

JUNE 24.

NATIVITY OF ST. JOHN THE BAPTIST.

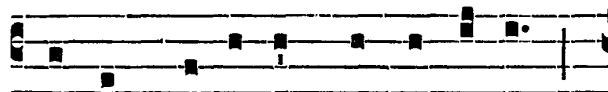
Double of I Class with common Octave.

AT FIRST VESPERS. (*June 23*)

1 Ant.

VII a

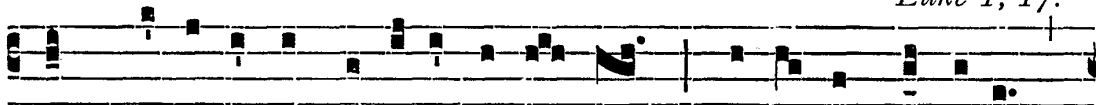
I



-pse prae-í-bit * ante íl-lum

He shall go before
him in the spirit and
power of Elias, to
prepare unto the Lord
a perfect people.

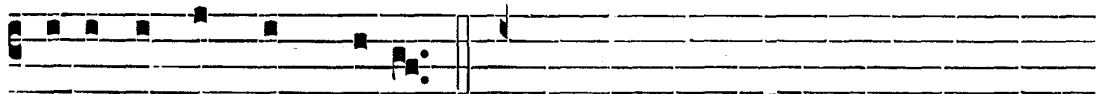
Luke 1, 17.



in spí-ri-tu et virtúte E-lí- ae, pa-rá-re Dómino



plébem perfé-ctam. *Ps. Dí-xit Dóminus Dómino mé- o : **

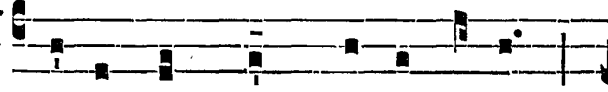


Séde a dextris mé- is. *Ps. Díxit Dóminus. VII a. p. 151.*

2 Ant.

VIII G

J



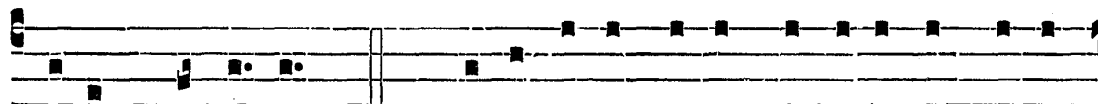
O-ánnes * est nómen é-jus :

John is his name :
and he shall drink no
wine nor strong drink,
and many shall rejoice
in his nativity.

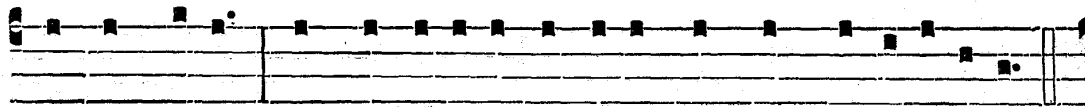
Luke 1, 63, 15 and 14.



vínum et sí-ce-ram non bí-bet, et múl-ti in na-ti-vi-táte



éjus gaudé-bunt. *Ps. Confi-tébor tí-bi, Dómine, in tó-to*



córde mé-o : * in consí-li-o justórum et congregati-óne.

Ps. Confitebor. VIII G. p. 158.

3 Ant.

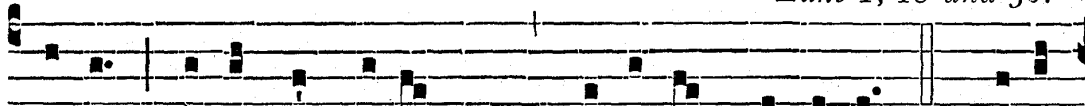
I f

E

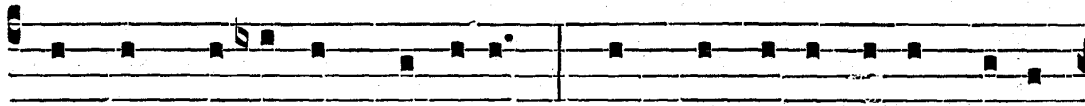
X úte-ro senectú-tis * et sté-

From the womb of old age and one who was barren, is born John, the Lord's Forerunner.

Luke I, 18 and 36.



ri-li Jo-ánnes nátus est, Praecúrsor Dómi-ni. *Ps. Be-á-*



tus vir qui tímet Dóminum : * in mandá-tis é-jus *vó-let*



nímis. *Ps. Beátus vir. I f. p. 159.*

4 Ant.

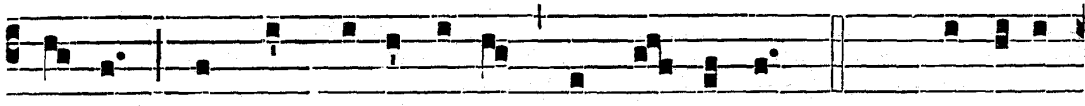
IV A*

I

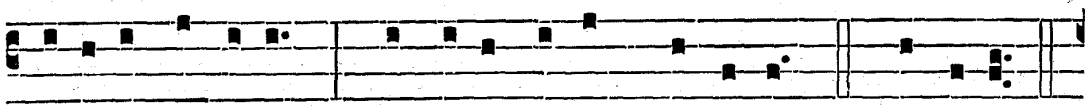
-ste pú-er * mágnus córam Dó-

This child shall be great before the Lord; for his hand is with him.

