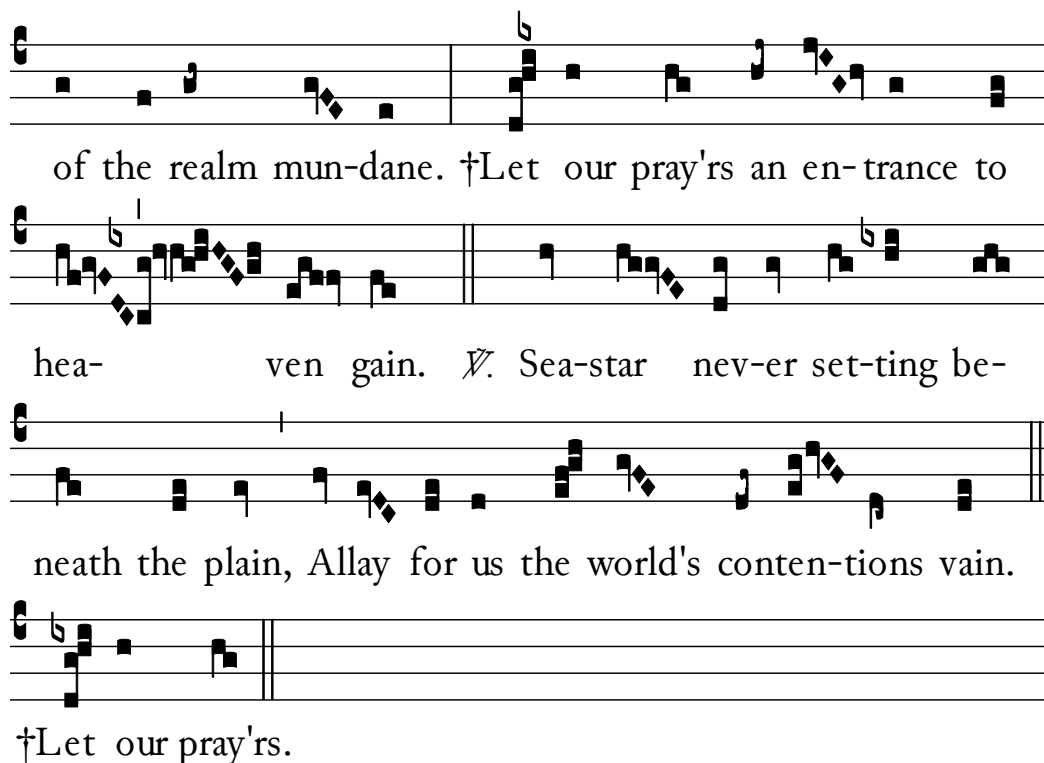


Lorious La-dy \* of heaven's vast domain, Spouse and



Mother of him who e'er shall reign : Song of heaven, trust

The Visitation Blessed Mary.



of the realm mun-dane. †Let our pray'rs an en-trance to  
 hea- ven gain. ✂. Sea-star nev-er set-ting be-  
 neath the plain, Allay for us the world's conten-tions vain.  
 †Let our pray'rs.

*Blessing.* May the Queen of Heaven guide us : into the fellowship of the citizens of heaven.

*Lesson ix.*

**T**Ruly filled with the spirit of prophecy, Elizabeth understandeth that the mother of the Saviour hath come to her, but surrounded with the spirit of humility, she findeth herself less worthy of his coming, saying, Whence is this to me, that the mother of my Lord should come to me ? Let us, then, brethren, always keep in mind the example of blessed Mary : that we, being found humble before God and

submitting to our neighbors with due honour, may deserve to be exalted with her forever. If the immoderate desire of temporal things delighteth us, let us remember that our Judge hath sent the rich empty away. Let us never despair of obtaining the pardon of our offenses, because his mercy is from generation unto generations, to them that fear him. But thou, O Lord, have mercy upon us.

The Visitation Blessed Mary.

*Regalis stirpis virginem.*

9. Resp.  
VIII.



He Vir- gin, \* roy-al by des-cent, For all her beau-

ty's or- nament, To heaven's King appeal- ed. †Clan-

des- tine wedlock's ho-ly bloom. ‡An in-fant through his

mo-ther's womb By joyful leap re-veal- ed.

∞. Fear not, O Jo-seph, for thy wife By God the Spi-rit

hath this Life Which in her is con- cealed. †Clan-des- tine.

∞. Glo-ry be to the Father and to the Son : and to the

Ho- ly Ghost. ‡An in- fant.

The Visitation Blessed Mary.

Ps. Te Deum. [48].

[Before Lauds.]

℣. Pray for us, O holy Mother of God.


℟. That we may be made worthy of the promises of Christ.

Let this Versicle be said daily during the Octave.

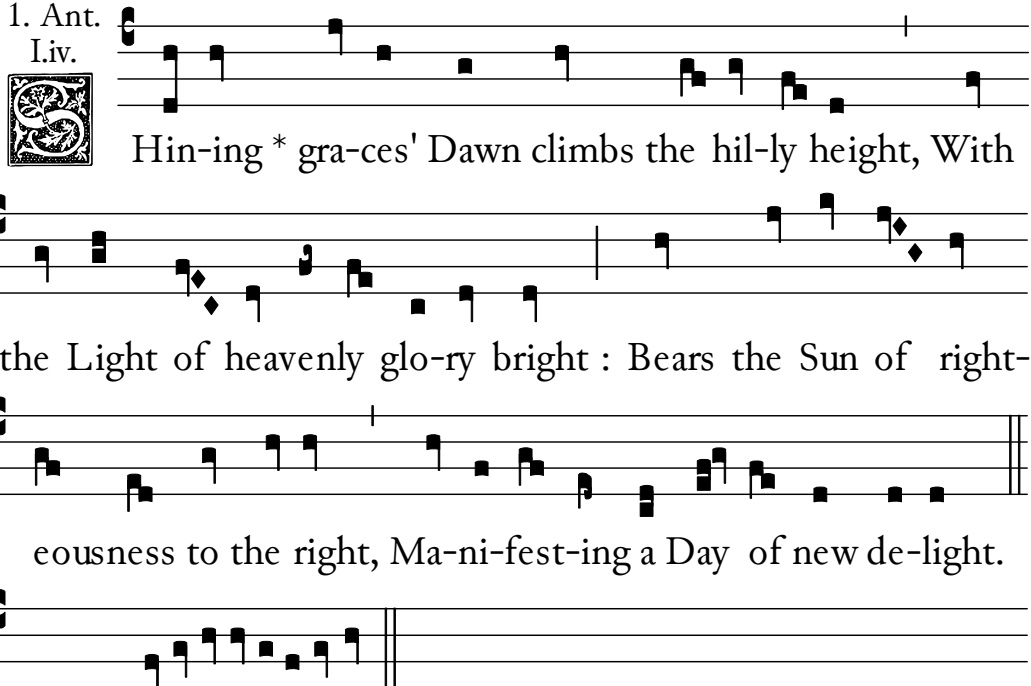
¶ At Lauds.

*Scandit montes aurora.*

1. Ant.  
I.iv.



Hin-ing \* gra-ces' Dawn climbs the hil-ly height, With  
the Light of heavenly glo-ry bright : Bears the Sun of right-  
eousness to the right, Ma-ni-fest-ing a Day of new de-light.



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

*In concursu matrum.*

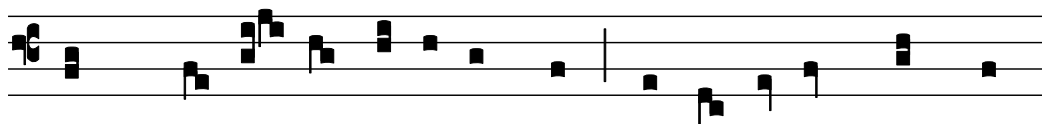
2. Ant.  
II.i.



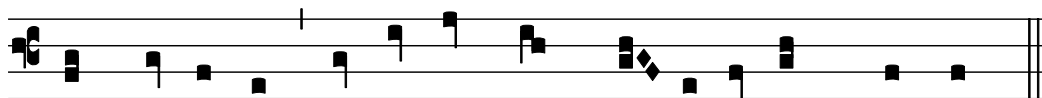
T the mothers' \* meet-ing with joyful cries, Lacking



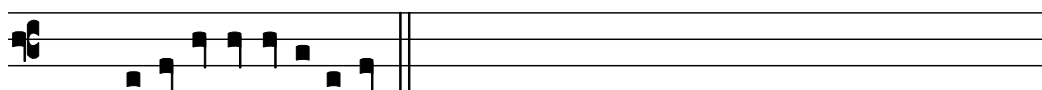
The Visitation Blessed Mary.



words the he- rald of infant size : As a servant doth his



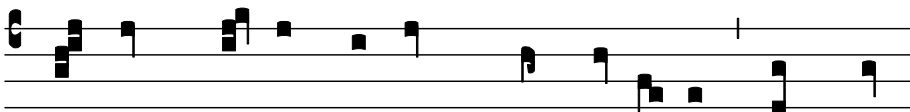
King re-cognize, As a boy doth fro- lic in youthful wise.



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

*Senex plena celesti munere.*

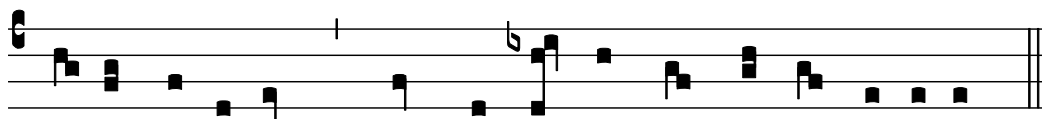
3. Ant.  
III.i.



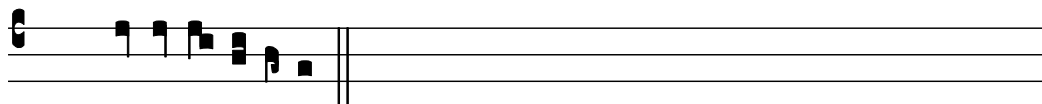
H'el-der \* mother, by heav'n's empower- ing, On the



lamb's fleece the dew intu- i-ting : And the flame, the bush



nev-er damag-ing, Cries that Jes-se's rod now is flower-ing.



*Ps.* O God, thou art my God. (63. &. 67./lxij. &. lxvj.) [55].

The Visitation Blessed Mary.

*Salvatoris conceptus panditur.*

4. Ant.  
VII.i.



He con-ception \* of Christ is open laid, And the spot-

less Virgin a mother made : Worthy she, as blessed to be

portrayed, In whose womb the Fruit of life is conveyed.

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

*Mater pia plena.*

5. Ant.  
VIII.i.

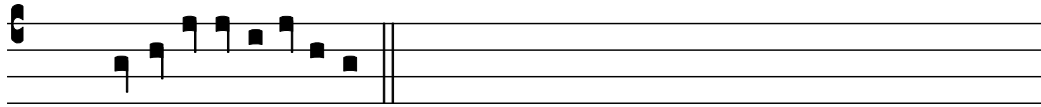


Ull of vir-tues, \* the mother pi-ously Lauds her

God with spi-rit of fervency : Singing praise to him with all

sancti-ty, Who re-garded his handmaiden gra-ciously.

The Visitation Blessed Mary.



Ps. O praise the Lord. (148-150.) [58].

Chapter. I am the mother of fair love. {723}.

*O salutaris fulgens.*

Hymn.

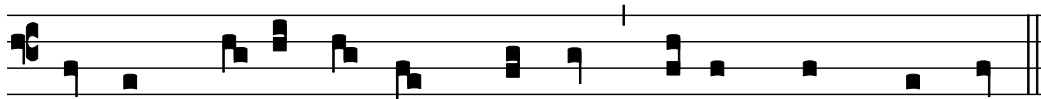
I.



Ole-star and portal of the life immortal, \* Vir-gin



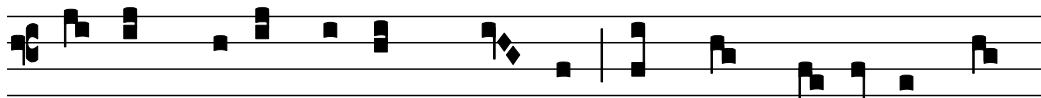
yet bear-ing Sun be-yond compar- ing : Mother most



tender, dwell-ing in high splendour, Let our prayer stir thee.



2. Now as we hail thee, we would fain re-gale thee With honour



meetly, who art joy-ing sweet-ly In God thy Saviour, yet



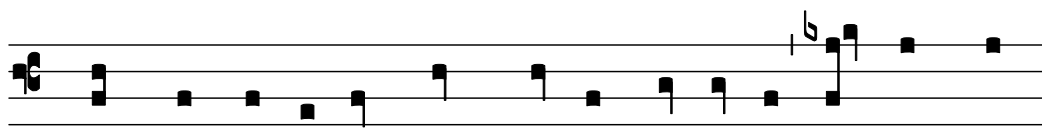
of all thy fa-vour Words are unworthy. 3. For Him who

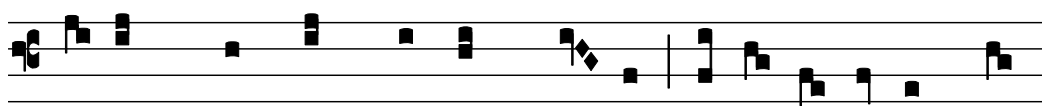
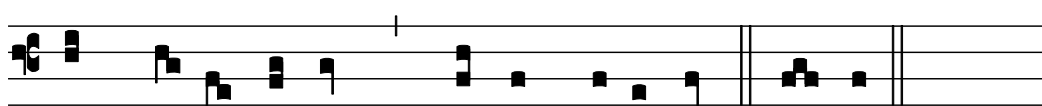
The Visitation Blessed Mary.

drew thee ere the morning knew thee, Fleetly ascending  
hills' fami-liar bend-ing, We ce-lebrate thee and com-me-  
mor-ate thee With festal praises. 4. Hear Rachel weeping,  
mournful vi-gil keeping, Ur-gently pleading for her children  
bleed-ing, Send help from heaven, far let harm be driv-en,  
Queen rich in grac-es. 5. O intercessor, of the world redresser,  
Angels' a-dorn-ing, salve for sinners mourning ; Woman-  
kind's flower, curb the e-vil power, Fiercly who rag-es.



The Visitation Blessed Mary.




6. Blest be the Father, with the Son to-gether, One in the  
 Spi- rit, by whose grace and me- rit Ma-ry was giv-en bles-  

 sed fruit of heaven, Now and to ag-es. A-men.  



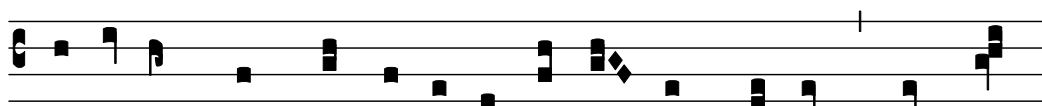

℣. God hath chosen her and preferred her.

℟. He maketh her to dwell in his tabernacle. *Let the Response be made privately.*

*Redemptor Rex Israel.*

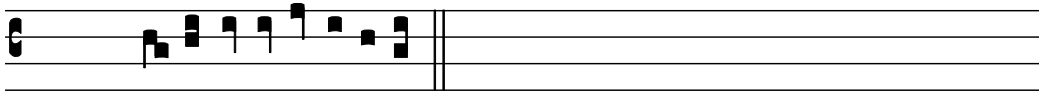
Ant.  
 VII.iv.

He Saviour \* and Israel's King nears in his Vir-gin  

 ward : And lo, on E-li-za-beth the Ho-ly Ghost is poured ;  

 Her infant his prophe-cy in order doth re-cord ; A won-  

 drous new thing be-falls : praise be to thee, O Lord.

The Visitation Blessed Mary.

---



*Ps.* Blessed be the Lord. 66\*.

*Prayer.* O God, who for the grace. *as above* : which let be said at all the Hours. {728}.

*No Memorials of Saints.*

¶ *At j.*

*Ant.* Shining graces. *j. of Lauds.* {750}.

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

¶ *At iij.*

*Ant.* At the mothers' meeting. *ij. of Lauds.* {750}.

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

*Chapter.* I am the mother of fair love. {723}.

*R̄.* Full of grace are thy lips. *Seek for it in the Common of Virgins and Martyrs.* [1155].

*V̄.* In thy grace, and in thy beauty. [1156].

*Prayer.* O God, who for the grace. {728}.

¶ *At vj.*

*Ant.* The elder mother. *ij. of Lauds.* {751}.

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

*Chapter.* *Song of Songs.* ij. 10.

<p><b>R</b>ise up, my love, my fair one, and come away : for, lo, the winter is past, the rain is over and</p>	<p>gone : the flowers appear on the earth, the time of singing of birds is come. <i>R̄.</i> Thanks be to God.</p>
--	---

*R̄.* In thy grace, and in thy beauty. [1156].

*V̄.* God shall give her the help. [1157].

¶ *At ix.*

*Ant.* Full of virtues. *v. of Lauds.* {752}.

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

*Chapter.* *Song of Songs.* ij. 13-14.

Come, O my dove that art in the  
clefts of the rock, in the secret  
places of the stairs : let me see thy  
countenance, let me hear thy voice :

for sweet is thy voice, and thy  
countenance is comely. *R.* Thanks  
be to God.

*R.* God shall help her with his countenance. [1175].

*Versicle.* God hath chosen her. *Œc.* {757}.

*Prayer.* O God, who for the grace. {728}.

¶ *At Second Vespers.*

*Ant.* Shining graces. *j. of Lauds.* {750}.

*Ps.* The Lord said. (110./cix.). [375]. *and the other Psalms of First Vespers.*

*Chapter.* I am the mother of fair love. {723}.

*R.* Blessed Mother. *vij. of Matins.* {746}.

*Hymn.* Now the glorious Mother's feast day. {725}.

*V.* God hath chosen her and preferred her.

*R.* He maketh her to dwell in his tabernacle. *Let the Response be made privately.*

*Exultat Virgo virginum.*

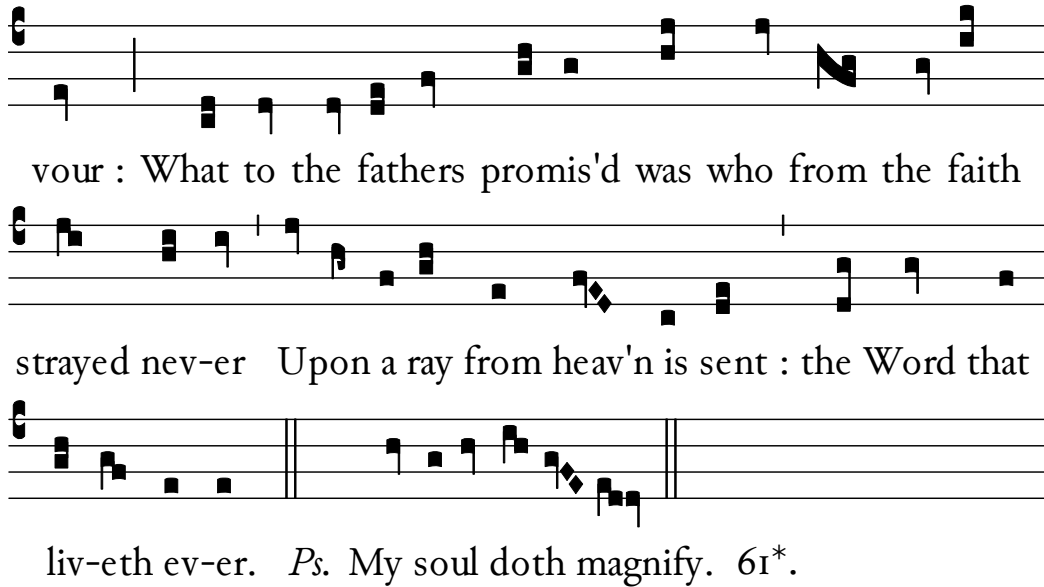
*Ant.*  
*IV.ii.*



He Vir-gin \* of all virgins sings for joy in God the Sav-

our, Consols the seed of Abra-ham with unbe-foreseen fa-

The Visitation Blessed Mary.



vour : What to the fathers promis'd was who from the faith  
strayed nev-er Upon a ray from heav'n is sent : the Word that  
liv-eth ev-er. *Ps.* My soul doth magnify. 61\*.

*Memorial as above.*

☪ *Memorial of Sunday if it should occur.*

*Compline.*

*Let Compline be said as above at First Vespers and daily when service is made of the Octave except on the Feast of Saint Martin, the Octave of the Apostles, and the Translation of Saint Thomas the Martyr : then at Compline let the Antiphon Have mercy. [456]. be sung on the Psalm Hear me when I call. (4.) &c. [436].*

*Hymn.* Thee, Saviour of the world. [443]. *And at the end of the Hymn let be sung All Laud to God.*

*Ant.* Grant unto us. [476]. *on the Ps.* Nunc dimittis. [442].

## *Within the Octave of the Visitation.*

*Daily within the Octave let the service of the Visitation be made with Rulers of the Choir unless a Feast of ix. Lessons should fall within.*

¶ *At Matins the Invitatory, Hymn, Antiphons and Psalms as on the day, the V̄. and R̄. according to the order of the Nocturns.*

*Before Lauds the Versicle Pray for us, O holy Mother of God. &c. {750}.*

¶ *At Lauds this single Antiphon Shining graces. j. of Lauds. {750}. Ps. The Lord is King. (93./xcij.). [53]. Chapter, Hymn, and V̄. as on the day. {723}, {753}.*

*Let the Antiphons on Benedictus. and Magnificat. be sung from the Antiphons on the Psalms at First Vespers, with repetition, evidently when is made a service or a Memorial of the Octave.*

¶ *And it is observed that on the Feast of the Translation of Saint Martin the middle Lessons are made of the Apostles : and not of the Octave, except only a Memorial of the Octave, likewise on the Feast of the Translation of Saint Thomas the Martyr.*

¶ *It is observed that on the Feast of Saint Martin : and on all other Feasts of ix. Lessons falling within the Octave of the Visitation of Blessed Mary Vespers and Matins of Saint Mary are said outside of Quire as outside of Octaves of the same.*

## ¶ *The ij. day within the Octave.*

*(ij. July.)*

*First Lesson.*

**I**T seemed fitting and right to the most holy Church militant, that in the anguish of her tribulation she should be compelled to exhort the grace of the visitation of the Queen of Heaven, the glorious Mother Mary : she would be bound to celebrate the festival of that most pious visitation by which Elizabeth greeted her. For thus prayers are more venerably

offered to his Majesty: so that through the recitation of his ancient benevolence, his benevolence may accordingly be grasped. This great festival of the house of Zacharias was most delightful. And it ought to be so much more pleasant to us : in which we celebrate more especially the ineffable humility and sweetness of virginity in her. But thou, O Lord, have mercy upon us.

*R̄R̄. of the j. Nocturn. {735}.*

*Lesson ij.*

**M**ary arose and went into the hill country with haste : the Jewel of virgins went, the Glory of mothers, the Beauty of women, from the quiet valleys, from the delights of her chamber, to labours in the mountains, a flowing fountain ascended into the mountains. Are not the delights, the beauty of virginity, with the gift of the fruitfulness of humility, a sign of charity ? As a dropping honeycomb, is the fullness

of mercy in the womb of unparalleled grace, O holy aged Elizabeth : the holy Mother of God hath become beautiful and gracious to the holy angels in these her delights. O Mountain of myrrh, O Mountain of frankincense, whose righteousness standeth like the mountains of God, she climbeth the mountains in body, and no less ascendeth them in mind. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**T**O be sure, she exerted neither for vain sights, nor for idle fables : but strove upwards with deeds of pious meditations, devout prayers, and the exercises of all virtues which the heavenly Apothecary intermingled in herself : as a fragrant rod of smoke from spices continually ascended before the face of the Lord. Vigour of judgment, circumspection of prudence, shame of virginity are observed, when joined with haste.


She had the gift of fortitude : when she hastily ascended the steep mountains. We observe the circumspection of prudence, when she did not use wandering byways : but, having begun, earnestly persisted in devout works. Virginal shame also shineth in her : because she was unwilling to be seen for a lengthy time in public. But thou, O Lord, have mercy upon us.

¶ *On the third day the Translation of Saint Martin, Memorial and middle Lessons of the Apostles : and only a Memorial of the Visitation.*

## ¶ *Fourth day.*


(v. July.)

*First Lesson.*

ND she entered into the house of Zacharias. Happy is the house of Zacharias, who was such a joyful host : a happy house where there is a happy congregation of saints. For Elizabeth is happy, happier is John, most happy is Mary : but Jesus is eternal happiness. And she saluted Elizabeth. The elderly saint hastened to meet the maiden : but with joy the Mother, of a serene countenance, held her in an embrace with pure and

devoted hands : and with sweet voice, and pleasant speech, with honeycomb dropping from her lips, she met her with and a melodious greeting. A fountain of honey gushing in the womb, had melodious streams within : and outwardly it drew off a honeyed sweetness from virginal lips : she was made from the fervour of charity, such that she did not delay the salutation of such an effective greeting. But thou, O Lord, have mercy upon us.

*Second Lesson.*

ND it came to pass that when Elizabeth heard the salutation of Mary : the babe leaped in her womb. O voice of true salutation and of true salvation. In this salutary word, the infant is cured of the guilt of original sin : before the experience of time he hath received the gift of sanctification. He is inspired by the Holy Ghost : sensing Christ, he is filled with unspeakable joy. In the gesture of exultation the limbs of the child

are invigorated. What wonder, if the Word was so powerful in the mother's womb ? Truly he is a prophet, and more than a prophet, who prophesieth in the mother. Truly then was the lamp burning and shining, which was thus seized beforehand by the heavenly flame : such that he already sensed the coming of Christ, who indeed could not himself perceive. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**W**ithout doubt that new fire which had freshly passed out of heaven had entered into the ear of the Virgin through the mouth of Gabriel : again through the mouth of the Virgin it entered into the ear of John's mother to the little one : and from that hour the Holy Ghost filled his chosen vessel, and the lamp was prepared for the Lord Christ. There was then a burning candle, but for the moment it was still under a bushel until it was placed on a candlestick : so that it might shine

for all who are in the house of the Church. Thus far he could only enlighten by his own measure, confined within his mother's womb : but when he was brought out of this bushel he was the light of the world. O great mystery of piety. In that very movement of exultation He was revealed : while the burning candle lay beneath such a bushel, a little later, the whole world was illuminated with the gift of radiance. But thou, O Lord, have mercy upon us.


¶ *The v. day is of the Octave of the Apostles Peter and Paul : and only a Memorial of the Visitation. (vj. July.)*

¶ *The vj. day is of Saint Thomas and a Memorial of the Visitation at both Vespers and at Matins. (vij. July.)*

## ¶ *The seventh day.*

*(vij. July.)*

*Lesson j.*

Nd Elizabeth was filled with the Holy Ghost. In order to comfort, to strengthen, and to bestow upon her the help of salvation : the pious Virgin had arrived. And, behold, at the first encounter she is filled with the Holy Ghost, she, awaiting with silent desire, discerneth Christ to be present,

and beholdeth her progeny as the forerunner : she who opened the eyes of the son, opened the eyes of the mother, so that she might also see what the joy of the son signified. And if the old woman should be weary of being pregnant : what is it that is not carried away by such an indwelling comforter, and in the joys



of such great novelty ? She spake out with a loud voice : and said, Blessed art thou among women, and blessed is the fruit of thy womb. A gracious woman found the grace of a most devout visitation and a most dutiful

and excellent greeting : she deserved the glory of true praise. She herself appeared as one of the other women : wherein and how much she was worthy, the Holy Spirit declared. But thou, O Lord, have mercy upon us.

*Second Lesson.*

**S**He spake out with a loud voice : not so much loud as devout. And not only shall what is said with a loud voice be referred to the intention of the speaker : but also to indicate that the words of a great mystery were proffered. For a loud voice : draweth attention to something great that is to be understood. A loud voice was also said to be used : because she uttered that voice with great exultation of heart in commendation of the great Virgin. Blessed amongst virgins : who always desired to be blessed. Virgins shall be

offered to the king, but after her : for she claimeth her pre-eminence. If we weigh the value of charity on earth, the one who first proposed to lead an angelic life on earth is above all. This is the one who, without example, vowed to God an unblemished purity of holiness. What purity can even be compared to that virginity ? which was found so alien from all impurity that she was judged worthy to become the sanctuary of the Holy Ghost and of the Only-begotten of God. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**T**His is that beautiful rose, the flesh of whom God hath shewn to be purity of cleanness : because he hath not despised to unite her to his divine purity. Hence that new song which shall be given to the virgins alone to be sung in the kingdom : is to be sung first, before all others, by the Queen of Virgins, by the foremost

of virginity. Blessed also among mothers, in which Eve's curse was changed : who alone, free from the general curse, without iniquity, without corruption, conceived, with the coming upon her of the Holy Ghost, bore without burden, brought forth the Son without pain. But if we consider whose mother, what tongue

now is able (even if it should be angelic) to worthily extol with praises : the Mother of God ? But the best fruitful virginity : is a privilege to Mary, it will not be given to another, because this special uniqueness shall not be taken away from her forever. Blessed art thou among women, which art unique, in which fruitfulness and virginity have met each

other. It is great to be a virgin : but much more in every way is it greater to be the Mother of God. This is the one of which none was seen to be like her, nor was there a follower, the joy of a mother with the modesty of virginity : because the Virgin Mother alone, without example, pleased her Father. But thou, O Lord, have mercy upon us.

¶ *If a Sunday should fall within the Octave and be free from a Feast of ix. Lessons, let the service be made this way.*

¶ *At First Vespers the Ant. Shining graces. as above j. of Lauds. {750}. Ps. The Lord said. (110./cix.) [375]. and the other Psalms of Saint Mary. All the rest as on the first day except the R̄. which shall not be sung.*


*Memorial of the Sunday and of the Trinity and a Procession before the Cross.*

*On returning of All Saints, Ant. O Saviour of the World. {849}. V̄. Be glad, O ye righteous. (In the Feast of All Saints.) {1705}.*

*Prayer. We beseech thee, O Lord, mercifully look upon our infirmities. [244].*

¶ *At Matins, let the Hymn, Antiphons, Psalms, V̄. and R̄. be sung as on the first day.*

*First Lesson.*

fter the messenger of the most high King had brought that saving Hail, Elizabeth her kinswoman had intimated the wonderful conception by the Virgin Queen : she was exhilarated with joy, and being inflamed with the fervour of charity, she arose and went into the hill country with haste. Arising, it saith, evidently from the quiet, holy contemplation of her Beloved : yet

still bearing her Bridegroom in her bosom with spiritual embraces. And by her own reckoning, this beautiful friend of the Trinity, the Dove of chastity, hasteneth out of her chamber, not without the company of angels, that she might fulfil the pious duty of charity : and that the Mistress of angels might fulfil all righteousness. The Virgin once promised by the fathers from heaven, bearing that

precious trust, bearing a light burden, bearing Him from which she was borne, from her bed now went forward to be made known to the world : and after the shadow of the law, as if the arising of the dawn of a

new time of grace, and alone enlightening the mountains with righteousness, she shewed the day of salvation to have come. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**A**ND she entered into the house of Zacharias. This one is the House of the Lord, the Temple of God, the Sanctuary of the Holy Ghost. And the glorious habitation of the divinity is filled not only spiritually, but also bodily. This one is the Ark of the New Testament, containing the Testator himself : which entered into the house of Zacharias. O how happy is this house, for it is much more happy to be blessed at her entrance, than was the former house of Obededom, at the entry of this ancient figure. The holy and immaculate virginity in

Mary saluted Elizabeth. It was a beautiful and worthy spectacle of all admiration, of such an eminent and loving family : to see the devotees meet. In consideration of the salutation, the mistress cometh before the handmaiden, the elder woman, full of heavenly sweetness, is sweetly embraced by her kinswoman : having the joy of a mother with the beauty of maidenhood, the pious mother is congratulated by the barren, for the honour of a miraculous fruitfulness. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**B**Lessed is the fruit in which all peoples shall be blessed : which is God over all, blessed for ever. Of souls hungering and thirsting for righteousness, of them likewise for the food and drink of angels : from the fullness of whose blessing thou hast accepted, entirely apart from

other women : therefore, thou art blessed among women because He hath come before thee in blessings of gentlest sweetness. Thou hast obtained a singular blessing among women : that thou alone art a fruitful Virgin, a Mother, not of anyone, but of God, neither being subject to the

curse of Eve, nor to the law, nor to the hardship of pregnancy, and bringing forth without pain. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb. A pleasing voice, a sweet speech : which she

made, to rejoice in the joy which the maternal vitals encloseth. The mother greeteth the mother : the infant sanctifieth the infant, Christ baptized John the Baptist in the Holy Ghost. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**T**O be sure John shewed forth with delights of exultation the office of forerunner : which he was not able to do with voice. And Elizabeth was filled with the Holy Ghost. Immediately upon seeing the marvelous dignity of the Virgin, and being astonished at the divine presence : she spake out with a loud voice, and said, Whence is this to me, that the mother of my Lord should come to me ? This is not on account of me, myself thine handmaiden, that thou shouldst weary thyself, and visit an inveterate sinner : but from the humility of thine ineffable sweetness. O true seedling

of the tree of heavenly life, more precious to all, more holy to all : which alone art found worthy to bear the fruit of salvation. A righteous man hath espoused thee, but my Lord hath greatly loved thee, and under the overshadowing I discern that hidden marriage. For, lo, as soon as the voice of thy salutation sounded in mine ears, my belly was enlightened with divine brightness, and feeling the sweetness of thy fruit, and having been delighted with the beauty of thy blossoming flower, O paradise of God : the babe leaped in my womb for joy. But thou, O Lord, have mercy upon us.

*Lesson v.*

**A**ND blessed be the spirits of the angels themselves : which did believe so unspeakable a promise with great faith, for there shall be a performance of those things which were told thee from the Lord. And

Mary said, My soul doth magnify the Lord. By a great proclamation indeed, the devout humility of the Blessed Virgin suffered nothing to be ascribed unto her : but she poured out all things upon him whose

blessings were praised in her. O, saith the venerable mother, filled with the Holy Ghost, thou dost magnify the Mother of the Lord : but my soul doth magnify the Lord. At my voice a son hath exulted in delight : but my spirit hath rejoiced in God my Saviour. And she also, as the beloved of the Bridegroom, rejoiceth with great joy at the Bridegroom's voice.

Thou also sayest that I am, because I have believed : but on account of her blessedness and trustfulness she was highly respected for her piety. And by this all generations shall call me blessed : because God hath regarded the low estate of his handmaiden in his mercy, doing to me great things. But thou, O Lord, have mercy upon us.

*Lesson vij.*

**A**ND she abode with her, that she might devotedly serve her, not for a short time : but for about three months. Light therefore is the heavy labour which is sustained by blessed hands, cherished with embraces, comforted by words : refreshed by appearances : nor could there be danger, wherein the repository of universal salvation didst withdraw. Now therefore, Mother of mercy, through this most sincere affection of thy piety, the mother Rachel crying

out to thee from the highest places is entreating the comfort of thy visitation, that thou which alone hast destroyed heretical depravity would also extinguish schism : inasmuch as we, leading a tranquil life, might duly glorify the Author of peace and thee, the Mediatrix, with one accord, always eagerly paying to him due praises, with whom thou sittest Queen, sweetly ordering all things forever and ever, amen. But thou, O Lord, have mercy upon us.

**¶** *Lesson vij. According to Luke j. 39-47.*



**A**T that time : Mary arose, and went into the hill country with haste, into a city of Juda : and entered into the house of Zacharias, and saluted

Elizabeth. And that which followeth.

*A Homily of Blessed Ambrose, Bishop.*

*On Luke, book 2. chapter 3.*

**I**T is moral for all, that those which build up faith may connect something to be believed with the words of an example, and therefore

the angel, when he had announced hidden things (that faith might be built up), announced to the Virgin Mary by example the conception of an aged and sterile woman, that he might assert to be possible whatever was pleasing to God. When Mary heard this : not as though she disbelieved the prophecy, nor as though she mistrusted the messenger, nor as though she doubted the example, but cheerfully, as though to fulfil a vow, as a religious duty, hastening for very joy, she set out for the hill country. Whither indeed now, full of God, should she climb up, if not with haste to greater heights, for the grace of the Holy Ghost knoweth not tardy efforts ?

Learn ye also, O holy women, the attention that ye ought to bestow on your kinswomen when they are with child. The virgin modesty of Mary, who had been accustomed to lived alone in the innermost recesses of the temple, delayed not to mingle with crowds, nor did the roughness of mountains quell her zeal, nor the length of the journey deter her from doing her duty. Into the hill country with haste, mindful of her duty, unmindful of harshness, driven by affection, not limited by her sex, leaving her home, the Virgin set forth. But thou, O Lord, have mercy upon us.

*Lesson. viij.*

**L**earn, O virgins, not to run about the houses of strangers, not to loiter in the streets, nor to mingle conversations with others in public : Mary, quiet within her house, hasteneth in public. She abode with her kinswoman for three months, for she who had come because of duty : remained by duty. She remained three months, not because she delighted in another's house : but because it displeased her to be seen frequently in public. Ye have learned, O virgins, the modesty of Mary :

learn humility, O ye humble. The neighbour cometh to the relative : the younger to the elder. Not only did she come : but she also first greeted. For she teacheth that the more chaste a virgin is, the more humbly she knoweth to confer honour upon elders. She is made the teacher of humility : in which is the profession of chastity. It is also the root of piety. It is also the standard of teaching. For it is to be noted that the superior cometh to the inferior that the inferior may be assisted :

Mary to Elizabeth, Christ to John. Finally also afterwards, that he might sanctify baptism, the Lord cometh to baptism, likewise the blessings of the coming of Mary and the presence of the Lord are quickly declared : for as

soon as Elizabeth heard the salutation of Mary, the babe in her womb rejoiced, and she was filled with the Holy Ghost. But thou, O Lord, have mercy upon us.

*Ninth Lesson.*

**S**ee the distinction : and the properties of each of the words. Elizabeth first heard the voice : but John first felt the grace. She heard by the order of nature : he rejoiced by reason of the mystery. She perceived Mary, he perceived the coming of the Lord : the woman sensed the woman, and the child the child. This grace is spoken : that is worked within : and in piety the mystery of the fathers is addressed with prophecies, and by a double miracle the mothers prophesy under the inspiration of their little ones. The babe leaped in the womb : the mother was filled. The mother was not filled before her son, but when the son was filled with the Holy Ghost : it also filled the mother. John leaped, and Mary's spirit leaped also : John was exulting, Elizabeth was filled. Mary was not as yet filled

with the Holy Ghost : but we know that her spirit rejoiced. For the incomprehensible was working incomprehensibly in the mother : and that one was filled after she had conceived, but this one before she had conceived. Blessed art thou among women: and blessed is the fruit of thy womb. The Holy Ghost knoweth his word, neither will he ever forget it, and prophecy is not only accomplished by miracles of things : but also by the propriety of words. What is the fruit of the womb except the One of whom it is said, Lo, children and the fruit of the womb : are an heritage and gift that cometh from the Lord ? This is the heritage of the Lord, and the reward is the fruit of that Son : which proceeded from the womb of Mary. But thou, O Lord, have mercy upon us.

¶ *At Lauds only one Antiphon, Shining graces. {750}.*

¶ *At j. and at the other Hours let all be as within the Octave.*

## ¶ *On the Octave day.*

(ix. July.)

### *At Vespers.*

*On the Psalms this single Ant.* Th'eternal Father's only Son. {721}.

*Ps.* The Lord said. (110./cix.) [375]. *and the other Psalms of First Vespers.*

*Chapter, R̄. and all the rest as at First Vespers.* {723}.

### ¶ *Ad Matins.*

*Triple Invitatory, let all be sung of the History as on the day.* {729}.

#### *First Lesson.*

**B**lessed Elizabeth, who had been barren, when she tasted joy in the womb through the presence of Mary : with the glory of an excellent woman having been sent before, addeth, And blessed is the fruit of thy womb, blessed in fruit : but expressly thy womb, the paradise of pleasure, the garden of spices, the hidden spring, the hall of the Holy Ghost. The blessed fruit of the Father's womb : is the blessed fruit of thy womb. The little child of my body leaped, discerning this precious fruit of heaven, the eternal life of citizens, given perpetually by thee to men, that they may live for ever. And whence is this to me, that the mother of my Lord should come to me ? Elizabeth is not

ignorant of the operation of the Holy Ghost, insofar as for the performance of her pledge the mother of the prophet is greeted by the Mother of the Lord : in truth she confesseth this not to be of her own merit, but of divine gift. For why doth she say this to me : by what merits, by what right ? Is not the Mother of my Lord to be exalted by right above the choirs of angels ? Whence is such great majesty unto me ? Why art thou, the humblest, made the Mother of my Lord ? Why willest thou the Light of the World to lie hidden, the moon to be full of solar light ? The sun in which the Sun of Righteousness set his tabernacle. I sense the miracle : I acknowledge the mystery. But thou, O Lord, have mercy upon us.



*Lesson ij.*

**F**Or, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. By the revelation of the Holy Ghost, by which Elizabeth was fulfilled : she understandeth what the exultation of the child would mean, namely that the holy Mother of him was come, of whom he was to be the forerunner. Who therefore previously blushed at the burden of a woman in travail while she did not know the mystery of religion : hath even now blessed. And she who previously hid herself because she had conceived a

son : now declareth that she hath begotten a prophet. He exulted in joy, it saith, not in a trifling joy, that is, in the Holy Ghost : but much more intensely than such a child, as yet inept by nature, would be thought able to rejoice. Let the followers of vain joy note with what pain that is mixed, which occupieth the extremes of grief : how pure, how delightful is the true joy which melteth the heart of a child not yet born, the partakers of which joy are the friends of God. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**A**ND blessed is the daughter of Syon that hast believed. She saw the coming of the true Solomon, the singular and unique dove, and the only one perfect and worthy of the foretold beatitude. Blessed art thou, Mary, in the blessedness which thou hast reposing in thee, more blessed shalt thou be when thou shalt associate with him, reposing in the kingdom. Great faith meriteth beatitude : and in her was more than great faith. Faith thus may be said to be greater : when it refuseth not to be-

lieve in a more inestimable assertion. And what did the faithful Virgin believe ? that the Word of God should be made flesh, by which all things were made, and that the Lord of majesty, which the whole creation doth not comprehend : should shut himself up within the womb of a virgin, being made man. No work of God is greater than the mystery of the Incarnation. This is truly so great, that it is judged impossible by all unbelievers. But thou, O Lord, have mercy upon us.

*Fourth Lesson.*

**T**Here shall be a performance of those things which were told her from the Lord. O illustrious prophecy, when Elizabeth seeth the future in the present : she knoweth the secrets of the heavenly secretary, she foretelleth the future. There shall be a performance, she saith, thou hast conceived, as hath been said, and by giving birth thou shalt accomplish the things foretold : whom thou hast invisibly drawn from heaven by thy beauty, shewing visibly to the world the Saviour of all. There shall be a performance in thee : there shall be

also a performance in him. For he shall be great, who is our great God : because He shall magnify Him in the sight of kings, that truly all kings of the earth shall worship him. All nations shall do him service : and he shall be called the Son of the Highest, not by robbery but by nature. And the Lord shall give unto him the throne of his father David : not an earthly, but a true throne on the wings of cherubims and seraphims, with whom thou shalt reign for ever glorious. But thou, O Lord, have mercy upon us.

*Fifth Lesson.*

**A**ND Mary said, My soul doth magnify the Lord. Elizabeth, having heard of the gifts by the proclamation which she had received : could no longer prevail to be silent. And that virginal modestly which she had previously accepted as a mystery, she revealed at the fitting time, neither was she able to restrain herself further : when she discerned the Holy Ghost, whom she felt overflowing with such fulness in the secrets of her heart, burst forth through the gates of another's mouth. Let no one

think that the words of this song should be easily explained, which without doubt are worthy to be penetrated by such a most profound investigation. My soul doth magnify the Lord. And in the Lord, great deeds having been brought about, is the great Lord confessed : by whose great power, not by fate, not by cause, doth my soul magnify the Lord. My spirit hath rejoiced gaily in God my Saviour. But thou, O Lord, have mercy upon us.

*Lesson vij.*

**I**N him which is God and the man Jesus, is my most sweet son. God hath exalted me with such a gift, that my spirit delighteth in the mere thought of him. For he hath regarded the lowliness of his handmaiden : with the eye of mercy, not with nobility of race, nor with beauty of body, nor sweetness of eloquence. And what human nature hath lost by pride : divine propitiation hath restored through humility. The true humility of the blessed Virgin, who was humble in her judgment as a handmaid, and is accomplished only by grace in respect of the most High :

and who saith, I am the handmaid, is made the Mother of God. Nor doth she doubt that she hath been chosen for this incomprehensible mystery, for this wonderful interchange, for this inscrutable sacrament : and she calleth herself a handmaiden. Aromatic spikenard, the scented flower, fragrant humility, lowest virtue counseling the profoundest height, whose fragrance of inexhaustible sweetness drew the King from the bosom of the eternal Fatherhood to thy chamber. For behold, from henceforth : all generations shall call me blessed. But thou, O Lord, have mercy upon us.

*Lesson vij. According to Luke j. 39-47.*



**A**T that time : Mary arose, and went into the hill country with haste, into a city of Juda : and entered into the house of Zacharias, and saluted Elizabeth. And that which followeth.

*A homily of diverse treatises.*

**B**Ehold, thou are blessed, O Virgin, on account of the singular prerogative of thy blessedness throughout each generation, thou are so dear to all, so lovable to all, and so devout : that it is right that all should

bless thee with affection : so that if all were able to express, whatsoever might be said of the unutterable that is able or was able to be said : the least might please, the least might be accepted. For he that is mighty hath magnified me : and holy is his name. The Holy Lord is powerful and hath made great and holy things, namely the mysteries of the incarnation and the redemption, which transcend all previous deeds : and he hath made them in me and to me to my unparalleled magnification. She abode with her about three months. Happy

is the parent Elizabeth, to whom alone the Creator of the whole world attendeth : whose protection strengtheneth old age, whose source of joy comforteth the groaning of the aged

labourer. We have heard the history of this most holy visitation : let us also imitate the pattern. But thou, O Lord, have mercy upon us.

*Eighth Lesson.*

**L**et the soul of the faithful sit with Mary in the chamber of the conscience : freed for the pleasures of contemplation above. The heavenly messenger shall comfort it : evidently the delicious savour of the most fervent devotion. In a happy purpose hath she conceived Christ : but by honest work, coming forth into the light, she shall bring forth Christ prosperously, always persevering in

the grace of chastity after the conception of the Word. The mother of humility went to the mountains to bring sweet comfort to Elizabeth when she was in travail : so also may the soul, which hath already conceived an honourable purpose, strive towards loving service in the mountains of virtues, to bestow grace upon the needy. But thou, O Lord, have mercy upon us.

*Lesson ix.*

**L**et us imitate, beloved brethren, the holy and humble Virgin : in the service of humility. Let us also imitate the devout Elizabeth in works of virtue : so that now in our old age we may adopt an honest way of life. For sweet is the mercy of the divine piety, which maketh our old age fruitful with happy works : which we have spent unprofitably in youth. We beseech thee, Mother of the living : that we may obtain grace through thy visitation. May thine abundant charity cover the multitude of our sins :

and may thy glorious fruitfulness confer upon us the fruitfulness of the meritorious. Make us, O blessed one, by the grace which thou hast merited, by the prerogative which thou hast found, by the mercy which thou hast begotten : that he who by means of thee didst deign to be made a partaker of our infirmity and misery, likewise by thy interceding, to be sharers in the glory and blessedness, through thine intercession, of Jesus Christ thy Son our Lord, who is God over all, blessed for ever, amen. But

Within the Octave of the Visitation of Blessed Mary.

---

thou, O Lord, have mercy upon us. |

¶ *At Lauds let all the Antiphons be sung : and all the rest as on the day. {750}.*

¶ *At Prime and at all the other Hours : all as within the Octave.*

¶ *At ij. Vespers the Antiphons, Psalms, and the rest as on the first day {757}. except the R̄. which shall not be sung.*

*A Memorial of the Martyrs, evidently of the Seven Brethren, Martyrs.*

## ¶ *Saints Processus and Martinian, Martyrs.*

(ij. July.)

*Prayer.*

Ⓞ God, who dost compass and protect us by the glorious confessions of thy holy martyrs Processus and Martinian : grant unto

us to both profit through imitation of them, and to rejoice in their intercession. Through Jesus Christ.

¶ *On the same day let a Memorial be made of Saint Swithun, Bishop and Confessor.*

*Prayer.*

Ⓞ God, who grantest unto us to celebrate this most holy day of the deposition of blessed Swithun, thy confessor and bishop : graciously


be present with the prayers of thy Church, that she may be protected by his prayers, through whose merits she is glorified. Through Jesus Christ.

¶ *Memorial of the Apostles.*

## *At Matins.*

*Let three Lessons be made. Double Invitatory.*

*First Lesson.*

 T the same time, it was also reported to Paulinus, a man of the clarissimate, Master of the Offices, that Processus and Martinian, teachers of future leaders, had become Christians : he sent soldiers and apprehended them, and ordered them to be shut up in prison. Now the next day he commanded them to be presented to him. Who, when they had been brought before

the sight of Paulinus, a man of the clarissimate : Paulinus said to them, Have ye become so foolish, forsaking the gods and goddesses, whom the most unconquerable leaders worship, and whom our ancient tradition worshippeth, following your vain pursuits in audacity, that ye forsake your military service ? But thou, O Lord, have mercy upon us.

*Second Lesson.*

**M**artinian answered in a clear voice : and said, We have now undertaken service in the army of heaven. Paulinus, a man of the clarissimate, Master of the Offices, said, Lay aside now this madness of your hearts, and worship the immortal gods : which ye have venerated

from your cradles, and have worshipped, by whom ye have been nurtured. The blessed martyrs Processus and Martinian, answering : said with one voice, We have become Christians. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**B**ut after three days Paulinus, suddenly seized by a demon, expired. Then his son Pompinius began to cry out, shouting : proceeding to the palace, Rulers, come to the aid of our state : that those having been imbued with magical art, may be exterminated. Hearing this, Caesarius, the prefect of the city : informed Nero Augustus what had happened. But the Emperor Nero commanded, saying, Let them not be hindered : but let them be exterminated quickly. But Pompinius,

the son of Paulinus, Master of the Offices : began powerfully to importune the prefect of the city, Ceasarius. Then the prefect gave sentence among them : and by his order they were cast out of the prison. And being led outside the walls of the city of Rome, on the road which is called Aurelia : there their heads were cut off by the sword for the name of Christ, who liveth and reigneth for ever and ever, amen. But thou, O Lord, have mercy upon us.

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

¶ *The Sunday within the Octave of the Apostles Peter and Paul as it may variously befall : if it is free from a Feast let middle Lessons be made of the Apostles : otherwise let only a Memorial be made of the same except on the Translation of Saint Martin : then let middle Lessons be made of the Apostles no matter which day should occur, with Responsories from the Common of Apostles and a Memorial of the Visitation because Mats of Blessed Mary is said outside of Quire.*

¶ *Daily within the Octave of the Apostles  
when a Service is made of the Apostles.*

*At Matins.*

*Invitatory.* The Lord, the King of Apostles. *in the Common.* [848].

*Ps.* O come, let us sing. 10\*.

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

¶ *In the First Nocturn.*

*Ant.* Their sound is gone out. [851].

*Ps.* The heavens declare. (19./xviiij.) [41]. *and the other Antiphons with their Psalms from the Common of Apostles.* [851].

*V. and R. according to the order of the Nocturns are likewise sung from the Common.* [852].

*First Lesson.*

**T**He passion of the most blessed Apostles, brethren, whose birthday we solemnly celebrate this day : is to be honoured by all believers, whom, according to the fullness of righteousness and piety, the Saviour of the world hath given to the human race, to be both fathers and judges. Moreover, what

integrity and what great piety they had, was certainly provided from hence, insofar as he chose them for the correction of a corrupted world : and for the mystery of his will : whom the selection did not disappoint. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**T**He Lord called Peter, a poor man in wealth : by trade a fisherman. Who, removed from the common way of life and from the community of cities, led an innocuous life among the waves, and sought

sustenance from simplicity. However, insofar as I might call him poor, albeit he did not lack sufficient sustenance : was well deserving, whom the rich wave of the abundant sea fed through God. He was therefore



chosen for the preaching of the word of salvation, that, as the heavenly mystery of the sacrament is changed : he who was fed by the catching of

fish, was fed for the salvation of men. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**U**t of heaven Christ summoneth the most glorious Paul : to the faith of his name. Who, insofar as he was seen to persecute the Church : was not vexed by the impiety of an irreligious mind, but through a cloud of ignorance, not perceiving grace, he erred in the love and devotion of the former way. Therefore at length the shadow of

the old fog was removed from his eyes : that he might acquire for himself the true light, which shone from the heavens, and also might reveal it unto all. He was blinded and enlightened : by no other dispensation, except that when the eyes of his flesh were closed, his spiritual gaze was formed to behold the glory of God. But thou, O Lord, have mercy upon us.

*Ps.* Te Deum. [48].

*Before Lauds.*

*V.* Thou hast given an heritage. *R.* Unto those that fear thy name, O Lord.

**¶** *At Lauds.*

*Only this Ant.* This is my commandment. *in the Common.* [862].

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

*Chapter.* Now ye are no more. *in the Common.* [864].

*Hymn.* Let heaven's exultant praises ring. *in the Common.* [864].

*V.* They declared the works of God.

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

*On the Benedictus.* is sung one of the preceding Antiphons in order. {720}.

*Prayer.* O God, who hast consecrated. {688}.

**¶** *The Memorial of the Cross and the other following Memorials are said : because the*

*Choir is not ruled during this Octave.*

¶ *At j.*

*Ant.* This is my commandment. [862].

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

*Ant.* Glory to thee, O Trinity. [118].

*Ps.* Quicumque vult. [119].

*At the other Hours let all be made of the Common of Apostles : with this Prayer O God, who hast consecrated. {688}.*

*Other Lessons of the Apostles during the Octave.*

*First Lesson.*

**T** is necessary, brethren, that we celebrate the unconquerable faith and passion of the most blessed twin apostles Peter and Paul with every devotion : because both their life of praise brought them to a most glorious end, and their wondrous death transmitted

them to eternal life. And, granted that faith is preeminest in Peter, teaching and instruction is preeminent in Paul : yet the fulness of faith is in Paul, and in Peter belief is the foundation of his doctrine. But thou, O Lord, have mercy upon us.

*Second Lesson.*

**S**uch a dignity of heavenly election visited these that this one became a teacher of the fisherman : that one a defender from the persecutor. But in this the majesty of the Almighty God is to be extolled : who by a marvelous inspiration gave the grace of teaching to the unskilled, and made the enemy to love what he hated, and to assert the faith against which he had fought. That one he

did not withdraw from fishing : but changed. He blinded the eyes of this one : that having received the clearest light, with the most brilliant sharpness of mind, he might be able to see beyond the human gaze. And the most faithful Peter also received these eyes, who beheld Christ the Lord in the flesh : and, illuminated by the ray of the Holy Ghost, looked into his divinity, hidden under the assumed

appearance of a man, that was the Son of the living God. For he said to the Lord, when asked who He was supposed by men to be, Thou art,

saith he, the Christ, the Son of the living God. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**W**Ho doth not wonder that the fisherman brought forth the fullness of the response, who by the summary of his confession hath most briefly revealed both what the Lord had from the Father, and what he had received from human birth ? For Christ and the Son of the living God containeth the undivided nature of both. Truly indeed the wonderful fisherman is to be accepted by all, who, while he was plying in the depths of the sea : reached to the highest secret of the eternal majesty.

How great then was the merit of Peter before his God, that after rowing the little boat, the helm of the whole Church might be handed over to him ? Or how much, in the ministry of his apostolate, do we believe that Paul was able to be acceptable to Christ, who as a persecutor was able to please ? For He was pleased that he was striving not through the unjust zeal of the heart, but through the unsuspecting devotion of simple ignorance. But thou, O Lord, have mercy upon us.

**¶** *Likewise, other Lessons within the Octave.*

*First Lesson.*

**F**inally, as for the first time, the Spirit of Truth was infused into Paul's senses : he immediately shewed that he had not raged in the hatred of Christ, but had erred innocently in the love of his ancestral law. Of whom I shall speak most chiefly, seeing that he himself is a most faithful witness, who, while not willing to boast of his own

praises, and wishing to announce the majesty of Christ : confessed more modestly, insofar as it was done in him. For he speaketh as if of some other. I know, he saith, a man in Christ Jesus, caught up to the third heaven, caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. But thou, O Lord, have mercy upon us.

*Second Lesson.*

**W**Hat is more magnificent than this apostle, to whom, having been appointed in the midst of mortals, hath been granted both to go above the heavens, and to return to the earth ? Who is more blessed than this man, who merited to learn among the haunts of paradise, what neither the language of man could speak, nor any one be deserving to hear ? And since those things which he taught are of so great a majesty, that the human mind is not able to comprehend them, how much do we think that it is glory, which he

asserteth that it is not lawful for him to reveal ? What shall I likewise say of Peter, whose righteousness was so much approved by God, and so great power was given to him for judging, that heavenly judgment might be placed in his will ? Cast about then, and estimate how much the apostle Peter is to be revered by you with honour : whose sentence having been uttered on earth, the equity of the everlasting Judge doth not refute. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**A**ND therefore it is to be carefully considered, what is the greatness of his glory, to whom when the keys of the eternal kingdom are entrusted : he is permitted to close and to open heaven. The venerable passion, therefore, dearly beloved, of these is celebrated throughout the whole world today : on this day Rome honoureth their martyrdom with a most joyful assembly. And she, whose wicked men formerly sought blood : now boasteth of their especial

devout patronage. These, then, are the pillars of the churches, Peter and Paul, whose most holy life also led to venerable death : and whose glorious end made them to be everlasting. Whom we honour not only as martyrs, but also venerate as teachers and the fathers of the martyrs : who established the Church of God and the doctrine of heavenly preaching and the shedding of the blood of the pious. But thou, O Lord, have mercy upon us.

