



# Newsletter

The Personal Ordinariate of  
Our Lady of the Southern Cross  
Vol 1 No 12 December 2020  
**Advent/Christmas**



*The Adoration of the Magi - Peter Paul Reubens 1609  
Museo del Prado*



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## The Ordinary's Message

Yes, it would be simpler if the Church year lined up with the calendar year. However, we must remind ourselves that the new year did not always begin on January 1. Not until 1582 did the Gregorian calendar reform move the new year from variously: Christmas Day, March 1, the Feast of the Annunciation (March 25) or Easter Day. The Gregorian reform, restoring the new year to an ancient date of January 1, was quickly adopted in Roman Catholic countries. Protestant countries were slower to adopt the reform. England did not make the change until 1752.



Even the Church new year is not consistent across Christendom. In the West, Advent Sunday marks the beginning of the Church new year, but in the Orthodox world,

September 1 is the beginning of the ecclesiastical year. We do however share the preparatory nature of Advent, except in the Eastern churches, it is called the Nativity Fast and it lasts for 40 days, from November 14 to December 24 inclusively.

There was also an older tradition in the West that saw a similar fast leading up to our Lord's Nativity, which began on St Martin of Tours (November 11), making his day sometimes one of frolic and heavy eating, not unlike Mardi Gras (literally Fat Tuesday), the day before Ash Wednesday.

The penitential nature of Advent or Nativity Fast is still a prominent feature in the Eastern Churches. And although we do still encourage our people to tone down the attendance at so-called Christmas parties before we actually get to Christmas, the emphasis in the Western Church began to shift, first in Anglicanism and Lutheranism more towards Advent being a season of preparation more than of penitence, first by relaxing the fasting rule. And while the Roman Catholic Church also relaxed the fasting rule, she has managed to retain, along with the Orthodox, an emphasis on the penitential aspect of the season. Perhaps with the unrelenting bombardment of pre-Christmas

commercialization, we might do well to return to the fasting and penitential nature of the season – not least as a means of ensuring that our preparations are a more central focus of these weeks leading up to the celebration of our Lord’s Nativity.

As I’m certain most readers know, the word *Advent* comes from the Latin word *adventus*, which means coming. Christians celebrate the four weeks before the first major Feast in our Church calendar as a time to reflect on and anticipate the “coming” of Christ, not just at Christmas, but as well as the “coming” of Christ at the end of time, the *parousia*.

Preparing for the birth of Christ is a reminder of God’s great love for us — a love so vast that Christ lived and died as one of us. Preparing for the final coming of Christ is a reminder of the glory and grandeur that we will one day share in the Kingdom of God. Customarily in the Christian tradition, the focus has been on these two “comings” of Christ. However, S. Bernard in the 11th Century identified a “third coming” that Advent leads us to await — the coming of Christ in our own soul.

While the birth of Christ and the second coming of Christ are important to Christians, surely we must pause, at any time of the year, yea, not just during Advent, to ponder this so great mystery. The Spirit of Christ was imbued into our souls at our respective Baptisms; however, all of us go through subsequent parts of our lives, sometimes prolonged periods, when our awareness of Christ having come into our souls is hindered or even dulled to the point of unawareness. What better time than at the beginning of a new Church year to ask ourselves whether we have somehow lapsed, a very real possibility during these past several months of church closures and restricted attendance during the pandemic. If so, let us pray that we might make a fresh resolution to dedicate the coming year(s) to the glory of God and the benefit of His Body, the Church, each taking our own place as part of that Body.

With my prayers for a blessed time of preparation during this Advent season,

The Right Reverend Monsignor Carl Reid, PA  
Ordinary



## Saint Who?



*Promoting the shining lights of lesser known saints*  
*Submitted by Didymus Astle*

The 16 of December is the feast of Saint Judicael, being the traditional date of his departure from this world to the next.

St Judiacaël was the High King of the Bretons who reigned as the King of Domnonée (i.e. Brittany, in modern France) in the early seventh century. Though nominally still the King of Dumnonia in Great Britain, he spent little time on the island and seems to have seen his primary task in that role as being to assist his people to safety on the continent as they fled the continuing Saxon incursions. Nonetheless, Brittany was in those days a vassal state and tributary to the King of All Franks.