Luke I, 15 and 66.



mi-no : nam et mánus é-jus cum í-pso est. *Ps. Laudáte,*



pú-eri, Dóminum : * laudá-te nómen Dómi-ni. *or : Dómi-ni.*

Ps. Laudáte púeri. IV A. p. 167.*

5 Ant.

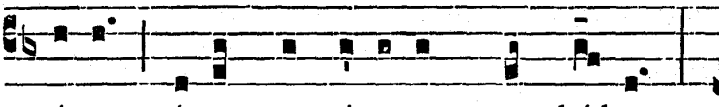
V a

N

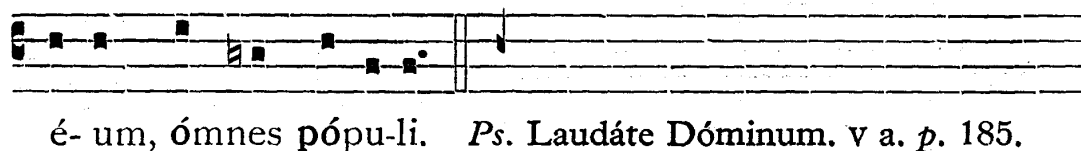
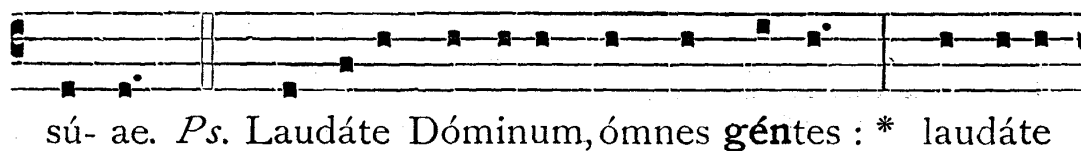
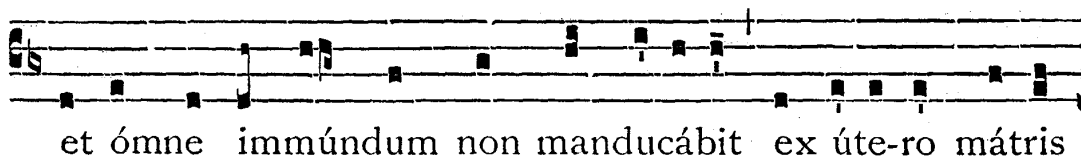
Azaraé-us * vocábi-tur pú-er

This child shall be called a Nazarite; he shall drink no wine nor strong drink and eat nothing impure, from his mother's womb.

Luke I, 15; cf. Numbers 6, 2-3.



íste : vínum et síce-ram non bí-bet,



Chapter and Hymn of II Vespers, p. 1229.

Ÿ. Fúit hómo míssus a Déo.

Ÿ. There was a man sent from God.

R̃. Cúi nómen érat Joáñnes.

R̃. Whose name was John.

At Magnif.

Ant. VIII G

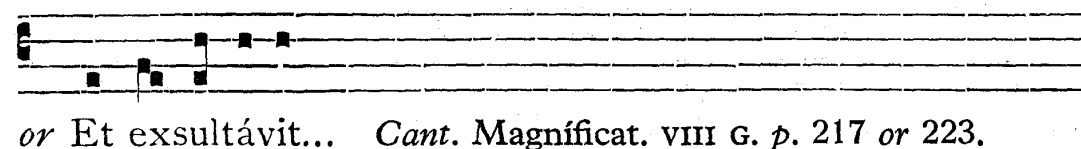
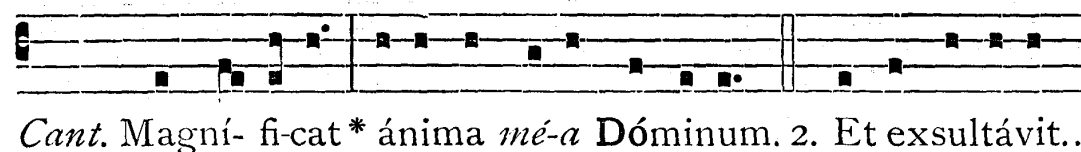
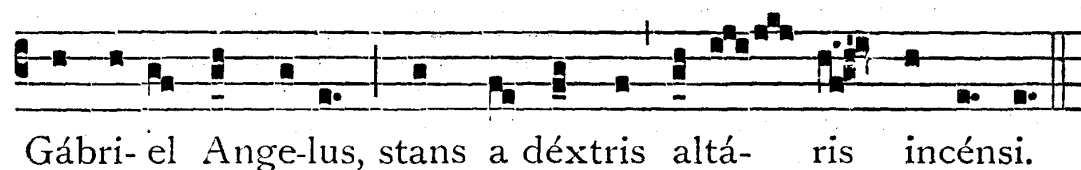
I

Ngréssó * Zacha-rí-a tém-

When Zachary went into the temple of the Lord, the Angel Gabriel appeared to him standing on the right side of the altar of incense.