## ¶ *The Translation and Ordination of Saint Martin, Bishop.*

(iv. July.)

*Nine Lessons.*

¶ God, who gavest blessed Martin to be a minister of eternal salvation unto thy people : grant, we beseech thee, that he who

*Prayer.*

came forth as the executor of thy commands upon earth, may ever deign to be our intercessor in heaven. Through Jesus Christ.

¶ *Let a Memorial be made of the Apostles.*

### *At Matins.*

*First Lesson. Sulpicius, Book. 1. of the Life of Saint Martin.*

¶ Blessed Martin, when he was called to the bishopric of the church of Tours, and could not easily be uprooted from his monastery : Ruricius, a certain one of the citizens, feigning a disease of his wife, fell down at his knees, that he might be prevailed upon to come forth. Therefore, with crowds of citizens already stationed along his route : under a certain custody he was escorted to the city. Astonishingly, an incredible multitude had come together, not only from that town : but also from the neighbouring cities, to vote. All are of one will, the same

votes, and the same opinion, that Martin is worthy of the episcopate : the church would be happy with such a priest. But now, having taken up the episcopacy, how and to what extent he distinguished himself : is not in our means to pursue. For he persevered most steadfastly : as he had done before. The same humility was in his heart : the same lowliness was in his vesture. And so, being full of authority and grace, he filled the dignity of a bishop : yet in such a way that he forsook not the conduct and virtue of a monk. But thou, O Lord, have mercy upon us.

*Second Lesson.*

*Gregory of Turin, Book j. of the Miracles of Saint Martin.*

**I**T is worthwhile to insert this also into the reading : in what manner, with the assistance of an angel, the body of the blessed man was translated into the place where it is now worshipped. In the sixty-fourth year after the passing of the most glorious lord Martin : blessed Perpetuus received the dignity of the throne of the see of Tours. Having gained this summit, with the favour of many prayers : he disposed to lay out the foundations of the temple more broadly than they had been, over the blessed members. Which, persevering in with wise enthusiasm : he brought about with wonderful execution. When therefore the de-

sired time arrived for the priest to dedicate the temple, and for the holy body to be transferred from the place where it was buried : blessed Perpetuus assembled the neighboring bishops for the festival day, but also not a small number of abbots and other clerics. And because he wished to do this on the kalends of July : having kept vigil for one night, in the morning, having taken up a hoe, they began to dig up the earth which was over the holy tomb. Which being uncovered : they took hold of it to move him. And there the whole multitude toiling : made no progress at all during the whole day. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**F**inally, having kept vigil for another night, trying again in the morning : again they were unable to accomplish anything. Then, being confused and terrified : they knew not what they might do. One of the clerics saith unto them, Ye know that three days hence, it hath been customary to observe the anniversary of his episcopate : and perchance he admonisheth us that he is to be transferred on that day. Then per-

sisting in fastings and prayers and continual silence by day and night : they passed those three days without interruption. But on the fourth day, approaching, and placing their hands : they were entirely unable to move the sepulchre. And while everyone was terrified with fear, and they that were now standing there were minded again to cover with earth the vessel which they had uncovered : an old man with venerable gray hair appeared

unto them : saying that he was an abbot, and he said unto them, How long are ye to be confused and delayed ? See ye not the lord Martin standing here and ready to help you if ye take hold ? Then, throwing aside the cloak which he was wearing, he put his hand to the sarcophagus with the other priests : prepared with crosses and candles. And commencing an antiphon : all voices gave forth, chanting on high. At length, with the old man's assistance, the sarcophagus was at once moved with the greatest lightness : to the place where

he it now worshipped, with the assent of the Lord. Which having been accomplished, at the will of the priest, with masses likewise being said, they came to the banquet : inquiring diligently after the old man, they found him not. But neither did any man come forth : who had seen him leave the basilica. I believe that it was some angelic power, which declared both the blessed man to have been seen, and afterwards to have appeared to none. But thou, O Lord, have mercy upon us.

*Let the middle Lessons be made of the Apostles.*

*Fourth Lesson.*

**L**et us most faithfully celebrate with devotion on this day the triumph of the most blessed apostles Peter and Paul : seeing that through them we have received the beginning of divine knowledge, and through them we may receive the increase of the kingdom of heaven until the end of the world. Who in the sight of the

human race have appeared wonderful, while in their acknowledgment they are imitated, who by prevailing fail to be persecuted : and those failing to prevail are cut off. Nor can it be explained by any means : in what ways this precious slaughter may be pondered. But thou, O Lord, have mercy upon us.

*Responsories from the Common of Apostles. [852].*

*Fifth Lesson.*

**P**eter and Paul die as outcasts : and take leadership over the world. They die ignorant of worldly learning : and shew themselves to

know the teaching of heaven. The captors of fish die, and they are made fishers of men. Those accustomed to search the seas with the occupation of

an ordinary craft die : and they are rendered examiners and judges of the world. They die strangers to earthly dignity : and in their pontificate heaven is either opened or closed.

They die once, not deserving to die : and become robbers of death forever. O wonderful exchange : the valuation of which cannot be assessed. But thou, O Lord, have mercy upon us.

*Sixth Lesson.*

**T**Hrough Peter and Paul, God adorneth the sacred body of the Only-begotten, and in them hath established the foundations of his Church. For the one day is of the two martyrs and of the two apostles : insofar as we have received it by the tradition of the Church. For they do not babble in different ways like heretics, but they were crowned at one time, on one and the same day, in glorious death in the city of Rome, struggling under Caesar Nero : and

together they consecrated the holy Roman Church to Christ our God. Their merits were equal in passion, who, one of them from fishing in the sea : but the other from the aforesaid persecution of the holy Church : He called to eternal redemption. For this He did for them who suffered with them, who helped the contenders and crowned the victorious : Jesus Christ our Lord. But thou, O Lord, have mercy upon us.

*The Gospel According to Luke. xij. 32-34. Lesson vij.*



**A**T that time : Jesus said unto his disciples, Fear not, little flock : for it is your Father's good pleasure to give you the kingdom. And that which followeth.

*A Homily of Blessed Augustine, Bishop.  
Sermon from the Commentary of the  
Venerable Bede, Priest. And it is  
Book 4. on Luke, Chapter 53.*

**H**E nameth a small flock of the elect, either for comparison with a greater number of the reprobate, or rather for the devotion of humility : because evidently his Church, as greatly as it had already been enlarged in number, he yet wisheth to grow in humility even to the end of the world, and to reach the promised kingdom in humility. And therefore having been gently comforted against struggles, because he commanded it



to seek only the kingdom of God : he promised the kingdom to be given to the same from the Father with gracious pleasure. Sell that ye have : and give alms. Fear not, saith he, that the necessaries of life be wanting to soldiers of this life for the sake of the kingdom of God : but sell your possessions for alms. Which is then worthily done, when a man, having once despised all things for the Lord, nevertheless, after this, by labour of

the hands, whence he is able to earn a living, is also able to give alms. Whence the Apostle glorieth, saying, I have coveted no man's silver, or gold, or apparel, yea ye yourselves know : that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things : how that so labouring ye ought to support the weak. But thou, O Lord, have mercy upon us.

*Lesson viij.*

**P**rovide yourselves bags which wax not old, to be sure by giving alms : the recompense of which remaineth for ever, where this is not enjoined, that no money shall be reserved by the saints, whether for their own or of course for the use of the poor : while the Lord himself, to whom the angels were ministering, nevertheless, for the shaping of his Church, is read to have had a purse, both preserving the offerings of the faithful, and also giving to their relations and to others in need, but he that would be not a slave to God on account of these things, and through fear of want, is abandoned to justice. A treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Whether it is to be admitted frankly that reserved money be wanting, or indeed be snatched from the treasury by a thief, or spolièd by its own fragility in the treasury itself, but having been given for Christ's sake, it bringeth forth the fruit of eternal mercy in the heavens : or at any rate it is to be understood thus, that a treasure of a good works if laid up for the occasion of earthly comfort, having been tainted, is easily corrupted, and if it is accumulated only with a heavenly intention, it is able to be tainted neither outwardly by the favour of men, nor inwardly by the stain of empty glory. For the thief snatcheth from without, the moth rendeth from within. The thief hath taken away their riches : of whom the

Lord saith, They have their reward. The moth corrupteth their garments : of whom the Psalmist, rebuking them, saith, For God breaketh the

bones of men that please him. For bones : are called the strength of virtue. But thou, O Lord, have mercy upon us.

*Ninth Lesson.*

**F**Or where your treasure is : there will your heart be also. This is to be understood not only of money : but likewise of all possessions. The god of the gluttonous is the belly. There therefore hath he heart : where also is his treasure. They are the treasures of a luxurious feast : the wanton pastimes of the lover's lust. Each one serveth him by whom he is conquered. Let your loins be girded about : and your lights burning. Because he had shewn many : whether in subjection to the whole world, or in serving the Lord with a view to secular interests : he beautifully and briefly teacheth them to gird their loins for the sake of continence from the love of worldly things, and to have burning lights, that they might do this thing with true purpose and right intention.

Otherwise. We gird the loins : when we restrain the luxury of the flesh by continence. But we hold burning lights in our hands, when by means of good works we shew examples of light to our neighbours. For our Redeemer can by no means please the one without the other, if either he who doth good works still doth not abandon the defilements of debauchery : or if he who excelleth in chastity doth not yet exercise himself by good works. But even if both are being done, it remaineth that whoever is in hope should press on to the heavenly country, and by no means keep himself through vices for honour in this world, but should place all his hope in the coming of his Redeemer. But thou, O Lord, have mercy upon us.

*All the rest from the Common of One Confessor and Bishop. [1019].*

*On the seventh day within the Octave of the Apostles, Lesson j. It is necessary, brethren, that we celebrate. {780}.*

# ¶ *On the Octave of the Apostles Peter and Paul.*

(vj. July.)

*At Vespers.*

*Ant.* Be ye valiant in warfare. *In the Common.* [843].

*Ferial Psalms.*

*Chapter. Ecclesiasticus xliiv. 10.*

<p><b>T</b>Hese were merciful men, whose righteousness hath not been forgotten : with their seed shall</p>		<p>continually remain a goodly in- heritance. <i>R.</i> Thanks be to God.</p>
--	--	---

*And seek for the other Chapters in the Feast of Saints John and Paul.*

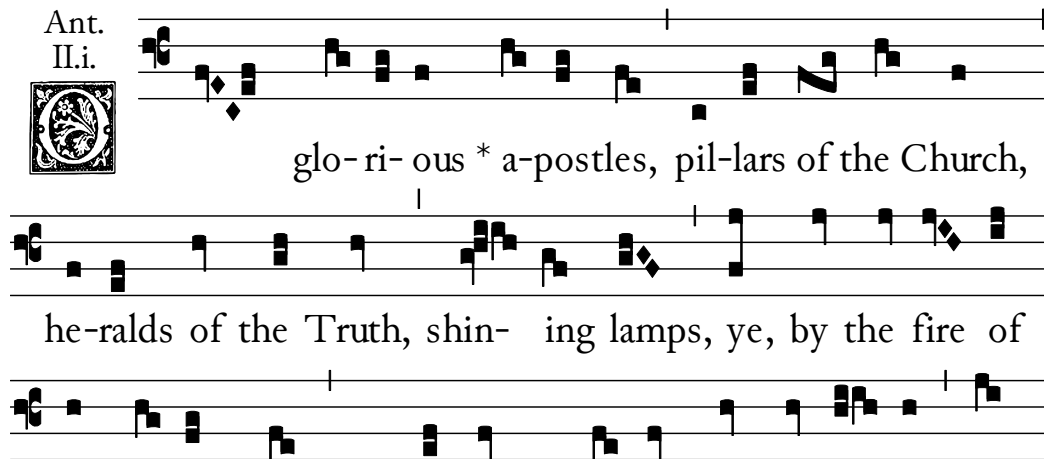
*R.* Who are these. *in the Common.* [844].

*Hymn.* With golden splendour. {658}.

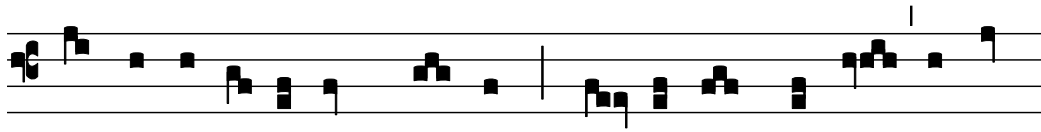
*V.* Their sound is gone out into all lands. *R.* And their words into the ends of  
the world. *Let the Response be made privately.*

*O gloriosi apostoli.*

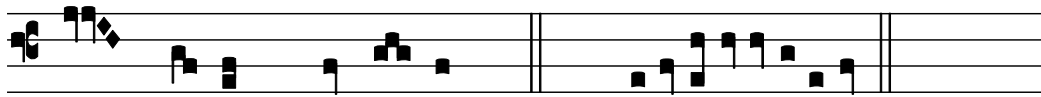
Ant.  
II.i.



glo-ri-ous \* a-postles, pil-lars of the Church,  
he-ralds of the Truth, shin- ing lamps, ye, by the fire of  
the Ho-ly Ghost, put to flight the darkness of er-ror, ye



have il-lumi-nat-ed the world : in-tercede for us unto



God, who hath chos-en you. *Ps.* My soul doth magnify. 55\*.

*Prayer.*

**Ⓞ** God, whose Right Hand raised the blessed apostle Peter as he walked upon the waves, that he sank not : and delivered his co-apostle Paul, from the depths of the sea,

being a third time shipwrecked : favourably hear us and grant, that through the merits of both, we may attain unto everlasting glory. Who livest and reignest.

**¶** *At Matins.*

*Let Nine Lessons be made.*

*Triple Invitatory.* The Lord, the King of Apostles. [848].

*Ps.* Venite. O come, let us sing. 10\*.

*Hymn.* With golden splendour. *as above.* {661}.

*The Antiphons and all the rest from the Common History of One Apostle.* [851].

*Lesson j.*

**Ⓐ**N honouring with annual solemnities the most glorious leaders of the Christian faith, dearest brethren : we duly worship our very Lord and God, who is the Author of this faith. For Apostles, in Latin are called Those sent. Those therefore who honour those who are sent, it is manifest that they honour the one sending : because the dignity which is bestowed

on the ministers, is shewn without doubt to him whose ministers they are. Wherefore, concerning the sufferings of our fathers, received for the confession of Christ, let us exult with faithful joys : because he who is glad in the death of martyrs, doubteth not the martyrs to reign with Christ after death. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**L**Et us therefore, brethren, honour the most reverend fathers of all the churches, Peter, I say, and Paul, with most pious efforts : unto whom by the grace of Christ, from death was made life : to whom the end of life gave the beginning of life. To whom (as the Apostle Paul himself saith) To live is Christ : and to die is gain. For them Christ was indeed to live : because he made all the churches of Christ insofar as they lived. To them death was also gain : by whose corruption the incorruption

succeeded, and perpetual gains followed the losses of the present times. This is Peter : to whom Christ the Lord gladly indulged in the association of his name. For Christ was the rock : and through Christ Peter was made the rock. For just as water flowed from the rock in the desert to a thirsty people : so from the mouth of Peter unto the weary dryness of the perfidy of the whole world emerged the fountain of salutary confession. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**T**His is Peter, whom Christ, about to go up to the Father, entrusted to feed his sheep and lambs : that he might preserve those whom he had redeemed by the mercy of his piety, by the power of his faith. Even in the most blessed Paul the Lord chose the faith of his name while he was persecuting that faith : and while as a most vigorous persecutor he was laying waste to the Christian Church, with his enemy as yet in his breast, Christ found the heart of a friend to himself. Whereas thence all the blessed apostles possess an equal grace with the Lord for their sanctity : yet I know not by what agreement Peter

and Paul seem to excel above the others by a certain special virtue of faith with the Saviour. For he gave to Peter, as to a good steward, the key of the kingdom of heaven : to Paul as to a suitable teacher, he enjoined the mastership of ecclesiastical instruction, that those whom this one educated to salvation, that one might receive into rest, and those whose hearts he might open by the teaching of words, their souls Peter might open to the kingdom of heaven. For the key to knowledge : Paul also received from Christ. For of the key it is said : by which hard hearts are opened to the faith of the breast, and

*(Augustine  
Sermon  
27. on the  
Saints.)*

the secrets of the mind are opened.  
But thou, O Lord, have mercy upon

us.

*Fourth Lesson.*

**B**Oth apostles therefore received keys from the Lord : Paul, of knowledge, Peter, of power. This one distributeth the riches of immortality : that one bestoweth the treasures of knowledge. Therefore blessed Peter and Paul stand out among all the apostles : and excel by a special prerogative. Truly even among them it is uncertain who is to be placed ahead. For I think they are

equal in merit, who are equal in passion : and they lived with a similar devotion to the faith, whom we see to have come to the glory of martyrdom at the same time. We therefore think it was not done without reason, that these blessed apostles, on one day, in one place, endured the sentence of one tyrant. But thou, O Lord, have mercy upon us.

*Fifth Lesson.*

**T**hey suffered on one day : that together they might come to Christ. In one place : that Rome should not be wanting of either. Under one persecutor : that an equal cruelty might bind them both together. A day, therefore for merit, a place for glory : a persecutor was decreed for virtue. And in what place did they finally endure martyrdom ? In the city of Rome, which occupieth the principality and head of the nations : of course, that where the head of superstition was, there might rest the head of holiness. And where

the princes of the nations dwelt : there the princes of the churches might die. Now of what merits the blessed Peter and Paul are, we can understand from this : that insofar as the Lord illuminated the region of the east with his own passion, in order that there might be nothing less, he deigned to enlighten the region of the west in turn with the blood of his apostles. And granted that his passion may be sufficient for our salvation, yet he also conferred on us these martyrs as an example. But thou, O Lord, have mercy upon us.

*Sixth Lesson.*

**T**Hus the venerable passion of these, dearly beloved, is celebrated throughout the whole world : by which happy concurrence Rome most joyfully cultivateth martyrdom, and those whose impious blood she hath long persecuted, are now glorified with her especial devout patronage. These, then, are the most blessed Peter and Paul : who, preaching the sacrament of the heavenly kingdom with one spirit, under the passion of one day, consecrated their doctrine with pious blood and a most powerful death. Who, even having been made leaders of all the churches, did not fear to ask for the heavenly dispensation of Rome, in which all

innocence laboured under the rule of Nero, who was the first to bring upon the name of Christianity the atrocity of persecution : as if the grace of God could be extinguished by the murder of the saints, of which this was the greatest gain, that the despising of this perishing life would become the gaining of eternal happiness. In this city, therefore, the most sacred bodies of the apostles were divinely appointed to repose : which held the sovereignty of the whole world, inasmuch as where the world had the head of the empire, there Christ might place the princes of his kingdom. But thou, O Lord, have mercy upon us.

**¶** *According to Matthew. xiiij. 22-33. Lesson vij.*



**A**T that time : Jesus commanded his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went into a mountain apart to pray. And that which followeth.

*A Homily of Blessed Augustine, Bishop.  
On the words of the Lord, in Matthew,*


*Sermon 14.*

**W**Hile the Holy Gospel was read : we heard of the ship being in peril, of Christ helping those in peril, of Peter coming forth to meet Christ. In all of this wherein we have sought for a miracle : let us now seek after the mystery. For when we are able to carve out the mystical meaning from the divine works that are read : it is as if we produce honey from the hidden cells of the honeycomb. Or let us, imitating the disciples of Christ, rub

wheat ears with our hands : that we may arrive at the hidden grains and


find life in them. But thou, O Lord, have mercy upon us.

*Lesson viij.*

 Our Lord Jesus Christ therefore ascended, as was read : into a mountain apart to pray. The mountain is height. And what in this world is higher than heaven ? Now, who hath ascended into heaven : your fatih knoweth right well. But why did he ascend alone ? Because no one hath ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven. Although when he shall come at the end and shall gather us, all his members, together, and shall lift us

up to heaven, even then he alone shall ascend : because the head together with his body is one Christ. But now only the head hath ascended : the Mediator of God and of men, the man Jesus Christ. Christ ascended alone to pray : because he hath ascended to the Father to intercede for us. Yet, to be sure, ye beloved, while he prayeth on the heights : the ship is tossed by the waves in the deep, because the waves rise up. But thou, O Lord, have mercy upon us.

*Lesson ix.*

 His ship can be tossed about : but because Christ prayeth it cannot sink. Indeed, brethren, think of this small boat as the Church : the turbulent sea as this world. When someone with the most wicked will and the utmost power introduceth persecutions upon the Church, and striveth as much as is in him to extinguish the name of Christ : a powerful wave springeth up over the ship of Christ. In trials, therefore, let the yard-arm be set aloft : that, suspended on the mast, it may represent

the cross. Let a Christian look upon this : and he shall not fail. Because, as the Apostle Peter saith, Christ suffered for us, leaving us an example, that we should follow his steps. Blessed John also saith, For just as Christ laid down his life for us, so we ought to lay down our lives for the brethren. To this yard-arm, that is, to the cross of Christ, let simple conduct and pure confession be bound like white sails : and let these our sails be washed by the waves, and let our garments be stretched so that



no stain or crease may be found. However much the sea may rage and the wind lean foward between the gusts and the waves, provided the

ship be only agitated, it shall not be sunk : and it hasteneth. But thou, O Lord, have mercy upon us.

*Before Lauds.*

*V.* Thou hast given an heritage. *R.* Unto those that fear thy name, O Lord.

¶ *At Lauds.*

*Ant.* This is my commandment. [862].

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

*And the other Antiphons which follow in the Common of Apostles.* [863].

*Chapter.* These were merciful men. *as above.* {789}.

*Hymn.* Let heaven's exultant praises ring. *in the Common.* [864].

*V.* They declared the works of God.

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

*Ant.* These are two olive trees. *Seek for this Antiphon on the day of Saints John and Paul at First Vespers.* {639}.

*Ps.* Benedictus. 52\*.

*Prayer.* O God, whose Right Hand. *as above.* {790}.

¶ *At j. and at the other Hours, Antiphons, R. and V. from the Common of Apostles.* [875]. *Let the Chapters be said as we have indicated above in the Feast of Saints John and Paul, with the Prayer of this day.*

# II *The Translation of Saint Thomas, Martyr.*

(vij. July.)

*At Vespers.*

*On the Psalms, Ant. This is a holy man. in the Common. [883].*

*Ferial Psalms.*

*Chapter. Every high priest. in the Common. [940].*

*Jacet granum.*

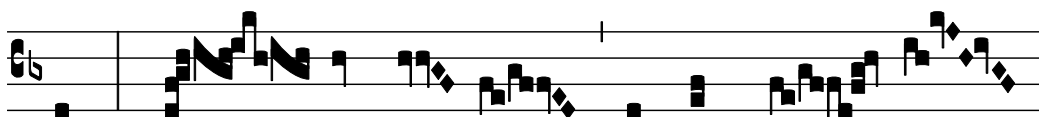
Resp.  
V.



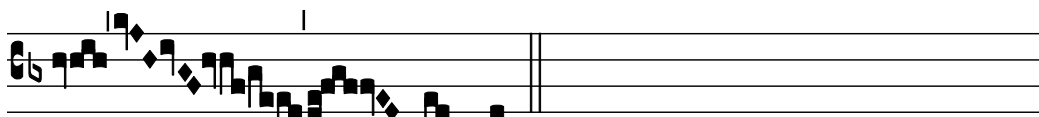
Ros- trate \*li- eth the grain, which chaff be-



tray : Slain, the right-teous, by sword of wick- ed



sway. †Hea- ven gain- ing for humblest home



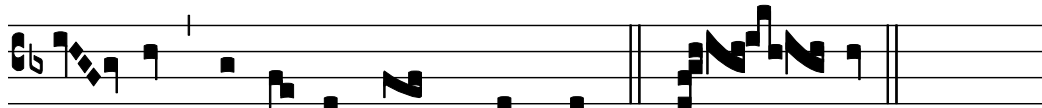
of clay.

*Let three Clerks sing the Verse.*



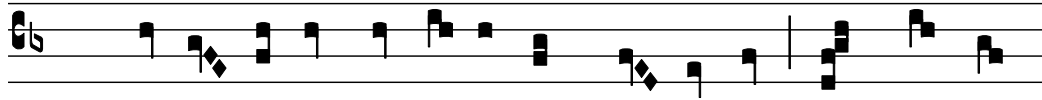
∕. Mid the vineyard the vintner fell this day : Priest at

The Translation of Saint Thomas, Martyr.

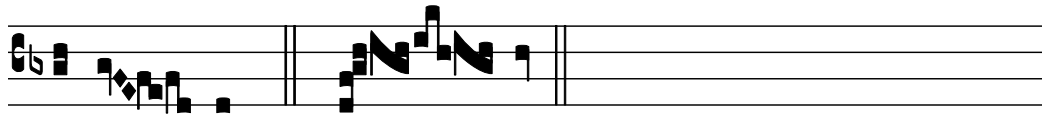


al- tar, captain in camp they slay. †Hea- ven.

*Let not the Prose be sung.*



∞. Glo-ry be to the Father, and to the Son : and to the



Ho-ly Ghost. †Hea- ven.

*Hymn. Martyr of God. in the Common. [885].*

∞. Thou hast crowned him with glory and worship, O Lord. R. And hast made him to have dominion of the works of thy hands. *Let the Response be made privately.*

*Pastor cesus.*

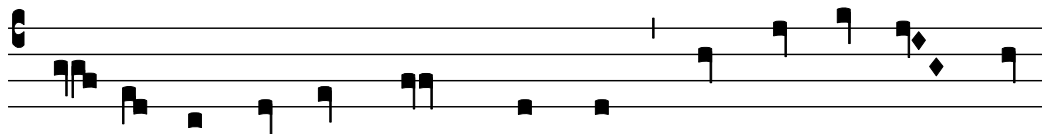
Ant.  
I.v.



Laughtered \* mid his dear flock, the shep- herd lies,

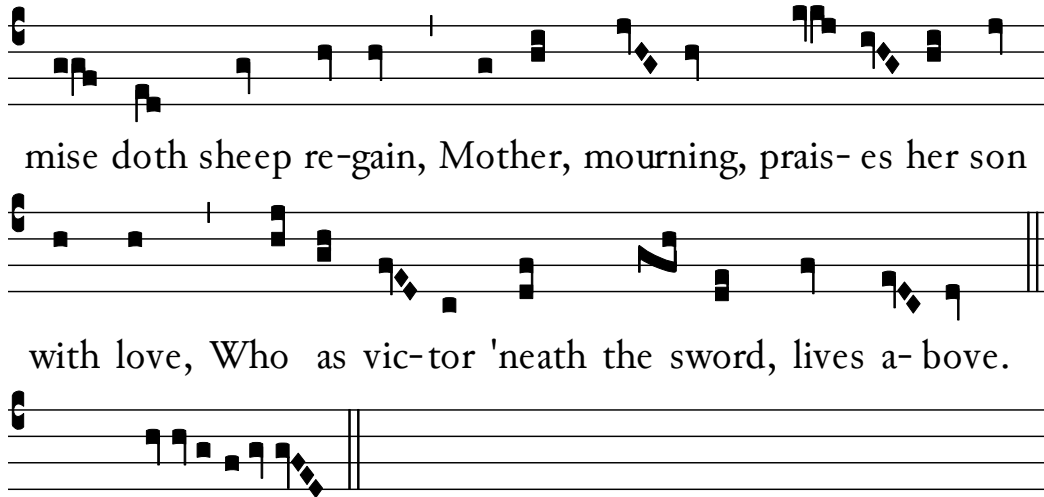


Peace pro-cur- ing by such a deadly price : O happy



sor- rows in gladness fraught with pain ! For the shepherd's de-

The Translation of Saint Thomas, Martyr.



Three staves of musical notation in a square-note style. The first staff begins with a C-clef and a common time signature. The notes are square with stems, and there are some diamond-shaped notes. The second staff continues the melody. The third staff concludes with a double bar line.

mise doth sheep re-gain, Mother, mourning, prais- es her son

with love, Who as vic-tor 'neath the sword, lives a- bove.

*Ps.* My soul doth magnify. 53\*.

*Prayer.*



God, who grantest us to  
celebrate the translation of  
blessed Thomas, 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.

¶ *Solemn Memorial of the Apostles.*

*Ant.* In the regeneration. *in the Common.* [880].

℣. They declared the works of God. [880].

*Prayer.* O God, whose right hand. *as above.* {790}.

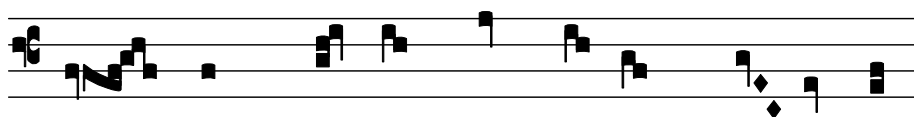
¶ *At Compline let all be made as on the Feast of the Holy Trinity.* [476].

¶ *At Matins and at the other Hours let all be made as on the other Feast, but without Alleluya. in the Responsories during the Hours.* 514.

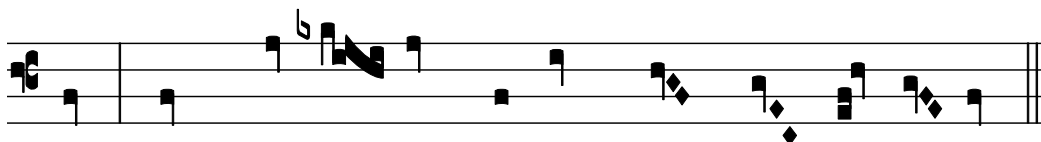
¶ *At Matins.*

*Assunt Thome martyris.*

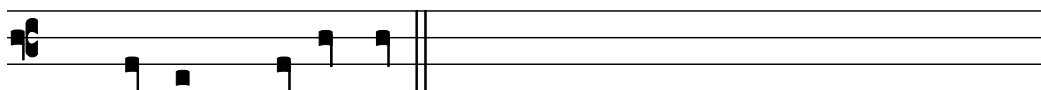
Invit.  
II.



Ow is Tho-mas the Mar-tyr's so- lemni-



ty. †Let the vir- gin mother Church sing joy-ful- ly.



*Ps.* O come, let us sing. 7\*.

*Hymn.* Martyr of God. *in the Common.* [887].

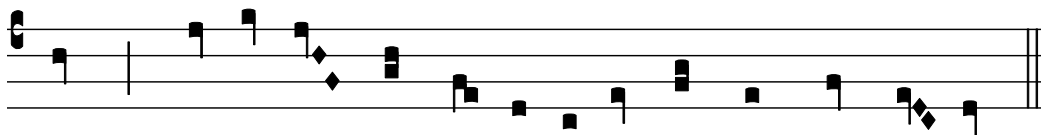
¶ *In the j. Nocturn.*

*Summo sacerdotio.*

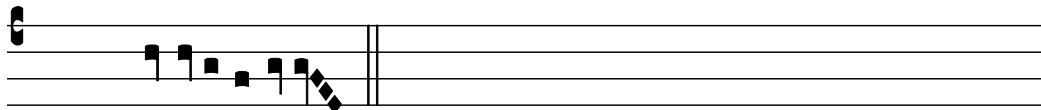
1. Ant.  
I.v.



Upreme \* priestly dig-ni-ty to Thomas was grant-



ed : When a new man suddenly former ways supplant-ed.



*Ps.* Blessed is the man. (I.) [18].

The Translation of Saint Thomas, Martyr.

*Monachus sub clerico.*

2. Ant.

II.i.



He monk hides \* his hair-cloth shirts under priestly  
fashion : Than flesh stronger, he subverts stubborn flesh's

passion. *Ps.* Why do the heathen. (2.) [18].

*Cultor agri Domini.*

3. Ant.

III.ii.



Ho- mas \* as a farmer clears thistles from God's  
acre : And vines from the fox- es spares as a good care-

tak-er. *Ps.* Lord, how are they increased. (3.) [19].

*V.* Thou hast crowned him with glory and worship, O Lord. *R.* And hast made him to have dominion of the works of thy hands. *Let the Response be made privately.*

The Translation of Saint Thomas, Martyr.

First Lesson.

**I**N recounting the translation of the most glorious martyr Thomas, dearly beloved brethren, in praises worthy of the Lord, let us consider with pious affection those things which, as if happily presaged, came together in his translation. For granted that his translation was earlier desired by several pontiffs of the Holy Roman Church, and for a time was demanded by the governors of the holy church

of Canterbury : yet the demand was not able to be carried out before the time indicated below. Which indeed is to be ascribed to a divine dispensation : not to a human one. For our Lord and Redeemer, disposing all things in wisdom, chose these very times : that his translation, as also his passion, might be most beneficial to the most holy Church. But thou, O Lord, have mercy upon us.

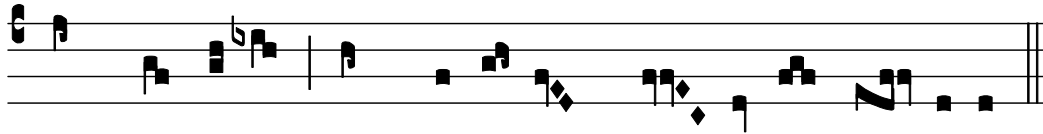
*Studens livor.*

1. Resp.  
I.

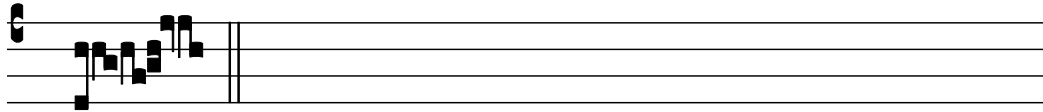


N- vy, \* seek- ing Tho- mas' harsh  
 pe- nalty : Damns to ex-ile Tho- mas' whole fa-  
 mi-ly. †Drives his house- hold forth simulta-  
 neously. ‡. Rank and sta- tion, sex, age

The Translation of Saint Thomas, Martyr.



and dig-ni-ty : Find no fa-vour, grace or immu- ni-ty.



†Drives.

*Lesson ij.*

**L**Est therefore there come to posterity doubt over what came to pass in his translation : let us consider in what year from his passion, on what day, and in whose times, and in what way the enclosed body of the glorious martyr Thomas

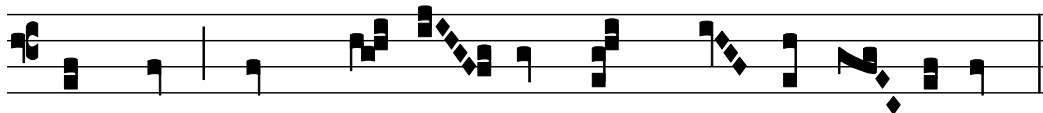
was translated from a lowly place into an exalted one. To be sure, briefly running through each one : that we may be permitted to dwell longer in contemplation of this day's solemnity in honour of this martyr. But thou, O Lord, have mercy upon us.

*Thomas manum mittit.*

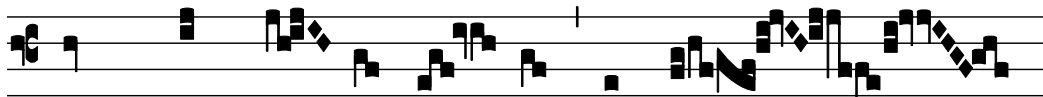
2. Resp.  
II.



Ho- mas, \* steadfast, bat- tles coura-



geously : Scorns re-proach- es, laughs at all in- ju-ry.



†Naught to Tho- mas seem- eth his pea-



The Translation of Saint Thomas, Martyr.

nalty. *℞*. In all matters cries Tho-mas' con-stancy : For  
the brave man all land may homelands be. †Naught to  
Tho- mas.

*Lesson iij.*

**I**N the fiftieth year after his passion : the translation of the blessed martyr Thomas was undertaken. Let us consider, most beloved, the mysteries of the fiftieth year. The fiftieth year : is the jubilee year. Now the jubilee is interpreted

as a year of remission or remitting. For, just as in the law remissions were made in the jubilee year : so also in the jubilee year of the translation of this martyr, burdens of penances are remitted. But thou, O Lord, have mercy upon us.

*℞. iij.* Prostrate lieth the grain. *as above at First Vespers.* {796}. *And let this be sung without the Prose : whether a Procession of Saint Thomas has been made or not.*

**¶** *In the ij. Nocturn.*

*Nec in agnos sustinet.*

4. Ant.  
IV.ii.



E ne'er suf-fers \* wolves to roam through his flock

so lowly : Nor an o-live-yard to come of his vineyard ho-ly.

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

*Exulat vir optimus.*

5. Ant.  
V.i.



He champi-on \* of sancti-ty is ex-iled and earth-

less : Lest the Church's digni-ty yield to scoundrels

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

*Exulantis predia.*

6. Ant.

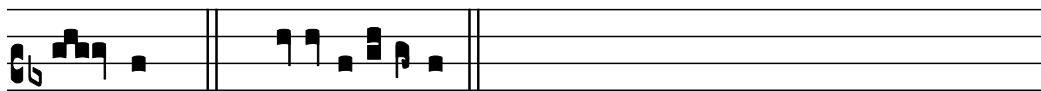
VI.i.



Hen the ex-iled's farmlands \* 'mongst the foe di-



vid-ed : Yet the fo-rest, proof to fire, could not be ig-



nit- ed. *Ps.* O Lord our Governor. (8.) [24].

℣. Thou hast set, O Lord, upon his head.

℟. A crown of pure gold. *Let the response be made privately.*

*Lesson. iv.*

**W**Hence the pious father, Pope Honorius the Third, as a sign of the year of jubilee approaching, granted indulgences from the imposed penances to those about to approach the solemnity of the translation of blessed Thomas the martyr : such as we never remember that in earlier times any Roman pontiffs indulged. Whence the blessed martyr doth not inappropriately say : what our Redeemer said, O all ye that labour, and are heavy laden,

come unto me, and I will give you rest. And that their former possessions should be returned, as in the law, to their ancient possessors : the aforesaid father ordained, that the churches in England conferred upon Romans or foreigners, after their death, should be returned to their true patrons. Let us therefore say with the Prophet, The sun was exalted : and the moon stood still in her course. But thou, O Lord, have mercy upon us.

The Translation of Saint Thomas, Martyr.

*Ex summa rerum leticia.*

4. Resp.  
VI.



He high-est \* earth- ly de-light doth gain High-  
est lament- ing in the Lord's do-main, That such a  
great Pa- tron should thus be slain. †But when wondrous  
signs are seen a-gain : To the people re- turns  
joy's refrain. ✂. Forth run as one the ail-ing mas-ses : And  
come seeking the be-ne-fits of heav'nly grac-es. †But when.

*Lesson v.*

**L**et us also recall to memory that the translation of the blessed martyr Thomas was first celebrated on a Tuesday. For I know not what things portend, if indeed it ought to be called a prediction rather than an

event : certain things have happened around the blessed martyr especially on Tuesdays. From among these : if not all, let us call some to mind. Blessed Thomas, then, on a Tuesday proceeded into the light from his

mother's womb : as if from Mars. On a Tuesday the leaders sat for the first time : and spake against him. He was also sent into exile on a Tuesday. On a Tuesday the Lord appeared to him at Pontigny : when he said, Thomas, Thomas, my church shall be glorified in thy blood. On a Tuesday likewise : he returned from exile. On a Tuesday, too, he obtained the palm of martyrdom. On Tuesday also : he was gloriously translated. Indeed, dearly beloved :

the seven Tuesdays which we have already spoken of, have come forth not without foreknowledge, that he who on Tuesdays had experienced battle and conflict, having conquered the enemies, might bring back a glorious triumph on Tuesdays. Concerning those seven it may be understood : what the Lord saith by the Prophet, Upon one stone : shall be seven eyes. But thou, O Lord, have mercy upon us.

*Mundi florem.*

5. Resp.

VII.

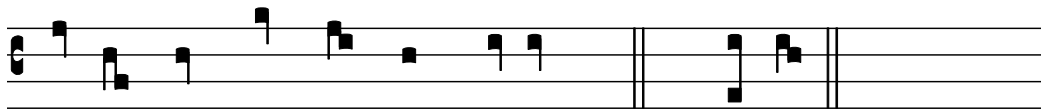


Hat this \* Flow- er of men by men must  
 die : Weeping Rachel, now cease thy plain- tive sigh !  
 †Thomas, slaughtered, is made in tomb to lie :  
 Se-cond A- bel the for- mer fol- lows nigh.

The Translation of Saint Thomas, Martyr.



Now this bloodshed and scattered organs sound : Fil-ling



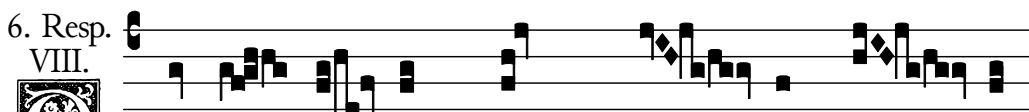
heaven with peals of praise renowned. †Thomas.

*Sixth Lesson.*

**T**He blessed martyr is that stone which the builders rejected : which was also made the head-stone in the corner. Because just as a corner stone unites two walls coming from different directions : thus the glorious martyr, through his passion, made the kingdom and the priesthood, as it were coming from different directions, to join together in one. The seven eyes are those seven : which came into being on Tuesdays from the disposition of the Holy Ghost. Of which also it may be understood what is said in the

Apocalypse, that John saw the Lamb as it had been slain : having seven horns and seven eyes. In this translation, then, of so great a martyr, let the whole nation of the English rejoice in the Lord : which the heavenly King hath especially distinguished above the others, since he chose out of it a man without blemish, that one of the English might be placed among the angels, who might be an intercessor for the salvation of the people. But thou, O Lord, have mercy upon us.

*Christe Jesu per Thome.*



Earest \* Je- sus, through Tho- mas' wounds so



red : Loose the fet- ters of our transgres- sions

The Translation of Saint Thomas, Martyr.

dread. †Lest the De- vil, hell, world, and sin in- bred,  
The old A- dam, to hell our ush-  
ers be. ✂. Through thee, Tho-mas, once left-  
-hand gifts are found : May the right hand of God embrace  
us round. †Lest the De- vil. ✂. Glo-ry be to the Fa-  
ther and to the Son : and to the Ho- ly Ghost. †Lest the  
De- vil.

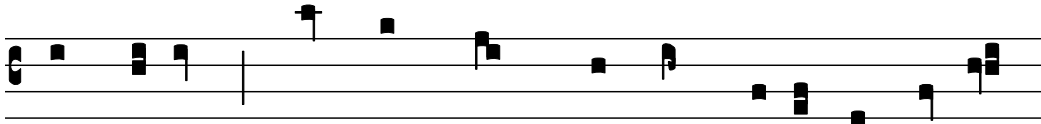
**C** *In the Third Nocturn.*

*Sathane satellites.*

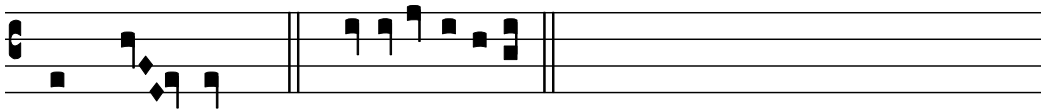
7. Ant.  
VII.iv.



He min- ions \* of Sa- tan vile, God's own house



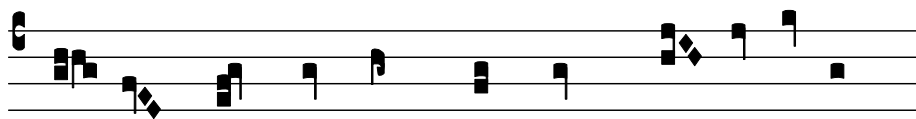
not spar-ing : With such crimes her walls de-file as de-fy



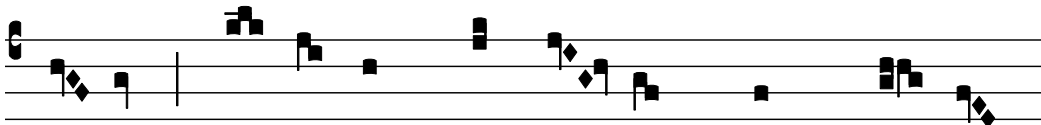
compar- ing. *Ps.* In the Lord put I my trust. (II.) [26].

*Strictis Thomas ensibus.*

8. Ant.  
VIII.i.



Ho-mas \* goes to meet the swords by the vil-lains



wield-ed : To no bribes nor wea- poned hordes nor to



death he yield-ed. *Ps.* Lord, who shall dwell. (15.) [30].



The Translation of Saint Thomas, Martyr.

*Felix locus.*

9. Ant.  
I.v.



Less-ed \* temple ! blessed that sacred ground ! Where

Saint Thomas' remembrance yet is found : Blessed country !

that such a bishop gave : That so loved him in ex-ile to the

grave : Blessed father ! assist thy poor in love, That we, bles-

sed, be joined with those a-bove. *Ps.* The King shall rejoice.  
(21.) [46].

*V.* The righteous shall flourish like a palm tree. *R.* He shall spread abroad like a cedar in Libanus. *Let the Response be made privately.*

*Lesson of the Holy Gospel According to Luke. xix. 12-28. Lesson vij.*



**A**T that time :  
Jesus said unto  
his disciples this  
parable. A certain  
nobleman went in-  
to a far country :  
to receive for him-

self a kingdom, and to return. And  
that which followeth.

*A Sermon from the Commentary of the  
Venerable Bede, Priest. on Luke,  
Book 5.*

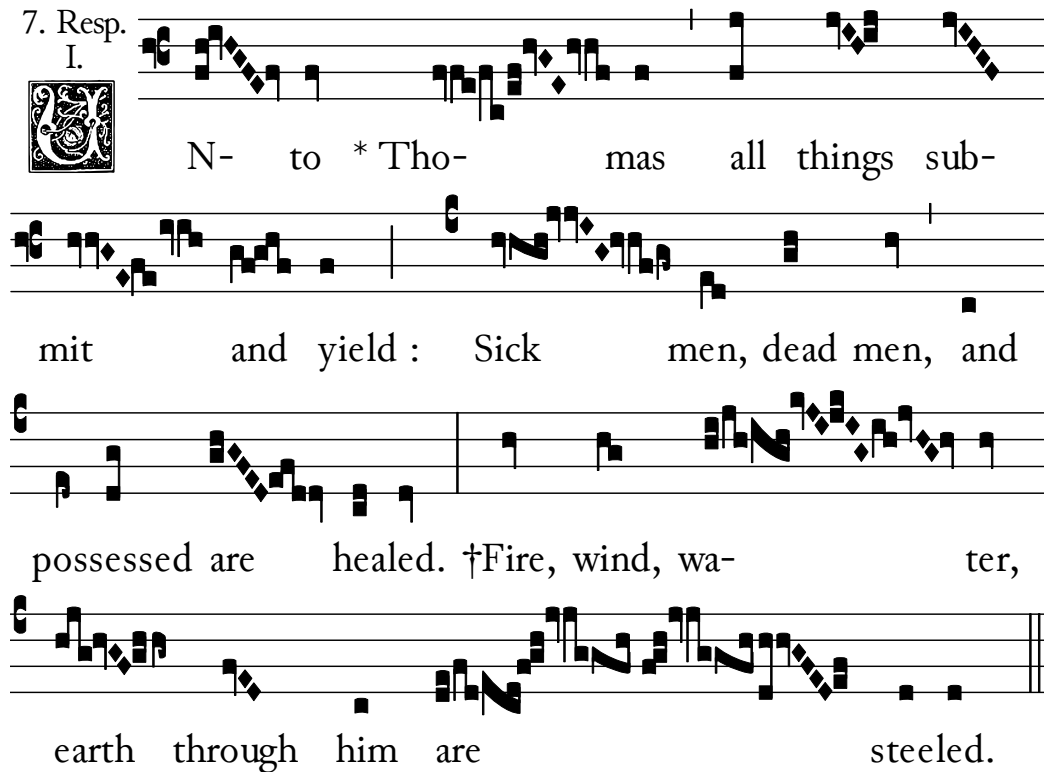
**H**E is a nobleman : to whom the  
blind man cried out so much the

more, Son of David, have mercy on me. And to whom coming to Jerusalem : they sang together, Hosanna to the Son of David : Blessed is he that cometh in the name of the Lord. A distant region : is the church of the Gentiles, of which same man of noble birth is said, But I am appointed king by him : and is spoken of by the Father, Desire of me, and I shall give thee the heathen for thy inheritance, and the utmost parts of the earth for thy possession. Which inheritance and possession evidently : for two reasons, is called a distant

region. Either because he crieth out to the Lord from the ends of the earth : or because salvation is far from sinners. And although God is present everywhere : yet, far from the understanding of them which honour idols, the true God is absent. But those who were far off are made nigh by the blood of Christ. And he called his ten servants, and delivered them ten pounds. The number of pennies pertaineth to the law : because of the Decalogue. But thou, O Lord, have mercy upon us.

*Thome cedunt.*

7. Resp.  
I.

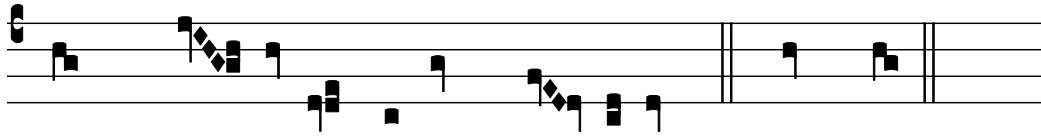


N- to \* Tho- mas all things sub-  
mit and yield : Sick men, dead men, and  
possessed are healed. †Fire, wind, wa- ter,  
earth through him are steeled.

The Translation of Saint Thomas, Martyr.



✠. Thomas fil-leth with grace both town and field : For



Saint Tho- mas all creatures du- ly yield. †Fire, wind.

*Let the Eighth Lesson and the Ninth be read from the Proper of Saint Thomas.*

*Lesson viij.*

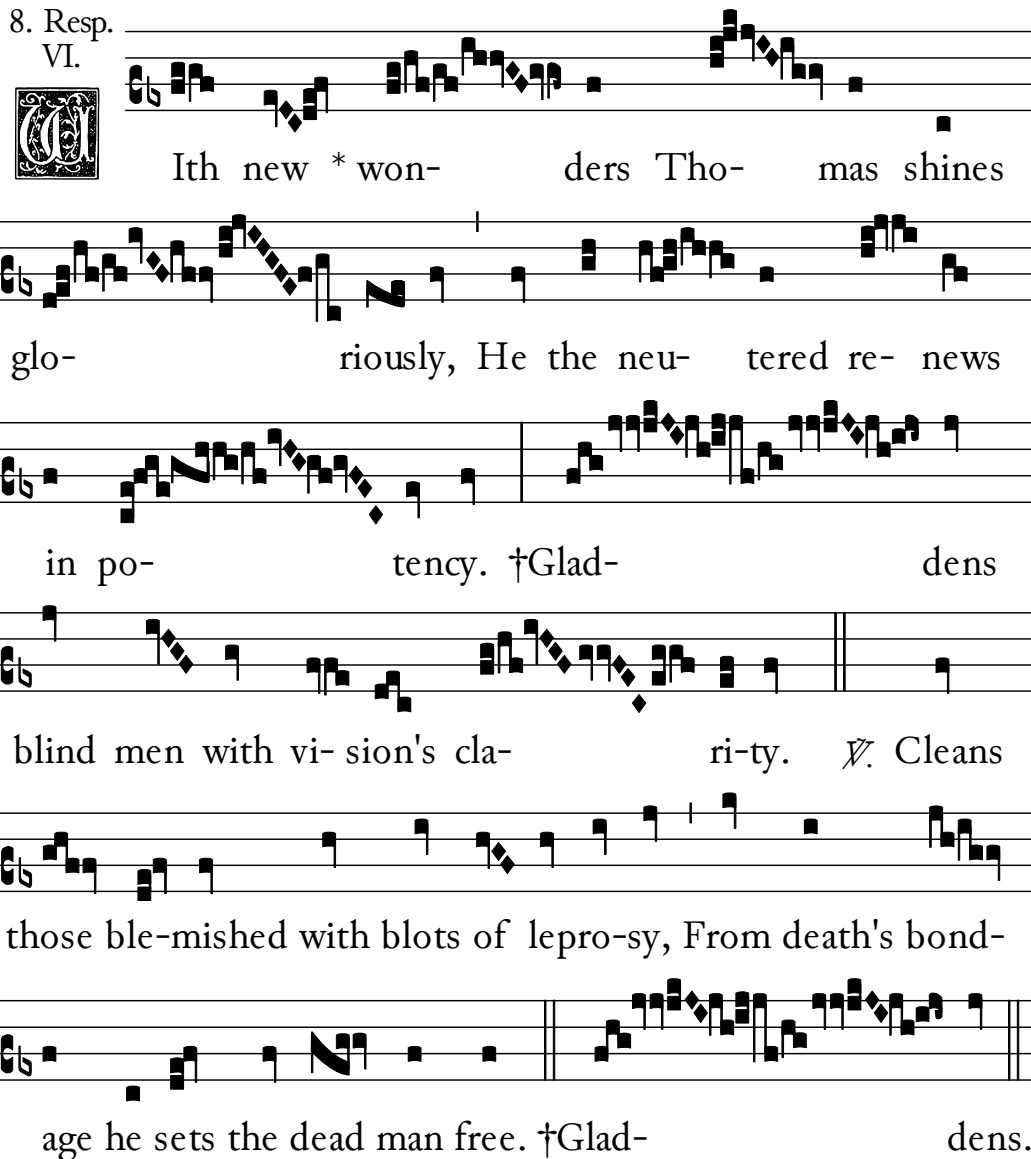
**S**O great a multitude of bishops, abbots, and priors, counts and barons, the rich and the poor, flocked to Canterbury to take part in the translation : that the city itself and the surrounding villages were scarcely able to contain them. When the appointed day of the translation was at hand : the venerable fathers Pandulphus, legate of the apostolic see, the archbishops of Canterbury and Rheims, bishops and abbots, and the nobleman Hubert de Burgh, then justiciar, with a number of counts and barons, took up the aforesaid box on their shoulders : in the presence of the illustrious King Henry the Third of England, who on account of the

febleness of his young age and the tumult of the people did not undertake to carry it with them. They then carried it upon their shoulders in the sight of the people : with tears of joy and hymns of jubilation, before the altar of the Holy Trinity. Which they most carefully and safely placed within another wooden box : covered incomparably with gold and precious stones. Whatever devotion and honour one could impart to so great a martyr : not only the greater : but also the lesser most devotedly expended, drawing out the remainder of the day in the praises and joys of the martyr. But thou, O Lord, have mercy upon us.

The Translation of Saint Thomas, Martyr.

*Novis fulget Thomas.*

8. Resp.  
VI.



Ith new \* won- ders Tho- mas shines  
glo- riously, He the neu- tered re- news  
in po- tency. †Glad- dens  
blind men with vi- sion's cla- ri-ty. ∕. Cleans  
those ble-mished with blots of lepro-sy, From death's bond-  
age he sets the dead man free. †Glad- dens.

*Lesson ix.*

**T**He most blessed martyr, then, in repayment for the consolations of his grace, did not withdraw from his faithful. For with signs and miracles attending before, during, and afterwards, he adorned the whole

solemnity of his translation, restoring the blind to sight, the lame to steps, the mute to speech, the dead to life. Let all therefore rejoice, who were worthy to take part in such a translation. Let the nation of the English

rejoice in the Lord, whom the heavenly King distinguished more especially than the others : when he chose out of it a man without blemish, so that one of the English was placed among the angels to be made an intercessor for the salvation of the people. Let the spirit of the most holy father Stephen, the archbishop of Canterbury, magnify the Lord and rejoice in the Lord in his saving grace, who both administered the ceremony of so great a translation, and led it gloriously to completion. This is the day, dearly beloved brethren, which the Lord hath made : let us rejoice and be glad in it. Let such a day be venerated with dignified solemnities in praise of the Lord : certain that whatever devotion or

honour is paid to such a great martyr pertaineth to the glory of God, in whose name he was translated. Thus was the most holy translation of the precious body of Thomas performed in the church of Canterbury, in the year of grace one thousand two hundred and twenty, on the nones of July, at about the third hour, in the fiftieth year after the death of the martyr. Glory to almighty God : who hath exalted such a man. Glory to his only begotten Son : who hath redeemed such a man. Glory to the Holy Ghost : who hath enlightened such a man by his grace. Praise and thanksgiving to the one and only living and true God, for ever and ever, amen. But thou, O Lord, have mercy upon us.

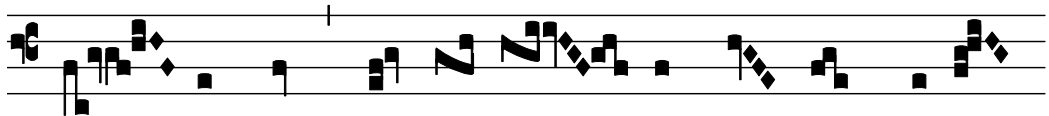
*Jesu bone per Thome.*

9. Resp.

II.