St Judiacaël was a great supporter of the Church. He built Paimpont Abbey. For many years, he supported Saint Eligius the Bishop of Noyon in his efforts to evangelise the pagans of Flanders in what is now southern Belgium. Such efforts endeared him not only to his own people but all the faithful of the area. ‘Til this day he is still well respected in north-east France where public statues commemorate his good reign.

Ruling as a monarch dedicated to peace wherever possible, when King Dagobert of All the Franks demanded in 635 that St Judicael renew his fealty to him at Clichy or face an army, he not only complied with his request but also brought gifts. Nonetheless, Dagobert took it as an insult that the Saint declined to eat with him at the royal table.



He abdicated around 640, retiring to the Monastery of St John, which he had previously founded at Gael in Vannes. He was later buried there beside his beloved Welsh Abbot Saint Méen. Unfortunately, most of his relics were destroyed during the French Revolution, but a few remain at the Church of Saint-Meen. Upon his departure from the throne, Saint Judoc (one of the patrons of pilgrims) was offered it but refused that he too might become a monk. Consequently, the crown instead passed to our Saint's son, Alain the Tall.

Prayer:

O God, who didst raise blessed Judicael, Thy servant, from the summit of an earthly kingdom to eternal glory, we humbly beseech Thee, that even as Thou didst protect him by Thy grace, and didst grant him victory over the enticements of this life, so Thou wouldst enable us after his example to shun the blandishments of this world and to come to Thee with clean hearts, through Jesus Christ Thy Son our Lord who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

<b>Saint Judicael</b>	
Born:	c. 590
Departed:	16 or 17 December 658
Feast:	16 December
Patron of:	Paimpont & Gaël, France
Image:	St Judicael High King of the Bretons
Image Credit:	Window in the Church of Saint-Vincent-de-Paul, Clichy © Copyright Wikimedia User: GFreihalter & licensed for reuse under Creative Commons Licence CC BY-SA 3.0 ( <a href="https://creativecommons.org/licenses/by-sa/3.0/deed.en">https://creativecommons.org/licenses/by-sa/3.0/deed.en</a> )



**Looking to *Divine Worship: Daily Office (Commonwealth Edition)***

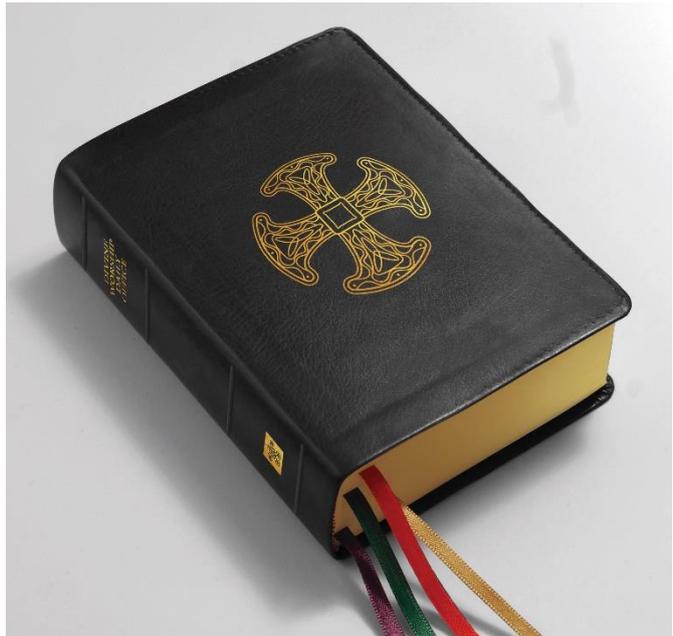
**The Reverend Christopher Lindlar**  
(*Reproduced with permission*)

Next year the Personal Ordinariate of Our Lady of Walsingham will celebrate the tenth anniversary of our foundation. A key moment in the anniversary year will be the publication of *Divine Worship : Daily Office (Commonwealth Edition)*.

This new addition to the *Divine Worship* series of liturgical books will direct and nourish the daily prayer, the liturgy of the hours, of our Ordinariate. The book itself will contain Morning and Evening Prayer (Matins and Evensong) from the *Book of Common Prayer* tradition as it has been retained in England. It will also offer the Lesser Hours of Prime, Terce, Sext, None, and Compline, to help us to mark and to sanctify the various times of the day. It will draw together the liturgical texts already provided elsewhere in *Divine Worship*, and combine them with the Coverdale Psalter, the complete readings for Matins and Evensong bound into the volume itself,

and other treasures from our tradition that will help us in our worship of Almighty God. It will be published, bound, and finished, to match the other books in the *Divine Worship* series, and according to the high standards we have already come to expect from the Catholic Truth Society.