Luke I, 9-II.

plum Dómi-ni, appá-ru-it é- i



Prayer. Deus, qui praesentem diem. p. 1223.

On Sunday : Commemoration of the Sunday.

Benedicámus Dómino I. p. 138. — *Ant.* Sálve Regína. p. 243.

AT MASS.

Intr. I

D

E vén-tre* mátris mé- ae

vocá-vit me Dómi- nus nó- mine

mé- o : et pó-su- it os mé- um ut

gládi- um a- cú- tum : sub teguménto má-nus sú- ae

pro- té- xit me, pó- su- it me qua-si sagít-tam

e- lé- ctam. *Ps.* Bónum est confi-té-ri Dómi-no : * et

psálle-re nómi-ni tú- o, Altíssi- me. Gló-ri- a Pátri.

E u o u a e. Glória Pátri. 1st tone. p. 28.

Collect.

Deus, qui praesentem diem
honorabilem nobis in beáti
Joánnis nativitate fecisti : † da
pópulis tuis spirituálium grá-

O God, who hast made this day
to be honoured by us, because
upon it blessed John was born into
this world : pour forth upon thy

The Lord hath called
me by my name from
the womb of my mother,
and he hath made my
mouth like a sharp
sword; in the shadow
of his hand he hath
protected me, and hath
made me as a chosen
arrow. *Ps.* It is good
to give praise to the
Lord, and to sing to
thy name, O Most High.
Ps. 91, 2.

tiam gaudiórum; * et ómnium
fidélium mentes dirige in viam
salútis aetérnae. Per Dóminum
nostrum.

people the grace of spiritual joy,
and guide the feet of all the faithful
into the way of eternal salvation.
Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio Isaiae Prophetæ.

*The Church applies to the Forerunner what the prophet foretold of the
Messias. Is. 49, 1-3, 5-7,*

AUdíte, insulae, et attendite,
pópuli, de longe : Dóminus
ab útero vocávit me, de ventre
matris meae recordátus est nó-
minis mei. Et pósuit os meum
quasi gládium acútum : in
umbra manus suae protéxit me,
et pósuit me sicut sagíttam elé-
ctam : in pháretra sua abscóndit
me. Et dixit mihi : Servus meus
es tu, Israël, quia in te gloriábor.
Et nunc dicit Dóminus, formans
me ex útero servum sibi : Ecce
dedi te in lucem géntium, ut sis
salus mea usque ad extrémum
terrae. Reges vidébunt, et con-
súrgent príncipes, et adorábunt
propter Dóminum, et sanctum
Israël, qui elégit te.

GIve ear, ye islands, and hearken,
ye people from afar. The Lord
hath called me from the womb, from
the bowels of my mother he hath
been mindful of my name. And he
hath made my mouth like a sharp
sword; in the shadow of his hand
he hath protected me, and hath
made me as a chosen arrow; in his
quiver he hath hidden me. And he
said to me, Thou art my servant
Israel, for in thee will I glory. And
now saith the Lord that formed me
from the womb to be his servant,
Behold I have given thee to be the
light of the gentiles, that thou mayest
be my salvation even to the farthest
part of the earth. Kings shall see,
and princes shall rise up, and adore
for the Lord's sake, and for the Holy
One of Israel, who hath chosen thee.

Grad. v
P Ri- úsquam* te formá-rem

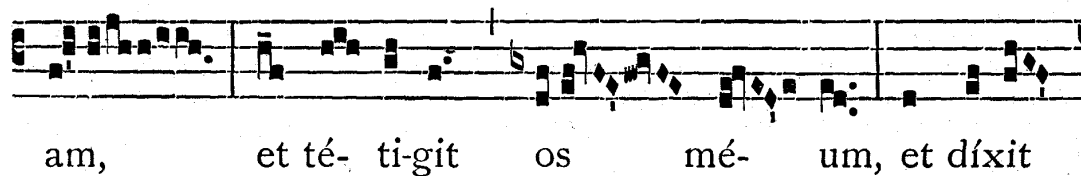
in ú- te-ro, nó- vi te : et ánte-

quam exí- res de vén-tre, sancti- ficá-vi te.

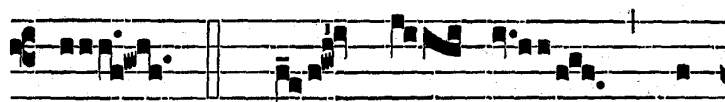
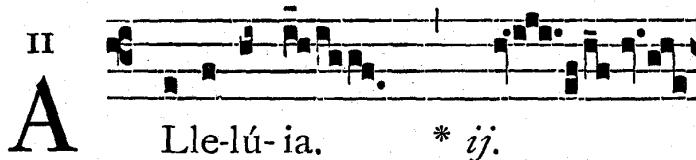
¶. Mí- sit Dó- mi-nus má- num sú-

Before I formed thee
in the bowels of thy
mother, I knew thee :
and before thou camest
forth out of the womb,
I sanctified thee. ¶. The
Lord put forth his
hand, and touched my
mouth : and said to me.