Aith-ful Je- sus, \* by Tho- mas' me-

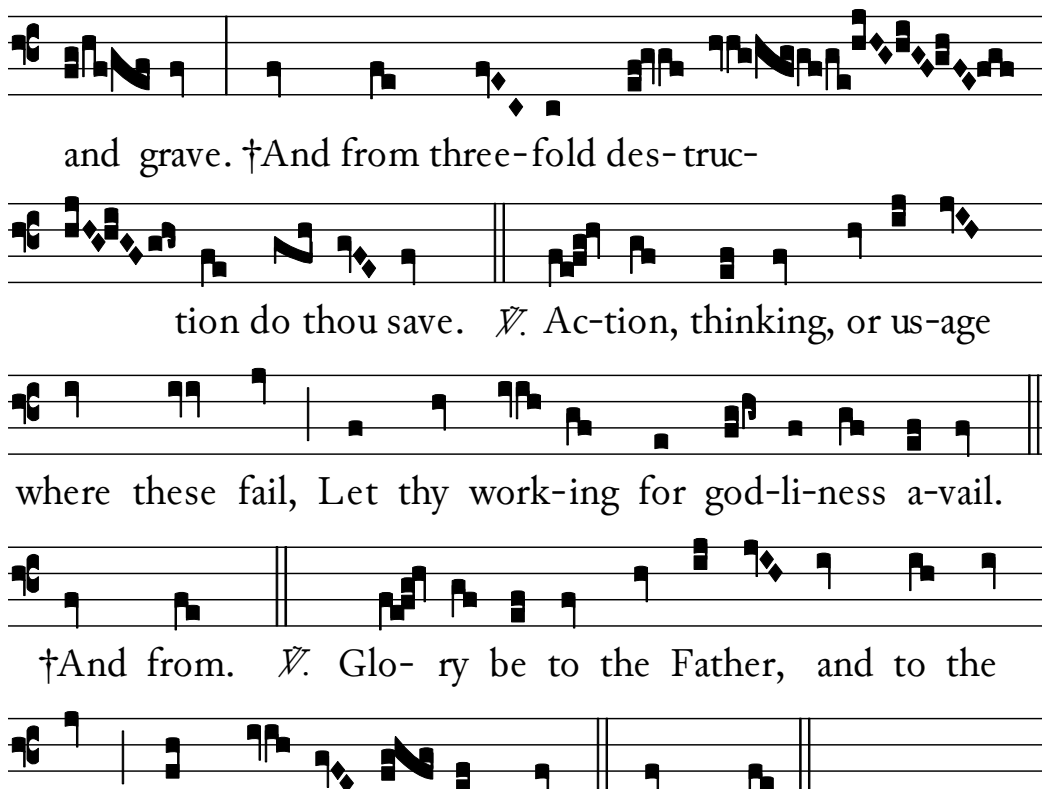


rits good Kindly loose us from debts by sin



accrued : Vis- it ev- er our house, and home,

The Translation of Saint Thomas, Martyr.



and grave. †And from three-fold des-truc-  
tion do thou save. ✠. Ac-tion, thinking, or us-age  
where these fail, Let thy work-ing for god-li-ness a-vail.  
†And from. ✠. Glo- ry be to the Father, and to the  
Son : and to the Ho- ly Ghost. †And from.

*Before Lauds.*

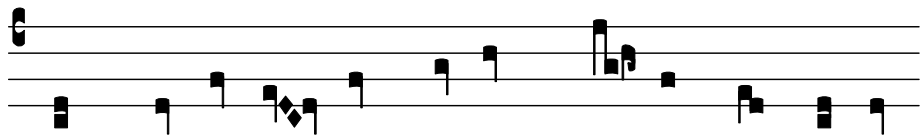
✠. Pray for us, O blessed Thomas.

✠. That we may be made worthy of the promises of Christ.

¶ *At Lauds.*

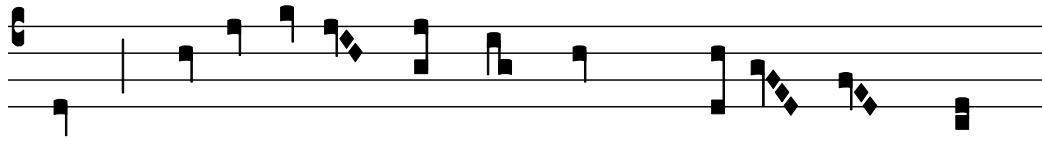
*Granum cadit.*

1. Ant.  
I.v.

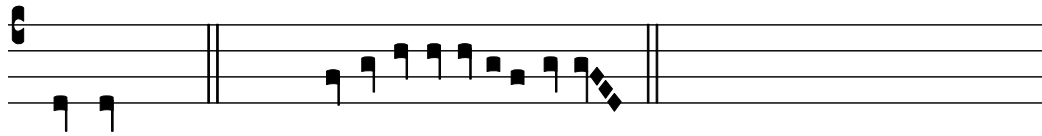


Ow the kernel \* in the earth fal- len bears a-bun-

The Translation of Saint Thomas, Martyr.



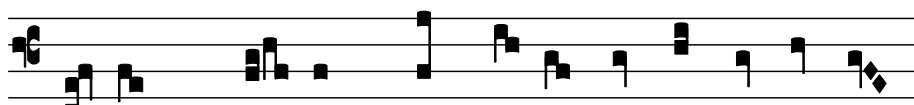
dance : A-la-baster great of worth, broken, yields its



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

*Totus orbis martyr is certat.*

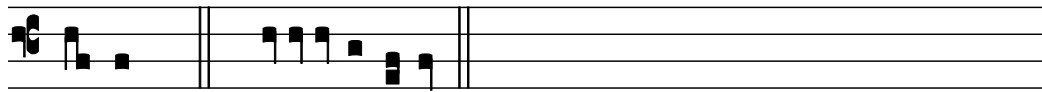
2. Ant.  
II.i.



Ll earth striv- eth \* for the love of so great a mar-



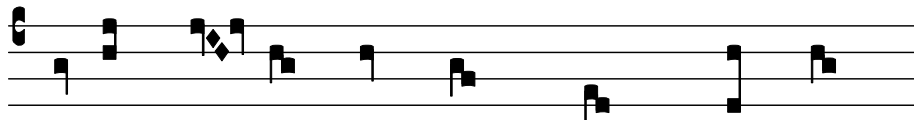
tyr : Whose sure signs all people move to great awe and



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

*Aqua Thome quinquies.*

3. Ant.  
III.iv.



Thomas' wa- ter, \* as though charmed, five times



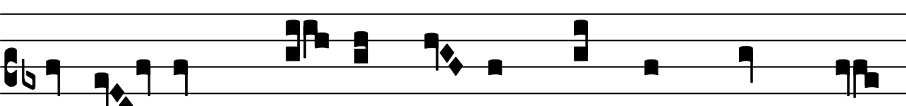
changing co- lour : One time was to milk transformed, and



to blood each other. *Ps.* O God, thou art my God.  
(63. &. 67./lxij. &. lxxj.) [55].

*Ad Thome memoriam.*

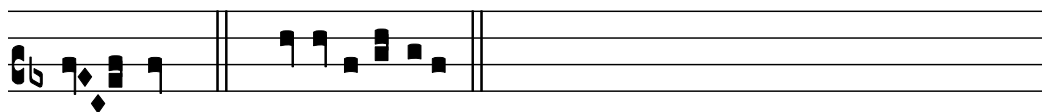
4. Ant.  
VI.



Thomas' feast \* re-member- ing, four times light des-




cended : Churchly candles brighten-ing to his glo-ry



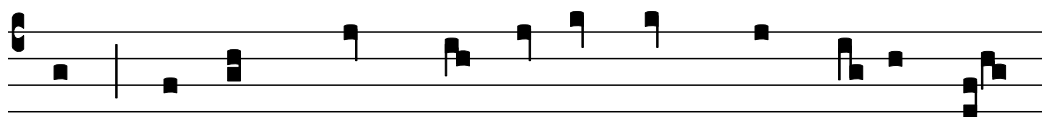
splen- did. *Ps.* O all ye works of the Lord. (*Daniel iij.*) [56].

*Tu per Thome sanguinem.*

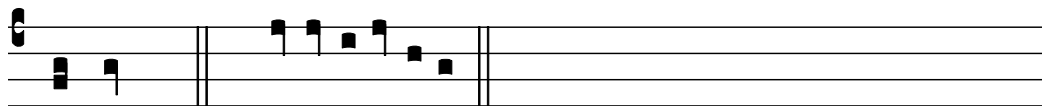
Ant.  
VIII.i.



Y the martyr \* Thomas' blood for thy glo- ry giv-



en : Bring us, Christ, thou Son of God, where he lives in



heaven. *Ps.* O Praise the Lord. (148-150./cxlviij.-cl.) [58].

*Chapter.* Every high priest. *in the Common.* [940].



The Translation of Saint Thomas, Martyr.

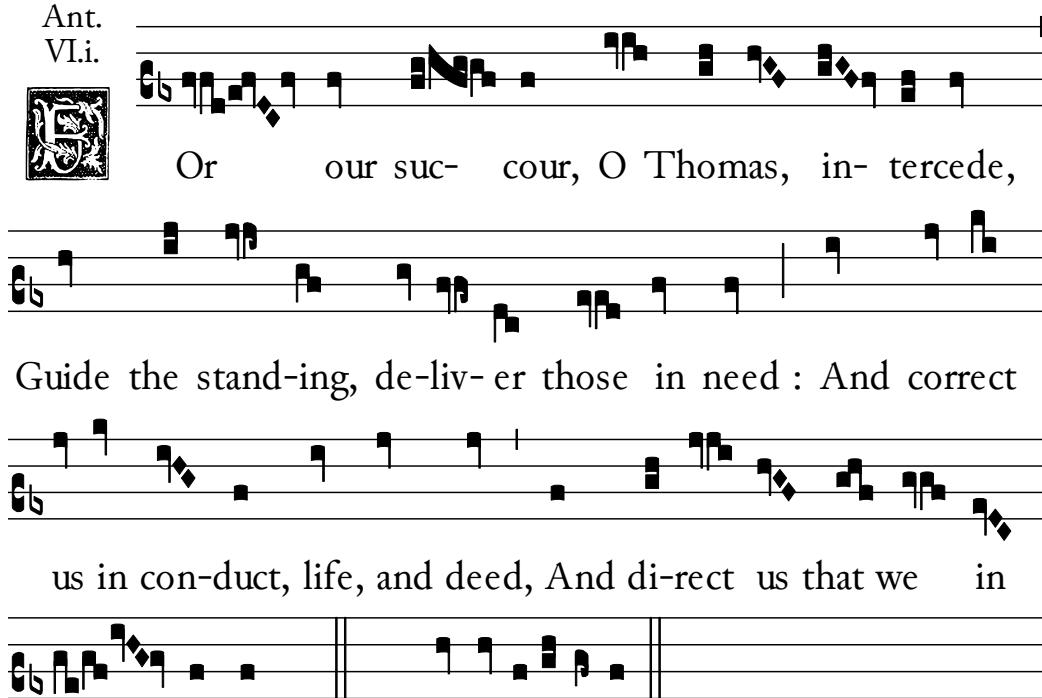
---

*Hymn.* O God, thy soldiers' crown and guard. *in the Common.* [921].

℣. The righteous shall grow as the lily. ℞. And shall flourish for ever before the Lord. *Let the Response be made privately.*

*Opem nobis o Thoma.*

Ant.  
VI.i.



Or our suc- cour, O Thomas, in- tercede,  
Guide the stand- ing, de- liv- er those in need : And correct  
us in con- duct, life, and deed, And di- rect us that we in  
peace pro- ceed. *Ps.* Blessed be the Lord. 64\*.

*Prayer.* O God, who grantest us to celebrate. {798}.

*Memorial of Saint Mary.*

¶ *At j.*

*Ant.* Now the kernel. *j. of Lauds.* {816}.

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

¶ *At iij.*

*Ant.* All earth striveth. *ij. of Lauds.* {817}.

*Ps.* Teach me, O Lord. (119./cxviij. iij.) [161].

*Let the Chapters, R̄. and V̄. from the Common of One Martyr and Bishop be said without Alleluya. at all the Hours. [936].*

¶ *At vj.*

*Ant.* Thomas' water. {817}.

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

¶ *At ix.*

*Ant.* By the martyr Thomas' blood. {818}.

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

¶ *At Second Vespers.*

*On the Psalm, Ant.* Now the kernel. {816}.

*Ferial Psalms.*

*Chapter.* Every high priest. [940].

*R̄.* Faithful Jesus. {815}.

*Hymn.* O God, thy soldiers' crown and guard. [923].

*V̄.* The righteous shall grow as the lily.

*R̄.* And flourish for ever before the Lord. *Let the Response be made privately.*

*Salve Thoma virga justicie.*

Ant.  
I.v.

Ail thee, Thomas, \* rod that doth jus-tice bring,  
World's enlight'ner, Church's true strengthe-ning : love of

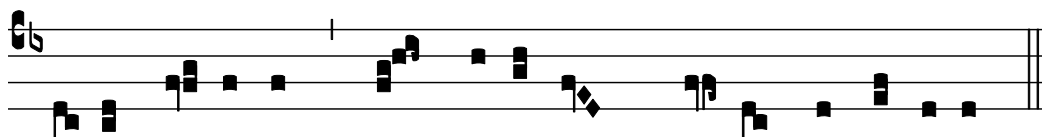
The musical notation consists of two systems of a four-line staff with a treble clef and a key signature of one flat (B-flat). The first system begins with a large, ornate initial 'A' in a square frame. The notes are square and connected by stems, with some notes having flags. The second system continues the melody. The lyrics are placed below the notes.

The Translation of Saint Thomas, Martyr.

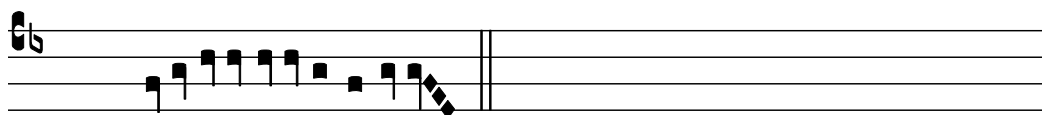
---



na-tions, joy of those mi-nist'ring, Hail thee, shep-herd, wor-



thy of ho-nouring, Help thy servants who for thy glo-ry sing.



*Ps.* My soul doth magnify. 53\*.

*Prayer.* O God, who grantest us. *as above.* {798}.

¶ It is observed that always on the Sunday next after the Feast of the Translation of Saint Thomas the Martyr the Feast of Relics is celebrated according to the use of the Church of Sarum : which not long since had been celebrated on the Octave day of the Nativity of Blessed Mary, and it is celebrated as a Major Double Feast, wherever relics are held or bodies of the deceased have been buried : because granted that the holy Church and the clerks solemnize nothing in their praise : yet what honour they have before God is not known.

## ¶ On the Feast of Relics.

At First Vespers.

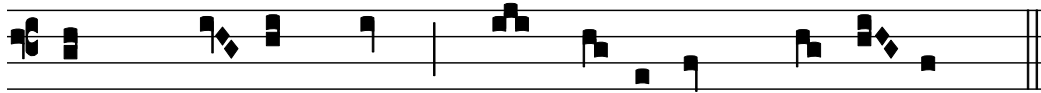
*Sancti per fidem.*

1. Ant.

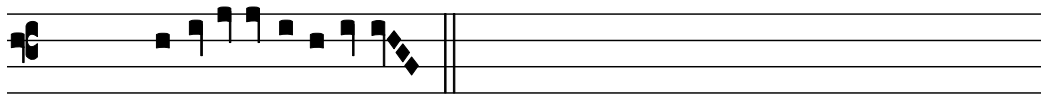
I.v.



He saints through faith \* subdu-ed kingdoms,



wrought righteousness, they obtained pro-mis-es.



*Ps.* Praise ye the Lord. (113./cxij.) [378].

*Isti sunt sancti.*

2. Ant.

I.i.

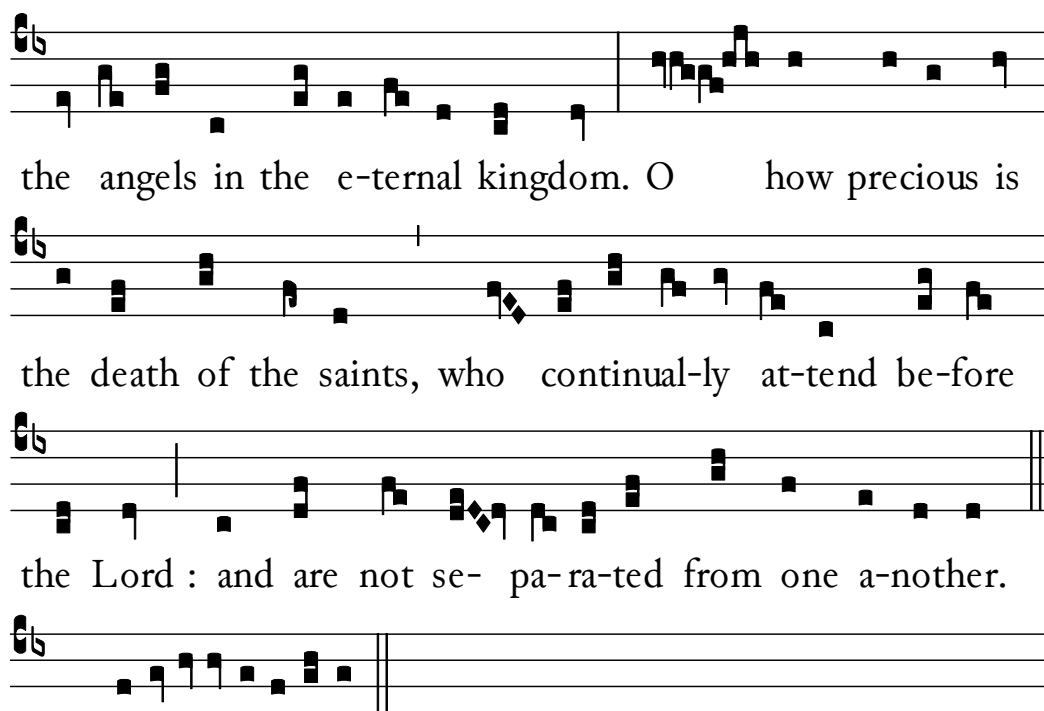


Hese are the ho-ly ones, \* who for the love of God



despis-ed the threats of men : ho-ly martyrs, who ex-ult with

On the Feast of Relics.

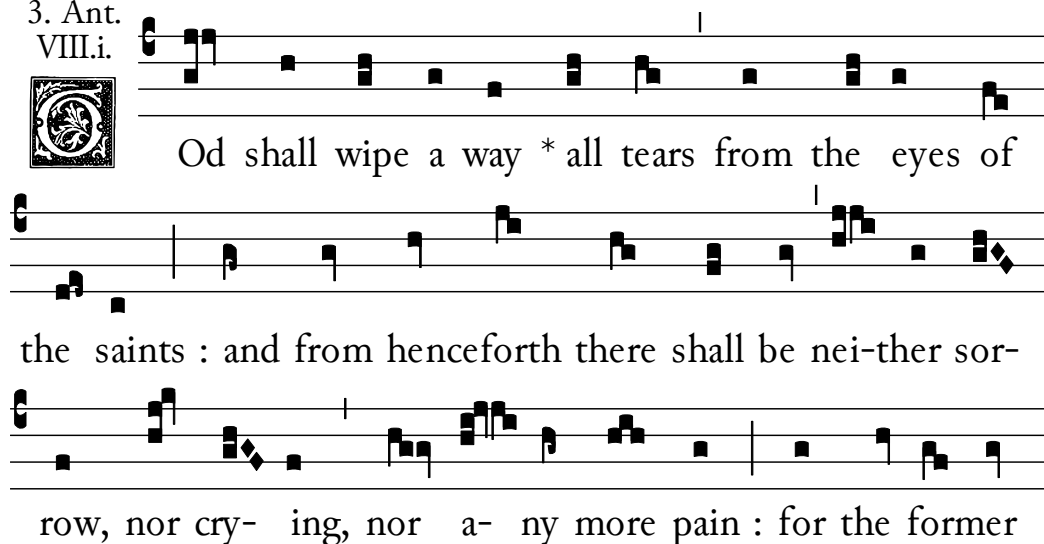


the angels in the e-ternal kingdom. O how precious is  
the death of the saints, who continual-ly at-tend be-fore  
the Lord : and are not se- pa-ra-ted from one a-nother.

*Ps.* O praise the Lord. (117./cxvj.) [385].

*Absterget Deus.*

3. Ant.  
VIII.i.



Od shall wipe a way \* all tears from the eyes of  
the saints : and from henceforth there shall be nei-ther sor-  
row, nor cry- ing, nor a- ny more pain : for the former

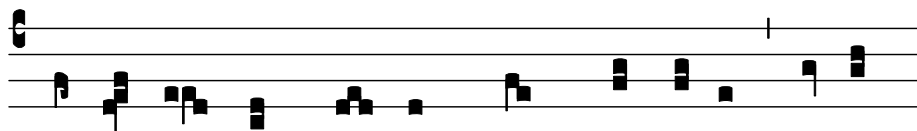
On the Feast of Relics.



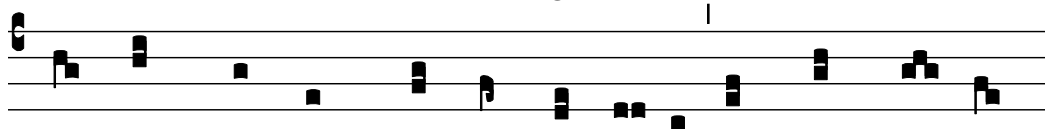
things are pas-sed away. *Ps.* Praise the Lord. (146./cxlv.) [425].

*Sanctum est verum lumen.*

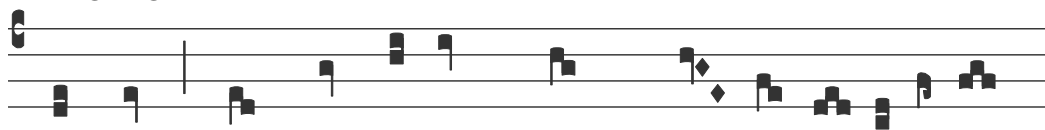
4. Ant.  
IV.i.



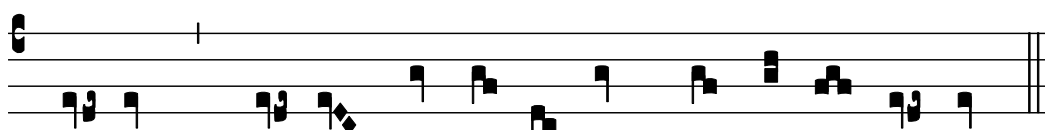
O-ly \* is the true light, and wonderful, furnish-



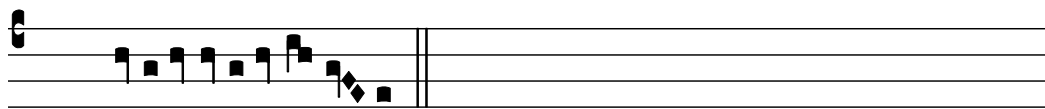
ing light to these that have endur-ed in the throes of



combat : they shall re-ceive from Christ an ev-erlasting



splendour, where-in the happy ones are ev-er joy-ful.



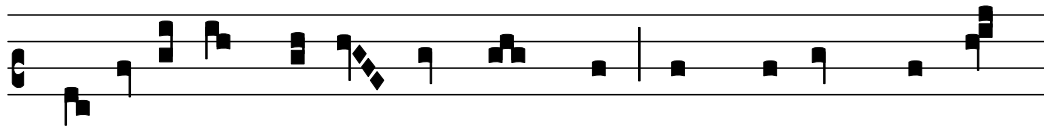
*Ps.* O Praise the Lord. (147./cxlvj.) [426].

*Gaudent in celis.*

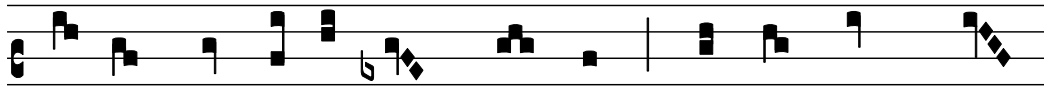
5. Ant.  
VI.



I N hea- ven \* the souls of the saints are re-joic-ing,



who followed the footsteps of Christ : and be-cause for love



of him they poured forth their blood, therefore with Christ



they reign for ev-er. *Ps.* Praise the Lord. (147-b./cxlviij.) [427].

*Chapter. Ecclesiasticus xliiij. 10.*

**T**Hese were merciful men, whose  
righteousness hath not been  
forgotten. With their seed shall con-

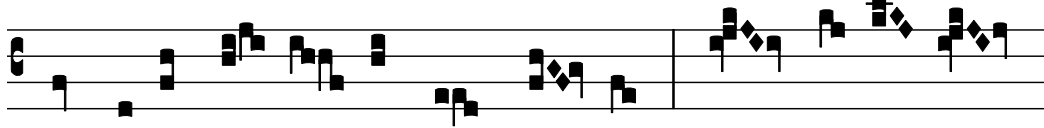
tinually remain a good inheritance.  
*R.* Thanks be to God.

*Justi in perpetuum vivent.*

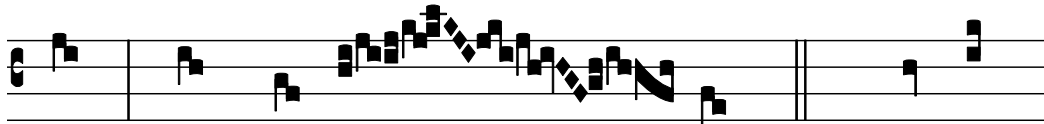
Resp.  
VII.



He right- eous \* shall live for ev-er-more,




their reward al- so is with the Lord. †And the care of



them. ‡With the most

High. *R.* Therefore

On the Feast of Relics.



shall they re-ceive a glo-ri-ous kingdom, and a beauti-ful  
crown from the Lord's hand. †And.  $\text{V}$ . Glo-ry, praise and  
honour, splendour, pow-er and ju-bi-la-tion be to the Father,  
and to the Son, and to the Ho-ly Ghost. ‡With the.

*Hymn.* The merits of the Saints. *in the Common.* [952].

$\text{V}$ . Be glad O ye righteous, and rejoice in the Lord.  $\text{R}$ . And be joyful, all ye that are true of heart. *Let the Response be made privately.*

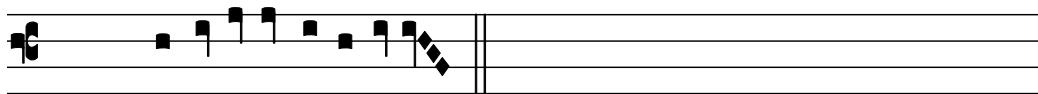
*Fulgebunt just.*

Ant.  
I.iv.



He righteous shall shine, \* and run to and fro like  
sparks among the stubble ; they shall judge nations,  
and have dominion o-ver the people for ev-er.





*Ps.* My soul doth magnify. 53\*.

℣. Let us pray.

*Prayer.*

Grant, we beseech thee, almighty God, that merits of the holy Mother of God and ever-Virgin Mary, and all thy saints whose relics are contained in this church, may protect

us : that, through their prayers, in tranquil peace we may continually be joyful in praise. Through the same Jesus Christ.

*No matter what Feast of three Lessons shall fall on this day, let no Memorial be made of the same.*

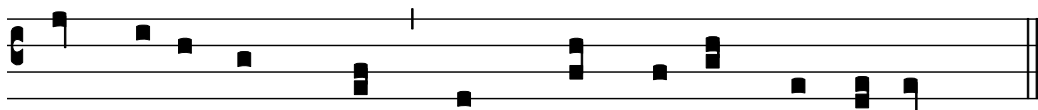
### ¶ *At Compline.*

*Sanctorum precibus.*

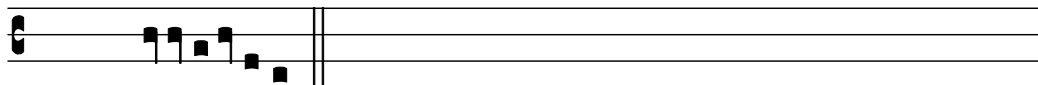
Ant.  
VIII.i.



T the prayers \* of all the Saints, bestow salvation



of body and mind, O Christ, unto thy servants.



*Ps.* Hear me when I call. 4. [436]. *and the Psalms that follow.*

*Chapter.* Thou, O Lord. [438].

*Hymn.* Thee, Saviour of the world. [443].

℣. Keep us, O Lord. [441].

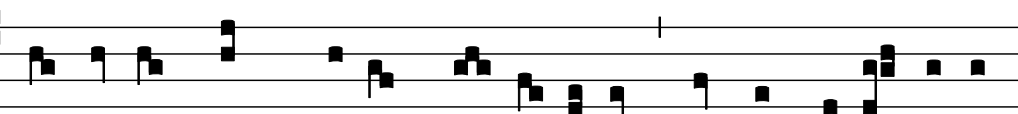
On the Feast of Relics.

*Lucem tuam.*

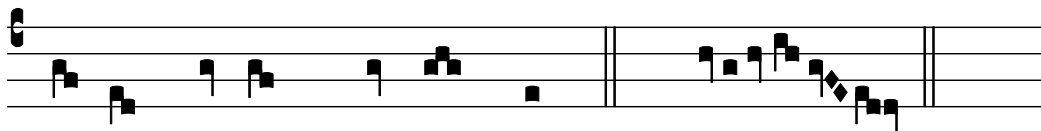
Ant.  
IV.ii.



Rant unto us, \* O Lord, thy light : that, the dark-



ness of our hearts be- ing pas- sed away, we may be a- ble to



at- tain that light which is Christ. *Ps.* Lord, now lettest. [442].

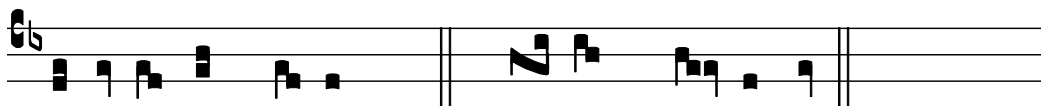
¶ *At Matins.*

*Venite adoremus Dominum.*

Invit.  
VI.i.



come, \* let us worship the Lord. † Who is



glo- ri- ous in the saints. *Ps.* O come, let us sing. 30\*.

*Hymn.* The merits of the Saints. [955].

¶ *In the j. Nocturn.*

*Secus decursus.*

1. Ant.  
IV.iii.

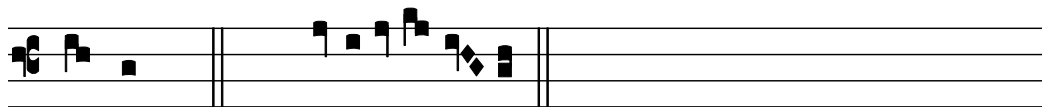


Y the wa- ter- side \* he hath planted the vineyard

On the Feast of Relics.



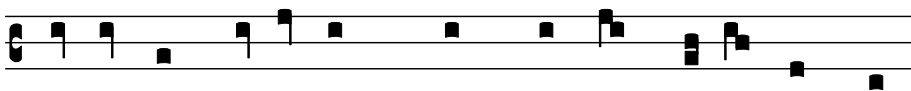
of the righteous : but their de-light was in the law of



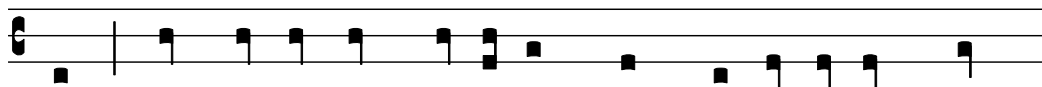
the Lord. *Ps.* Blessed is the man. (I.) [18].

*Tanquam aurum.*

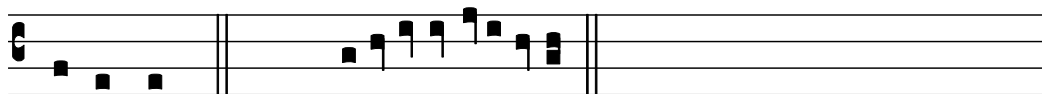
2. Ant.  
VII.ii.



S gold in the furnace, \* hath the Lord tri-ed his cho-



sen, and as a burnt offer-ing hath he re-ceived them



for ev-er. *Ps.* Why do the heathen. (2.) [18].

*Si coram hominibus.*

3. Ant.  
VII.ii.



Hough they be pu-nished \* in the sight of men, the



hope of the e-lect is immortal for ev-er. *Ps.* In the Lord  
put I my trust. (II./X.) [26].

℣. 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.*

*Lesson j. Augustine, Sermon 37. on the Saints.*

**T**oday, dearly beloved, we celebrate the festival of all the saints whose relics are contained in this church, under one joyful solemnity : in whose fellowship heaven exulteth, in whose patronages earth rejoiceth, with whose triumphs holy Church is crowned, in whose confession is as much stronger in passion as it is more illustrious in honour. For when the battle increased the glory of the combatants also increased : and the triumph of martyrdom is adorned with the manifold punishments of suffering. And

through the more grievous torments there were greater and greater rewards, while the catholic mother Church spread far and wide throughout the whole world, with Jesus for its own head, taught not to fear the insults of the cross and death, and was more greatly strengthened, not by resisting but by enduring, when the penal prison which shut up all those in her illustrious flock inspired her with the same and like warmth of valour to carry on the contest with triumphal glory. But thou, O Lord, have mercy upon us.

*Absterget Deus.*

1. Resp.  
VIII.



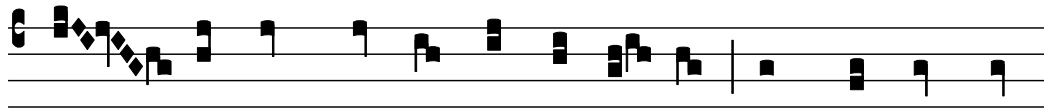
Od shall wipe \* away all tears from the eyes

of the saints, and now there shall be no more

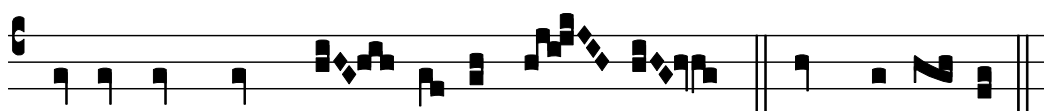
sor-row, nor cry-ing, neither a-ny more pain.

†For the former things have passed a-way. ∇. They shall hun-

On the Feast of Relics.



ger no more, neither thirst a-ny more : and neither shall



the sun light on them, nor a-ny heat. †For the former.

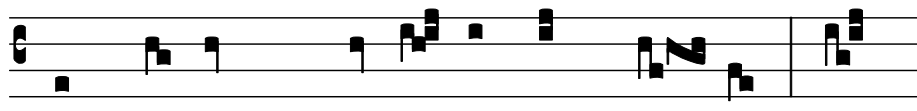
*Lesson ij.*

**T**ruly blessed mother Church,  
 how the honour of divine con-  
 descension thus illuminateth thee,  
 how the blood of glorious conquering  
 martyrs adorneth thee, how the  
 virginity of inviolate confession  
 clotheth thee in whiteness. Her  
 flowers lack neither rose nor lily.  
 Now let each of them, dearly beloved,


vie for these honours, that they may  
 receive the most glorious dignity :  
 whether the white crowns of  
 virginity, or the purple of passion. In  
 the heavenly camp peace and battle  
 have their flowers : with which the  
 soldiers of Christ are crowned. But  
 thou, O Lord, have mercy upon us.

*Exultabunt sancti in gloria.*

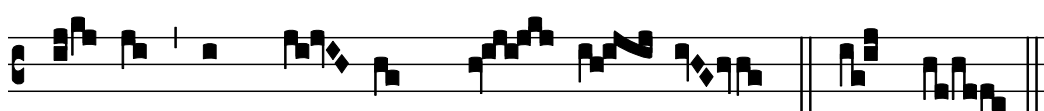
2. Resp.  
 VII.

Et the saints \* be joy-ful with glo- ry. †Let



them re-joice in their beds. ✂. Let the right-eous



be glad, and re- joice be- fore God. †They shall.

*Lesson iij.*

**F**Or the ineffable and boundless goodness of God indeed foresaw that the time of labours and struggles should not be extended, nor should it be long or eternal, but short, and, so to speak, momentary : so that in this life struggles and labours might be brief and meagre, but in that which is eternal, the crown and reward of merits, while to be sure the labours would quickly be ended : rightly the rewards of merits might endure without end, that after the darkness

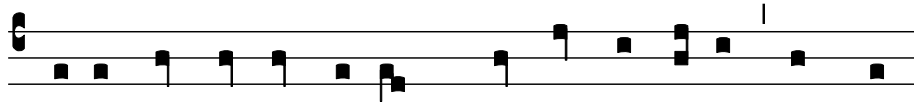
of this world they may see the most brilliant light, and may receive greater blessedness after the bitterness of all sufferings, with this apostle testifying, where he saith, The sufferings of this time are not worthy to be compared : with the glory which shall be revealed in us. Which, returning happily from battle, the bosom of heaven joyfully receiveth : running to meet them bearing the trophies of the prostrated enemy. But thou, O Lord, have mercy upon us.

3. *R.* The righteous shall live for evermore. *in the Common.* [1091].

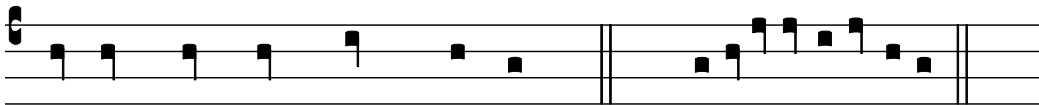
**¶** *In the Second Nocturn.*

*Dabo sanctis meis.*

4. Ant.  
VIII.i.



will give unto my saints \* a place of renown in my



Father's kingdom, saith the Lord. *Ps.* Lord, who shall dwell.  
(15./xiiij.) [30].

*Sanctis qui in terra sunt.*

5. Ant.  
IV.i.



Li my de-light \* is upon the saints that are in the



earth, and upon such as excel in virtue. *Ps.* Preserve me, O  
God, (16./xv.) [32].

*Sancti qui sperant.*

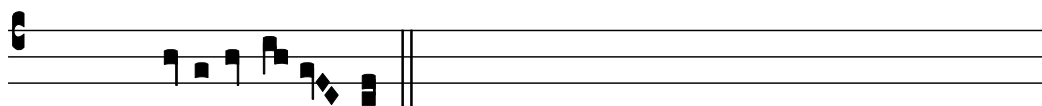
6. Ant.  
IV.iii.



He saints \* that hope in the Lord shall have strength :



they shall take wings as eagles, they shall fly and shall not faint.



*Ps.* The earth is the Lord's. (24./xxiiij.) [III].

*V.* Let the righteous be glad and rejoice before God.

*R.* Let them also be merry and joyful. *Let the Response be made privately.*

*Lesson iiij.*

**T**hey come with triumphant men and women, which overcame worldliness and lust : and with the twin glory of soldiers, maidens and youths, passing through the tender years with virtues. But the rest of the crowd of faithful also entered into the everlasting royal hall : who observed the sincerity of the faith united in peace with the unshakeable disciplines of heavenly precepts. Therefore come now,

brethren, let us undertake the journey of life : let us return to the heavenly city, in which we have been enrolled and made citizens. We are not strangers, but are fellowcitizens with the saints, and of the household of God : also heirs of him, and joint-heirs with Christ. Fortitude shall open the doors of this city unto us : and confidence shall open a broad entry way. Let us consider, therefore, the renowned happiness of that city : in-

asmuch as it is possible to consider. For as it is true : no speech will suffice to understand it. It is said of her in a certain place thus : that there

sorrow and sadness and sighing shall flee away. But thou, O Lord, have mercy upon us.

*Letamini justi.*

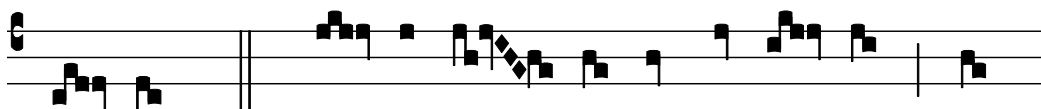
4. Resp.  
III.



E glad, \* O ye right-eous, and re-joice in the



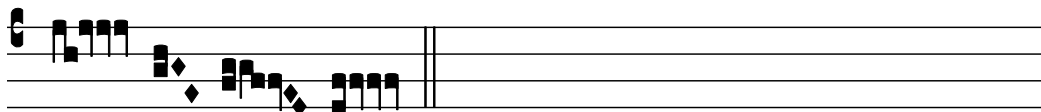
Lord. †And be joy- ful, all ye that are true



of heart. ∕ Sing unto the Lord a new song : sing



praises lusti-ly unto him with a good cou- rage.



†And be joy- ful.

*Lesson v.*

**W**Ho is more blessed in this life, where there is no fear of poverty, nor affliction of weakness ? No one is hurt, no one is angry, no one is envious : no lust burneth. There is no desire of food : no ambition of

honour or power knocketh. There is no fear of the devil, no treachery of demons : the terror of hell is far off. There is neither death of the body nor of the soul : but glory in the joyful gift of immortality. There will



then be no discord anywhere, but all harmonious, all agreeing : because there is one harmony of all the saints, with all peace and continual joy. All things are tranquil and quiet. Continual splendour, not this which now is : but so much brighter, so much happier. Because the city, as it is read, will not need the light of the sun : but the almighty Lord shall lighten it, and the Lamb is the lamp thereof. Where the saints shall shine like stars for ever and ever : and which like the splendour of the firmament instructeth many. Wherefore there is no night there, no dark-

ness, no gathering of clouds, no cold, no heat, or harshness : but there will be such a certain temperament of things which eye hath not seen, nor ear heard, neither have entered into the heart of man, except to those who are found worthy to enjoy it, whose names are written in the book of life, who have washed their robes in the blood of the Lamb, and are before the throne of God, and serve him day and night. There is no old age, nor the misery of old age : while they all meet in the perfect man, in the measure of the age of the fullness of Christ. But thou, O Lord, have mercy upon us.

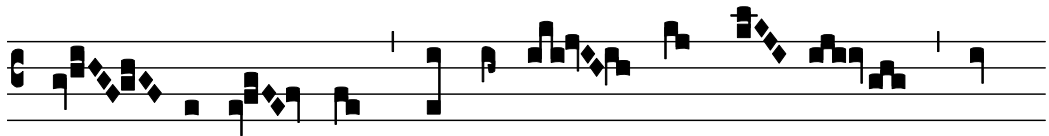
*Sancti tui Domine.*

5. Resp.

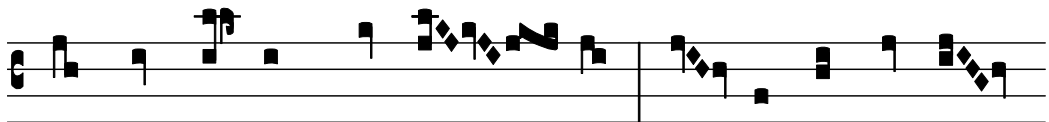
VII.



Hy saints, O Lord, \* have fol- low- ed a



won- derful path, observing thy pre- cepts, that



they may be found unharm- ed. †In the mighty wa-

On the Feast of Relics.

ters dry land appear-ed, and in the Red Sea  
a way with-out impe- di- ment. ✎. They mag- ni-  
fi- ed with one accord thine hand that fought for them :  
and they praised, O Lord, thy ho- ly Name. †In.

*Lesson vj.*

**T**O be sure above all this, is to be associated with the company of angels and archangels, thrones and dominions, principalities and powers, and to enjoy the brotherhood of all the heavenly and supernal virtues : and to regard the troops of saints shining brighter than the stars, the gleaming faith of the patriarchs, the joyous hope of the prophets, the apostles in the twelve tribes of Israel judging the world, to look upon the purple crowns of the victorious martyrs shining, and likewise the choirs of virgins bearing gleaming wreaths. But of the King, who sitteth

in the midst of these : no voice will suffice to say. For that beauty exceedeth all words, and all senses, that splendour exceedeth human comprehension : that beauty, that virtue, that glory, that magnificence, that majesty. For beyond all the saints is his inestimable glory to be found, and the splendour of his majesty to be beamed forth. For if it were necessary for us to bear torments every day, if we could endure hell itself for a short time, so that we might be able to see Christ coming in glory, and to be joined in the number of his saints : were it not worthy to suffer all that is

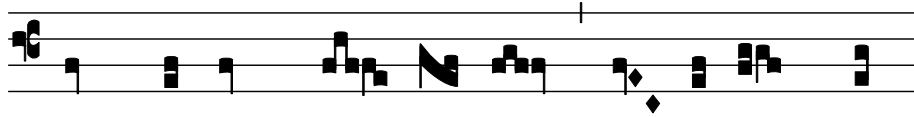
sad, that we should be considered partakers of so great a good and so great a glory ? What shall be the glory of the righteous, dearest brethren, what great joy of the saints, when each and every face shall shine like the sun, when the Lord shall begin to gather his people in separate orders into his Father's kingdom, and to bestow the promised rewards to the merits and works of each one, for earthly, heavenly, for temporal, eternal, for the small to perform a great work, to lead forth the saints into the vision of the Father's glory, and to make them sit down in the heavenly places, so that God may be all in all and eternity, and bestow upon his lovers the immortality to which he hath restored them by the quickening of his blood, to lead them back once more into paradise, to open the kingdoms of heaven by the faith and truth of his promise ? Let these things remain firmly in our minds, let them

be understood with full faith, let them be cherished with all our heart : let these things be acquired by the magnanimity of unceasing good works. The thing lies in the power of the doer : because the kingdom of heaven suffereth power. This thing, O man, that is the heavenly kingdom : demandeth no other price except thyself. Thou are strong only as much as thou art. Give of thyself : and thou shalt have it. Why be thou disturbed by the price ? Christ delivered himself up : that he might obtain for thee the kingdom from God the Father. So give thyself also : that thou might be of his kingdom, and that sin may not reign in thy mortal body, but the Spirit, for the acquisition of life. Let him therefore be delighted with this palm of salvation, whosoever desireth to have the promised reward, for ever and ever, amen. But thou, O Lord, have mercy upon us.

*In circuitu tuo Domine.*


6. Resp.

II.



Ound a-bout thee, \* O Lord, is a light that

On the Feast of Relics.

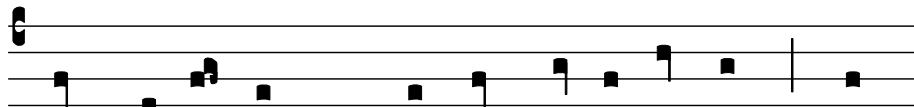


shall ne-ver fade away. †Where thou hast es- tab- lished the  
bright-est mansions. ‡There rest the souls of  
the saints. ⁊. Light perpe- tu- al shall shine upon  
thy saints, O Lord : and an e-terni- ty of a- ges.  
†Where thou. ⁊. Glo- ry be to the Father, and to the Son :  
and to the Ho- ly Ghost. ‡There rest.

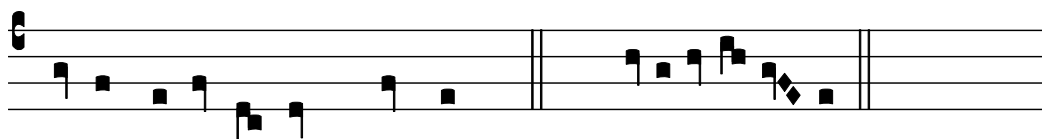
¶ *In the iij. Nocturn.*

*Justi autem in perpetuum vivent.*

7. Ant.  
IV.i.




Ut the righteous \* shall live for ev-ermore : their



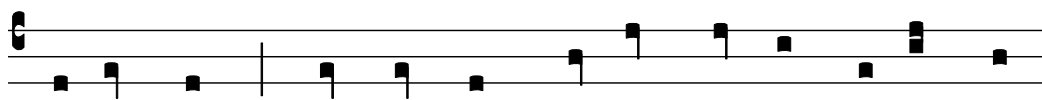
reward is also with the Lord. *Ps.* Rejoice in the Lord.  
(33./xxxij.) [213].

*Tradiderunt corpora sua.*

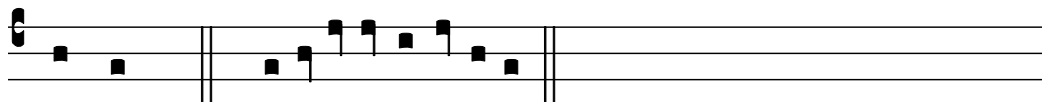
8. Ant.  
VIII.i.



Hey have giv-en up \* their bodies for God's sake to




pun-ishments : that they might be made heirs in the house of



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

*O quam gloriosum.*

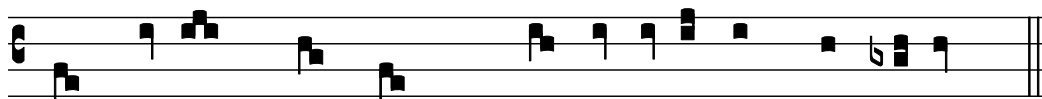
9. Ant.  
VI.



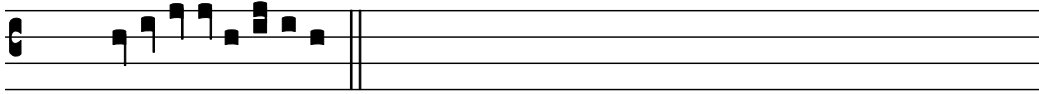
how glo-ri-ous \* is the Kingdom, where-in



all the Saints re-joice with Christ ; ar-ray-ed in white robes,



they follow the Lamb whi-therso-ev-er he go-eth.



Ps. O how amiable. (84./lxxxiiij.) [326].

℣. The souls of the righteous are in the hand of God. ℟. And there shall no torment of malice touch them. *Let the Response be made privately.*

*According to Matthew. v. 1-12. Lesson vij.*

[78v.]



**A**T that time :  
Jesus, seeing  
the multitudes,  
went up into a  
mountain. And  
when he was set,  
his disciples came


unto him. And that which followeth.  
*A Homily of the Venerable Bede, Priest.  
Augustine, Book 1. On the Words of the  
Lord on the Mount, Chapter 1.*

**T**He mountain on which the  
Lord sitteth mystically signifi-  
eth greater precepts of righteousness :  
seeing that the things which were  
given to the Jews were lesser. Yet the  
one God, through the holy prophets  
and his servants, according to the  
most orderly distribution of the  
times, gave lesser precepts to a people  
whom it behooved to be bound by


fear : and by his Son greater to a  
people whom he had already deter-  
mined to be delivered through  
charity. But when lesser are given to  
lesser : and greater to greater, they are  
given by him who alone knew a  
fitting remedy to be furnished for the  
human race. Moreover he teacheth  
whilst sitting : which pertaineth to  
the dignity of a master. And his  
disciples came to him : that hearing  
his words they might be even closer to  
the body : who likewise drew near in  
mind to fulfil his commandments.  
Mystically, even the sitting of the  
Lord is his incarnation : because  
unless the Lord had become  
incarnate, the human race would not  
have been able to come to him. But  
thou, O Lord, have mercy upon us.

*Corpora sanctorum.*

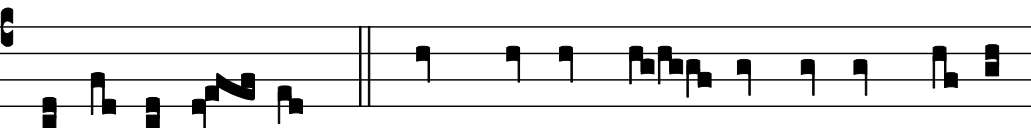
7. Resp.  
I.




**H**e bo-dies of the saints \* are bur- i- ed in




peace. †And their names shall live from ge-ne-ra- tion



to ge-ne-ra- tion. ⁊. All the people shall tell of the wis-



dom of the saints, and every congre-gation of the saints



de- clar-eth their praise. †And their names.

*Lesson viij.*

**N**ow the disciples came to him not only at a place : but also with faith and devotion, that they might receive peace for his people. For unless they had approached : health would not have come to us. And he opened his mouth, and taught them. It is by no means without meaning, that now he is said to have opened his mouth, who in the old law was wont to open the

mouths of the prophets. By the mouth also, the true man is designated. And what, it saith, he taught them by authority of doctrine, sheweth the divine nature, which in him deigned to receive the human form by which he would teach. Blessed are the poor in spirit : for theirs is the kingdom of heaven. Lest any one should think poverty, which sometimes suffereth necessity, to be

preached by the Lord : he addeth, in spirit, that we might understand humility, not poverty. Blessed are the meek : for they shall inherit the earth. It is not so much the land of Judea, nor the land of this world, nor the land cursed with bearing thorns and thistles, which each most cruel warrior possesseth greatly : but the land which the Psalmist desireth,

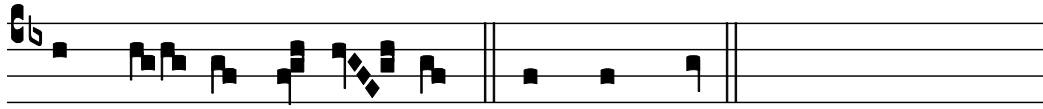
saying, I believe verily to see the goodness of the Lord : in the land of the living. Blessed are they that mourn : for they shall be comforted. This mourning for the dead is not reckoned in the general law of nature but for the sins and faults of the dead. But thou, O Lord, have mercy upon us.

*Propter testamentum Domini.*

8. Resp. I.

E- cause \* of the co-ve-nant of the Lord, and the laws of their fa- thers, the saints of God stood fast in bro-ther-ly love. †For there was ev- er one spi- rit a- mong them, and one faith. ⁊. They were without complaint be-fore the Lord : and were not se-pa-rat-





ed from one an-oth- er. †For there was.

*Lesson ix.*

**B**lessed are they which do hunger and thirst after righteousness : for they shall be filled. It sufficeth not to us to want righteousness : unless we suffer a hunger for righteousness, so that under this example we may never be righteous enough, but always thirst to understand the works of righteousness. Blessed are the merciful : for they shall obtain mercy. For mercy is understood not only in alms, but in every sin of one's brother, if we bear the burdens of another as our own, if we point out the ignorance, if we correct the error. For mercy is to be exercised not only in corporeal gifts : but also in healing souls. Blessed are the pure in heart : for they shall see God. They are pure in heart : which no knowledge of sin doth not convict. For the world is discerned with a pure

heart, as it is written, In simplicity of heart seek him, that is, a clean heart : which is a simple heart. Blessed are the peacemakers : for they shall be called the children of God. They are rightly called peacemakers : which first make peace in their heart, and then amongst quarelling brethren. For what doth it profit others to be appeased by thee, when wars of vices are in thine own mind ? Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. He hath expressly added for righteousness' sake, for many suffer persecution on account of their sins : and they are not righteous. And likewise consider that the octave, to be sure the circumcision, truly endeth with martyrdom. But thou, O Lord, have mercy upon us.

*Concede nobis Domine.*

9. Resp. I.

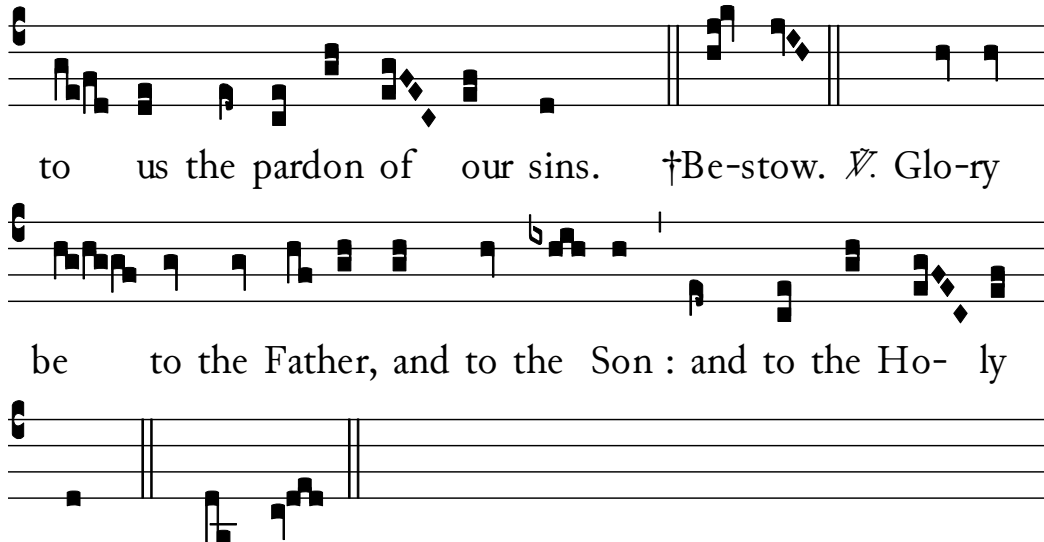
Rant unto us, O Lord, we be-seech thee,



On the Feast of Relics.

pardon of our offences, and through the interces-  
sions of thy saints whose solemnity we ce-  
brate this day. †Be-stow upon us such great de-vo-  
tion. ‡That we may merit to attain to their  
com-pany. ⁂ May we be aided by their me-rits, who  
are hinder-ed by our own wicked ness, may intercession  
excuse what action accus- eth : and thou who hast bestowed  
on them the palm of hea- venly tri- umph, re- fuse not

On the Feast of Relics.



to us the pardon of our sins. †Be-stow. ⁊. Glo-ry  
be to the Father, and to the Son : and to the Ho- ly  
Ghost. ‡That we.

*Before Lauds.*

⁊. But the righteous shall live for evermore.

⁊. And their reward is with the Lord.

¶ *At Lauds.*

*Justorum autem anime.*

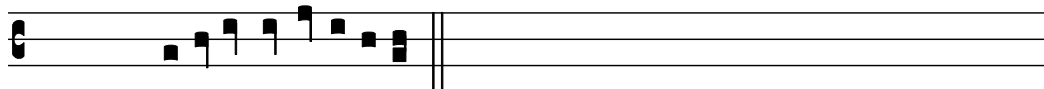
1. Ant.  
VII.ii.



