

Spiritual Pilgrimage of Hierusalem (1604-1605) [by] Jan Van Paeschen [1558-1640]; [translated from a French Translation from the Germanique by Roger Heigham (John Heigham, alias Roger Heigham, b. c. 1568, d. in or after 1634)*]

*Thomas Scheck. "The Polemics of John Heigham and Richard Montagu and the Rise of English Arminianism." *Recusant History* 29(1) May 2008: 12-27.

**THE
SPIRITUAL
PILGRIMAGE OF
HIERUSALEM, CONTAINING
three hundred sixty-five
days journey, wherein
the devout Person
may meditate on sundry
points of his
Redemption.**

**WITH
PARTICULAR DECLARATION
*of diverse Saints bodies and holy places
which are to be seen in the said-voyage:***

**AS ALSO
SUNDRY DEVOUT PRAYERS
and meditations very helpful
to the Pilgrims:**

WITH LICENCE

The Preface to the Reader

Seeing it is so (my Catholic brother) that this present life is no other thing but a continual Pilgrimage which we are to make upon the earth: and that all the time of our life is a term prefixed of God the Creator, during which space we ought to accomplish this voyage, which when we have faithfully walked, we may come to the City of heavenly Jerusalem, which is our kingdom and most proper country: were it not great folly or negligence in us, if we should forget, or to say more truly, despise, and not accompt,¹ of the principal place of our repose, but like unwise men rather to sit down and rest ourselves in the middle of our journey, to wit in the filthy and dirty ways of this wretched and wicked world? The traveller or foot Post, which is ordinarily hired to go some journey, although his journey be long, the weather foul, and the ways very unclean, yet hinder not his voyage for the difficulty he conceives of the labour, but knowing he gets his living by means of the gains, and that he shall well cherish, and refresh himself, when he is arrived at his Inn, with great facility supporting the asperity of the travail, upon hope of the recompense which he afterwards expects. We then (dear brethren expecting the Crown of everlasting glory), which Our Lord has promised to such as love him, shall we appear more unwilling, or weary for the obtaining hereof, then we would be for the gaining only of some temporal commodity? Let us behold therefore what care or pains our living Lord hath taken of our salvation, let us learn to travail courageously and like devout and holy pilgrims to follow his steps, who hath left us an example of his blessed life and passion, and ruminare in our hearts every day apart, some several points thereof, and after well to practice the same in ourselves (for such ought to be the end of all our spiritual exercises) by which means we may attain to the happy end that we desire whereof having found this little Treatise of A Spiritual Pilgrim, offering myself that it would be a thing very agreeable to all manner of devout and pious persons, I thought good to bring the same to light. I beseech the gentle Reader to accept of this little gift, and to respect more my hardy affection, than the littleness of the thing. The rest I remit to the disposition of Almighty God the Creator of all things, whose only honour and glory I desire herein, Amen.

Thy hardy² well-willer in Christ Jesus,
R. H.

¹ Accomplish, complete, come to.

² Or heartfelt, as a translation for “hartie”.

The Spiritual Pilgrimage to Hierusalem

If thou desire (well-beloved) to be this holy pilgrim, thou must first by confession make clean thy soul from sin: for it is unpossible with an unclean soul to receive the grace of God, or to walk the journey of a perfect Pilgrim.

Secondly, thy sins must be washed in the seven effusions³ of Our Lord and Saviour Jesus.

The 1st effusion, was his Circumcision, to clean thine heart from concupiscence, and all thoughts of carnality.

The 2nd effusion, when he did sweat water and blood in the Garden to purge thee from all ire and wrath.

The 3rd effusion, was his whipping to heal thee from all Sloth and Idleness.

The 4th effusion, his crowning with Thorn, to suppress thy Pride.

The 5th effusion, the stripping of his garments which cleaved fast to his Body, for to cure thy Avarice.

The 6th effusion, his nailing to the Cross hand and foot and saying, I thirst, to heal thy Gluttony.

The 7th effusion, the piercing of his side, to purge thy heart from Envy, hatred, and malice.

Thirdly, thou must provide in thy Purse good store of Coin, especially of fine gold, for that it is light of carriage. This gold is gotten by the often and worthy, receiving of the Blessed Sacrament.

The 1st Purse thou must put this gold in, must be a firm faith against all assaults of thine enemies; out of which Purse thou must distribute liberally by true Love and thankfulness.

The 2nd Purse must be filled with Patience, the which thou must chiefly keep to defray thine own expenses, least⁴ if thou want thereof, thou perish by the way for hunger.

The 3rd Purse is to be filled with all sorts of virtues and out of this thou must, spend liberally about the profit of thy neighbours (whether they be in this life or departed hence) by the works of mercy both bodily⁵ and ghostly.⁶ Keep safe these Purses in the wallet of meekness, fast locked with the key of humility.

³ Outflows, outpourings.

⁴ "least" given in the text, i.e. lest.

⁵ Corporal.

⁶ Spiritual.

Fourthly, thy Apparel must be simple as Our Saviour's was, being king of glory, despise them for thyself, as Christ did himself in his life and death.

Fifthly, thy Hat must be Obedience to thy Superiors, as Christ was to his Inferiors, in his Coronation.

Sixthly, Thou must be shod with the shoes of straight Consideration, with desire of following the life and steps of Christ and his Saints, marking well the difference of thy ways from theirs.

Seventhly, Thou must carry with thee the wallet of a pure Conscience, and clean heart, which thou art to beg of thy Saviour by fervent prayer.

Eighthly, Thou must have in thy hand the staff of the Cross, with which thou must always stay up thyself.

Ninthly, Proceed with blessing thee, *In the name of the Father, and of the Son, and of the Holy Ghost*. Invoke the aid of the glorious virgin Mary to be thy help in this Pilgrimage. Pray to thy holy Angel, and to the Saint who is thy Patron.

Tenthly, Daily commend thyself to God with the remembrance of thy apparel.

Accompany thyself with heavenly company that they may show thee the way, and aid thee in all thy difficulties, and comfort thee.

Considering it is almost impossible for a Pilgrim to go a long way without falling, Thou shalt recollect the Seven fallings of Christ our Lord, taking one of them for every day in the week.

The 1st the falling of our Lord being taken, when they hastened him to pass over the water of Cedron.⁷

The 2nd the falling of our Lord in the Street being sent from Pilate to Herod and back again, thrust and throwed⁸ by the Jews.

The 3rd the falling of our sweet Redeemer with his face upon the steps of Pilate's house.

The 4th his falling after his scourging through his extreme debility and weakness.

The 5th in his voyage to the Mount of Calvary, falling seven sundry times to the earth by the way under the heavy burden of his Cross.

The 6th falling was when so inhumanely he was thrown down upon the Cross, and most lamentably nailed and stretched forth thereupon.

The 7th falling, when he was nailed, lifted up and let fall into the mortise of the Cross, with a most strong torture and rueful pain to all his holy members.

⁷ Kedron.

⁸ Thrown.

And for that a Pilgrim's repast is often times on green herbs, thy Meat must be the seven leaves which came forth from the mouth of our Saviour, when he grew and was fixed on the holy Tree of the Cross.

The 1st leaf, O Father forgive them: here pray for meekness, be slow to revenge, etc.

The 2nd leaf, this day thou shalt be with me in Paradise: here pray for the forgiveness of thy sins,

The 3rd leaf, behold thy mother: here pray for divine assistance never to be separated from God.

The 4th leaf, my God my God why hast thou forsaken me? Here pray for help and comfort of God in all thy distresses, and that he never forsake thee, especially in the hour of thy death.

The 5th leaf, I thirst: here pray for an earnest desire and thirst of the love of God. With a fervor and holy hunger, worthily to receive the Blessed Sacrament.

The 6th leaf, It is finished: here pray for fortitude to labour and persevere faithfully to the end in our Lord's holy service, and in thy true estate and vocation.

The 7th leaf, O Father into thy hands I commend my spirit: here pray for the worthy offering up of thy soul at the hour of thy death into the hands of thy Redeemer.

For thy drink in the taverns, thou shalt find in the cellars of our Saviour that wine maketh glad the heart of man. Which be the seven effusions of the blood of our Lord Jesus.

The 1st effusion his Circumcision: here pray for the circumcision of all superfluity,⁹ and to be filled with the sweet dew of a pure and innocent life, and perfectly to be cleansed from lust and concupiscence.

The 2nd effusion, in sweating water and blood: here pray to forsake all creatures, and the love of this wretched world.

The 3rd effusion, in his whipping: here learn to rejoice in abstinence and penance.

The 4th effusion, in his Coronation: pray to rejoice in nothing but in the Cross of Christ.

The 5th effusion, In plucking of his garments: pray to pluck away from thee all old infirmities which have long cleaved fast unto thee, and the love of all transitory things, that thy soul may be perfectly adorned with the garment of divine love.

The 6th effusion, In his nailing: the pray to have a firm confidence in the Catholic faith.

The 7th effusion, In the piercing of his Blessed Heart: here pray to receive worthily before thy departure the Holy Eucharist.

⁹ Superfluous or unnecessary things.

This Pilgrim must have also, a Tent for the night: which may be the seven sorrows of our Blessed Lady.

The 1st sorrow, to hear old Simeon say, that the sword of sorrow should pierce her heart: here pray for the obtaining of true knowledge and repentance of thy sins, and compassion for the same.

The 2nd sorrow, when she fled by night into the country of Egypt: and here pray for patience in all thy tribulations.

The 3rd sorrow, when she had lost Jesus, and could not till three days find him again: here pray that thou never lose his grace, but ever find it again.

The 4th sorrow, when Jesus was carrying his Cross: here pray thee that thou may willingly carry the Cross of Christ all the days of thy life.

The 5th sorrow, when she saw her Son hanging on the Cross, and commending her to his disciple: here pray for to live in this world that his holy passion be not void and frustrate¹⁰ in thee.

The 6th sorrow, when Christ was let down in her lap from the Cross being dead: here pray to have grace to receive with fruit the Blessed Sacrament, and to have the benefit of every Mass.

The 7th sorrow, when Jesus was buried, and she returned to Jerusalem: pray that thou may ever have Jesus abiding in thy heart, and have compassion of our Blessed Lady.

The length of this journey: This spiritual voyage is divided into Three-hundred sixty-five days journeys, which is for every day in the year, one meditation: to the end thou may not be silent one hour ever in any day, having likewise in mind all the aforesaid necessities,¹¹ to wit thy Apparel, thy Purse, thy Staff, thy Diet, thy lodging, etc.

From London, or the like place:

For the 1st day, Meditate of God, that he is incomprehensible, the beginning and ending of all, the fountain of all goodness, and above all to be honoured, loved, and magnified.

For the 2nd day, Meditate how God hath created the Angels full of glory to praise him, and for the safeguard of his creatures.

For the 3rd day, Meditate how God made heaven and earth, and all that in them is, within the space of seven days.

For the 4th day, Meditate, of the joy of he Angels in the creation of man.

For the 5th day, Meditate of the creation of Adam and Eve, and of their placing in Paradise, and what God commanded them.

¹⁰ Unsuccessful, unattained.

¹¹ Necessities.

For the 6th day, meditate of the Driving of Adam and Eve out of Paradise, and how Adam lived in this world nine hundred thirty years in Penance, labouring for his bread with the sweat of his brow.

For the 7th day, Meditate of the divine council in heaven for the Delivering of mankind from the captivity of the devil where into he fell through sin; and of the union together of Gods *Justice, and Peace, Mercy, and Truth.*

For the 8th day, Meditate of the agreement of the Holy Trinity touching the salvation of mankind.

For the 9th day, meditate upon the amiable leave that our Saviour Jesus Christ took of his Father in heaven, and of all the celestial court, and of the words which his Father used at his departure.

1. Saying, Go my Son, go, and bring man hither to us that he may be delivered from damnation everlasting.
2. Go, My Son, into all misery; go out of all glory without any manner of consolation.
3. Go that thy pure humanity be subject to thy divinity.
4. Go like a king to whom suddenly shall be done all princely honor.
5. Go my only child, that thy innocence may satisfy for the faults and offences of all men.
6. Go and remember all thy pains and torments to come, to the end they may be the more grievous unto thee.
7. Go and I will break and cut the course of thy life in thy flourishing youth.
8. Go and I will give the sword into thy enemy's hands, with full power to do to thee whatever they will.
9. Go and endure the most cruel death, and look for no comfort at all of thy Father.
10. Go and accomplish entirely by works, whatever my holy Prophets have spoken of thee before in words.
11. Go my well-beloved Son, and make partakers both the good and the evil of thine ignominious and shameful death, that by true repentance they may receive it.
12. Go and suffer, that thy death and passion may be so inestimable, for the which no man can ever yield unto thee sufficient and condign¹² thanks.

The eternal Word of the Father answered and said, I am ready and will be obedient even unto the death.

The 10th day, Meditate how the blessed virgin Mary was conceived of Joachim and Anna, after their great contempt and despising in respect of their fertility.

The 11th day, Meditate of the joyful nativity of our lady the sacred virgin Mary and of the great comfort and consolation her parents received.

The 12th day, Meditate of the Presentation of our Lady in the Temple being but three years of age, where she mounted alone the fifteen Steps or degrees without the help of any person, and lived there until she was fourteen years old.

¹² The text gives "condigne," meaning fitting or deserved.

The 13th day, Meditate how our Lady was espoused to Joseph when she was fourteen years of age, and returned to Nazareth under the guard of holy Joseph.

The 14th day, Meditate of the Conception of Saint John Baptist, which was shown to Zachary by the Angel Gabriel.

The 15th day, Meditate on the cries of the holy fathers in Limbo, for the coming of our blessed Saviour.

The 16th day, Meditate how the Angel Gabriel received commandment from the Holy Trinity, to go to Nazareth, to the habitation of this immaculate virgin, and to deliver unto her this great Embassy.¹³

The 17th day, Meditate of the great joy of the Angel Gabriel having taken the form of a fair young man to show himself in the presence of our Lady.

The 18th day, Meditate and behold the manner of Salutation which the Angel used to our blessed Lady, saying *Ave gratia plena, hail full of grace, etc.*

The 19th day, Meditate how this pure and most chaste virgin was afraid at the Apparition of the Angel: and of her prudent questions which she used, and how in the end she humbly yielded her consent.

The 20th day, Meditate on the sacred Conception of Our Lady, by the means and working of the Holy Ghost.

The 21st day, meditate upon the infinite bounty of our Lord and Saviour Jesus Christ God and man, how it pleased him to be lodged nine months in the womb of the glorious Virgin Mary, as in a most sacred Cabinet.

The 22nd day, Meditate on the wonderful joys, and spiritual sweetness which Our Lady felt during nine months wherein our Redeemer reposed in her virginal womb.

The 23rd day, Meditate on the loving regard, and reverent respect the Angel had of our Lady during the said space.

The 24th day, Meditate how presently Our Lady rose and went to the mountains of Judea to visit Saint Elizabeth, and to serve her.

Passing by Trent you may visit the body of S. Simeon¹⁴ which is there entyre.¹⁵

¹³ Message of (or from) an envoy; or commission given to an ambassador.

¹⁴ The small Simon (not yet 30 months old), a little boy from Trent, was tortured and slayed in a ritual killing, in mockery of Christ on the 21st March, 1475 A.D., on Maundy-Thursaday during Holy Week by the Jews of the town, who wanted to celebrate *their* Passover in their own way. Simeon's cult was celebrated across Italy, Austria, and Germany and his feast was fixed for 24th March, but was removed in 1965 from the Calendar of Saints by Pope Paul VI.

¹⁵ Entire, whole, intact, complete.

The 25th day, Meditate how joyful they were at their meeting, and of the amiable Salutations which passed between the mother of the king of glory, and Saint Elizabeth.

The 26th day, Meditate of the joys of Saint John Baptist how he was purified and sanctified, being yet enclosed in his mother's womb.

The 27th day, Meditate how Our Lady tarried three months in the house of Zachary, and served Elizabeth notwithstanding the son of Elizabeth was to become Precursor, and servant to the Son of Our Lady, yet did she serve her with all humility.

The 28th day, Meditate of Saint John Baptist's Circumcision, and how Zachary recovered his speech, which before he lost when the Angel declared unto him the Conception of his Son.

The 29th day, Meditate how good Joseph perceiving Our Lady to be with child, would secretly have forsaken her.

The 30th day, Meditate of the return of Our Lady to Nazareth, attending¹⁶ to be there delivered of the Saviour of the world.

The 31st day, Meditate how the Angel admonished good Joseph to take unto him the virgin Mary, and how ever after he was a faithful keeper unto her, until his death.

*At Venice you may see the body of Saint Mark, there is the gospel which he wrote with his own hand.*¹⁷

The 32nd day, Meditate how Joseph and our Lady departed from Nazareth to Bethlehem being three days journey to be enrolled, and pay their tribute in sign of the submission to the Emperor.

*In Venice you may visit the body of St. Lucy.*¹⁸

¹⁶ i.e. intending, being careful.

¹⁷ The eastern arm of St. Mark's Basilica has a raised presbytery with a crypt beneath. The presbytery is separated by an altar screen formed by eight red marble columns crowned with a high Crucifix and statues by Pier Paolo and Jacobello Dalle Masegne, a masterpiece of late 14th-century Gothic sculpture. Behind the screen, marble banisters with Sansovino's bronze statues of the Evangelists and Paliari's of the Four Doctors mark the access to the high altar, which today (since 1835) contains St Mark's relics. The translation of St. Mark's body to Venice from Alexandria, Egypt, took place in 828, and the relics had been lost after the 976 destruction of the first church. Later than the initial construction of the second church, in 1094, St. Mark's relics were rediscovered. Until 1835, the body itself had been last displayed publicly in the church in the 12th century when it was buried in the crypt. So, for centuries and during this 17th-century pilgrimage, the exact location of St. Mark's body in the church would have been obscure and hidden, both "omnipresent and elusive" within this holy space.

¹⁸ St. Lucy's body was translated from Constantinople to Venice in 1204. Today, in Venice, the remains of St. Lucy are displayed at the Church of St. Geremia. The Church of Santa Lucia had been demolished in 1860 to make way for a railway station. On 7 November 1981, thieves stole her body, but the relics were recovered a month later on her feast, 13 December.

The 33rd day, Meditate how our Lady and Joseph not finding any Lodging in all the City of Bethlehem, were forced to go forth of the gates, in great patience retiring themselves to an olds stable, cold, and windy, fowl and unsavoury, there to be delivered of the king of all kings, and Lord of all glory.

In Venice you may also visit the body of Saint Luke.

The 34th day, Meditate of the sadness which good Joseph took in compassion of the Virgin Mary, to see her so evilly entreated.¹⁹

In Venice you may visit Saint Barbara's body, and a bone of Saint Christopher's at the crossed friars.

The 35th day, Meditate of the most joyful Nativity of our Lord and Saviour Jesus.

*Thou may at Venice visit the body of Saint Roche.*²⁰

The 36th day, Meditate upon the humble and painful lying²¹ of the tender Infant Jesus, being naked, crying, and trembling with cold: beginning then to confirm our peace between his Father and us, and of the profound reverence and perfect love our Lady took upon her sweet babe, embracing him and tenderly kissing him:

*Thou may at Venice visit the whole bodies of Saint Zachary, Saint Christine,²² Saint Pancras, Saint Nerue,²³ Saint Gregory Nazianzen's head.*²⁴

The 37th day, Meditate of the Angels praising God, appearing to the Shepherds, and singing, *Gloria in excelsis.*

Thou may visit Saint Helen's body in a little Isle without²⁵ Venice where on her breast is a cross made of the wood of our Lord's Cross. Also there is a finger of Constantine her Son,

¹⁹ Treated.

²⁰ At the Church of San Rocco, Venice, where San Rocco was declared a patron saint of the city in 1576.

²¹ Laying.

²² St. Christina of Bolsena is a late 3rd-century martyr. The Miracle of Bolsena, often considered to be the catalyst for the Feast of Corpus Christi, recalls an event in the Umbrian region of Italy associated with the saint. A priest named Peter from the city of Prague nurtured doubts regarding the transubstantiation of the Host during Mass, and during his pilgrimage toward Rome prayed to be relieved of his questions. While saying the words of consecration in the church of St. Christina in Bolsena, the Host dripped blood on his hands and on the cloth below. The Miracle of Bolsena is depicted on the walls of the Vatican in a painting by Raphael (The Mass at Bolsena, 1512).

²³ This is not St. Philip Neri (1515-1595) who was beatified by Pope Paul V in 1615, and canonized in 1622 by Pope Gregory XV, whose body is in Rome. Instead, the Saint specified must be Saint Nereus (a first century Roman martyr and soldier), which is consistent with the preceding St. Pancras: the feast for both has been celebrated together since the 4th century.