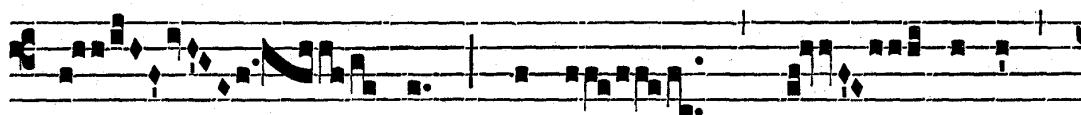
Jeremias 1, 5 and 9.



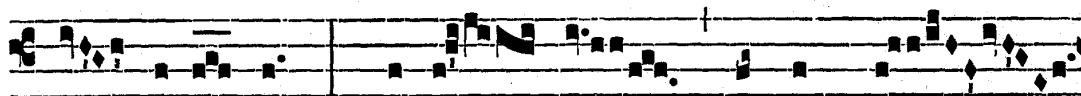
* mí-hi.



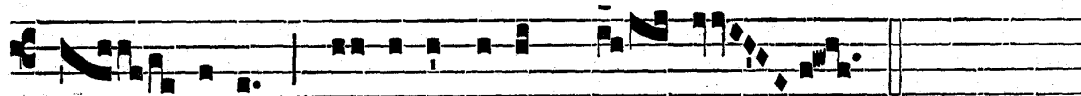
W. Tu, pú- er, pro-



phé- ta Altís- simi



vo- cábe- ris : prae- í- bis ante Dó-



minum pa-ráre ví- as * é- jus.

Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways.

Canticle of Zachary, v. 9. p. 813. Luke 1, 76.

✠ **Sequentia sancti Evangelii secundum Lucam.**

Birth and Circumcision of S. John the Baptist. Luke 1, 57-68.

ELisabeth implétum est tempus pariendi, et péperit filium. Et audiérunt vicini, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulábantur ei. Et factum est in die octávo, venérunt circumcídere púerum, et vocábant eum nómine patris sui Zacharíam. Et respóndens mater ejus, dixit : Nequáquam, sed vocábitur Joánnes. Et dixerunt

ELizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said, Not so, but he shall be called John. And they

ad illam : Quia nemo est in cognatione tua, qui vocetur hoc nomine. Innuébant autem patri ejus, quem vellet vocari eum. Et postulans pugillarem, scripsit, dicens : Joannes est nomen ejus. Et mirati sunt universi. Apertum est autem illico os ejus, et lingua ejus, et loquebatur benedicens Deum. Et factus est timor super omnes vicinos eorum : et super omnia montana Judaëae divulgabantur omnia verba haec : et posuerunt omnes, qui audierant, in corde suo, dicentes : Quis, putas, puer iste erit? Etenim manus Domini erat cum illo. Et Zacharias pater ejus replétus est Spiritu Sancto, et prophetavit, dicens : Benedictus Dominus Deus Israël, quia visitavit et fecit redemptionem plebis suae.

said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote saying, John is his name : and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hillcountry of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel; because he hath visited, and wrought the redemption of his people.

(For the whole Canticle of Zachary, see p. 813).

On Sunday the Creed is said; but on a week-day only during the Octaves of Corpus Christi and the Sacred Heart, or in a church dedicated to S. John the Baptist.

Offertory. Jústus ut pálma. p. 340.

Secret.

TUA, Dómine, munéribus altária cumulámus : illius nativitatem honóre debito celebrátes, qui Salvatórem mundi et cécinit adfutúrum, et adesse monstrávit, Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum.

THine altar we load, O Lord, with our gifts, seeking thus to do fitting honour to the Saint who both foretold the advent of the Saviour, and pointed him out when come into the world, Jesus Christ, thy Son, our Lord. Who lives and reigns.

On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

During the week, common Preface, p. 14 (or of the Saints).

Comm. II

T U, pú- er, * prophé-ta

Altíssi-mi vo- cábe- ris :

Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways.

Canticle of Zachary, v. 9. p. 809.

**Postcommunion.**

Sumat Ecclésia tua, Deus,
beáti Joánnis Baptístae gene-
ratione laetítiam : per quem
suae regenerationis cognóvit au-
ctórem, Dóminum nostrum Je-
sum Christum Fílium tuum :
Qui tecum.

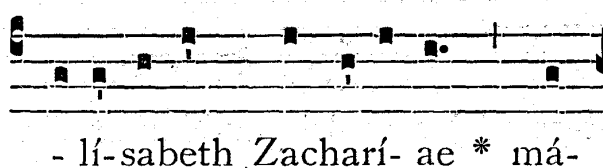
MAY the birth-day of blessed
John the Baptist be ever kept,
O Lord, by thy Church, with rejoicing :
for he it was who pointed out to
her the Author of her new birth,
Jesus Christ, thy Son, our Lord.
Who lives and reigns.