Ut the souls of the righteous \* are in the hand of



God : and there shall no torment of e-vil touch them.



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

On the Feast of Relics.

*Cum palma ad regna.*

2. Ant.  
VIII.i.



With the palm \* the saints have come to the king-

dom : they have me- ri- ted crowns of beauty from the hand

of the Lord. *Ps.* O be joyful. (100./xcix.) [54].

*Corpora sanctorum.*

3. Ant.  
Ii.



THe bodies of the saints \* are bu- ri- ed in peace : and

their names shall live for ev- er- more.

*Ps.* O God, thou art. (63. &. 67./lxij. &. lxvj.) [55].

*Martyres Domini.*

4. Ant.  
T. Per.



O ye martyrs of the Lord, \* bless ye the Lord for ev-

er and ev- er.

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

On the Feast of Relics.

*Exultabunt sancti in gloria.*

5. Ant.

IV.i.



Et the saints \* be joyful with glo-ry : let them re-



joice in their beds. *Ps.* O praise the Lord. (*cxlvij.-cl.*) [58].

*Chapter.* These were merciful men. {825}.

*Hymn.* O glorious King of martyr hosts. *in the Common.* [988].

℣. Wonderful is God in his Saints.

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

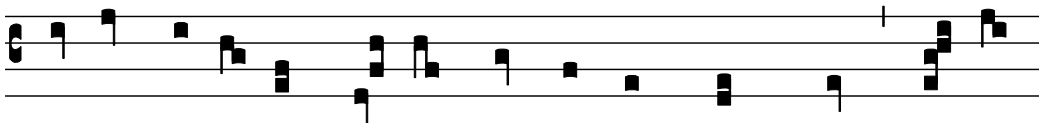
*Te gloriosus apostolorum chorus.*

Ant.

VII.i.



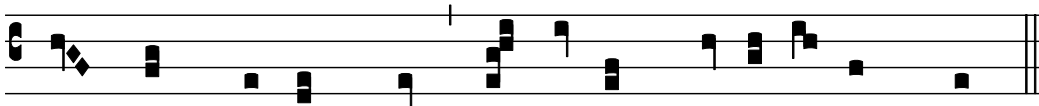
He glo-rious compa-ny \* of the a-postles praise thee,



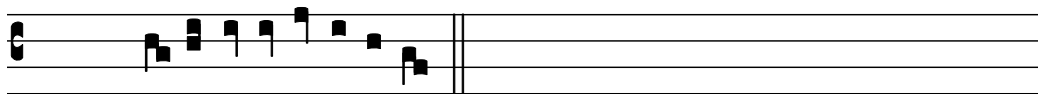
the goodly fel-lowship of the prophets praise thee, the no-



ble ar-my of mar- tyrs praise thee, all the e-lect with



one voice confess thee the blessed Tri-ni-ty, one God.



*Ps.* Blessed be the Lord. 66\*.

*Prayer.* Grant, we beseech thee. *as above.* {827}.

### ¶ *At Prime.*

*Ant.* But the souls of the righteous. *j. of Lauds.* {845}.

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

### ¶ *At iij.*

*Ant.* With the palm. *ij. of Lauds.* {845}.

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

*Chapter.* These were merciful men. *as above.* {827}.

*Let the Responsories and Versicles of the Common of many Martyrs be sung at all the Hours.* [1004].

### ¶ *At vj.*

*Ant.* The bodies of the saints. *iiij. of Lauds.* {846}.

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

*Chapter.* Ecclesiastics xliiij. 15.

<b>T</b> He saints shall tell of their wisdom : and all in the con-		gregation will proclaim their praise. <i>R.</i> Thanks be to God.
--	--	--

### ¶ *At ix.*

*Ant.* Let the saints be joyful. *v. of Lauds.* {847}.

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

*Chapter.* Ecclesiasticus xliiij. 14.

<b>T</b> He bodies of the saints are buried in peace : but their		names shall live for evermore. <i>R.</i> Thanks be to God.
---	--	---

¶ *At Second Vespers.*

*Ant.* But the souls of the righteous. *j. of Lauds.* {845}.

*Psalms.* I will give thanks. (III./cx.). [376].

I believed. (II6-b./cxv.) [385].

When the Lord turned. (I26./cxxxv.). [394].

Deliver me. *ij.* (I40./cxxxix.). [416].

Praise the Lord, O Jerusalem. (I47-b./cxlvi.). [427].

*Chapter.* These were merciful men. {825}.

℞. Round about thee. *in the Common.* [985].

*Hymn.* O glorious King of martyr hosts. *in the Common.* [989].

℣. Wonderful is God in his Saints.

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

*Salvator mundi.*

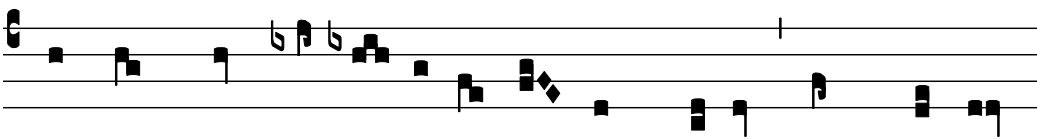
Ant.  
I.v.



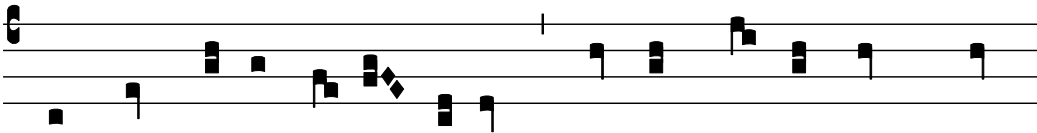
Saviour \* of the world, save us all, ho-ly



Mo-ther of God, ev-er-Virgin Ma-ry, pray for us : and by



the prayers of the ho-ly A-pos-tles, Martyrs, and Confes-



sors, and also ho-ly Virgins, we humbly entreat, that

On the Feast of Relics.

we may be de- liv-er-ed from all e-vil, and be counted  
worthy, now and ev-er, to be fil-led with all good things.

*Ps.* My soul doth magnify. 53\*.

*Prayer as above.* {827}.

*Compline as above.* {827}.

*Whenever a Feast of ix. Lessons shall fall of this day let it be deferred until the morrow : and let not a Memorial of such Feasts be made aloud at Second Vespers of Relics, neither indeed if such should happen on the Monday : unless it be a Double Feast. If however any Major Double Feast, as the Dedication of the Church, or the Feast of the Place, should fall on the Monday : let nine Lessons be made of the same : Vespers on Sunday shall be of the same, with a solemn Memorial of Relics.*

*If some Feast of three Lessons should fall on this day let nothing be made of the same, neither in silence, nor aloud, which is observed on all Major Double Feasts.*

*Daily within the Octave and on the Octave let a Memorial of Relics be made at Vespers and at Matins and at Mass, whether a service be made of the feria or of Feasts of Saints : with this Antiphon The bodies of the saints. {846}. V̄. Blessed are they that dwell.  
24. Prayer. Grant, we beseech thee, almighty God, that the merits of thy Saints whose relics. &c. Through Jesus Christ. [586].*



## ¶ *The Seven Holy Brethren, Martyrs.*

(x. July.)

*Three Lessons. Double Invitatory.*

*Prayer.*

**G**Rant, we beseech thee, almighty God, that as we have known thy glorious martyrs, Felix, Philip, Vitalis, Marcial, Alexander, Sylvanus, and

Januarius to be bold in their confession : so we may perceive their pious intercession for us before thee. Through Jesus Christ.

## ¶ *At Matins.*

*First Lesson.*

**I**N the time of the Emperor Antoninus, Publius, the prefect of the city, compelled blessed Felicity and her children to sacrifice to the idols. To whom Felicity answered, I cannot be persuaded by thy charms, nor broken by thy terrors. For I have the Holy

Ghost, who will not allow me to be conquered by the devil. And therefore I am sure that alive I shall overcome thee, and if I am slain, I shall conquer better than by slaying thee. But thou, O Lord, have mercy upon us.

*Second Lesson.*

**T**hen the next day the prefect sat for the tribunal in the forum of Mars : and ordered her to be brought with her children. To whom he said, Have mercy on thy good young ones : and on the flourishing flower of first youth. Blessed Felicity answered, Thy mercy is wickedness : and thy exhortation is cruelty. And, turning

to her children, she said, Look, ye children, and gaze upon heaven : there Christ awaiteth you with his saints. Fight for your souls, and shew yourselves faithful in his love. Publius, upon hearing these things : ordered her to be beaten with blows. But thou, O Lord, have mercy upon us.

The Seven Holy Brethren, Martyrs.

---

*Lesson iij.*

**T**hen the prefect, calling the children of blessed Felicity : began to urge them that they might sacrifice. Who, seeing their unmoved constancy in the faith of Christ, made it known in writing to Antoninus. Who ordered them to be put to death by divers punishments. Of whom Januarius, after being beaten with

rods and incarcerated, was slain also with leaden rods : Felix and Philip were slain with sticks, Sylvanus was slain by being cast down headlong, Alexander, Vitalis, and Martial were punished with a capital sentence. But their mother, at the last, was slain by the sword. But thou, O Lord, have mercy upon us.

*R.* This is true brotherhood. [978].

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

## ¶ *The Translation of Saint Benedict, Abbot.*

(xj. July.)

*Let nine Lessons be made : unless it hath been made in xl. : then let these three Lessons be made : and let a Double Invitatory be sung.*

*Prayer.*

**W**E beseech thee, O Lord, that the intercession of the blessed Abbot Benedict may commend us unto thee : that by his patronage we

may obtain that which by our own merits we are not able to gain. Through Jesus Christ.

*Lesson j.*

**W**hen the tribe of the Lombards had long refused to be freed from the darkness of their unbelief, and, having broken off the yoke of the Lord with the sword, it resolved to fight against those who bore it : it came to Italy with the intent of attacking the grace of the name of Christ and subjugating it to its dominion. Whence, among its other deeds, it ravaged the monastery of the excellent father Benedict, and rendered it uninhabitable to all : just as the same

father had previously known by the spirit of prophecy, and had declared, that the same monastery would be overthrown, with all things being taken away. By this overthrow therefore having been accomplished, and the course of many years having passed, the same place, being reduced to a desert, was taken over by wild beasts, which had formerly been the habitation of men : until Clovis, the son of Dagobert, gained the helm of the Frankish kingdom. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**T**He aforesaid king, therefore, possessed with excellent manners, and one who would give assent to the requests of the righteous and

the service of God : was asked by Leodebodo of good memory, father of the monastery of Saint Anianus, which is situated near the walls of the

city of Aurelian, that he might be permitted to build a monastery with a monastic order befitting him in the territory of Fleury : having, by mutual exchange, given for the same land estates : which were left to him by his parents by right of inheritance. And when he heard these things, the king most gladly consented to his requests, and determined that his desire should be fulfilled. The aforesaid man of the Lord, Leodebodus, built on the

aforesaid farm a basilica in honour of Saint Peter, and another in honour of Saint Mary. But as the dwelling was prepared : lest it should be empty and uninhabited : he gathered there very many to serve the Lord, ready to live under the standard of the rule, and appointed over them a father and abbot by the name of Nummulus. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**W**Hich Nummulus, watching well over the flock entrusted to him, and devoting himself to reading : found in the books of Blessed Gregory, among other things : how Benedict, holy and most beloved by God, completed the course of his struggle in the Province of Benevento. Nummulus therefore, remembering that the venerable father Benedict had foretold that the monastery would be completely overthrown : and insofar as with spiritual eyes he saw what had been done by the flesh : having been warned by divine revelation, sent to

the aforesaid province one of his comrades, a monk, Aigulphus by name, that, going thither, he might transfer the aforesaid body of blessed Benedict. Meanwhile, a vision not dissimilar to this one appeared in the city of Cenomannica, that indeed those who were proceeding would themselves also transfer to the same province the body of the sister of Saint Benedict, Scholastica by name : that those who were placed in one urn : would be shewn to be transferred at the same time. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**W**Hile, therefore, they laboured on both sides : inasmuch as

executors of the manifest vision were not slow to be found : messengers

from the city of Cenomannica diverted themselves to the monastery of Fleury for the sake of lodging : and they found the venerable Aigulphus, obeying the orders of his abbot, desiring to take the same journey. By common resolution, therefore, they determined to go together on the journey. Who, coming together to Rome : when they had entered into the church of blessed Peter to pray : Aigulphus without delay gave himself to the expedition, endeavouring to

accomplish as quickly as possible the holy command which had been enjoined upon him. Finally, arriving at the place of the stronghold which is called Cassino : he waited for the outcome of the event, praying that he who had determined to do this work would not spend his journey in vain : but, as he had promised, he would deign to reveal to him the chest of his treasure. But thou, O Lord, have mercy upon us.

*Lesson v.*

**W**hen therefore Aigulphus, looking around hither and thither, rolled around the orbs of his eyes, a diligent investigator : a man of many years, seeing him often doing that, did thus address him first. Ho, thou, saith he : from whose shores hast thou visited our seats : or with the favour of whose business ? At this he dared not disclose the secret of his investigation. But when he was asked a second time about the thing itself : thinking that there is wisdom among the ancients and a knowledge of things past : considering also that it was the case that the Lord had sent him for this very reason : he carefully wove the accounts together according to the order of the events. At this

the old man fixed his countenance a little on the earth, and at last resolved to speak. If thou wilt repay me with worthy rewards, by God favouring I think I may sooner put an end to thy business : inasmuch as those things for which thou hast undertaken the labour of so great a journey : I may be able to return in triumph to their own. When, therefore, the man of God Aigulphus had heard the words of the old man concluding, he said, There will be no difficulty in bestowing a gift : if thou, mindful of thy promise, repay the words with deeds. To this, When, he saith, thou shalt see that the time of lightless night is approaching, stripped from the region of the sky, be thou an

indefatigable watcher. But thou, O

Lord, have mercy upon us.

*Lesson vj.*

**N**ow when in this place of solitude thou shalt observe a certain light shining brightly, in the form of a snowy mountain : most certainly take note of the place. For there is to be found whence end of thy trouble may be laid. The venerable man, therefore, giving credence to the words of the old man, and burning with desire, shaking himself out of bed in the first quiet sleep : and investigating the aforesaid region of solitude : seeth in the distance a place glittering with bright light : as if the place were illuminated with crowded lamps and torches, with others having been overspread. On seeing these, he blessed the Ruler of the ages : and awaited the end of the night in praises of him. When therefore the long-awaited day had arrived, the undaunted Aigulphus hastened to the place : which had appeared to notice. And there, just as he had long since desired, he found everything, and he returned countless thanks to the supporter of his journey. And entering the place : he

found there a bier, outwardly to be sure common, but inwardly holding pearls of great price. Now before the doors were set the names of those whose tombs lay within. These, being found as he had hoped, having been opened from the side, and the casket having been emptied : he concealed the treasure that was found in a little basket in his bosom. After all these things had been done, the companions unexpectedly arrive : which, with the above report having been made, had set out from the city of Cenomannia. Then they mutually reveal to one another the reason of their journey : because indeed, being admonished by divine revelation, they had gone to the body of the blessed Scholastica to carry it away. And straightway snatching, making their journey back with haste : they undertook to return together speedily, bearing those most precious pearls which they had found by divine gift. But thou, O Lord, have mercy upon us.

*When however ix. Lessons are made then let the three last be read from the Exposition of the Gospel No man, when he hath lighted a candle. in the Common. [1077].*

*All the rest from the Common of One Confessor and Abbot. [1074].*

¶ *The Translation of Saint Swithun and  
his Companions, Bishops and Confessors.*

(xv. July.)

*Nine Lessons.*

*All the rest from the Common of many Confessors, [1091]. with this Prayer.*

Almighty and everlasting God,  
who hast made this day ho-  
nourable unto us by the translation of  
blessed Swithun thy confessor and  
bishop and his companions : grant joy

to thy Church in this celebration :  
that we may be lifted up to heaven by  
their intercession : whose solemnity  
we reverence on earth. Through  
Jesus Christ.

¶ *On the Feast of Saint Osmund.*

(xvj. July.)

*All from the Common of One Confessor and Bishop. [1019].*

*Or.*

*At j. Vespers.*  
*Suscipe cum gaudio.*

---

---

---

1. *Ant.* Mother of thy sons, receive with great jubilation

---

---

---

On St. Osmund's holy eve this our supplication.

---

---

---

*Ps.* Praise the Lord. (113./cxij.) [378].

*Confessoris Dominum.*

---

---

---

2. *Ant.* The Confessor's Lord be praised By the people wholly :



Let their pious vows be raised For the Saint's due glory.

*Ps.* O praise the Lord. (117./cxvj.) [385].

*Exit ejus spiritus.*

3. *Ant.* Forth his spirit leaves the earth Of the poor and

wretched : For the realm of joy and mirth Earned by all the

blessed. *Ps.* Praise the Lord. (146./cxlv.) [425].

On the Feast of Saint Osmund.

---

*Iste domum Domini.*

4. *Ant.* This, the hallowed priest, did build The Lord a habi-

tation : And with scattered clerics filled His new congregation.

*Ps.* O praise the Lord. (147./cxlvj.) [426].

*Lauda Syon Dominum.*

5. *Ant.* Sion, praise the Lord and God Of the great Confessor,

Give the pious Prelate laud, Of his work possessor :

For his works have comforted Well the gate and portal,

And thy sons now joyful made With a joy immortal.


*Ps.* Praise the Lord. (147-b./cxlvij.) [427].

*Chapter. Ecclesiasticus l. 1.*

**B**Ehold the high priest who in again, and in his days fortified the  
his life repaired the house temple. *R.* Thanks be to God.

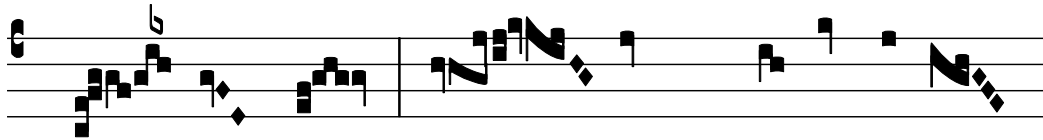
*Miles et alme pater.*

Resp.  
I.

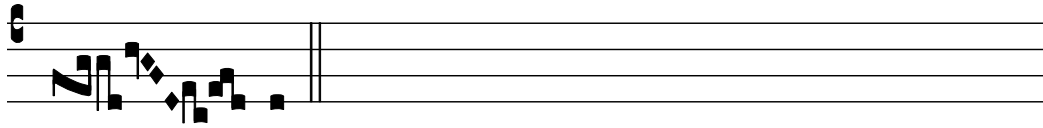


**S** Ol- dier \* and fa- ther, gra- cious Saint Os-  
mund, Shepherd of God's mem- bers. †Speed to

On the Feast of Saint Osmund.



Christ our prayers. ‡And cleanse the stain of our

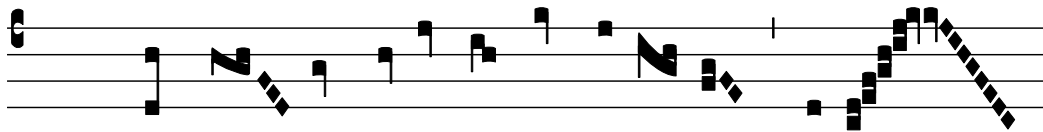


er- rors.

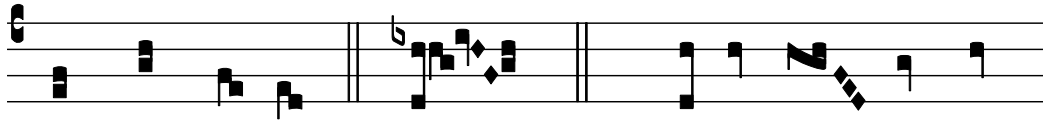
*In Eastertide.*



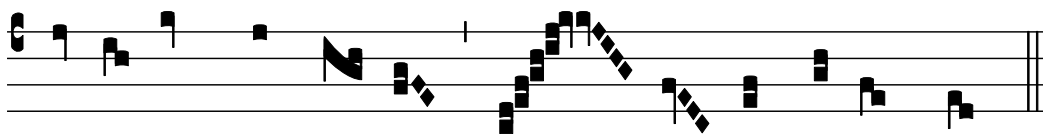
Al-le- lu- ya.



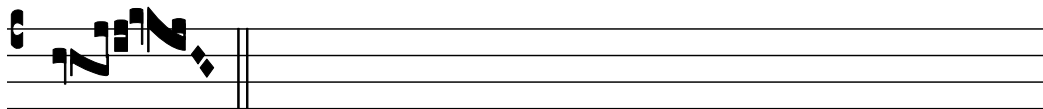
∞. That we may be en-a-bled to as-cend the lof-



ty throne of life. †Speed. ∞. Glo-ry be to the



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



‡And.

*Hymn.* He, whose confession. *in the Common.* [1020].

∞. The Lord loved him and adorned him.

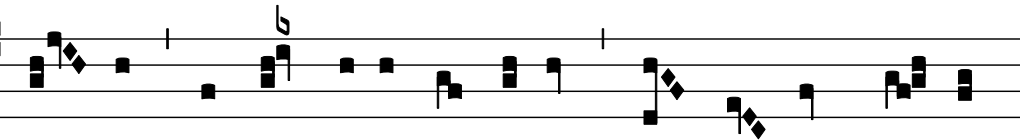
*R.* He clothed him with a robe of glory. *Let the Response be made privately.*

*Confessor Domini precibus.*

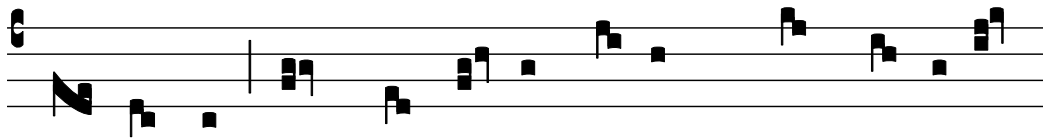
Ant.  
I.v.



Confessor of the Lord, \* interced-ing, suc-cour thy



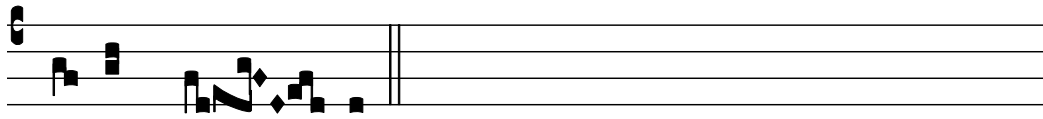
peo-ple That, empti-ed of vic-es, they may in thy fel-



lowship be : And do thou acknowledge those now await-

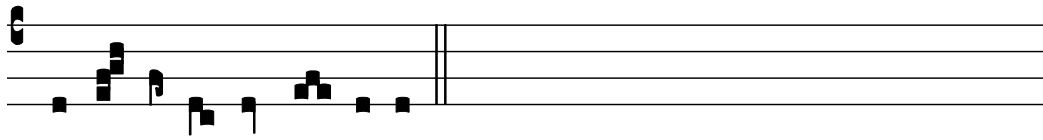


ing thy feast-day : O teacher of the flock, make them par-

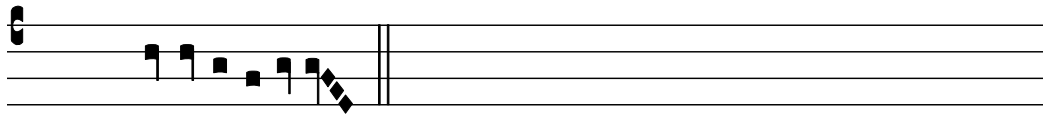


tak-ers with thee.

*In Eastertide.*



Alle- lu-ya, al-le- lu-ya.



*Ps.* My soul doth magnify. 53\*.

*Prayer.*

**G**od, whose miracles of old we perceive to shine forth even in our time to the magnifying of thy name and the praise and honour of thy holy Confessor and Bishop Osmund : mercifully grant, that

through the intercession of him whose translation we honour, we may merit both to glorify thee in this present world, and to enjoy thee in that which is to come. Through Jesus Christ.

*At Matins.*

*Omnipotens Dominus laudetur.*

Invit.  
IV.v.



H' Almighty Lord \* praised be, The Three in

One, and One in Three. †Who gave to Osmund blest The

heavenly realm of endless rest. *Ps.* O come, let us sing.

24\*.

*Hymn.* He, whose confession. *in the Common.* [1022].

**¶** *In the j. Nocturn.*

*Natus mox renascitur.*

1. Ant.  
I.i.

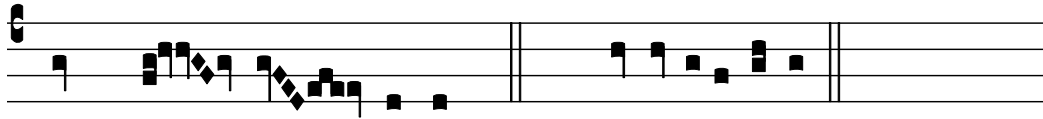


S-mund, \* born, was born a-gain, soon to the font

On the Feast of Saint Osmund.

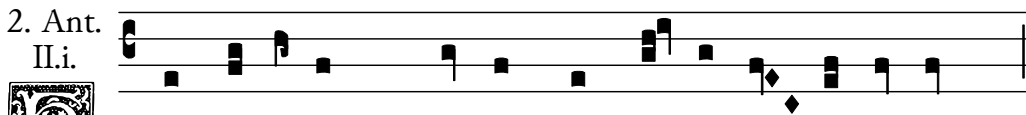


was tender-ed : Washed of all de-fil- ing stain, and wholly



clean was ren- der-ed. *Ps.* Blessed is the man. (1.) [18].

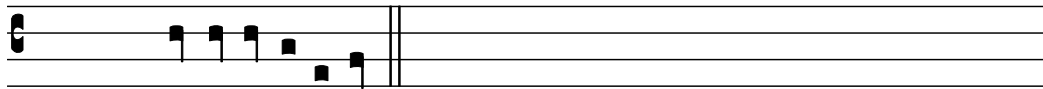
*Adolescens profuit.*



E ma-tur-ing \* grew in grace, in all arts excel-ling :



Experts rare he did outpace e'en in artful war-ring.

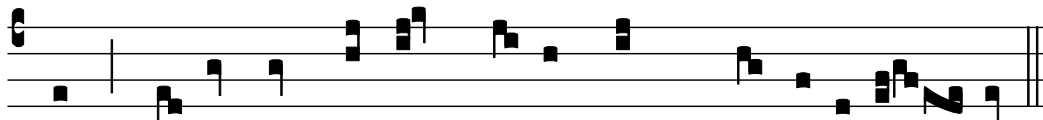


*Ps.* Why do the heathen. (2.) [18].

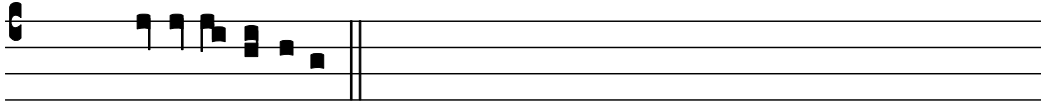
*Juventutis terminos.*



Assing o'er youth's fi-nal pale \* wise and full of fa-



vour, He let not the flesh pre-vail 'gainst the spi-rit ev- er.



*Ps.* Lord, how are they increased. (3.) [19].

*V.* The Lord loved him and adorned him.

*R.* He clothed him with a robe of glory. *Let the Response be made privately.*

*Lesson j.*

**A** little while ago we arrived at the new solemnity of the birthday of the Saviour, having celebrated the feast of the birthday of the most blessed prelate Osmund : and already his translation beginneth to dawn unto us venerating with celebration, as if, full of rejoicing, with clergy and people we solemnly renew his new birth in the world. Inasmuch as this day the devoted Mother Church of Sarum which hath hidden from human gaze the most sweet native within her bowels through a great passage of

years : this day hath poured out into the light his glorious body, translated into a lofty place long desired, in the presence of the people. And who formerly as a grain hath received mortification in falling to the earth : thereafter becoming pregnant with numerous miracles of fruit : at last on this day with an open womb spreadeth abroad, and in the company of holy confessors previously enrolled by apostolic authority : hath been revealed with meet veneration. But thou, O Lord, have mercy upon us.

*Presulis Osmundi.*

1. Resp. I.

**A** Ith Osmund \* re- joic- ing, let us  
 now his me- mo-ry be voic- ing, Who, just and



On the Feast of Saint Osmund.

ju- di- cious, humble, so-ber, nev- er vi- cious. †By  
 love's full me- rit to joy of light is gone in  
 spi- rit. ✂. He by his la-bours increased the five  
 ta-lents which he had been giv- en. †By love's full me- rit.

*Lesson ij.*

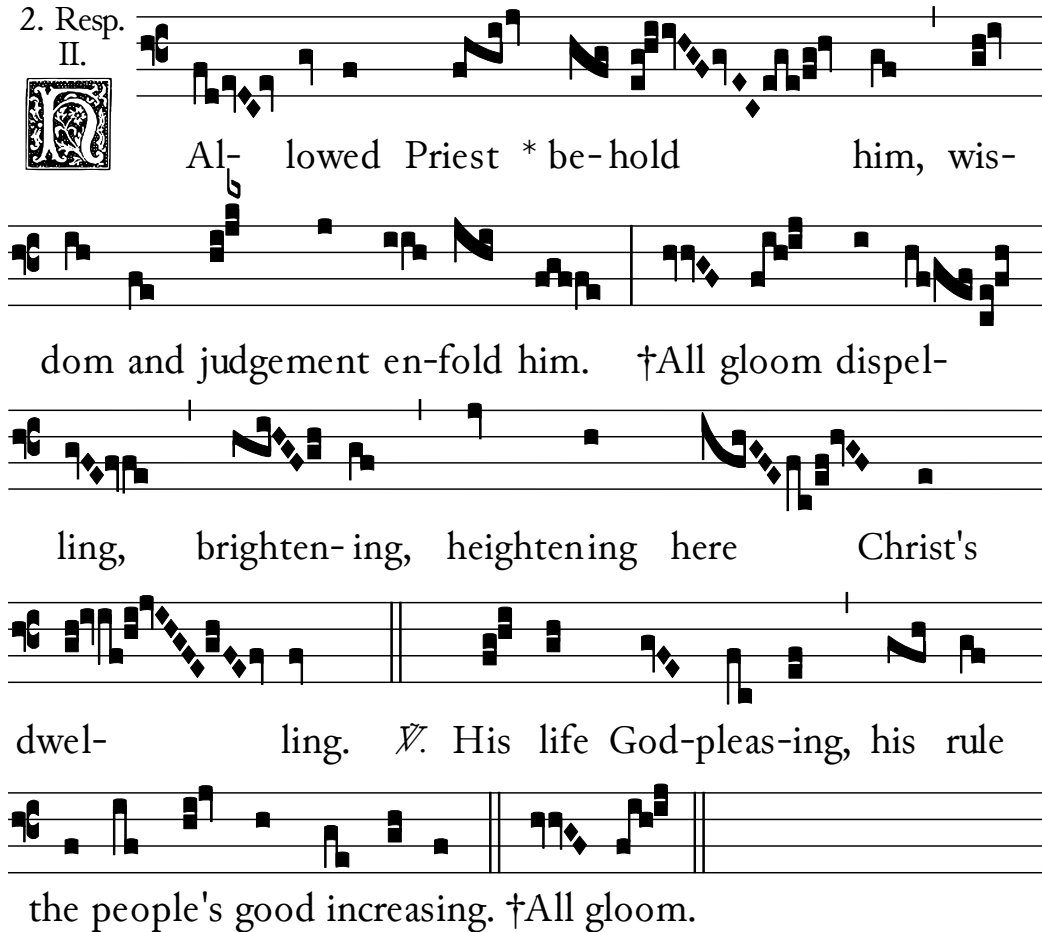
**W**E attend at the holy festivity of the translation : and yet reverencing the Saint newly arising in the world, we seize upon the word nativity. But to what object doth this confounding of things refer ? What is meant by such an open abuse of names in various matters ? Again if a ruler of the Jews appeared astonished that a man be born when he is old : by what faith should we think to believe him born from the womb and also born again by the font to be born yet again after death ? Truly if we

shall declare the properties of natural progeny to run about in this way : we think it easy to believe the mystery of the long expected nativity now to be with us. Let us therefore undertake diligently to dissect this parable : and in the meantime, seeing that on the present day, with the relics of the gracious man having been brought up to the glorious casket in which he resteth : let us unite together as if in dances of a new birth. Let it delight, I pray, let it delight for festal songs to be diligently intermingled with in-

struments of divine praise. But thou, | O Lord, have mercy upon us.

*Ecce sacerdotem cujus prudentia.*

2. Resp.  
II.



**A**l- lowed Priest \* be- hold him, wis-  
dom and judgement en-fold him. †All gloom dispel-  
ling, brighten- ing, heightening here Christ's  
dwel- ling. ⁊. His life God-pleas- ing, his rule  
the people's good increasing. †All gloom.

*Lesson iij.*

**A**S therefore we suppose the beginning to be from the origin of whatsoever generation : it behooveth that after we have understood the mother of this fruitful sprout to be the holy Church, in whose bowels the most devoted prelate hath been laid to rest : we should likewise believe God, who

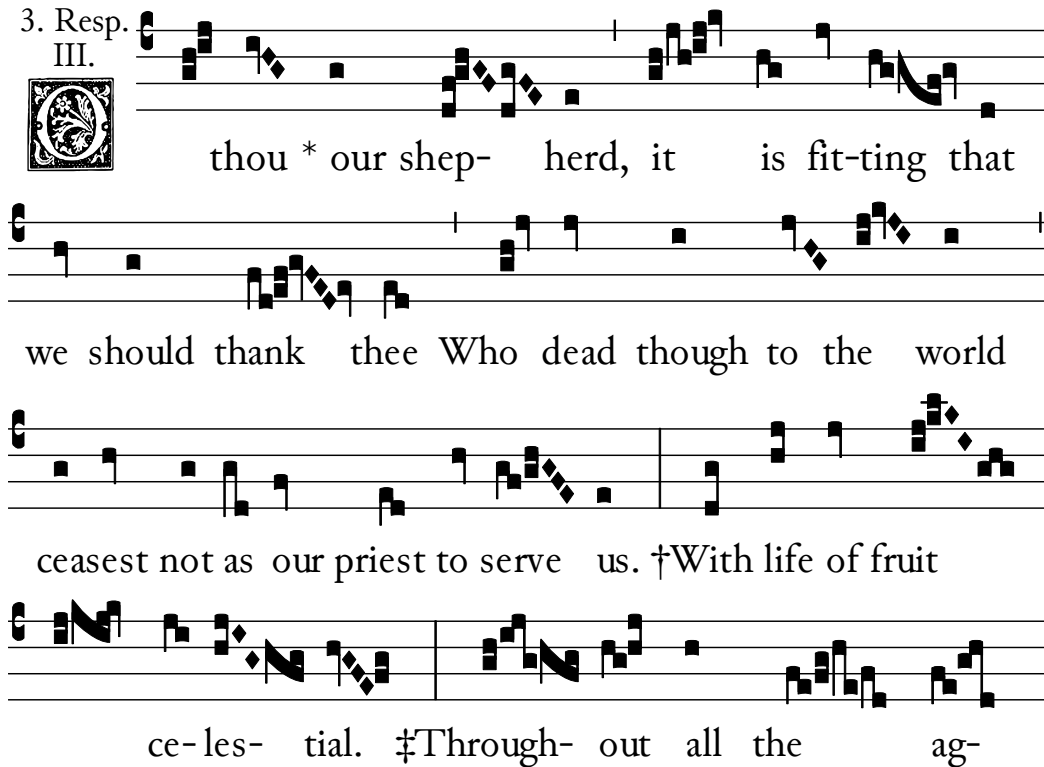
alone according to the Apostle administheth the seed, to be the Father of such extraordinary bur-geoning. Of whose boundless goodness, whereby he hath then enriched heaven with the new spirit of the most blessed father united to those above, wanting also to make fruit from a grain mortified the in earth : a

sower went out to sow his seed casting in the good earth this seed of great fruitfulness, the body evidently of the most holy man abundant with miracles. Concerning which seed, the speech of the Prophet may not underservedly have been supposed to be : when in the Psalms he described the man fearing the Lord. Blessed is the man, he saith, that feareth the Lord : he hath great delight in his commandments. His seed shall be

mighty upon earth. Certainly this seed was mighty : when hidden inside the ground it was enveloped in the receptacle of the mother. Mighty, I say, towards throwing down demons : mighty at driving away diseases : mighty even by his prayer and with our merits, no matter what degree : to make the grace of God abound in us. But thou, O Lord, have mercy upon us.

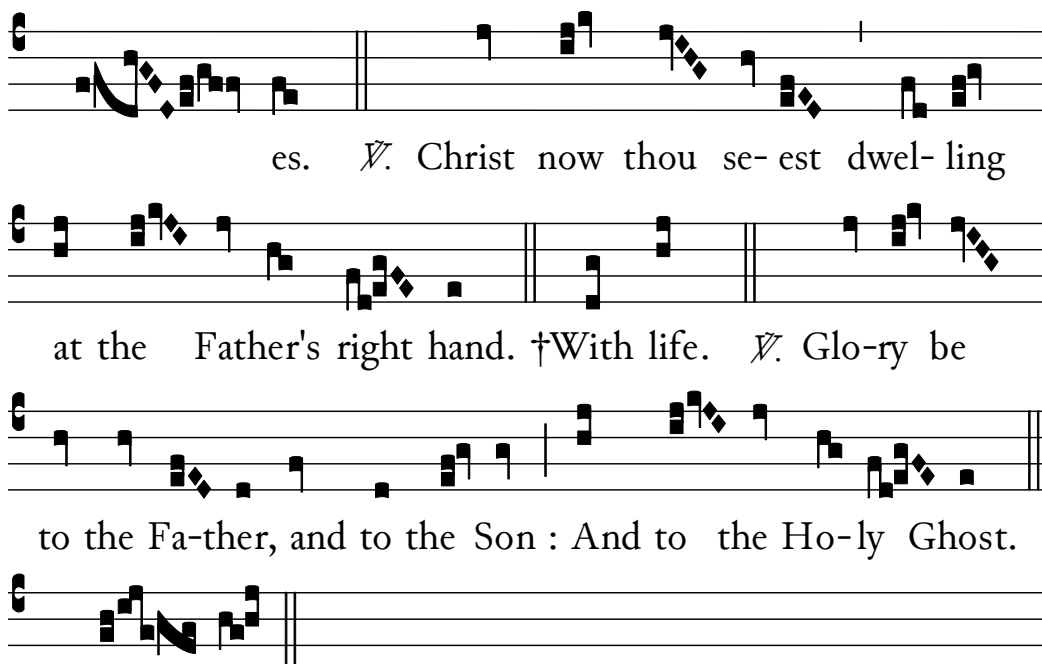
*O presul noster.*

3. Resp.  
III.



**Q** thou \* our shep- herd, it is fit-ting that  
we should thank thee Who dead though to the world  
ceasest not as our priest to serve us. †With life of fruit  
ce-les- tial. ‡Through- out all the ag-

On the Feast of Saint Osmund.

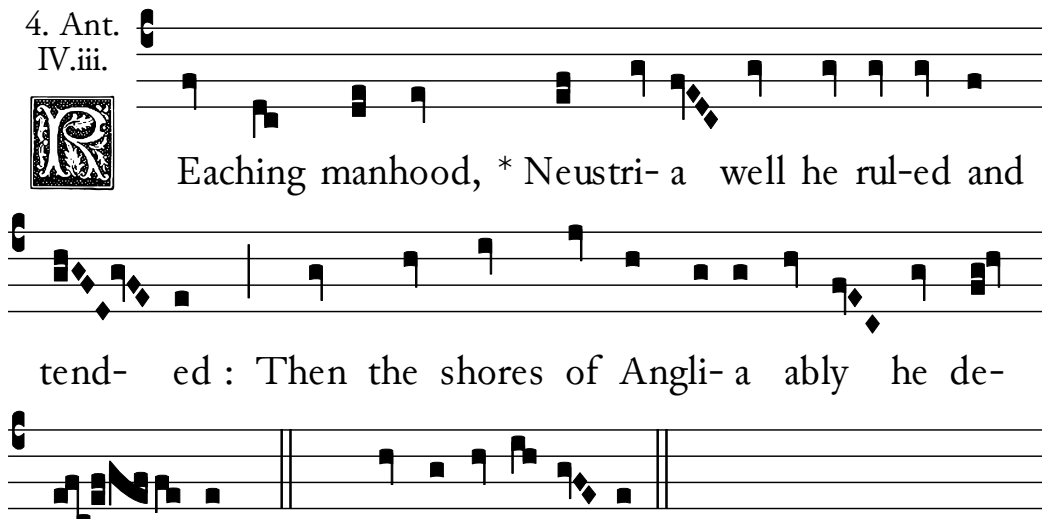


es. *℥*. Christ now thou se- est dwel- ling  
at the Father's right hand. †With life. *℥*. Glo-ry be  
to the Fa-ther, and to the Son : And to the Ho-ly Ghost.  
‡Through- out.

**¶** *In the ij. Nocturn.*

*Vir effectus.*

4. Ant.  
IV.iii.



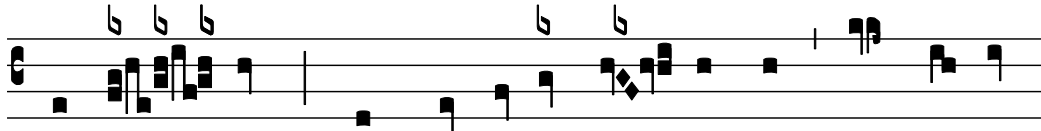
Eaching manhood, \* Neustri- a well he rul-ed and  
tend- ed : Then the shores of Angli- a ably he de-  
fend- ed. *Ps.* Hear me when I call. (4.) [19].

*Utrobique regia.*

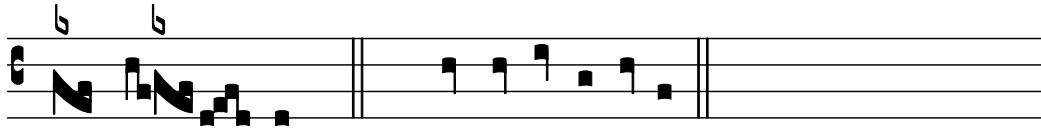
5. Ant.  
V.i.



Ither kingdom's \* might he spread, right and pow'r



expand- ed : Broad re-nuwal gent- ly bred, peaceful, e-



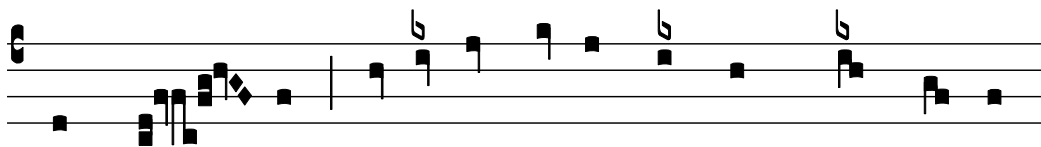
ven-hand- ded. *Ps.* Ponder my words. (5.) [20].

*Sed et domus Domini.*

6. Ant.  
VI.



Et was he \* most zea-lous for God's true house



and tem- ple : Freely did he gifts outpour, great was his



ex-am- ple. *Ps.* O Lord our Governor. (8.) [24].

*V.* The Lord directed the righteous in the right paths.

*R.* And shewed him the kingdom of God. *Let the Response be made privately.*

*Lesson iiij.*

**W**ishest thou, O most faithful, that we should expand fully upon other such wonderful secrets of propogation ? Hitherto thou hast learned that the holy church of Sarum was made fertile with the body of the illustrious Bishop Osmund as if with virile seed. To be sure because it is in accord with the rules of nature : not soon after the seed having been received, but after much developing, the offspring groweth up into perfection : thus with a succession of miraculous signs the merit of the blessed man began to become more known from day to day in the minds of the faithful. And as the seminal matter by frequent alteration of itself as the

courses of the days go by, now milky, afterwards bloody : at length in the form of fleshy mass, and finally, as the vital spirit filleth it, it is seen to take on the outlines of a proper figure : so in like manner, to make grow little by little his own Saint, so in like manner the Lord sustained the increase of thy saint little by little, and with him having not yet having been lifted from the heart of the earth, and with the multitude of people flocking together with the almost daily novelty of the signs, the mother's womb, in which he had rested for so long a time, determined to conceive more abundantly. But thou, O Lord, have mercy upon us.

*Proposito plebi.*

4. Resp.  
IV.

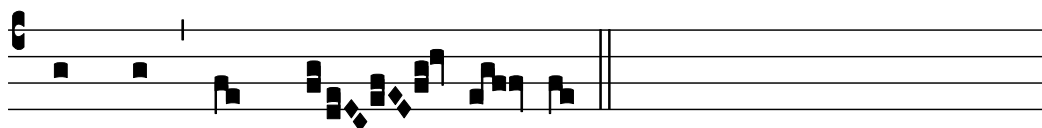


Et o- ver \* the peo- ple, he rul-ed with

great strength and vir- tue. †The ho-

ly hand of the Lord sup- port-

On the Feast of Saint Osmund.

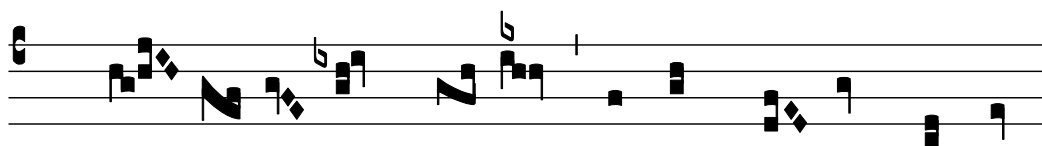


ing him, came to his aid.

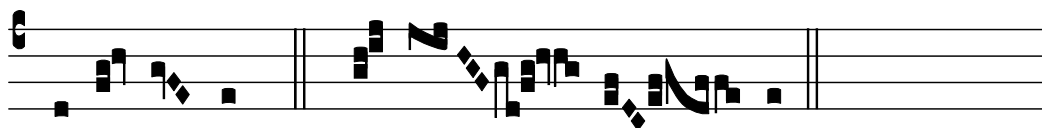
*In Eastertide.*



Alle-lu-ya, al-le-lu-ya.



∞. An-ointed like Da-vid, he was priest in the man-



ner of Aa-ron. †The ho-ly hand.

*Lesson v.*

**N**ow having understood the fruitfulness of the mother : it still remaineth that we should adapt the higher order of nature to our purpose. Then indeed the holy church of Sarum hath been seen to be favoured with so much milky curds : when the blessed Mother of God, whose spotless virginity hath the likeness of sweet milk : hath been constituted sole patroness of the church itself. But where indeed by the merits of her priest, upon whom it was incumbent by sacrificing the

flesh and blood of Christ to wipe away the sins of the people, the Most High did not cease to bestow upon the weak the blessings of health : then after the worthy veneration of the most resplendent Mother of God, indeed and likewise the body of the glorious bishop began to be visited with affection by countless devout people. Thus indeed was it brought about that the blessed Virgin, whose inestimable purity cannot be grasped by human contemplations : as a worthy reward transferred the private

On the Feast of Saint Osmund.

devotion of the people towards the  
carnal mass of her servant Osmund

left behind in the earth. But thou, O  
Lord, have mercy upon us.

*In regum quondam.*

5. Resp.  
V.



Nce in the pre- sence \* of rul-ers be- ing ex-  
alt- ed. †Now he re-joic-  
eth to gain a chap-let immor- tal.

∇. God's service pre-fer-ring o-ver the rule of a kingdom.

†Now.

*Lesson vj.*

When at length the continual  
abundance of signs grew into  
such magnitude that the long es-  
tablished and extensive virtue of the  
holy man could no longer be con-  
cealed : the apostolic seat commenced  
once more and again to be consulted.  
But alas as a result of both the

ignorance and neglect over so many  
years of the many who had been  
responsible, this business, though  
sufficiently clearly drawn up, was  
dismissed as unfinished : so that it  
was often compelled to begin again  
from the head and to make progress  
oblivious of customary times. Finally



after that, as a result of the whole examination of the testimonies of the higher life and the miracles, and the increase of the bishop in renown from day to day, nothing was seen to be wanting of the materials or forms by which so much weight of the thing was examined : in these most recent days, indeed in the year of grace four hundred and fifty six beyond one thousand, Pope Calixtus the Third of happy recollection lawfully promulgated the decree of canonization

henceforth to be the day before the Nones of December. Indeed we believe that this happened on that day more by divine providence than by chance, so that the same day which saw Osmund made safe in heaven, with the burden of his flesh set aside after the rolling past of many years, became the first day that the Church judging him judged him to be worshipped on earth as a saint. But thou, O Lord, have mercy upon us.

*Confessor Christi felix.*

6. Resp.  
VI.

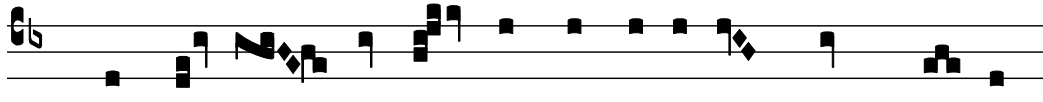


blest \* Confes-sor of Christ, attend for our  
 bles- sing Thy servants de-vot- ed, who have thy  
 due prais-es pro-mot- ed. †Gain us full pardon,  
 and re-lease from sin's heavy bur-den. ‡Humbly we

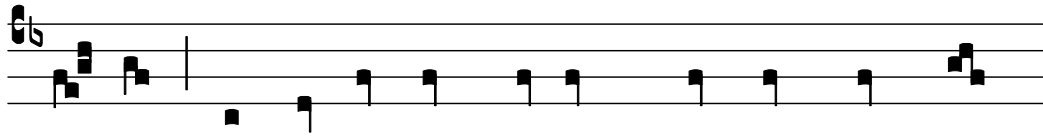
On the Feast of Saint Osmund.



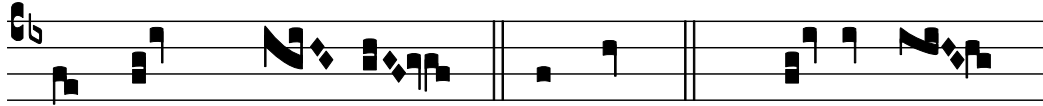
be-seech thee, pro- cure heaven's clemen- cy.



∇ O glo-rious a-dornment of ci-ty and world, fa-ther



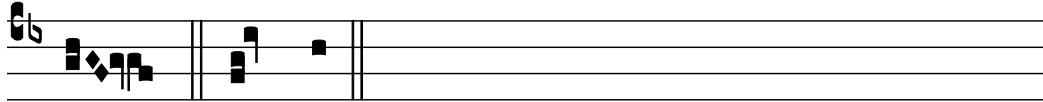
Osmund! In tender love re-ceive the groans of thy



suppliants who grieve. †Gain us. ∇ Glo-ry be



to the Fa-ther and to the Son: and to the Ho-ly



Ghost. ‡Humbly.

☪ *In the iij. Nocturn.*

*Comes factus Sagie.*

7. Ant.  
VII.i.

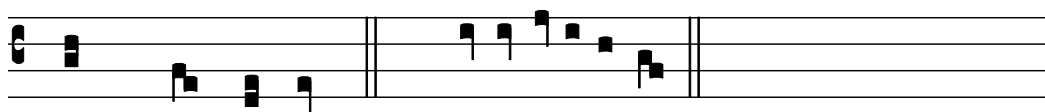


Ade the Count \* of Norman Séez, heir of his dead

On the Feast of Saint Osmund.



fa- ther : All his goods he gave away to the



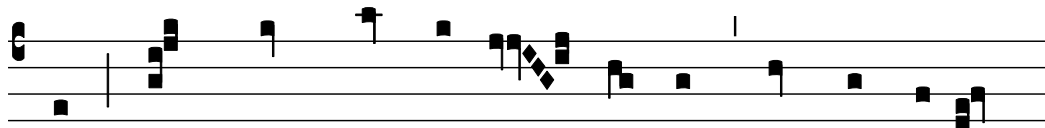
Church, his mother. *Ps.* Lord, who shall dwell. (15./xiiiij.) [30].

*Postremo Dorsetie.*

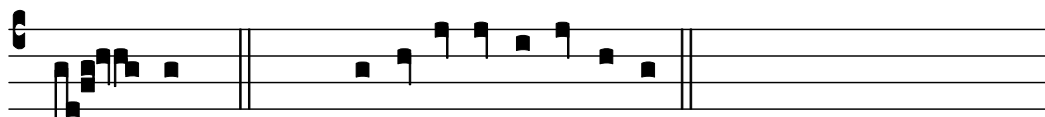
8. Ant.  
VIII.i.



F-terward, of Dor-setshire \* earldom he was giv-



en, Soon from worldly life did tire, to the mitre



driv- en. *Ps.* The King shall rejoice. (21./xx.) [46].

*Jam celestem obtinens.*

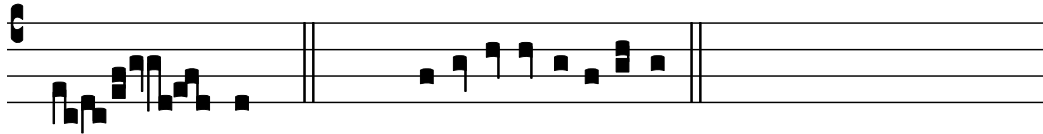
9. Ant.  
I.i.



Ow a heavenly \* o-ver-seer, shepherd, by God's



fa- vour : Do thou gain thy servants here life to last for



ev- er. *Ps.* The earth is the Lord's. (24./xxiiij.) [III].

*V.* The righteous shall flourish like a palm tree. *R.* And spread abroad like a cedar in Libanus. *Let the Response be made privately.*

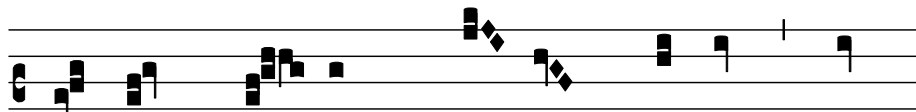
*Lesson vij.*

**T**herefore with the approaching Kalends of January thereupon having established the limit for the holy works to be completed : the aforementioned Roman pontiff, whom before this advanced age and crippling weakness caused to be bent over in remarkable fashion, on the special day of celebration, as is dutifully believed, became suddenly well by the intervention of Osmund in such a manner that to the amazement of everyone who had experience of his persistant weakness

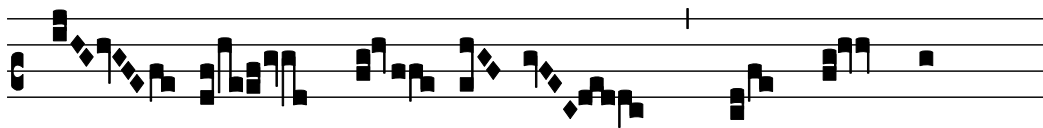
he now, strengthened in mind and body, in person solemnly carried out the divine offices and all the other necessary things. But why should we have touched upon so many things ? It is sufficient to boldly declare this in particular in his praise, begging the pardon of all the rest of the saints, that there is not easily found anyone on behalf of whom God ensured the care of the people incessantly for so many hundreds of years. But thou, O Lord, have mercy upon us.

*Ante Deum magnas virtutes.*

7 Resp.  
VII.

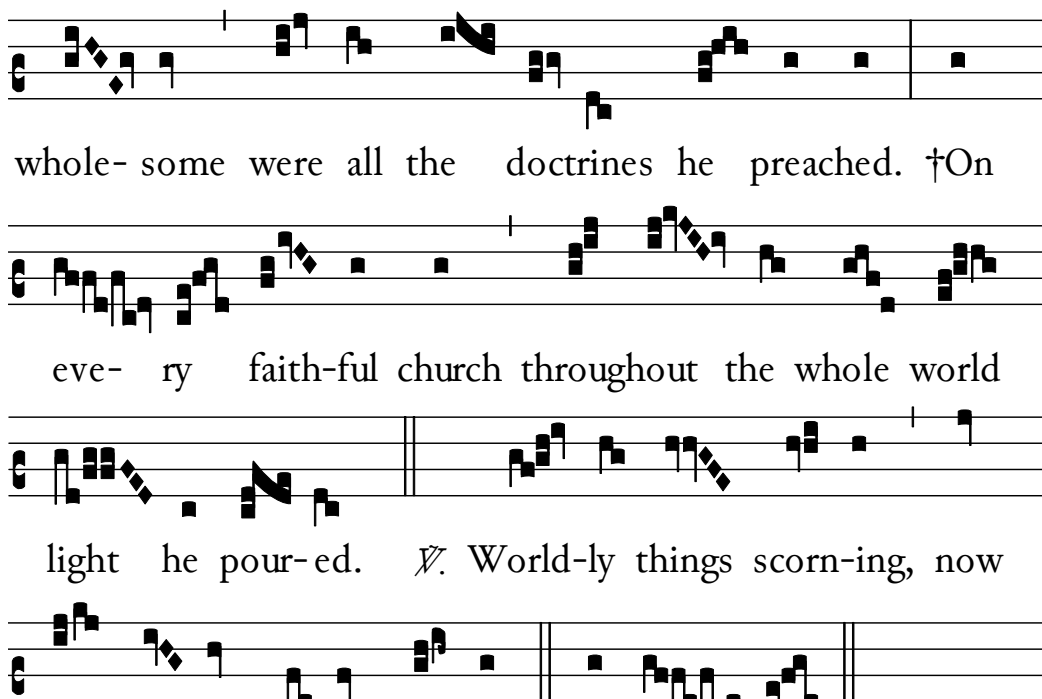


N God's pre- sence, \* Osmund, the Saint, great



vir- tues ef- fect-ed, Healthful and

On the Feast of Saint Osmund.



whole- some were all the doctrines he preached. †On  
eve- ry faith-ful church throughout the whole world  
light he pour-ed. ✂ World-ly things scorn-ing, now  
heav'nly rule he hath gain-ed. †On eve- ry.