²⁴ Gregory, the great theologian and rhetorician (hence the relic of his head), was called to rebuild the faith in Constantinople, which had been under Arian teachers for three decades.

²⁵ Outside of.

and a piece of Saint Mary Magdalen's breast, and a sanctuary of Cypres²⁶ fyerlie²⁷ graven and painted. Get here a Boatman to conduct thee to these holy places, Saint Andrew,²⁸ or some other according to thy devotion:

The 38th day, Meditate how our Lady swaddled her blessed Son, kissed him, and laid him to her breast.

Thou may visit at Murano where the Glasses are made, there to be seen many of the Infants' bodies, which Herod commanded to be killed.

The 39th day, Meditate how our Lady gave her infant to suck of her virginal milk, with exceeding joy and delight.

Thou may at Padua (while then attending the master of the Galley) visit Saint Anthony's body in the church of the Franciscans.

The 40th day, Meditate how our Blessed Lady lay down her sweet Son in the manger.

Now go to thy holy Angel, and desire him to help thee to a good and skilful Pilot, to carry thee to the holy Land.

The Lord of this ship must be Saint Peter, to whom commend thyself.

Thou must agree to give the Patron of the Galley fifty Ducats of gold for thy passage, which are 50 Paters,²⁹ and 50 Aves,³⁰ or some other.

The Governors of this ship, must be Saint Paul, Saint John the Evangelist, Saint Christopher, and Saint Nicholas, but the protector must be Saint Michael. Honour all these, and commend thyself unto them. Go with thy faithful friend thy holy Angel and make thy exercise from henceforth, as thou hast done in the beginning.

The 41st day, Meditate diligently of the burning love and desire the little child Jesus had to deliver mankind out of the misery and servitude wherein he was detained.

The 42nd day, Meditate how the little sweet child Jesus, took great compassion of our miseries, giving a pitiful cry, and did shed tears abundantly to make our peace with his heavenly Father, the which no man could do but himself.

The 43rd day, pray for a good wind and say, *Veni createor spiritus etc.*,³¹ and Meditate how the Angels appeared to the shepherds.

²⁶ Cypress trees, are funereal among the tombs.

²⁷ Firely, by fire.

²⁸ St. Andrew's relics were brought to Amalfi from Constantinople after the Fourth Crusade. A large bronze statue of the Apostle (patterned after Michelangelo's David in Florence), which is in the Cathedral at Amalfi, was made in 1604 by Michelangelo Naccherino.

²⁹ "Pater noster," Our Father, who art in heaven...

³⁰ "Ave Maria," Hail Mary, full of grace...

³¹ "Veni, Creator Spiritus," Come, Holy Spirit, Creator blest...

The 44th day, Here strike sail, and say the *Salve Regina, etc.*,³² and Meditate how speedily the Shepherds went to Bethlehem and adored the sweet little Babe.

The 45th day, Meditate of the great Miracles in Christ's Nativity: God is joined with human nature; his mother remains a virgin; and faith and human nature are there accorded together.

The 46th day, Meditate of the Prophecy of the Twelve Sibylla.³³

1. Sibilla Persica. *Behold the Beast of all the world shall be overthrown, and the Lord of all the world shall be born, and the body of a virgin shall be undefiled.*
2. Sibilla Libica. The day shall come and the Lord shall give light, and govern with mercy (the body of his mother shall be the weight and burden of everyone, that is shall be the balance to weigh all our sins.
3. Sibilla Cumea. He shall mount and rise in the face of the virgin, and she shall be worshipful, clean, and beautiful of face, etc. She shall nourish the Infant, and give him her own milk for mare.³⁴
4. Sibilla Eristria³⁵ in Babylon from the highest top of heaven god hath blessed the humble mind, and in the latter day a young Son shall be born of an Hebrew virgin.
5. Sibilla Samea.³⁶ Behold there shall come a rich man, and shall be born of a poor woman, and the beasts of the earth shall worship him saying, "Praise him to the highest top of heaven.
6. Sibilla Cumana. In the last time shall be sent from heaven a new line and generation.
7. Sibilla Helespostina.³⁷ Christ shall be born of a most pure virgin.
8. Sibilla Frigia.³⁸ The most highest shall come out of heaven. The Council shall be confirmed in heaven, and in the valley of the miserable shall be the virgin saluted.
9. Sibilla Europa. He shall come that shall travail beyond the mountains and little hills, and he shall reign in poverty, and he shall have domination in tranquillity and modesty, and he shall come forth of a virgin's womb.
10. Sibilla Tiburtina.³⁹ Christ shall be born in Bethlehem, and how happy is the mother that shall give him suck.
11. Sibilla Delptica.⁴⁰ A Prophet shall be born of a virgin without knowledge and copulation of man.
12. Sibilla Agrippa. The invisible word shall be tasted and touched, and shall dry like a leaf, and his beauty shall seem nothing, the womb of a mother shall compass him, and he

³² Hail, Holy Queen, Mother of mercy...

³³ In Greek and Roman mythology, the Sibyls were virgins with prophetic virtues inspired by a god (usually Apollo), who made predictions in an obscure form.

³⁴ "meare," translated as "mare," which describes a female horse, providing milk, mare's milk.

³⁵ Sibilla "Eristria," Sibilla Eritrea.

³⁶ Sibilla "Samea," Sibilla Samia, who was the priestess presiding over the Apollonian oracle near Hera's temple on the Isle of Samos, a Greek colony.

³⁷ Sibilla "Helespostina," Sibilla Ellespontina, Sibilla Hellespont, being born in the Trojan campaign in Marpesso, near the town of Gergithium.

³⁸ Sibilla Phrygia, also known as Cassandra.

³⁹ The Sibyl of the Roman temple of Vestra in Tivoli.

⁴⁰ Sibilla "Delptica," Sibilla Delfica, of Delphi.

shall be rejected of man, and he shall be born of his mother as God, and shall seem like a sinner.

The 47th day, Meditate of the great joy and humble service of Joseph to his spouse Mary, and to the blessed babe Jesus.

The 48th day, Meditate of the circumcision of our Lord, and the shedding of his blood as an earnest penny of his death and passion.

The 49th day, Meditate of the imposition of the holy name of Jesus, in which name whatsoever shall be asked of his Father, shall be granted unto us.

The 50th day, Meditate how the three kings came from far countries in the space of 15 days, to adore this infant as God and man, being guided by a Star which appeared unto them.

The 51st day, Meditate how the three kings found the little child, and offered unto him Gold, Myrrh, and frankincense, as to true God, and true man.

The 52nd day, Meditate how the three kings admonished by the Angel, returned by another way into their country, and were two years in their journey, and lived and died most holy in the same.

The 53rd day, Meditate of the great grief and sorrow which approached the meek heart of the sweet virgin, when she understood, what wait Herod laid to kill her child Jesus.

The 54th day, Meditate how this Blessed Lady presented her child in the Temple, redeeming him again with a couple of Turtles or Pigeons: and of Simeon and Anna.

The 55th day, Meditate of the first dolour of our Lady by the words of Simeon in the Temple, whereupon she shed tears.

The 56th day, Meditate how the Angel warned Joseph to flee into Egypt whereby our Lady's sorrow was increased.

The 57th day, Meditate of the hasty flying of our Lady and her sweet child, with all diligence, by night through the wilderness, for others being but on day's journey, for them a month's journey by reason they oftentimes erred, consider with all the great perils of Thieves and murderers, their exceeding weariness, and poverty.

You may visit in Seuches, where Saint Jerome in a mount did his penance [and] there is a Cloister of Saint Peter. Desire Saint Peter thy Patron to set thee on land to honour Saint Jerome, and 15 miles thence, is the town of Stridonia⁴¹ where Saint Jerome was born.

The 58th day, Meditate of the humble and simple entry of our Lady with her babe and Joseph into Egypt, at whose entrance all the Idols fell down, and how in Heliopolis with much ado they got a poor Cottage and dwelt therein labouring for their living.

⁴¹ A town on the borders of Dalmatia and Pannonia.

*At Zaram in Dalmatia, the ancient Simeon's body lies, who made the Canticle, Nunc Dimitis.*⁴²

The 59th day, Meditate how the Virgin Mary with her Son remained in Ihebaida in the city of Heliopolis seven years, taking pains to earn their bread, and of the injuries they suffered of the strangers of that country.

The 60th day, Meditate how after seven years the Angel appeared to Joseph, and willed him to return into the land of Israel.

The 61st day, Meditate how Joseph rose and went to the land of Israel, with great labour, difficulty, and poverty.

The 62nd day, Meditate how Joseph feared when he heard that Archelaus reigned in his father's stead and being warned by an Angel, went to dwell in Nazareth, there also labouring, and living in very simple and poor estate.

The 63rd day, Meditate how our Lady nourished her child Jesus and brought him up with great care and love.

The 64th day, Meditate how Jesus according to his bigness, served his blessed mother, and how he often wept unknowing to his mother, for the remembrance of his passion.

You may visit in Ragusa⁴³ the head of Saint Blase and her left arm.⁴⁴ And the sheet with which old Simeon took our Lord in his arms. The left arm of Saint John Baptist without the wrist.⁴⁵ And the head of Simeon the Apostle.

The 65th day, Meditate how the child Jesus being but twelve years old, went to Jerusalem to serve God, and tarried there three days among the doctors, without the knowledge of his father and mother.

The 66th day, Meditate of the third dolour of our Lady having left her son about four days, and how she found him in the midst of the doctors.

⁴² Luke 2:29-32. "Lord, now you let your servant go in peace..."

⁴³ In the south-eastern tip of Sicily, Ragusa is 71 miles proximately from Malta. But also, Dubrovnik (Croatia) in the region of Dalmatia was the Republic of Ragusa, and in the 15th-16th centuries, it was staunchly Catholic and as wealthy and as cosmopolitan as Venice. But, from 1527, Ragusa technically became a vassal of the Ottoman Empire (with nothing in common with it), and "Ragusa" paid an annual tribute in gold in exchange for its precarious independence.

⁴⁴ From the 7th century until 1918, the city of Dubrovnik on the Adriatic Sea (particularly the portion of the city on the seaward side, which was almost an island) was known as Ragusa, with its patron saint of Saint Blaise (Sveti Vlaho, in Croatian).

⁴⁵ The church dedicated to Saint John the Baptist (the town's patron) was located originally in the west part of the ancient Ragusa, Sicily, under the walls of the Medieval castle, where the small church of St. Agnese is today. It is interesting to note that the ascribed relic to St. Paul's arm was without its "wrist." The right wrist bone relic of St. Paul is maintained at St. Paul's Shipwreck Church in Valletta, Malta, although there are no sources to confirm its authenticity during the first 1700 years since St. Paul's appearance on the island (Acts 28).

The 67th day, Meditate how Jesus kept himself secret and simple, without showing any miracle, until he was 30 years old.

The 68th day, Meditate how Jesus opened and declared to his dear mother, the Prophecies and secrets of the holy Scripture.

The 69th day, Meditate how Jesus kept himself with his mother and Joseph poorly and in secret wise,⁴⁶ and how they lived and did eat together, with great sobriety, and giving thanks unto God.

The 70th day, Meditate of the amiable and gracious face of our Saviour Jesus, of the most comely feature⁴⁷ of his body, and of his holy conditions, and decent demeanours.

The 71st day, Meditate how Jesus kept himself secret until he was 30 years of age, notwithstanding always he did wonderful things by reason of his divinity, and obtained many things for us of his heavenly father through his fervent prayer and devotion.

The 72nd day, Meditate of the sorrow our Lady had when her spouse Joseph died, and gave up his ghost into her Son's hands, being but 20 years old.

The 73rd day, Meditate how lovingly Jesus comforted his mother, when she often wept for to consider the pains of his passion, and how he exhorted her meekly to conform her will to the will of God.

The 74th day, Meditate how the word of our Lord was upon Saint John Baptist, preaching penance, and remission of sins, and crying in the desert, *Parate viam Domini*.⁴⁸

The 75th day, Meditate of the leave our Lord Jesus took of his dolent⁴⁹ mother, to go to be baptized, and of the virgin's tears at his departing.

The 76th day, Meditate how S. John Baptist seeing Christ coming toward him said, *Ecce Agnus [sic] dei*.⁵⁰

The 77th day, Meditate how Jesus came to John to be baptized, and how first John humbly refused to do it, but seeing it was his holy will to have it so, he baptized him.

The 78th day, Meditate how that after Jesus was baptized, he prayed, and the heavens opened, and the Holy Ghost came down in the likeness of a dove, and a voice from heaven said, *Hic est filius meus dilectus*.⁵¹ This is my well beloved Son hear ye him.

The 79th day, Meditate how Jesus after his baptizing, began to fight against the Devil the enemy of mankind: and how he departed into a wilderness betwixt Jerusalem and Jericho, and did converse among the brute beasts, and lying on the cold ground many nights.

⁴⁶ Secretly, in the "hidden" life.

⁴⁷ Handsome appearance.

⁴⁸ "Prepare the way of the Lord."

⁴⁹ Sorrowful.

⁵⁰ "Behold the Lamb of God."

⁵¹ "This is my beloved Son."

The 80th day, Meditate how Jesus overcame the temptation of the Devil, in Gluttony, vainglory,⁵² and Covetousness, and how after, the Angels came and showed their service unto him.

The 81st day, Meditate how the next day Saint John Baptist saw Christ come towards Jordan, and how he showed with his finger saying again *Ecce Agnus dei*, and how two of John's disciples hearing those words, followed our Lord.

The 82nd day, Meditate how Saint Andrew led Peter to Christ, and how Christ entertained Saint Peter, and the next day Christ called Phillip to follow him.

The 83rd day, Meditate how Christ went to a marriage in Cana of Galilee, and how he turned water into wine at his mother's request.

The 84th day, Meditate how poorly nakedly and simply Christ was apparelled, and how soberly he fed with his disciples, and took the world to himself, suffering cold, heat, rain, thirst, etc.

The 85th day, Meditate how Jesus, with his disciples being ignorant persons, went to Jerusalem at Easter, and with a whip drove out the buyers and sellers, and changers, and overthrew their Tables, saying make not the house of my father a house of Merchandise. *Domus mea domus orationis vocabitur.*⁵³ My house shall be called the house of Prayer.

The 86th day, Meditate how Jesus baptized his Apostles in Jordan, and Saint John in Elim,⁵⁴ whereat John's Disciples were scandalized, but John witnessed unto them, not of himself, but of Jesus.

The 87th day, Meditate with what fervour and charity, our Saviour preached unto the people, and healed the diseased, and conversed with them meekly.

The 88th day, Meditate how humbly Christ campaigned with his Apostles and answered their rude questions sweetly, and with what boldness they walked close by him.

You may visit the Churches in Candia,⁵⁵ and in the Grey Friars,⁵⁶ is a piece of the holy Cross: one of the arms of Saint Simeon the Apostle: and a piece of Saint Lawrence head; a piece of the Golden Gate.⁵⁷ And the miter of Alexander the Third⁵⁸ and an Image of Saint Luke's Painting.⁵⁹ and a piece of the Pillar, at the which our Lord was whipped.

⁵² Pride.

⁵³ "My house shall be called a house of prayer."

⁵⁴ "Elim," at Aenon near "Salim" (John 3:23).

⁵⁵ The Duchy of Candia was the official name for the island of Crete as an overseas colony of the Republic of Venice until its fall to the Ottoman Empire in the Cretan War (1645-1669).

⁵⁶ The Franciscan Friars.

⁵⁷ The "Golden Gate" is the eastern gate of the Temple Mount in Jerusalem.

⁵⁸ Pope Alexander III (pope from 1159-1181).

⁵⁹ In Angeliki Lymberopoulou and Rembrandt Duits, Eds. *Byzantine Art and Renaissance Europe* (Farnham: Ashgate Publishing, 2013), p. 136: "On a pilgrimage to Jerusalem in 1481, Jan Aertz of Mechelen in the Burgundian Netherlands stopped en route in Candia, as

The 89th day, Meditate how much wrong, and injurious words our Lord had of the Jews, for that the poor and simple people followed him.

The 90th day, Meditate how Jesus with his disciples went up into a mountain to watch and pray, to pacify his heavenly Father who was angry with mankind, and how in the morning he chose his twelve Apostles.

The 91st day, Meditate how Jesus sitting in the morning taught his disciples the eight Beatitudes.

The 92nd day, Meditate on the sweet admonition of our Lord, confirming his disciples against tribulations, and adversities, comparing them to Salt, and Light.

The 93rd day, Meditate how Christ admonished his disciples to Patience, in turning the left Cheek to him who hath stroken⁶⁰ thee on the right.

You may visit in Rhodes in the Christ church, where the right hand of Saint John Baptist with the fingers with which he baptized Christ. Also a piece of the Cross of Christ: and one of the Thorns of his Crown, which bear every Good Friday leaves, and flowers, also one of the silver pieces Christ was sold for. Also an Arm of Saint Eloy,⁶¹ and arm of Saint George, Saint Blase's Anklebone, Saint Barbara's Skull: and a piece of Saint Clare.

The 94th day, Meditate how our Lord taught his disciples the Pater Noster.⁶²

You may visit at Rhodes in the chapel of the great Master, the arm of Saint Anne, and a piece of Saint Steven.

The 95th day, Meditate how quietly Christ did bear in his heart, all his torments to come, not declaring them to any of his friends.

You may visit in Rhodes at Saint Catherine's Chapel, there is the ring and finger of her,⁶³ the which Christ espoused her with it.

The 96th day, Meditate how Jesus beheld Mary Magdalen with his merciful cries, and drew her to repentance, and how she entered the house after him, and washed his feet with her tears, and wiped them with the hairs of her head.

You may visit in Rhodes in the Hospital of the knights of the Rhodes, which was taken anno 1522 by the Turks.

many pilgrims did, and recorded seeing there a 'painting after the hand of St. Luke'. This was almost certainly the much-venerated *Hodegetria* icon known as the virgin *Mesopanditissa*, then in the cathedral of Saint Titus in Candia, and now in Santa Maria della Salute in Venice."

⁶⁰ "hath stroken," is "has striked."

⁶¹ This seems to be St. Eloy, or St. Eligius, whose apostolic zeal led him to preach in Flanders, especially Antwerp, Ghent, and Courtaim where he made many converts. Eligius died on December 1, around 660, at Noyon.

⁶² "Our Father," the Lord's Prayer.

⁶³ St. Catherine of Siena (1347-1380).

The 97th day, Meditate how Saint John Baptist was imprisoned and how he sent to Christ saying, *Tu es qui venturus es an [sic]⁶⁴ alium expectamus? Art thou he which art to come, or do we look for any other?*

Visit at Rhodes where the three holy kings have often been.

The 98th day, Meditate on the prayers and rewards which Christ gave unto Saint John the Baptist.

Visit without⁶⁵ Rhodes where is John's Head was found there is a pleasant fountain.

The 99th day, Meditate of the glorious death of Saint John Baptist and how the dancing damsel, gave his head to her adulterous mother.

You may visit in Rhodes a wood where Saint William made his Penance.⁶⁶

The 100th day, Meditate how Christ taught his disciples not to lay up their treasure in the earth, but in heaven, and so to embrace voluntary poverty.

The 101st day, Meditate how Jesus taught his disciples not to be careful what to eat, or what to wear, but to seek first the kingdom of heaven.

The 102nd day, Meditate how Jesus fed his disciples with twelve words, when they could get no meat.

The 103rd day, Meditate how mildly Jesus showed himself towards Judas whom he made his Steward and knowing he should betray him, he much lamented him as often as he saw him.

The 104th day, Meditate how Jesus gave power to his disciples to work miracles, and sent them to preach two and two, as Lambs among wolves, exhorting them to patience.

The 105th day, Meditate how Jesus went himself by Sea and by Land to preach and after cured their diseases and conversing rather with the poor than with the rich, for which the Scribes and Pharisees maliciously hated him.

The 106th day, Meditate how our Saviour willingly suffered with patience, of the magistrates, and ministers of the Temple, their mocks, disdainful looks, and privie⁶⁷ conspiracies against him, condemning him for a fool, and an evil man.

⁶⁴ “an,” should read “aut”, meaning “or.”

⁶⁵ Outside.

⁶⁶ St. William of Maleval (d. 1157) made a pilgrimage (of one/two years) to Jerusalem in penance for his sins. About 1153 he returned to Italy and led a hermit's life in a wood near Pisa (hence also his alleged exploiting a wood near Rhodes), then on Monte Pruno, and finally in 1155 in the desert valley of Stabulum Rodis, later known as Maleval, in the territory of Siena and Bishopric of Grosseto, where he was joined by his disciple Albert.

⁶⁷ Secret, private.