On Sunday, the Postcommunion of the Sunday is added, and the last Gospel is of that Sunday.

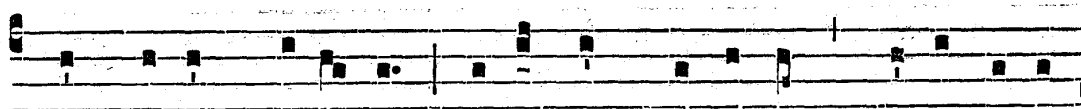
AT SECOND VESPERS. (June 24)

1 Ant.
III a

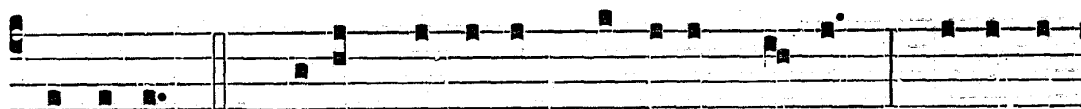
E



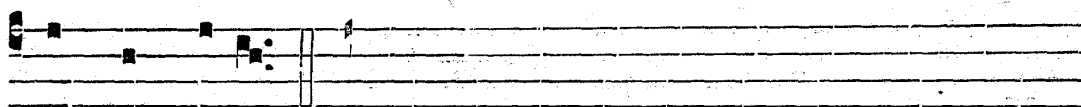
A great man did
Elizabeth, Zachary's
wife, bring forth, John
the Baptist, the Lord's
Forerunner.



gnum ví-rum génu- it, Jo- ánnem Baptístam Praecursó-rem



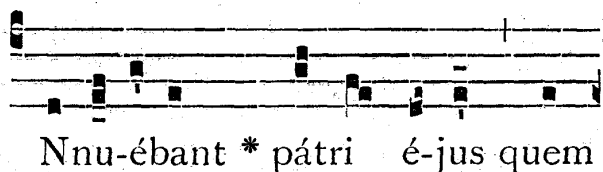
Dómi-ni. *Ps.* Díxit Dómi-nus Dómino mé- o : * Séde a



déxtris mé- is. *Ps.* Díxit Dóminus. III a. *p.* 148.

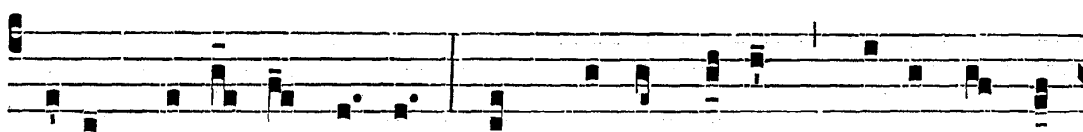
2 Ant.
IV E

I

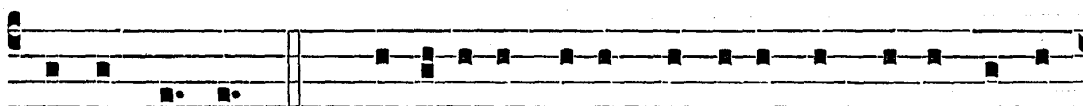


They made signs to
his father, how he
would have him called;
and he wrote saying,
John is his name.

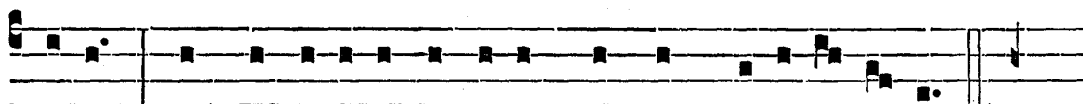
Gospel.



véllet vo-cá-ri é-um : et scrípsit dí-cens : Jo-ánnes est

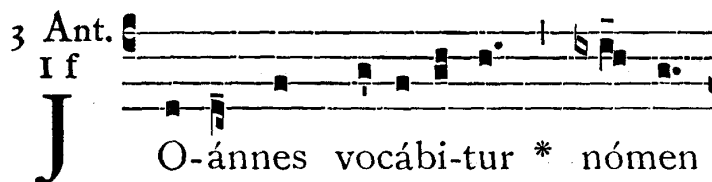


nómen é-jus. *Ps. Confitébor tibi, Dómine, in tó-to corde*



mé-o : * in consí-li-o justórum et congregati- ó-ne.

Ps. Confitébor. IV E. p. 155.



3 Ant.

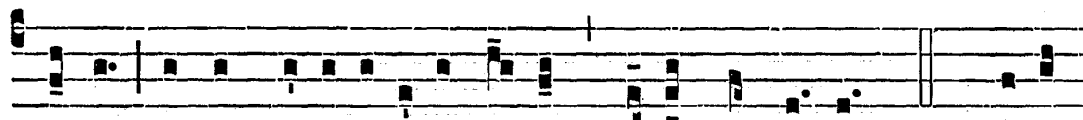
I f

J

O-ánnes vocábi-tur * nómen

Thou shalt call his name John; and many shall rejoice in his nativity.