*Lesson viij.*

**M**Eanwhile the oft-mentioned holy church of Sarum just as a pregnant mother near to birth : affected with great pains and pressures, and likewise wearied with desire that the burden be made manifest to the pious people : anticipating today's office of festivity, redoubling that Jeremian prophecy continually proclaimed : I am pained in my bowels, I am pained in my bowels : as if ,complaining with a clear voice, it had said, Is it not enough for me alone, anxious and sorrowful, to have contained this noble burden secretly

within my bowels, giving birth after more than three hundred years ? See the other brides of the kingdom, how quickly their pledges were spread abroad : see ye them, I say, see ye even me. I preceded some of them in bearing : but I have been preceded by them in giving birth. Which the renowned man Richard Beauchamp certainly understanding, who at that time performed the duties of high priest of the same church, the dean and also the most able brethren canons of the place having been added to him, in the manner of a most

vigilant midwife not so much watched discreetly as hastened the time of giving birth. Whose excessive devotion and diligence were so exerted, that within the same year of holy canonization on the seventeenth of the Kalends of the sixth month his translation was solemnly completed.

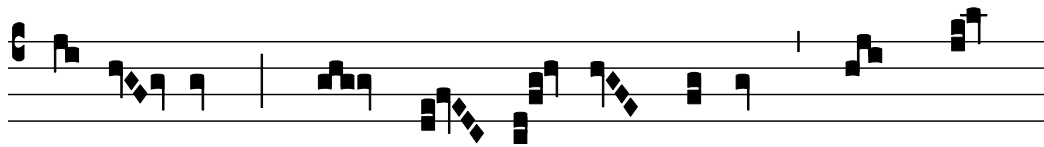
At which festival accordingly copious nobles of all England were present, prelates and also the chiefs of the kingdom, with an astonishing multitude of the lesser common people. But thou, O Lord, have mercy upon us.

*Infirmos curat.*

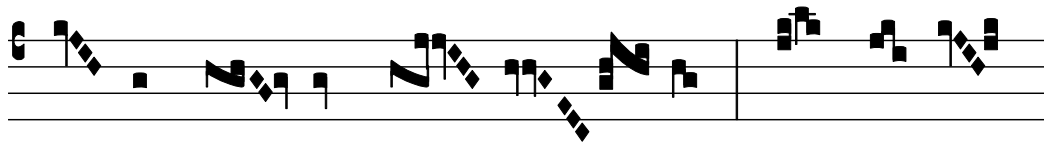
8. Resp.  
VIII.



E heals those with sores, \* the sick, the lame, and



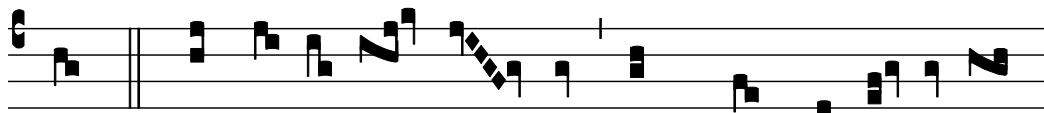
the ail- ing : Blind men to sight restores, some good



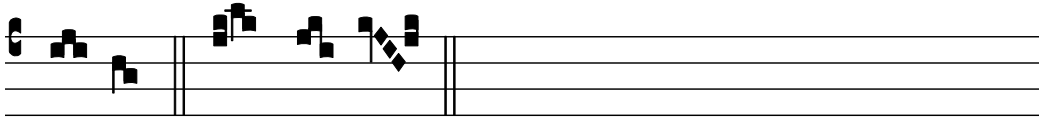
for all sor- rows a- vail- ing. †On this Saint



the Lord be-stows pow'r from ills to de-liv-



er. ✎. Of fe-ver and birth-woes and plague a ve-ry re-



liev- er. †On this Saint.

*Lesson ix.*

**T**His therefore, most beloved brethren, is a day ye await with joy : a day of exultation, the ending of our sorrows, the beginning of our consolation. For and in fact on this day, with the earth being opened, the flesh of the Confessor was brought forward : this day we rejoice in Osmund as if coming forth again into the world : this day we celebrate the capsule of his relics as if brought forth with devout steps into a new cradle. Finally, O venerable Bishop, let us speak directly concening thy holiness : most tardily let us now with such words suitably conclude the office of thy celebration this day : nothing more usefully satisfieth the decree than that with devout praises we exalt the almighty power of God admired in thy laudable life and honoured in thy miraculous deeds. For by His grace thou wast called from a frail shadow and worldly pomp

to be the chosen of priests : by His holy virtue thou hast been useful with works, by His most illustrious power thou hast shone forth with signs after death. Lo ! therefore now, O great priest, acknowledge this prerogative of thy virtue : and for the rest, in the manner of the weeping Rachel, ceasing never to be comforted for her children : cease thou never to implore for them asking for favours to be bestowed. Be thou henceforth, therefore, we humbly beseech thee, for the people and for that city a constant interventor, lettest thou maintain peace, lettest thou cure the feeble, lettest thou cleanse the blemishes of those accused of wickedness, so that finally transported with thee into blessed rest we may pleasantly taste the fruit of this thy celebrated temporal translation in the banquet of the eternal Father. But thou, O Lord, have mercy upon us.

9. *R.* Soldier and father. *as above at Vespers.* {861}.

*Before Lauds.*

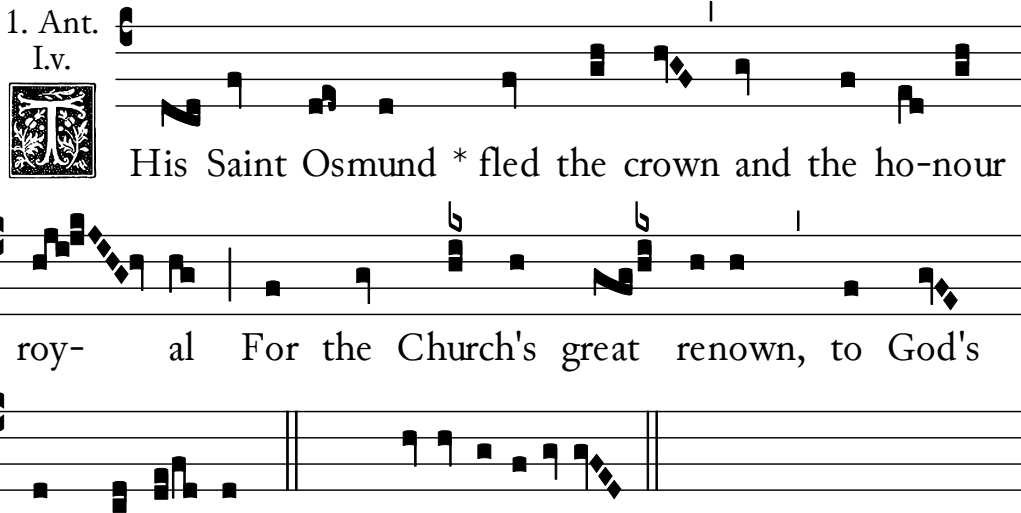
℣. Pray for us, O blessed Osmund.

℟. That we may be made worthy of the promises of Christ.

☩ *At Lauds.*

*Hic Osmundus.*

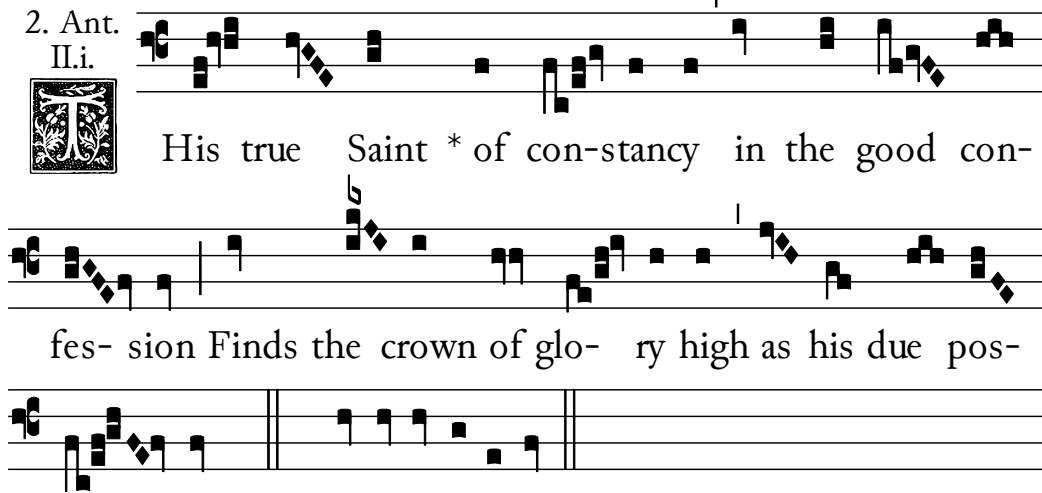
1. Ant.  
I.v.



His Saint Osmund \* fled the crown and the ho-nour  
roy- al For the Church's great renown, to God's  
temple loy- al. *Ps.* The Lord is King. (93./xcij.) [53].

*Sanctus ille stabilis.*

2. Ant.  
II.i.



His true Saint \* of con-stancy in the good con-  
fes- sion Finds the crown of glo- ry high as his due pos-  
ses- sion. *Ps.* O be joyful. (100./xcix.) [54].



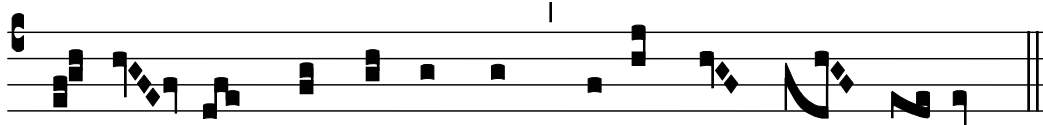
On the Feast of Saint Osmund.

*Ob decus ecclesie.*

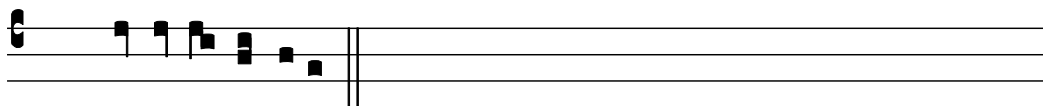
3. Ant.  
III.ii.



Hurchly beauty \* to re-store, ma-ny a vi-gil mak-ing,



God a- lone he thirsted for, mor tal flesh for- sak- ing.



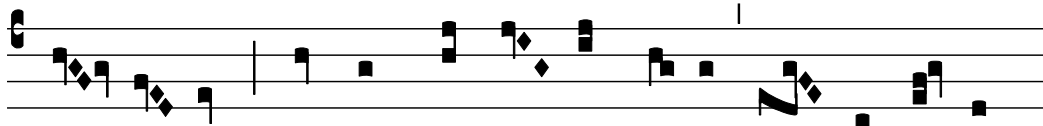
*Ps.* O God, thou art my God. (63. *♩*. 67./*lxij.* *♩*. *lxvj.*) [55].

*Benedicta Neustria.*

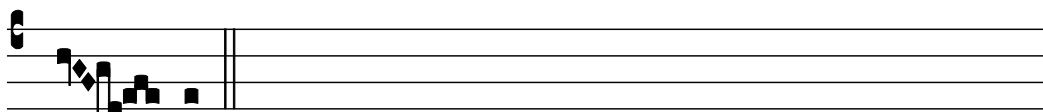
4. Ant.  
IV.i.



Lest the land of Neustri- a \* such a gift

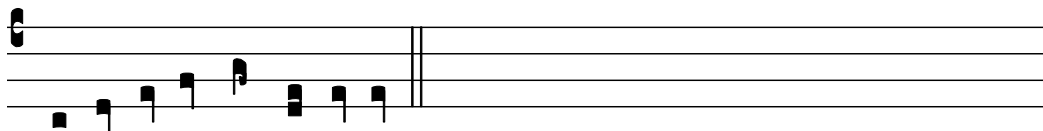


be- stow-ing ! O how happy Angli- a, such a Pa-tron



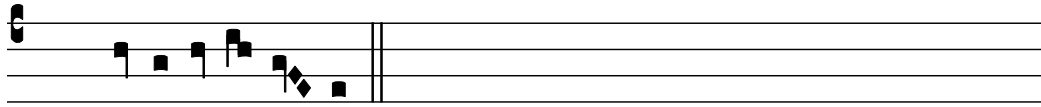
know- ing !

*In Eastertide.*



Alle-lu-ya, al-le-lu-ya.

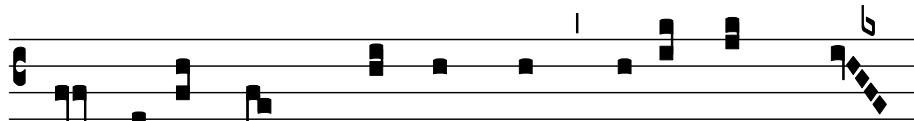
On the Feast of Saint Osmund.



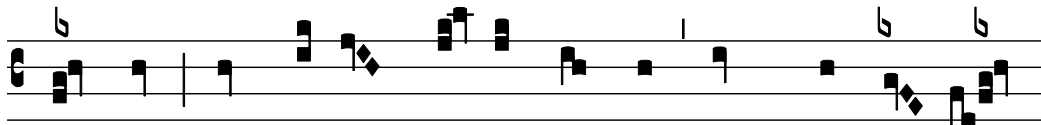
*Ps.* O all ye works. (*Daniel iij.*) [56].

*Qui cum sanctis omnibus.*

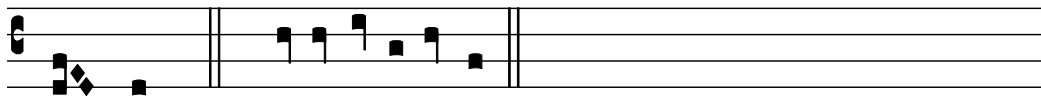
5. Ant.  
V.i.



Ow, O Osmund, \* reigning high, by all saints sur-



rounded, Pour for us who to thee cry, prayers to God un-



bounded. *Ps.* O praise the Lord. (148-150.) [58].

*Chapter.* Behold the high priest. *as above.* {861}.

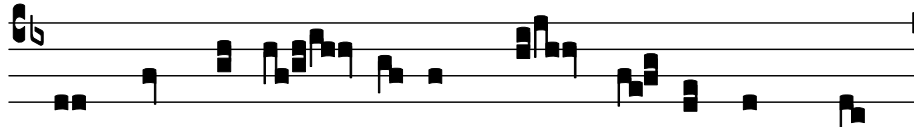
*Hymn.* Jesu ! the World's Redeemer, hear. *in the Common.* [1051].

℣. The righteous shall blossom as the lily.

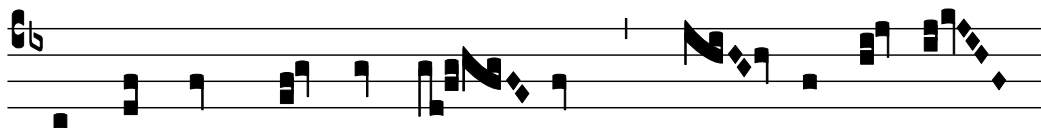
℟. He shall flourish for ever before the Lord. *Let the Response be made privately.*

*Prudentem servum te constat.*

Ant.  
VI.

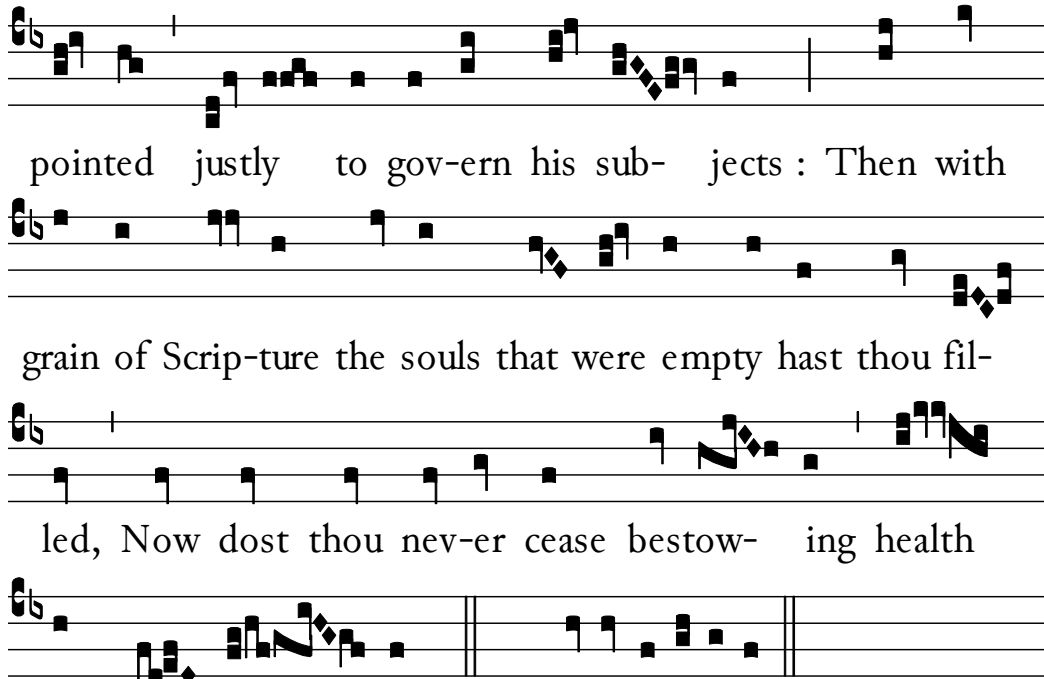


Od hath estab- lished \* and con- firmed thee



his wise and faithful ser- vant Whom he had ap-

On the Feast of Saint Osmund.



pointed justly to gov-ern his sub- jects : Then with  
grain of Scrip-ture the souls that were empty hast thou fil-  
led, Now dost thou nev-er cease bestow- ing health  
on the whole man. *Ps.* Blessed be the Lord. 64\*.

*Prayer.* O God, whose miracles of old. {864}.

¶ *At j.*

*Ant.* This Saint Osmund. *j. of Lauds.* {882}.

¶ *At iij.*

*Ant.* This true Saint. *ij. of Lauds.* {882}.

*Chapter.* Behold the high priest. *as above.* {861}.

*All the rest from the Common of One Confessor.* [1064].

¶ *At vj.*

*Ant.* Churchly beauty to restore. *ijj. of Lauds.* {883}.

*Chapter.* *Ecclesiasticus l. 6.*

<b>H</b> E was as the morning star in the midst of a cloud, and the	moon at the full : as the sun shining upon the temple of God. <i>R.</i> Thanks
--	---

be to God.

¶ *At ix.*

*Ant.* Now, O Osmund. *v. of Lauds.* {884}.

*Chapter. Ecclesiasticus l. 23.*

**H**E repeated his prayer, willing to show the power of God who hath done with us according to his mercy. *R.* Thanks be to God.

¶ *At Second Vespers.*

*Ant.* This Saint Osmund. *j. of Lauds.* {882}.

*Ferial Psalms.*

*Chapter.* Behold the high priest. *as above.* {861}.

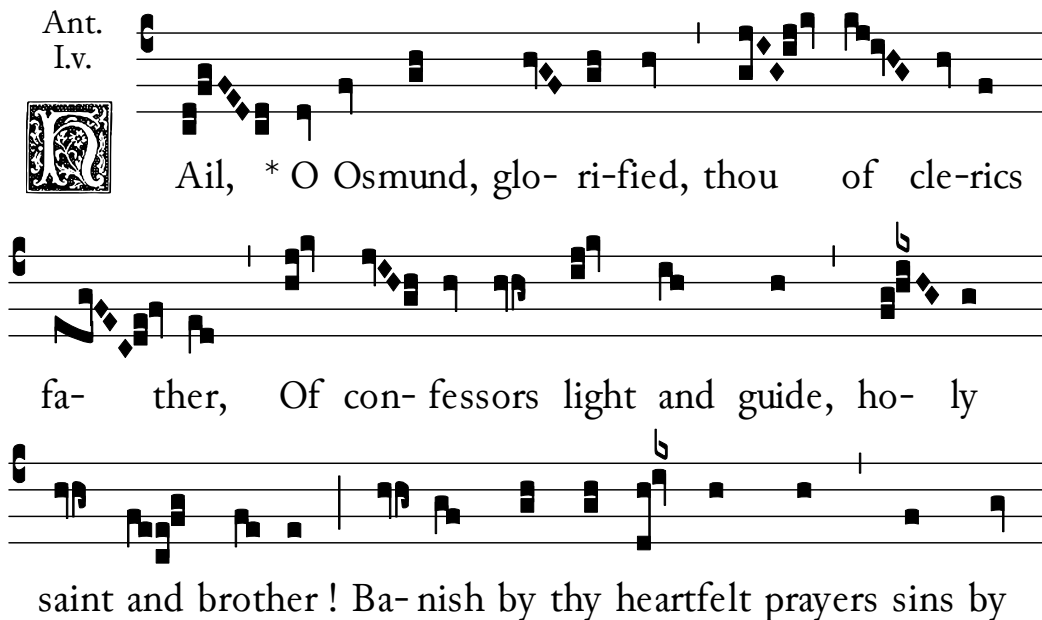
*R.* O blest Confessor. *as above, vj.* {875}.

*Hymn.* Jesu ! the World's Redeemer, hear. *in the Common.* [1052].

*V.* The righteous shall flourish like a palm tree. *R.* He shall spread abroad like a cedar in Libanus. *Let the Response be made privately.*

*Salve celeberrime pater.*

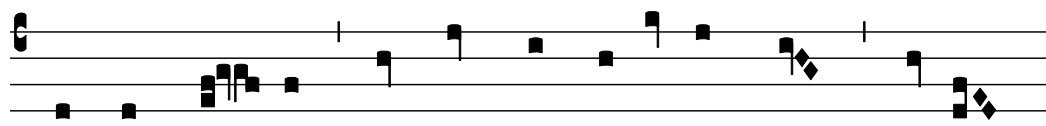
Ant. I.v.



**A**il, \* O Osmund, glo- ri- fied, thou of cle- rics  
fa- ther, Of con- fessors light and guide, ho- ly  
saint and brother ! Ba- nish by thy heartfelt prayers sins by

On the Feast of Saint Osmund.

---



us commit- ted, Be thou mindful of our cares who in




heav'n art seat- ed. *Ps.* My soul doth magnify.

53<sup>\*</sup>.

*Prayer as above.* {864}.


## ¶ *At the Commemoration of Saint Osmund.*

*Lesson j.*

 Et it be pleasing to us as we commemorate with attentive devotion the merits of the most blessed confessor Osmund : to contemplate in order the pattern of such holiness, so that with the Lord assenting it may be equally pleasing to imitate his character and his life according to our powers. We place before thee, therefore, in the auspiciousness of our Osmund, a prince of the most noble inborn nature of youth, a happy and unimpeded pathway leading thee through thy youth. Listen therefore willingly with him to

the precepts of the fathers, be free from idleness, flee immodesty : and so always clothe thyself boldly in thy strength in the fear of the Lord. And when thou hast grown up into a man and thy fate shall perchance enrol thee in a military company : have this master of the soldiers, patron of just battle, under whom thou shalt learn that to be a soldier is not a sin of itself, when with regular habit thou renderest thy religion to God, fidelity to thy prince, and protection to thy country, with a willing mind. But thou, O Lord, have mercy upon us.

*Lesson ij.*

 WE have now received instruction in military things from the example of such a great father : let us next hear what he hath taught the man of God. Thy people have appointed thee either a judge or an assessor : be thou as one of them, be thou not exalted, be thou not arrogant, be thou not harassing lessers, that thou judge alike the great and the small, be unwilling to be a

favourer of persons. Moreover this saint hath already merited to be honoured daily by the common people by right of birth with royal blood and prerogative of secular polity at the side of the prince, yet he did not avert his ear of pity from the tearful pleadings of orphans and widows. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**W**hat recall we of his priesthood ?  
what acts of mercy, what endowments of churches and clerics : in short what casting out of all temporal things do we commend ? These are wonderful signs of his holiness. Wherefore in summarizing the events of the whole life of so great a confessor : we clearly recognize that at all times the Lord led him in the right paths, and gave him knowledge of holy things, by which he might most worthily merit the kingdom of God. At last, when working with continual

multiplying of talents in the vineyard of the Lord, the most faithful servant, having been approved : being commanded to enter into the joy of his Lord, surrendered to heaven his spirit : to earth his glorious body, unfailing and most expeditious in healing all human febleness with miracles. Beseeching with the same, who was constantly confessing to the Lord Jesus Christ, who with the Father and the Holy Ghost liveth King and Priest for ever, amen. But thou, O Lord, have mercy upon us.

*At Vespers.*

*Paster pius ad gregis.*

---

---

---

*Ant.* The shepherd good, \* for his dear flocks' delight,

---

---

---

Grants balm of life to the sick by his might :

---

---

---

Limbs that are broken by his aid he sets right,

---

---

---

And shews the blind the restoring of sight :

---

---

---

The joyful mother in her son takes delight,

---

---

---

And as a lily blossoms by birth so bright.

---

---

---

*Ps.* My soul doth magnify. [432].



God, who didst recall blessed  
Osmund thy bishop from the  
ranks of this world to those of heaven :  
grant unto us, that having cast aside

*Prayer.*

earthly desires, we may lay hold of the  
good things of heaven. Through  
Jesus Christ.



¶ *At Matins.*

*Bone Jesu Osmundi.*

---

---

---

*Ant.* Goodly Jesu, for Osmund's merits strong,

---

---

---

Do thou cleanse us of every worldly wrong :

---

---

---

Grant the flock which doth to thyself belong,

---

---

---

Free from sin's stain to live, thy spotless throng.

---

---

---


*Ps.* Blessed be the Lord. [65].

## *Within the Octave of Saint Osmund.*

### ¶ *Second Day.*

*Lessons of the miracles of the glorious Confessor, and let them be read during the Octave when it is free of a Feast with Ruling of the Choir, as the Feast of Margaret, Virgin, and the Feast of Mary Magdalene, which are with Ruling of the Choir.*

*Lesson j.*

fter the renowned bishop Osmund of the Church of Sarum, having run the course of the present life, had aspired most devoutly to the prize of the heavenly homeland : with innumerable miraculous signs soon being shewn through his intercessions, by no means for long did it escape the notice of men on earth how great the Almighty made him in heaven. For if of all manner of maladies over which he prevailed : if of the mad and unsound of mind out of which very many were cured by him : if of the

lame and the blind, if finally those submerged by a wave or suffered various other misfortunes of life and at the place of his burial were restored to their former health, were we to tell of each, more easily would the time flee than the quantity. Having therefore much, indeed much more to be said of this celebration than the offices will allow : let us, according to ecclesiastical custom, place in the hearing of the faithful only a few of these wonders which the Lord hath made and hath shewn unto us. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**T**Here was in the old town a certain woman named Agatha : who, while she was diligently nourishing her little infant with the care of maternal duty, suddenly found that there was no milk in her breasts for feeding. And seeing that the woman, pressed by the burden of

humble circumstances, was not able to hire a nurse or otherwise to procure nourishment, she was compelled to feed her child for seven days with liquid of beer, the drink of her country. Seeing at length that the boy was failing from the useless food, and also despairing in his health : re-

membering the merits of the prelate Osmund, she hastened boldly to his sepulchre : and there she dolefully implored divine assistance with this plaintive voice, O Lord God, which hast formed a boy in my womb and hast granted unto him that he should see this light of day : for the love of Bishop Osmund, grant unto me favourable aid for him, lest he perish.


Having immediately added the Lord's Prayer, with it scarcely completed, her breasts swelled in a truly wonderful manner and overflowed with abundant milk : so that, rejoicing as a happy mother, and giving thanks to God and the blessed Confessor, with the prayer granted, she returned home with joy. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**F**ordan, a cleric, was for a long time afflicted with a disease both troublesome and disfiguring : so that his lips were contracted almost to one ear, and indeed he had almost entirely lost the ability to speak or to eat or chew. Now he, when he was not able to be holpen by any skill of physicians : at length persevering with prayers at the sepulchre of the blessed man :

with there being a certain rottenness which was seen to grow on the other jaw in a new and as yet unseen manner, it was at once released in the same place. Which being done, all the beauty and condition of his face is restored : the correct expression of speech is imparted, and means of eating freely granted. But thou, O Lord, have mercy upon us.

*Lesson j.*

 certain feeble man, whom inveterate paralysis had caused to be bent over long since : having come from afar to the imperial town in the course of wandering beggary, with hospitality having been denied, was compelled by imminent starvation to betake himself to the beggars' gate, and there to beg with others for the necessaries of his

sustenance. This feeble man of which we have spoken felt such numbness in his limbs that it took away all life and sense : so that when they were applied to fire neither felt they the power of heat, nor when pierced with iron did they issue any blood nor shewed any mark of injury. At length some of the inhabitants of that city, of praiseworthy piety, hav-

ing compassion on his evident feebleness : at the place in which from habit he sat to entreat alms : lest he should be harmed by dogs or

other beasts, not being strong to defend himself : made a sort of enclosure from a fence of sticks. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**T**Hat man, after waiting two years near that same place, having testified with a loud voice that Osmund the Bishop had appeared to him in a vision, made known to many people instructions that in order to recover his health he should be conveyed to tomb of the same. And granted that some might at first deride the man as if it were an empty dream : yet afterwards they were compelled to believe by the results of what followed. His request therefore having at last been obtained, borne along in a certain man's carriage, he was supported hence by the hands and arms of other men (in that he was unable to stand or to walk, being

incapable to do so on his own) until he reached the sepulchre of the blessed man. Resting therefore on the stone and having trust in the Lord : he devoutly passed the following night in that very place, both in vigils and in prayers. Now with the morning being come, the invalid arose, no longer unsound, but most fully restored to health : who in a moment miraculously stood up by himself at the tomb, and, consequently sound, in praise of God, with many attending, advancing to the altar, proclaimed God himself wonderful through his saints in his healing. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**T**Here was in the same city a certain woman named Alicia : who suffered for three years with the misfortune of blindness. This one had visited many places of the saints with devout steps, always remaining in the same condition : as she went forth so she returned. God therefore,

wishing to show that the woman had within herself what she sought without : made it come into her mind to come to the tomb of Osmund to offer prayers. Which when she had done : she soon thereupon miraculously received her longed for sight. But thou, O Lord, have mercy upon

us.

## ¶ *Sunday within the Octave.*

### *Lesson ij.*

**H**enry, at first Dean of Sarum, afterwards Bishop of Bayeux, had in his house a certain servant miserably burdened with a rupture of the intestines which hung down to the scrotum. Such was the discomfort of this plight in the man that besides the protrusion in an unfortunate place, on account of which

he was unable to walk : likewise he dreaded from day to day that the thin skin which contained the heavy guts would rupture. What more ? The severity of the affliction was noticed by many : but the way of curing it was new and unheard of. But thou, O Lord, have mercy upon us.

### *Lesson ij.*

**W**ith the man coming into the temple of the Lord, and laying down at the tomb of the glorious confessor : after the vigils of one night the intestines returned into their place, and the affliction completely disappeared from him. A wonderful thing. With the prayer of

the man ascending to thee, O Lord : by the merits of blessed Osmund the entrails also rise, and every break and rupture is made firm. His prayer, one saith, ascendeth up to thee : and thy mercy descendeth upon him. But thou, O Lord, have mercy upon us.

### *Lesson iij.*

**H**owever in that we have recounted concerning many who were sick to the point of death, let us turn to discourses of death returning to life : Out of the mouths of very babes and sucklings which having been drowned in water a great number were revived by the merits of

Osmund : let us direct our praise to the increase of his renown. While the body of the aforementioned bishop as yet reposed in the old town : a young girl there, making her way alone by a certain well : accidentally fell in. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**A**T length, when this was discovered, and she was lifted up from the deep, she was considered by the judgement of those standing by not just frigid but truly rigid and lifeless according to the law of death. This indication appeared to be confirmed, seeing that she was later wrapped in warm garments, and was often turned to the fire and rubbed variously from the hour of none until vespers, and yet remained in the same

condition : and there was in her neither voice nor sense. For already at that time many thought only of obsequies : and yet the parents and the nurse of the same offspring, on whose carelessness would be ascribed such a pitiable calamity, after all extremes had been tried in vain : finally redoubled their prayers to the most blessed confessor with much supplication and tears. But thou, O Lord, have mercy upon us.

*Lesson v.*

**I**N a wonderful way, when in middle of the night the office of matins first sounded in the cathedral church : to the enormous consolation of those standing by, the child herself was seen to stir a little. But alas, she

soon relapsed into the former death (whether a trance, I cannot say) : nevertheless it gave cause to the parents for persistence : as their joy had been brief. But thou, O Lord, have mercy upon us.

*Lesson vj.*

**W**ith the dawn therefore beginning to glow, they bore to the church her body that appeared to be utterly dead : and meanwhile at the sepulchre of the most blessed prelate himself, assembled above the tomb slab, they returned at once to earnestness of prayers. And behold, soon the little girl, opening her eyes : with cheerful face, extending her hand towards her nurse, was plainly

seen by all to smile. From that day, gradually recovering completely, she lived happily for many years. Who then, except the unbelieving, should not marvel at this most mighty miracle, that at the touch of cold marble life was able to return : rather than by the heat of natural fire ? But we believe all this to have been done for no other reason : except to shew forth the works of God who wisheth

to magnify his saint. But thou, O Lord, have mercy upon us.

¶ *When the Feast of Saint Osmund shall fall on a Saturday : then on the following Sunday let these six Lessons be read as above in threes : and let middle Lessons be made of Saint Kenelm, King and Martyr. And when the Sunday is free from a Feast : then let the six Lessons be read as above with the Exposition of the Gospel, A man travelling. [1044]. or the Gospel, Watch : for ye know not. [1071]. And let them be read alternately by turns.*

## ¶ *The Sixth Day.*

*First Lesson.*

**W**hen the Church of Sarum with its ministers was transported from the confined fort of Caesar Augustus : to the spacious amenities of the plain : so it pleased God that the body of the glorious confessor Osmund be transported, which had rested in the higher place with brilliant miracles an hundred and twenty years, so that their chief treasure would not be left behind. And then about his new tomb numerous miracles were seen from day to day : where by the nature of the place misfortunes are particularly common amongst small children that are disposed to be incautious. For as the old fortress stood out built upon a rising and mountainous foun-

dation : this new city indeed appeareth in a low-lying place and well watered with various streams and rivers known to have been situated among the separate districts. From which without doubt it often happened that small children by unfortunate falls were exposed to the force of the waters overflowing there, and as it seemed many even experienced an untimely and pitiable death. But if thou wouldst realize how often the virtue of this saint raised to life those who had fallen by this misfortune : it would be admitted that clearly this is not read to have happened so often with other saints before him. But thou, O Lord have mercy upon us.

*Lesson ij.*

**A** certain boy in a village near new Sarum in a street called Endless,

drowning in a great river, when raised from the water : was found without

any sign of life. He was brought hence about the sixth hour after midday to the tomb of blessed Osmund (for so indeed was he accustomed to be called by the inhabitants) : with friends praying he meanwhile was seen to lay lifeless until after midnight. But then between the first hour and the second : the prayer of entreating was heard, and the boy was revived to his former life in that very place. Likewise another little boy of the age of two years was swallowed up in the profound waters of a certain deep and round well hard by the home of his father :

for about two hours he was sought for everywhere : at last the corpse was found there and dragged out. With prayers being sent forth by the people to God and the most blessed prelate to bring him back to life, after two more hours the boy revived : and spake to a certain man bearing him in his arms these words, Thomas, let us go to the church. There then, consequently, with acts of thanksgiving by friends of God and the blessed man, he recovered : and the boy grew up praising God in his saints. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**T**He Lord shewed this grace of reviving small children so many times in order to declare the merits of his confessor, that if we were to set forth each event separately, it would seem from a plurality of cases that the same thing was repeated several times. Let us therefore be content with these few examples : and let us boldly declare that the same benefit of life was likewise bestowed upon adults with very many calamities and conditions, who afterwards acknowledged them : by the divine gift and also by

the merit of the holy man. Some among these to be sure were pierced with the sword of an enemy, others were pierced with lumps of metal all the way to the brain, others were drowned in the swift current of a river, others died of severe fevers and other alarming infirmities : they were all restored to the life and to the safety which they most desired, with their friends having poured out prayers and offerings to the saint. But thou, O Lord, have mercy upon us.

¶ *The Seventh Day is of the Solemnity of Saint Mary Magdalene, ix. Lessons and a*




*Memorial of Saint Osmund with three Antiphons of the first Nocturn.*

*If Sunday should fall within the Octave, let the first three Lessons be made from the Sunday : evidently those written above, and thenceforth let them be read two by two : and thus of those six Lessons let three be made. And the middle Lessons of the Saint which fall on that Sunday, and thus throughout the whole Octave except the fourth day : which alone is free of a Feast. The three final Lessons from the Exposition of the Gospel as above.*

## ¶ *On the Octave of the Translation of Saint Osmund.*

*(xxiiij. July.)*


*Lesson j.*

 hose seized with a disturbed mind often merited to be restored at the sepulchre of the blessed man : a certain John, being afflicted with intolerable fury, was brought by his friends into the chapel of the blessed Virgin, where the holy body was laid, at the time of the celebration of the office of the mass of the selfsame Virgin, with his hands bound in chains and iron bonds. Being compelled therefore to bend down into the cavity of the tomb while others prayed, by an astonishing event, when the Lamb of

God was sacrificed to God the Father on behalf of sinners, the bonds fell from his arms of their own will : and he raised himself up sound of mind. Moreover at another time, when the wife of a certain man, suffering with great pain of the teeth, as if out of her mind, settled at prayer in the same place with her husband : suddenly the diseased tooth sprung forth from her mouth, and at once she was completely delivered from all pain. But thou, O Lord have mercy upon us.

*Responsories as on the day. {866}.*

*Second Lesson.*

 N a certain night, when Thomas, a cleric, who appeared to

be healthy and unharmed had given himself to sleep : suddenly waking,

felt one of the shins bent backwards with pinched nerves and he was not able to bend it back straight. Therefore, supporting himself from the other side with a staff : in the end for three days he visited the monument of the venerated prelate with prayer in hope of recovering his health. To be sure on the night of the third day Osmund appeared to him in a dream : and laying hold of his foot, the contracted nerves of the shins and knees were released, being forcefully bent back again to their former way. Now with the morning coming, the cleric, discerning himself to be most fully restored, with the

staff being cast aside, proceeded with upright step to the church, giving thanks to God and to his deliverer. Moreover another cleric, also named Thomas, was so long infirm and weakened by such a tertian fever : that for one hour he appeared dead or like as if dead. Who, suddenly breaking forth in a great clamour : invoked the name of blessed Osmund with triple recitation. Being asked what he had seen : Osmund, he said, with the tip of his staff hath removed all of that which hindered my breathing : and hath restored to me life and health. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**A**Gnes, a certain young woman of the new city, when, by chance, being upstairs in the house of her parents, hastening to come down, fell unawares upon a certain highly-sharpened spit which had been carelessly stood up there : and was pierced from the navel through the whole middle of the body to the shoulders with a deadly perforation. Whose pitiable mother, indeed much bewailing the accident : in extracting the implement wished to comfort the daughter : but there was in her to judge nothing whatever of sense or

life. And seeing that the brutality of the ghastly fall exceeded all human skill and ingenuity : all who stood by kneeling on the ground invoked devoutly and suppliantly the divine patronage of the blessed Virgin and blessed Osmund. And this in truth being done, after a brief interval the girl was revived : and within a few days she regained perfect health. Who, henceforth desirous to pass this life newly granted to her in a more tranquil existence : after she and her parents had repaid their vows for such a miracle at the sepulchre of the

blessed prelate : renouncing the world, near the town of Amesbury in a monastery of nuns seven miles from

the same city, put on the sacred veil. But thou, O Lord, have mercy upon us.

*Middle Lessons of Saint Apollinaris.*

*Lesson j.* Blessed Apollinaris. &c. {953}.

*The three final Lessons from the Exposition of the Gospel, A man travelling. [1044]. or from the Exposition of the Gospel, Watch : for ye know not. [1071]. from the Common of One Confessor and Bishop : let them be read as is indicated before.*

*With regard to the Feast of the Depositon of Blessed Osmund, Confessor, let all be made as on the Translation, changing the words from Translation. to Deposition. : six Lessons of the miracles.*

*Lesson j.* After the renowned bishop Osmund. {892}. *Exposition of the Gospel.* A man travelling. [1044]. *or* Watch : for ye know not. [1071].

## ¶ *Saint Kenelm, King and Martyr.*

(xvij. July.)

*Prayer.*

**A**lmighty and merciful God, who hast bestowed upon us the resplendent joy of this day in the solemnity of blessed Kenelm thy king and martyr : look with serenity on the

vows of thy faithful people, and grant : that we may ever be sustained by the merits and prayers of him whose feast we honour today. Through Jesus Christ.

## ¶ *At Matins.*

*Let three Lessons be made. Double Invitatory.*

*Lesson j.*

**K**enulph, the most glorious and most pious king of the Mercians, in the eight-hundred and nineteenth year of our Lord, to be sure in the twenty-fourth year of his reign, passing away to the sidereal kingdom : left behind with fatherly affection as his declared heir his son Kenelm. Kenelm had two royal sisters, Quendrida (who afterwards shed her brother's blood) and Burgenhilda : who loved her brother with sisterly affection. The boy, among the fair children of the English : beautiful in form : and, illumined by heavenly grace from God, also flourished in youth among men. Coming early by God to the spirit of love and kindness : with many gifts of graces, he appeared to be a son of divine

adoption. This child, small in years yet splendid in mind and piety : the love of his people had chosen as their king, in accordance with the privilege of his birth and the testament of his father Kenulph. But Quendrida, stimulated by the envy and ambition of ruling, lay in wait for him : as Herodias did for John, as Jezabel for Elijah, as Cain for Abel. Whom when she could not kill with poison : his tutor and personal steward, Askobert by name (for there is no more dangerous pestilence, than the familiar enemy) she incited against the brotherly yoke with great rewards and the hope of being a companion of the empire. Having in this manner plotted with one another, they laid snares : they bent their bow : they prepared

their arrows in the quiver : to shoot the upright of heart in the dark. At length, Ascobert, like that other Scarioth, the betrayer of his Master, having seized the opportunity of fulfilling the crime, brought Kenelm into a wood to go hunting : as if to delight him with the love of his father's zeal. He to be sure, emulating the Lord, as a lamb led to the slaughter : with a foreboding mind accompanied the bloody enemy to a

crown of glory. The boy is described to have been then about seven years of age. When they have come near to the wood, the tender little, lad burdened with sleep, dismounteth from his horse : and there reclining, untroubled by evils, is rendered deeply asleep. Then the most bloodthirsty tutor, instead of a cradle and bed, prepareth a ditch : in which he may quickly bury him. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**T**He holy boy Kenelm, after awaking, anticipated the purpose of the swordsman : it is told, that with prophetic mind, the Lord granting wisdom to his little ones, he said : In vain hast thou laboured over this grave for me, for not here, as thou thinkest, but in a more remote place which God hath provided, shall I meet my death. Whence this rod shall give thee a sure sign (for he carried a rod in his hand and fastened it to the earth) if now being planted it shall put forth leaves. Having said this, the rod, having immediately taken root, began to put forth leaves. Whence a huge ash tree is still displayed : which is held in honourable memory of blessed Kenelm. It is asserted that when blessed Kenelm

was to be beheaded, the sacred hymn, We praise thee, O God : we acknowledge thee to be the Lord, was begun, and in that verse, The noble army of martyrs praise thee : having been slain, he fell dead. Now the wicked smiter immediately buried the murdered innocent in the ground : thinking in vain that the desolation of that waste would conceal his crime, when the Truth cried out, There is nothing hidden that shall not be known. To be sure, he who was martyred, with heaven as a witness, was proclaimed by the witness of heaven : in that a shining column of light was often to be seen pouring forth upon him from the height of the sky. Indeed while bestial inhumanity strove to hide him from

human notice : the diligence of cattle gave him up to men. For a white cow of a certain widow, that was brought, having been left behind in a common grazing land, ran down from the high mountain to the low-lying tomb of the burial : and she clung inseparably to that place, evidently divinely attracted by a wondrous delight, so that by the earnestness of no one, whether known or not, could she be enticed away from that place. Now as often

as she returned full to her familiar stall : her milk surpassed twice the amount of the entire herd, so healthful was the grass and the grace she grazed upon around the holy turf. And in a wonderful manner, what had been cropped by evening : in the morning was found growing more abundantly, and with increased verdure. And hence the same place hath come to be called Cow Valley. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**Q**uendrida, having obtained possession of the kingdom by fratricide : terrorized all men by such an edict, that if anyone should seek for Kenelm or point him out, or even speak his name, he should receive capital punishment without delay. Hence it is that what bright lights from heaven made known : and on earth in a certain way dumb animals spake, neither did human cowardice dare to mutter, and they suppressed all lamentation for their dead lord by the terrifying edict. But the brilliant light which was obscured in the land of England shone more brightly in the citadel of the world, Rome, so that that excellence might spread abroad more widely : which narrow envy was concealing. For while Pope

Leo the younger was celebrating the solemnity of the Mass with an innumerable people standing by : behold a dove whiter than snow appeared above in the sight of all, which carried in its gentle beak a snow-white parchment inscribed with golden letters in English, which it put down on the altar of Saint Peter, and then disappeared, being raised up on high. But the holy apostle, looking with trembling at the strange leaf with unknown words and letters having been brought forth, imploreth the people of diverse nations flocking together to blessed Peter whether they might indicate if any among them might understand anything of the matter of this epistle. There were present among the assembly

many Englishmen and also Mercians : whether in the English school in Rome which had been appointed to be established by former kings of the English, or recently arrived from England. By these the sacred epistle is read out, the interpretation of which is this. In Clent Hills in the Cowbach, Kenelm the king's son lieth grieved : Under the thorn-tree, of his head bereaved. But then, with the pope earnestly insisting, and setting aside the terror of the woman's threats : the English citizens set forth all the events in their order, and the signs which had been seen concerning him. After that, the aforementioned pope sendeth with the faithful English cardinal legates bearing letters and apostolic authority to Wulfred, archbishop of Canterbury : and the other bishops of the English. He sendeth likewise the proof of the letter brought from heaven, so that they might translate the commendable martyr of God Kenelm from the

unworthy hiding-place into a church pleasing to God : evidently to be venerated as the patron by many. Therefore, at the apostolic authority and powerful grace of the archbishop, the whole people of the Mercians and the English were joined together : the sacred body of Kenelm was received with heavenly praise, that he might be transferred to his blessed father at Winchcombe, where that king, beloved of God, resteth in the church he himself founded and dedicated in kingly fashion to the Mother of God, and erected with royal wealth, when he fortified the town, encircling it with a wall. But that most wicked Quendrida, at the same time having been blinded, plainly by God's vengeance, and after many tortures, died of a very grievous death : having been buried in many places, she was not able to remain, until by an angelic revelation she was thrown into a certain remote chasm. But thou, O Lord, have mercy upon us.

*The rest from the Common of One Martyr.* [88;].

¶ *Saint Arnulph, Bishop and Martyr.*

(xviiij. July.)

*Let three Lessons be made.*

*The rest from the Common of One Martyr and Bishop [940]. with this Prayer.*

Attend to our supplications, almighty God, and mercifully grant to those who trust in the hope of thy pity : through the intercession

of blessed Arnulph thy martyr and bishop, the effects of thy accustomed compassion. Through Jesus Christ.



## ¶ *Saint Margaret, Virgin and Martyr.*

(xx. July.)

*Nine Lessons without Exposition.*

*Prayer.*

¶ God, who on this day didst cause the blessed virgin Margaret to enter the heavens by the palm of martyrdom : grant unto us,

we beseech thee : that in following her example we may be counted worthy to attain unto thee. Through Jesus Christ.


¶ *At First Vespers let a Procession be made to the Altar of the same : singing the R̄. Hearken, O daughter. in the Common [1137]. and the V̄. Pray for us. Seek for these in the Common of One Virgin and Martyr.*

*On returning, of Saint Mary.*

## ¶ *At Matins.*

*Nine Lessons.*

*First Lesson.*

 T hand to us, dearest beloved, is the welcome day of blessed Margaret the virgin and martyr : therefore let our church rejoice with great exultation, being enlightened by the birthday of such a virgin. A pleasing festival of course ought to be made of this virgin and her integrity : from which the appearance of chastity and the beauty of virtue shine forth like a glass. It is fitting therefore that the children of the Church celebrate the solemnity of

this present day devoutly, that with her memory having been worthily frequented on earth : they may merit to feel her patronage in heaven. We therefore, though unfruitful in deed, though uninformed in speech, may pursue the venerable solemnity of so great and so excellent a virgin with due praises : whose form of life was in discipline, whose passion was an example of patience. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**A**ND so blessed Margaret arose by birth at Antioch : daughter of Theodosius, prince of idols. Who, when she first came to the age of maturity, grew strong in chastity and purity of manners : ye hear of the Christian soldier with battles, triumphs, and miracles, having forsaken the ritual of idolatry, the saving faith of Christ, by thirsting for the embrace of affection. This virgin was beautiful in face, but more beautiful in faith, she was a virgin not only in body but also in mind : who by no circum-

stance of deceit debased her affection. For the blessed virgin was an example of the fear of God, decked in religion, poured out in remorse, having praiseworthy honesty : and singular patience. There was nothing savage in the eyes, neither harshness in words, nor shamelessness in deeds : nothing weak in her gesture, nothing careless in her step, nothing insolent in her speech, so that the appearance of the body itself : was the image of the mind, and the figure of honesty. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**W**HILE the most sacred virgin was intent on the humble work of guarding the flock of her nurse, a certain prefect, Olybrius by name, from the Roman senate : was passing by those parts. Who, inflicting an edict of ferocious torments on the worshippers of the orthodox faith, having proceeded from Asia to Antioch, wickedly persecuted the name of Christ, and with none of the the Christian people having been terrified by slaughter, he incessantly either oppressed or killed the members of Christ. Who, contemplating the excellent beauty of this girl, not made up with paint, but painted with

here own beauty, contemplating the allurement of her eyes, the captive giveth in to luxury, and inflamed by secret stings, hasteneth to an encounter. Having sent therefore to the attendants, he ordered that she be presented before his sight. The citizen of heaven is taken by the ministers of the devil : and with wolfish madness the meek sheep is led away, beseeching God with this prayer, Shut not up my soul, O God, with the sinners. The governor, now with soft strokes, now with cutting bites, now multiplying promises, searcheth after her name, asketh of her lineage, entreateth for intimacy,

investigateth her religion. She to be sure discloseth her name, she reveleth her origin, she is detestful of shameful allurements, she professeth the Christian religion. To which the prefect saith, Then, dost thou call on the name of Christ, whom our fathers crucified? Who answereth, Thy fathers have slain him, and therefore they have perished: and their wicked

deeds were our redemption. But He remaineth forever: and of his kingdom there shall be no end. The angry prefect forceth her into the darkest prison. And entering into Antioch, he burnt incense to the idols, and offered abominable sacrifices. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**T**He next day, sitting in front of the tribunal, he ordereth the holy virgin to be summoned, exhorting her to reject the faith of Christ, to worship his gods, to bend to his embraces: proposing in the midst, either to consent for the prize of life, or the punishment of death for contempt. But the power of love conquereth the matter of fear, and doth not conceive of the fear of dying while it aspireth to the sight of Christ alone. The blessed virgin therefore

answering, said, In none of these do I agree with thee. For Christ is the true God and Lord of all. But thy gods: are deaf idols and dumb, and are false and deceitful. I shall deliver up my body: that I may rest with the righteous virgins. Christ hath given himself to death for us. I doubt not that I shall die for him who raiseth the dead, and who shall supply the treasures of an unfailing time. But thou, O Lord, have mercy upon us.

*Lesson v.*

**H**aving heard this, the prefect, moved with the gall of bitterness, said to his ministers, Tear her flesh with the most terrible scourges, and expose the insides as far as the heart to avenge the blasphemy of our gods. The virgin, therefore,

stripped of garments, but clothed with the breastplate of faith, they hung in the air, and beat with the most slender rods: lifting up her eyes to heaven and saying, Lord Jesus Christ, In thee have I put my trust, let me never be put to confusion:

neither let mine enemies triumph over me. To be sure, as she continued in prayer : the questioners struck her tender body. And the blood ran with such an outpouring : that those standing by might weep, having compassion even on the persecutors. But when her flesh was already falling in small pieces as the executioners were continuing, Olybrius said, Consult thyself, Margaret : and forsake this superstitious sect, and worship the mighty gods, lest thou lose even what remaineth of the present life. The bride of Christ answered, Thou doest the works of thy father Satan. But I hear thee not : nor do I worship thy deaf and dumb gods made by the hands of men, but I glorify and worship my Lord Jesus Christ, Maker and Ruler of all. For he created all things out of nothing. He illuminated the sky with the rays

of the sun : and painted it with the varied courses of the stars. That true God of God, made man for men, wiped away the sin of the world by the outpouring of his own blood : and the Righteous dying for the unrighteous, having trodden down death with authority, on the third day raised himself from the dead : and having paid the price which was necessary for the expiation of our crimes, he made us co-worshippers and lovers of his Father's glory. Which having heard, with the sharpest hooks being brought, saith the prefect : Let the surviving flesh of the sacrilegious one be torn asunder. As soon as his commands are fulfilled : and the innermost bowels are uncovered, the offering of Christ is sacrificed. But thou, O Lord, have mercy upon us.

*Lesson vj.*


**T**He prefect therefore, seeing that he availed nothing until he might devise exquisite torments by which he might slay her, shutteth up the holy virgin in the hidden places of the prison : but the brightness of the heavenly darkness shineth forth. And while she was bound in the chains of prison, a certain most Christian man,

Theophilus by the name, and a nurse of the blessed virgin, ministering bread and water to her in prison, looked through the window, and wrote down her prayers, and all that happened to her they diligently considered in the fear of God. And so the holy virgin, surrounded by the ramparts of the prison : bending her

knees, with an eager countenance prayed to the Lord, I thank thee, O Lord Jesus Christ, who always aidest me in dangers, who helpst me in punishments : and whatever the minister of iniquity hath heaped up for punishment, thy compassion, O Lord, changeth into glory. Command, therefore, O Lord, that the enemy which attacketh me secretly, may appear before me with a visible form : so that I might contend with him face to face, and might obtain a triumph for thee when I overcome. And so, rising from prayer, she beheld a terrifying dragon : who with upraised head, with the jaws of the throat opened, with frightful hissing and rattling of scales, struck the greatest fear in the virgin. And now when being almost devoured by the bestial jaws : with the banner of the cross of the Lord being set before, the foul serpent cracked in the middle. At the same time, looking up on the left side, she saw an Ethiopian, blackened with soot,

having his hands tied to his knees : who with her hands implanted in his hair, she subdued with her feet, with him crying out and saying, Spare me, O handmaiden of God : thy tears burn me, and thy prayers torment me. Seeing him, the blessed virgin prayed and said, I praise and glorify thy name, O Lord Jesus Christ : the true Victory of those conquering, by whom I have despised the world, and in the fragile sex have overcome the treachery of the crafty tempter. And when she had said these and many other things, suddenly a light shone in the prison, and the cross of Christ was seen stretched out all the way to heaven, and a dove sat upon it : and said, Blessed art thou, virgin Margaret : the holy gates of paradise await thee. She, giving thanks to God, having discovered the nature of the devil, and laying forth the deceits of the tempter, said unto him, Begone, Satan, thou deceiver of souls : and the earth gaping open received him. But thou, O Lord, have mercy upon us.

*Lesson vij.*

N the morrow, with the sun returning to the earth restoring the day, she was presented to the tribunal of the abominable judge : who advanced with this speech,

Having been brought to the point of death, now or later, sacrifice to the gods, lest thou lose the most gracious flower of thy youth. The blessed virgin answered, I worship God, the

Creator of heaven and earth, and I desire with all my heart to please only him : I despise thy deaf and dumb idols with all my heart. At this the prefect, seething with rage, said to the ministers, Apply burning lamps around her sides, that by the burning flesh she may learn not to blaspheme the gods. The victim of Christ is burned by visible flames for an odour of sweetness : but is cooled by the invisible dew of the Holy Ghost. And because by the strength of her constancy she slighted the fervour of the fire, she hastened to the freshness of punishment. A cask is brought, therefore, filled with water : into which she is submerged, with hands and feet bound, so that she might be doomed by a most dreadful death, having been drowned by the water. But in the midst of the waves she poureth out these prayers to God. Break open, O Lord, my bonds : and I will offer to thee the sacrifice of thanksgiving, and sanctify this water by thy blessing, that it may become to me a fountain of baptism for the forgiveness of sins, that those stand-

ing by may know and believe that thou art the only God, blessed for ever. When the prayer was finished, there was a great earthquake, and a dove flew down from the height of heaven, bearing a golden crown in its mouth : and sat on the head of the blessed virgin. Then her hands and feet were loosed, and she came out of the water praising and blessing God. A voice also was heard from the heavenly thrones through the lofty spaces of the air, Be ye constantly resolved, Margaret : because the whole choir of the saints looketh forward to thy coming. Now the people standing by, seeing an earthquake, and hearing a voice, cried out with one accord, Great is the God of the Christians. At the same hour five thousand men believed in the Lord : not including women and children. Which, being led by order of the prefect into the city of Aurelia : being baptized with their own blood, received the capital sentence for the name of Christ, in the plain which is called Lymeth. But thou, O Lord, have mercy upon us.