The 107th day, Meditate how meekly our Saviour suffered the doctors of the Temple, who would have put him to death but for the fear of the people, and how our Lord then shunned the same for that his time was not yet come.

The 108th day, Meditate how Jesus was received into the house of Martha and Mary with his disciples: and how Mary did narrowly observe his behaviour, his abstinence, his sobriety in eating, his prudent and ghostly⁶⁸ talk, and his divine words.

*You may visit Saint Helen's gulf where she threw one of the nails Christ was crucified with, also ever since that Sea hath been more calm.*⁶⁹

*You may visit Bassa where the seven sleepers rest.*⁷⁰

The 109th day, Meditate how the blessed Mary Magdalen followed our Lord everywhere, and provided for him, and for his disciples.

The 110th day, Meditate of our Lord's weariness, and sitting at the Well, and how he asked water of the woman of Samaria, and how his disciples marvelled.

The 111th day, Meditate this day, of the painful journey and travail of our Saviour passing through the countries to preach the Gospel, and cure their diseases, sustaining in the meantime many wants, as if he had not been the only Son of God.

Visit in that part where Saint Catharin⁷¹ was brought up.

The 112th day, Meditate how meek and gentle our Lord was when any did dishonour him, speaking against his doctrine and saying his works were done by the power of the Devil.

The 113th day, Meditate of the great meekness and clemency of our Saviour towards the Jews, notwithstanding he knew the great malice and envy they bare towards him.

The 114th day, Meditate of the sweet countenance and loving tears our Saviour often shed in the Temple before the Altar, for the sins of the people.

The 115th day, Meditate how the most mighty king of glory, the heavenly Father (who could have destroyed all people in the world in a moment, and made others in their places) most benignly, and mercifully, with great patience and long suffering chose rather for to see his only begotten Son our Saviour Jesus to be Incarnate, and to show us example of life by his own steps, and precepts, whereby we might please God.

The 116th day, Meditate how Christ answered the Jews when they brought to him in the Temple the woman taken in Adultery, and how mercifully he delivered her.

⁶⁸ Spiritual.

⁶⁹ According to Socrates of Constantinople (the apparent source for the story), in his Ecclesiastical History, two nails were thrown into the Adriatic Sea.

⁷⁰ The Cave of the Seven Sleepers is at Ephesus. The "Seven Sleepers" were seven young men who had been walled up in a cave during the persecutions under Decius (c.250). They fell asleep, miraculously waking up around 435 in the time of Theodosius II.

⁷¹ St. Catherine of Alexandria (c. 287-305 CE).

At Famagusta,⁷² of old Famacosti, of Saint Katharin's father,⁷³ king of Cipres:⁷⁴ where in a chapel is one of the Hindries⁷⁵ in the which Christ turned water into wine. Six miles from thence is the ancient Fagus,⁷⁶ where Saint Katharin was born.

The 117th day, to Tyre going towards Saint Katharin's body. Meditate how as our Lord was preaching a woman cried out saying, *happy is the womb that bare thee, and the papes that gave thee suck*, and of Christ's answer, yea happy are they that hear the word of God and keep it.

In this country is fons hortorum, et puteus aquarum viventium.⁷⁷ In Tyre the Woman of Cananie was healed.⁷⁸

The 118th day, Meditate how Jesus proved the faith of the woman of Cananie, making intercession for the health of her possessed daughter, which she obtained, and was also highly commended for her faith.

Going to Acor,⁷⁹ and thence to mount Carmelus,⁸⁰ where Elias the Prophet was. In this place the friars Carmilites began, and all (especially that wear a Religious Cloak) ought to give themselves to great devotion.

The 119th day, Meditate how our Lord did teach Nicodemus (who came to him by night) and said to our Saviour, Lord and master, we know thou come from God, for no man can do these signs thou do, except he be of God; how Christ taught him the entrance to heaven, to be by Baptism, and that as the Serpent was lifted up in Moses' time, so shall the Son of man be exalted, that whosoever shall believe in him shall not perish but have life everlasting.

The 120th day, Meditate of our Lord's instructions to his disciples, not to fear them who could kill the body only, but to have fear of offending him, who could cast both body, and soul, into everlasting fire, and that who so shall confess me before men, I shall confess him before my father which is in heaven.

The 121st day, Meditate how our Redeemer told his Disciples for what cause he came into this vale⁸¹ of misery, and to what intent he did choose them unto him, saying, I am come to put fire in the earth, that is the fire of the Holy Ghost, to enflame the hearts of men, and to make them burn in divine love. And so I am come to be baptized with a certain baptism, and

⁷² In 1570–1571, after the Great Siege of Malta in 1565, Famagusta was the last stronghold in Venetian Cyprus to hold out against the Turks under Mustafa Pasha. It resisted a siege of thirteen months and a terrible bombardment, until at last the garrison surrendered.

⁷³ King Costus, or Konstas (Kestou), the Ruler of Alexandria.

⁷⁴ Cyprus.

⁷⁵ Hindres oak barrel, perhaps?

⁷⁶ Ancient Fagus, i.e., nothofagus, another large tree.

⁷⁷ "The fountain in the garden," and "the well of living waters" given in the Song of Songs 4:15-16 (Vulgate): "*fons hortorum puteus aquarum viventium quae fluunt impetus di Libano surge aquilo et veni auster perfla hortummeum et fluant aromata illius.*"

⁷⁸ Matthew 15:21-22.

⁷⁹ To Acre.

⁸⁰ To Mount Carmel.

⁸¹ Valley.

how much I am troubled until it be perfected in me understanding by this his holy passion, the which he so greatly thirsted.

The 122nd day, Meditate how Jesus said to his Disciples, I am not come to bring peace (meaning temporal) in the world, but war. And who so loves his father or his mother more than me, is not worthy of me, and who so embraces not his Cross with patience, and carry it after me, he is not worthy of me, that is, of my grace and everlasting glory, and he that loves his life in this world, shall loose it, and he that shall forsake this present life for the love of me, in despising of these worldly treasures, he shall keep it, and find it in the life everlasting.

The 123rd day, Meditate of the great love and reverence Christ had to his Apostles, saying unto them, he that hears you, hears me, and he that despises you, despises me also, and he that receives you, receives me, and he that gives you but a cup of cold water shall not loose his reward. For I will say at the day of Judgement, I was a stranger and Pilgrim, and you received me, I was thirsty, and you gave me to drink, etc.

At Gaza Sampson took the gates of the city, and carried them to the top of the mountain, and after having his eyes put out and his hair shaven in which consisted his force, he prayed to God, and his strength returning to him again, he pulled away two of the pillars which sustained the house, and the whole house falling, he slew a great number of his enemies.

The 124th day, Meditate how Jesus entering into the desert, taught his disciples, not far from Tiberias, when He heard that Herod had put John Baptist to death, not that he feared death, for that his time was not yet come, but to show his elect and example, that it will be best sometimes, to give place, and avoid from the wicked.

The 125th day, Meditate with what great fervour, devotion, and zeal, the humble people followed our Lord Jesus in the deserts to hear the word of God, and how Jesus came down from the mountain, and sweetly received them, and also healed their infirmities, both in body, and soul.

The 126th day, Meditate how our Lord Jesus having compassion of the multitude of people, willed his Disciples for to prepare them meat, namely speaking unto Phillip, who answered that two hundred penny worth of bread would not be sufficient that every one might have a little, Saint Andrew told him of a boy, who had five barley loaves and two fishes, whereupon willing them to sit down he fed therewith, five thousand men besides the women, and little children, and they carried away twelve baskets full of that which was left of this banquet, by reason whereof the people glorified God, and confessed that Jesus was the great Prophet that should come to save the world.

The 127th day, Meditate how Jesus fled, and humbly retired him from the people when he knew they would come and make him King, as he who refused worldly honour, but coming to apprehend him to have him crucified, he then most willingly offered himself unto them.

The 128th day, Meditate how Jesus went up alone upon the high mountain of contemplation (condemning all the honours of the world) for to pray, and to render thanks to his heavenly Father for all his benefits.

The 129th day, Meditate of the said refection of five loaves, and of Christ's blessing them, by the means whereof until this present hour, all spiritual hearts, are greatly refreshed, and made strong, and how it is he who nourishes all creatures.

The 130th day, Meditate how our Saviour said, I am the true bread which came down from heaven, and am sent into the world to gain everlasting life, he that eats me shall not hunger everlastingly.

The 131st day, Meditate how Jesus said unto the Jews. The bread which I will give is my flesh for the life of the world, by the which all holy souls shall be enriched, with all graces and heavenly virtues.

The 132nd day, Meditate of the words of Jesus, he that eats my flesh and drinks my blood, dwells in me and I in him, not as your fathers have eaten manna in the desert and are dead, but he that eats this bread shall live for ever.

At Heliopolis⁸² our Lady with Jesus remained, when he did flee with him to Egypt.

The 133rd day, Meditate of the departing of the grosheaded⁸³ people, and disciples, and how mildly he speaks unto his Apostles saying, and will ye go and leave me also. To whom Peter answered Lord to whom shall we go, seeing thou hast the words of eternal life? We believe that thou art Christ the Son of the living God, and Jesus said again, I have chosen you twelve and yet one of you is a devil but fear you not, abide in your faith, and I will abide in you, and fortify you, and nourish you in all virtue.

At Cyprus, or Babylon, where the soldier is of whom the use is to obtain a passport and license to visit the holy places: commend thyself and thy cause to the Patriarch Joseph who was Lord of Egypt.

The 134th day, Meditate how Jesus said, If the grain of corn fall not on the ground, and die not, it remains alone; but if it die, it brings forth much fruit, meaning thereby the increase of the gospel, after his passion.

You may visit a Garden in Cyprus of the Souldaine where balm grows, and where are seven fountains wherewith the Garden is watered.

The 135th day, Meditate how Jesus went with his Disciples to pray, and repose himself, and how the people followed him, and brought him many sick, and possessed of devils, and he healed them all, and how they praised him, and gave thanks unto God.

⁸² The ancient city of Heliopolis (Cairo, Egypt) was the centre of the Egyptian Sun-cult to Rē and its various personifications of the Sun-god including Horus, which seems to be an appropriate residence for the exiled Christ child, Son of God, Light of the World, born as Man-God on the Winter solstice (8 BCE), and finally rising from the dead in his Easter glory (9 April 30 CE). Matarea has been provided by various sources as the likely specific district of Heliopolis for the residence of the Holy Family in Egypt.

⁸³ "Gros(s)-headed," big-headed, thick-headed, obdurate, obstinate, pig-headed, stubborn.

The 136th day, Meditate how Jesus fed 4000 men, with seven loaves, and a few little fishes, and of the seven baskets of fragments which did remain. Also how the people did love him and would have tarried still with him if he had not commanded them away.

You may pass towards the Red Sea where King Iharao was drowned and so to Mount Sinai where Saint Katharin's body lies.

The 137th day, Meditate how Jesus was tempted of the Pharisees who required a sign of him from heaven, to whom our Lord made this answer, you know and can judge the times without signs from heaven, but the tokens of my coming foretold by the Prophets you cannot know, by reason of your unbelief and malice.

You may take ship to pass the Red Sea where if you find none ready, pray to Moses, that with his rod he will open he say for you, pray to the Holy Prophet Elias that with his cloak dividing the waters, he will make passage for you.

The 138th day, Meditate how Jesus assumed his disciples whom do men say that I am, and they answered some say thou art John Baptist, some one of the Prophets, but Peter said, thou art Christ the Son of the living God.

The 139th day, Meditate on the sweet comfortable words which our Saviour gave to Saint Peter saying, blessed art thou Simon the Son of Jonas, for that flesh and blood hath not revealed this into thee, but my Father which is in heaven.

The 140th day, Meditate how Jesus called all his Apostles by name, and how he gave specially privilege to Saint Peter, and to them, saying whatsoever ye shall loose on earth, shall be loosed in heaven, and whatsoever ye shall bind in earth, shall be bound in heaven.

The 141st day, Meditate of the heavy news which our Lord Jesus foretold unto his Apostles ascending to Jerusalem, how that he was to be betrayed, mocked, whipped, and crucified from which when Saint Peter dissuaded him he said, go behind me Satan, for thou understand not the things which are of God, but of men.

The 142nd day, Meditate how Jesus commanded his Apostles to imprint these words firmly in their hearts, that he Son of man should be betrayed into the hands of sinners, and how they should kill him, and that he would rise again the third day, and of the sorrow his Disciples had, to hear tell of his death and departure.

The 143rd day, Meditate how Jesus went towards the mount of Thabor, and how he took with him Peter, James, and John, and ascended with them to pray, and how while he prayed, he sequestered himself from all earthly cogitations.

You may visit the Cloister of Saint Katharin at the foot of the mount Sinai where in the Church near the high Altar⁸⁴ is a tub of white marble with three steps to ascend it, where in the bones of Saint Katharin virgin and martyr lies. There is the sheet (all bloody) wherein the Angels lapped, and carried the body of this blessed Martyr, there is also showed her holy

⁸⁴ The original text provides "Aultar," i.e. Altar.

*head to the Pilgrims.*⁸⁵ Now is it necessary that our Pilgrim stir up his devotion, and wish all inflamed affection, invoke the assistance of this blessed virgin and martyr.

The 144th day, Meditate how our Lord while he prayed, was transfigured before his three Disciples, and of the brightness of his face which shined like the sun, and he whiteness of his garments as the snow.

The 145th day, Meditate how Moses and Elias appeared gloriously with Jesus upon he mount Thabor, and told all his passion which he should suffer in Jerusalem.

He 146th day, Meditate how Moses coming from Limbo from the Holy fathers, and Elias from Paradise terrestre, rejoiced to see the Saviour of the world our Lord Jesus Christ to be come, and of the great compassion they had to see that glorious face, how it should be defiled and spit on, buffeted and mocked.

You may pass from the church of Saint Katharin unto the mountains of Moses: at the iron gate as you go out Saint Katharin's church, is the fountain of water, which issued forth of the Rock, when Moses with his rod struck the stone.

The 147th day, Meditate how Jesus on Mount Thabor showed his divinity to his Disciples, and how by divine illumination they knew Moses and Elias, whom they never saw.

You may visit going up the hill of Moses, the Cloister where our Lord appeared to the Monks, when they fled from their Cloister for fear of the savage beasts.

The 148th day, Meditate of the vehemency⁸⁶ of Saint Peter's words, Lord, said he, it is good for us to dwell here, if it please thee let us make three Tabernacles, desirous that his Master might continue still in such glory.

The 149th day, Meditate how Moses and Elias departed away from Jesus, and of the bright cloud that came and covered them, and of the voice forth of the cloud, saying this is my well-beloved Son in whom I am well pleased, hear ye him.

You may visit descending the mountain, the church of the forty martyrs,⁸⁷ in the valley where the children of Israel danced about the golden calf, and Moses brake [sic] the Table [sic] of stone.⁸⁸

The 150th day, Meditate how the disciples hearing the divine voice from heaven, fell down to the ground for fear.

⁸⁵ According to her legend, after Emperor Maximinus II had her beheaded, within the hour Angels carried her body to Mount Sinai. According to tradition, about three centuries later her body was found by the monks of the monastery built by Justinian, and her body was put in a golden casket in the Church belonging to the Monastery of St. Catherine (Mount Sinai).

⁸⁶ Vehemence.

⁸⁷ The Forty Martyrs of Sebaste (c. 320 CE). Their martyrdom is narrated by St. Basil of Caesaria, St. Gregory of Nyssa and in works attributed to St. Ephrem the Syrian.

⁸⁸ i.e., "broke the tablet of stone."

The 151st day, Meditate how Jesus came to his Disciples and sweetly saluted them, and touched them, saying arise and be not afraid, and lifting up their eyes, they saw none but Jesus alone, and as he went down from the mountain, he charged them to tell this vision to no man until he were risen up from death.

*If you pass from the Monks of Saint Katherin's, to the desert 44 days journey long, provide for store of victual.*⁸⁹

The 152nd day, Meditate how Jesus descended the mountain, his Disciples asked him, how is it that the Scribes say, that the Elias must come before the Saviour of the world? And Jesus answered Elias is come (meaning Saint John Baptist) but they believed him not, but did unto him whatsoever they would, and so shall the Son of man also be crucified.

The 153rd day, Meditate how Jesus delivered many possessed with devils, and restored them whole to their fredes⁹⁰ and parents.

The 154th day, Meditate how the disciples demanded of Jesus, why the devils went out so hardly and would not obey them sometimes, and how Jesus answered, if ye had as much faith as a grain of mustard seed, you should command this mountain to remove, and it should obey you and if you believe, nothing shall be impossible unto you.

The 155th day, Meditate how Jesus is come into this world for the love of thee, the hundred sheep which was lost, and strayed away, forsaking the 99 which are the Angels in heaven, he is come to seek sinners, and to call them to repentance, and gladly to carry them on his proper shoulders, by mercy and grace, into the kingdom of heaven. and that there is greater joy in heaven about⁹¹ one repentant sinner, then of 99 in sight.⁹²

The 156th day, Meditate of the parable of the prodigal son, of his conversion returning to his father, and his receiving⁹³ into favour again.

The 157th day, Meditate how Jesus taught his disciples to forgive their enemies, and Saint Peter demanding how often, Christ said, I say not 7 times, but 70 times 7 times.

The 158th day, Meditate how the young man asked our Saviour what he ought to do, to obtain the kingdom of heaven, and Jesus answered, keep the commandments. The young man replied that he had kept them all from his youth, demanding what more ought to be done, and Jesus answered if thou wilt be perfect, go and sell all thou hast and give it to the poor, and come and follow me.

The 159th day, Meditate devoutly of the three counsels of the Holy Ghost: 1. voluntary poverty 2. perfect obedience 3. chastity and perpetual continency.⁹⁴

⁸⁹ Victuals are food supplies, or provisions, for sustaining life (vita).

⁹⁰ "Fredes," friends, or brothers (*frater, fratres*).

⁹¹ "About," is my deciphering of the given text as "vpō", believing the three characters to be vowel (u), inverted typeset consonant (b), long vowel (ou), with the missing "t" silent.

⁹² "in sight," is my interpretation of the clearly printed given text as "infte," believing the supplied vowel (i) to be missing after the third character (s). Another less likely semantic possibility seems to be "inside", if the fourth character (t) is rendered as (d).

⁹³ "Receiving," being received.

⁹⁴ "Continency," the keeping of, retaining thereof, holding to (con-tenere), continence.

The 160th day, Meditate of voluntary poverty how Saint Peter said, for himself and his brethren, Lord we have forsaken all, what reward shall we have? Jesus answered verily ye that have forsaken all, and followed me, ye shall sit on twelve seats, and judge the twelve tribes of Israel, and shall receive a hundred fold in this life, and in the world to come life everlasting.

The 161st day, Meditate how Christ compared the kingdom of heaven like to a good husbandman, who hires workman into his vineyard for a penny a day to labour unto the sitting⁹⁵ of the sun, which shows this life is to be led in Penance of us until our death.

The 162nd day, Meditate how Jesus counselled all men to make them friends of their Mammon of iniquity, that when they are gone hence, they may receive him into everlasting Tabernacles.

The 163rd day, Meditate how spiritual and devout persons, may do their alms, by preaching, teaching, and praying for others, who are in adversity or in Purgatory.

The 164th day, Meditate how ten lepers came unto our Lord Jesus, and lifting up their voice said, Jesus Master have mercy on us, and Jesus answered them, go show yourselves to the Priests, and how one being a Samaritan, and perceiving that in the way⁹⁶ he was made whole, he returned and gave thanks to God. Whom Jesus recommended.

The 165th day, Meditate how Jesus said, many are called, but few are chosen: Seneca says no man comes to death more gladly, then he who prepares himself for death.

The 166th day, Meditate how the Aunt of Jesus, the mother of the two sons of Zebedee, asked of Jesus that one of her sons might sit on his right hand, and the other one his left hand when he came in his kingdom, and of the answer our Lord gave unto her.

At Hebron which stands in the valley of Mambre there you may see Abraham's house, where sitting under the Oak, he saw three persons coming towards him. Tres vidit, et unum adoravit,⁹⁷ he saw three and worshiped one, and by which he received the Angels into his house. Joshua first came to Hebron when to serve the land of promise, before that the children of Israel entered. King David also did reign in Hebron seven years, and a half.⁹⁸ In Hebron are the sepulchres of Abraham, Isaac, and Jacob, and of their wives Lot's also is buried there.

The 167th day, Meditate how Jesus taught his Disciples to flee from all pride, saying, the kings and Princes of the world bear rule over them, and they are called *Benefici*,⁹⁹ but among you it shall be otherwise, and he that will be greatest shall be Servant to the others, like as the Son of man is not come, to be served, but to serve all.