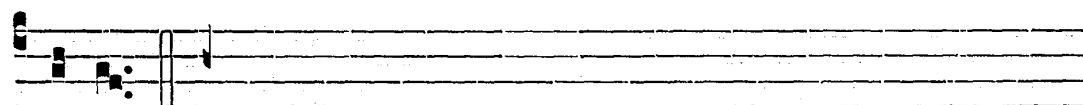
Luke I, 13-14.



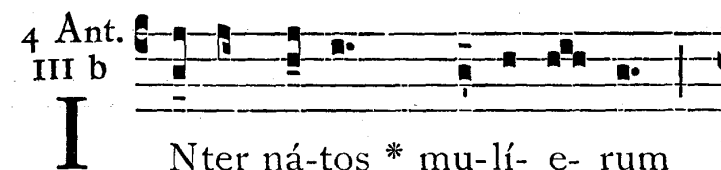
é-jus, et in na-tivi-táte é-jus múlti gaudé-bunt. *Ps. Be-á-*



tus vir qui tímet Dóminum : * in mandá-tis é-jus vó-let



nímis. *Ps. Beátus vir. I f. p. 159.*



4 Ant.

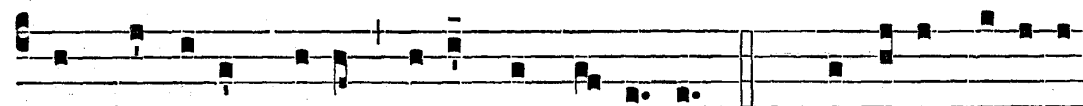
III b

I

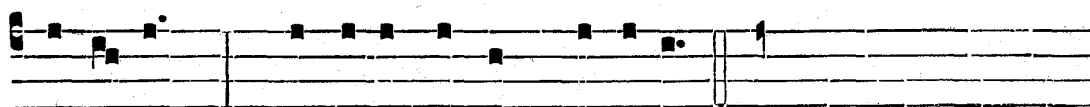
Nter ná-tos * mu-lí-e-rum

Among them that are born of women a greater hath not arisen than John the Baptist.

Matth. II, 11.

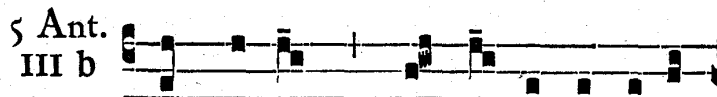


non surréxit májor Jo-ánnes Baptísta. *Ps. Laudáte, pú-e-ri,*



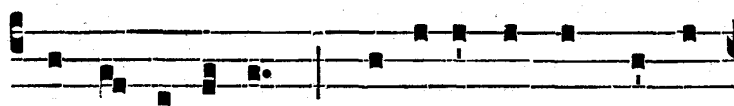
Dómi-num : * laudáte nómen Dómini.

Ps. Laudáte, púeri. III b. p. 166.



T

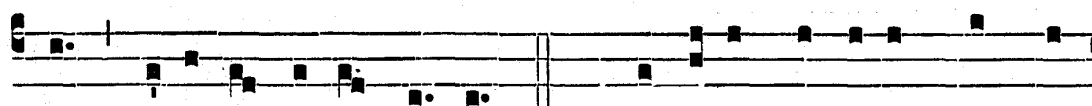
U pú-er, * prophé-ta Altíssi-



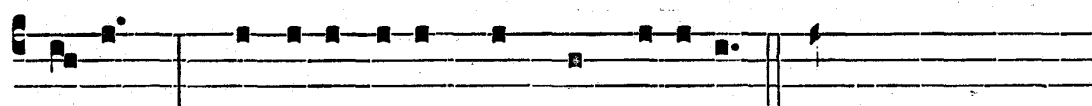
Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways.

Alleluia and Communion of the Mass.

mi vo-cábe-ris : prae-íbis ante Dómi-



num pará-re ví-as é-jus. *Ps. Laudáte Dóminum, ómnes*



géntes : * laudáte é-um, ómnes pópu-li.

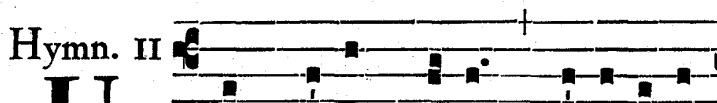
Ps. Laudáte Dóminum. III b. p. 184.

Chapter.

A Udíte, ínsulae, et atténdite, pópuli, de longe : † Dóminus ab útero vocávit me, * de ventre matris meae recordátus est nóminis mei.

G I've ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

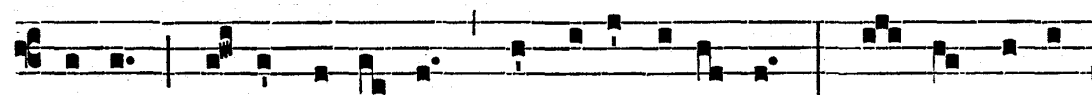
The Hymn was composed by Paul the Deacon, monk of Monte Cassino (740-801) for the patronal feast of his monastery. Another Italian monk, Guy of Arezzo (995-1050) noticing, that the initial syllable of each half-line was one degree of the scale higher than that which preceded it, gave these degrees the names of the corresponding syllables : Ut, ré, mi, fa, sol, la; completing them with si (Sancte Joannes). Hence the present sol-fa scale.