*Lesson viij.*

**A**fter this the prefect, looking out upon the invincible faith of the martyr of Christ : ordered that she be

punished with a capital sentence. She therefore having been led out of the city to the place in which culprits

were punished by the executioner, Malco by name : she asketh a space for prayer to be granted unto her. And with bended knees she sendeth these humble prayers unto God : Most high Redeemer of the ages, I give thanks in heart and mouth to thee, who hast drawn me away from the chaos of this world : and hast led me to this glory with an unpolluted body. Look then, most pious Father, upon my supplication, and grant, that any one supplicating, who hath manfully endured for the confession of thy name, that shall write or read, or shall make a memorial of me, shall merit pardon of his sins, and in the future shall receive an unfailling crown. Henceforth, unto him who

shall call upon me in a severe test : let thy protection, O Lord, be upon him, delivering him out of the hands of the oppressor. Indeed, whoever shall dedicate a basilica unto thee in honour of my name, or who shall minister to me according to the lights of his righteous labour : may obtain whatever he may ask for the benefit of his salvation. And if in the house of whomsoever, calling upon me, a pregnant woman laboreth during child-birth : let her be delivered from the imminent danger. Let the infant also, discharged from the womb, gain possession of the light of this world, without any harm to his members. But thou, O Lord, have mercy upon us.

*Ninth Lesson.*

**A**ND when the prayer was ended, there was a great thunder : and a dove sent from the throne of the starry sky touched her, saying, Blessed are thou, Margaret, bride of Christ, who pleadeth the causes of the unfortunate : and recalleth them to thy remembrance. Behold, what thou hast asked and what thou hast not asked : hast been granted unto thee even to the end of the world. Come therefore to the rest of the heavenly country, because it is enough that

thou hast contended thus far. Now thou hast the rewards of everlasting recompense : that, joined together with the chorus of virgins, thou mayest reign with Christ for ever. But the people who were standing by, terrified by the shaking of the thunder : fell to the ground as though dead. At last the virgin of Christ, standing up, ordered the executioner to fulfill the commands of the prefect. Who, seeing the greatest power of God about the

virgin : refused, saying, Far be it from me that I shouldst kill thee with virulent hands. To whom the virgin answered, If thou do this not, thou shalt not be able to have a part with me. But he, being made to tremble, said, Lord, lay this sin not to my charge. And with the sword he cut off her head. With which falling at the feet of the virgin, she immediately gave up the ghost. But the dove, leaping forth from the glorious body of the blessed virgin, being seen by all, entered into the hidden angelic ministry. Now a certain Christian man, Theophimus by name, took her body and laid it with spices in a sepulchre : which he had obtained for a price in the city of Antioch in the house of the matron Sinclecia. Which Theophimus had constantly served the blessed virgin in the prison. At the tomb of the holy

virgin a crowd of people flock together : wondering at the virtues and the grace of healing. Blessed Margaret, therefore : having an unharmed seal of chastity, and having completed the course of her life, merited the glorious triumph of martyrdom, when, having been pierced with a sword, preferred to shed purple blood, that to lose precious chastity. Having been consummated on the thirteenth of the Kalends of August, under Olybrio the prefect, in the city of Antioch, with the palm of virginity and the crown of martyrdom, she went forth to possess the rewards of heaven : and with the one hundred and forty four thousand singing a virginal melody, she proceeded to the Lord : to whom be praise and honour, and dominion through never-ending ages of ages, amen. But thou, O Lord, have mercy upon us.

*The rest from the Common of One Virgin and Martyr. [1115].*



## ¶ *Saint Praxedes, Virgin, not a Martyr.*

(xxj. July.)

*Prayer.*

Almighty God, let the supplication of blessed Praxedis thy virgin aid thy people : that whosoever

rejoices in her honour may ever be protected by thy help. Through Jesus Christ.

*Let three Lessons be made.*

*First Lesson.*

When the venerable virgin Praxedes was distressed by the passing away of her sister Potentiana, many noble Christians came to her : and she was comforted by them together with the holy bishop Pius of the apostolic see. At the same time, Praxedes, the virgin of the Lord, asked the blessed bishop Pius to dedicate the baths of Novati, which were now no longer in use : to be a church in that place : because the

building was seen to be great and valuable. Which also pleased the holy bishop Pius, and he dedicated a church in the baths of Novati in the name of the blessed virgin Praxedes, in the city of Rome : where the Roman monument was located. In which place he also consecrated a baptistery : on the third of the Ides of May. But thou, O Lord, have mercy upon us.

*Lesson ij.*

After two years and eighteen days, there arose a great persecution of the Christians : that they might be dragged to the worship of idols, and many were crowned in martyrdom. Now Praxedes, the virgin of the Lord, fervent in the Holy Ghost : hid many Christians in the above named monument, whom she fed with both food and the word of the Holy Ghost.

Then it was divulged to the Emperor Antoninus, insofar as the assemblies were made in the same monument of Praxedis, and he sent and held many. Among them he also held the priest Symetrius, along with twenty two others : whom without interrogation he ordered to be punished by the sword at the same monument. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**N**ow blessed Praxedes gathered the bodies of the saints by night and buried them in the cemetery of Priscilla on the seventh day of the Kalends of June. Then, hindered by affliction, blessed Praxedis groaned, and prayed to the Lord that she might pass out of this world. Whose prayers and tears reached the Lord Jesus Christ. Indeed after thirty four days, after the martyrdom and the

crown of the aforesaid saints : the holy virgin passed over to the Lord on the twelfth day of the Kalends of August. Whose body Pastor the priest buried beside her father in the cemetery of Priscilla on the Salarian Way, where the prayers of the saints flourish to this day : through our Lord Jesus Christ, who liveth and reigneth for ever and ever, amen. But thou, O Lord, have mercy upon us.

*The rest from the Common of One Virgin not a Martyr. [1160].*

¶ *On the Feast of Saint Mary Magdalene.*

(xxij. July.)

*At First Vespers.*

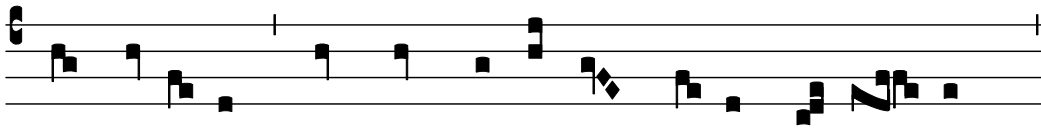
*On the Psalms.*

*Recumbente Jesu.*

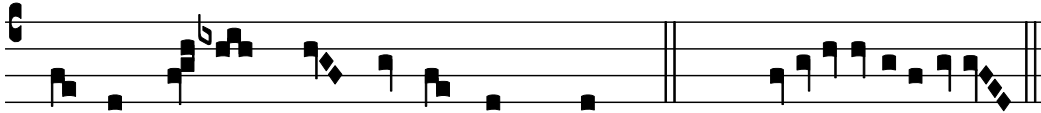
Ant.  
I.v.



S Je-sus was \* reclin- ing in the house of Simon



the Pha-ri-see, there came unto him Ma-ry Magda- lene,



bear-ing a pound of precious ointment. *Ps. S. A. E.*

*Ferial Psalms.*

*Chapter. Proverbs. xxxi. 10.*

Who can find a virtuous woman ?  
for her price is far above rubies :  
the heart of her husband doth safely

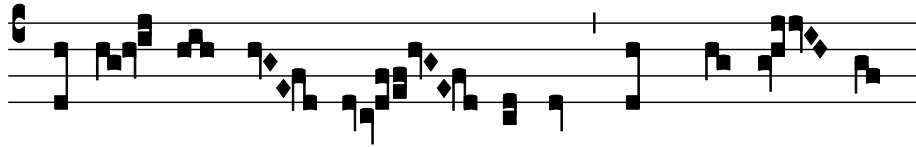
trust in her, so that he shall have no  
need of spoil. *R.* Thanks be to God.

*O certe precipuus.*

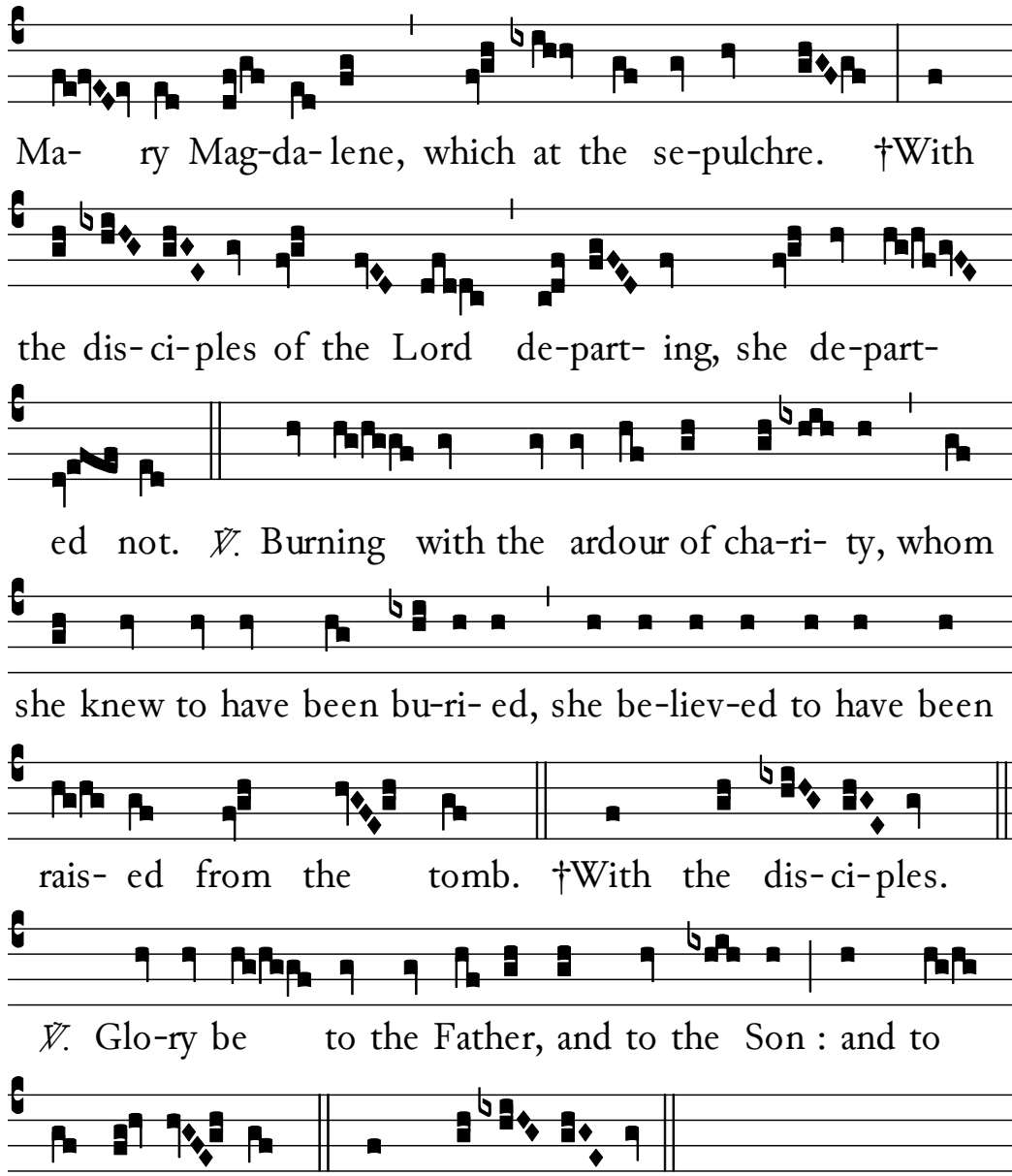
Resp.  
I.



sure-ly \* re- mark- able was the love of



Saint Mary Magdalene.



Ma- ry Mag-da-lene, which at the se-pulchre. †With  
the dis-ci-ples of the Lord de-part- ing, she de-part-  
ed not. ✠. Burning with the ardour of cha-ri- ty, whom  
she knew to have been bu-ri- ed, she be-liev-ed to have been  
rais- ed from the tomb. †With the dis-ci-ples.  
✠. Glo-ry be to the Father, and to the Son : and to  
the Ho-ly Ghost. †With the dis-ci-ples.

*Collaudemus Magdalene.*

Hymn.  
II.

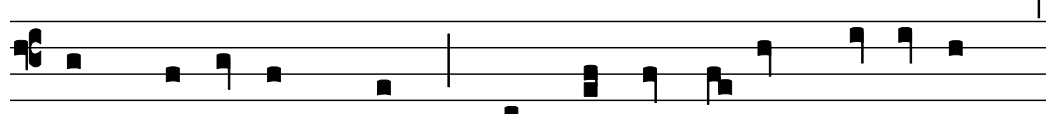


Ing we now the praise of Ma-ry, \* all her tears, her

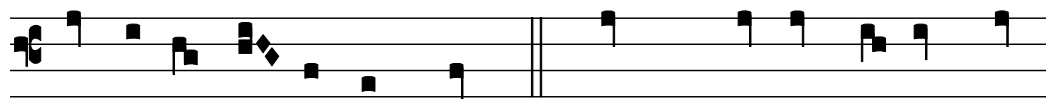
Saint Mary Magdalene.



joy, her love ; High in laud we raise our voic-es, while our



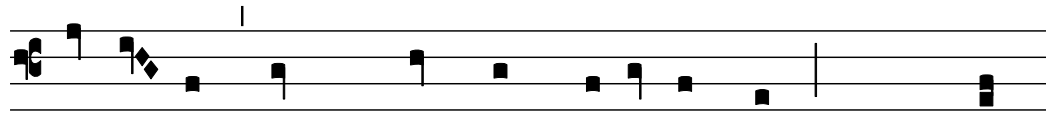
hearts accordant move ; So the nightingale descanteth



sweetly to the plaintive dove. 2. Nought the number of the



feasters, seeking Je-sus, did she fear ; She her Master's feet



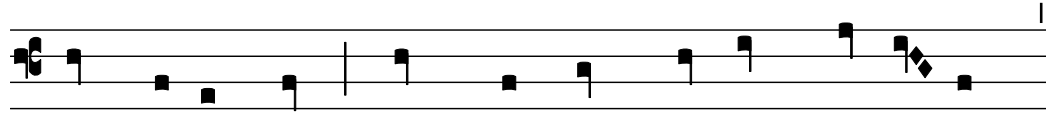
a-nointed, washed them with the fal-ling tear, Wiped them



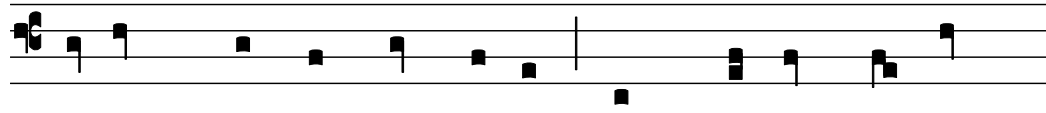
with her tresses, gaining pardon through her love sincere.



3. Lo ! the cleans'd doth wash the Cleanser, stream to Foun-

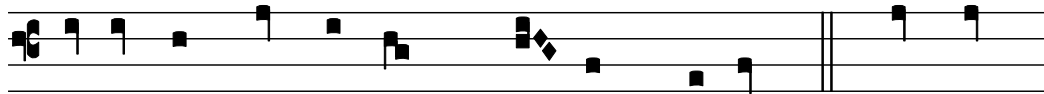


tain floweth fain ; Balm that from the flow'r dis-til- leth,

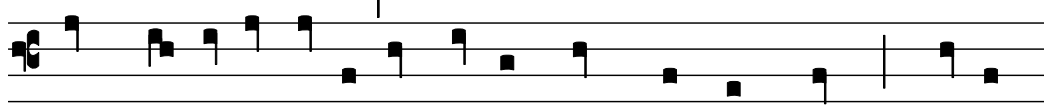


fragrance sheds on flow'r a-gain ; And the dew from earth

Saint Mary Magdalene.



ascendeth to the heav'n that gave the rain. 4. Spikenard



in the a-la-baster is her offering pure and rare ; She, in



pouring of the ointment, doth a mystic sign declare ; Sick,



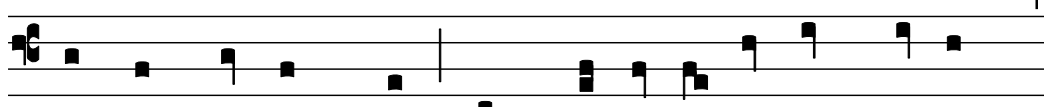
an-ointeth her Phy-si-cian, to re-ceive his healing care.



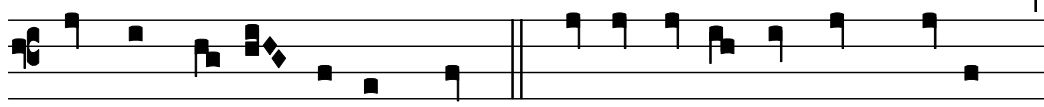
5. Gazed the Lord with signal fa-vour down on Ma-ry tender-



ly ; Much she loves ; her sins, though ma-ny, have for-



giveness full and free ; On the re-sur-rection morning

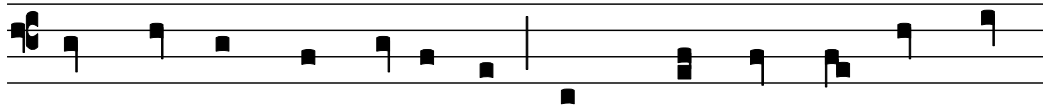


she shall Je-su's he-rald be. 6. Glo-ry be to God, and honour,




who, true Paschal Sacri-fice, Lamb in death, in strife a Li- on,

Saint Mary Magdalene.



did the third day Victor rise, And the spoils of death as



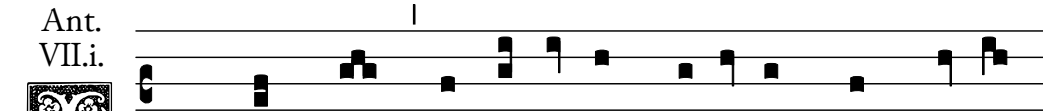
trophies, bare tri- umphant to the skies. A-men.

℣. Mary chosen to herself that good part.


℟. Which shall not be taken away from her. *Let the response be made privately.*

*In diebus illis mulier.*


Ant.  
VII.i.




N those days, \* a woman in the ci-ty, which was a



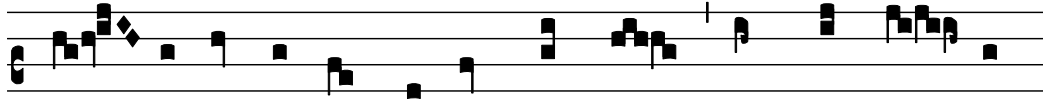
sinner, when she knew that Je-sus sat at meat in the house



of Simon the le-per, brought an a-la-bas-ter box of

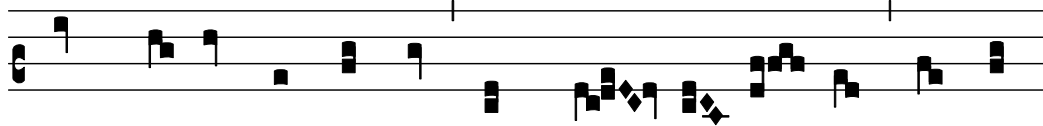


ointment : and stood at his feet be-hind the Lord Je-sus,



and be-gan to wash his feet with tears, and did wipe them

Saint Mary Magdalene.



with the hairs of her head, and kis- sed his feet, and a-



nointed them with the ointment. *Ps.* My soul doth magnify.

67\*.

*Prayer.*

**G**rant unto us, most merciful  
Father, that like as blessed Mary  
Magdalene, by loving thine Only-  
begotten above all things, obtained

pardon of her sins : so, of thy mercy,  
she may obtain for us everlasting  
blessedness. Through the same Jesus  
Christ.

**¶** *Memorial of Saint Wandrille, Abbot.*

*Ant.* I shall liken him. *in the Common.* [1083].

*V.* The Lord loved him. [1083].

*Prayer.*

**G**od, by whose grace the life of  
blessed Wandregesilus thy ab-  
bot and confessor was praiseworthy :  
at his intercession let thy loving-

kindness work in us that which is  
well-pleasing unto thee. Through  
Jesus Christ.

*Then let a Procession go forth to the Altar of Saint Mary Magdalene : singing the R.*  
The kingdom of this world. *in the Common.* [1142].

*V.* Many sins are forgiven her.

*R.* For she loved much.



Saint Mary Magdalene.

Prayer.



Recalling, O Lord, the most hallowed celebration of blessed Mary Magdalene, in which she ascended in-

to the heavens, we beseech thy mercy : that we who recollect the emblems of her devotion : may deserve to be made partakers of her glory. Through Jesus Christ.

On returning, of Saint Mary.

At Matins.

Eternum trinumque Deum.

1020. Invit. I.

Ow let us praise \* God th'e-ternal, Tri-une and  
 su- pernal. †Who place to Saint Ma- ry hath giv- en,  
 With him- self in hea-ven. Ps. O come, let us sing. 4\*.

Estimavit ortolanum.

Hymn. II.

S the gard'ner Him addressing, \* well and rightly  
 she be-lieved : He, the Sower, gave his blessing to the seed

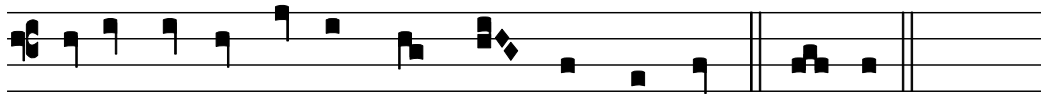
Saint Mary Magdalene.

her heart re-ceived ; Not at first his form confessing, soon  
his voice her soul perceived. 2. She be-held, as yet not  
knowing, in the mysti- cal disguise, Christ, who in her breast  
was sowing deep and heav'nly mysteries ; Till his voice,  
her name bestowing, bade her hear and re-cognize. 3. She,  
to Je-sus, Je-sus weepeth, of her Lord removed complains ;  
Je-sus in her breast she keepeth ; Je-sus seeks, yet still  
re-tains : He that soweth, he that reapeth all her heart, un-  
known remains. 4. Why, kind Je-su, why thus hid-ing, when

Saint Mary Magdalene.

thy-self thou wouldst re-veal ? Why, in Ma-ry's breast a-  
bid-ing, from her love thy-self conceal ? Why, true Light in  
her re-sid-ing, can she not its radiance feel ? 5. Oh ! how  
strangely thou e-lud-est souls that on thee have be-lieved ;  
But e-lud-ing, ne'er de- lud-est, not de-ceiving, nor de-  
ceived : But includ-ing, still exclud-est, ful-ly known, yet  
not perceived. 6. Laud to thee, and praise for ev-er, life,  
hope, light of ev-ery soul ! Through thy me-rits may we  
nev-er be inscribed in death's dark roll, But with Ma-ry's

Saint Mary Magdalene.



true endeavour all our sins, like her, condole. A-men.

**¶** *In the j. Nocturn.*

*Cum disbuisset in domo.*

1. Ant.  
I.i.



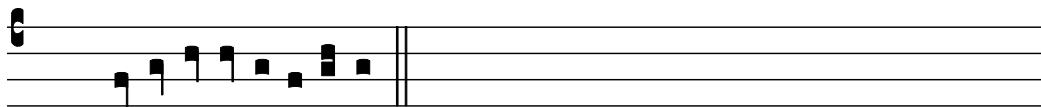
Hen the Lord Je-sus, \* the glo-ry of the world, sat



at meat in the house of Simon, a woman with him who was



a sinner : pre-sen-ted perfumes scented with spikenard.



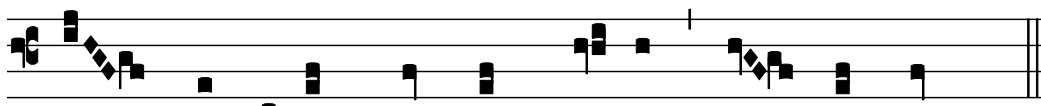
*Ps.* O Lord our Governor. (8.) [24].

*Secus pedes Dominum.*

2. Ant.  
II.i.

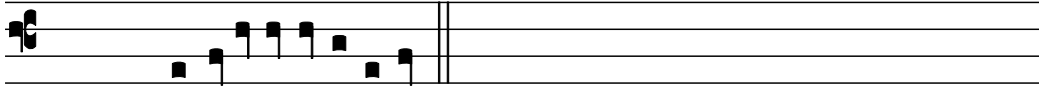


Neel-ing \* at the feet of the Lord, by her sacred



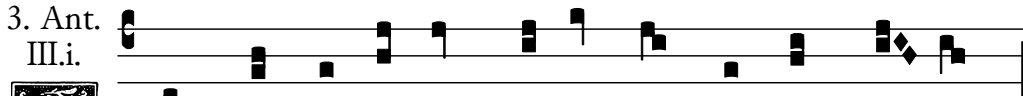
mouth the di-vine feet are kis-sed, full of tears.

Saint Mary Magdalene.



*Ps.* The heavens declare. (19./xviiij.) [41].

*Irrigabat igitur Dominicos.*



3. Ant.  
III.i.



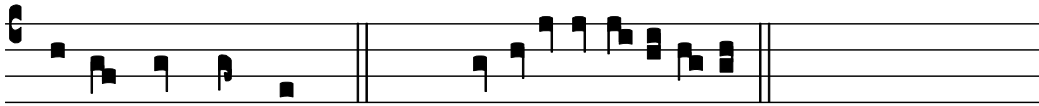
Hus she moisten-ed the feet of the Lord Je- sus :



and hav-ving broken the a-la-baster, the whole house was



perfumed with fragrance, and she wip-ed them clean with



the use of her hair. *Ps.* The earth is the Lord's. (24./xxiiij.) [III].

℣. Full of grace are thy lips.

℟. Therefore God hath blessed thee for ever. *Let the Response be made privately.*

*First Lesson.*

**T** was therefore according to the secular register that the most illustrious birth of the little child born, the most blessed Mary Magdalene, who, as the traditions of the fathers assert was from the town of Magdala, was named Mary Magdalene : which spread

abroad not only the dignity of her offspring, but also the honour of her parentage, with splendid success, so much so that the double honour of the name diffused excellence all around. But because the affluence of things is sometimes followed by its companion, lustfulness, in the deceit-

Saint Mary Magdalene.

ful times of her youthful life she substituted being governed by running about, with the bridle of her

modesty being loosed. But thou, O Lord, have mercy upon us.

*Letetur omne seculum.*

1. Resp.

I.



Et the whole world \*re-joice in the so-

lem-ni-ty of ho-ly Ma-ry. †Whom Je-sus did love

great-ly with an e-ternal love. ✂ She

that Ma-ry was who greatly pleasing was to Christ her

Lord : Who with precious spikenard meetly on the Sav-

our's feet out-poured. †Whom Je-sus.

*Second Lesson.*

After this, having been com-  
placent in regard to divine mercy,

she began to turn back the in-  
trospection of her mind within

herself, and to abhor the impurity of her former life, and to condemn herself : and to judge herself not tolerably. When therefore she learned that the Lord, the giver of mercy and the forgiver of offenses, had come to the house of Simon : she obtained penance for herself as a follower, a mediatrix, an intercessor, a propitiatrix. Further, she took most precious ointment, added to it also an abundance of tears, and with such obsequies advanced to the Font of pity. She approacheth the Saviour's feet,

watereth them with tears, wipeth them with her hair, kisseth them, and batheth them with ointment. And so it cometh to pass that she who had come unclean : departeth justified. It is agreeable, dearly beloved brethren, to admire the immensity of the Lord's pity, in drawing and receiving the sinful woman to mercy.

*Gregory,  
Homily 33.  
after the  
middle.*

The Lord reclined at the table of the Pharisee, but he delighted in the nourishment of the soul of the penitent woman. But thou, O Lord, have mercy upon us.

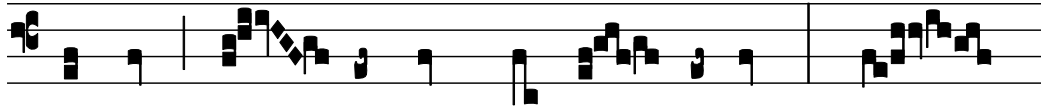
*Pectore sincero.*

2. Resp.

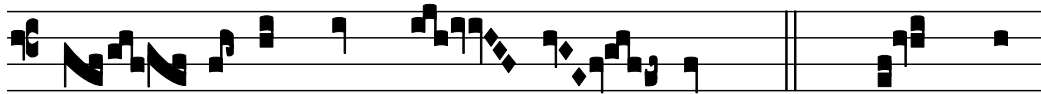
II.



A- ry, \* conceal- ing a heart sincere for



the Lord : a- nointed, cleansing herself. †With

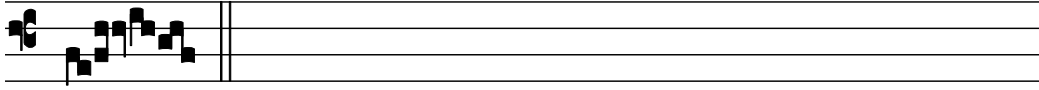


the ho-ly stream of bap- tism. ✠. Cleanse, O



la- dy, ser- vants from their crimes : through thy prayers.

Saint Mary Magdalene.



†With.

*Third Lesson.*

**W**ith the Pharisee, Truth was fed on the outside : with the woman, sinful yet nevertheless converted, he was fed within. Whence also the holy Church, which seeketh him in the form of a roe of the deer, beseecheth in the Song of Songs, Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon. The Lord is called the roe : just as by the flesh he hath assumed he is the son of the ancient fathers. But at midday the heat becometh hotter, and the roe seeketh a shady place : which the heat affecteth not. In those hearts, therefore, the Lord resteth, in which the love of the present age hath not burned, in which the desires of the flesh hath

not burned up, which when inflamed with anxieties do not wither in the lusts of this world. Whence it is also said of Mary, The Holy Ghost shall come upon thee : and the power of the Highest shall overshadow thee. Therefore at midday the roe seeketh shadowy places for feeding, because the Lord feedeth on such minds, which in due time, in regard to grace, are not burned up by the desires of the body. The penitent woman therefore nourished the Lord more within : than the Pharisee did without. Because our Redeemer, as if a roe, had fled from the heat of the flesh to her mind : which after the fire of vices was tempered with the shade of penitance. But thou, O Lord, have mercy upon us.

*Felis Maria unxit.*

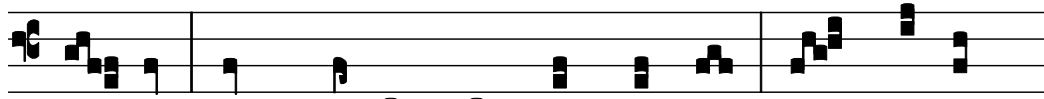
3. Resp.  
II.



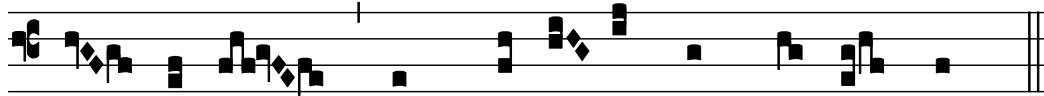
Lessed \* Ma- ry a-noint-ted the feet of



Saint Mary Magdalene.



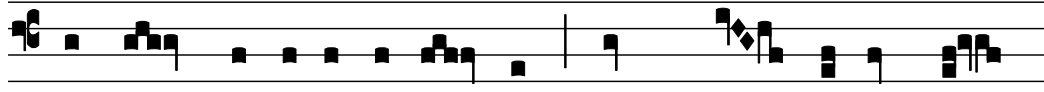
Je- sus. †And wip-ed them with her hair. ‡And the house



was fil-led with the o-dour of the ointment.



℣. Hav-ing mingled balsam with tears, breaking, she pour-



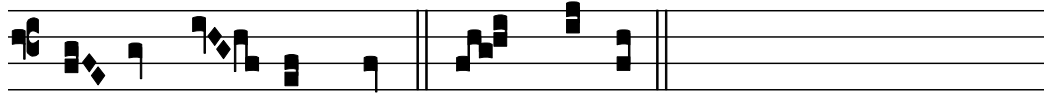
ed out the a-la-baster box, with which precious oint-



ment she a-nointed the feet of the Lord. †And wip-ed them.



℣. Glo- ry be to the Fa- ther, and to the Son : and



to the Ho- ly Ghost. ‡And the house.

¶ *In the ij. Nocturn.*

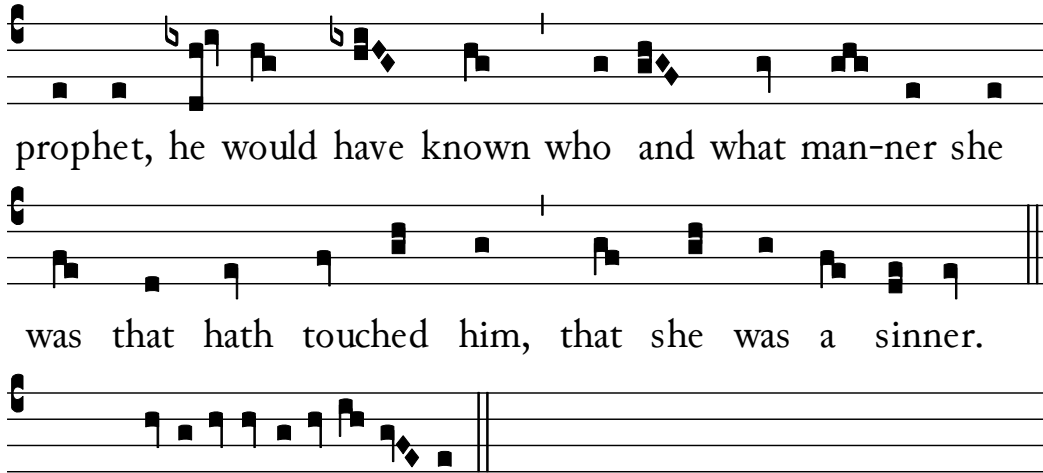
*Symon autem infra se.*

4. Ant.  
IV.i.



Ow Si-mon \* said within himself : if he were a

Saint Mary Magdalene.

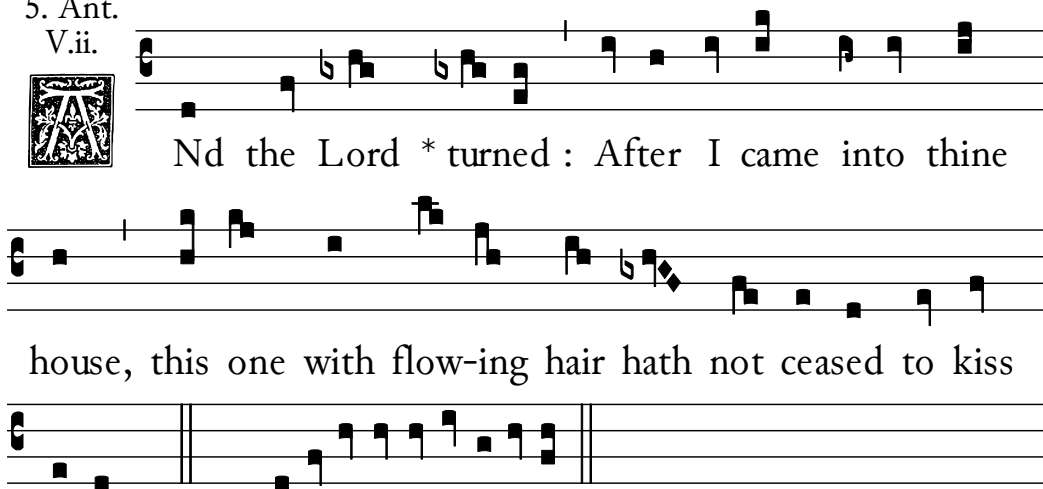


prophet, he would have known who and what man-ner she  
was that hath touched him, that she was a sinner.

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

*Et conversus Dominus.*

5. Ant.  
V.ii.



And the Lord \* turned : After I came into thine  
house, this one with flow-ing hair hath not ceased to kiss  
my feet.

*Ps.* God is our hope. (46./xlv.) [260].

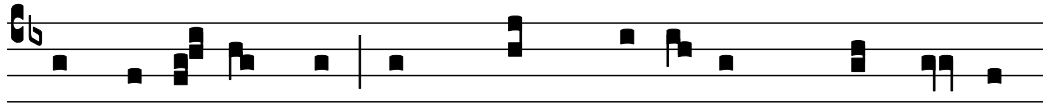
*Quoniam multum dilixeras.*

6. Ant.  
VI.

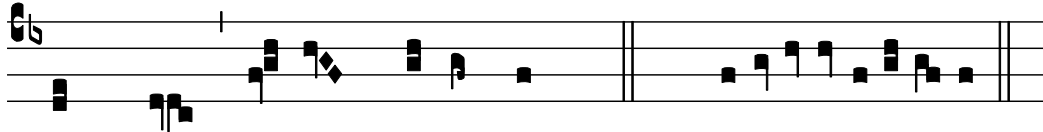


Ince thou \* hast lov-ed much, know that thy sins

Saint Mary Magdalene.



are forgiv- en thee : and through ho-ly faith, whereby thou



art strong, I send thee in peace. *Ps.* Her foundations.

(87./lxxxvij.) [329].

℣. In thy grace, and in thy beauty.

℟. Go forth, ride prosperously, and reign. *Let the Response be made privately.*

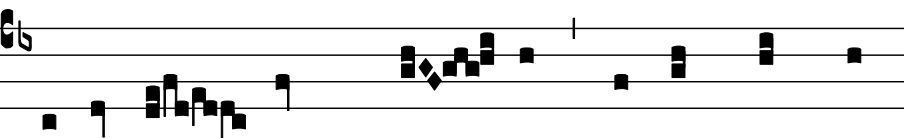
*Lesson iiij.*

**L**et us consider how much mercy it was not only to admit a sinful woman to himself, but also to allow her to touch his feet. Let us consider also the grace of the merciful God : and condemn the multitude of our faults. Behold, he seeth and sustaineth sinners, he tolerateth those who resist : and yet he calleth mercifully by the gospel daily. He desireth our confession from a pure heart : and relieveth all that we have done wrong. The mercy of the Re-

deemer : tempereth to us the severity of the law. In it of course is written, If any man shall do this or that : he shall be surely put to death. If any man doeth this or that, let him be stoned. Our Creator hath appeared in the flesh : with the confession of sins he promiseth not death but life. He receiveth a woman confessing her wounds, and he sendeth her away healthy. But thou, O Lord, have mercy upon us.

*Beata es Maria que piarum.*

4. Resp. I.



Blessed art thou, \* Ma- ry, who with waves of

Saint Mary Magdalene.

pi- ous tears wip- ed away the stains of our crimes.

†We earnestly entreat thee to in-tercede contin- u-al-ly

for our trans- gres- sions. ✂. Now in the gladness of

the re-deemed she shar- eth, And ev-erlasting immorta-

li- ty she wear- eth. †We earnestly.

*Fifth Lesson.*

**T**He Lord bent to mercy the hardness of the law, because those whom it justly condemneth he himself mercifully freeth. Hence he himself saith through the Prophet, I have no pleasure in the death of the sinner : but that he should rather turn from his way and live. Hence again it is said to each sinful soul, under the guise of Judea, If a man put away his wife, and she go from him, and become another man's, shall he

return unto her again ? Shall not that land be greatly polluted ? But thou hast played the harlot with many lovers : yet return again to me, saith the Lord. Behold, he hath given the parable of the disgraceful woman : he sheweth that she could not be received again after her ignominy. But he prevaieth by mercy over this very parable which he brought forth, when he saith that a woman committing fornication can-

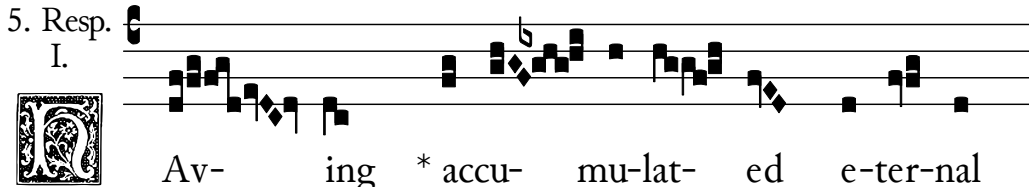
Saint Mary Magdalene.

not be received : and yet he himself awaiteth to take back the soul of her fornicating. Consider, brethren, the weight of such tenderness. The Lord saith that it cannot be done, and demonstrateth that he himself can do even this, contrary to custom. Be-


hold, he calleth, even those whom he denounceth as defiled : he seeketh to embrace the very ones of which he complaineth of having been abandoned. But thou, O Lord, have mercy upon us.

*Eternis accumulata.*


5. Resp. I.



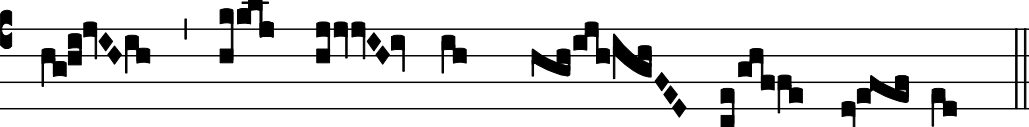
Av- ing \* accu- mu-lat- ed e-ter-nal




gifts, O Ma- ry Magda- lene, be-seech that in these



our so- lemni- ties. †The di-vine joys of perpe- tu- al

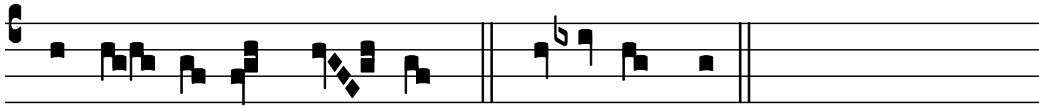


peace Christ may grant for thy me- rits.



∞. Subjoin to thy-self the tears of the people whenso-

Saint Mary Magdalene.



ev-er they are with thee. †The di-vine joys.

*Sixth Lesson.*


**L**et no one, therefore, lose the moment favourable to such mercy : let no one reject the remedies offered by divine piety. Behold, the heavenly Goodness calleth us back, and prepareth the bosom of his clemency for our return. Let each one therefore consider by what debt he is constrained, when God awaiteth him : without being exasperated by contempt. Who therefore would not persevere, let him return : who hath disdained to stand, let him at least arise after falling. With how much love our Creator may await us, he indicateth : when he saith through the Prophet, I hearkened and heard : but they spake not aright, no man thinketh in his heart, and saith, What have I done ? Certainly we ought never to think evils, but because we were unwilling to have righteous thoughts : behold, the Lord still awaiteth that we may reconsider. See the bosom of such piety : consider the lap of mercy opened to us. Those

thinking evilly he hath lost : but he seeketh those thinking well. To yourselves therefore, most beloved brethren, bring back the eyes of the mind : and place before yourselves the penitential woman as an example for imitation. Lament the faults ye remember to have committed as much in your adolescence as in your youth : wash with your tears the stains of your manners and deeds. Let us now love the footsteps of our Redeemer : which we have despised by sinning. Behold, as we have said, the bosom of heavenly pity is opened to receive us : nor is the stained life in us despised. By the fact that we tremble at our defilement : we already agree inwardly in purity. When we return, the Lord mercifully embraceth us : because the life of sinners can no longer be judged unworthy of him, which is washed with tears, in Christ Jesus our Lord, who liveth and reigneth with him forever and ever, amen. But thou, O Lord, have mercy upon us.


Saint Mary Magdalene.

*Optimam partem adeptam.*

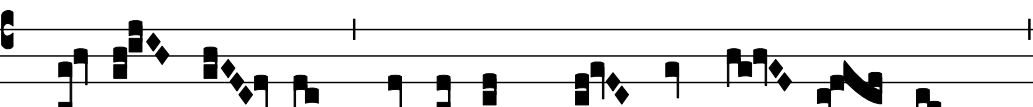
6. Resp.  
IV.




**A**v-ing obtained \* that good part from the Lord,



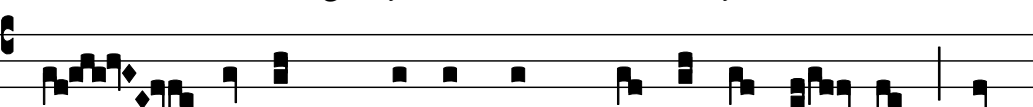
which thou hast chosen for eternal blessedness.




†Ho-ly Ma-ry, intercede for us little ones




celebrating thy solemnity. ✠. That we




may deserve the constant shower of remorse to



wash away the filth of our transgressions. †Ho-ly.



✠. Glo-ry be to the Father, and to the Son : and



to the Ho-ly Ghost. †Ho-ly.

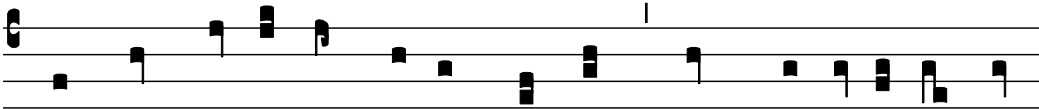
**C** *In the iij. Nocturn.*

*O certe precipuus Marie.*

7. Ant.  
VIII.i.



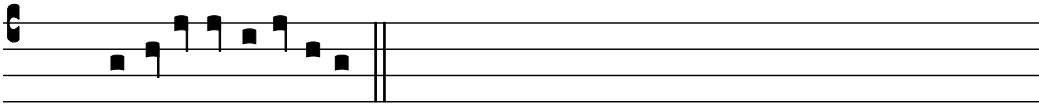
surely \* remarka-ble was the love of Ma-ry,



which, at the se-pulchre of the Lord, with the disciples de-



part-ing, be-liev-ing him ta-ken away, de- parted not.



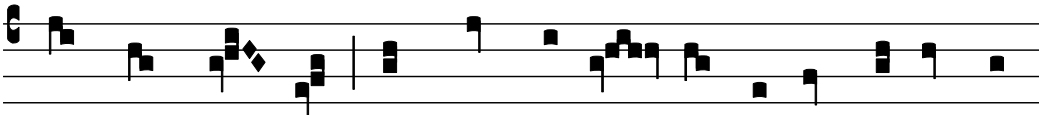
*Ps.* O sing unto the Lord. *j.* (96./xcv.) [338].

*Tulerunt Dominum, ubi posuerunt eum.*

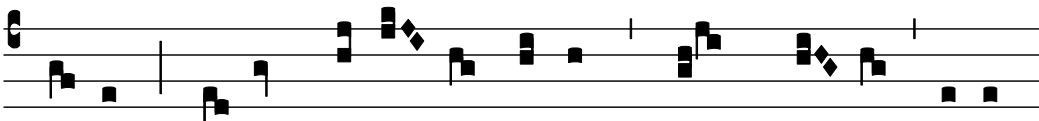
8. Ant.  
III.i.



Hey have tak-en \* away the Lord, where have they



laid him, tell me ? to whom repli- ed Je-sus, say-ing un-



to her : Ma-ry, She turn-ed herself : Touch me not, for I



Saint Mary Magdalene.



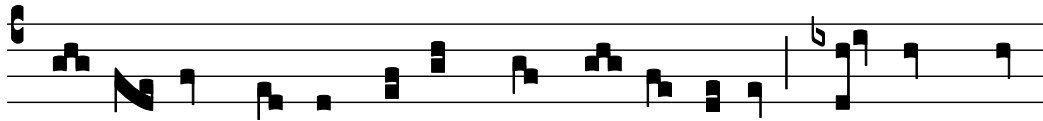
am not yet ascen-ded to my Father. *Ps.* The Lord is King.  
(97./xcvj.) [339].

*Celsi meriti Maria.*

9. Ant.  
IV.i.



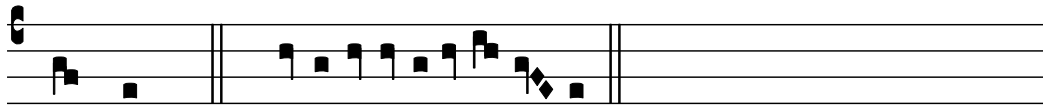
Ma-ry, \* of ex-al-ted me-rit, who me-ri-ted to be



the first of mor-tals to see the true Sun ris-ing : ob-tain that



he may make us to re-joice in the hea-vens at the sight of



his glory. *Ps.* O sing unto the Lord. *ij.* (98./xcvij.) [350].

℣. God shall give her the help of his countenance. ℟. God is in the midst of her, therefore she shall not be removed. *Let the Response be made privately.*

*According to Luke, vij. 36-50. Lesson vij.*



AT that time :  
One of the Pha-  
risees desired him  
that he would eat  
with him. And he  
went into the Pha-  
risee's house, and  
sat down to meat. And behold, a

woman in the city, which was a  
sinner, when she knew that Jesus sat  
at meat in the Pharisee's house,  
brought an alabaster box of ointment :  
and stood at his feet behind him  
weeping, and began to wash his feet  
with tears, and did wipe them with  
the hairs of her head, and kissed his

Saint Mary Magdalene.

feet, and anointed them with the ointment. And that which followeth.

*A Homily of Blessed Gregory, Pope. 35.*

**T**He tears of sinful Mary : whose stony breast do they not soften, as an example of penitence ? For she considered what she had done : and refused to moderate what she would do. She came in upon the banqueters, she came uninvited : she offered her tears during the dinner. We believe that this was that Mary : out

of whom Mark testifieth that seven devils were cast. Now by the seven devils : all vices are designated. For by the number seven : totality is represented. Mary thus had seven devils : she was full of all kinds of vices. But behold, because she was aware of the stains of her disgrace : she ran to the fountain of mercy to be washed clean. But thou, O Lord, have mercy upon us.

*Fragrans Jesus muneribus.*

7. Resp.  
VIII.

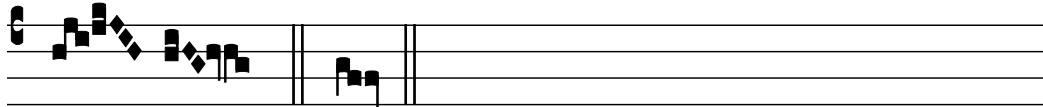


E-sus was fra- grant \* with the in- timate  
 gifts of Ma- ry, who with her whole heart unceas-ingly  
 a-nointed the sac- red feet with oint- ment. †Whence  
 for her offences she me-ri- ted complete  
 forgive- ness. ✎. May she dis- solve the filth of

Saint Mary Magdalene.



our sins by the most pi- ous interven-tions from the di-



vine fount. †Whence.

*Lesson viij.*

**A**T what then ought we to wonder, brethren ? At Mary's coming, or at the Lord's receiving ? Shall I say that he received, or that he drew her ? Better both drawing and receiving : because without doubt he drew her inwardly by his mercy, who received her outwardly through gentleness. This woman therefore, because she had previously been engaged in illicit acts, had shamefully furnished an ointment as a scent for her own flesh : this she now offered laudably to God. With her eyes she had lusted after earthly things : but now, chastising them in repentance, she wept. She had exhibited her hair for the beauty of her countenance : but with it she now wiped away her tears. She had spoken with a proud mouth : but in kissing the Lord's feet she fastened it to the feet of her Re-

deemer. As many delights therefore as she had in herself : she found as many ways of offering sacrifices. She therefore converted the number of her faults into the number of the virtues, that she might serve God wholly in penance : for whatever sin against God she had despised in herself. But the Pharisee, gazing at her, despiseth : and findeth fault not only with the sinful woman coming, but also in the Lord receiving. This Pharisee was in truth proud and falsely righteous in himself : he rebuked the sick woman on account of her sickness, and the Physician on account of his assistance, because he too was himself sick, of the wound self-exaltation, and was ignorant of it. But thou, O Lord, have mercy upon us.

Saint Mary Magdalene.

*Celsi meriti Maria.*

8. Resp.

II.



Ma-ry, \* of ex-alt- ed me- rit, who me-ri-ted  
to be the first of mortals on earth to see the true  
Sun ris- ing from the under-world. †Ob-tain by thy  
sacred prayers, that we may de-serve to re-joice with thee  
in the hea-vens, in the sight of his ma-jesty. ✎ Bring- ing  
a little of our burnt offer-ings be-fore the Lord, thou  
shalt ev-er be worthy to be a pi- ous sup- pli- cant.

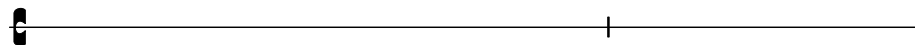

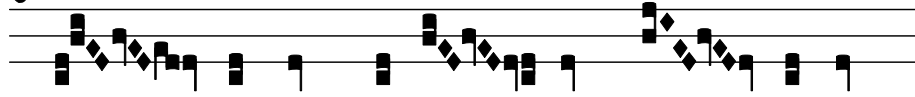
†Ob-tain.

*Lesson ix.*

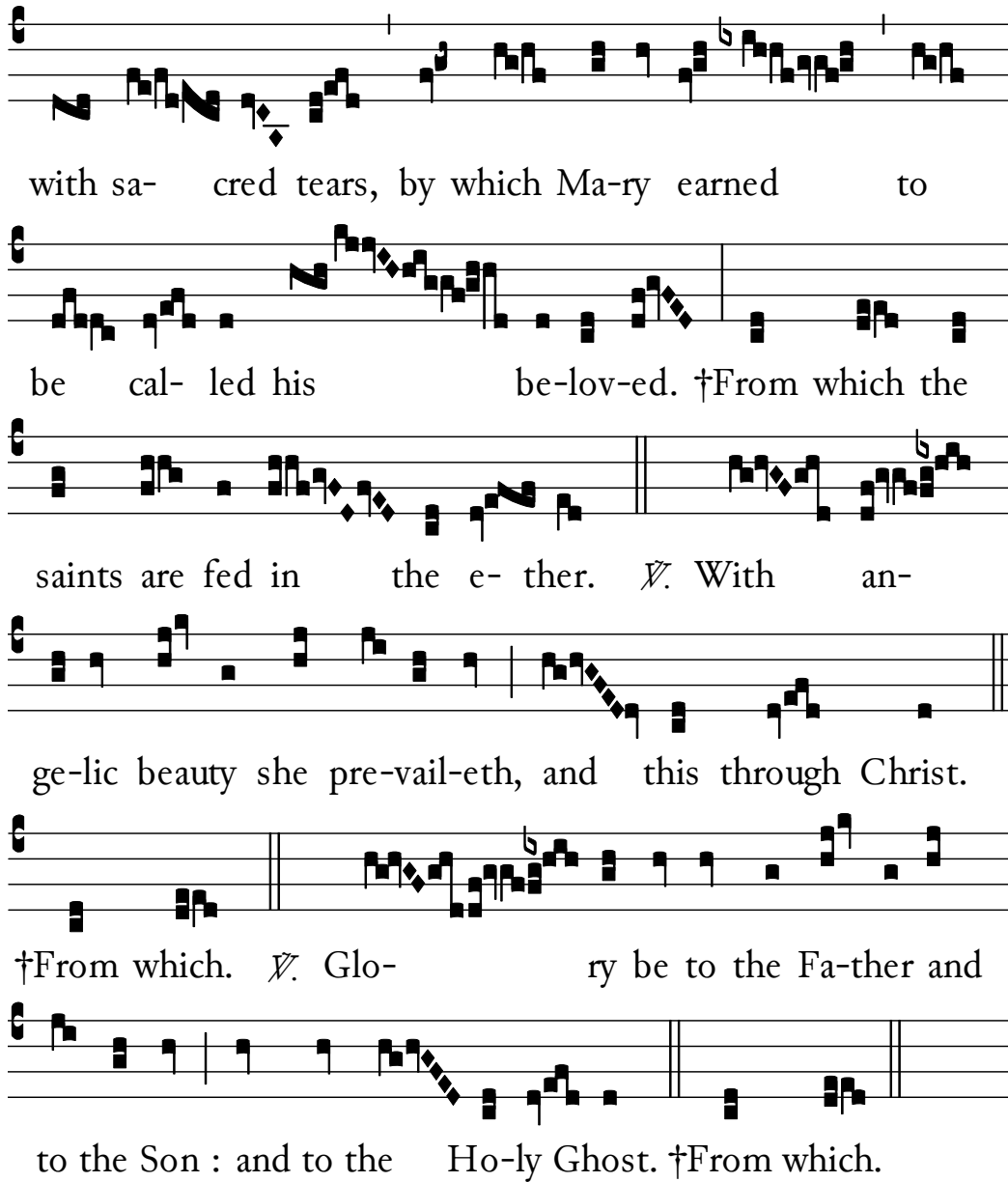
**T**herefore the good deeds of the sinful woman are enumerated for him, and the evils of the falsely righteous man are enumerated : and after the enumeration a sentence is added. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much. As if it would be said, She hath completely burned away the rust of sin : because she is mightily aflame with the fire of love. For what do we believe love to be but fire, and what fault but rust ? So much more, then, is the rust of sin consumed : as much as the heart of a sinner is consumed by the great fire of charity. Whom, on the other hand, dearest brethren, doth the Pharisee, presuming on false righteousness, represent, except the Jewish people ? Whom doth the sinful woman, coming and weeping at the Lord's feet, designate : except the

converted Gentile ? And she who came with the alabaster box poured out the ointment, stood behind him at his feet, watered his feet with her tears, wiped them with her hair : and ceased not to kiss those feet upon which she had poured and wiped. That woman therefore, hath portrayed us : if after our sins we return to the Lord with our whole heart, if we imitate her repentance with mourning. For what is expressed by ointment : except the aroma of a good reputation ? Whence also Paul saith, We are unto God a sweet savour of Christ in every place. If, therefore, we do right works, by which we may sprinkle the fragrance of the savour of a good reputation : what is it that we pour out on the body of the Lord except ointment ? But thou, O Lord, have mercy upon us.

*O felix sacrorum.*

9. Resp.   
 I.    
 happy \* wa-ter- ing of the feet

Saint Mary Magdalene.



with sa- cred tears, by which Ma-ry earned to  
be cal- led his be-lov-ed. †From which the  
saints are fed in the e- ther. ∕. With an-  
ge-lic beauty she pre-vail-eth, and this through Christ.  
†From which. ∕. Glo- ry be to the Fa-ther and  
to the Son : and to the Ho-ly Ghost. †From which.