You may visit Jericho which was a strong City, and was miraculously taken by Procession,¹⁰⁰ where Rahab and her family was saved.

⁹⁵ "Sitting," meaning setting.

⁹⁶ "In the way," on the way.

⁹⁷ "He saw three, and worshiped one" (Genesis 18:1-4).

⁹⁸ 2 Samuel 5:5.

⁹⁹ Benefactors.

¹⁰⁰ By the "Procession" of the Ark (Joshua 6:6-21).

The 168th day, Meditate of the vocation of good Zacchaeus,¹⁰¹ and of the words which he had with our Lord, and our Lord with him. That the Son of man is come to save that which is lost.

*In Jericho you may see the house of this Zacchaeus, who went up into a wild fig tree to see Jesus, into whose house our Lord went. Here Pilgrims were wont to rest.*¹⁰²

The 169th day, Meditate how upon the mountain by Jericho Christ healed the blind man who sat begging by the way, and cried, Jesus Son of David have mercy on me.¹⁰³

The 170th day, Meditate how God the Father declared, that in Jesus his Son was his delight, and the fullness of all grace, which we ought to ask, and to remember our promise in Baptism, and that Christ baptises with the Holy Ghost. *Hic est filius meus dilectus ipsum audite*, this is my well-beloved Son hear ye him.¹⁰⁴

You may visit the River Jordan which divides Galilee, from Idumea, and Bafar,¹⁰⁵ and Saleth¹⁰⁶ under the ground and rises in Eveldame¹⁰⁷ where is the Sepulcher of Job, and thence is the end of it into the Dead Sea, which is the place where the five cities, Sodom, Gomorrah, etc stood which were burned with fire and brimstone from heaven. On the right side of the river Lot's wife was turned into a pillar of salt. Thereby is the church of Saint John Baptist, and there by Jesus was baptized in Jordan where the Pilgrims commonly do wash themselves. There God was heard speak from heaven, and the Holy Ghost was seen come down in the likeness of a Dove, and all the Holy Trinity was present in that place. The children of Israel passed dry foot through the bottom of the water. Elias also did strike the water with his Cloak and passed through the bottom dry-footed,¹⁰⁸ and Elisha also.¹⁰⁹ And Naaman the Syrian washed himself seven times in the river, and was healed of his Leprosy.¹¹⁰

The 171st day, Meditate of our Saviour's sayings, prayers, tears, watching, and lying on the ground many nights, solitary, without consolation or comfort of any man, among the wild beasts, for thy love and instruction; have compassion of him therefore, join thy heart to his, and follow his steps by austerity of life.

*In this desert where our Lord fasted forty days and forty nights, called the mountain of Quarantine, where the Devil tempted him, there was an Hermitage. And there is the water which was made sweet by the prayer of Elisha.*¹¹¹

¹⁰¹ With its association to Jericho (Luke 19:1-10).

¹⁰² As the Lord did rest (Luke 19:5).

¹⁰³ See Luke 18:35-38.

¹⁰⁴ This seems to be a combination of multiple gospel sources regarding the Holy Spirit (Luke 3:22, Luke 11:13; John 1:33) and from the Transfiguration of our Lord (Luke 9:35)

¹⁰⁵ Perhaps, "Bafar" actually is used mistakenly for "Zofar," which is an archaeological site near Salalah in the Dhofar region of Oman.

¹⁰⁶ And "Saleth" may be a mistaken transcription for "Salalah," in Oman, where thirty miles outside of that city (more than 500 miles from Muscat) is the reputed Tomb of Job.

¹⁰⁷ "in Evel-dame," is difficult to decipher in this description; but, seems to suggest most likely: "an oval dome."

¹⁰⁸ 2 Kings 2:8.

¹⁰⁹ Given in the text as "and Helizeus also," 2 Kings 2:14.

¹¹⁰ 2 Kings 5:14.

¹¹¹ "Eliseus," is Elisha.

The 172nd day, Meditate how the Angel saluted the glorious virgin Mary of her Conception: and how after she nourished our Lord in Nazareth, of his humble conversation with all men and how being king of heaven he vouchsafed to be called Jesus of Nazareth, and being the Son of God, was named the Son of a Carpenter.

At the mountain where the devil carried our Lord, between him all the kingdoms of the world, and saying he would give them all to him if he would fall down and worship him thrice through the countries until ye come to Shiloh¹¹² where God appeared first to Samuel in Eli's days, and so to Suhar,¹¹³ by which is the fountain of Samaria: one of Jeroboam's golden calves, were erected thereby at Bethel.¹¹⁴ In this city of Suhar, Dinah the daughter of Jacob was ravished, by occasion whereof, Jacob's sons slew all the inhabitants of Sichem.¹¹⁵ The mountain of Garizen¹¹⁶ is thereby, where the Samaritans were wont to pray. On Garizen Abraham offered his son Isaac to God. In the plain is the cistern, in which Joseph was thrown before his brethren sold him. And thence is the way to Samaria which was the seat of the king of the ten Tribes of Israel, and is now called Sabaste. Saint John Baptist was buried there but he was beheaded at Macherouda.¹¹⁷ Julian the Apostata caused his body to be burnt, and his ashes to be hurled into the river of Jordan, but the finger where which he pointed, saying behold the lamb of God, remains yet entire. Saint Tecla carried his finger beyond the Alps. The Emperor caused the head to be taken from Sabaste where it was enclosed in a wall and found all bloody wrapped in a shirt, and carried to Saint Silvester's Church in Rome, the back¹¹⁸ part of the head, with the lower¹¹⁹ jaw and chin, and some of his ashes and the dish in which his head was carried. Thence by diverse towns of Galilee, until you come to Nazareth where the Angel saluted our blessed Lady.

The 173rd day, Meditate how our Lord Jesus called his Disciples, and on the sea of Galilee taught them, preached to the people; and caused Peter to walk on the water.

At the mountain of Thabor there is a place called the school of God, where Christ taught his disciples. There Christ was transfigured before his Disciples. At the foot of Thabor Melchisidec¹²⁰ king of Salem (which is Jerusalem) met Abraham when he had overcome the five kings, and delivered his brother Lot, from captivity. One mile farther is the mount Hermon, on which was situated the city of Naim where Jesus raised the widow's son as he was carried to be buried. Seven miles from Nazareth is the place where Lamech who was blind, slew Cain, who had killed his brother Abel. Thence ye go over the Sea of Tiberias into the land of the Gerazins. Upon the Sea of Galilee, Jesus walked on dryfoot.

The 174th day, Meditate how Jesus healed the poor man which had been sick eight years, bidding him to take up his couch and walk and of the murmuring of the Pharisees because he took up his bed on the Sabbath day, and how Jesus finding the man in the Temple, said unto him, *Go and sin no more, lest any worse happen unto thee.*

¹¹² The text reads "Silo," which is a phonetic without the ("sh") of "Shiloh", 1 Samuel 3:21.

¹¹³ The text gives "Suhar," which is defined by "Sychar" (John 4:5-6), at Jacob's well.

¹¹⁴ 1 Kings 12:25-29.

¹¹⁵ The text provides "Sichem," which is a corruption defined by "Shechem" (Genesis 34:3).

¹¹⁶ "Garizen," i.e. Mount Gerizim.

¹¹⁷ "Macherouda," i.e. Machaerus.

¹¹⁸ "Hinder," rendered here as "back."

¹¹⁹ "Neather," rendered here as "lower."

¹²⁰ "Melchisidec," i.e. Melchizedek.

At Tiberias is the Table upon which our Lord and Saviour did eat with his Disciples at Emmaus and not far off, is the place where our Lord fed five thousand men, with five leaves and two fish. Besides¹²¹ there is Sephorin, where Saint Anne our Lady's mother was buried: and beneath that is the house of the Centurion. In returning you come to Cesaria Phillipi, whence king David had many goodly cedars towards the building of the Temple in Jerusalem. The land of promise is in length, from Dan to Bersabe,¹²² that is north and south twenty-nine miles of Lombardie¹²³ and from Jerusalem to Haifa ninety miles.

The 175th day, Meditate how our Lord in the Temple of Jerusalem restored to sight the man who was born blind, with anointing his eyes with spittle and dost bidding him go wash in Silo,¹²⁴ and of the great murmuring and detraction of the Jews.

At Haifa the haven to whence where you laid 117 journey,¹²⁵ called of Iaph the son of Noe, and the ancient's city in the world. It is called Iopp in the Acts, Peter saw the sheet with all kind of beasts let down from heaven: and raised Tabitha from death there. Say Te deum, and Salve Regina for thanksgiving to our Lord who hath safely conducted thee this long journey, here at Haifa thou must fend¹²⁶ to the master of the Galley, to fend of the lord of the country for thy safe conduct to pass to Jerusalem, who is wont to come with a great company well-appointed, and bring with him the reverend Garden of the Friars of Sion, and one, or two of his brethren, who instruct the brethren how they must use themselves in visiting the holy places. First he asks if they have licence of the Pope's holiness to visit the Holy Sepulchre, for it is excommunication to do it without his leave:¹²⁷ but if by chance any come without it, the Garden may absolve him, and licence him also. First they warn that they do no reverence the one to the other, least thereby the Turks do know their estate. Second, that when they go to visit the holy places, they go five or six together for fear of the infidels. And that they neither go nor ride over the Sepulchres of the Infidels. If they be injured in those places by the Mahumeranes,¹²⁸ or runnegate¹²⁹ Christians they must not revenge it but suffer all for Christ's sake, who suffered much more in that place for us. That everyone purge his conscience, and give himself to devotion. This done they go to the Lord of Jerusalem, who takes all their names, and surnames. The spiritual pilgrim must call to mind his baptism and profession, and to renew his promise in Baptism, and from hence forth to purge his conscience, with full purpose of amendment, and to take patiently all detraction, and adversity. Their names being registered, they are put into cellars¹³⁰ by the seaside until horses, asses, mules, and camels be provided for them to ride on.

The 176th day, Meditate how our Lord raised Lazarus from death being four days dead, when Jesus cried Lazarus come forth.

¹²¹ "Besides," i.e. near to this.

¹²² The border between Upper and Lower Galilee is given by Josephus as Bersabe.

¹²³ It seems that a descriptive comparison is being made to the agricultural topography of Lombardy, northern Italy.

¹²⁴ "Silo," i.e. the pool of Siloam.

¹²⁵ On the "117th day" of the journey, when our pilgrim had been going to Tyre towards Saint Catherin's body.

¹²⁶ "Fend," provide for, look after, defend.

¹²⁷ "Leave," permission.

¹²⁸ The Mohammedans.

¹²⁹ "Runnegate," i.e., denigrate, disparage, run down, negate in speech.

¹³⁰ The original text provides "sellers," i.e. cellars.

At Rama where is a church of our Lady, and an Hospital for Pilgrims founded by Phillip Duke of Burgundy.

The 177th day, Meditate how the Jews sat in council oftentimes how they might put Jesus to death, such was their hatred and malice. And how Judas came to them and sold his master for thirty pence.

At lidda¹³¹ or Dispolis, where Saint Peter healed Eneas of a palsy.¹³² There Saint George suffered his martyrdom.

The 178th day, Meditate how Christ sent two of his Disciples from Bethpage to Jerusalem to fetch the Ass and her foal: how he did ride upon the filly beast: and how he was received of the people singing *Hosanna filio David*,¹³³ how beholding the city, he wept upon it, foreseeing the miseries which should fall on it for killing of him.

To the Castel of Emmaus a mile from Jerusalem, where Christ did eat after his resurrection.

The 179th day, Meditate how Jesus from Palm Sunday, to the Wednesday following, was daily in the Temple, preaching to the people, where the Scribes and Pharisees had laid diverse to watch and reprehend him, and his doctrine, and they forbade that anyone should give him bread or drink, in such sort that every night he was enforced to go to Bethany to take his food, where he remained all Wednesday at the request of his mother.

At mount Silo¹³⁴ (whereby was the city of Gabaon)¹³⁵ on this mount the Ark of God was buried. There on this mountain you may see Jerusalem.

The 180th day, Meditate how Jesus took his leave of his doleful mother and Bethany, upon Maundy Thursday in the morning, to go to Jerusalem. And how our Lady requested four things. First, if it were possible that he might not suffer. Second, that she might suffer for him. Third, that she might die before him. Fourth, that he might die a mild kind of death. And how he passed along by mount Calvary, and how he sent two of his Disciples before him, to prepare his Passover, giving them this token to follow a man carrying a pot of water in which house they prepared the Pasch.

From Silo you shall come to Jerusalem, and before you enter the city, the names of the Pilgrims are registered again, where remember again why thy name was first given thee, and what promise thou made in Baptism.

The 181st day, Meditate how many sad and sorrowful steps, Jesus took through the streets of Jerusalem, and how his colour changed passing through the streets, whilst he went there meditating of his bitter passion and torments, and how his most precious blood should be trodden under their vile feet.

¹³¹ Lydda (Acts 9:32).

¹³² Philip Galle (Flemish, 1537-1612) after Maerten van Heemskerck (Netherlandish, 1498-1574) produced an engraving of "The Healing of Eneas by Saint Peter," i.e. of "Aeneas" (Acts 9:33-34).

¹³³ Hosanna, Son of David.

¹³⁴ "Silo," i.e. Shiloh, about twenty miles from Jerusalem on Mount Ephraim.

¹³⁵ "Gabaon," in Douay-Rheims Bible (Vulgate) in 2 Paralipomenon (2 Chronicles) 1:3, i.e. "Gibeon."

To the city of Jerusalem, and first to the holy Temple of the holy Sepulchre: before the Temple is a fair square place, in which is a fair square stone, having many crosses graven there on: in this place our Lord fell with his heavy cross on his shoulders: here the Pilgrims creep devoutly and kiss this stone, from thence they go to the church door to the holy Cross, the Sepulchre, and the place where our Lady did sit holding her Son in her arms being taken from the Cross. In coming forth of the Temple, is showed the place, where our Lord Jesus did appear in the day of his resurrection to the Maries, three.¹³⁶ Thence as you go to Saint James his church (where he was beheaded) is the place where our Lady dwelled and died. There is a fair great stone in that place from whence our Lady was carried being dead, to the valley of Josaphat by the Apostles. Thence you go to Sion to the Hospital of Rhodes, and think that the Gray Friars that lead thee, are Saint Francis, Saint Bonaventure, Saint Anthony of Padua, Saint Bernard,¹³⁷ etc. whom thou must salute with some devout prayers, near that is the place, where Saint John (the well-beloved Disciple and Evangelist) celebrated Mass before our Blessed Lady.

The 182nd day, Meditate of the wonderful humility and benignity of our Lord Jesus, on Maundy Thursday at night, preparing himself to be offered, the true Paschal lamb, for the sins of all the world: and to eat the Passover with his Disciples and Judas, who now had sold him for money to the Jews.

Going from the Hospital of Sion, you are to go to the Cloister barefoot, and barehead¹³⁸ saying the psalm. Fūda mētum eius in mōtibus Sion.¹³⁹ With a collect, that our Lord will assist thy prayers in that place. And going up seven steps ye enter the Cloister of Sion, where is a Table set with bread and wine, for those to take thereof who will: then the Friars sing the high Mass, which ended they go toward the holy Cross.

The 183rd day, Meditate how humbly our Saviour prepared himself to wash his Apostles feet first he did of his garment, and girded himself with a towel, kneeled and washed every one of their feet, even the feet of Judas with the sweat of his brows, and tears of his eyes, showing us a special example of brotherly love and humility.

You may visit the place where the Paschal lamb was eaten: returning to the church choir, on the right hand is the place where Christ washed the feet of his Disciples.

The 184th day, Meditate how Jesus after the washing of his Apostles feet sat down, and drank to them all, in token of his love, and how he gave his most precious body and blood to his Apostles to eat and drink, in the remembrance of his painful death and passion, and to Judas also, whom in secret he warned of his sin and treason, in token that there is nothing

¹³⁶ The Three Marys are the three daughters of St. Anne by her *triubium*, or three marriages: 1) Mary, the mother of Our Lord, first to Joachim; 2) Mary, second daughter to Cleopas; and 3) Mary, the mother of James and John, third daughter to Salomas. The Carmelite chronicler, Jean de Venette, wrote his *Histoire des Trois Maries* in 1357.

¹³⁷ The text reads “Saint Barnard,” which seems to be St. Bernard of Clairvaux (1090-1153) who was a Cistercian (not a Franciscan as were the others of this short list of contemplative Grey Friars).

¹³⁸ Without a hat.

¹³⁹ This is a shorthand-abbreviated form quoting the Latin Vulgate, Psalm 87[86]:1-2: “*fundamentum eius in montibus sanctuarii. diligit Dominus portas Sion super omnia tabernacula Iacob.*” Translated: “His sanctuary is founded on the mountains. The Lord loves (delights in) the gates of Sion above all the tabernacles (dwelling places) of Jacob.”

hidden or unknown to him. And of Saint John resting on his breast to whom by a secret token of a morsel dipped and given to Judas, he opened who it was that should betray him. And how after the receiving of the morsel the devil entered into Judas and immediately going out, he joined himself with the enemies of Christ, and prepared armour and weapons to take our innocent Saviour. And how Jesus told Saint Peter that he should deny him of the sermon Christ made to his Apostles, full of love. How he rose, said grace, and prayed for his Disciples and followers, and how our Saviour went again from that house accompanied with his Apostles, teaching them, until he came to the mount of Olivet.

Thou shalt again visit the holy places in the Church and Choir with great devotion and affection, and especially the blessed body and blood of our Lord,¹⁴⁰ with some devout prayer. And before thou go out of the church thou shall go down eight steps under the Quarter, where is the Parlour where the Apostles hid themselves, and where Jesus after his resurrection entered (the doors being shut) and said to his Disciples Pax vobis, peace be unto you. In which place is also a chapel where Jesus appeared after to Saint Thomas, and showed him his wounds to feel, when Thomas worshipping him said Dominus et Deus meus my Lord and my God. In the Choir of this Chapel, is a square Chapel, where is an altar where the Apostles received the Holy Ghost, here thou art to say thy beads, or some prayer to the Holy Ghost. As thou go out of the Church thou shalt visit the place where the Last Supper was made ready. Not far from thence was Saint Stephen first buried. And near there king David made the seven psalms. Behind that, at the foot of mount Sion, was the city of David, and there are the sepulchres of the kings of Israel. There is a piece of the pillar to the which our Lord was bound and whipped, this place hath an iron door, of the which the Moors keep the key, and before the door is a place where Christ our Lord and Saviour was wont to sit and preach, to his mother, and his Disciples. And there is the stone on which our Lady sat at the sermon. Not far from thence our Lady was wont to pray. Thereby is the placher of the Apostles assembly, when they held their council, before they went through the world, and in this place Saint Mathias was chosen in Judas stead. Towards the valley of Josphat,¹⁴¹ is the place where Saint Paul kept the garments of those who stoned Saint Stephen. Thence is the gold gate through which Christ came riding of the Ass on Palm Sunday. And below, under the wall, is the valley of Josaphat, over the brook of Kedron¹⁴² over the bridge. Also beyond, at the foot of Sion, is the Sepulchre of our Lady, forty steps under the ground. In the middle of those steps is the Sepulchre of Saint Anne, which Saint Helen translated to Constantinople, and there was buried Joachim our Lady's Father, and Joseph her husband. At the sepulchre of our Lady, is a fair church deep under the ground, which is so, by means of the ruins of Jerusalem. The Sepulchre of our Lady is covered with a stone of mount Sinai brought by the Angels. Say here thy beads in honour of the virgin Mary.

The 185th day, *To the garden of Olivet.* Meditate how Jesus came with his disciple to the mount of Olivet, and took Peter, James, and John with him, leaving the others below in the garden, and how he went further alone, and began to be sad, and said unto his Disciples, that they should watch and pray lest they enter into temptation and how he went a stone's cast farther, and prayed to his heavenly Father.

¹⁴⁰ The Eucharist.

¹⁴¹ "Jos(a)phat," for "Jehoshaphat." The prophet Joel refers to the "valley of Jehoshaphat" (Joel 3:2,12) and also is referred to as the "valley of decision" (Joel 3:14), which is taken as a reference for the Cedron (Kedron) valley in Jerusalem.

¹⁴² The text gives "Cedrō," for "Cedron," namely, Kedron.

The 186th day, *At the Cave where Christ prayed the first time*, Meditate of the sadness and tears of our blessed Saviour of his trembling, falling on the ground, and praying to his heavenly Father the first time saying, Father if it be possible let this cup of my bitter passion pass, always reserved the health of mankind. Then appeared to him all the bitter pains he was to suffer, and he wept bitterly. And how then he found his Disciples sleeping for sadness, and how he awaked them sweetly and said to Saint Peter Simon Sleepest thou? The spirit indeed is willing, but the flesh is weak.