Anniversaries are a time for giving thanks to God for the great gifts he has showered on us; they are also a time to take stock, to return again to the principles and purposes of our existence. Ten years ago, few people even knew the phrase “Anglican Patrimony.” Now we hear it all the time, on the lips of Catholics and Anglicans alike. Certainly this patrimony is far more than what we get up to in church; it is the



people who make up the Ordinariates, it is the way we do things, it is the approach we bring to the Christian life, and the distinctive history we have; the path we have trodden to get to where we are now. But it is also very substantially, even essentially, about the way we worship.

On our fifth anniversary, Archbishop Augustine Di Noia came from the Congregation for the Doctrine of the Faith in Rome to speak to us in Westminster Cathedral Hall. He spoke these words about our liturgical life that perhaps this tenth anniversary demands we revisit: “Just as it would be unthinkable to describe the Catholic Church without reference to its liturgical and sacramental life, so too it would in some sense be for every ecclesial body. The manner in which an ecclesial community worships uniquely expresses its inner life.”

So the way we worship in the Personal Ordinariate of Our Lady of Walsingham is not just one thing about us; it is truly the essence of who we are. As *Sacrosanctum concilium* says, the liturgy as a whole “does not exhaust the entire activity of the Church ... Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows” (SC 9-10).

Over the past few years we have been given three liturgical books that seek to bring into the Catholic Church the Anglican liturgical patrimony that sustained us on our journey to full communion, and which even prompted us to seek out that great gift. In the *Divine Worship* series we now have a Missal, as well as the rites for baptism, marriage, funerals, and now also the pastoral care of the sick and dying. These liturgical rites literally touch on every aspect of our human existence; they help us to live and die well as Christians, and in this they also help us to prepare for the eternal worship of the kingdom of heaven.

An important part of the tapestry of the liturgical life, though, is the Divine Office. In fact, this is perhaps the first thing people think of when they consider our Anglican liturgical tradition. Evensong, especially, holds a special place in the hearts of so many people across not only the English-speaking world, but further afield. In an increasingly secular society, Choral Evensong still remarkably finds its way into our cars and homes on Wednesday afternoons, thanks to the weekly broadcast on Radio 3. Anglicans, Catholics, agnostics — apparently even Richard Dawkins — still find their way into our ancient churches and colleges for that familiar pattern of

prayer; for the beauty of the Anglican choral tradition, and that most distinctively English experience of Christian worship.

In all of this there is a salutary tale. In the Anglican tradition of which we are proud inheritors and guardians, the Divine Office has never been the exclusive preserve of the clergy or religious communities. It has also been truly the *opus Dei*, the work of God carried out by the Church for the whole world. And not just by some of the Church, that is by those obliged to pray the Office, but by all of the Church: clergy and lay faithful alike. For good reason our clergy are used to going into the church to pray the Office, to ring the bell and to invite others to join them; not just sit in their study and pray alone.

## MORNING PRAYER

The Officiant shall say:

- V. O Lord, open thou our lips.  
R. And our mouth shall shew forth thy praise.  
V. O God, make speed to save us.  
R. O Lord, make haste to help us.  
V. Glory be to the Father, and to the Son :  
and to the Holy Ghost;  
R. As it was in the beginning, is now, and ever shall be :  
world without end. Amen.  
V. Praise ye the Lord.  
R. The Lord's Name be praised.

Then this Psalm shall be said, except when another Anthem is appointed. On the nineteenth day of the month, and on other days as circumstances suggest, the Psalm *Jubilate Deo* is said in its place. When the *Venite* is recited, the Antiphons appointed may be said.