*Before Lauds.*

∕. Mary hath chosen that good part.

℞. Which shall not be taken away from her.

At Lauds.

*Laudibus excelsis.*

1. Ant.  
III.i.



He whole world ex-ult-eth \* with high prais- es in



the so-lemni-ty of Ma-ry Magda- lene. *Ps.* The Lord is King.  
(93./xcij.) [53].

*Pectore sincero Dominum.*

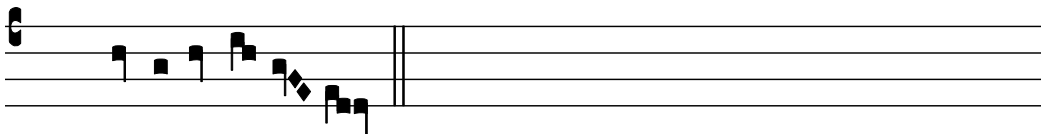
2. Ant.  
IV.ii.



A- ry, \* con-cealing a heart sincere for the Lord, a-



nointed, cleansing herself with the ho-ly stream of baptism.



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

*Sustolle Maria supplicum.*

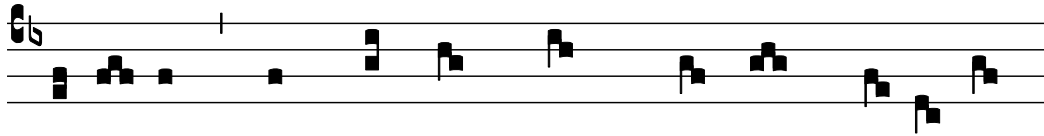
3. Ant.  
VI.



Ift up, \* O Ma-ry, to the heavens the prayers of



Saint Mary Magdalene.



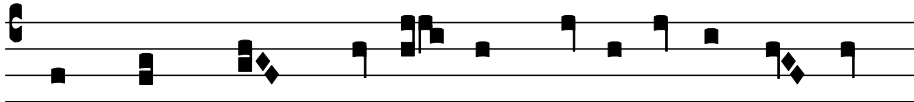
suppli- ants, for whose own crimes thou didst me-rit to



be washed with tears. *Ps.* O God, thou art my God. (63. &. 67./  
lxij. &. lxvj.) [55].

*Quo tecum captent.*

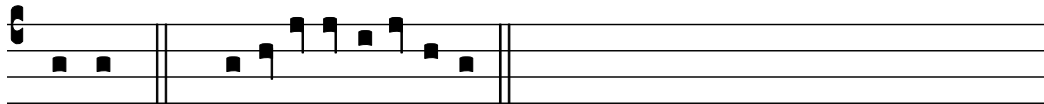
4. Ant.  
VIII.i.



Here with thee \* the gifts of the e-ternal kingdom



may entice : be-seech Christ for thy servants, O pi-ous



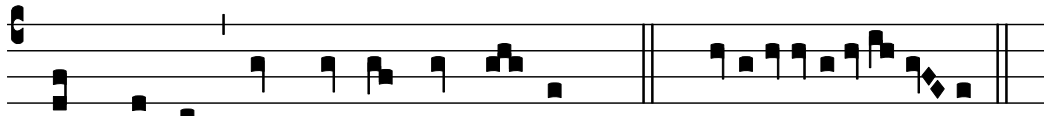
Ma-ry. *Ps.* O all ye works. (*Daniel iij.*) [56].

*Intercede supplicans.*

5. Ant.  
IV.i.



N-tercede, \* suppli-cat-ing constantly for us the



Lord Je-sus, O Ma-ry Magda- lene. *Ps.* O praise the Lord.  
(148-150.) [58].

*Chapter.* Who can find a virtuous woman ? as above at First Vespers. {916}.

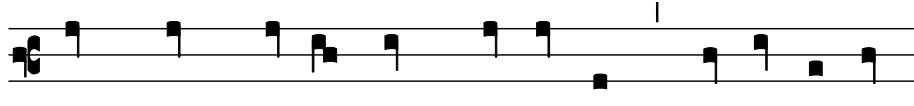


Saint Mary Magdalene.

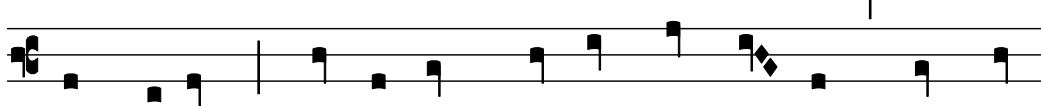
*O Maria noli flere.*

Hymn.

II.



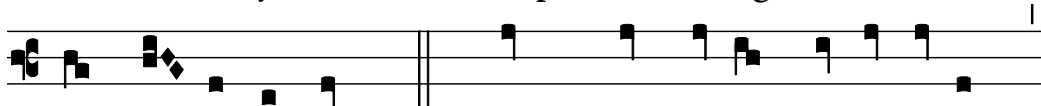
WEEP not, Ma-ry, weep no longer, \* nor a-nother



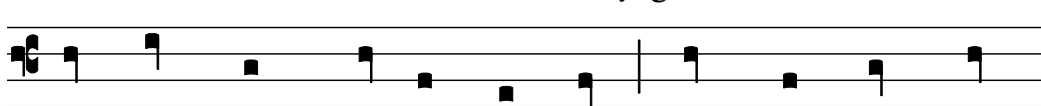
seek to find ; Here indeed the Gard'ner stand-eth, Gard'ner



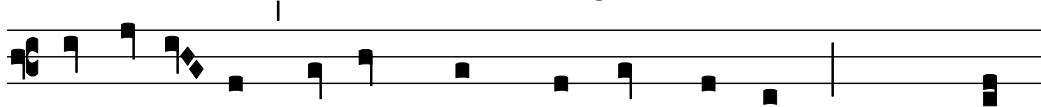
of the thirsty mind : In the spi-rit's inner garden seek that



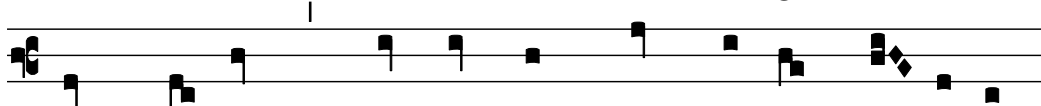
Gard'ner ev-er kind. 2. Whence thy grief and lamentation ?



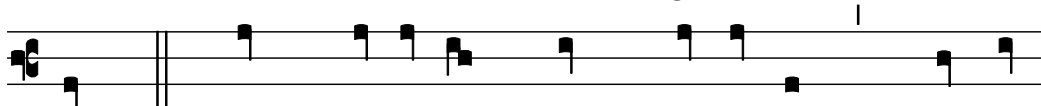
Lift, faint soul, thy heart on high, Seek not memo-ry's



conso-la-tion, Je-sus whom thou lov'st is nigh ; Dost thou

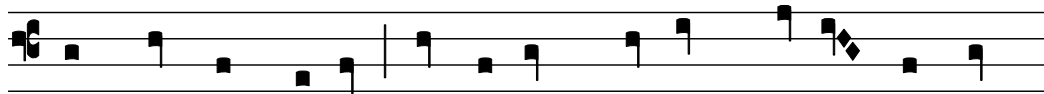


seek thy Lord ? Thou hast him, though unseen by human

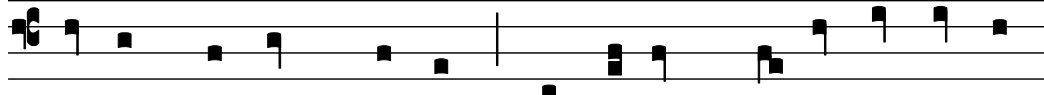


eye. 3. Whence thy sorrow, whence thy weeping ? True the

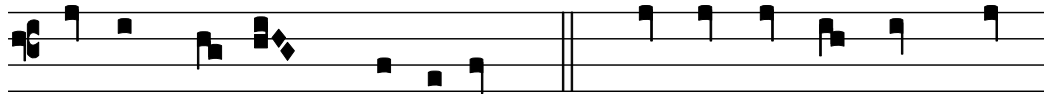
Saint Mary Magdalene.



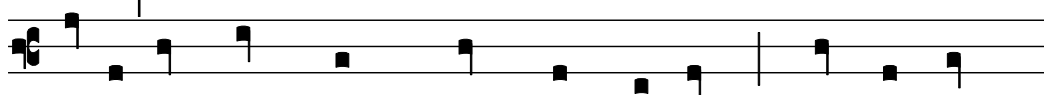
joy thou hast within ; Undiscerned a-bides within thee balm



to heal the wounds of sin : 'Tis within, why wander vainly,



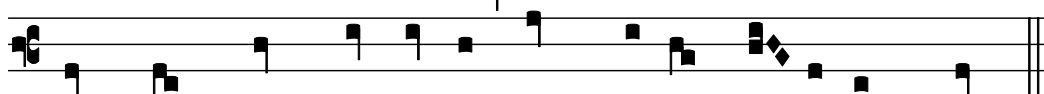
seeking langour's me-di-cine ? 4. Now I wonder not, thy



Master if thou know'st not while he sows ; For his seed,



the word e-ter-nal, unto fulness in thee grows ; 'Ma-ry,'



saith he, thou, 'Rabbo-ni,' and the soul her Saviour knows.



5. Thou didst wash the feet of Je-sus, thee the Fount of grace



did lave ; May we, by that dew's refreshment, which to



thee remission gave, Share his glo-ry, whom thou sawest,

Saint Mary Magdalene.



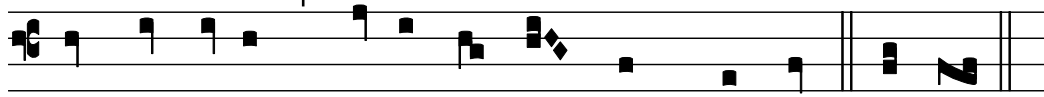
ris'n a Vic-tor from the grave. 6. Glo-ry be to God, and



honour, who did Ma-ry's tearful plea Prize more highly than



the banquet of the wealthy Pha-ri-see : Sinners, here his



grace foretasting, shar-ers of Life's feast may be. Amen.

℣. Her sins, which are many, have been forgiven.

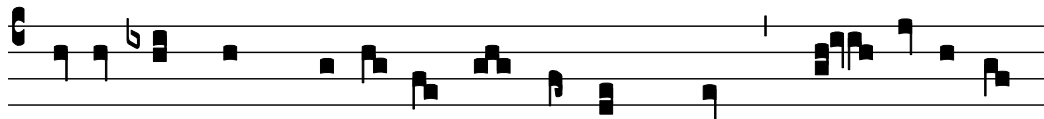
℟. For she loved much. *Let the Response be made privately.*

*O mundi lampas.*

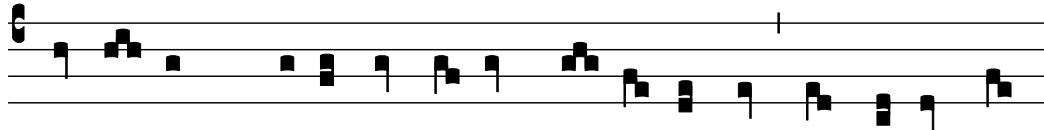
Ant.  
IV.i.



lamp \* of the world, and shin-ing pearl, who,



by announc-ing the re-sur-rec-tion of Christ, who me-ri-ted

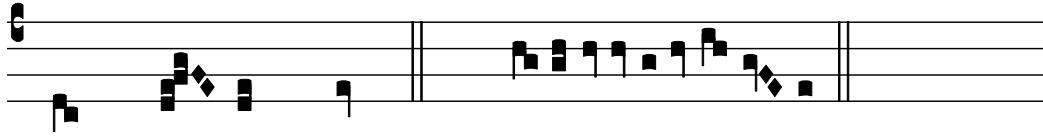


to be- come the a-postle of the a-postles, O Ma-ry Mag-

Saint Mary Magdalene.



da- lene : ev-er pi- ous advo- cate, entreat for us to



God, who chose thee. *Ps.* Blessed be the Lord. 60\*.

*Prayer.* Grant unto us, most merciful Father. {922}.

*Memorial of Saint Wandrille.*

*Ant.* Well done, thou good. *in the Common.* [1063].

℣. The righteous shall blossom. [1063].

*Prayer.* O God, by whose grace. *as above.* {922}.

¶ *At j.*

*Ant.* The whole world exulteth. *as above, j. of Lauds.* {945}.

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

*Ant.* Thee they rightly praise. [118].

*Ps.* Quicunque vult. [119].

¶ *At iij.*

*Ant.* Mary, concealing a heart. *ij. of Lauds.* {945}.

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

*Chapter.* Who can find a virtuous woman ? {917}.

*The Responsories and Versicles from the Common of One Virgin are sung at all the Hours.* [1155].

¶ *At vj.*

*Ant.* Lift up, O Mary. *ij. of Lauds.* {945}.

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

*Chapter. Proverbs. last. xxxj. 17.*

**S**He girdeth her loins with strength, and strengtheneth her arms : she perceiveth that her mer-

chandise is good : her candle goeth not out by night. *R.* Thanks be to God.

¶ *At ix.*

*Ant. Intercede. v. of Lauds. {946}.*

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

*Chapter. Proverbs. last. xxxj. 30.*

**A** woman that feareth the Lord, she shall be praised : give her of the fruit of her hands, and let her

own works praise her in the gates. *R.* Thanks be to God.

¶ *At Seconds Vespers.*

*Ant. The whole world exulteth. j. of Lauds. {945}.*

*Ferial Psalms.*

*Chapter. Who can find a virtuous woman ? {917}.*

*Hymn. Weep not, Mary. {947}.*

*V.* Her sins, which are many, have been forgiven.

*R.* For she loved much. *Let the Response be made privately.*

*Inclita sancte Marie.*

Ant.  
I.v.



Ow may the glo-rious \* re-membrance of ho-ly

Ma-ry Magda- lene Be tak-en up by Mother Church pi-

Saint Mary Magdalene.

ously, with joy se-rene : Hail, thou saint by God's bes-  
towing, Hail, sweet maid, with kindness glowing, Pro-cure  
of us the blessedness That thou in glo- ry dost possess.

*Ps.* My soul doth magnify. 53\*.

*Prayer.* Grant unto us, most merciful Father. *as above.* {922}.

¶ *Memorial of Saint Apollinaris, Martyr.*

*Ant.* This is indeed a martyr. *in the Common.* [894].

℣. Thou hast crowned him. [893].

*Prayer.*

¶ Et the votive anniversary, O Lord, of blessed Apollinaris thy martyr (and bishop) ever continue with us : whereby it may and both

infuse us with the joy of his glorification, and render us acceptable unto thee. Through Jesus Christ.

## ¶ *Saint Apollinaris, Martyr.*

(xxiiij. July.)

*Let three Lessons be made with the Prayer as above. {952}.*

*Lesson ij.*

**B**lessed Apollinaris followed Peter the apostle from Antioch, and was ordained by the same bishop at Rome : he was directed to Ravenna. While he was preaching the word of the Lord, he was seized by the pagans : and for a long time was beaten with clubs, and his bare feet were laid upon burning

coals, and thence he was expelled from the city. But not far from the wall the Christians had a cottage where he celebrated masses : to be sure he baptized in the sea. There those fearing God : ministered to him of their means. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**A**fter many years, however, he also went to Emilia, preaching the word of the Lord : and performing many mighty works in the name of the Lord Jesus Christ. And so, after the third year, he returned to Ravenna. Then, after some days, a sedition arose suddenly in the city, and with pagans rushing in, he was led bound to the forum : and there he was wounded. From thence the chief priests of the capitol demanded : that he be led to the temple of Apollo.

And when he was come, having given a prayer : the image was broken, and the temple was destroyed. Therefore, by order of the emperor, he commanded holy Apollinaris to be presented to him. Which being heard, he was delivered into the custody of a certain centurion : a secret Christian. Who in the middle of the night released him that he might flee. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**A**nd when it had become known to the pagans that Apollinaris had fled, they followed him, and laid

hold of him not far from the gate : where it was reckoned he was killed. From thence he was obtained by his

Saint Apollinaris, Martyr.

---

disciples : and was brought to a village named Leprosi. And for seven days he survived : admonishing the church not to depart from the faith of Christ. And thus the most glorious martyr Apollinaris, dying in the praise of Christ : was buried under the ground outside the wall in a stone

coffin. He ruled the church for twenty-eight years : one month, and four days. He suffered in the last martyrdom under Vespasian Caesar and the patrician Demosthenes : on the tenth of the Kalends of August. But thou, O Lord, have mercy upon us.

*And the rest from the Common of One Martyr and Bishop. [940].*



## ¶ *Saint Christina, Virgin and Martyr.*

(xxiv. July.)

*Prayer.*

**L**et blessed Christina thy virgin and martyr, O Lord, implore pardon for us : who hath ever been pleasing to thee, both through the

merit of chastity and the shewing forth of thy power. Through Jesus Christ.

*At Matins let three Lessons be made with a Nocturn on account of the Vigil, and all the rest is made of the Virgin until the Mass which shall be of the Vigil.*

*Lesson j.*



Here was in the time of the Emperor Diocletian a certain sacred and most noble virgin of Tyre, about twelve years of age, named Christina : very wise and God-fearing. She had a father, Urban by name, who was of a noble family, a worthy military commander, but a persecutor of Christians and cruel. To be sure her mother was of the race of the emperors : and was herself a pagan. Now her father built a lofty tower, in which he established his daughter with twelve maidens, and he also made golden gods that she would worship, that she might not go out into public : lest her beauty should be seen by the people. She, taking the incense, which she had received to be offered to the idols, and storing it in an aperture, did not offer it to the

idols for seven days. Which time being completed, the girls said to her, Our lady, why dost thou worship a God whom we know not ? Urban entering in the meantime, said to her, My daughter, why dost thou not approach the gods according to thy custom ? Christina answered, Why dost thou persuade me to worship gods which neither see, nor hear, nor understand ? On hearing these things, her father was troubled : and hastening to her, he kissed her. Christina cried out, Do not defile my mouth. Afterwards, when holy Christina had prayed : an angel came from heaven and stood before her face : and said, Virgin Christina, act manfully, for thou must be heard in the presence of three judges. And taking her : he prayed over her head, and

sealed her in Christ. And Christina, turning, found bread as white as milk : and sweeter also than honey, and the honey-comb. And taking it, she glorified God, saying, I thank thee, O

Lord, who hast given me bread. For it is twelve days : since I ate bread. But thou, O Lord, have mercy upon us.

*Lesson ij.*

**N**ow when it was late : she took away her father's gods, and exposed them by the third stair, and cast them into the street, and immediately untying her sash, she bound it to the window, and coming down into the street, having gathered together the pieces of her father's gods, she gave them to the poor. And returning again, she ascended to her window by her sash. Now when morning was come, the father going in : found not his gods. And calling the maidens, he said, Where are our gods ? They said, Thy daughter hath broken them. Hearing these things : he slapped holy Christina in the face : but ordered the maidens to be beheaded. To whom Christina said, Without cause thou killest innocent souls. Then the father ordered her to be beaten with rods, and an iron collar to be put upon her neck, and chains on her hands and feet : and to be led and shut up in prison. When the mother had heard of her daughter : she went to the prison, weeping and

saying, My daughter, have mercy on thy mother. Christina said, Why dost thou call me thy daughter ? Knowest thou not that I have the name of the Lord Jesus Christ ? He is my father and my mother. Then the sorrowful mother went : and reported to her father what she had heard. Who ordered her to be hanged on a rack : and her sides to be scraped with claws. Who, while she was being scraped, took the flesh from her body : and cast it in her father's face, saying, Eat the strength of thy body. The father being angry, ordered an iron wheel to be brought and a strong fire to be set under it : and he ordered her to be poured over with oil. And when Saint Christina had prayed : the fire suddenly sprang out and burned more than one thousand five hundred men serving the idols. Then her father ordered her to be taken back to the prison. And there angels appeared unto her, bringing her food : and tending her wounds. But during the night Urban ordered a stone to be

fastened to her neck : and that she be thrown into the depths of the sea. And when she was cast away, immediately a chorus of angels received her and she walked with the angels upon the waters. And, behold, she saw the glory of God coming : and a crown placed upon her head, and she was clothed with a purple robe. And the Saviour coming, said unto her, Christina, be strengthened. For I am thy Saviour, whom thou lovest with all thy heart. And she was baptized in the sea. And coming out of the

sea : she went into her father's house. And when morning was come : Urban found his daughter praying, and being terrified, he threatened his servants, and ordered her to be shut up in prison until another day, intending to put her to death with the sword. But Christina prayed, saying, Lord Jesus Christ : repay Urban according to what he hath done to me. Now that same night Urban gave up the ghost with great suffering. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**N**ow after some time had passed : another judge by the name of Zion, coming into the city, having brought her before him, ordered her to be beaten with rods. Then he ordered a frying pan to be put on the fire : and pitch and resin and oil to be put into it. And he stationed four soldiers with iron rods who might turn her about, being placed in the frying pan. Christina, however, hastening up to the pan, climbed in : resting upon it as if upon the dew. Then Zion commanded her head to be shorn, and burning coals to be placed upon it : and he commanded that all the women should see the fear and shame of the

girl's body. And when they had seen : they cried out to the judge, saying, Thou art an unjust judge. Then the judge said to her, Christina, let us go into the temple and worship the great god Apollo. When she went in and had prayed : the idol fell into dust, and on that day about three thousand souls believed. The judge was truly terrified : he fell down and gave up the ghost. After whose death, another judge named Julian came to Tyre : and ordered her to be brought forth out of prison. Who when she was not willing to sacrifice : ordered the furnace to be kindled, and her to be put inside. She, fixing the sign of the cross on her forehead : went into

the furnace together with the angels, praising and glorifying God. To whom Julian said, What is it, Christina, that thy arts magically prevail, so that the fire doth not harm thee? She answered, I shall trust in the Lord : I shall not be afraid of what man may do to me. Being angry, Julian commanded the snake-keepers to bring two horned asps and two serpents, which he ordered to be laid upon the holy girl. And hastening to her, they embraced her feet, and with their tongues they wiped away the sweat of her distress. And turning upon the snake-keepers : they slew them. Then holy Christina, having repulsed the serpents : prayed, saying, O God, who hast raised Lazarus from the dead, raise up these men, that all who see may glorify thy name. And there came a voice from heaven, saying, Christina, be of good heart : whatever thou askest of me, it shall be given unto you. And the virgin, going forth beside the dead : signed them, saying, In the name of Jesus Christ, arise. And immediately rising up : they fell down at her feet, giving thanks to God. Julian said to the blessed virgin, Thou hast now shewn all thy magical arts : come, and convert thyself to the gods. But she said, Thou fool, thine

eyes have not reflected upon the mighty works which God hath done. Julian, being moved to anger : ordered her breasts to be cut off. To whom she said, Julian, thou hast ordered my breasts to be cut off : but look, for instead of blood, milk cometh forth. Then the judge ordered her tongue to be cut off. Holy Christina prayed, saying, Lord Jesus Christ : command my course to be consummated. And a voice came from heaven, saying, Thou hast laboured and endured many things for my sake : come now, for the gates of heaven are opened unto thee. After this voice, when her tongue was cut off, she took part of her tongue and cast it into the face of the judge, and it struck his eye and blinded him, saying, Julian, thou hast cut off my tongue : because it blessed the name of God. But the word of the Lord coming into thy face : hath extinguished thy light. Then Julian ordered the hunters : that she should be killed. And striking her in the side : they went their way. And holy Christina prayed, saying, O Lord, receive my spirit in peace. And saying this, she gave up the ghost. And immediately Julian began to be tormented by the most cruel pain : and he gave up the ghost. Now this

Saint Christina, Virgin and Martyr.

---

holy virgin suffered during the times  
of the Emperor Dioclecian, under her  
father Urban, with Zion and Julian  
making judgment, in her fourteenth

year : by whose venerable intercession  
may she obtain for us everlasting joys  
from the Lord. But thou, O Lord,  
have mercy upon us.

*The rest from the Common of One Virgin and Martyr. [1155].*

## ☩ *Saint James, Apostle.*

(xxv. July.)

*Double Feast, Nine Lessons.*

*At First Vespers and at Matins and the rest, of the Common of One Apostle with this Hymn at Vespers.*

*Bina celestis.*

Hymn.

I.



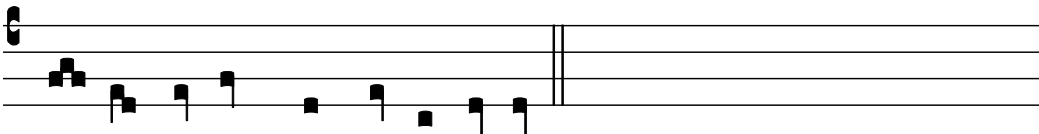
Win lamps, a-dorning heav'n's e-ternal pa-lac-es,



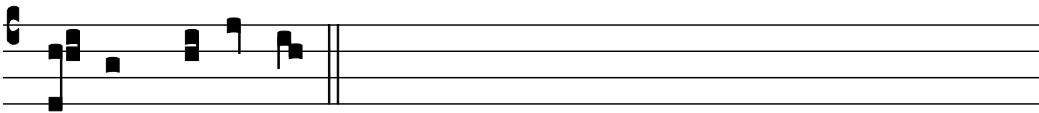
\* James, with thy bro-ther John, di-vine E-vange-list! En-



treat that pardon for his lowly suppli-ants, Which Christ hath



free-ly promis'd to the pe-ni-tent.



Mo-narch of a-ges. [845].

*And in this let be sung these saints. (in the Common.).*

*Prayer.*

**B**E thou, O Lord, the Sanctifier  
and Protector of thy people,

that under the protection of thy  
apostle James, they may both please

thee in their conduct, and serve thee  
in quietness (of mind). Through

Jesus Christ.

¶ *On the same day let a Memorial be made of the Martyrs Christopher and Cucuphas.  
If this Feast should fall on a Sunday let a Memorial be made of the Martyrs in silence  
with a Memorial of the Sunday and of the Trinity at j. Vespers and at Matins and at  
Mass. Whatever other feria should fall, let a Solemn Memorial be made of the Martyrs  
at First Vespers and at Matins and at Mass. In the same way let the Feast of Saint  
Bartholomew, Saint Augustine, Doctor, Saint Matthew, Apostle and the like be made  
when they fall on a Sunday.*

*Ant.* In the heavens rejoice. *in the Common.* [964].

*℟.* Be glad, O ye righteous. [963].


*Prayer.*

Ⓜ God, Creator and Ruler of the  
world, who hast consecrated  
this day by the passion of blessed  
Christopher and Cucufatus, thy  
martyrs : grant that all of us who

venerate the merits of their mar-  
tyrdom may by their intercessions be  
delivered from the eternal fires of  
hell. Through Jesus Christ.

### ¶ *At Matins.*

*First Lesson.*

 Ames, the apostle of our  
Lord Jesus Christ, brother  
of blessed John the Evan-  
gelist : visiting all Judea, and ad-  
vancing through the synagogues,  
shewed from the Holy Scriptures that  
all things which had been foretold by  
the prophets were fulfilled in the  
Lord Jesus Christ. Now Hermoge-  
nes, a certain sorcerer, sent his dis-

ciple Philetus with some of the  
Pharisees to James : endeavouring to  
assert that Jesus Christ, whose apostle  
he claimed himself to be, was not the  
Son of God. But James, acting confi-  
dently in the Holy Ghost, disproved  
all his assertions, shewing from the  
Holy Scriptures that this one was  
truly the Son of God. But thou, O  
Lord, have mercy upon us.

*Lesson ij.*

{961}

**N**ow returning to Hermogenes, Philetus said to him, James, who hath professed himself to be the servant of Jesus Christ : knoweth that he cannot be overcome. For I saw him perform many miracles in His name. He also retaineth all the Holy Scriptures in memory, from which he sheweth that there is no other Son of God : except him whom the Jews crucified. Let my counsel therefore please thee : and come to him, and beseech him for pardon. But if thou do not thus : know thou that I am returning to him : and I shall ask that I may merit to be his disciple. Hermogenes, filled with jealousy, bound Philetus so that he could not move himself, and said to him, Let us see if

James can release thee from these bonds. But he sent hastily to James : reporting to him. Who immediately sent his handkerchief to him, saying, Let him take it and say, The Lord Jesus raiseth up those who are cast down, and looseth them that are fettered. Which when he had done : the sorcerer, immediately freed from the bonds, came running to James. Now the sorcerer, being grieved : sent demons after him, saying, Go and bring James himself to me, with Philetus, that I may take vengeance on them. Who when they had come : began to shriek in the air over the apostle. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**A**nd when the apostle knew the cause : he said to them, I charge ye in the name of the Father, and of the Son, and of the Holy Ghost, that, returning to Hermogenes himself, you would not injure him : but bring him bound unto me. And so when Hermogenes was brought to the apostle, with his hands bound by the demons, while he was standing before him : the apostle said to Philetus, That ye may acknowledge that this is the school of my Lord Jesus Christ,

that men may learn to render good for evil : he himself that hath bound thee, loose thou him. Which when he had done : the apostle said to him, Go free and wheresoever thou wilt. For it is not our discipline : that any should be converted unwillingly. And Hermogenes, going away to his house, took all his books, and sank them in the sea : and returning, he took hold of the apostle's feet, beseeching him and saying, Deliverer of souls, receive me a penitent : whom



thou hast hitherto endured envying. The apostle therefore, receiving him and confirming him in the faith of the Lord : rendered him so perfect in

the fear of God, that through him indeed very many mighty works were wrought by the Lord. But thou, O Lord, have mercy upon us.

*Lesson iiij.*

**T**He Jews therefore, seeing that the apostle had thus converted the sorcerer whom they thought invincible : the Pharisees, having made a sedition, said to James, To what purpose do ye preach Jesus, the man whom we all know was crucified ? Then James, filled with the Holy Ghost, began to shew them how the incarnation of the Lord, his passion and resurrection, and his ascension

into heaven, foretold by the prophets so many times, had been fulfilled in the Lord Jesus Christ : so that all who heard cried out with one voice, saying, We have sinned, we have done amiss, tell us what shall we do. To whom the apostle saith, Men and brethren, believe and be baptized, and : all your sins shall be blotted out. But thou, O Lord, have mercy upon us.

*Lesson v.*

**B**Ut the high priest Abyathar, seeing that so many people believed, being filled with zeal, stirred up a most grave sedition : so that, casting a rope around his neck, they brought him to the palace of Herod the King. Now Herod, desiring to satisfy them, ordered him to be beheaded. While he was being led away : a certain paralytic began to cry out to him, Holy James, apostle of Jesus Christ : deliver me from the pains by which my limbs are tormented. To whom the apostle said,

In the name of my crucified Lord Jesus Christ, arise healthy : and bless thy Saviour. Who immediately arose : and began to run about with joy, and to bless the name of the Lord Jesus Christ. And a certain Pharisee, Josias by name, who had put the rope around the apostle's neck : seeing the miracle which had been done, cast himself at his feet, saying, I beseech thee to grant me pardon, and to make me a partaker of the holy name. But thou, O Lord, have mercy upon us.

*Lesson vij.*

**N**ow the Apostle, understanding his heart to have been visited by the Lord, said to him, Dost thou believe that Jesus Christ the Lord, whom the Jews crucified, is himself the true Son of God? Josias said, I believe, and this is my faith from this hour: that he is the Son of God. Upon hearing this, the high priest Abyathar made him to be held, and said to him, If thou dost not depart from James, and curse the name of Jesus Christ, thou shalt be beheaded with him. Josias said to him, Cursed be thou, but be the name of the Lord Jesus Christ, whom James preacheth, blessed for ever. Abyathar the high priest, having sent a report of Josiah to Herod, obtained that he should be beheaded with James. And when they were come to

the place: the apostle said to the executioner, Let water be given to us. And when a pitcher full of water had been brought, the apostle said to Josiah, Dost thou believe in the name of our Lord Jesus Christ, the Son of the living God, and in the Father and the Holy Ghost? And when Josias answered, I believe: the apostle poured water upon him, and said to him, Give me the kiss of peace. And having kissed him: he laid his hand on his head, and blessed him, and made the sign of the cross on his forehead: and thus, being perfect in the faith of our Lord Jesus Christ, becoming a martyr with the apostle, he proceeded with him to the Lord, to whom be honour and glory for ever and ever, amen. But thou, O Lord, have mercy upon us.

*The Gospel According to Matthew. xx. 20-23. Lesson vij.*



**A**T that time: The mother of the Zebedee's children came to Jesus with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two

sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. And that which followeth.

*A Homily extracted from diverse  
Treatises.*

**W**Hence did this woman have occasion to ask for glory and dignity from the Lord for her children, who had foretold nothing of

the glory of the kingdom, but only of the punishment of his passion ? For he had predicted to his disciples that he would go up to Jerusalem : to be betrayed, to be condemned to death, to be mocked, to be scourged, and to be crucified. But for this reason she was incited to claim the dignity for her children : because after all those

things the Lord had said, And the third day he shall rise again. For the woman thought that after his resurrection the Lord would reign on earth bodily, and would distribute earthly dignity to his chosen people. But thou, O Lord, have mercy upon us.

*Lesson viij.*

**S**He therefore, excited by a woman's eagerness, approached the Lord : begging him that after his resurrection he might give her children the power to sit, one on the right and the other on the left. For what the Lord asketh, and he answereth the petitioner by asking : What wilt thou ? cometh not from ignorance, but from dispensation, so that through her petition, when uttered in the hearing of others, he might have the opportunity of answering and teaching : whence out of an innumerable multitude, Who touched me ? and of Lazarus, Where have ye laid him ? And the Lord answering, said, Ye know not what ye

ask. The mother had indeed asked, but the Lord rebuked the disciples : because he understood, through the power of his divinity, that the petition which the mother had brought with her, had come down from the persuasion of her children. And it is no wonder if the Lord should say to these two disciples, Ye know not what ye ask : when the Evangelist speaketh of Peter the Apostle, for he wist not what he said. Are you able to drink the cup that I shall drink of ? He specifieth by name the cup and of baptism, according to another evangelist : and indicateth the passion. But thou, O Lord, have mercy upon us.

*Lesson ix.*

**T**He Lord therefore asketh if they could drink the cup which he himself was about to drink : that

is, if they could suffer the same passion which he was about to suffer for them. In which words it is plainly

shewn that the suffering is first endured : and then one arriveth at kingdom. Ye shall indeed drink of my cup, that is, ye shall suffer my passion. What is being asked : how shall it be understood ? Of James, whose feast we celebrate this day, because he himself drank the cup of the Lord : there is no doubt, because on this very day he was beheaded by Herod, and was consummated by martyrdom. But of John there is a doubt : seeing that he did not end this life by the penalty of martyrdom. However, although he himself may not have passed from this world through the shedding of blood : yet he drank of the Saviour's cup, for he was cast into a cauldron of boiling oil

by the impious Emperor Domitian, and he drank poison before Aristodemus, the chief of the high priests, and remained unharmed, and he is also read to have been scourged with the other apostles. And granted that he did not end his life through pain and the shedding of blood : he nevertheless drank the cup of the passion, because his soul and will were always ready to endure passion. To sit on my right hand, and on my left, is not mine to give : that is, to such as you are now, to the arrogant and proud. Be ye therefore first of all humble : that in the kingdom ye may be ordered to become counsellors. But thou, O Lord, have mercy upon us.

*The rest from the Common of One Apostle.* [843].

*At Second Vespers let all be made of Saint James with the R̄. The fellow-citizens. ix. in the Common.* [861].

*With a Memorial of Saint Anne.*

## Saint Anne, Mother of Mary.

(xxvj. July.)

At Vespers.

Where however the Church is dedicated in honour of the same, Vespers of the same shall be this way, with a Memorial of Saint James.

On the Ferial Psalms.

*Felix Anna ceta mundicie.*

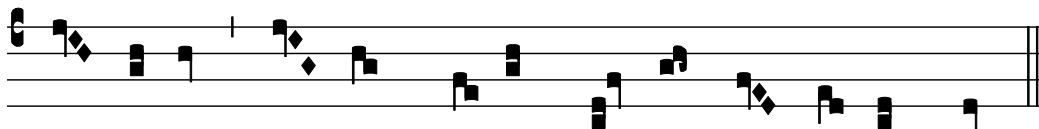
Ant.  
I.ii.



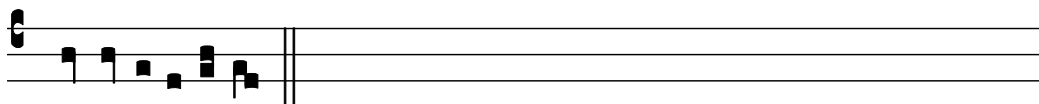
Blessed \* Anne, thou temple of pu-ri-ty, Light of



na- tions, vessel of cle-mency : Hope of heaven, Gateway of



ecs-ta-sy, To God's fa-vour let us commended be.



S. A. E.

*Ferial Psalms.*

*Chapter. Proverbs. final xxxj. 10.*

**W**ho can find a virtuous woman ?  
for her price is far above rubies :  
the heart of her husband doth safely

trust in her, so that he shall have no  
need of spoil. *R.* Thanks be to God.

*R.* Worthy art thou. *below, vj. of Matins.* {985}.

Saint Anne, Mother of Mary.

*Ave mater Anna.*

Hymn.

I.



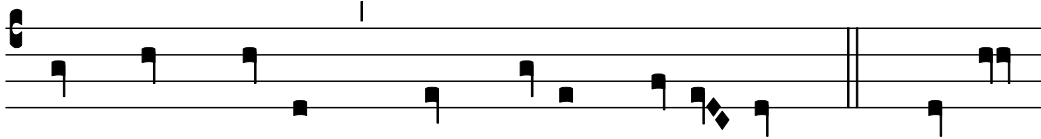
Nna, mother fairest ! \* Stem that honey bar-est !



Matron Saint, excell-ing All in wedlock dwel- ling. 2. Hail !



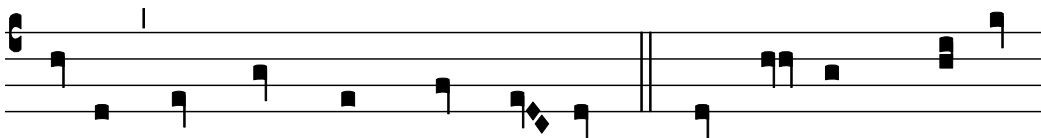
whose daughter lowly Bare the Child most ho-ly, Who the



heav'n o'ersway-eth, Whom the earth obey- eth. 3. Who-so



gladly blesseth And thy worth confes-seth, Christ's almighty

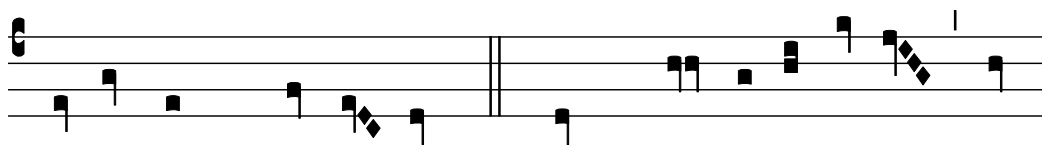


power Him with bliss shall dow-er. 4. Be thy prayer pre-vail-



ing, Made with power unfail-ing, That we find e-ternal

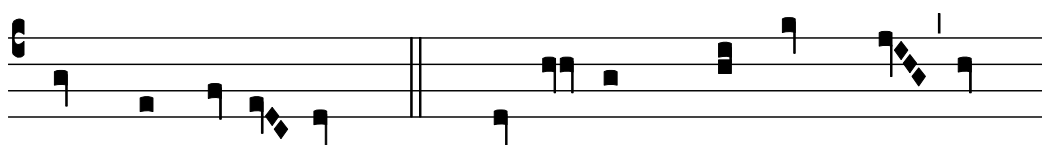
Saint Anne, Mother of Mary.



Joy in realms su-per-nal. 5. Thou, who Ma-ry bar-est, Her



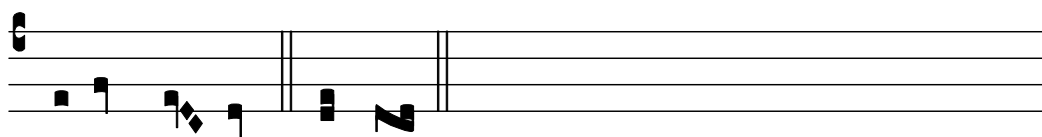
pe-ti-tion shar-est ; Christ that pleading priz-eth, Which



from both a-ris- eth. 6. Three in One, we bless thee ; One



in Three confess thee ; Laud to Father rais-ing, Son and



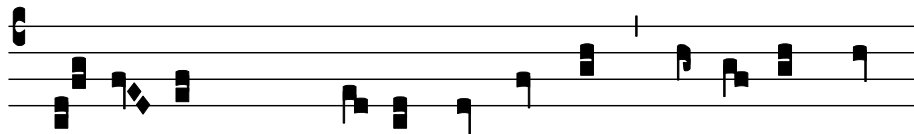
Spi-rit prais-ing. Amen.

∅. Full of grace are thy lips.

℞. Therefore God hath blessed thee for ever. *Let the Response be made privately.*

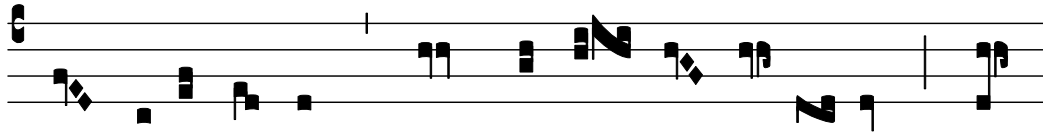
*Hec est radix Anna.*

Ant.  
I.vi.

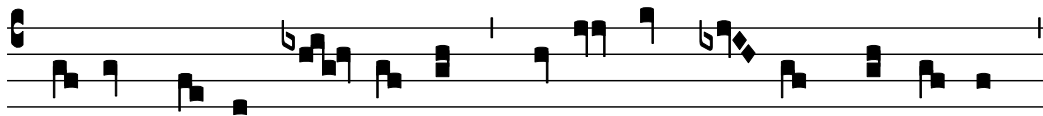


O-ly Anne, \* the root appointed, Ma-ry, rod with

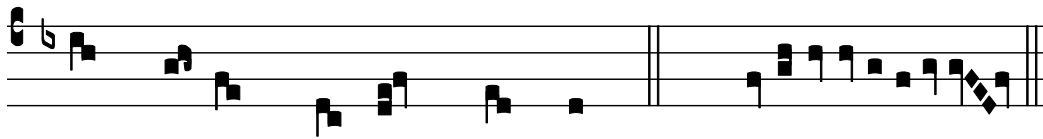
Saint Anne, Mother of Mary.



flower is a-nointed, Christ, the flower of glo- ry fair : Wor-




thy is that root of ho-nour, Be- ing of that rod the do-nor,




Which the heavenly Flower doth bear. *Ps.* My soul doth magnify.  
53\*.

*Prayer.*

 God, who on this day didst exalt the excellent blessed Anne, the bearer of thy dearly beloved Mother, to the joys of heavenly life : make us, we beseech thee, through her glorious merits, to attain to

eternal blessedness : out of whose saving childbirth thou didst deign to take up human flesh for the salvation of the world. Who livest and reignest.

 *Solemn Memorial of Saint James, Apostle.*

*Ant.* In the regeneration. *in the Common.* [880].

*V.* They declared the works of God.

*R.* And wisely considered his doings.

*Prayer.* Be thou, O Lord. {960}.

*Then let a Procession be made to the Altar of Saint Anne : singing the R.* The kingdom of this world. *ix.* *Seek for it in the Common.* [1142].

*V.* Pray for us, O blessed Anna.

*R.* That we may be made worthy of the promises of Christ.



Saint Anne, Mother of Mary.

*Prayer.*

**W**E beseech thee, almighty God,  
that we who celebrate the so-  
lemnities of blessed Anne, may,

through her merits and prayers, ob-  
tain pardon and grace. Through  
Jesus Christ.

*On returning, of Saint Mary.*

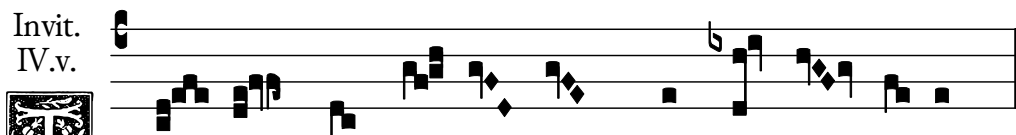
¶ *At Compline let all be made as on the Feast of the Holy Trinity. [476].*

*In the preceding way let Vespers of Saint Anne be sung, evidently where a Church or Chapel or Altar is dedicated in honour of the same : and then at First Vespers of Saint Anne let a Memorial be made of Saint James. Where however neither a Church nor a Chapel is dedicated in honour of her : let Vespers of Saint James the Apostle be sung with a Memorial of Saint Anne with the aforesaid Prayer.*

¶ *At Matins.*

*Ad sancte matris Anne.*

Invit.  
IV.v.



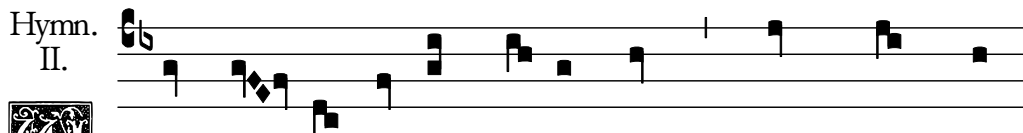
He feast-day \* of Saint Anne now re-mem-ber-ing.



† Let us all to the Lord due glo-ry sing. *Ps.* O come, let us sing.  
24\*.

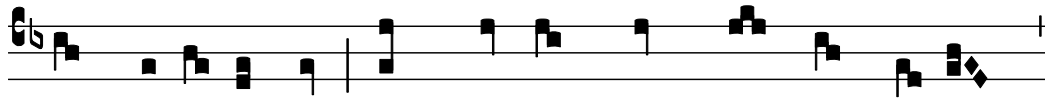
*In Anne puerperio.*

Hymn.  
II.

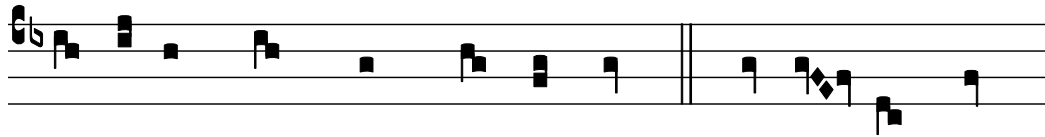


Ith An-na's joy at Ma-ry's birth, \* Night from the

Saint Anne, Mother of Mary.



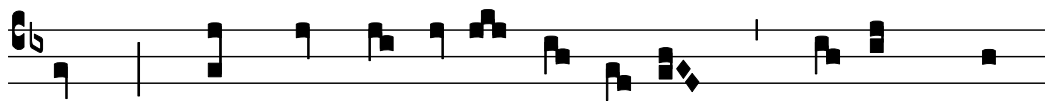
world for ev-er fled ; And gladsome day through all the earth



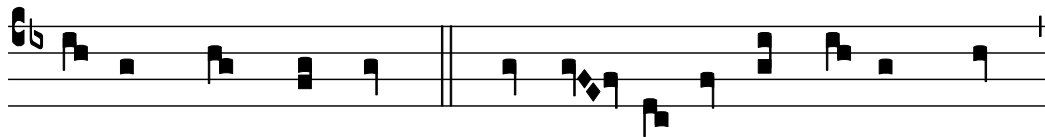
In radiance o'er God's people shed. 2. To Jes- se's Root



which here hath bloom'd, A Root which nev-er guile could



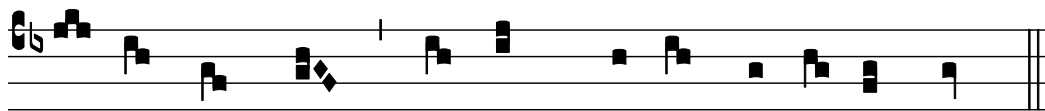
blight, Whose goodly sci- on hath il-lumed The souls that



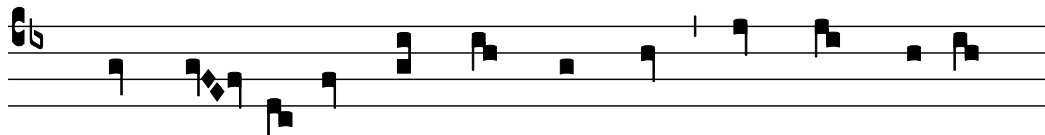
dwelt in shades of night. 3. O gen- tle, lowly mother, thou



Whose womb the spot-less Ma-ry bore, We, whom a load

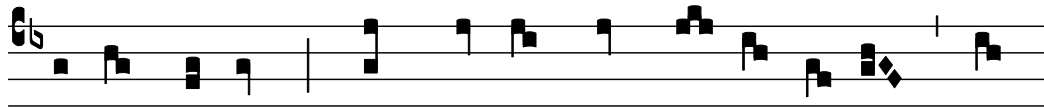


of sin doth bow, Thy prayers for our re-lief implore.

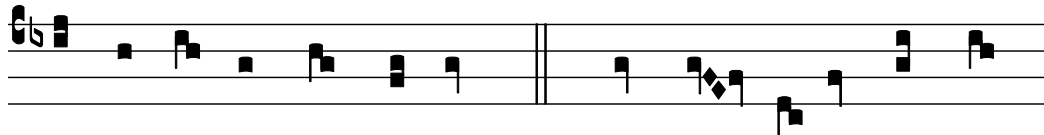


4. Thou, con- flict o'er, in bliss most pure Dost with the Judge

Saint Anne, Mother of Mary.



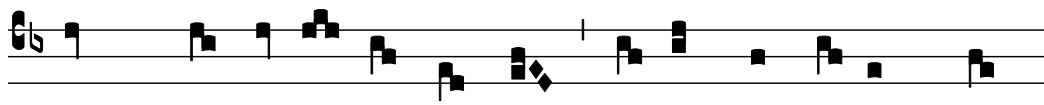
Supreme a-bide : Blest mother, may thine aid ensure That



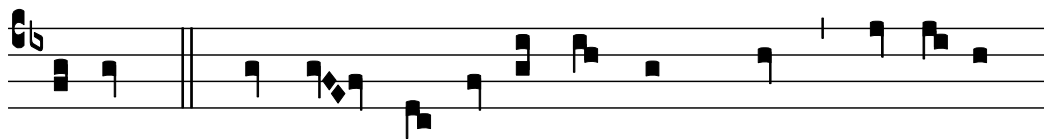
we may live in peaceful tide. 5. That we, what-e'er in days



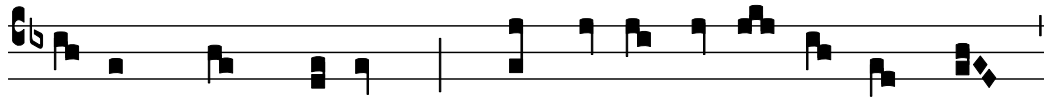
gone by Our souls have known of sin-ful stain, May,



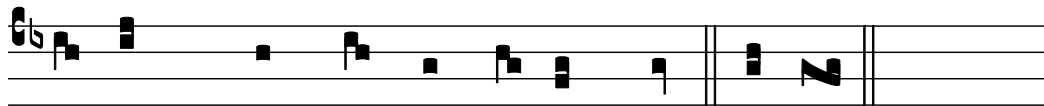
through the mercy from on high, Be, at thy pleading, pure



a-gain. 6. To God, the blessed One in Three, The tri-bute



of our praise we yield : May he, at ho-ly Anna's plea,



In death's dread hour his children shield. Amen.

Saint Anne, Mother of Mary.

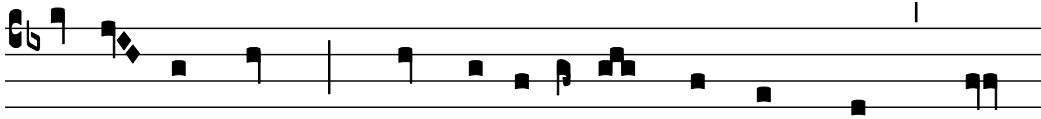
**¶** *In the j. Nocturn.*

*Chori plaudant alacriter.*

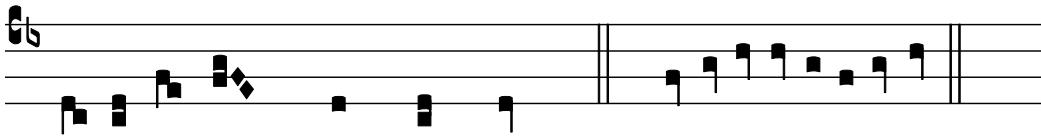
1. Ant.  
I.iv.



Et the angels \* and men re-joyce In their choirs in



heaven and earth : Congra-tu-lat-ing with one voice Her

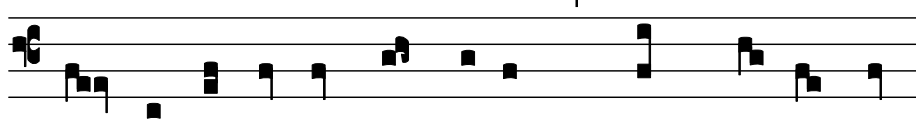


who to vir-gins' Queen gave birth. *Ps.* O Lord our Governor.

(8.) [24].

*Pater precelse virginis.*

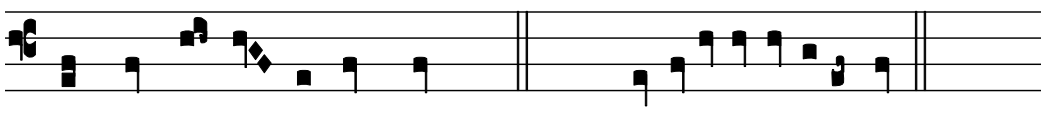
2. Ant.  
II.i.



E who was father \* of the famed Bright Vir-gin was



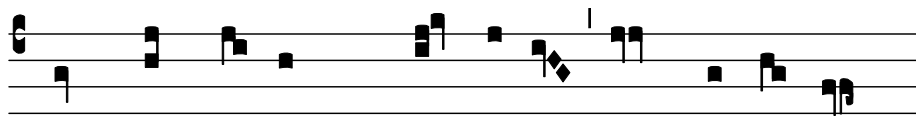
called Jo-achim : Anne was her noble mother named, Of



kingly tree a shin-ing limb. *Ps.* The heavens declare. (19./  
*xviiij.*) [41].

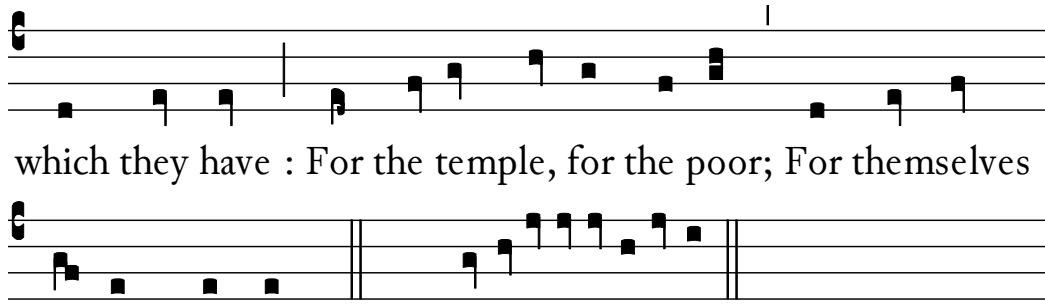
*In tres partes.*

3. Ant.  
III.iv.



N three portions \* they di-vide All the su-stance

Saint Anne, Mother of Mary.



which they have : For the temple, for the poor; For themselves

the third they save. *Ps.* The earth is the Lord's. (24./xxiiij.) [III].

℣. Full of grace are thy lips.

℟. Therefore God hath blessed thee for ever. *Let the Response be made privately.*

*Lesson j.*


**T**oday, most beloved brethren : we celebrate the festival of blessed Anne, the mother of the holy bearer of God and ever-Virgin Mary : which prison of flesh she hath forsaken, and was conveyed upwards venerably on high with the attendance of holy angels. In that she hath come to the eternal glorious and blessed company of the ancient patriarchs and prophets : from whose flesh she hath taken the flesh of her birth, that by her womb God might send the fruit of redemption to his people. Rejoice, therefore, most holy mother Church, defended by the suffrages of this holy matron : and let everything resound in her praise with

all devotion. This to be sure is that heavenly blessing on earth, of which the heavenly Potter hath composed the Pot of our faith : from which the shower of dew, the Word of God, was conceived, and by human birth was brought forth incarnate. This is that field of the Lord, circumspect with flowers of heavenly balsam, from whose sweetness the fragrance of life hath emanted diffusely through all the ends of the earth, and in the same the Spouse of virgins hath mingled his myrrh with his sweet odours : for he hath tempered the bitterness of our mortality with the sweetness of his divinity. But thou, O Lord, have mercy upon us.

Saint Anne, Mother of Mary.

*Felix Anna flos ortorum.*

1. Resp.  
I.



Nne most blessed, \* Flower most splendid, Bright  
with beauty rare to see : From the an-cient kings des-cended,  
Of res-plendent an-cestry. †For she bore the Vir-gin  
Mother, Ma-ry, sin-ners' re-me-dy. ⁂ : May  
the bles-sed Anne give succour, To the poor in mi-se-ry.  
†For she bore.