The 187th day, *Within that Cave where Christ prayed the second time*. Meditate how Jesus went back from his disciples, without having any comfort, and prayed in like manner as before. He began to tremble for anguish of the torments he saw were to come on him and came again to his Disciples sleeping, and awaked them, and returned again without having any comfort of them.

The 188th day, *Within the Cavern where Christ prayed the third time*. Meditate how Jesus went the third time to pray laden with extreme sorrow, stretching himself in form of a Cross with great affection of love and charity, that he might suffer his passion for the redemption of the world, praying most hardly as before.¹⁴³ And thereupon he did sweat water and blood for anguish of death, which distilled on the ground. And how the Angel appeared and comforted him with the redemption of the world. His drops were ninety-seven thousand, three hundred, and five, as after was showed by a revelation.

PRAYERS FOR
 THE VOYAGE OF
 THE CROSS,
 WHICH ARE IN
 NUMBER 16 WHICH
 you may say at
 any other
 time.

THE 1ST STATION

By the bitter anguish which thou endured upon the mount of Olivet, when thou did sweat water and blood, assist me to resign myself always to thy holy will (especially at the hour of my death) and to join and unite myself to thee.

The 189th day, *From the Cave to the Garden of Olivet, where Judas came to kiss him, and betray our Saviour*. Meditate how Jesus rose sorrowfully from his prayers, and came to his Disciples, and bid them rest, and sat down a while with them, and then by and by willed them to rise, and went and met Judas, and the rest with lanterns, and weapons, and how Judas kissed our Lord, being the token he gave his enemies to know Jesus from the others. The sorrow of our Lord for this ingratitude of Judas saying, *Amice ad quid venisti?*¹⁴⁴ Friend wherefore comest thou? Betrayest thou the Son of man with a kiss? and how then he went forward towards the multitude.

¹⁴³ The text provides, “praying moste harely as afore.”

¹⁴⁴ “Friend, why have you come?”

The 190th day, *In the garden of Olivet*. Meditate how Jesus came before his enemies, to whom he said *quem queritis?*¹⁴⁵ Whom seek ye? How they fell to the ground. And how Saint Peter drew his sword, and cut of Malchus right ear and how Jesus healed Malchus ear, by touching of it. And commanded Peter to pit up his sword, and of Christ's words to the multitude, *hac est hora vestra,*¹⁴⁶ this is your hour, yielding himself willingly into their hands.

The 191st day, *In the garden of Olivet*. Meditate how the Son of God, was delivered into the hands of sinners, without help or comfort from his Father, how they bound his holy hands, and how meekly he suffered them, how they beat him, and hurled him on the ground, and abused him most villainously, and of the great discomfort of his Disciples.

You may visit in this mountain the place where the Angel appeared to Saint Thomas, Apostle, and brought unto him our Lady's girdle. A little higher is the place where our Lord wept on Jerusalem. Higher is the place where the Angel brought our Lady tidings of her death, and a branch of Palm from Paradise to be carried before her. Again higher is the Castle of Galilee where the Angel told the woman of Christ's resurrection. Thence to the round Church, where our Lord stood when he ascended up to heaven. And the figure of his sacred feet are there printed in a stone, by which it appears that he looked towards the North when he ascended. Going down is the house of Saint Pellagian,¹⁴⁷ the common sinner where she did her penance. On the North side thereof the place where the Apostles made their Creed. Also the place where our Lord sat being weary, when his disciples asked him of the day of Judgment. Thereby is a house where our Lord did teach his disciples the Pater Noster. Going down is the place where our Lady did often use to pray, after the death of her Son. Lower under a rock is the sepulchre of Absalom,¹⁴⁸ upon that sepulchre the infidels passing by cast stones, and say curses by Absalom who persecuted his father, and all that does the like, be cursed everlastingly. There is a little bridge over Kedron, where the Jews drew our Lord being bound, through the water.

The 192nd day, *To the River of Kedron*. Meditate upon the piteous drawing and pulling of Jesus, from the mount of Olivet in their fury through the water of Kedron, into the city, and so to [the] house of Annas.¹⁴⁹

Near Kedron is the cave where unto Saint James did flee, and would not eat nor drink until he knew of the Resurrection of our Lord. Near to this towards Bethany, is Judas the traitor's house. Above within the bridge towards Sion, is the Temple of Solomon, high and round, and covered with lead, into which Christians cannot enter. There by this Temple is the Rock of Bethel where Jacob slept and saw the Ladder from heaven, whereupon the Angels went up and down. There also David saw the Angel stand which killed the people. There our Lord preached, and pardoned the woman which was taken in adultery. There the Angel appeared to Zechariah Father of Saint John Baptist. Melchizedek here offered bread and wine to Abraham, in figure of the holy Sacrament.¹⁵⁰ Upon his rock David knelt, when he saw the Angel strike he people, and prayed for pardon, and would have built the Temple. Our God

¹⁴⁵ "Whom do you seek?"

¹⁴⁶ "This is your hour."

¹⁴⁷ Saint Pelagia (given in the text as "Pellagian") seems to be the pious legend of a beautiful repentant actress/harlot from Antioch, Syria, who lived as a hermit on the Mount of Olives.

¹⁴⁸ Absalom was King David's son who attempted to usurp the throne (2 Sam 15).

¹⁴⁹ Annas was the father-in-law of the High Priest Caiaphas (John 18:13).

¹⁵⁰ Genesis 14:18.

forbade David to build it, because he had killed Uriah,¹⁵¹ but Solomon did build it. Out of this Temple our Saviour did cast them that did buy and sell. And between the Temple, and he Altar, was Zachary the Son of Barachias,¹⁵² slain. Near to this is *Probatina piscine*,¹⁵³ where the market of sheep for the sacrifices, were sold. Where when the Angel had troubled the water, whoever went first down and washed therein, was healed. Here Christ healed him who had been sick for thirty-eight years. In this Temple our Lord was presented, when holy Simeon took him in his arms. Higher is the place where Saint Peter wept bitterly for his denying of Christ. Yet higher on that hill, is the place where the Jews would have stayed the corpse of our Lady, when she was carried to be buried, but they were by miracle hindered. Hard by is the house of Annas.

Again in the house of Annas (which is now a Church) there dwell Greek Monks who are Christians.

The 193rd day, Meditate how Jesus was led like a thief to Annas house, who scornfully entreated him, and was marvellous glad, thinking now to be revenged on him, questioning of his disciples, and his own Doctrine, to whom Jesus answered, I have always taught openly in the Synagogue and the Temple, ask not me, but ask them who have heard me, but ask them who have heard me one of the servants (unthankful Malchus as some think) strake him with a grievous blow upon the face, in so much that Christ fell to the ground greatly bleeding at the nose and the mouth, and rising said in mild manner: if I have spoken ill bear witness, but if I have spoken well, why do you strike me?

The 2nd Station.

O Lord who suffered thyself to be bound and taken violently of those ministers of malice, and to be hauled, and trailed to Annas house, there to be scorned, abused, and injuriously stricken so that the blood followed, I beseech thee to pardon all my sins whatsoever past, and so bridle my tongue and my speech, that I may speak nothing to the offence of my neighbour, but that ever my mouth and heart, may sound forth thy prayer, and with all patience, to suffer detractions and reproaches, with humility and constancy in all adversities.

To the house of Caiphaz.¹⁵⁴ Which is now a Church in which the stone which was laid at the mouth of the Sepulchre of our Lord, which is very great and heavy.

The 194th day, Meditate how Annas sent Jesus bound in great despite, guarded with those perverse ministers to Caiphaz house, where by the way he received many sore blows, spittings, and mockeries, there being gathered all his mortal enemies who desired his death and finding not any sufficient cause fought for false witness against him. And not finding these neither, Caiphaz adjured Christ to tell him if he were the Son of God, Whereupon Jesus answered, Thou hast said, notwithstanding you shall see the Son of man sit on the right hand of God, and coming in the clouds of heaven, whereupon Caiphaz said *Blasphemavit*¹⁵⁵ he blasphemeth, and asked the rest what they thought, they answered he is worthy of death.

¹⁵¹ The text gives “Urias,” for Uriah the Hittite (2 Samuel 11:6).

¹⁵² Namely, “Zechariah the son of Barachiah” (Matthew 23:35).

¹⁵³ “Sheepgate Pool,” i.e., the Pool of Bethesda/Bethsaida/Bethzatha in Jerusalem (John 5:2).

¹⁵⁴ “Caiphaz,” i.e. Caiaphas.

¹⁵⁵ “He has blasphemed.”

The 195th day, Meditate what great sorrow Christ had in his soul when he was so injuriously handled, accused, mocked, hauled, beaten and stricken, in the house of Caiphias and how they covered his face and bid him divine who it was that struck him. And what great sorrow he received when his Apostle denied him three times. And how he looked on Saint Peter with his merciful eyes. At the which Saint Peter remembering himself, leaving his Lord in the hands of the wicked, he went out and wept bitterly.

The 196th day, to a dark Chapel on the south side of the quiet the prison of God, Here Jesus was put in prison, and guarded with eight of the vilest and cruellest villainies that might be found, who did many villainies and torments unto him, all that night. And there is a pillar of stone to the which our Lord was bound. Meditate with what incomprehensible patience and humility, the great monarch of heaven and earth suffered all these villainies and injuries, being all that night in the hands of these perverse and wicked men.

The 3rd Station

O My Lord, by the excessive love which constrained thee to be bound, to the end to loose me from the bonds of sin, give me grace never to forget thy great love, and the injuries which thou suffered this night; and that I may suffer patiently all wrongs done unto me, that I may drive all slothfulness from me, and exercise works of charity towards my neighbour. *Amen.*

Without¹⁵⁶ the Chapel is the place, where Saint Peter denied his master.

The 197th day, *From Caiphias house, to the house of Pilate*, Meditate how in Caiphias house Jesus heard the wicked Jews consulting to accuse him before Pilate as a traitor to the Emperor a breaker of their laws, and a blasphemmer against God. And how in the morning they led him again into the council house, and asked him if he were Christ; which he denied not. Whereupon they bound his hands behind him, and put iron chains about his neck. And our good Lord, suffered himself thus to be led through the streets, whither they would, until he came to Pilate's lodging.

Behind the house of Caiphias is the field called Haceldama,¹⁵⁷ or Ager Sanguinis,¹⁵⁸ which was bought for thirty pence, for the burial of strangers, being fifty foot broad,¹⁵⁹ and seventy foot long. In this is a cellar having nine holes, through which they let down Christians that die there. There Judas repented him. Also in that pit is a deep hole, where the Apostles hid themselves when Jesus was taken. In that place is a fir tree with a seat to sit on, where it is said that Esau was hanged by the heels, and was rent asunder¹⁶⁰ through the middle of his body to his head with a wooden saw. Below in a great valley, is Natoria Silo,¹⁶¹ where there our Lord bid the man that was blind from his nativity, go wash. Lower is the valley of Josaphat:¹⁶² In this valley is the sepulchre of our Lady, cut out of a rock, covered with a marble stone fair wrought, in the middle of a fair church. Entering into Jerusalem by Porta S

¹⁵⁶ "Without," i.e. outside.

¹⁵⁷ "Akeldama," that is in Hebrew, "Field of Blood" (Acts 1:19).

¹⁵⁸ "Field of Blood" (Matthew 27:7-8).

¹⁵⁹ Fifty feet wide.

¹⁶⁰ Torn to pieces.

¹⁶¹ The "Pools of Siloam."

¹⁶² i.e., the Kedron Valley, Jerusalem.

erquilinia,¹⁶³ *in a little street thereby, is the house of Joachim where our Lady was born. This place the Infidels abuse for one of their temples. A little beneath is Probatrica Piscina,¹⁶⁴ where the wood of the Holy Cross for many years was hidden. Here the sick receive their health. A little lower is the house of those who led Christ to Pilate, being three-hundred in number.*

The 198th day, *In Pilate's house*. Meditate how meekly Jesus stood before Pilate, hearing all patiently which he was accused of, and that which was feigned against him the chief priests, for envy and malice, the false witnesses, for bribes and money, the people for flattery and favour of their rulers. And of the sorrow of heart sweet Jesus had for them, and for Judas the traitor, whom he knew to be damned everlastingly, by reason of his despair, although he confessed his fault, and restored back the money.

The 199th day, *Before Pilate in the Council house*. Meditate how Pilate took Jesus from the Jews into the Council house, and asked of him if he were the king of the Jews. Jesus answered, my kingdom is not of this world, etc. Pilate said, then thou art a king. Jesus said, I am, etc. Pilate said what is truth?: and so rose, and went forth to the Jews, and said, I find no fault in this man. The Jews said, he hath stirred up the people, teaching from Galilee to this place. Pilate, hearing he was of Herod's jurisdiction, sent him to Herod who was then in Jerusalem.

The 200th day, *From Pilate to Herod's house*. Meditate how Jesus was led to Herod with great confusion, who was glad of his coming, for many a day he longed to see Jesus because of his miracles. Herod asked Jesus many questions, but our Lord answered nothing. Herod and his court despised Jesus, clothing him in white, sending him back to Pilate as a fool.

The 201st day, *From the palace of Herod, to the house of Pilate*. Meditate how Jesus came back to Pilate with great pain and confusion, whom Pilate excused that neither he nor Herod had found anything in him worthy of death, thinking to let him go free instead of Barabbas. But the Jews chose Barabbas, and required Jesus to be crucified.

The 202nd day, *To the Chapel where Pilate caused Jesus to be whipped*. Meditate how Jesus being stripped naked, trembled and was ashamed. How meekly he suffered himself to be bound to a pillar and whipped so terribly, that from the top of his head, to the sole of his foot, no part of his flesh remained whole, and seemed so weak that he was not able to stand, receiving six-hundred twenty-four lashes with rods and whips.

The 203rd day, *To the place where our Lord was crowned with thorns*. Meditate in what distress our Lord was, when the wicked servants took him being so scourged, and clothed him with a purple garment, mocked him, and crowned him with a wreathed crown of thorns, what extreme pain Jesus felt at his Coronation, chiefly in his brains and sinews. Also in the impression of the said crown, how he blood sprang out of his veins, and how the blood of his heart trembled, and how the blood ran down about his face and neck, when he was struck¹⁶⁵

¹⁶³ This seems to be the Single Gate, known as the Gate of Solomon's Stables, "Porta S. (e)rqu(i)linia, as "equilinia," places for horses).

¹⁶⁴ En este sector se encuentran diversas piscinas entre las cuales está la probática (llamada también Betzata, Bethesda o Bethsaida). Una antigua tradición presenta, además, en el mismo lugar, la casa de Ana y Joaquín, padres de María.

¹⁶⁵ The text gives "stroken," i.e. struck.

upon the same crown with the reed, what grievous scorn, and torment this was altogether: and how they kneeled and mocked him.

The 204th day, *To the place where Jesus was shewed¹⁶⁶ by Pilate, saying, Ecce Homo, which is a vault, in which is an arch, in the which two stones of white marble are set, upon one Pilate stood, and on the other stood Jesus.* Meditate upon the excessive love of Jesus heart, when he so gently suffered himself to be shewed to the people being skant¹⁶⁷ able to go, and what sorrow Christ suffered when Pilate said, *Ecce Homo*,¹⁶⁸ and again the people crying *Tolle Tolle, crucifige eum*,¹⁶⁹ whereupon Jesus wept most bitterly.

The 205th day, *To the place where Pilate led Jesus, and inquired I'd he were the Son of God.* Meditate in what piteous estate the noble soul of Jesus was, having so great dishonour, despite, and torments done unto him by these wicked men, how patiently he heard their cryings,¹⁷⁰ saying, we have no king but Caesar. Also of his meek silence, when Pilate asked him of whence he was, etc.

The 206th day, *To the place where our Lord received his judgment and sentence of death by Pilate. There were eighty-thousand Jews who cried for his death, as it is revealed.* Meditate what inexplicable love was in the heart of Jesus, which constrained him to be judged of his creatures, (who were able to do nothing without him) and that unto so ignominious and vile a death, as the death of the Cross, and of his so great patience, content, and willingness to suffer all for man's redemption.

The Way of the Cross towards Mount Calvary

The 4th Station

O Most pursuant¹⁷¹ judge of heaven and earth, by the incomprehensible love, by the which thou suffered¹⁷² for me incomparable torments, of mocking, whipping, Crowning, false witness, and hast received of Pilate sentence to be crucified, and to die on the Cross most willingly, I beseech thee O Lamb of God, to give me true knowledge and despising of myself, and also perfect obedience to thee my Lord, and to my superiors; and to judge here of my soul, and of my doings, to the end I may not fear thy straight and just judgment hereafter. *Amen.*

The 207th day, *To the place where the Purple Robe was pulled off, when he was to bear his Cross.* Meditate how humbly and piteously our most loving Lord stood in the midst of the people, when they spoiled him of his purple garment, and how the people stood gazing on him to his great pain and grief, how they put on his own garments, that he might be the better known of all men, and how he carried the heavy burden of the Cross for the sins of all the world with excessive great pains.

¹⁶⁶ “Shewed,” i.e., showed, displayed, revealed.

¹⁶⁷ i.e., scarcely, barely.

¹⁶⁸ Behold, the man.

¹⁶⁹ “Away with him, away with him, crucify him” (John 19:15).

¹⁷⁰ i.e., shouting out, crys.

¹⁷¹ The text gives “puisant,” i.e. interpreted to be “pursuant.”

¹⁷² The text gives “sufferedst.”

The Cross was fifteen foot long and eight foot overthwart,¹⁷³ and it weighed one-hundred fifty pounds weight. From the place where Christ was judged, to the place where the Cross was laid on him, were thirteen paces, and from the place where the Cross was laid on him to the place where he first fell, are forty strides, and every stride contains two common paces, or six foot. And from that to the place where his woeful mother met him, were ten strides, and three foot. There went with our Lord to mount Calvary fifteen-thousand persons.

The 5th Station

O Most noble king, and valiant standard bearer who for the love of me did¹⁷⁴ permit the heavy burden of the Cross, to be laid upon thy shoulders (which were full sore with stripes) and there with all, although the sins of the world, offering the same by thy death upon the Altar of the Cross, to thy heavenly Father, I beseech thee help me to carry my Cross, that I may willingly sustain the same, and to serve thee according to my vocation. *Amen.*

The 208th day, *Towards the mount Calvary, to the Chapel where our Lady stood called Sancta Maria in plasmò,¹⁷⁵ where the Blessed Virgin sounded,¹⁷⁶ Here was the second falling of our Lord.* Meditate how Jesus went forward with his painful and heavy Cross, and for weight and pain thereof, our good Lord went almost double under it, and how the soldiers used him, cruelly striking him, and reviling him, all which he took with as great patience and mildness, as if he had been easily and gently entreated, and how peaceably he went betwixt two thieves, as if he had been the captain, being rebuked, despised, and reviled of the people as he went, until he went out of the gate of the city his looks¹⁷⁷ upon her.

The 6th Station

O merciful Lord God by the fountain of thy tender compassion, which thou bore¹⁷⁸ to our infirmity, which constrained thee to carry thy Cross to thy great confusion and pains, going between two thieves as he Captain of them, with thy head crowned, thy face swollen with blows, disfigured with spittle, and all thy body wounded with effusion of thy precious blood: and by the great compassion in beholding thy well-beloved mother, when thou perceived her also so discomfited because of thy dolours, I beseech the most faithful mediator, that I may continually follow thee by love, to the end that I may be partaker of thy most sacred, and most bitter passion. *Amen.* Here say the *Salve Regina*, or thrice *Ave Maria*, from the place where our Lady stood, unto the place where Simon Cyrene,¹⁷⁹ was compelled to carry the Cross of our Lord.

The 209th day, *In the place where Simon Cyrene¹⁸⁰ was compelled to carry the Cross of Christ. And here is the third falling of our Saviour.* Meditate now how our Lord fell for

¹⁷³ i.e., across.

¹⁷⁴ The text gives “didest.”

¹⁷⁵ “Holy Mary in mourning [planctum].” Also, the root of the word “pla” (smo), as in “plaga” (a wound), suggests a “wounded” Holy Mary.

¹⁷⁶ i.e., wailed, moaned, cried.

¹⁷⁷ i.e., gaze.

¹⁷⁸ Text gives “boarest,” i.e. bore, carried.

¹⁷⁹ The text gives “Simon Cireneu.”

¹⁸⁰ Here the text provides “Simon Cireneus.” The scriptural reference is Luke 15:21.

saints,¹⁸¹ and was not able to go any further without help, and how Simeon¹⁸² was constrained against his will to bear his Cross.