### Psalm 95 *Venite, exultemus Domino*

COME, let us sing unto the Lord :  
let us heartily rejoice in the strength of our salvation.  
Let us come before his presence with thanksgiving :  
and shew ourselves glad in him with Psalms.  
For the Lord is a great God :  
and a great King above all gods.  
In his hand are all the corners of the earth :  
and the strength of the hills is his also.  
The sea is his, and he made it :  
and his hands prepared the dry land.  
O come, let us worship, and fall down :  
and kneel before the Lord our Maker.  
For he is the Lord our God :  
and we are the people of his pasture, and the sheep of his hand.  
Today if ye will hear his voice, harden not your hearts :  
as in the provocation, and as in the day of temptation in the wilderness;  
When your fathers tempted me :  
proved me, and saw my works.

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Office book will be based on the Book of Common Prayer tradition as it has been preserved in England from 1549 to our present day.

The arrival of this new book, and all that it will offer us, challenges us to prepare well to receive it. As we know, so many people love the Anglican tradition of Matins and Evensong with which

For all of these reasons we can rejoice that in our tenth anniversary year we will receive this new liturgical book, *Divine Worship: Daily Office (Commonwealth Edition)*, providing us with the rich Anglican tradition of daily prayer, preserving all that is familiar to us, whilst at the same time offering a book that is entirely consonant with Catholic worship.

Our American brothers and sisters will also be receiving an Office book in the coming months. *Divine Worship : Daily Office (North American Edition)* will rightly build on the Anglican tradition as it has been received and developed in the United States. That is why we have termed our book the "Commonwealth Edition," because together with the Personal Ordinariate of Our Lady of the Southern Cross in Australia, our

we are all so familiar. To have this in our hands, approved for our use in the Catholic Church, will be a great privilege, not just for us but also for many others. As *Anglicanorum coetibus* reminds us, the liturgical books approved for the Ordinariates are “a precious gift nourishing the faith of the members of the Ordinariate and ... a treasure to be shared.”

Parishes and Ordinariate communities might usefully start to think now, then, about how the new *Divine Worship* Office could contribute to our common life. Whether it is by praying the Office regularly in public as a community, individual parishioners taking up the opportunity to pray the Office privately but in union with others including the clergy, or establishing groups to learn how to pray the Office — even in an ecumenical setting with our Anglican brothers and sisters — the possibilities that *Divine Worship: Daily Office* will provide for evangelization are not to be missed.

In particular the arrival of *Divine Worship: Daily Office* will open up again for us the great riches of the Anglican choral tradition. In some places this may be grand; in others it will be simple. In all it will be a chance to offer to Almighty God the worship that is his due, and to do so with the familiar chants, texts, and music of our Anglican liturgical tradition. Whether it is Choral Evensong with Stanford and Howells, or the *Manual of Plainsong* and the *Parish Psalter*, the act of gathering and singing the praises of God fulfils the very purpose of the sacred liturgy: to glorify God and to sanctify and edifying man.

*Divine Worship: Daily Office* will be published by the CTS early in 2021. It will be a beautiful thing to have and above all to use. It will be very affordably priced at under £40.00 per copy. It is hoped that a further discount may be available for bulk orders purchased by our Missions and Groups. At a recent meeting of our Pastoral Council, the Ordinary said, ‘the new Office Book

## THE LESSONS FOR MATTINS AND EVENSONG THROUGHOUT THE YEAR FIRST SUNDAY OF ADVENT

MATTINS. FIRST LESSON. YEARS I & II.  
ISAIAH 1:1-20

**T**HE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth; for the LORD has spoken: “Sons have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the donkey its master’s crib; but Israel does not know, my people does not understand.” Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. Why will you still be struck down, that you continue to rebel? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds; they are not pressed out, or bound up, or softened with oil. Your country lies desolate, your cities are burned with fire; in your very presence strangers devour your land; it is desolate, as overthrown by strangers. And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city. If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah. Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah! “What to me is the multitude of your sacrifices? says the LORD; I have had

enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies—I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow. Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the LORD has spoken.”

MATTINS. SECOND LESSON. YEAR I.  
MATTHEW 24:1-28

**J**ESUS left the temple and was going away, when his disciples came to point out to him the buildings of the temple. But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another,

will be an exciting opportunity to enrich the life of prayer both individually and communally within the Ordinariate, deepening the indivisible relationship between priest and people in the life of prayer'. The clergy and lay faithful of the Personal Ordinariate of Our Lady of Walsingham have much to look forward to in 2021. This year has been quite frightful in so many ways, with so many parts of our corporate life — Walsingham, the Chrism Mass, and opportunities to meet and pray together — lost. Let us hope and prepare for a better time next year. With the knowledge that *Divine Worship : Daily Office* is now already well on its way, we can do so with great confidence and great excitement.