*Lesson ij.*

**B**lessed Anne, who in the operation of our redemption, appeareth as the root of the tree, from which the heavenly rod hath come forth, the most blessed Virgin

Mary, who gave birth to her divine Son, the flower of the almond, bringing forth a child : the joyful refection of whose sweetness angels and men feed on in heaven and in

Saint Anne, Mother of Mary.

earth. Arising from Bethlehem, of course the city of David, and sprung forth from the stem of Jesse : of whose blessed offspring Mary indeed the Christ was born, who hath turned away the captivity of Jacob, and the Man-God who in his flesh hath destroyed the ancient wall of enmity between God and man. O how glorious is that mother, and how worthy to be extolled with solemn praise : which mother hath brought unto us our redemption, and hath enclosed within herself the testament of heavenly inheritance. Truly with all

blessing and veneration we ought to be proclaiming with certain sacred privilege the mother of this most holy Virgin : which excelleth all mothers in conceiving and bringing forth her which would beget the Maker of herself and of all. Rejoice therefore and be glad, O happy mother, and above other mothers more blessed, which hath merited the privilege to rejoice in such an offspring : by whom the angels find joy, the righteous grace, sinners pardon for ever. But thou, O Lord, have mercy upon us.

*Matronarum hec matrona.*

2. Resp.  
II.



'er all ma- trons \*shines this matron, Whom none

other e'er outshone : She in heaven as the patron-Saint of

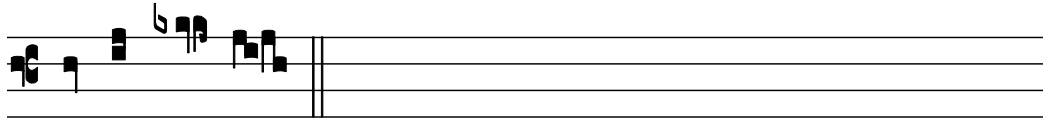
pi- e- ty is known. †By her bear-ing, all g<sup>l</sup>. 1 fa-vour

On the faithful far is spread. V. Anne, be

Saint Anne, Mother of Mary.



thou the pa- rent ev-er Watching all in dangers dread.



†By her bear-ing.

*Lesson iij.*

**R**ightly, dearest brethren, the mother of the holy Mother of God and ever-Virgin Mary is called Anne, that is grace, because she is full of grace : in whom the heritage of our father Jacob is most magnificently manifested. The twelve sons of this Jacob support the wall of the foundation of this sacred palace, to be sure, Anne : in the sublime kingdom they raise an eminent edifice. Hezekiah and Josias, glorious kings, both full of incomparable sanctity : as if immense precious stones glittering with rays, and also in the court of the house of the Mother of God, excell wonderfully in artfulness with abundant splendour. Among which Judah and Levi shine forth most mightily, from whom the kingdom and the priesthood of the same people came forth : and as if two walls of stone, the corner-stone Christ hath bound together the same in the ho-

noured form of the blessed mother Anne. This is that illustrious and sublime wall of the building : out of which offspring God, the Father of the glorious bearer of his only-begotten Son, hath deigned to build a palace uniquely and extraordinarily. That is to say rightly is blessed Anne called venerable mother, in whose bed-chamber that holy and perpetual Virgin Mary would be formed : that she would be most suitable for a union of heavenly marriage, indeed venerable to the holy orders of angels themselves. With us therefore waiting upon thee, O blessed Anne, O pious and venerable lady, we implore that thou mightest deign to come now to help : whither we might be able to have the perpetual favour of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth for ever. Amen. But thou, O Lord, have mercy upon us.



Saint Anne, Mother of Mary.

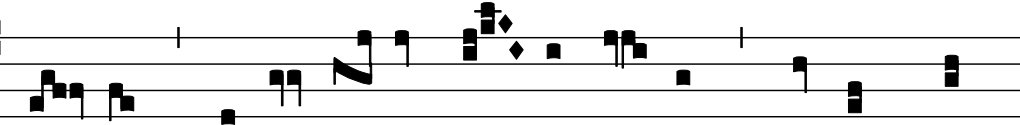
*Ex conceptu conjugali.*

3. Resp.

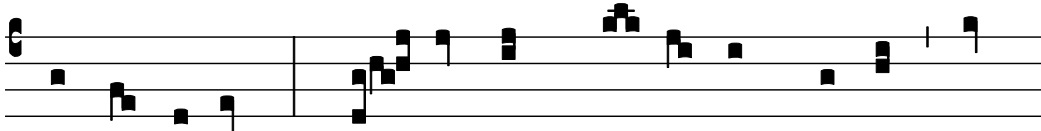
III.



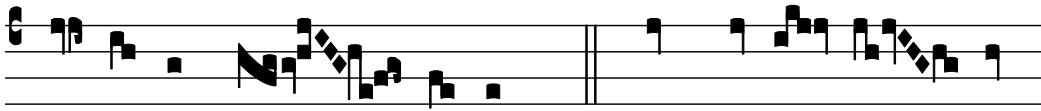
F pure u-nion \* unoffending, Anne be-gets, as is



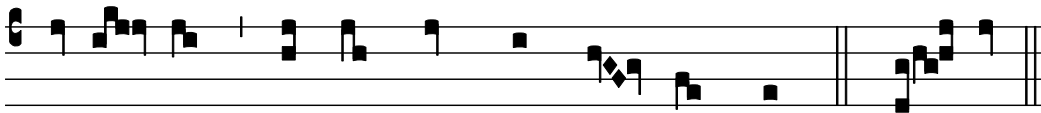
de- creed, Mercy's root and e- vil's end-ing, Draw-ing breath



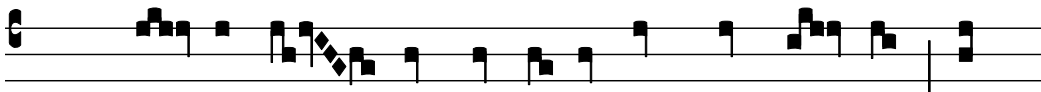
in single seed. †Hap- py thou who by God's sending Such



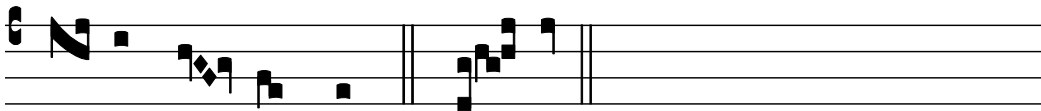
a Vir- gin bear'st indeed. ✠. At the end- ing, us



attend- ing, Stainless hence our jour-ney speed. †Hap- py.



✠. Glo- ry be to the Father, and to the Son : and

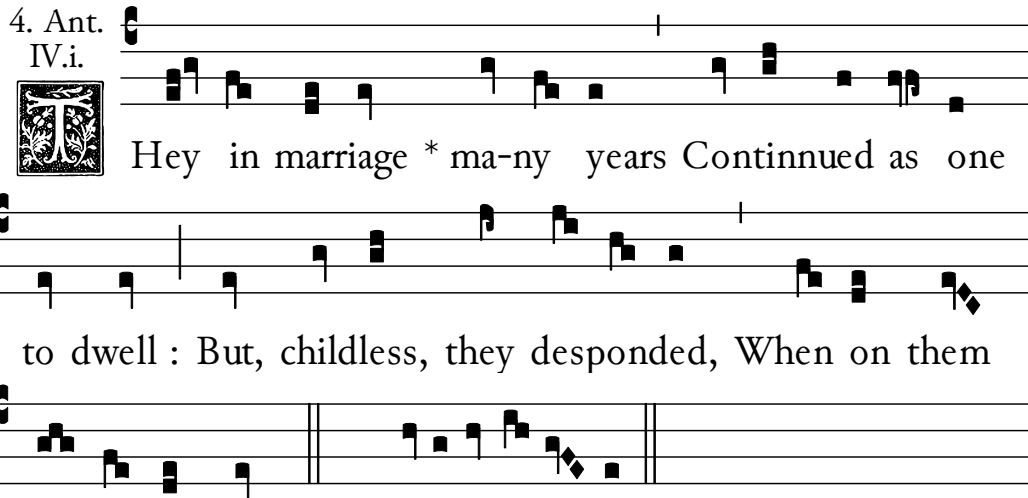


to the Ho- ly Ghost. †Hap- py.

**C** *In the Second Nocturn.*

*Annos quoque plurimos.*

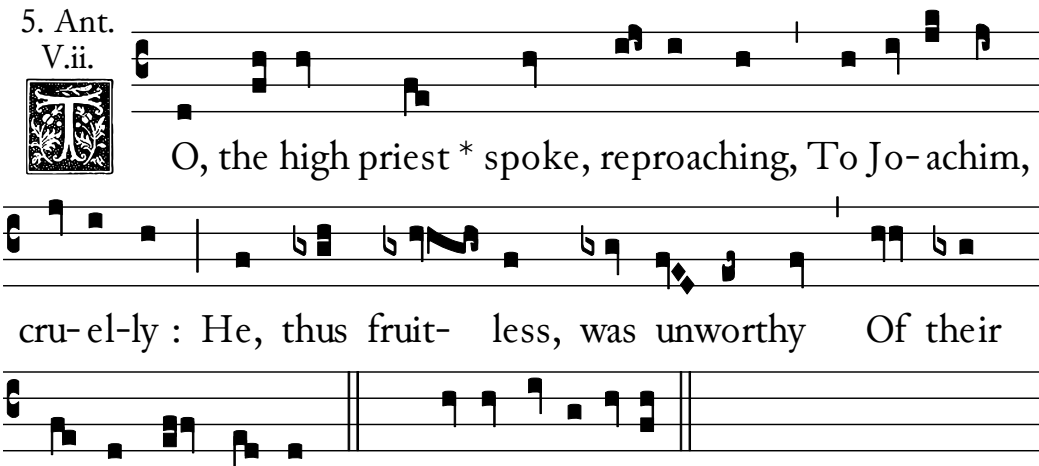
4. Ant.  
IV.i.



**T** Hey in marriage \* ma-ny years Continued as one  
to dwell : But, childless, they desponded, When on them  
dis-ho-nour fell. *Ps.* My heart is inditing. (45./*xliiij.*) [259].

*Exprobrabat hinc pontifex.*


5. Ant.  
V.ii.



**T** O, the high priest \* spoke, reproaching, To Jo-achim,  
cru-el-ly : He, thus fruit- less, was unworthy Of their  
fruit-ful compa-ny. *Ps.* God is our hope. (46./*xlvi.*) [260].

*Joachim ex opprobrio.*

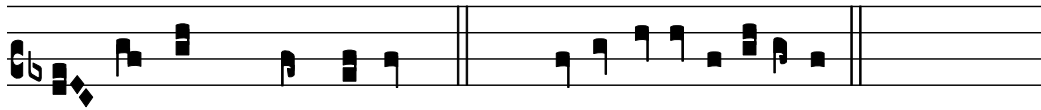
6. Ant.  
VI.



**Q** Ishonoured, \* Jo- achim did leave The temple, weep-



ing in dismay : Nor saw his house nor wife that eve, But to



the shepherds went away. *Ps.* Her foundations. (87./lxxxvj.)  
[329].

℣. In thy grace, and in thy beauty.

℟. Go forth, ride prosperously, and reign. *Let the Response be made privately.*

*Lesson iiij.*

**T**Oday, most beloved brethren, we assemble especially in honour of blessed Anne, the venerable matron, for the reason that on this day, as we have said before, we believe her to have been removed from this world : it is right nevertheless that we venerate equally her spouse, blessed Joachim, a man of extraordinary sanctity, of which the flesh was one : from which the most blessed Virgin proceeded, just as the Lord ordained. The histories accordingly relate what is always recollected of the noble origin of this Virgin proceeding from the stock of David : which hath illuminated the world as if a most shining day. For her father, called Joachim, and her mother to be sure Anne : were rich with plenteousness of earthly things, but were richer with

abundance of esteemed virtues. They in fact rejoiced not to abound with worldly riches : but rather more to live rightly and properly. Nor strove they as much to achieve the glory of this world : as they busied themselves to continually fulfill divine righteousness. For this reason, both studious in the law of the Lord, they continued without any complaint whatsoever among the people of God : but also more studiously, and also more devotedly than all other people of the same nation, who brought forth into the world from their seed a most glittering star, certainly with holy God cooperating, who bringeth forth the Rose from the thorny people. Not that the thorns of the Jews might never have been in the father or in the mother of this most

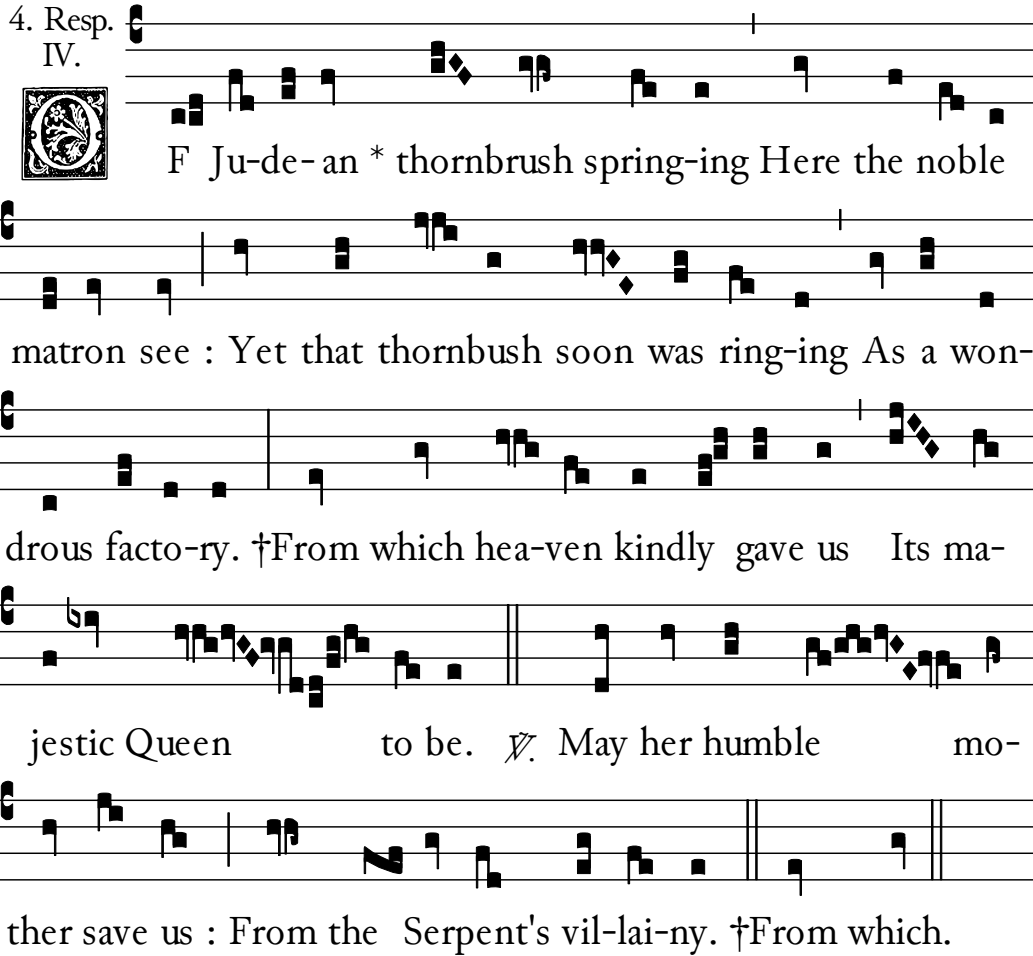
Saint Anne, Mother of Mary.

holy Virgin : but that her not having  
thorns from those having may come

about by the grace of God. But thou,  
O Lord, have mercy upon us.

*Ex Judee crevit spina.*

4. Resp.  
IV.



F Ju-de-an \* thornbrush spring-ing Here the noble  
matron see : Yet that thornbush soon was ring-ing As a won-  
drous facto-ry. †From which hea-ven kindly gave us Its ma-  
jestic Queen to be. ⁊. May her humble mo-  
ther save us : From the Serpent's vil-lai-ny. †From which.

*Lesson v.*

**T**Hus they both lived conjugally,  
and were married lawfully in the  
city of Galilee named Nazareth,  
whence Joachim the father was born :  
yet the mother Anne had been a  
Bethlehemite by descent. And seeing  
that they were righteous in the sight

of God and of men : they presented  
two portions of their means, to the  
temple of God, and for needy  
pilgrims, the third being reserved for  
their use, by which means they lived  
temporally. In truth both remaining  
barren for about twenty years, they

frequented the temple of God on certain days, where they prayed earnestly to God, that by the grace of God they might merit to receive worthy fruit of their body, that is, a son or a daughter : and they made a vow that in divine deference they might surrender whatever such offspring they might produce as a gift to God. After this, upon hearing rebuke made unto him by the high priest Issachar, evidently that they would be barren, and that no fruit would be born of them in Israel, Joachim quickly departed both sorry and confused : he approached neither to his house nor to his wife, but to their

shepherds. But, consoling his anguish, divine Pity with angelic appearance and speech promised him that a special maiden was to be born of him. Finally, that the wonderful dignity that would be signified by the the offspring might be proclaimed, the angel of light was likewise attended with a wonderful brightness : or the angel appeared with remarkable light to Joachim, the father, on that account, that the Light of the world proceeding from light, that was going to be born of the Virgin, was declared. But thou, O Lord, have mercy upon us.

*Quam potens esse diceris.*

5. Resp.  
V.



F power \* what an ample share Is thine in realms  
of hea-ven ! For un-to thee the grace to bear The Angels'  
Queen was giv-en. †Who art in truth as pa-tron known By

Saint Anne, Mother of Mary.

all the poor and low- ly. ✠. Make inter- ces-  
sion for thine own, That we too may be ho- ly. †Who art.

*Lesson vj.*

**T**He most holy Virgin therefore was born of a lawful and most holy marriage : that the future mother would be able to give the divine gift with complete sanctity. It was certainly most right that from noble persons, most holy among the saints : indeed from sterility, fruitful virginity and entire fruitfulness might be born. Just as a delightful flower may be brought forth from a good tree, and as from that flower the fruit of life shall be brought forth, the good indeed preceding, the second to be sure better, but the last of these the best : thus certainly the noblest Virgin Mary hath proceeded from good kin, the offspring of whom is the best : of course blessed is the fruit

of her womb, which is good above all. This good one therefore, sprung from good and noble parents, was reared for three years in the paternal home. And seeing that the protection of angels is believed with regard to small children as indeed with others, and is also asserted for truth in teaching : much truer it is to add, indeed nothing might be more true, than that from the beginning this most holy Virgin was always protected by holy angels, which indeed knew her to be the future Lady of the world, mighty to be sure after the almighty Creator, above all powers, Queen of heaven and earth. But thou, O Lord, have mercy upon us.

Saint Anne, Mother of Mary.

*O quam digne veneraris.*

6. Resp.

VI.

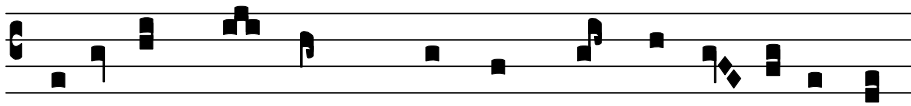


Or- thy \* art thou to be ho-noured By the  
rac- es of mankind : Who to earth be-get-test Ma- ry,  
Through God's migh-ty gift as- signed. †May that Vir- gin,  
thy good daughter, To us all as- sist- ance  
give. ∕. Anne, thou sa-lu-ta-ry mother, Make us all in  
Christ to live. †May that. ∕. Glo-ry be to the Father and  
to the Son : and to the Ho- ly Ghost. †May that.

**C** *In the iij. Nocturn.*

*Joachim et conjugii.*

7. Ant.  
VII.i.



O-achim \* and Anne, his wife, soon a ho- ly angel



saw : Which with words of sweetness rife Changed their



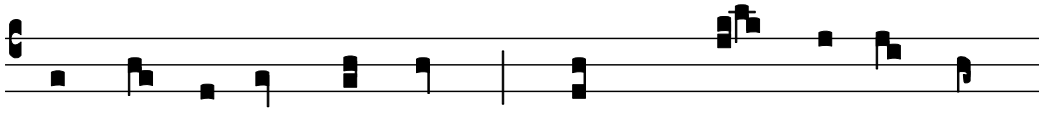
sor-rows into awe. *Ps.* O sing unto the Lord. *j.* (96./*xcv.*) [338].

*Preces vestre sunt accepte.*

8. Ant.  
VIII.i.



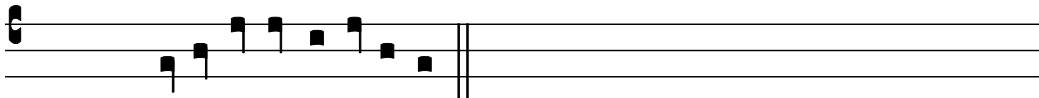
Our pe-ti-tions \* have been re-ceived, and ye



shall have a daughter dear : Through whom God in ways



not be-lieved, Will make His grace to all men clear.



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

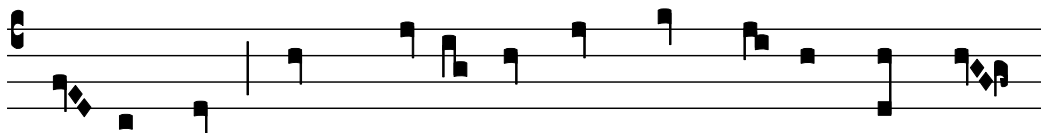


*Hinc cognovit se.*

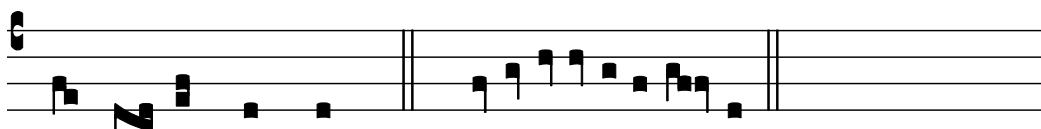
9. Ant.  
I.viii.



Ence in wedded \* communion they know each other



as is meet : And praises to their Lord convey For grant-



ing a gift so sweet. *Ps.* O sing unto the Lord. *ij.* (98./xcviij.)  
[350].

℣. God shall give her the help of his countenance. ℞. God is in the midst of her, therefore she shall not be removed. *Let the Response be made privately.*

¶ *The beginning of the Holy Gospel According to Matthew. j. 1-16.*



**T**He book of the generation of Jesus Christ, the son of David, the son of Abraham. And that which followeth.

*A Homily from diverse treatises.*

**M**atthew the Evangelist therefore writing the book of the generation of Jesus Christ : named him the Son of those others mentioned above, because to these only was a promise made by Christ. Unto Abraham : In thy seed, he saith,

shall all the nations of the earth be blessed. Unto David however he saith, Of the fruit of thy body shall I set upon thy seat. Abraham begat Isaac : and Isaac begat Jacob. Matthew thus rehearsed the human generation of Christ from the very beginning of the promise : that is, recalling the fathers from Abraham which lead to Joseph the husband of Mary, of whom Jesus was born. Whoso nevertheless beholdeth in the noble genealogy of Christ the gospel story, over and above all return to Anna : that she herself might be as if

a certain median of law and grace, by which the dignity of humans was seen to flourish again in the birth of Christ. Inasmuch as she brought forth from her womb : that which the Holy Ghost said long before concerning the holy Church, She maketh fine linen, and selleth it ; and delivereth girdles unto the merchant. The snowy whiteness of this fine linen betokeneth the purity of virginal cleanliness, which as it were the mother blessed Anna hath woven

with her hands : until she brought forth bodily from the palace of her womb the Mother of God, Mary, on the day of her arising in time in human form. This one she hath sold to God the Father for the redemption of the human race, that in that exchange the incarnate Word of the Father might be the price of the mother : and that the precious Virgin Mary might appear for the deliverance of captives. But thou, O Lord, have mercy upon us.

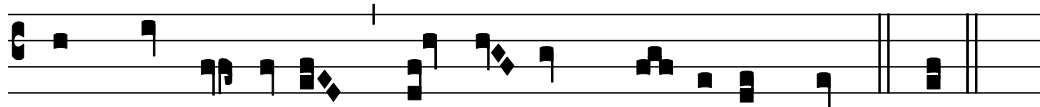
*Eva mater corruptele.*

7. Resp.  
VII.



Ve, who mother \* of all er-ror Once be-came by ap-  
 ple's bite, Brought all men, cor- rupt, to ter-ror And their  
 awful, sin- ful plight. †Anne, for us all hope and healing,  
 Thou by birthing bring'st to light. ✎ To these ex-

Saint Anne, Mother of Mary.



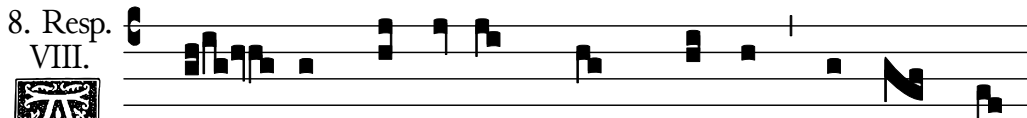
iles here appealing, Mindful, turn thy pitying sight. †Anne.

*Eighth Lesson.*

**H**ence the holy angel sent by God to announce to the parents where this most holy Virgin was to be born : foretold her name and likewise her life, and that she would be the Mother of the Son of God to come. To whom, grown up and mature, that great angel Gabriel now speaketh fittingly, and now giveth in marriage to holy Joseph : yet not united in marriage. For after the salutation to such a holy and worthy Virgin : several words being interposed, he spake this way, For that holy thing which shall be born of thee : shall be called the Son of God. She was watched over and defended therefore by the protection of angels : who was to bear the King of angels, and who marked her name and her life and her dignity before she was born. But this

manner of protection, that is, heavenly and angelic, was indeed great in the parental home : but greater still in the holy dwelling of God. Of which indeed she was offered up in the temple, and in that very place entrusted by her parents to God : God who received her watched over the same, and by his holy angels continually defended her. He defended her, I say, as it were his own sanctuary, the time having been determined by the Father when his Son the Mediator between God and men might be received. For when the fulness of time was come, God sent forth his Son made of a woman, made under the law : that he might redeem those oppressed by the Law. But thou, O Lord, have mercy upon us.

*Anna mater matris Christi.*



**A**nne, \* thou mother of Christ's mother, Hear us who

Saint Anne, Mother of Mary.

our prayers re-hearse : Thou wast graced a-bove all other,  
 Ma-ry on thy lap to nurse. †Lo, thou bles-sed, art as-  
 cended O'er the star-ry u- ni- verse. ♪. When the  
 grief of life is ended, Free us from sin's wick- ed  
 curse. †Lo.

*Lesson ix.*

**T**He chosen and forechosen Virgin of God, and herself to be sure the venerable Temple of God, remained therefore in the temple of God : that her most worthy and most pleasant utterance might be able to say what that noble King David, of whose offspring she was descended, said in the psalm, The Lord himself is the portion of mine inheritance. Now however, left behind by her parents in that very place and en-

trusted to God alone, of how she lived thereafter, or how she conducted herself in the temple, it is neither possible to say anything, nor even to conjecture. And indeed all eloquence faileth, and all conjecture vanisheth at the appearance of the virtue of this Virgin : and at the sight of the majesty of her grace. Rejoice therefore and be glad, O blessed Joachim : who hath merited to be called the effector of such an

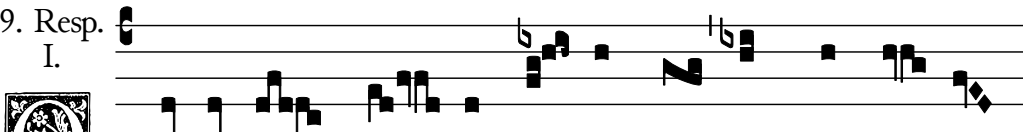
Saint Anne, Mother of Mary.

offspring. But thou also, Anne, far more blessed than Hannah the mother of Samuel, likewise exult : thou hast brought forth a chaste mirror, an honest dwelling, the solace of the wretched, the hope of the faithful, the Queen of the angels. Which solemnities venerating this day

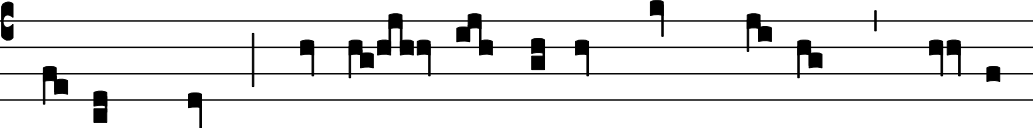
may bring grace unto us and unto all through the Lady of the world : and may we rejoice in heavenly glory, with thy Son our Lord Jesus Christ, to whom be honour and glory through the endless ages, amen. But thou, O Lord, have mercy upon us.

*Beata Virgo virginum.*

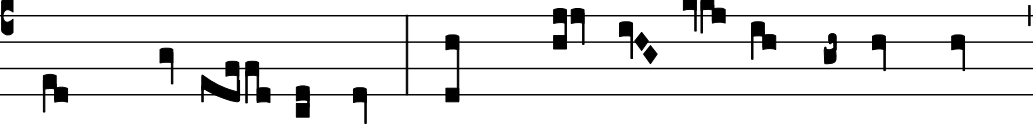
9. Resp. I.



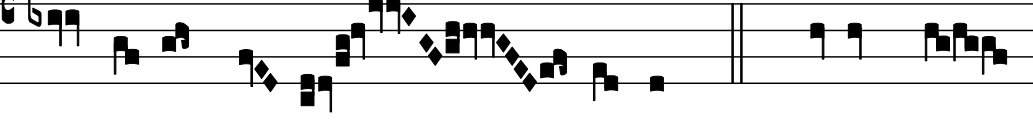
**G** blessed \* Ma- ry, Vir- gin pure, At thy mo-ther's



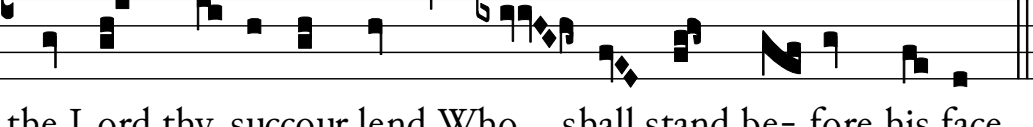
ardent prayer, Forgive- ness for our sins pro-cure, Who be-



seech thy ten- der care. †And make us af- ter this life's end

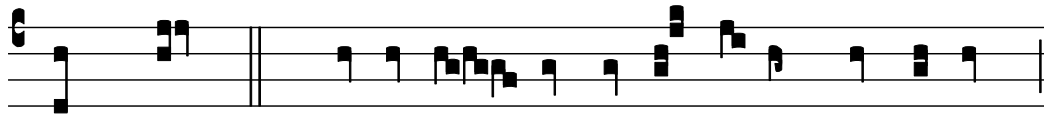


Joy-ful in thy heav'n- ly place. ∞. To all men



the Lord thy succour lend Who shall stand be- fore his face.

Saint Anne, Mother of Mary.



†And make. ⁊. Glo-ry be to the Fa-ther and to the Son :



and to the Ho-ly Ghost. †And make.

[*Before Lauds.*]


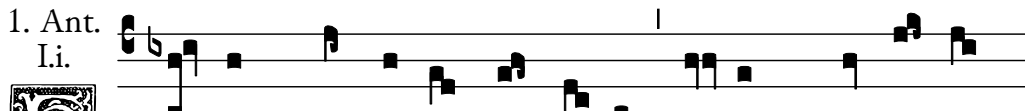
⁊. Pray for us, O blessed Anne.

⁊. That we made be made worthy of the promises of Christ.


¶ *At Lauds.*

*Omnis sanctorum concio.*

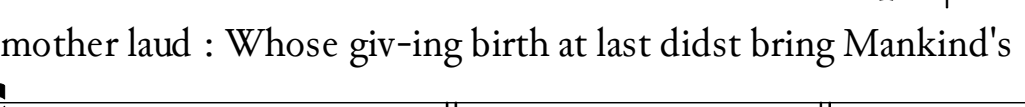
1. Ant.  
Ii.



Al-lows \* in sacred ga-ther- ing As one the Vir-gin's





mother laud : Whose giv- ing birth at last didst bring Mankind's



salva- tion from our God. *Ps.* The Lord is King. (93./xcij.) [53].

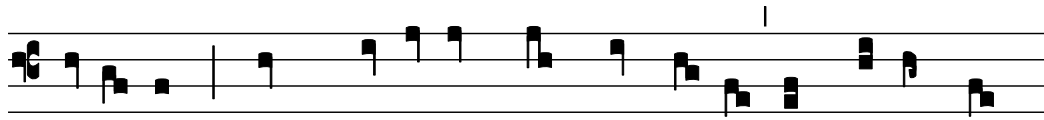
*Hec prolem devotissime.*

2. Ant.  
Ii.



Or offspring \* she with pi- e-ty Implored the Father

Saint Anne, Mother of Mary.



of all light : And me-ri-ted most worthi- ly Her Ma-ry, crown



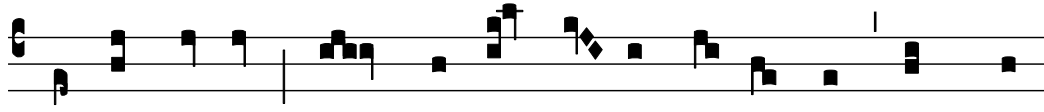
of vir-gins bright. *Ps.* O be joyful. (100./xcix.) [54].

*Ex Joachim quem habuit.*

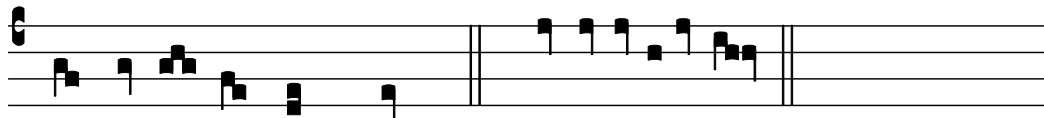
3. Ant.  
III.v.



Y her husband, \* good Jo-a-chim, Who did virtues



in full possess : Anne be-got Ma- ry, Gate of Him Born the



King of all righteousness. *Ps.* O God, thou art my God. (63. &. 67./lxij. &. lxvj.) [55].

*Stirps Jesse clara diluit.*

4. Ant.  
IV.i.



He glorious \* root of Jesse's line Purged the shame of



our mother Eve : When Anne that Flow'r of saints di-vine

Saint Anne, Mother of Mary.



Did by a gracious birth re-ceive. *Ps.* O all ye works. (*Daniel iij.*)  
[56].

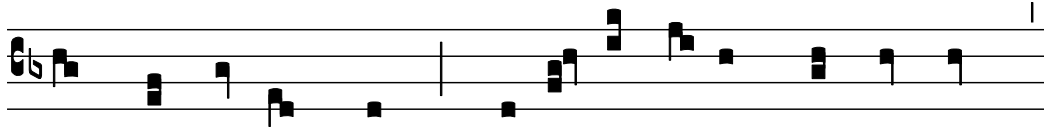
*Anna floret ut lilium.*

5. Ant.

V.i.



S a li- ly \* Anne doth a-dorn The hal-owed



courts of heaven's King : She to her roy-al throne is borne

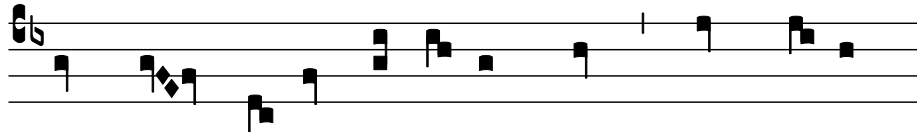


Where saints in deathless glo-ry sing. *Ps.* O praise the Lord.  
(148-150.) [58].

*Chapter.* Who can find a virtuous woman ? *as above on the Feast of Mary  
Magdalene.* {917}.

*Felix Anna pre aliis.*

Hymn.  
II.



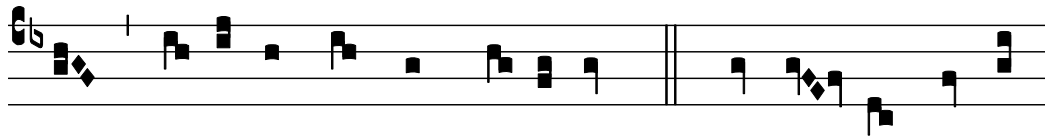
Aint Anne, a-bove all others blest, \* By Christians



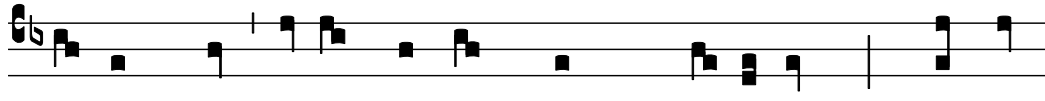
praised, hath filled the earth With joys that swell each faithful



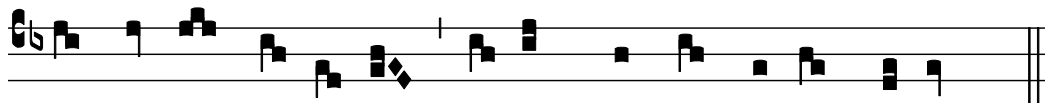
Saint Anne, Mother of Mary.



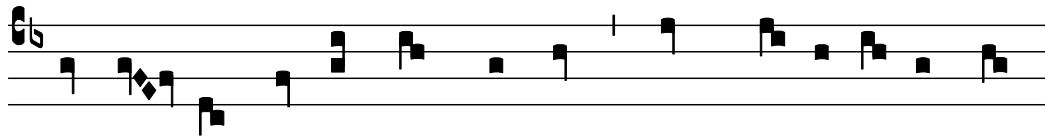
breast, By way of her most ho-ly birth. 2. By flesh- 's pro-pa-



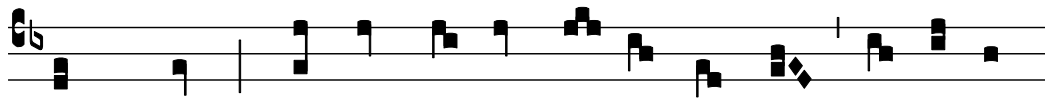
ga-tion, she To all mankind brought Ma-ry forth, Who men-



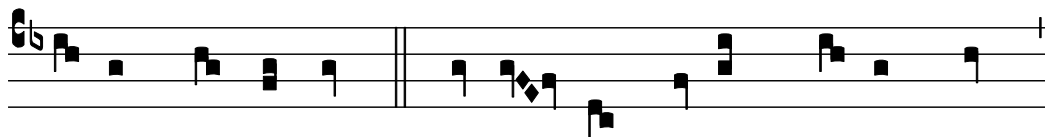
ded by her Pro-ge-ny What Eve had lost for all the earth.



3. O ves- sel thou of heav'nly grace, blest Mother of all vir-



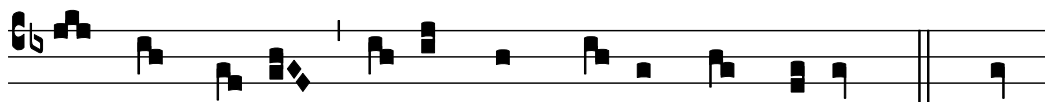
gins' Queen : By thee we pray with anxiousness For pardon



of our debt of sin. 4. Remem-ber, glorious mother, then,

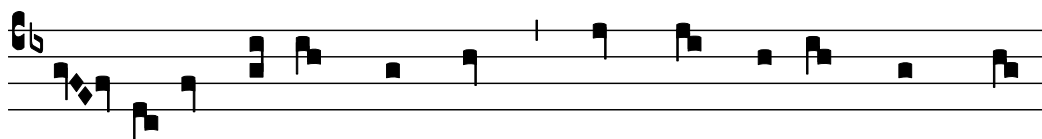


What power thou through thy daughter hast, And by thy wont-

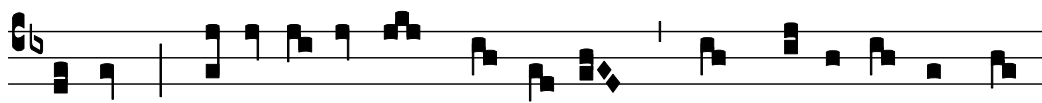


ed prayer obtain For us God's fa-vour till the last. 5. That

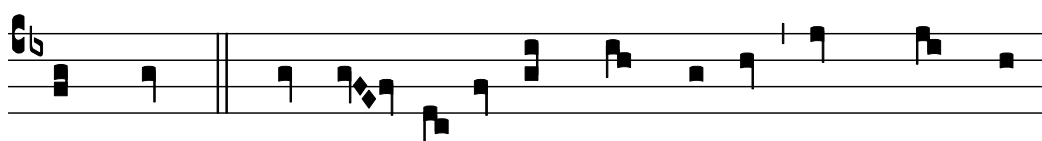
Saint Anne, Mother of Mary.



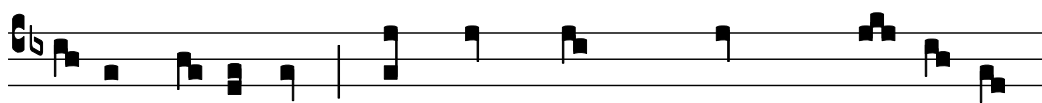
He who every good doth give, When thou shalt ask Him, may



bestow That after ex-ile, we may live Where we ce-lestial bliss



may know. 6. To God the Father, God the Son, And God the



Spi-rit glo-ry be, Who through Anne's prayers when life is



done Keep us here, and e-ternal-ly. Amen.

℣. God hath chosen her and preferred her. ℞. And hath made her to dwell in his tabernacle. *Let the Response be made privately.*

*Anna stellam matutinam.*

Ant.  
VI.



One did me-rit \* to bear for us Bles-sed Ma-ry,

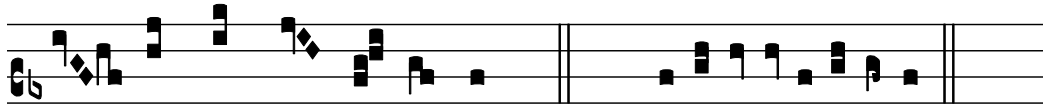


Sea-star glo-rious, Queen of heaven's lov-ing grace : Where-

Saint Anne, Mother of Mary.



fore she re-joiceth tru-ly As on God she looketh new-ly



With his clear, un-veil-ed face. *Ps.* Blessed be the Lord. 64\*.

*Prayer.* O God, who on this day. *as above.* {970}.

¶ *At j.*

*Ant.* Hallows in sacred gathering. *j. of Lauds.* {992}.

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

*Ant.* Thanks be unto thee. [118].

*Ps.* Quicumque vult. [119].

¶ *At iij.*

*Ant.* For offspring. *ij. of Lauds.* {992}.

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

*Capitulum.* Who can find a virtuous woman ? {917}.

*R̃.* Full of grace. *as in the Common of One Virgin.* [1115].

¶ *At vj.*

*Ant.* By her husband. *ij. of Lauds.* {993}.

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

*Chapter. Proverbs. final. xxxj. 29.*

**M**Any daughters have done  
virtuously, but thou excellest  
them all : favour is deceitful, and

beauty is vain : but a woman that  
feareth the Lord, she shall be praised.

*R̃.* Thanks be to God.

*R̃.* In thy grace. [1156].

*Ṽ.* God shall help her. [1157].

### ¶ *At None.*

*Ant.* As a lily. *v. of Lauds.* {994}.

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

*Chapter. Proverbs. final. xxxj. 20, 25.*

<b>S</b> He stretcheth out her hand to the poor : yea, she reacheth forth her hands to the needy :	strength and honour are her clothing, and she shall rejoice in time to come. <i>R.</i> Thanks be to God.
--	--

*R.* God shall help her. [1157].

*V.* God hath chosen her. {996}.

*Prayer as above.* {970}.

### ¶ *At Second Vespers.*

*Ant.* Hallows in sacred gathering. {992}.

*Psalms.* The Lord said. (110./cix.) [375].

Praise ye the Lord. (113./cxij.) [378].

I was glad. (122./cxxxj.) [391].

Blessed are all they. (128./cxxxvij.) [399].

Praise the Lord, O Jerusalem. (147-b./cxlvij.) [427].

*Chapter.* Who can find a virtuous woman ? {917}.

*If it shall be a Double Feast, R.* O blessed Mary. {991}.

*Hymn.* Anna, mother fairest. *as at First Vespers.* {968}.

*V.* God hath chosen her and preferred her. *R.* And hath made her to dwell in his tabernacle. *Let the Response be made privately.*

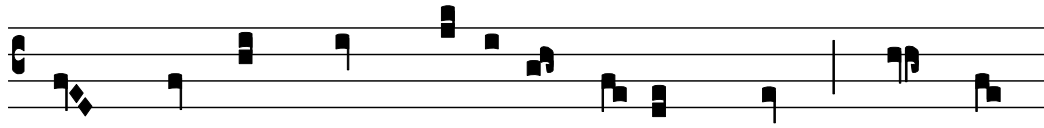
*Anna florem portavit gratie.*

Ant.  
VII.i.

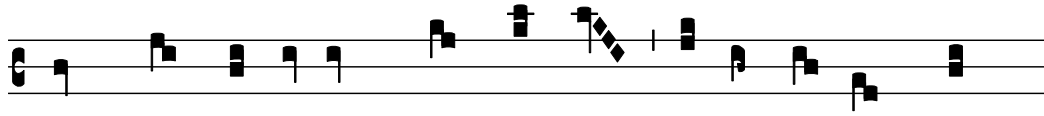


Nne bore \* meekly the Flow'r with grace re-plete,

Saint Anne, Mother of Mary.



Flow'r that pours forth pu-ri-ty's sa-vour sweet : May the



prayers of mother and maid be meet To conduct us whence



glo-ries e'er re-peat. *Ps.* My soul doth magnify. 67\*.

*Prayer.* O God, who on this day did exalt. *as above.* {970}.

¶ *Let a Memorial be made of the Seven Sleepers, Martyrs.*

*Prayer.*

Ⓢ God, who didst magnificently crown the Seven Sleepers, who were the glorious heralds of the eternal resurrection : grant, we beseech thee, that through their prayers

we may attain to that holy resurrection, which by anticipation was marvellously shewn forth in them. Through Jesus Christ.

## ¶ *The Seven Holy Sleepers, Martyrs.*

(xxvij. July.)

*At Matins.*

*Three Lessons. Double Invitatory.*

### *First Lesson.*

**U**nder the Emperor Decius, when a severe persecution fell upon the Christians, seven Christian citizens of the city of Ephesus, avoiding the fury of the persecution, having taken counsel, sold what they were able to, and, gathering up the money, hid themselves in a cave on Mount Celius until the fury of the persecution abated. Now the men themselves were called

Maximian, Malchus, Martinian, Dionysius, John, Serapion, and Constantine. And they appointed Malchus to be clothed in the habit of a beggar, that he would buy what was necessary in the city, and minister to them. And it pleased God that the saints themselves, having been put to sleep in the same cave, should sleep for a many centuries. But thou, O Lord, have mercy upon us.

### *Second Lesson.*

**N**ow, three hundred and sixty-two years having unfolded : during the reign of the most Christian Emperor Theodosius, there arose a detestable heresy that endeavoured to refute the faith of the general resurrection. But by the will of God, after so great a time, the aforesaid saints awaking, and supposing that they had slept only the space of one night : sent Malchus into the city, to buy such things as were necessary for

them. Who, drawing nigh to the city, and seeing a cross erected upon the gate, and hearing all men invoking the name of Christ : began to wonder greatly. But when his silver coins were brought out, the onlookers began to wonder and to say to one another that this young man had found a treasure. What more ? Malchus is seized : and brought to the proconsul of the city. But thou, O Lord, have mercy upon us.

The Seven Sleepers, Martyrs.

---

*Third Lesson.*

When the proconsul therefore inquired of him where he had found the treasure : Malchus fell down at his feet, saying, I beg you, tell me, where is Decius the Emperor : persecutor of the Christians ? For I and my companions, fleeing from his persecution : hid ourselves in a cave of Mount Celius. Marinus, the bishop of the city, on hearing this : said, Because it is a vision which God made known to us in this young man. But let us arise : and go with him. And coming to the cave, they saw the holy martyrs of God sitting, and their faces were like a blossoming rose. And having paid them homage, they sent with haste to the emperor, reporting

these things. Who, when he was come, went in to the saints of God, and embraced them : and wept upon their necks. Who said to him, For thy sake God raised us up before the day of the great resurrection, that thou mightest believe without doubt in the resurrection of the dead. And when they had said this : they gave up the ghost, according to the commandment of God. But the emperor, weeping and kissing their holy relics, having gathered together many bishops and faithful men, made a worthy memorial of them in the same place. But thou, O Lord, have mercy upon us.

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

## ¶ *Saint Sampson, Bishop.*

(xxviiij. July.)

*Prayer.*

Almighty and everlasting God, grant unto us thy servants, at the intercession of holy Sampson the Bishop, forgiveness of sins to those beseeching, the way of salvation to those seeking, to those knocking the

opening the court of the heavenly kingdom, that by thine aid we may merit to attain unto the habitation of thine eternal majesty. Through Jesus Christ.

¶ *On the same day let a Memorial be made of Saint Pantaleon, Martyr.*

*Prayer.*

God, who hast consecrated this day by the martydom of blessed Pantaleon, grant, we beseech thee, that at his intervention we may

flourish in our actions here, which may be recompensed with heavenly rewards. Through Jesus Christ.

¶ *At Matins, three Lessons from the Common. Triple Invitatory.*

*The rest from the Common of One Confessor and Bishop. [1019].*



## ¶ *Saints Felix, Simplicius, Faustinus and Beatrice, Martyrs.*

(xxix. July.)

*Prayer.*

**G**Rant, we beseech thee, almighty God, that as the Christian people celebrate the temporal solemnity of thy martyrs, Felix, Simplicius, Faustinus and Beatrice, so they may

have full enjoyment of the eternal : and what they honour with vows, they may embrace in pious actions. Through Jesus Christ.

¶ *At Matins, three Lessons. Double Invitatory.*

*First Lesson.*

**W**ith Liberius, bishop of the city of Rome, having been sent into exile by the heretic Constantius Augustus : the priests, gathering themselves together with all the Roman clergy, ordained bishop in his place Felix, a venerable man, a priest of the city. Who, having made a council : declared Constantius a heretic, and he was baptized a second time by Eusebius of Nichomeda, in a village near Nichomedes in Aquilone. Having declared this, the most holy Felix is cast out of his episcopate by Constantius Augustus, the son of

Constantine Augustus. He was taken from thence to the city of Corobina, and there suffered beheading, and was crowned with martyrdom. After that his body was taken away by the priests and clergy : and was buried in the basilica which he himself had built in the Via Aurelia. Whose birthday is celebrated on the fourth of the Kalends of August, to the praise and glory of our Lord Jesus Christ : who liveth and reigneth with the Father and the Holy Ghost, God for ever and ever, amen. But thou, O Lord, have mercy upon us.

*Second Lesson.*

**D**uring the times of Diocletian and Maximian there was in Rome a certain virgin, Beatrice by

name : who was the sister of the holy saints Simplicius and Faustinus, who, having been brought to the executi-

oners, after many and diverse punishments for the name of our Lord Jesus Christ, were ordered to undergo the capital sentence. Whose bodies blessed Beatrice buried : together with the priests, blessed Crispus and John. Now it came to pass, that concerning the estate of blessed Beatrice, which she had held in common with her brethren : Lucretius, a neighbour, solicited ownership. He caused blessed Beatrice to be taken captive : and to be led to sacrifice to

the most abominable idols. Then blessed Beatrice said to those who were leading her, I do not sacrifice to demons : because I am a Christian. Lucretius ordered her to be kept under the custody of prison : until such time as he might consider. After this he caused her to be suffocated at night by his servants : and so she gave up the ghost to the Lord. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**A**fter this Lucretius went into the estate of the saints : and made a feast in which the saints of God were mocked while they were feasting. And there was there a certain woman suckling her child. Now that infant, wrapped in swaddling clothes : uttered a voice at the banquet before them all, saying, Hear thou, Lucretius. Thou hast slain and invaded. Behold, thou art given into the possession of the enemy. At this voice Lucretius was astonished : and

fear and trembling fell upon him. And indeed Satan immediately entered into him, and afflicted him there at the banquet for three hours : until he took away his spirit. Now such great fear fell upon all that were present, that at once they all made refuge as Christians : and all, being made Christians, related the passion of the most blessed martyr Beatrice, virgin of Christ, who had been vindicated at the banquet. But thou, O Lord, have mercy upon us.

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

## ¶ *Saints Abdon and Sennen, Martyrs.*

(xxx. July.)

*Prayer.*

God, who didst graciously bestow upon thy holy martyrs Abdon and Sennen the abundant gift of attaining unto this glory : grant unto thy servants pardon of their sins :

that through the merits and intercession of thy holy saints, they may merit to be delivered from all adversities. Through Jesus Christ.

### ¶ *At Matins.*

*Double Invitatory. Let three Lessons be made.*

*First Lesson.*

**D**ecius, the victorious emperor, returning from Persia to Rome, brought with him two chieftains of the Persians, Abdon and Sennen, most Christian men. And having convened the senate of Rome, Decius ordered them to be presented to them. And he said to the senate, Let your assembly hear, O ye enrolled fathers. Our gods have

delivered up to us the fiercest of enemies. For behold the enemies of the republic : and of the Roman empire. And having been brought in adorned with gold and precious stones : they were bound with chains. And when the whole senate saw them : they began to marvel at their appearance. But thou, O Lord, have mercy upon us.

*Second Lesson.*

**N**ow Decius Caesar said to Abdon and Sennen, Sacrifice to the gods, and be ye vassals of Roman liberty, and enjoy all your property, and the peace of the Roman empire. But they said, We sinners have for ever offered ourselves to the Lord : an oblation and a sacrifice.

For we worship our Lord Jesus Christ : but we will never be humbled by images made with hands. Decius said, Unto these shall be prepared the most violent torments. And Valerian commanded them to be brought before the image of the sun, and to be stripped bare : and to be compelled by

the soldiers to sacrifice. But the saints, despising, and spitting on the image, said to Valerian, Do what thou canst : for we are secure in our Lord

Jesus Christ, who is able to destroy all thy machinations. But thou, O Lord, have mercy upon us.

*Lesson iij.*

**V**alerian the prefect ordered the saints of God to be struck at length with leaden balls : and the stricken to be led into the amphitheatre, and to be consumed by the jaws of wild beasts. And having made the sign of Christ, the saints, entering into the amphitheatre, said, In the name of our Lord Jesus Christ : we shall enter into the crown prepared for us by the Lord. And they came before the sight of Valerian naked in body : but clothed with the faith of Christ. And Valerian commanded that two lions and four bears be released upon them. Which, being released, came roaring to the feet of

the holy martyrs : and they departed not from their feet. And no one was able to approach them on account of the violence of the wild beasts that guarded them. And Valerian said, Now their magical art hath become evident. And being filled with fury, he ordered gladiators to be brought in : and that they be slain there. Having smitten them, it was commanded that their bodies should be thrown down before the image of the sun : but their souls deserved to be crowned by the Lord with blessed immortality in heavenly glory. But thou, O Lord, have mercy upon us.

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

## ¶ *Saint Germanus, Bishop and Confessor.*

(xxxj. July.)

### *Prayer.*

**H**ear us, O God of our salvation :  
and forasmuch as our voices  
deserve not to be heard : we beseech  
thee that the intervention of Saint

Germanus, thy confessor and bishop  
may be accepted in our behalf.  
Through Jesus Christ.

### *At Matins.*

*Let three Lessons be made.*

#### *First Lesson.*

**B**lessed Germanus was a  
native of the town of Aux-  
erre, having been born of  
splendid parents : and was educated  
by them from his childhood in the  
rudimentary liberal studies. In which  
the combination of learning, agreeing  
with an abundance of talent, rendered

him most learned by a double good,  
that is, by nature and by industry.  
And that in him might flow the full  
perfection of letters, after the Gallic  
audiences in the city of Rome : he  
added completely the science of civil  
law. But thou, O Lord, have mercy  
upon us.

#### *Second Lesson.*

**T**hen he was elevated to the  
honour of the governorship : he  
adorned himself with manners and  
eloquence. In which act, while he  
shone with the light of a manifold  
praise, he was betrothed to a wife of a  
most noble birth, manners, and  
wealth. He accepted the priesthood  
reluctantly, being coerced and bound  
at the same time : but suddenly he is  
changed from all. Worldly service is

despised : that of heaven is taken up.  
The pomp of the world is trodden  
under foot : humility of behaviour is  
chosen, the wife is changed into a  
sister. His substance is distributed  
amongst the poor : poverty is em-  
braced. But it can no longer be ex-  
plained by what hostility he drew  
strength unto him himself : what  
crosses, or what punishments his  
persecutor put upon his body. In

dining he first tasted ashes : then he took barley bread, which to be sure he sifted and ground himself. And seeing that this food is judged more disagreeable than fasting : it was never

set out except in the evening, and sometimes in the middle of the week, and mostly on the seventh day. But thou, O Lord, have mercy upon us.

*Third Lesson.*

**H**E covered his whole bed with sackcloth, and was contented with only one little bag placed above it. The head was raised up from the shoulders to the border of the neck : no addition relieved it. Thus straightway he condemned his limbs prostrate on the ground. During the night he never took off his garment : rarely his sash, and rarely his sandals. Being encircled with a leathern strap always holding a box containing relics of the saints : he was persevering in groaning and prayer. For a long time amid the torments, he was not able to lay hold of sleep. Let each say what

he may think. For the rest I assert absolutely : that among so many crosses blessed Germanus suffered a long drawn out martyrdom. O how excellent is the virtue and piety of our God : who endowed his servant, who walked faithfully in the way of truth, with a double reward : that both the errors of the past, if any, might be purified, and holiness defiled might be quickly restored. And he who perhaps was held liable for past sins : might begin to be a lender of virtues, aided by the grace of our Lord Jesus Christ. But thou, O Lord, have mercy upon us.

*The rest from the Common of one Confessor and Bishop. [1019].*