The 7th Station

O My Lord Jesus Christ, most pure glass of perfect patience, by thy great pain and weariness which thou endured in carrying thy heavy Cross, and falling oft¹⁸³ times upon the earth, and by the love and ardour of thy holy heart which caused thee to proceed, I beseech thee my refuge, renew the purpose of my slothful heart, willingly to carry after thee the spiritual cross of religion, and what other so ever it shall please thee to lay upon me, the which of myself with Simeon, I am loath, and repine¹⁸⁴ to carry, and for want of courage, fall under the same to the end that by enflamed desires, I may follow thy holy steps, and never to forsake thy cross, until thou dischargest me of the same at the hour of my death, whereby I may afterward dwell with thee everlastingly, amen.

The 210th day, *To the place where Veronica presented herself to our Lord, There was the fourth time our Lord fell, and so to the foot of mount Calvary, which was the fifth time.* Meditate how Veronica presented to our Lord, all faint, extremely weary and sweating, her kerchief to wipe his face, and to refresh him withal, and how our Saviour took it in thankful manner, and wiped his face there with, leaving the print of his visage in the cloth for a reward of her great charity, and love.

The 8th Station

O Jesus fountain of mercy who so continually proceeded, loaden¹⁸⁵ with pains and dolours,¹⁸⁶ and gave¹⁸⁷ the grace to that good woman Veronica to ruin all weeping among the midst of the soldiers, to see thee once more before thy death, and to present to thee that cloth where in thou didst leave the image of thy face, I beseech thee give me grace always with continual compassion, for to behold thy blessed face so disfigured, that so thy Divine heart may be imprinted in my heart, that it never [be] defiled with sin and that thy face may always show mercy to me. *Amen.*

The cloth of Veronica is at Rome, in Saint Peter's Church, and is often shown¹⁸⁸ in the holy week, and the Ascension day and the next Sunday after Saint Anthony's feast.

The 211th day, *To the place where Jesus turned to the Women that bewailed him here was the sixth falling. Jesus beheld the mount Calvary with very great heaviness and sadness, where he was to end his days in torments.* Meditate how Jesus turned to the women that wept after him, and said unto them, ye daughters of Jerusalem, weep not for me, but weep for yourselves and for your Children.

¹⁸¹ The text provides "saintncs," here, and is repeated for the 10th Station, which is deciphered as "saints," in combination of the English ("saint") and Latin ("sanct") with plural form ("s").

¹⁸² Here the text gives "Simeon," not Simon.

¹⁸³ i.e., often.

¹⁸⁴ i.e., to be discontent, complaining, or fret.

¹⁸⁵ i.e., "loaded," heavy with, leaden with.

¹⁸⁶ i.e., sorrows.

¹⁸⁷ The text provides "gavest."

¹⁸⁸ The text provides "shewed," i.e., shown, displayed.

The 9th Station

O Most meek lamb, by the great violence thou suffered of those fierce and cruel lions, who hastened to trail and draw thee to be crucified, and to shed thy precious blood, and who mercifully looked with thy eyes of compassion upon the women that lamented, and knew not the misery of thy passion to be for the redemption of mankind, and for the sins of the world, I beseech thee to soften my stony heart, that I may shed a fountain of tears in contemplation of thy bitter passion, which my iniquities were the cause of and that I may escape the everlasting torments. *Amen.*

The 212th day, *Before the door of the temple of the holy Sepulchre, which is near to the foot of mount Calvary, near the stone where our Lord fell the last time.*¹⁸⁹

Meditate with what ardour of love our Lord beheld the great height of mount Calvary, and how he went up labouring, and bearing his heavy Cross, and here fell once more, which was the seventh time, and lay there as if he had no life in him.

The 10th Station

O Bottomless depth of love, our Lord Jesus Christ, by the fervour of this love, wherewith thou so much desiredest the salvation of mankind and thereby wast drawn up he high hill of Calvary, to which thou camest with so many bloody steps, to offer thyself to thy Father, on the painful altar of the Cross in satisfaction of our offences, and for saints didst fall on thy face at the foot of the hill upon a hard stone, lying as if thou hadst no life in thee, I beseech thee who art ready to take mercy on all sinners who do convert and repent and pardonest all such as are truly contrite. I beseech thee to pardon me all my enormous offences, with the which I have been overthrown, and hold me up with thy holy fear, that I may always stand firm in the state of grace. *Amen.*

Here thou shalt enter the Temple of the holy Sepulchre, where thou shalt say the Psalm, *Letatus sum in his, etc.*¹⁹⁰ Antiphona¹⁹¹ *terribilis est locus iste, vere non est hic, etc.*¹⁹² Verse *Domum tuam Domine decet sanctitudo.*¹⁹³ Response *In longitudine dierum,*¹⁹⁴ or say three *Pater Noster,*¹⁹⁵ and three *Ave Maria.*¹⁹⁶

¹⁸⁹ The text continues the usual paragraph uncharacteristically, by putting the next portion in a new paragraph.

¹⁹⁰ Psalm 122[121]:1, "*Laetatus sum in his quae dicta sunt mihi; in domum Domini ibimus,*" "I was glad when they said to me, 'Let us go to the house of the Lord.'"

¹⁹¹ i.e., Antiphon.

¹⁹² Genesis 28:17: "*Quam terribilis est, inquit, locus iste! non est hic aliud nisi domus Dei, et porta caeli,*" "How awesome is this place? This is none other than the house of God, and this is the gate of heaven."

¹⁹³ Psalm 93[92]:7: "*Domum tuam, Domine, decet sanctitudo,*" "Sanctity befits your house, O Lord."

¹⁹⁴ Psalm 93[92]:7: "*in longitudine dierum,*" "with length of days."

¹⁹⁵ "Our Father," the Lord's Prayer.

¹⁹⁶ "Hail Mary," full of grace, etc.

The 11th Station

O Lord who vouchsafed to send thy dear and only Son, to be crucified, anointed, and buried, and rising to appear to Mary Magdalene, I beseech thee give me by Grace in this life, and in the life to come everlasting glory. *Amen.*

Now you are to go to the Choir of our Lady where the guardian of the Friars¹⁹⁷ doth lead the pilgrims to visit all the holy places. Desire Saint Francis, and he rest of this holy company, that they will pray for thee, and obtain for thee a singular grace, of compunction for thy sins, and compassion for he pains of thy Saviour, and to have a most ardent love towards him. And thou must have a burning candle in thy hand and say the hymn Christe qui lux es et dies.¹⁹⁸ Antiphon O crux ave spes unica etc.¹⁹⁹ The litanies and Salve Regina. In the cloister is a chapel where our Lord did sit on the stone and is called the prison of our Lord.

The 213th day, *At the stone where our Lord did sit.* Meditate how these unmerciful Jews did with great violence pull off the clothes over our Saviour's head which did stick to his body, whereby all his wounds began to bleed afresh, and how he stood also in a pitiful manner, naked before all the people, also how humbly he behaved himself, when he was set upon the stone betwixt the two thieves, full of sorrow, attending whilst the cross was made ready, and there they gave him vinegar mingled with gall to drink, and the thieves good wine, consider also the grievous wound he had on his shoulder with carrying the heavy Cross, and pray the Lord, that by the depth and pain of the wound, he will heal thee of all thy wounds. *There were round holes about the stone through which his feet went.*

The 12th Station

O Sweet Saviour Jesus, my love and heart's desire, who vouchsafedst to be spoiled of thy garments with spite and villainy, to thy great pain and shame, and to see those vile men cast lots for thy garments, and divide them, setting thee upon a stone betwixt two thieves, and deriding thee. Let it please thee to unclothe me from, all singular affection, and self-love, and that it would please thee to apparel me, with the wedding garment of thy holy love, by which thou hast so mercifully, by thy bitter passion, bound me unto thee, that so at the hour of my death, I may with full confidence flee²⁰⁰ into thy holy arms. *Amen.*

This garment is yet at Trevirs,²⁰¹ and many other relics, as the Spear which opened his sacred side, and one of the three Nails.

¹⁹⁷ The text gives "friars," i.e. friars.

¹⁹⁸ "O Christ, you who are the light and day," sung for Compline during Lent, the hymn was not retained by the Roman Briviary, but was continued in its use by many religious orders.

¹⁹⁹ From the hymn "Vexilla Regis," written by Venantius Fortunatus (530-609). The full verse reads: "*O Crux ave, spes unica, hoc Passionis tempore! (for the Feast of the Exaltation of the Holy Cross: in hac triumphi gloria!) piis adauge gratiam, reisque dele crimina.*" The first line translates: "Hail, O Cross, the only hope."

²⁰⁰ The text provides "flie," which semantically and phonetically could be interpreted either as "flee" or as "fly," between the alternatives.

²⁰¹ There is a seamless garment in the Cathedral of Trier, Germany, displayed in a special event of 1512, also in 1996, the 800th anniversary of its placement above the high altar.

The 214th day, *At the place where our Lord was nailed to the Cross*, Meditate how these vile and cruel wretches did lead our Saviour, from the aforesaid stone to the Cross, where they threw him violently upon his back, on the hard Cross that it hurt him very sore, and shook all the veins of his holy heart: which he took in good part, with patience, for the love which he had of the salvation of mankind: and how mercifully he spread his arms abroad of his own accord, to be nailed those boisterous nails of iron. Also how all his body was extremely stretched with cords that it cracked, and that the veins and sinews did break asunder being stretched like a string on a Bow, and with what patience he suffered the same: and how they trod on him, and with their feet spurned, and thrust his head where they would have it lie, taking great pleasure in their cruelty and tormenting of him: Also how the struck on his head and sides with their hammers, in so much that the blood did issue forth of his nose and mouth. Remember also the great sorrow his blessed mother had when she heard the blows of the hammers, and what countenance she had seeing the body of her dear Son all bloody, and in so piteous a plight. *The Jews give him fifty blows with hammers when they fastened him upon the Cross.*

The 13th Station

O Sweet Jesus by all the pains and anguishes thou sufferdest when thou wast stretched on the Cross, with great courage and patience for my miserable cause,²⁰² being most cruelly fastened on the same, give me grace I beseech thee to use well all the members of my body in thy holy service, and that when the bitterness and pangs of death shall stretch all my members, I may then remember thy grievous pains and dolours, and with thee offer myself in sacrifice, and patiently to endure all which thy holy pleasure shall be to send me.

At an altar in the choir, is a place where the wicked played at dice for Christ's garments, at which place our blessed Lady and Magdalen did greatly sorrow. On the left hand it is where the Jews prepared the vinegar and gall. In a Chapel under the ground is the place where Saint Helen was wont to pray, and where she died, and was first buried, but after was translated to Venice. Yet deeper is the place where Saint Helen found the three crosses, and three nails, and the Crown of Thorns. Ascending on another Altar thou shalt find under the same a short pillar, where on our Lord did sit when the crown of thorns was put on his head. Now you ascend the mount of Calvary which is a white rock there is a fair Church or Chapel which is all gilded with gold and azure, and is paved with marble. On the one side there is the place where our Lord was hanged on the cross into this place few people do enter. By the door there is the hole of the holy Cross all open two feet deep, and a space broad, into which you may put your arm.

The 215th day, To contemplate how our Lord Jesus was lifted from the ground, and carried to be set between two thieves to his greater shame, and to suffer most bitter death for the redemption of mankind. Meditate of the excessive love which our Saviour Jesus had of the health and salvation of mankind, which was kindled in his divine heart like a burning fire, which caused him so patiently to be lifted up, shaken,²⁰³ and let fall upon the ground, with unspeakable pain to all his holy members, which stroke²⁰⁴ unto the heart of his dolorous

²⁰² The English text gives "for me miserable canse," where "n" is replaced by "u." The French text provides "*pour moy miserable homme et grand malfaicteur*," i.e., "for my (moi) miserable person and great evil-doing."

²⁰³ The text gives "shaked," i.e. shaken.

²⁰⁴ i.e., struck.

mother. The which fall he sustained that the divine justice should not eternally condemn the poor sinner, at every time thee should fall into deadly sin. And how he was lifted up and set²⁰⁵ betwixt two thieves?²⁰⁶ and how he was annoyed with the stink and savour of the dead bodies which were on mount Calvary.

The 216th day, Meditate with what great patience our Lord endured to be crucified, stretched, nailed, blasphemed and dishonoured as well as in his divinity, as in his humanity, by the high Priests, Scribes, Pharisees, and Elders, who contrary to the law followed after for this effect, which was more torment unto him than any of his other pains, whereupon with great humility, he began to pray for his enemies, (the first word) *My Father forgive them they know not what they do.*

The 217th day, Meditate in the same place, with how great patience our Lord Jesus endured in those intolerable torments, the space of three hours hanging on the Cross, having not the means to move any one of his members, where one might easily number every bone, and see his veins and sinews: Of the blasphemy of one of the thieves, and of the repentance of the good thief. And of the words of Jesus to him (the second word), *this day thou shalt be with me in Paradise.*

The 218th day, Meditate this day of the unspeakable sorrow which our Lord's broken heart did feel, when he did behold his heavy and discomfited Mother by him, to whom he spoke²⁰⁷ in this manner, (The third word) *Woman behold thy Son.* And after to Saint John, *Behold thy mother.* Where at they both held their peace, not being able to speak for sorrow and tears.

The 219th day, Meditate in what great distress the body of our Lord did hang seeking with intolerable pains, to turn, or wind himself upon the Cross, thinking to find some more ease, and so weeping bloody tears, cried to his Father with a high voice, (the fourth word) *My God my God why hast thou forsaken me?* thy only son into the hands of sinners. and how darkness came over the whole earth from the sixth hour to the ninth hour, and the sun also lost his light.

The 220th day, Meditate what extreme poverty our Lord endured upon the Cross, when all his natural humors²⁰⁸ were spent and run out, and in his exceeding dryness²⁰⁹ cried out (the fifth word) *I thirst.* And how he could not get so much as a little cold water. How one of the unjust²¹⁰ and wicked ministers filled a sponge with vinegar, mingled with gall, and put it to the mouth of Jesus, but when he tasted it he would not drink it. To the end that we should not taste of the cup of death everlasting.

The 221st day, Meditate how our Lord endured peaceably, and patiently all the pains and torments of the Cross by which means he satisfied and paid to God his Father the debt for our

²⁰⁵ The text shows "seite," interpreted as "set."

²⁰⁶ Yes, clearly, there is a question mark "?" for punctuation in the text, which grammatically is not a question.

²⁰⁷ The text provides "spake," i.e. spoke.

²⁰⁸ i.e., bodily fluids. In ancient and medieval physiology, the four humors were: black bile, blood, phlegm, and yellow bile.

²⁰⁹ The text gives "drieth," that is, depletion of liquids, dryness.

²¹⁰ The text uses "iniuste," or "injust," which is now obsolete, meaning unjust.

sins: which Jesus considering from point to point thereof, and finding all to be fulfilled which the Scriptures and Prophecies had foretold of him, he cried (the 6th word) *It is finished*.

The 222nd day, Meditate how our Lord Jesus prepared himself to die, and of the great patience he had when death was now come into his wounds, into his bones, and began to assault his sacred heart. at the first assault heaven and earth trembled. At the second, the stones and rocks did cleave asunder, and the graves of the dead did open. At the third assault which was most fierce, through love, he willingly yielded his heart to be trans-pierced to death, and therefore cried (the seventh word) *Into thy hands O Lord I commend my spirit*, and bowing down his head he gave up the ghost.

In his death all the world was moved, the earth trembled: the stones cloave²¹¹ in pieces, the sepulchres²¹² opened, the veil of the Temple rent²¹³ in two. The Centurion seeing all these miracles, and that he died weeping he said, verely²¹⁴ this man was the Son of God, and the people astunned²¹⁵ at all they saw and heard, returned to their own houses knocking²¹⁶ their breasts. The mount of Calvary also cleft as it is now seen, four foot from the hole wherein the Cross was put, at the left side towards the just thief, it is so long that a man may lie herein, and eighteen foot deep as is thought. In the cleavage²¹⁷ of the Rock the Cross of the evil thief went farther off. Our Saviour did hang on the Cross with his face towards the West, he was then thirty-three years old, three months, and nine days.²¹⁸ There was found thereby a writing in Greek letters saying, Illic deus rex noster ante saecula operatus est salutem in medio terrae.²¹⁹

The 223rd day, Meditate how the most noble soul of our Saviour left his sacred body hanging on the Cross in most miserable and doleful plight, when it departed forth in so great violence, his cheeks were shrivelled,²²⁰ his nose sharp, his eyes and sweet mouth here half open, his head inclined and hanging down upon his breast, his sides were very raw, and thin,²²¹ and so as every bone might be easily told,²²² his belly was sunk inward to his back, his legs were turned to one side, and his feet to another, all his whole body was full of wounds, and of colour red, black, and blue that it was pity²²³ to see it. If it be thus O Lord in thy body which was conceived without sin, born of a virgin, most pure and innocent in all thy

²¹¹ i.e., were clove, or cloven, meaning split.

²¹² In the original text, spelt as “sepulchres.”

²¹³ i.e., torn.

²¹⁴ i.e., verily, truly.

²¹⁵ i.e., astonished, stunned.

²¹⁶ i.e., beating.

²¹⁷ i.e., splitting.

²¹⁸ I don't know the basis for this calculation of Our Lord's age at the time of his death on the cross. It seems to presume a Christmas birth (December 25th) and by calculation an early April calculation for Good Friday (April 3rd). The actual date for Good Friday is 7th April 30 CE. The Lord's birth may have been the Winter solstice 8 BCE, hence age 36 years at death.

²¹⁹ Psalm 74[73]:12, “There [illic] God is our king before the ages, working salvation in the midst of the earth.” The Vulgate uses “autem” [but], “Deus autem,” not “illic” [there, on that spot, in that place]

²²⁰ The text provides “riviled,” i.e. (sh)rivel(l)ed, desiccated.

²²¹ i.e., emaciated.

²²² i.e., described.

²²³ The text gives “pittie,” a pity, or piteous.

life, replenished with thy divinity, what ought I miserable sinner to have expected, if thy great mercy O Lord had not prevented me, and with thy bitter pains and torments thou had²²⁴ not redeemed me.

The 224th day, Meditate of the incredible sorrow of the Blessed Mother of God, seeing her sweet and well-beloved Son hanging dead on the Cross, and what abundance of tears she shed, with Saint John, and other women of his friends, and what fear they were in when as the officers came and broke²²⁵ the legs of both the thieves that hanged with Jesus that they might die the sooner. And how that (seeing Jesus was dead) one of the soldiers struck²²⁶ our Lord to the heart with a spear, whence issued out blood and water, for our redemption, and the remission of our sins. The which thrust of the spear pierced the heart of our Blessed Lady also.

The 14th Station

O Most mighty conqueror of all our enemies, by the incomprehensible love and pain which thou suffered²²⁷ being stretched like a string upon the Cross, as well inwardly as outwardly, thy veins and sinews being broken there withal²²⁸ that thy precious blood issued forth like fountains of water. And by all he mocks, blasphemies and injuries thou then didst suffer, when in so great torment thou yielded²²⁹ up thy blessed soul unto by heavenly Father in full satisfaction for all our sins, I beseech thee give me grace to persevere in true penance and to die to the world, and hear²³⁰ to satisfy for mine offences. O Lord hold me fast by those three nails of my Christian profession, that is to renounce the world, the flesh and the devil. As also by these three nails of Religion: Poverty, Chastity, and obedience, that I never fall from thy love into any sin or grievous temptation and that I may at the hour of my death with full confidence say, *Into thy hands O Lord I commend my spirit*, and to hear thy voice full of mercy with the good thief saying, *This day thou shalt be with me in Paradise*, of heavenly glory. *Amen.*

The 225th day, *To a Chapel on mount Calvary, where our Lady and Saint John stood, when our Lord spoke to them on the cross. Thereby is an altar where Abraham made sacrifice to our lord. Before this altar lieth buried S. Godfrey of Bouillon,²³¹ Baldwin his brother, and*

²²⁴ The text gives “hadest,” i.e. hadst, had.

²²⁵ The text gives “brake,” as the past tense of the verb, i.e., broke.

²²⁶ The text gives “stroke,” as the past tense of the verb, i.e., struck.

²²⁷ Here the original verb in the text was rendered in translation as the more formal and archaic second person singular, “sufferedst,” which I have modernized as “suffered.”

²²⁸ The text gives as one word “withall,” as a postpositive reference to the preceding list, to be followed by the further addition of the last element to follow.

²²⁹ The text gives “yealdest,” i.e., yielded, gave up, surrendered.

²³⁰ The text gives “heare,” which I have interpreted in relationship to the prayer (beseech) to be heard, as “hear.” The French text, which has just now come into my possession, provides many differences from the English text for this prayer, including, for example, its expansions beyond the French pattern. The translator is creating his own text from the French plan.