### **... And further to the advanced announcement above**

... the £40 price mentioned by Father Lindlar works out to just over \$70AUD – but that is without shipping costs. The size of the first print run will also affect the actual price, so we have been requested here in Australia to determine a fairly accurate number of how many people will be purchasing their own copy, noting that this will become the official Office Book of the Ordinariate when it is released.

You may have noticed near the beginning of his article that Father Lindlar mentioned a very significant difference between this Commonwealth edition of the Office Book against the just released North American version. The Commonwealth edition contains all of the Scripture readings for the entire Church year. Yes, this will make it larger; the estimated number of pages being 1500.

One other significant difference is that the Commonwealth edition will contain the Coverdale Psalter – that which we ever have used here in Australia – whereas the North American version contains a Revised Coverdale Psalter. Otherwise, and as we might expect, the “guts” of the Offices, Canticles, Office Hymns etc are essentially identical – a good thing when we might ever be permitted to travel internationally again, and might worship with Ordinariate communities in North America.

As many of you already know from having ordered books from offshore, the shipping costs can add significantly to the actual price each of us will pay. We are also looking at different methods of reducing the per-copy shipping costs.

All of which is to ask that you email me: [mgrcarleid@ordinariate.org.au](mailto:mgrcarleid@ordinariate.org.au) to add your name (with number of copies you wish) to the list.

That will be most helpful, thank you.

### **... And what of the 2021 Ordo?**

Recognising that the Commonwealth version of the Office Book will be available approximately half-way through the Church year, we are not going to arrange to print our Australian Ordo this year. Rather, it is now posted in two parts on the Ordinariate web site. The first part ([OLSC 2021 ORDO Advent to Easter II.pdf](#)) is the calendar from the beginning of Advent through to the Monday after Divine Mercy Sunday 2021 (12 April). As was the case for the 2020 Ordo, this section contains the Collect(s) for the day, along with any Office Hymns peculiar to the day/season.

The second part ([OLSC Ordo: Propers of the Divine Office](#)) will include the Propers of the Divine Office for Commons, Votives and Feriae, along with the Order of the Divine Office for Mattins

and Evensong. When combined with the first part (the calendar), this provides almost all of that which was in the 2020 Ordo with the exception of the Psalter and Compline/Lesser Hours. As those praying the Offices will have a Bible for the readings, we might suggest accessing the Psalms of the day from that; and, if you have been in the practice of praying the Lesser Hours, we might suggest keeping the 2020 Ordo for those.

Lastly, there is a short supplement ([OLSC Ordo: Supplement for Epiphany](#)) that provides for keeping the Epiphany on its traditional calendar date of 6 January (a Wednesday in 2021). Recognising the many who might only be able to attend Mass on Sunday, we have in the main calendar (the first part above) adopted the same practice as the other two Ordinariates and the majority of the English speaking Catholic Church in moving the Epiphany to the nearest Sunday. Doing so alters the daily readings for that week; therefore, this supplement provides for the Epiphany on 6 January, and the attendant readings leading up to, and in the following days.



### Confirmation and Institution as Acolyte in Perth

On 1 November, Tom Garlick received the Sacrament of Confirmation, administered by Monsignor Harry Entwistle, Ordinary Emeritus. Tom's Confirmation name is Nicholas named after Blessed Nicholas Garlick, one of the 40 English Martyrs.

*Confirm, O God, what thou hast wrought in us, and preserve in the hearts of thy faithful people the gifts of the Holy Spirit: that they may never be abashed to confess Christ crucified before the world and that they may ever keep his commandments; who liveth and reigneth, world without end. Amen.*



And then on 22 November, also at Saint Ninian and Saint Chad in Perth, with Monsignor Harry Entwistle again as celebrant, Nigel Murray, who is currently studying, pursuant to possible ordination as a permanent Deacon, was admitted to the Ministry of Acolyte.