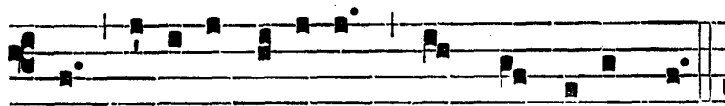
U

T qué-ant láxis resonáre

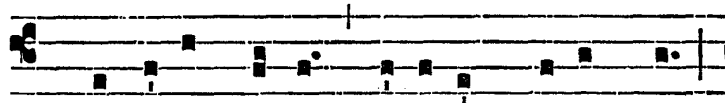
I. O for thy spirit, holy John, to chasten lips sin-polluted, fetter-



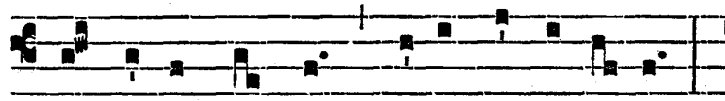
fíbris **Mí**-ra gestó-rum fámu-li tu-ó-rum, **Sól**-ve pollú-



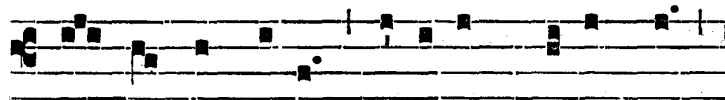
ti **lá**bi- i re-átum, **S**áncte Jo-ánnes.



2. Núnti- us célso véni- ens Olýmpo,



Te pátri mágnun fóre nasci-tú-rum,



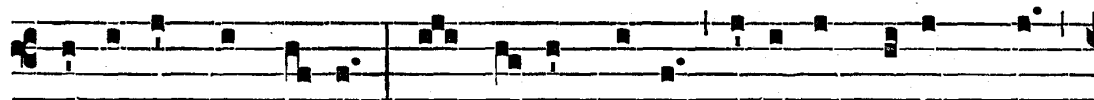
Nó-men, et vítae sé-ri-em geréndae



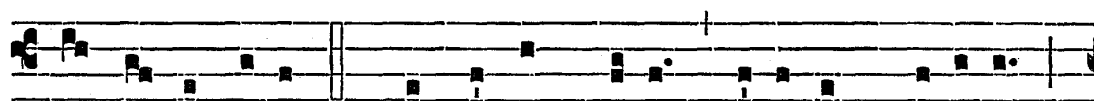
Ordi-ne prómit. 3. Ille promíssi



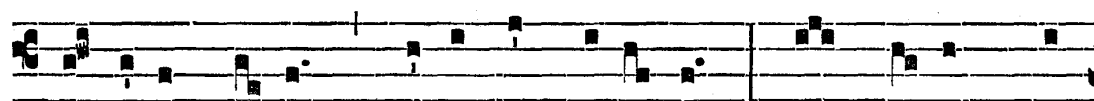
dúbi-us supérni, Pérdi-dit prómptae



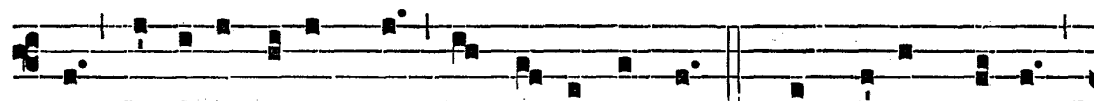
módu-los loqué-lae : Sed re-formásti géni-tus perémptae



Orga-na vócis. 4. Véntris obstrúso récubans cubí-li



Sénseras Ré-gem thá-lamo manéntem : Hinc pá-rens ná-



ti mé-ri-tis utérque Abdi-ta pándit. 5. Sit décus Pátri,

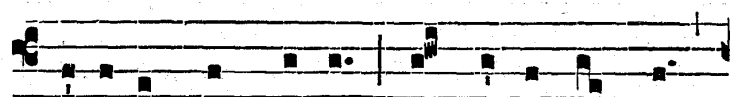
ed tongues to loosen;
so by thy children
might thy deeds of
wonder meetly be
chanted.

2. Lo! a swift herald,
from the skies descen-
ding, bears to thy fa-
ther promise of thy
greatness; how he shall
name thee, what thy
future story, duly re-
vealing.

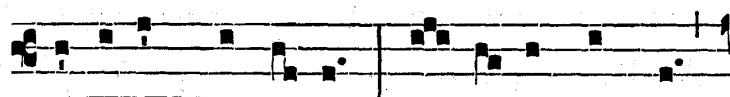
3. Scarcely believing
message so transcen-
dent, him for a season
power of speech forsa-
keth, till, at thy won-
drous birth, again
returneth, voice to the
voiceless.

4. Thou, in thy mo-
ther's womb all darkly
cradled, knewest thy
monarch, biding in his¹
chamber, whence the
two parents, through
their children's merits,
mysteries uttered.