²³¹ The English text gives, “S. Godfrie of Bullein, Baldwine his brother.” The French text provides, “*Godefroid de Buyllon, Baulduwin son frere.*” This French nobleman (Duke of Lower Lorraine), Godfrey (c.1060-1100) from the first Crusade was the first Latin ruler in Palestine after the capture of Jerusalem from the Muslims in July 1099. He refused the title of king, and instead was called *Advocatus Sancti Sepulchri* (Defender of the Holy Sepulchre).

many Christian kings of Jerusalem. As you go to the door is a black stone having seven lamps hanging over it, which is the place where our Lady sat, when Jesus was taken from the Cross and laid in her lap, as she with tears requested. This is almost the half way betwixt the Cross and the Sepulchre. The wounds our Saviour received in his body were six-thousand six-hundred sixty-six,²³² or as some other(s) say, five-thousand four-hundred seventy-five.

Meditate how the noble man Joseph of Arimathea and Nicodemus came to take down the body of our Lord from the Cross with marvellous and great reverence and devotion, both to the body, to the Cross, and to his blessed mother, which she received with marvellous²³³ and incredible dolour.²³⁴

The 15th Station

O Most merciful redeemer, by the great sorrow of thy dear mother, when thy most sacred body was taken from the Cross and laid in her arms, in a fair cloth, which she washed with many tears, I beseech thee by the same sorrow and compassion, soften my dry, hard, and stony heart, being a most wretched and vile sinner, that I may incessantly lament my sins and wickedness, and with compassion and thankfulness, to bewail thy bitter death and passion, and at my death, to receive devoutly and worthily thy holy body and blood and so with a pure conscience to be always united unto thee. Amen.

Note that the distance betwixt the Cross, and the Sepulchre, is fifteen foot.

The 226th day, Towards the place of the Sepulchre which is in the middle of the body of the Temple, which Temple is round within, and vaulted about having seventy-three pillars, every one being thirty foot high. Upon the Sepulchre is a great round hole, as large and wide as is the cave of the Sepulchre, so as it is open towardest the element.²³⁵ The entry to the Sepulchre is but three foot high, and the colour of it within is grey. It is seven foot long and six foot wide, and nine foot and a half high. And on the right side, towards the North, is the holy Sepulchre of our Lord, and eight handfuls high from the ground, is a stone as big as a man's head of the Sepulchre, fastened in the wall, which Pilgrims do kiss. In this Tabernacle is²³⁶ no windows, but only lamps burning. There is a lamp hanging before the holy Sepulchre, but on good Friday it goeth out of itself, and lighteth of the one accord on the holy night of Easter at the hour our Lord did rise from death. Also at the Sepulchre is a fair tomb of marble, which is an altar, very straight, where there can enter but three or four persons. There burn eighteen lamps, and there is Mass said before the knights of the Sepulchre, which are knighted in the same place. Noblemen and gentlemen are here made knights, having a girdle of gold and a gilt sword put about them, and glyie spurs on their heels, and inclining in prayer before the Sepulchre, take an oath, and are dubbed knights by the garden of the Friars, of whom he receiveth three blows in the neck.

Godfrey died of an illness on 18 July 1100, and he was succeeded by his brother, Baldwin, who then crowned himself king.

²³² Or “6666,” as a diabolic number.

²³³ The French text provides “*amour incredible*” [incredible love], which the English text here substitutes by “marvellous.”

²³⁴ The French text provides “*doleur non pareille*” [unparalleled sorrow], which the English text here substitutes by “incredible sorrow.”

²³⁵ i.e., the roof is open to the elements (the sky and the weather).

²³⁶ The text provides “is” and not “are,” as the grammar would indicate should be the case.

Meditate how the night being come, the honourable friends who took Jesus down, desired the mother of our Lord, that it would now please her to permit them to bury his dead body; and how Joseph and Nicodemus wrapped Jesus in a clean Sindon or cloth, with myrrh, aloes, and sweet spices, and rolled a great stone to the mouth of the Sepulchre, when they had laid Jesus therein, in the sight of his doleful mother, who wept bitterly, with other his friends: and so they all departed home because of the night in great heaviness.

The 16th Station

O Merciful Lord, and Saviour of mankind, whom it hath pleased to endure so much for my love, wretch that I am, I being the cause of thy death and passion, I beseech thee by the merits of thy precious death, which thou hast endured with so great love for me, that thou wilt give life to my soul, and pardon all my sins, and pains due for them, both in this life and at my death, and that I may every day learn to die well, to the end I may live with thee everlastingly. *Amen.*

The 227th day, Meditate how our Lord Jesus did arise by his own proper force and virtue the third day out of the closed Sepulchre victoriously, like a noble and valiant Champion, and first appeared to his dear mother, accompanied with a multitude of Angels: who joyed²³⁷ with unspeakable joy and gladness, and the Angels sung *Regina caeli l(a)etare, etc.*²³⁸

Before the high altar in the choir is the place where our Lady was when our Lord appeared to her on Easter day. Before the great altar is a fair marble stone, whereon our Lord stood when he appeared to our Lady. And this is the stone upon which Saint Helen proved the Cross by laying a dead body under them. On the left hand there is an altar on which the holy Cross remained a long time after Saint Helen found it. On the right hand of the choir is a long, and great piece of the pillar, where unto our Lord was bound when he was whipped, where he received six-hundred twenty-four stripes. Near there unto are four pillars which continually sweat water.

The 228th day, Meditate how our Lord appeared to Mary Magdalen in likeness of a Gardner, when she sat weeping at the Sepulchre, and how sweetly he comforted her, commanding her to declare his Resurrection, to his disciples, and to Saint Peter.

Between the Sepulchre of our Lord and the choir of our Lady, are two tombs, which are two marble stones upon the which our Lord on the one appeared like a Gardner and Mary Magdalen sat on the other. Before the Church of the Holy Sepulchre towards the South is a great hospital of Saint John Baptist, where was Zachary's house, Saint John Baptist's father. Bethany lieth towards the North two miles from Jerusalem before the mount of Olivet near Bethpage. At the end of Bethany is the place where Martha met our Lord and told him that her brother Lazarus was dead. There is also showed the place where Jesus went to lodge. Near that is the castle where Lazarus dwelt, and the sepulchre whence Jesus raised him.

There is the house of Simon the leper, where Mary Magdalen anointed the feet of our Lord. Returning to Jerusalem, you pass by the fig tree which our Lord cursed and it withered incontinently.

²³⁷ i.e., rejoiced.

²³⁸ "Queen of heaven, rejoice," Alleluia, which is said throughout Eastertide.

The 229th day, Meditate how Jesus after his Resurrection appeared to the three women in the way, whom he saluted lovingly saying, *Avete,*²³⁹ *where they cast themselves prostrate on the earth, and kissed his feet.*

The 230th day, *At the Cave where Saint Peter wept bitterly for that he had denied his master.* Meditate how Jesus appeared to Saint Peter who was extreme full of sorrow for that he had denied his master and how Jesus lifted him up lovingly and pardoned his offence. Likewise how he comforted Saint James called the brother of our Lord, who had vowed he would neither eat nor drink, until he had seen our Lord to be risen. Likewise he comforted Joseph of Arimathea, and Nicodemus.

The 231st day, Meditate how Jesus showed himself like a pilgrim to the two disciples going to Emmaus, how they knew him by the breaking of bread, and how they returned to Jerusalem, and showed to the disciples that our Lord was risen.

The 232nd day, Meditate how Jesus that Easter night, the doors being shut, stood among his disciples, saying, *Pax vobis,*²⁴⁰ and showed them that he was truly risen from death.

The 233rd day, Meditate how Jesus eight days after his Resurrection appeared again the doors being shut, and showed his disciples his wounds, and said to *Thomas* put my finger into my wounds, and thy hands into my side and be not incredulous but believing. *Thomas* said my Lord and my God, and Christ to him, Because thou hast seen me thou believest, but blessed be they which believe and see not.

THE VOYAGE OF BETHLEHEM LYING TOWARDS THE South a great mile of Almaine from Jerusalem, a fair way full of Vines

Out of the gate of Jerusalem is the house of just Simon. A little farther is the place where the three Kings did see the star, which appeared in the East. Bethlehem is a little town, long and straight, compassed with great ditches, situated upon a little mountain near the valley of Hebron, and is extended from East to West there is the fairest Church of the holy Land. With forty-eight pillars of marble adorned with histories from the Creation of the world, to the Nativity of Christ, covered with marble of diverse colours, and the walls sealed with alabaster and marble twenty foot long and broad, There are twelve Religious Friars.

The 234th day, Meditate how Jesus showed himself near the sea of Tiberias to his disciples who were gone to fish with Saint Peter, and had caught nothing that night, and when the morning came our Lord appeared unto them, standing on the bank, and asked them something to eat, commanding them to cast their nets on the right side of the boat where they caught one-hundred fifty-three great fishes. And Jesus afterward asked Saint Peter three times if he loved him, commanding him to feed his lambs and sheep.

²³⁹ “Hail,” or hello.

²⁴⁰ “Peace be with you.”

Within the cloister of the friars down under the ground is the Sepulchre of Saint Jerome. And there is Saint Eusebius sepulchre on the other side. There is the place where Saint Jerome translated the Bible out of Hebrew into Latin. Towards the south is an altar where our Lord was circumcised. On the North is an altar where the three Kings made the ready to make their offering. Going lower is a chapel joining to the rock, where Jesus was born. In this Chapel is a fair stone like a star with five or six beams whereon our Lady kneeled and adored her Son when he was newly born, over this stone is an altar. Three steps lower is the manger where our Lord was laid, being of marble, underset with two pillars, and a foot high. Say here thy beads. Pray here to the Christ new born in the manger to grant thee grace to be new born in him, and that as he was partaker of our humanity, so he will make us partaker of his divinity. Behind this Chapel is a hole, where the star did lead the three Kings, and abide there a while, returning to the Chapel of Saint Katherin in this church, there is a place where some of the Innocent children were cast. The number of children which Herod slew were one-hundred forty-four thousand. Going from Bethlehem Eastward about half a mile is the place where the virgin Mary went with Jesus and Joseph when she should flee into Egypt. Thence ye go into a pleasant valley where the Angels appeared to the shepherds, and told them tidings of the birth of our Lord.

The voyages towards the mountains of Judea

*These mountains are ten miles north from Bethlehem, and the way very cragged. There Zachary dwelt and Elizabeth, and there is yet the house where our Lady and Elizabeth, met and greeted so lovingly. There is also a fountain where our Lady fetched water whilst she remained there. About a shout farther is Zachary's house where Saint John Baptist was born. A little thence is a Church where Saint John was circumcised, and there is the cave where Saint John was kept prisoner by Herod. Between Emmaus and Jerusalem you come to a church called Ad Sanctam Crucem,²⁴¹ where is a cloister of Greek monks of Saint Benedict's order. Going to Jerusalem say the psalm *Lauda Hierusalem Dominum*, etc.²⁴² We (say)²⁴³ some prayers in all the holy places, according to the convenience²⁴⁴ of things there done.*

The 235th day, *At the mount Olivet where is a Chapel.* Meditate how Jesus often filled the hearts of his Disciples with joy, especially at his Ascension, his mother, his disciples, and friends both men and women, accompanied with infinite numbers of Angels, and Patriarchs, and of fathers from limbo, ascended with great glory.

The 236th day, *To the mount of Sion, where is a Chapel ascending behind the high altar, where the Holy Ghost came down upon the Apostles.* Meditate how the Father and Son sent the Holy Ghost unto the Apostles in the similitude of fiery tongues, and rested upon each of them, and were thereby confirmed in faith so that they preached boldly throughout all the world.

²⁴¹ "To the Holy Cross," as confirmed from the French text (p. 166).

²⁴² Psalm 147:12, "Lauda, Jerusalem, Dominum; lauda Deum tuum, Sion," "Praise the Lord, O Jerusalem; praise your God, O Sion."

²⁴³ The verb is missing from the text, here supplied.

²⁴⁴ The text provides "conveniencie," which is an English transcription derived from its original French text source "convenience."

Now prepare thyself to return again to thy home, commending thyself both body and soul to almighty God, and go now once more to the Holy Sepulchre to take thy last leave.

The 237th day, *At the Sepulchre, and the mount of Calvary say here the Prayer following.*

O My Lord God, and Saviour Jesus, I yield thee humble thanks for my creation and redemption in this place, and hast by thy vocation and inspiration called me and brought me and brought me to the understanding and knowledge of thee and having so patiently attended me, falling so often into many sins, and delivered me from infinite perils, and afflictions, which I have justly deserved. I give thee thanks for thy gifts and graces begun in me, and I beseech thee O Lord to reform me, and direct my ways, that I may in the end come to thy everlasting glory. *Amen.*

An advertisement

All the good and devout Pilgrims having visited the holy places, in their returning home look often times back again. So likewise the Spiritual Pilgrim may well look back unto the holy places, and especially he ought to consider our Saviour hanging on the Cross, to the end that the bitter death of thy Saviour go not out of thy heart.

First consider how the soul of our Saviour hanging on the Cross regarded all the sins, both mortal and venial, of all the world, for which he sighed most bitterly. Do thou knock on thy breast and sigh for thy sins for which the Son of God hath sighed most bitterly.

The 238th day, *From Jerusalem to Rama.* Secondly meditate looking back to the holy places, making thy prayer, and think what sorrow and grief the heart of thy Lord Jesus suffered, when he thought and considered what a small number should participate of the fruits of his passion, the which he so willingly suffered, and with such excessive love, as that he would rather suffer for every man once again, then that any through this default should remain lost, such was his ardent love to the ungrateful²⁴⁵ and hard hearts of ours.

The 239th day, *To Jaffa.*²⁴⁶ Thirdly meditate of the great bitterness which the soul of Christ endured on the Cross when he considered that religious persons and clerics retired from the world, would yet soil themselves with carnal works for which he trembled and wept on the Cross.

The 240th day, *In the old cellars*²⁴⁷ *of Jaffa, where the Pilgrims lodge.* Fourthly consider the bitterness of the soul of Christ when he considered that the estate of marriage would be defiled with foul and execrable sins, whereby so great a multitude of married people should be damned.

The 241st day, fifthly meditate what sorrow the soul of Jesus Christ was in on the Cross, to think how the state of virginity should be defiled, so many virgins losing the crown of their virginities, by consenting to foul and filthy thoughts and deeds, for which he sighed piteously.

²⁴⁵ The text uses “ingrateful.”

²⁴⁶ The text uses “Iapha.”

²⁴⁷ The English text provides “sellers,” for the original French “celiers.”

The 242nd day, sixthly consider the great sorrow of the heart of our Saviour Christ, to think upon the wonderful²⁴⁸ unthankfulness²⁴⁹ of man to his heavenly Father, for all the benefits, and passion of his only Son bestowed on us with so great love.

The 243rd day, *From Jappa to the ship of Saint Peter*, recommending thee to Saint Francis and to all his order, recommending thee to the Holy Trinity. Give thanks to our Lord who hath conducted thee to these holy places, and that he will be our guide and conduct us to his heavenly kingdom. When the ship begins²⁵⁰ to go say *Te Deum*.²⁵¹ Seventhly meditate the bitter sorrow of the soul of our Saviour, considering that so many Christians should be damned for their wicked life, and then he cried *My God, my God, why hast thou forsaken me?*

The 244th day, Meditate in what grief the soul of Jesus was in to consider what number of people should remain without the Christian faith, and therefore should never see the face of God.

The 245th day, Meditate how the most noble soul of Jesus was exceeding sorrowful, when he did consider that the grace of God should be of so little estimation with many, or altogether clean²⁵² rejected.

The 246th day, Meditate of the sadness of the soul of Jesus when he did foresee and know, that yet so many Christians should go back and fall from the union of holy church, and give themselves to diverse sects.

The 247th day, Meditate of the sadness of the soul of Jesus, when he considered how often the Son of God should be crucified again, by the occasion of sinners and unbelieving people.

The 248th day, Meditate of the sorrow of the soul of Christ upon the Cross, when he perceived so many people should take a just cause of amendment of life in hand, but not persevere in the same.

The 249th day, *Approaching to Cyprus which containeth*,²⁵³ *about it seven Italian miles*.²⁵⁴ Meditate of the great sorrow of the soul of Jesus, when he considered the soul of man created to the similitude of God should be defiled with sin.

The 250th day, *In Cyprus where Lazarus lived before he went to Marseilles*. Meditate on the bitter sorrow the soul of Jesus suffered, when he considered that the nature of man who was created to no other end but to desire heavenly things, would apply itself so much to base and earthly things, and so defile and spot itself.

²⁴⁸ i.e. amazing.

²⁴⁹ i.e. ingratitude.

²⁵⁰ The text provides “beginneth.”

²⁵¹ “*Te Deum laudamus: te Dominum confitemur*,” “O God we praise you: we acknowledge you Lord,” etc.

²⁵² i.e. outright.

²⁵³ i.e. contains.

²⁵⁴ The French text provides “*contient en rondeur sept cens lieuës d’Italie*,” or it “contains going around it seven hundred Italian leagues,” translated here as “seven Italian miles.” The actual coastline of Cyprus is around 400 miles.

The 251st day, *Upon the mountains of the Cross in Cyprus*. Meditate of the great sorrow the soul of Jesus had on the Cross, when he did see so fair an ordinance of holy Religion should be overthrown by gluttony, drunkenness, and deathly sins.

The 252nd day, Meditate of the most bitter sorrow of Jesus when he considered that charity, the service of God and his service, would decay, wax cold, and be almost abolished, in all estates.²⁵⁵

The 253rd day, Meditate of the sorrow of Jesus, when he saw the great confusion that was to come upon sinners, at the hour of their death, for their ingratitude.

The 254th day, Meditate of the sorrow of Jesus, when he did consider the great sorrow, and ill will of sinners, when they should be delivered to perpetual damnation.

The 255th day, Meditate of the great sorrow of Jesus, when he considered that the habitation of the Holy Ghost which is the soul of man, should be in many the habitation of the devil.

The 256th day, Meditate of the great sorrow of Jesus when he did consider that one man would by persuasion and example of sin, lead another to damnation.

The 257th day, Meditate of the sorrow of Jesus when he did consider how the devil would hinder so many noble creatures, to come again to their first beginning.²⁵⁶

The 258th day, Meditate of the great sorrow of Jesus when he did consider that so many human creatures would receive the Blessed Sacrament unworthily, which was one of the great sorrows his soul suffered on the Cross.

The 259th day, Meditate of the great sorrow of Jesus when he did consider that so many creatures should with mouth confess that they knew God, and in their works deny him.

The 260th day, Meditate of the sorrow of Jesus when he considered so many human creatures would carry under a Religious habit a fleshly²⁵⁷ heart.

The 261st day, Meditate on the sorrow of Jesus soul, considering how final regard should be made, of the extremities, cruel pains, and torments which he suffered for us.

The 262nd day, *At Bassa,*²⁵⁸ *where the seven sleepers do lie.*

Of the works, pains, and poverty of Jesus changed into glory. Meditate how the eternal Son of God after all his pains and tribulations, is received of his Father very joyfully, with great gladness of all the Angelical Spirits.

²⁵⁵ Either married, single, or religious states of life.

²⁵⁶ The phrase, “to come again to their first beginning,” is not as clear as the original French text, “de revenir á leurs premier commencement et source,” “from returning to their first beginning and source,” namely, to God.

²⁵⁷ The text gives “fleshly,” i.e. carnal, which is given in the French text, “*charnel*.”

²⁵⁸ The English text gives “Basso,” after the French text, but “Bassa” is Ephesus.

The 263rd day, Meditate with what triumphant joy, not only the three Kings, but also all the heavenly powers, do make incessant joys, offering in heaven without ceasing, the gold of love and charity, the frankincense of jubilation and thanksgiving, and the myrrh of honour and reverence, with most sweet admiration.

The 264th day, Meditate how sweetly the most noble humanity of Christ is exalted and praised in heaven, for his circumcision, when his first blood was shed on earth, and he was named Jesus.

The 265th day, Meditate of the imperial city of his Father full of all joy and sweetness, where our Lord Jesus sits²⁵⁹ in all glory, all sorrow and grief being far from him.

The 266th day, Think how the passion of our Saviour is like a sweet harbour or garden to them that are leaden²⁶⁰ with the Cross of penance, temptation, and tribulation, in the which singular comfort is to be found.

The 267th day, Meditate how amiably the heavenly Father embraces²⁶¹ his most dear Son, who hath always been so obedient unto him, even to the death of the Cross.

The 268th day, Meditate how the voice of the Son of God is heard so sweetly, and produces incessantly the eternal and divine sapience,²⁶² the which although he did here on earth also, yet was he not esteemed.

The 269th day, Meditate how sweetly our Saviour taketh the fruition, and sweet influence, without any ceasing or intermission.