*May almighty God, the Creator of heaven and earth, who hath vouchsafed to lead you into this fellowship and ministry of the Altar, bless and strengthen you, that you may tread under foot the head of the serpent, your enemy, and at length victoriously attain the palm*

*and crown of your everlasting inheritance, through Jesus Christ our Lord. Amen.*



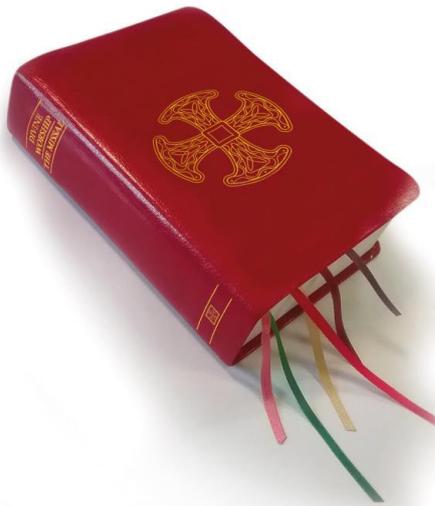
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the Catholic Truth Society*



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Now with musical settings for the Alternative Eucharistic Prayer and updated texts for the feast of St John Henry Newman.

**Format:** Leatherette binding  
**Dimensions:** 120mm x 170mm  
**ISBN:** 9781784695644  
**CTS Product Code:** RM26  
**Publication Date:** 19th November 2020

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*I asked whether this study version is based on the 2<sup>nd</sup> edition of the Altar sized Missal, and the answer received was, “This is a new 2<sup>nd</sup> edition containing all the necessary corrections from typos, etc. Also it has been added musical settings for the Alternative Eucharistic Prayer and updated texts for the feast of St John Henry Newman.” Said 2<sup>nd</sup> edition of Divine Worship: The Missal (altar sized) has itself not been printed; however, we may proceed in confidence that this study sized version is the new edition.*

*Mgr Carl Reid*

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NEWSLETTER OF OLSC

VOLUME 1 ISSUE 12

DECEMBER 2020

## The Best Six-Word Homily Ever

In the November issue, I related how that a particular date was so firmly engraved in my mind that I shall never forget it. The same is true in other senses, particularly in having heard or read something so profound that it was instantly committed to memory. I think in particular of six words that embodied a homily of such depth that it begs one to retreat into a form of *lectio divina* or silent contemplation. Certainly, “and the word (*logos*) became flesh” might pop to mind, even though that is but five words.

However, it is something that, for me, spoke even more deeply. I assume that perhaps most readers might be familiar with the late 16<sup>th</sup> / early 17<sup>th</sup> century poet John Donne, and further may be familiar with his *Divine Poems*. Among these there is a group of seven *Holy Sonnets*: from *La Corona (Crown)*, and then in order *Annunciation*, *Nativity*, *Temple*, *Crucifying*, *Resurrection* and *Ascension*. Each is linked notably in that the last line of one is then the first line of the next. And it is the last line of *Annunciation* and the first line of *Nativity* that, for me, is so very splendidly profound: *Immensity cloistered in thy dear womb*.

### Annunciation

*Salvation to all that will is nigh,*  
That All, which always is All everywhere,  
Which cannot sin, and yet all sins must bear,  
Which cannot die, yet cannot choose but die,  
Loe, faithful Virgin, yields himself to lie  
In prison, in thy womb; and though he there  
Can take no sin, nor thou give, yet he'll wear  
Taken from thence, flesh, which death's force may try.  
Ere by the spheres time was created, thou  
Wast in his mind, who is thy Son, and Brother,  
Whom thou conceiv'st, conceiv'd; yea thou art now  
Thy maker's maker, and thy Father's mother,  
Thou hast light in dark; and shutst in little room,  
*Immensity cloistered in thy dear womb.*



*The Annunciation*  
Sandro Botticelli 1489



*Madonna del Libro*  
Sandro Botticelli c. 1483

### Nativity

*Immensity cloistered in thy dear womb,*  
Now leaves his welbelov'd imprisonment,  
There he hath made himself to his intent  
Weak enough, now into our world to come;  
But Oh, for thee, for him, hath th'Inne no roome?  
Yet lay him in this stall, and from the Orient,  
Stars, and wisemen will travel to prevent  
Th'effect of Herod's jealous general doom;  
Seest thou, my Soul, with thy faith's eyes, how he  
Which fills all place, yet none holds him, doth lie?  
Was not his pity towards thee wondrous high,  
That would have need to be pitied by thee?  
Kiss him, and with him into Egypt goe,  
*With his kind mother, who partakes thy woe.*