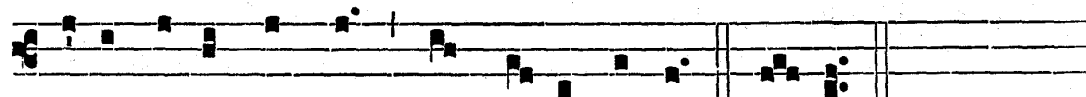
¹ His bridal-chamber, that is, Mary's womb, where the Godhead wedded human nature.



genitaéque Pró-li, Et tí-bi cómpar



utri-úsque vírtus, Spí-ri-tus semper,



Dé-us únus, ómni Témpo-ris aévo. Amen.

Ÿ. Iste púer mágnus coram Dómino.

R̃. Nam et mánus éjus cum ípso est.

Ÿ. This child shall be great before the Lord.

R̃. For in truth his hand is with him.

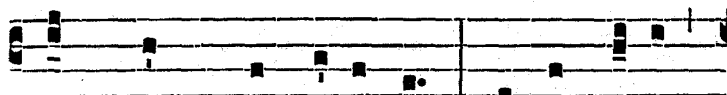
The opening of the following antiphon, both words and melody, foretells that of the Introit of Christmas Day.

At Magníf.

Ant. VII d

P

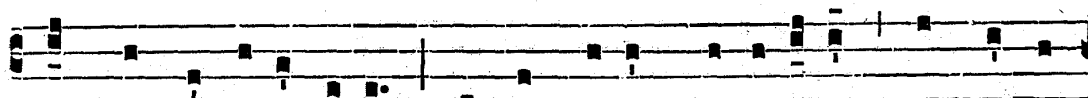
Ū-er * qui nátus est nóbis,



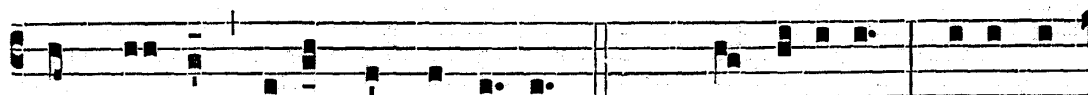
plus quam prophéta est : hic est enim

The child that is born to us is more than a prophet; for this is he of whom the Saviour said : Among them that are born of women there hath not risen a greater than John the Baptist.

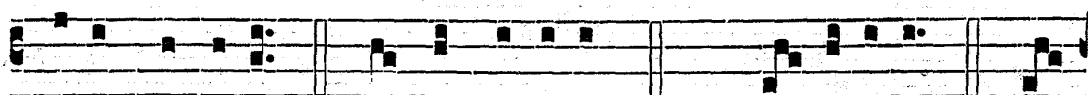
S. Matth. II, 9-II.



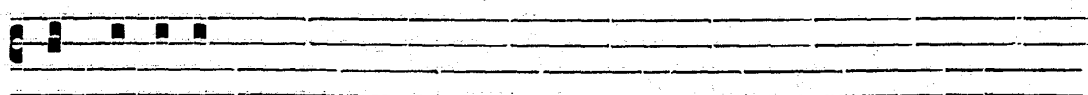
de quo Salvátor á-it : Inter nátos mu-lí-erum non surré-



xit má-jor Jo-ánnē Baptísta. *Cant. Magní-ficat * ánima*



mé-a Dóminum. 2. Et exsultávit... *or* : Magní-ficat. * ... Et



exsultávit... *Cant. Magníficat. VII d. p. 217 or 222.*

Prayer. Deus, qui praesentem diem. p. 1223.

If June 24 falls on Sunday, there follows first the commemoration of St William as below, then that of the Sunday.

Benedicamus Domino I. p. 138. — Ant. Salve Regina. p. 243.

25. St. William Abbot. († 1142)

Double.

June 24. Similabo. p. 133. — June 25. Hic vir. p. 133.

Collect.

Deus, qui infirmitati nostrae ad terendam salutis viam in Sanctis tuis exemplum et praesidium collocasti: † da nobis, ita beati Gulielmi Abbatis merita venerari; * ut ejusdem excipiamus suffragia, et vestigia prosequamur. Per Dominum.

O God who hast ordained that thy Saints should be to us guides and protectors in the way of salvation: make us in such wise to do devout honour to the merits of the holy Abbot William, that we may deserve to profit by his prayers and to tread faithfully in his footsteps. Through Jesus Christ our Lord.

Collect of St. John the Baptist is added, p. 1223.

Secret no 13, p. 969, then of St. John the Baptist, p. 1226.

Postcommunion no 12, p. 972, then of St. John the Baptist, p. 1227.

Mass. Os iusti. of Abbots, p. 1669.

26. Sts. John and Paul Martyrs.

Double.

Commemoration at Vespers of June 25.

Ant. I g

A -sti-té-runt * jústi ante Dó-

mi-num, et ab ínvicem non sunt se-

pa-rá-ti : cá- li-cem Dó- mini bi- bé- runt, et amí-

ci Dé- i appel-lá-ti sunt. E u o u a e.

The just stood before the Lord, from one another they were not divided; they drank the cup of the Lord, and were called the friends of God.