The 270th day, Meditate how Christ Jesus in heaven doth enjoy his kingly dignity, being in earth saluted king of the Jews in mockery,

The 271st day, Meditate how in heaven it is neither pain nor grief, to praise and laud God, and our Saviour Jesus, to whom it was no grief (for the ardent love he had to man's salvation) to be contemned²⁶³ and mocked here on earth.

The 272nd day, Meditate with what glory our Lord in heaven is compassed²⁶⁴ with Seraphim,²⁶⁵ who here on earth was compassed and environed²⁶⁶ with sinners.

The 273rd day, Meditate what joy of heart Jesus hath now among the Cherubim,²⁶⁷ in recompense of the great affliction of heart which he suffered on earth among the multitude of the Jews.

²⁵⁹ The English text gives "sitteth."

²⁶⁰ The English text provides "loaden."

²⁶¹ The text provides "embraceth."

²⁶² i.e. wisdom.

²⁶³ The text gives "contemned," which is allied to the noun "contempt," and the French text gives "*molestoit et tourmentoit*," which is "molested and tormented."

²⁶⁴ i.e. encompassed, surrounded by.

²⁶⁵ The English text uses the text of the French, "Seraphins."

²⁶⁶ The English text gives "invironed," for the French "environné."

The 274th day, Meditate how Christ is now invironed²⁶⁸ with the divine brightness and joy, for on the earth he was compassed with sadness upon sadness, when he did sweat water and blood.

The 275th day, Meditate how Christ feels²⁶⁹ himself so much at ease, and sweetly entreated, when he hears²⁷⁰ the voice of his friends sweetly rejoicing in heaven, for that on the earth he heard his enemies crying, we seek Jesus of Nazareth.²⁷¹

The 276th day, Think how incessantly Christ is beholden of his heavenly Father, and of all the celestial court, for that upon earth he had so gently suffered, the unworthy and cruel countenance of his enemies, who so cruelly had pulled him by the hair of his head and beard.

The 277th day, Think how joyfully Christ is now elevated and rests²⁷² sweetly in the throne of his heavenly Father, for that here on earth, he lay miserably under the feet of sinners, and was spurned and trodden²⁷³ of them with great contempt.

The 278th day, Meditate how sweetly Christ rejoices²⁷⁴ for that he is the only judge of mankind, who being upon earth, was by them judged to be whipped, crowned with thorns, and crucified, and yet will be their merciful²⁷⁵ judge.

The 279th day, Meditate how God the everlasting Father crowneth our Saviour, with the crown of everlasting glory, who being on earth carried and sustained the most infamous Cross upon his shoulders for the health of us all.

The 280th day, Meditate how Christ in heaven is clad with glory and gladness who on earth so willingly carried, the purple garment for mockery, shame, and dishonour.

The 281st day, Meditate how his holy members are most sweetly united together, and do give so sweet a smell, that all his elect are by the same refreshed, who on earth suffered in all his members most grievous pains and sorrows.

The 282nd day, Meditate how Jesus so sweetly feeleth himself now touching his sacred blood enclosed²⁷⁶ in his veins, who being on earth did lose all his natural beauty.²⁷⁷

The 283rd day, Meditate how his divine face shineth in heaven, which seemed on earth to have lost all comely form and beauty²⁷⁸ because it was so changed and disfigured with strokes and buffets.

²⁶⁷ The English text uses the original text from the French, “Cherubins.”

²⁶⁸ i.e. encircled, surrounded.

²⁶⁹ The text provides “feeleth.”

²⁷⁰ The text gives “heareth.”

²⁷¹ John 18:5, 7.

²⁷² The text gives “resteth.”

²⁷³ The text gives “troaden.”

²⁷⁴ The text gives “reioyceth.”

²⁷⁵ The text provides “mercifully”.

²⁷⁶ The text gives “inclosed.”

²⁷⁷ The text gives “bewtie.”

The 284th day, Meditate what delicious savour Christ feeleth continually proceeding from his glorious humanity, instead²⁷⁹ of the filthy savour he suffered on earth, and chiefly of the spitting in his holy face.

The 285th day, Meditate how Christ is compassed on the right hand of his heavenly Father with an innumerable multitude of Angels, who so infamously on earth was hanged between two thieves.

The 286th day, Think how by the merits of his passion he doth obtain all the delights aforesaid, with diverse other innumerable merits, all which descend and flow upon sinners, by the streams and course of his mercy.

The 287th day, Consider how he drinketh the wine of joy and everlasting love, who on the Cross tasted of the bitter gall and vinegar.

The 288th day, Meditate how Christ feeleth himself in respect of his humanity being so high raised in joy and gladness, who being on earth suffered so many abuses and dispisements.²⁸⁰

The 289th day, Meditate in what incredible rest and sweetness the soul of Christ is in, abounding in all divine delights, which on²⁸¹ the earth hath endured²⁸² so many bitter sighs and sorrows.

The 290th day, Meditate with what sweetness Christ is now an host to his elect, whom he feedeth and feasteth with diverse amiable and pleasant delights.

The 291st day, Meditate how love hath opened the noble and divine heart of Christ, from which issues²⁸³ the noble and sweet wine, which maketh drunk all the inhabitants of heavenly Jerusalem.

The 292nd day, Meditate how our noble Champion Christ Jesus shall return at the last day, to give judgement on the quick and dead.

The 293rd day, Meditate of the day of judgement when the voice of the majesty of God shall be heard, which shall command the thunder, lightning, winds, and death, to go forth in their fury to the end that all flesh shall die, for the day of judgement approacheth.

The 294th day, Meditate how the wind,²⁸⁴ thunder, and lightning shall roar one against another whereby death shall come on all men for terror and fear.

²⁷⁸ This time the text gives “beautie,” for the same previous noun.

²⁷⁹ The text gives “in steede,” for instead.

²⁸⁰ Obviously, for this noun the relative English verb is “despise,” and the noun supplied here is derived from the original French text, “desprisements,” translated as “dispisements.”

²⁸¹ In error, the text gives “one.”

²⁸² The text gives “indured,” not endured.

²⁸³ The text gives “issueth,” flows.

²⁸⁴ The text gives wind in the plural, “windes.”

The 295th day, Meditate in what wrath and ire the divine justice shall send his Angels saying, *go with sound of trumpet and call all people before me to judgement for I am now ready, and will judge all people according to their works.*

The 296th day, This day in Rhodes. Salute Saint John the Baptist, and all the Patriarchs, and Prophets, because thou hast now received great knowledge of their promises²⁸⁵ and prophecies which they have long since foretold.

An Advertisement

About this place often happens²⁸⁶ great tempests, by occasion of which, follows²⁸⁷ seventeen exercises of the judgement and pains of the damned.

Meditate with what agility the Angels do fly out of heaven, and divide themselves into the four corners and winds of the world, to assemble all people, crying by the sound of a trumpet. *Arise ye dead and come to judgement.*

The 297th day, Meditate how Christ will appear very terrible to all men, even from Adam to the child last born, and every one shall take his proper body, and assemble himself to the valley of Josaphat.

The 298th day, Meditate of the horrible and dreadful estate of sinners crying: woe, woe, woe.

The 299th day, Meditate in what horrible manner the damned souls shall come out of hell, and shall take again their stinking bodies, with noise, and terror most dreadful and terrible.

The 300th day, Meditate of the poor souls remaining then in Purgatory not fully purged, and how that their horror, pain and affliction shall be augmented, and shall cleanse them that they may be the sooner delivered.

The 301st day, Meditate how hard and insupportable it shall be to sinners, to hear that dreadful sentence, *Go ye cursed into everlasting fire prepared for the Devil and his Angels.* And what a terrible thing it shall be to hear the damned to howl, roar, and lament.

The 302nd day, Meditate what a terrible thing the running to and fro of the devils shall be among the miserable and damned souls.

The 303rd day, Meditate of the great envy and malice of the Devils, who would not that any one person should be saved.

The 304th day, Meditate how unwilling the sinners shall be to appear before the judgement seat of the majesty of God, for that they certainly know their everlasting damnation.

The 305th day, Meditate with what great envy the Devil shall thrust forward the damned persons to go to judgement, and to make their account of all their evil works, words, and thoughts, and to receive the most bitter sentence of the judge.

²⁸⁵ In the text, the “r” is missing, “p(r)omises.”

²⁸⁶ The text uses “hapneth.”

²⁸⁷ The text uses “followeth.”

The 306th day, Meditate how ashamed the sinners shall be when God shall give the whole world to understand their evil deeds, and there shall see and clearly know, that they shall dwell forever more in hell with the cursed²⁸⁸ Devils.

The 307th day, Meditate what sorrow and anguish the condemned sinners shall be in, when they shall hear all creatures to consent to their damnation, and that no man shall have pity, or compassion on them.

The 308th (day), Think how unwillingly sinners shall be to behold the face of the divine Majesty, which then shall be very terrible, yet not withstanding they shall be constrained to behold it.

The 309th day, Think how the great number of the damned shall far exceed the number of the saved: and how that many are called, but few are chosen.

The 310th day, Think how horrible it shall be to the damned, that their damnation shall be everlasting.

The 311th day, Think and think again that there is not so little a sin committed in this world, but shall have in hell his particular pain, if it be not amended by penance.

The 312th day, Meditate how God shall harden his heart, and be highly offended with sinners and wicked persons, when Justice shall shut the gates of hell, and lock them in, which never shall be opened.

Of the Joys of Paradise

The 313th day, Meditate what great joy the Angels and all the elect shall have, when they return to heaven with great triumph with their Lord and maker.

The 314th day, Meditate how sweetly all the saved souls shall rejoice, when they shall hear the sweet and melodious word of the Judge, saying, *Come ye blessed of my Father and possess the kingdom prepared for you before the beginning of the world.*

The 315th day, Meditate what prayers and thanksgiving shall be yielded to God the Father eternally, by his elect and saved creatures, for that by his grace he hath preserved them.

The 316th day, Meditate how the most excellent praise of *Sanctus, Sanctus, Sanctus*, is sung²⁸⁹ in heaven without ceasing, blessed be thou O Christ eternally, that hast redeemed and saved us.

The 317th day, Think how the heavenly Spirits, and saved souls, do rejoice in beholding the face and pleasant visage of our Lord, out of which may be drawn all joy and pleasure.

The 318th day, Think how all saved creatures do now rejoice in making joy, being set at the heavenly table with full delights, perpetual rest, puissance,²⁹⁰ and riches, and do drink of the

²⁸⁸ The text gives “curssed,” which is “cursed” pronounced as two syllables.

²⁸⁹ The text gives “songe,” which was pronounced like the noun “song.”

²⁹⁰ i.e. great power, derived from the French, which is given in the French text, “puissantes.”

abundance of God's house, and talking of such great joy as never eyes hath seen, ear hath heard, nor never entered into the heart of man.

The 319th (day), Meditate how God hath created the burning Seraphim, most noble, and incomparable fire shinning above all Angelical creatures. And how the beauty of the most high and holy Trinity, shineth infinitely above the beauty of the Seraphim.

The 320th day, Meditate how the noble Seraphim burning in the love of God, do joy without ceasing in the divine fullness, in beholding continually, the heavenly and most divine influence between the Father and his well-beloved Son.

The 321st day, Think how the noble Cherubim, have their regard amiably fixed on God, and do admire of the excellent sweetness and influence, of his most noble divinity.

The 322nd day, Think how much wisdom is given to the most excellent Cherubim, whereby they have knowledge of their Creator, and do enjoy the illumination of the most high divinity.

The 323rd day, Meditate how the Thrones do rest themselves quietly in God, and do enjoy a marvellous sweetness in him.

The 324th day, Meditate how all the happy Spirits of the Celestial Court abounding with innumerable and inestimable delights, without ceasing do give continual praise, to the most high and holy Trinity.

The 325th day, Meditate how the holy Trinity is the fountain and uncreated²⁹¹ nature, from whence all things do descend, in form and Creation.

The 326th day, Meditate how the Holy Trinity is the clear glass wherein all Saints do behold and contemplate, the divine power, wisdom, and bounty, themselves also, and all things.

The 327th day, Meditate how the Father without ceasing giveth influence engendering²⁹² his Son in new delights of joys.

The 328th day, Meditate of the person of the Son, who is the eternal wisdom of the Father, being eternally engendered and born of his Father, as a most shinning beam of the light of the Son.

The 329th day, Meditate how the Son of God rejoiceth all the heavenly city, and giveth recreation to all the blessed Spirits, who without any means, are united and conjoined with God.

The 330th day, Meditate how the Son of God loveth the Father, and the Father the Son, and what great joy the Son hath in beholding his Father, and again the Father in beholding his Son.

²⁹¹ The text gives "increated."

²⁹² The text provides "ingendering."

The 331st day, Think of the holy Ghost proceeding from the Father and the Son, and how continually he filleth all them that are in heaven with the pleasant sap of joy, and entertaineth them without ceasing with fresh²⁹³ joy.

The 332nd day, *To Saint George's Church in Venice where is his arm and his hand.* Meditate of the great joy that the Queen of Paradise and mother of God Mary hath at this present, of the honour that shall be shown²⁹⁴ to her evermore in heaven of God, and of all saved creatures.

The 333rd day, *To Saint Barbara's Church where her body is, and a great bone of Saint Christopher.* Meditate how the sweet flower of the Virginity of Mary incessantly marvels,²⁹⁵ for that the Creator of all creatures was so much humbled as to suck her pappes.²⁹⁶

The 334th day, Meditate how the mother of God is now an Advocatrixe and a pacifier of all sins, before our heavenly Father, with her Son showing her Virginal pappes, for the which all human creatures which be saved, yield more for to her evermore praise, honour, and thanksgiving.

The 335th day, Meditate how great the sweetness which Mary taketh now in the glory of Paradise, for the riches of the Holy Ghost is opened unto her.

The 336th day, *Within Venice where thou art to reckon with the patron of the galley Saint Peter with his company. If thou hast satisfied all there promised him in the forty days and give him thanks with some praise to his honour.* Meditate what great joy the Queen of Paradise hath being set near the most holy and glorious Trinity.

The 337th day, *To Padua.*²⁹⁷ Meditate what great joy Mary takes²⁹⁸ in that she hath been the mother of the everlasting Word.

The 338^h day, Meditate how sweetly Mary lowly giveth thanks to the Holy Trinity, and giveth thanks without ceasing, and knoweth²⁹⁹ perfectly she is beloved.

The 339th day, Meditate how our Lady is sweetly enthroned with holy Angels and the heavenly hosts, and how her brightness and theirs compared together, are like a shadow to the bright sun.

The 340th day, Meditate how the Apostles rejoice in heaven clothed with azure, accoutered with stars of Christian faith, shining like the sun.

The 341st day, *At Trent where is the body of the infant Simon who was martyred of the Infidels.* Meditate how greatly the Apostles rejoiced for that they shall be set of twelve seats judging all the nations.

²⁹³ The French text gives the phrase as “nouvelle ioye,” as “new joy,” or “novel joy.”

²⁹⁴ The text gives “shewed.”

²⁹⁵ The text provides “marveleth.”

²⁹⁶ i.e. nursing breasts.

²⁹⁷ The French text provides clearly, “de Venise á Padoué,” from Venice to Padua.

²⁹⁸ The English text gives, “taketh.”

²⁹⁹ i.e., knowing.

The 342nd day, Meditate how the holy virgins do follow the Lamb of God clothed with long white robes shining with cleanness and virginity.

The 343rd day, Meditate with what sweetness the espouses of the Lamb who are virgins do carry the singular garland and crown of gold, (which is called Aureola)³⁰⁰ over the fair corona of the heavenly glory.

The 344th day, Meditate how heartily the spouses of the Lamb are beloved of the Holy Trinity because that for the love of him they continued, not any white spotted or defiled.

The 345th day, Meditate how the holy Virgins do receive of our Lord Jesus, the collar of gold with other ornaments for their necks, by most sweet love.

The 346th day, Meditate how the Patriarchs and Prophets rejoice without ceasing for that they see in glory him whose death accomplished all which they did prophesy of him.

The 347th day, Meditate how sweetly the holy martyrs do rejoice with our Lord for that for the love of him they have shed their precious blood.

The 348th day, Meditate what companies of holy Martyrs with palms in their hands in sign of victory and triumph, proceed in order before the Holy Trinity and receive abundant treasures of heavenly joy and glory.

The 349th day, Meditate how the holy Martyrs do become drunk with the sweet fountain of heavenly comforts, for that they suffered such bitter death for Christ's sake.

The 350th day, Meditate how in the Holy Confessors, the merits of their holy devout thoughts and contemplation,³⁰¹ is now brightly shining in them.

The 351st day, Meditate how all the saints in Paradise have done, no one so little a good deed, but hath now his particular recompense and reward.

The 352nd day, Meditate how all the elect Saints of God do now triumph in Paradise, and are highly rewarded there for all their labours.

The 353rd day, Meditate how all the saints are comforted in heaven, for all their travail they have so patiently suffered on earth.

The 354th day, Think how all the saints in heaven are now crowned of inestimable joy, for that they have here on earth behaved themselves so valiantly, in fighting and conquering, the world, the flesh, and the Devil.

The 355th day, Think O Pilgrim for what life thou art created and made of thy Creator. Wherefore behave thyself valiantly and fight manfully whilst thou art here, for the life of man is but a war-fare on earth.

³⁰⁰ Also in the French text, i.e. meaning aura.

³⁰¹ The English text provides a plural [sic], "contemplations."

The 356th day, Think O devout soul, to what holy and happy end thou art elected, for the which cause bear thy adversities with all patience, and suffer gladly here for a little time.

The 357th day, Meditate of the sovereign and clear brightness of everlasting life, and humbly crave that the same blessed brightness may happily shine in thy soul.

The 358th day, Think of the most pleasant sweetness of the everlasting life, and heartily pray that thou may³⁰² even now somewhat feel and taste the same, to the end that thy dry heart may be sweetened and comforted therewith.

The 359th day, Meditate of the most happy felicity of the eternal life, and desire with most earnest heart that thou may have comfort of the same, and be filled therewith.

The 360th day, *you may visit at Cologne³⁰³ the bodies of the three Kings, of Saint Ursula, and the eleven-thousand virgins.* Meditate of the life to come which is dear to die, being without any sorrow or want of anything, and desire of thy Lord God that once thou may³⁰⁴ behold and enjoy the face of his divine Majesty.

The 361st day, *you may visit at Achen³⁰⁵ the smock of the Blessed Virgin, the hose³⁰⁶ of Saint Joseph, and many other relics.* Meditate how joyfully one day God the Father will give himself to the power of thy memory.

The 362nd day, *At Maastricht³⁰⁷ is the body of Saint Servais³⁰⁸ cousin to our Saviour in the fourth degree.* Think how sweetly the Son of God shall be wholly enclosed in the power of thy understanding.

The 363rd day, Meditate how comfortably the Holy Ghost like running streams of water, shall be continually powering in the desires of thy heart, with great and unspeakable sweetness to thy soul.

The 364th day, Meditate how he Holy Trinity shall abundantly³⁰⁹ fill thee with all kind of heavenly delights in his glorious kingdom of Paradise, yea with much more than either eye hath seen, ear hath heard, or the heart of man is able to conceive.

The 365th day, *At thy lodging in London, or from whence thou departed.³¹⁰* Meditate how all faithful Pilgrims, after his mortal pilgrimage, shall be in great ease, rest, and sweetness for

³⁰² The text provides “maist,” second person for the verb “may.”

³⁰³ The English text specifies “Colin” [Köln, in German] which the French text identifies, “Coulougue.”

³⁰⁴ The text gives “maist.”

³⁰⁵ This is Aachen, or Aix-la-Chapelle, in Germany near the Belgium and Dutch borders. The French text specifies “Aix.”

³⁰⁶ i.e. stocking, socks.

³⁰⁷ The text gives “Maistrike,” which is Maastricht, on the southern tip of the Netherlands.

³⁰⁸ The text gives “Saint Service.” The Basilica of Saint Servatius in Maastricht is dedicated to the saint who was born in Armenia and died c.384 in Maastricht.

³⁰⁹ The text gives “aboundantly.”

evermore, and shall remain happy without end. The which, the Holy Trinity, by the intercession of the Blessed Mother, and of all saints grant us, Amen.

THE END

However the French text continues with several prayers, and concludes with the *Salve Regina* and the *Veni Sancte Spiritus*.

This English text transcribed with modern orthography and other modernizations annotated and with notes by Edward J. Clemmer, Malta, 12th March 2016.

³¹⁰ The text gives the verb as “departedst.” The English text provides “London” as its point of departure and return. In the French text, the city is “Louain,” i.e. Louvain, or “Leuven” in Flemish.